

**WOMAN, LOVE
AND
BASIC RIGHTS
ACCORDING TO QUR'AN**

Prof. Dr. Bayraktar BAYRAKLI

CURRICULUM VITAE

He was born in 1947 in the city of Rize in the township of Güneyce, a part of the county of İkizdere. He completed his primary education and recited the whole Qur'an in his village. He graduated from the Istanbul Imam Hatip School in 1968, Istanbul Eyup High School in 1969, Istanbul High Islamic Institute in 1972, the Sociology Department of the Faculty of Literature of Istanbul University in 1977. He worked as a high school teacher in between the years of 1972-1977. He was assigned in Istanbul High Islamic Institute as an assistant to the Pedagogic Formation lectures in 1977. In 1980 he wrote his thesis on "Education in Islam". In 1982 he wrote another thesis on "The State Philosophy of Farabi" and received his doctorate in the University of Istanbul from the Faculty of Literature's Department of Sociology. In 1986 he became Assistant Professor and Professor in 1993.

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"Education in Islam", "The State Philosophy of Farabi", "Examination Pedagogy", "Faith in the Light of the Verses", 'Conversations about Worshiping and Morality', "Woman, Love and Basic Rights", "Comparative Education Systems of Philosophy", 'Concepts of Variation, Maturity and Quality in the Qur'an" and twenty-one volumes of "In the Light of a New Understanding -The Interpretation of the Qur'an", are his works. Some of his articles have been published in English and Professor Bayraklı also publishes a "Research Magazine on Religious Education" At the moment he is the President in the Marmara University Religious Education Faculty of Theology, continues his scientific research and understands Arabic and English.

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**WOMAN, LOVE
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ACCORDING TO QUR'AN**

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I dedicate this book to my mother, to my wife and to all the women in the world.

WHY DID I WANT TO TRANSLATE THIS BOOK?

Having worked as a Tour Guide in the last forty one years and as a teacher of Turkish Carpets for thirty five years and having met countless people in all those years; when I read this book I said to myself it must be translated into English. A friend of mine, Baybars Altuntaş, had introduced me to Prof. Bayraktar Bayraklı and I told him that this was very important; because the world is trying to figure out "Which Islam" represents **Allah**. As I started reading the twenty one volumes by the same professors Tafsir -interpretation-of the Qur'an it created a desire in me to do this translation. Therefore as an amateur translator I must apologize for my inexperience and ask the forgiveness of Allah for all my honest mistakes. Some eighteen months ago I was the guest speaker in the Catholic Church of Claremont- (OLA), California, where my topic was decided by my host Fr: Tom Welbers, "As Christians How Should We Understand The Moslem Faith". Therefore the translation of this book representing the true path of Allah will hopefully be the answer to a lot of such questions.

The books English editor Mrs. Tilly Leunig was on my tour of Turkey in September of 2007, and I read to the tour group on our bus the first part of the book which I had translated by then, later she volunteered to correct and edit my English which is not my mother tongue, and also as a devout Christian Tilly helped me enormously in this project, for which I am truly indebted. May God bless her and her family.

Honestly besides all my daily activities and jobs that I do to maintain my life, finding quality time to do this work was indeed very difficult. However one of my other friends at work, Erkut Kula, who told me not to procrastinate "Gods

Work", so I did not and thanks to the Almighty Allah that I have been able to complete it today.

I hereby would like to extend my prayers and gratitude to all my family members who were patient during my work; especially to my parents; Emin and Edibe Erođlu, who raised me and gave me an education so I could translate this book, and to my in-laws Feyyaz and Fatma Kurtul, whose lovely daughter I married, my wife Özlen, my two daughters Canan and Nazan, my son-in law Yusuf Mutlu and his family members including their son and my grand child Ömer, and my sisters Melahat Arol and Gülçin Taner and their family members as well as my brother Yalçın Erođlu and his family members, my brother in-law Ünal Aydınler and his family members, my in-laws Seyhan and Tülin Mutlu, and all my other relatives; and my American family Tom and Harriet Benning and their family members who shared their home with me when I was an exchange student in Tennessee fourty four years ago, and to all the children of Adam, and above all to the family members of Professor Bayraktar Bayraklı, who gave me this opportunity to translate his book. May the blessings and peace and love of Allah be upon all of us.

Aydın Erođlu, March 25, 2008

My name is Tilly Leunig. I live in a country town called Warragul in southern Australia. I was privileged to visit Turkey with a Pilgrim Group in September 2007. Our guide for the two weeks was Aydin and from him we learnt much about the country of Turkey and its people. He generously answered our questions both about culture and religion.

I offered to share in this work of transcribing this manuscript into English primarily in the hope that women would take it, read it and discuss it.

I have attempted to produce a text that is readable in everyday English without removing the authenticity of the original 'translation'.

To turn the text into a 'true' English translation would, I feel, take away the passion of the writing. The text remains essentially as it was written but with changes to grammar, spelling and vocabulary only where necessary to make it accessible to the reader of English. I have altered the type setting only so that it conforms to the generally accepted rules of written English text.

As a Christian woman I have learnt much from this work. Often I found myself wanting to ask a question or even 'argue the point' but have tried to faithfully reproduce the feeling and accuracy of the original text. My hope is that my Muslim and indeed non-Muslim sisters will seize this opportunity to learn about the history and origins of their faith as it relates to them; that they will take courage from this text to discuss and question and seek to clarify their feelings and understandings.

Women in the Christian world often engage in Bible study where we take the sacred writings of The Book and seek to

apply them to our own lives. We often disagree with each other. We read the same text but may see its application differently. We see our religious beliefs as a journey of faith which we travel together, needing each other's wisdom to help us on our way.

My hope is that this text will be to women of the Muslim faith an opportunity to take their own steps along their own faith journey.

May the one God bless us all as we seek to live our lives humbly and obediently.

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PREFACE

The Almighty Allah has created men and women in need of one other, with His vast knowledge and Divine Wisdom, as a result of the cause and result relationship within the Universe.

Even though both genders, as being human, carry the same honour and value at the level of Allah, when they fall far from the aim and wisdom of the laws of creation, they have been unable to refrain themselves from presenting wrong behaviour patterns towards each other. Especially the men have misunderstood the physical power and strength that was given to him as grace, and have had the tendency to treat women as second class creatures throughout history. During certain periods in history when this wrong tendency turned into a stiff habit, in men-sovereign communities, the woman has been viewed as an outcast servant and she has been badly oppressed.

This antagonistic behavior from men towards women is definitely not an abstraction from oppression and injustice, within the social life. Every creature and every incident that sits on the order of Divine measure and balance has gone through various deformations, as a natural result of their own wrong doings, and this has caused the major dynamics of social life to be spoiled, and it has reached to such a level which has eventually invited the Divine intervention. The aim of all of those Holy Books, which were sent to restore those upset and internally rotten goals of the individuals with

faith and morality and then re-establish the spoiled and damaged measure and balance once again.

Within the women to men relationship, the Divine measure and balance, which was upset by men unjustly has been rectified with the coming of the last Holy book, the Qur'an, which has replaced this relationship, in its original balance. The Qur'an, by placing some hard precautions, has reestablished these men-sovereign view points back to its original foundation, based on reciprocal love, respect and cooperation and has presented humanity with a just and futuristic perspective.

Pushing around our mothers who have carried the Prophets in their bellies, who had nourished them and given them good manners has decreased the nobility, virtue and values of humanity and hindered their enrichment. Generations of women who have been pushed around, beaten up and not being given any value at all as well as being treated as a sex object and the tears of those oppressed women have flown like a river and the feeling of their broken hearts have risen to the sky and has descended on humanity like a dark cloud.

The Almighty Allah had sent this Qur'an, in order to stop these rivers of teardrops, to mend those broken hearts, and scatter around those dark clouds. By making a fundamental revolution in the rights of women, the Qur'an has brought her forward, got her the place she deserved and took care of her distress. Despite this Qur'anic revolution, humanity, still under the same influence of those distressing passed cultures, keep pushing ,oppressing, and seeing women as second class creatures. In some communities she has been cheaply trapped in sexual abuse and has been traded commercially, while by others she has been treated as a slave without much of an esteem. The twentieth century has not

recorded much progress in the rights of women when compared with the age of ignorance. If humanity can succeed in making a change in the twenty first century, in reestablishing her value, nobility, virtue and class, it will have an outcome worth a praise in the coming centuries. We certainly can not reach those bright horizons of the centuries to come, by the teardrops of women as well as their broken hearts. The dough of this century, in which we live, must be kneaded with our kind treatment of the women, and the respect, love and mercy which we will extend to women. In order to be forgiven for all of our passed mistakes, we should approach women with love from the heart and not be ungrateful to all their labour, and do not keep them away from human relationships and never forget that it is their blood and milk that we carry in all of our cells. In this selfish and oppressive men's world women, who were created by Allah as valuable, has ended up with a culture of distress and teardrops.

The love and mercy which you will give to women will return to you with your children. A woman who is not loved by her husband can not give love to her children and raise them in the cradle of love.

With these feelings, I wanted to share with you information as to how the Qur'an valued women and how her rights were brought forward by the Book. I wished that you would have a place for it in your hearts, like the place it has for you in her belly. Humanity is guilty because of basic rights. Where human beings are like slaves, where the parenthood right is violated, where individual and social rights are omitted, in such a world, that world is wounded, rotten, troubled and has not yet progressed. The labour rights of those employed people are abused and at times they are not allowed to go after their rights and because of such crimes it

hardly looks like that today's humanity will deserve happiness in the Hereafter. Humanity, where rights are not respected and are trodden under foot, and from the aspects of law and civilization it has entered into vegetal life, this means that it has lost all of its virtues.

In a world where the rights are on center stage, humanity will have the courage to view itself in her own mirror. Then it will realise its own beauty and will not have an inferiority complex for all the things she has done. That is the kind of humanity one is hoping for, expecting and longing for. For all his contributions in the preparation of this book, I hereby thank Ziya Eren and ask from Allah mercy and forgiveness of his sins.

Prof. Dr. Bayraktar BAYRAKLI

SECTION ONE

WOMAN

I- SPECIAL FEATURES OF A WOMAN

A. A GIRL IS A GRACE OF ALLAH

One of the subjects that has infuriated Allah in the world of human beings is how humanity with a cold and reluctant attitude has been against the girls. One of the main reasons why the Qur'an was sent was to eliminate this wrong behaviour and treatment, and to destroy the differentiated relationship between men and women, to elevate the woman to an honorable status which she deserves, and to defend her against the oppression and injustices of men.

Two of the verses of the Qur'an which deny the unfair differentiation which existed in all periods of history, between the woman and the man are as follows:-**Ash-Shura-42/49-50-**"**To Allah belongs the kingdom of the heavens and the earth. He creates what he wills. He bestowes female offspring upon whom he wills and bestowes male offspring upon whom he wills. Or He bestowes both males and females and He renders barren whom He wills. Verily, he is all knower and is able to do all things.** Once the verses are read carefully then we can understand the principal verdict and examine them under the following headings:

1. Allah is the supreme owner of property and is Sovereign

It is interesting to note that the above mentioned verse-Ash-Shura-42/49-50-begins by saying that the kingdom of the heavens and the earth belongs to Allah. In the order of creation, where the wish, desire, will and preferences of men has no valid significance, Allah is reminding us of His ownership of this cosmic order. This is in contrast to the behaviour of the creation of Allah where they may dislike what Allah does. Allah requires a submission from the heart from the humankind; having a baby boy or girl is not within the power of the children or their parents.

2. Allah creates what He wills

Because of the creation event, the will regarding the creation of a girl or a boy belongs to Allah by divine decree, which has nothing to do with the decisions of the children or their parents. The verse shows us the meaninglessness of discontent and behaving in an unreasonable manner when a child is born contrary to parents' will. Especially when a baby girl is insulted or her mother is blamed for having given her birth, we are told -"Allah creates what he wills" and so the parents are warned at the beginning of a possible disrespect towards Allah.

3. Grace and first comes a girl

Within this same verse the stress is on the divine will, for some people are given a boy while others are given a girl. The timing of this divine will can be misinterpreted as favoring, or forgiveness instead of creation. The concept of "vehb" which means grace, kindness, creating something

valuable, as a special type of creation tells us clearly that a human baby is an expression of the divine goodness.

Within the divine order first a girl is mentioned, which implies that she has a 'priority grace' even though she is received at times with discontent and a sour face. Therefore a girl who is pushed away, insulted and had a cold reception as well as being unwanted is being mentioned firstly by Allah and is given a position that no one can shake.

Shepherding a lady in the front and giving her priority is not the result of a social tradition, but in fact is a divine application. Those people who believe in Allah must see a baby girl as grace, and realise that such gracious behavior is an act of worship and we must spread this kind of understanding. Those who belittle what Allah considers as grace makes themselves rebellious. Regarding a girl as grace is only the beginning because a creation which is grace must be protected, well raised and educated.

Within the verse, one of the other reasons why the female has a priority is that the male is born from her. The "soul" that the first man was created from "an ore" is also a female. Therefore within the divine creation the female had a priority in fate. Insulting a female will also mean belittling the divine fate which is a great sin. We learn from the verse that the grace of having a girl or a boy is the result of Allah's will. The divine will is of supreme importance.

4. Allah gives a girl and a boy as a pair

Even though a boy and a girl is mentioned separately in this verse, within the concept of "grace" the verb "yuzevvicu" "gives it as a pair" is used. When the mixed concept is mentioned; the boy is mentioned before the girl. Within the

49th. verse the female is first while the man comes first within the 50th.verse. It is however, reasonable to see the female as having priority.

5. Allah creates as barren

Because Allah is Almighty, those people who can not have a child should not feel sad over it. Allah is making a statement, telling them that this is so as a result of divine will and decree. The All-Knowing and the All-Powerful Allah desired to place it in the fate of mankind so as to eliminate the girl from being insulted. We can see several examples of having a girl or a boy as children when we study the life of Prophet Muhammad and other Prophets. Allah has bestowed on Prophet Lot and Prophet Shu'aib only a girl; to Prophet Abraham only boys and to Prophet Muhammad both.

In the light of all of this; the spirit of the Qur'an is telling us, as well as all human beings on earth that it is high time to abandon all the differential thinking and behaviour patterns between men and women springing from gender. Humanity must save the girls, who have had loaded on their backs models of unfair treatment.

After considering the biological and psychological differences, women should be ascribed the same rights and responsibilities as men. Girls should be accepted as valuable and honorable servants of Allah. And finally we should embrace them all -girls and boys- with a single treatment model. Girls must be well raised and prepared as useful members of human kind and transfer their skills and capacity to the treasures of humanity. By exploiting women and banishing them to darkness will keep them away from the higher places that they deserve. For humanity to develop a world where respect is valued, where there is a bright and

happy future, women must be allowed to keep their own personality.

This attitude must be based on the law of creation, with high and virtuous moral principles. Women must keep improving their gender to be as strong and as healthy as the men.

B. THOSE FAMILIES WHO CAN EDUCATE THEIR GIRLS CAN RULE THE ENTIRE WORLD

In ancient times there was a proverb, "Those hands that rock the cradle will rule the entire world". This is the source of inspiration to this heading which means, by bearing a child and raising him/her well, would increase the power of the nations. The most important function of the woman throughout history is her fecundity, gift of raising children, and is known as a key factor to her governing power. With a slight change to this old proverb it can be re-read as "educating the girls" Then in today's modern world, without any exaggeration it corresponds to the above mentioned title. The world of Islam by giving girls a good education will eliminate one of the factors that is slowing down their progress. Half of the world population are women, and unless we educate the women at least as much as we educate the men, it will not be possible for the world to reach a healthy, strong, productive and civilized level.

Sending the girls to schools is the first step towards the education of women. We can analyze the necessity of this under the following headings:

1. Education

The increase in information and its application with technology to our economics has very much complicated our

business life. It has become such that the fathers no longer can pay much attention to their children and the weight of the in-house family training is totally loaded on to the shoulders of the mothers. Therefore the relationship and the communication between the family and the school are necessarily kept by the mothers.

Within the family there is need for mothers who can follow up and help her child till the end of high school education. The busy work schedule of the father has made it almost impossible for fathers to spend sufficient time to help his child. Because the growth and spiritual life of the children is dependent on the quality of the relationship between the "mother-child" and "mother-school" then the woman must be educated to enable her to assist with her children's education and to develop a balanced relationship with the school.

2. An order of the religion

"To read is an obligatory religious command. (by Ibn-Mace-Mukaddime,17).This hadith is telling us that educating a woman is obligatory. The name of our holy book is "the Qur'an". The meaning of Qur'an is to read. The meaning of its name is "highly read" and its first word is "read". Such a holy book can not condemn women to stay outside the education period. This order of the Qur'an has been explained with the above mentioned hadith, and has stated that educating women is compulsory. Mankind in general as well as the Islamic world has neglected the education of women for centuries and has kept her under oppression. It is hard for us to justify for the followers of the Qur'an that such an anti-religious application can be acceptable in a book whose first order was to "read" and whose prophet said it was obligatory for men and women to read. It is not possible

for a community to reach a civilized level where half the population is formed by insufficiently educated women.

3. To insist on one's due right

Women have always been oppressed in male dominated societies and have faced violence. The woman has not told anyone about the pain she suffered, has not gone after claiming her due rights and has quietly accepted the torture. This condition has hindered the progress of humanity and has lead humanity to suffer from divine calamities. Education has therefore reminded women of the possibility of going after her rights, to get to know the world, and remember that she is a human being. Women became more enlightened with education and started to see where they were headed, and captured the opportunity of enjoying their humaneness. They started to feel the honor of having a personality and the right to defend their thought.

4. Education: The decrease in their moral weaknesses

Some of these educated women joined in the work force and by keeping themselves busy stayed away from the sin of slander. On the other hand, some of the women who stay at home, because of lack of education are busy with slander. Those educated women, if they choose to stay at home, keep progressing as they mature. In their neighbourly relationships they create harmony with high morals while also growing in knowledge and divine wisdom in friendly conversations. The uneducated women backbite while the educated one keeps busy progressing herself.

If education is not unified and part of the bringing of a girl, then instead of raising her moral standard there will be the

effect of diminishing the usefulness of education to a minimum by emphasizing her weaknesses.

We find it important to say that the educated women are facing a sneaking danger. Education should not bring pride to a woman. A non-functional knowledge which does not contribute to a woman's maturity, one that does not make her kinder, or more modest does more damage than good to the family life. This non functional knowledge that the man and the woman have, contributes to their quarrelling rather than getting on well with each other. We badly need a cultural knowledge which will enable the husband to show respect to his wife and in return, affection and devotion to the husband by his wife.

It is such a blessing for a woman to receive an education so she can have her economic independence, but this blessing should not turn into pride. Is there a bigger blessing than the one where this educated woman can establish a balanced family relationship, where she can stand on her own two feet, add more value to the family values and where she does not cause any burden to the community? If the education of a woman creates a sense of being a rival to a man then that education must be re-questioned. When education gives both parties a reciprocal love for each other, when it brings tranquility to the family relationship and increases the nobility of the family, then it simply means that education has been a positive influence. But if education is leading to quarrelling, pushing each other around and to pride, then it means that it is hurting the relationship. If a woman as a member of the household does not allow the maid to prepare her husband's coffee but does it herself and presents it to him; that means that woman has earned the kindness, fineness, and modesty, that was provided by the education.

This kindness coming from her, will melt all the troubles and problems, like heat does to snow. An educated woman; who knows how to back down when her husband is angry or make him accept her conditions when the time is right and one who knows how to act, based on the conditions, is the one whose hand must be kissed.

Knowledge is a great power. If a community where both its men and women have such a power, then it should have the merit to rule the world.

C. PSYCHOLOGY OF A WOMAN

The Almighty Allah has preplanned the nature of humanity during creation. We call this planning fate. This planning which is called destiny has preplanned what will be placed in man's nature and which psychological features he will have in advance. A man has three dimensions: The brain; the heart; and the inner self. These dimensions are comprised of certain psychological features. Psychological capabilities such as memory, wisdom and intelligence are in the brain. Basic psychological features such as love, belief, understanding, fear and will-power are in the heart. Evil wishes, sexual instinct and drive are in the inner self.

As far as being human, woman and man have the same nature and the same value based on the evaluations of Allah. The existence of a difference between the man and the woman, favouring the man, has been imposed by people, but this difference does not exist at the level of Allah. To place a difference between both parties because of their values or social rules of an organization, is like opposing the divine will, and that is oppression.

There are some psychological differences between the man and a woman. These differences are not reflected in their values but change some of their job descriptions. The difference between the man and woman is as follows:

1. A woman is more jealous

Jealousy is a mutual feature of the animals and mankind. A human being can slow down his/her jealousy, in other words can balance it out; animals do not have this balancing skill.

One of the major basic psychological features of a woman and a man is jealousy. There is more of this feeling in women. **"An-Nisa-4/128-"And if a woman fears from the inability of her husband's getting on with her, or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And jealousy has been prepared within their inner selves.** "The statement "jealousy has been prepared within their inner selves "is pointing out the fact that jealousy is a feeling within the inner self that comes from birth. Therefore within their relationship, the birth of anxiety is the result of jealousy. The center of fear is the heart, the center of jealousy is the inner self. There is a channel that flows from the inner self to the heart. When the jealousy within the inner self becomes active it increases the anxiety or the fear within the heart.

The way this channel works within the woman is a lot stronger and has its origins in this verse. If the woman is right in her jealousy, then making peace is suggested. This shows that the woman who is right about her jealousy, should not be left alone with that feeling, as being neglected. She has the right to make peace and should contribute to this process, this must be done.

The woman has the right to forgive or not to forgive her husband who neglected her. A family life which does not care for her feelings can turn into hell. So when her jealousy turns into anxiety, this produces the possibility of peace appearing.

The balance is upset when the jealousy between the woman and the man becomes extreme. Education will produce this balance. "The education of feelings" as an important dimension of education becomes effective at this point. Peoples' feelings get sick also. Within this group of that get sick includes jealousy. To be extremely jealous or not to be jealous at all are 'feeling sicknesses'. These sicknesses cause family life within our community to be unbearable and cause unnecessary attitudes.

2. A woman is loved more

The Almighty Allah has placed in the psychology of human beings the feeling of love which is what makes them human. There is a certain difference in this feeling between the man and the woman. The man loves more when the woman is loved more. The man desires to love more when the woman desires to be loved more. This condition is reflected in their behaviour. Always a man should approach a woman, a woman should not approach a man. Of course in this case we are not taking the exceptions into account. The man is like an electron with negative energy while the woman is like a proton with positive energy. Even though there is a power of attraction between them, the one that is in action is the negatively charged electron.

In this case the man, just like the electrons, revolves around the woman while she passively and relation to the man's approach, stays still in her place. This physical resemblance

is reflected in their psychological tendencies and has caused the man to be the one that loves while the woman has become the one that is loved.

3. A woman is more loyal

Loyalty is the most important indicator of nobility. This moral concept is being used in the chapter **Al-Ahزاب** for both genders. But the woman has a superiority regarding loyalty. The family values have kept the loyalty of women strong. As an example, it is not possible for a young man to sustain his life as a bachelor when his wife passes away, however many young wives who have lost their husbands, without being remarried, have raised their children and contributed to their development as good members of that society. No man can do this and show this patience. Many such women, who have been loyal to their husbands and to their families, have succeeded in doing this. After wars, many such Anatolian women who became a widow in their teens, demonstrated through her monumental love and loyalty, as big as mount Ararat, and did not dissolve the family. Nothing stopped her from raising useful children for her country. While her husband was giving his life away with his blood, she was, with her loyalty progressing it into a green country.

4. A woman is easily deceived

Ladies may react to this heading, but if they think carefully about it, they will understand correctness; Adult girls are passionate to create a family life. This passion is in their nature. From this angle we can not criticize them. To be a mother is the highest ideal for a woman. In order to reach this goal every attitude may be justified. But sometimes her

passion to create a family, may allow her sentimentality to cause her to make a mistake easily.

The passion to form a family should not kill her thinking and logic. When passion is allowed to replace thinking and logic, then the woman is carried away by her feelings. A woman who has this passion to form a family, who has many friends and the desire to be part of another circle of the society, this can lead to mistakes which will badly harm the women. Girls have very good intentions and they understand others as well as they understand themselves. This situation can lead them on several occasions to the swamp of deceit. Falling into the hands of those who profit from the misuse of women is a mistake which is the result of those good intentions and misjudgements. Then the woman becomes ordinary and loses her dignity.

Chapter **An-Nur verse 33** is telling us that this deceit, in time, can turn into enforcement. The most effective way to place an obstacle in front of this deceit is to use logic. This logic is the driving force of the will power. If the woman gets unconsciously carried away in deceit, this can lead to a situation where the rights of women are being swept under the feet of others. This is why the woman must control herself and her feelings very well and act in a dignified manner; she should not fall into the sentimental traps of the daily life.

D. A WOMAN IS LIKE "THE SUN"

In certain languages creatures and things are separated into two groups as feminine and masculine. This rule exists in English as well as in Arabic. However the highest language of all as far as rules are concerned happens to be the Arabic. Within the sky related matters the sun is feminine while the

moon is masculine. In other words the sun represents the woman while the moon represents the man. The basis of this description is based on the "labour" that they perform. The sun is prolific, fecund, scatters away light, gives life to the living creatures on earth, her luminosity shows us the way, and is a ferocious enemy of germs. These works are also carried out by women, this is why, in the Qur'an, the sun is feminine.

1. A woman is prolific

From her fecundity a woman gives life to humanity. This exists in her nature, it is an instinct as well as in her biology. That is why those women who do not have children look for a solution to their bareness. Those women, who are fecund but have no child and have no desire to have one, are rather an exception and at the same time they are acting against human nature. The biological and psychological creation of a woman is such that she is ready to give birth, and that is such a blessing for the future of mankind. This blessing has been granted to the woman. In the same way as the Almighty Allah has bestowed light to the sun there is also fecundity granted to the women as a universal characteristic.

2. A woman gives life

A woman does not give life only by giving birth, at the same time she gives life to community living with her love, loyalty and chastity. At the same time she removes all the 'germs' spread around by the man by sexual immorality within communal life, by a legitimate family life. In other words by preventing the aggressiveness given to the man by his sexual instinct, she prevents the decaying of communal morality. Just like the saying: "no germ will enter a house where the

sun has entered; "the germ of sexual immorality" will not enter those communities with a strong family life.

Therefore a woman gives life to a community with her love, loyalty and noble behaviour. For those features of hers' she has been referred to as the Sun.

In the tribe of Lot, women had lost their importance and moral values, as a result of which his tribe sank down. Her sexuality should not be out there in the open. The more her sexual being is flaunted it will lose its value in time. Then the men will no longer approach a woman but will go after other men. This behaviour belonged to the tribe of Lot.-**Al-Araf-7/81-"Verily you practise your lusts on men instead of women. But you are a people transgressing beyond bounds, by committing great sins."**

Therefore the womanhood of a woman is what keeps the communities morally sound. If the woman loses this characteristic of decency, the community will fall into a state of immorality which will bring the collapse of the community.

As long as she can protect the qualities of womanhood like charm, attractiveness and being unreachable, there will not be any coldness towards women and homosexuality will not be widespread.

There is a reason as to why the stories of Leyla and Mecnun as well as Ferhat and Şirin have their place in our literature. Those men who sleep around with different women and those women who sleep around with several men never fall in devotional love. If Mecnun was sleeping around with several women and if Leyla was doing the same thing with several men why would she devotionally be in love with

Mecnun? The same condition is valid for Ferhat and Şirin as well. These stories in our literature show us that the high status of women makes it difficult for men to win a woman's love, devotion and loyalty.

In one of his poems Fuzuli says: "Friends if I die with the will of kissing the hand of my lover, make an earthenware pitcher with the soil of my burial ground, and give water to my lover with it."

Here is what this verse is telling us: Let alone kiss her lips, a man who can not even kiss her hand, will be able to touch her hand only with the pitcher made from the soil of his burial ground, elevates her status so high that being able to reach her is so very difficult and is almost as difficult as it would be to reach the sun. With these lines we understand that she is not common property and certainly not a man's handkerchief that can be tossed away once used. Therefore this woman gives life to family and communal life and keeps it going and brings nobility to it. With this attribute a woman reminds us of the sun.

3. A woman illuminates the future of communities

A woman represents the sun of nations with the milk she feeds her baby, and the service she provides to her family as well as with her teachings. Life would not exist on earth without the sun, and humanity will cease without women.

Our mothers live in our cells, our blood and life comes from them, our first nourishment and consequently everything we have has come from them. They are our soul, character and our lives. They are the doctors easing our pain, an educator grafting their love on to us and a statue of devotion exerting themselves unselfishly for us. How can you say "ugh" to

them; how can you hurt them, how can you make them look back longingly to their past days, how can you make them have tears in their eyes, how can you make them "sigh", how can you make them suffer; how can you push them around; how can you look down upon them and how can you leave them without a support? How is this old world, for the sake of one crescent setting, and for one man, how can one justify treating women abusively?

E. WOMAN, PIETY AND WISDOM

The Almighty Allah when referring to the family and speaking of the place of women; while setting the rules regarding women, is using the feeling of piety and the power of wisdom as the main concepts. Now we can understand and identify the issues forming this main principle:

1. A woman whose husband is deceased

The death of a husband, naturally, will cause some material, moral and social problems to come about. As to what these problems are and how they should be solved **Al-Baqarah-2/240** says-"**And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if the wives leave, there is no sin on you for that which they do of themselves, provided it is honourable. (e.g.-lawful marriage). And Allah is All-Mighty, All-Wise.**"

The important principles which we should extract from this verse are as follows:

a) The widow whose husband has passed away, has the right to benefit from his wealth. A widow without children has the

right to profit from her late husbands' estate. This was a revolution for the ignorant community.

b) A widow, after waiting lawfully for the space of time within which a woman can not remarry, can leave her husbands home. Regarding this issue she has total freedom.

Therefore, the first part of this verse gives women the right for shelter and the second part gives a total freedom to leave the house.

2. A divorced woman

"And for divorced women, maintenance should be provided on a reasonable scale. This is a duty on the pious."-Al Baqarah-2/241.-

With this verse, to a divorced woman, the right to have an economic benefit from her husband has been granted provided that she is not extreme in her demands.

For those Muslims who are pious the Almighty Allah is asking them to grant this right, and is adding piety, meaning the feeling of sincerity, to law. For law, should not be disregarded, as well as the acceptance of the respect and the superiority of law, one has to also be sincerely pious. Therefore attention is given to the psychological foundations of law. A second requirement must be introduced.

"Al-Baqarah-2/242-"Thus Allah makes clear his Ayat-laws-to you, in order that you may think and understand."

Therefore law, which is piety, and thinking and the wisdom which was granted, come together and form the whole.

Those who may be insincere and can not use their intelligence may cause law to lose the qualities it had acquired.

For a divorced there is the right of the woman to profit from her husbands' estate, to have the freedom to leave the house when she sees fit and to acquire economic benefits like alimony, from the husband, in return for separation. For such rights for the woman to materialize and for there to be respect for all of this, requires sincerity and the use of intelligence. By doing so the psychological foundations of the rights of women is established.

As the law is assimilated and a respect is shown through sincerity and wisdom mankind will understand how the law relates to the rights and independence of women. It is only when mankind seeks to behave with sincerity and intelligence that these issues will be fully appreciated.

Therefore one of the main reasons, and the most important one as to why the rights of women and their independence is neglected and misunderstood, lies in the fact that these issues are not understood by engaging the intelligence and feelings. For this reason while the Qur'an is teaching about good manners in order to assimilate the rights of women and their independence, it is also taking into account human nature. Those teachings of law which do not hold a place in the spiritual structure of men, which is not reflected and accepted by that structure, will not be sufficient in establishing and maintaining a communal order.

Even when unacceptable events take place between husband and wife with its negative consequences, such as separation; if the concept of justice is kept intact, then one can say that in such a community good manners are established and the

law has found its rightful purpose. In order to stop this negativeness from damaging the application of justice, the Almighty Allah is introducing an immunity system formed by piety and wisdom. It is imperative to provide the community with an education that teaches respect towards justice and that this education becomes part of the agenda of community life. Education about the law is an activity to be spread through the community. The concept of abiding by the law as well as learning about those laws and being able to interpret them is the education that is required.

In the verses we are dealing with, the Almighty Allah is giving human kind an education which will settle in their brains and hearts regarding the rights of women and their independence, and at the same time teaching how to approach these issues with an attitude of good manners.

F. WOMAN AND THE FEELING OF SHAME

In modern English the idea of shame is a restricted concept. This text is using the more expanded understanding of shame as derived from the Arabic language. The world of feelings in human psychology is varied and rich. Some feelings are very indescript, almost hard to capture, while there is another one which forms the essence and foundation of the world of feelings called "shame", meaning the feeling of shame. The depth and the different shades of all these indescript feelings change from one man to another. However the feeling of shame is not affected by a person's birth. The difference within the feeling of shame takes place afterwards, after birth, due to an environmental education.

Every person is born with the feeling of shame but the difference in how shame is experienced is obtained with good manners. The different meanings of shame is as

follows; to be alive, to be progressive, to be ashamed of something, to liven up a flame with bellows or by blowing into it, to make a place productive, to salute someone, to be shy, to be timid, to humble oneself. We will now shortly explain these meanings.

1. To be alive

The concept of shame in Arabic comes from the concept of being alive. From this derivation we can say that being alive - being in existence - and the feeling of shame meet within the same concept. The feeling of shame has a meaning and importance equal to being alive is why they derive from the same word. Existence and the feeling of shame are like brothers and sisters because they come from the same word. For the feeling of shame to have such an importance, is like a proof, as to how deeply rooted it must be within the nature of man. Those who lose their feeling of shame are in fact causing their existence to decrease.

2. To be progressive

As the meaning of the feeling of shame expresses being alive, what is alive is by nature open to progress. Because it is the feeling of shame that keeps the personality of mankind and the morality of the community alive it therefore carries this meaning. Those people and such communities who do not have the feeling of shame have sentenced themselves to death. The feeling of shame keeps the productivity and the liveliness in the community.

3. To be ashamed of something, to be timid

We call it the feeling of shame "when something stops you from a wrong behaviour. Someone whose curtain of shame is

torn apart, can do such things which are unwanted, open to blame and wicked. One can expect every wickedness from people whose curtain of shame is torn apart. With the meanings of 'to be ashamed of' and 'hesitation', the feeling of shame is closer to the concept of piety. Piety means to protect oneself for fear of its consequences, while the feeling of shame means hesitation or holding back through fear. Therefore both of these fears are part of the same concept.

Then we can ask this question regarding the feeling of shame: What is the biggest enemy of the feeling of shame? The answer to this question lies in the following verse:-**Al-Araf-7/27-"O children of Adam! Let not the Satan deceive you, as he did when your parents, Adam and Eve, were cast out of paradise, stripping them of their garments to show them their private parts."** Before we explain about this verse we must give an answer to the following question. How did the Satan cause Adam and his wife to be aware of their nakedness. **Al-Araf-7/20-22-"Then the Satan whispered suggestions to them both in order to uncover that which was hidden from them of their private parts; he said :''Your Lord did not forbid you this tree that allows you to become like angels or like immortals. And the Satan swore by Allah to them both and said: Verily I am one of the sincere well-wishers for you both. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame,private parts became manifest to them and they began to cover themselves with the leaves of paradise,in order to cover their shame."**

4. The relationship between the feeling of shame and unlawful morsel

Perhaps in English ‘the unlawful morsel’ can be interpreted as disobedience. When Prophet Adam and his wife ate from the fruits of the forbidden tree their private parts were exposed and the feeling of nakedness and shame came out in the open. The worst enemy of the feeling of shame is the ‘unlawful morsel’. The unlawful morsel hurts the individual’s nobility and sense of being ashamed and leads people to death. Therefore the unlawful morsel turns the equilibrium in human psychology upside down. From these upside down equilibriums, the attitude that gets hurt the most is the feeling of shame. We can generalize and say that wherever the feeling of shame is missing, the sexual and social morals of a community are not soundly based.

5. Satan had attacked the feeling of shame of the first man

By disobeying the order of Allah, Prophet Adam and his wife trod under their feet the value called "respect", Respect covers over the feeling of shame. When a man is not ashamed of the consequences of disobeying an order you can get him to do anything. This is what Satan tried to accomplish. Therefore, there is also the feeling of shame that comes from Allah. Men can protect the feeling of ‘shame sensitivity’, only by feeling ashamed before Allah.

The feeling of shame can not only be acquired by being dressed, by covering our nakedness. We put on our clothes to cover up our private parts, out of modesty, and to keep us from the cold. The feeling of shame can only be kept alive by ‘dressing the inside’ with a sense of piety. The Almighty Allah in **Surah Al-Araf** brings to our attention the concepts

of **"materialistic dress"** and **"the dress of piety"** - **"Al-Araf-7/26- "O Children of Adam! We have bestowed raiment upon you to cover your private parts, and as an adornment; but the raiment of piety, righteousness, that is better."**

What is stated in this verse by the Almighty Allah as "raiment of piety" is undoubtedly the feeling of shame. Before one gets covered on the outside one must be covered inside. Those who are covered from the outside and have lost their feeling of shame, that is if they have lost their raiment of righteousness, then they can do every wickedness. What is important is to be covered internally with the clothing of shame.

The outside raiment as an adornment, covering the private parts, and does not have the same value as that of the internal raiment. It is important to unite these two raiments.

Women, with the feeling of shame, give life to social morality and especially to sexual morality. You can not find an inner feeling like the feeling of shame that makes a woman more of a woman; that adorns her any better; that protects her given personality; and that saves her from becoming ordinary.

Her feeling of shame turns the society into paradise and directs the feet of future generations on a nobler path. The feeling of shame is a monument that shows what is noble. To dynamite this monument, to hurt the woman inside, is, in fact like placing a bomb at the foundation of sexual morality.

G. WOMAN AND CHASTITY

There is a deep, strong and close relationship between the feeling of shame and chastity. In fact one of the foundations and the most important one, on which chastity is based, is the feeling of shame.

1. The meanings of chastity

Restraining oneself, To feel hesitant to do something, To be on a diet, To be moderate, To be honorable, To be virtuous, To be pure in life and clean, To be shy and modest, To behave well and be without guilt, Collection of milk in the breast, To abstain from unlawful and unseemly Works, To feed from the milk that is collected in the breast.

At the same time chastity is a state of being aware of the self, preventing the supremacy of lust. Generally in our Turkish language chastity and honour concepts are used. It is a wide application using honour for men and chastity for women. But of these two concepts the one that we find in the Qur'an is chastity. In fact honour becomes the meaning of chastity. In English honour and chastity have a common denominator which is honesty. Honour also is understood as law and order. Honour includes virtues like trust and integrity and also means to be worthy of sharing someone's confidential secrets. As Gabriel knew a lot of the secrets which were not known by the other angels, he was given the greatest honor.

In Arabic for chastity the word "clean" can be used. In Turkish there is a proverb where the word clean can be used for chastity. "A clean man to his skirt". In here the words skirt and clean represent chastity or honor. Skirt here becomes the metaphorical meaning of sexual organs. When people say " his skirt is dirty or he has an addiction in his

skirt" it means that he has lost to his sexual instinct or has become immoral. Now we can explain how these concepts "chastity " and "clean" are used in the Qur'an.

2. Chastity in the Qur'an

To abstain

a) The meaning of chastity as to abstain is used in the Qur'an in **An-Nisa-4/6-**".....**Whoever amongst guardians is rich he should take no wages**" meaning that he should abstain from taking from the orphans property. The word used here as abstaining refers totally to economics. It instructs those guardians of the orphans prohibiting them from taking from the orphan's property.

Therefore not stealing from the orphans property becomes chastity. We can appreciate this as the dimension of chastity relating to economic relationships. We must look for this understanding of chastity also in economic relationships and not only in sexual relationships. Those who are chaste in sexual relationships but can cheat and do an injustice in economical matters means that person has lost the true understanding of chastity.

That is why in this verse the Almighty Allah has preferred to use the term chastity rather than other terms like prohibition and avoidance. The relevance between abstention and chastity is a sign that doing injustice to an orphan or to anybody else has a relationship to honour. Those who can mishandle the rights of an orphan can not be trusted so they can not be considered honourable. Because honour means trust.

b) The meaning of the word chastity indicating abstention has a close relevance with a woman showing her naked body. **In Surah-An-Nur-24/60-it says; "And as for women past childbearing, who do not expect wedlock, it is no sin on them if they discard their outer clothing in such a way as not to show their private parts as adornment. But to refrain (i.e.-not to discard their outer clothing) is better for them...."**

In the above mentioned verse the concept of chastity means refraining from or abstention of a woman from showing her naked body. In this case chastity has an identical meaning to the feeling of shame. This abstention which is comprised of the feeling of shame or chastity is related to age. This attitude to chastity mentioned in the Qur'an is based on age and not on personal understanding. This attitude is not related from nudity to being covered with an overgarment, but it is rather related as a concept to the private parts.

3. Not revealing a secret, being ashamed

To refrain from doing something; to be chaste in the sense of being shy and honourable; to not reveal a secret. These all meet in the same meaning. Here is how the Almighty Allah is using it:

-Al-Baqarah-2/273- "Charity is for the poor, who in Allah's cause are restricted from travel and can not move about in the land, for trade or work. The one who knows them not, thinks that they are rich because of their chastity. You may know them by their mark, they do not beg from people shamelessly at all. And whatever you give to them, surely Allah knows it well."

The above mentioned verse is telling us that those poor people in need, because of their chastity and bashfulness, try to keep their discomfort inside as a secret and they conceal it. The word shamelessly in the above mentioned verse is equivalent to the word chastity. There are so many of such people within the community who are going through economic hardships but they do not act shamelessly and say anything because they feel ashamed. They bury their secrets in their hearts. The Almighty Allah is ordering that such people to be found and be aided.

4. To control the sexual instinct

One of the major stimulants placed by the Almighty Allah in the psychological formation of human beings is the sexual instinct. To be married allow that need to be satisfied legally. For those who can not find the opportunity to get married in order for them to satisfy these instincts, the ability to control themselves indicates chastity.

-In Surah-An-Nur-24/33- "And let those who do not find the financial means for marriage, keep themselves chaste, until Allah enriches them out of his bounty...." The Almighty Allah is prohibiting the young people from adultery, even though they may claim not being able to get married as an excuse.

The young people, who can not get married for economic reasons, should protect their chastity and remain innocent thus enabling them to be virtuous. In fact in the above mentioned verse the Almighty Allah is telling them that he will deal with them in such a way that in time they will be given those economic possibilities with which will enable them to get married.

What can one say to those who are spending their New Year holidays outside the country when there are so many young people of this country who can not get married for lack of money? They have not been instructed properly in the priorities of religion. They do not understand these priorities. The religious community and the appropriate civil servants must be able to explain these priorities better. This country which is full of poor people and the sin of overspending unnecessarily must be announced and remembered.

Trust; by keeping the secrets; by being honourable; by being self disciplined; by abstaining from doing something bad; by displaying chastity with the feeling of shame; are all concepts in preventing individuals from being a sexual pervert. Those who can protect their chastity and keep their lusts to themselves with the feeling of shame, and keeping those feelings like very valuable things, is the kind of a person that is desired, missed and is tenderly and deeply loved.

5. Cleanliness

The Almighty Allah identifies chaste women or men as "tayyib" meaning clean. The opposite of this is "habis" meaning dirty. **"An-Nur-24/26- "Bad women go well with bad men, bad men go well with bad women while clean women go well with clean men and clean men go well with clean women."** Divine fate evaluates that good to good and bad to bad are worthy of each other. Those marriages which are opposite of this, in fact do not last long. But these terms of bad and good and clean and dirty to not only refer to sexual chastity but generally indicate character. But one essential value of such concept is chastity.

6. Allocating ones focus or devotion to someone

This is another concept in the Qur'an which is included in the understanding of the chastity of women. To allocate her focus or devotion only to her husband describes an action of looking only to her husband. As the eye is located in the head, a woman who desires only to have a relationship with her husband is described as being chaste in her mind. Being chaste or unchaste both start in the brain and then spread around to the parts of the body as well as to the actions. Therefore this concept of dedicating ones whole being to one person indicates chasteness both in the psychological attitude as well as in actions. We find this explained in the following verse:-**"Ar-Rahman-55/56 -"In such places there will be chaste wives restraining their glances, desiring none except their husbands, with whom no man or jinn has had any contact before their husbands."**

Another quality of a woman who has not been touched by any man or jinn is "betül" meaning a virgin who has no desire for marriage. The touching takes place biologically as well as through the mind. There can also be a psychological touching through conversation. The touching done by a jinn is through a whisper by directing the thoughts of women towards wickedness. Therefore that woman whose eyes and looks are intently turned only towards her husband, become chaste mentally as well as in her behaviour. These women are not the kind of ladies who are trying to get enjoyment from other men by eye contact while they are with their husbands. The Turkish proverbs; "Unless the eye sees the heart does not want.", "if one is far from some body else's sight, he is also far from their heart." are telling us of the relationship between a look and the heart. The concept of directing ones eyesight to someone, as well as not being

touched by any men, is demonstrating the concept of internal balance between the brain, the heart and the inner self.

H. THE QUALITIES THAT THE QUR'AN IS LOOKING FOR IN A WOMAN

Since the beginning of human life until our times, in those communities that existed, based on the values of the time, people have searched for some special characteristics in women. These characteristics were based on the social developments as they went from primitive to advanced communities. Over time these characteristics have undergone some minimal changes. In our times we see both the primitive and the contemporary being lived in different parts of the world together all at the same time. One can not deny the truth contained in the holy books, throughout the whole period of human progress, have contributed to the culture in women during their search of those special characteristics. In other words, the holy books have brought values which protect the honour, personality and communal level of women. The purpose of these values is to shed light as to what kind of a woman will be raised and to present a vision of being a mature woman in every sense of the word. The verse of the Qur'an in the Surah **At-Tahrim-66/5** lists **those characteristics that a woman must have: "Muslim women, believer of Allah, obedient to Allah, turning to Allah in repentance, worshipping Allah sincerely, fasting, can be previously married or virgins."** These are the characteristics made known from the Qur'an. Now we can explain these characteristics.

1. A woman who submits

The concept "Muslim" mentioned in the verse above refers to someone who has submitted herself to Allah. This person is

someone who has saved herself from polytheism and allocated her brain and heart to Allah as a way of living. The Qur'an, with this statement is telling us that a woman who does not submit herself to Allah, meaning who does not surrender herself to her creator, will have a hard time submitting herself to her family. Within the concept of submission exists the meaning of "peace". The words "Islam" and "Muslim" come from the same root and contain meanings like "peace" and "trust". Those women who are at peace with themselves, with their husbands, with their communities and with Allah have acquired the characteristic of being a Muslim. If there is peace in a family and in a community there you can see the evidence of submission. Conversely, one can say that if there is submission in a community then there is peace there as well.

2. A woman who believes

A woman who is a believer of Allah is said to have reached the second level of maturity by using her intelligence and discovering who had created her and the universe. That means that she has accepted him as being the one, **the one and the only one**.

In fact this concept of belief which produces peace and submission, demonstrates **the oneness** of Allah carries the same meaning with peace. Belief and submission, that is to say peace, are parts of an inner world as integral attitudes. The part of belief that reflects in communal life is Islam which means peace. To live in peace is one of the greatest qualities of believers.

Those women who have the belief of Allah can not and should not be a part of amoral behaviour. Because of her belief in the oneness of Allah she will constantly make the

effort to demonstrate the wholeness of her character as well as keeping the harmony and unity of her community.

3. An obedient woman

This word in the Qur'an refers to an obedient woman. The answer to the question "Who will the woman obey first?" can be found in the following verse:

-Al-Ahzab-33/31-"And whosoever of you is obedient to Allah and his messenger and does righteous good deeds, we shall give her reward twice over,.....". Therefore the woman will obey first of all to Allah and his Prophet. This obedience is not a simple one; it must be from the heart as a full commitment of herself. In third place the woman must be obedient to the "state"-An-Nisa-4/59-; and in fourth place her obedience is to "the husband"-**An-Nisa-4/34-**

A woman who is obedient to Allah, to his messenger, to the state and to her husband and does so as an act of worship to Allah is a noble spirited woman. Is she not worthy of the world?

4. A repenting woman

For the mistakes one makes, and the sins one commits, asking for forgiveness is repentance; which also means to turn oneself towards Allah. To realize one's own fault and to ask for forgiveness is a great virtue. This virtue is the primary virtue that distinguishes between Satan and mankind. Satan denied the order of Allah regarding prostration while Adam ate from the forbidden tree. So they both sinned. Then Adam repented and asked for forgiveness while Satan did not. That is how Satan remained as the Devil

while the man repented and returned to the virtue of mankind.

A woman who knows how to repent to Allah also knows how to apologise,ask forgiveness of,to human beings. A woman who knows the importance of "excusing herself" within the family relationships is a virtuous woman. In fact, repentance to Allah is giving us the example of how to apologize in social life.

5. A worshipping woman

In the Qur'an the concept of "devout woman" means a woman who worships and is an important characteristic of a woman. A virtuous woman can not be a servant of her inner self or somebody elses. She only serves Allah. She does not submit her will, her power, her brains or her heart to anybody else. As she has committed herself only to Allah she has become his servant. She does her daily prayers, does her good deeds, gives her alms and carries out the other acts of worship.

6. A fasting woman

In the Qur'an reference is made to the concept of fasting when traveling. This reference indicates to a traveler that they should have nothing to eat, even the bread,that is in her possession. This same reference refers to someone who does not eat anything, including bread as a person who is fasting.

A woman who knows how to fast in the name of Allah is a woman who does not riot against her husband because of his low income.

This reference brings the concept of fasting into communal life and becomes the basis of a life philosophy, as a style of behaviour. A woman, who will withstand the suffering of economic hardships alongside her husband, is regarded as a woman of high spiritual stature.

7. A widow and a virgin woman

The community identifies itself through characteristics like "widow" and "virginity" which exist in the nature of that community. Being a "widow" refers to a woman who has been together with a man while "virginity" refers to a woman who has not been together with a man.

"Virginitiy" is an important characteristic of a girl. A virgin girl at the beginning of their marriage is sexually expressing a trust in her husband. But it is spiritual maturity that is of utmost importance. It is her nobility in her relationship with Allah, with her family, and community that must be considered. When a woman displays these characteristics she will be a woman who embraces humanity with her brain and heart, a woman with a fine and noble spirit.

8. A woman who has been subjected to an oath of allegiance

The life of a human being is interlaced with many behaviours. Some behaviours are essential and need to be done and others non essential. To live together under such universal values, to be born into a community, to mature and to travel around the world experiencing different religious and human cultures, and to stay away from adverse behaviour; is a holy and human responsibility, to maintain that oath of allegiance.

The Qur'an sometimes orders these values, both for a man and a woman, however **Surah-Al-Mumtahanah-60/12**-has a special reference to women. The special way this verse takes charge shows the value it attributes to a woman as well as the honour high status she has. Let's look into the contents of the verse to understand the basic behaviours mentioned:

-Al-Mumtahanah-60/12- "O Prophet! When believing women come to you to pledge their oath of allegiance; that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, and that they will not disobey you in all that Islam ordains, then accept their pledge and ask Allah to forgive them. Verily, Allah is Oft-Forgiving, Most Merciful". By the analysis of this verse any behaviour that hurts the honour of women must never be done is as follows:

a) Not to present anyone equal as a partner to Allah- (Polytheism)

In ones own life the concept of oneness exists and Allah wants the concept of the oneness of Allah to be understood. A mother who gives birth to a child will never want to share her motherhood with another woman. This kind of sharing is against human nature. No child can acquire a biological mother other than his own; this idea would not be accepted by his mother even if it were possible. You can not present 'an equal' to a mother who has given birth to that child.

So Allah the creator does not accept any equals to himself. A woman who knows this will not make the mistake of allowing equals to Allah to develop in her life; there is only one, the creator. The woman who does not allow equals to

Allah has a very important status before Allah. In this verse the Almighty Allah is telling his prophet to understand the value of Allah being one, with no equal in a woman's life and faith.

b) Not to steal

If a woman commits robbery it is as though she has eaten the unlawful morsel. To eat the unlawful morsel will spoil the character as well as the nobility of a woman. Robbery which is one of the deadliest illnesses of human nature has nothing to do with a woman's character, personality or her natural joyous spirit; thus her honour is itself stolen from her.

c) A woman is not to commit adultery

When chastity disappears, which is of equal importance in a woman's life there is little left in a community to protect. Men fight to protect the honor of the community and die, or become a war veteran. Such values like religion, freedom, independence and honor are worth dying for. Those communities which sacrifice their men for such values secure their continuing existence by the continued assurance of those values. Women must not trample the chastity of men which is as important to those men as their lives. This would be not only unfair to themselves but also an oppression of the men. The most important of those universal values which weave the threads for the culture of humanity, is honor. Without honor the culture is dead, cold and has become like a carcass. The way to sacrifice, to kill off, those cultures is to extract chastity from them. Chastity of women must not be turned into cheap merchandise by women. Women who protect their honor are being praised in this verse.

d) Women are not to kill their children

A mother's belly is the first environment, the cradle of humanity. In **Surah Al-Imran-3/6** "**The Almighty Allah is the one who shapes you in the womb as He wills...**" A child, in the womb of a mother is the manifestation of creation; it is the work of the Almighty Allah.

For a mother to kill that child in her womb is an unimaginable and great sin. Let us do some thinking on this. Those prophets who have directed humanity, the scholars and the statesmen; if they had been killed while they were in their mothers belly, what would this world be like? When killing a person who can defend herself is a great sin, how can killing a defenseless infant at the beginning of her creation not also be a sin?

e) A woman is not to slander in between her hands and feet

The meaning of this is when a woman is pregnant from one man and then says that she became pregnant from another man. We see many examples of this in our times. The Almighty Allah has definitely prohibited this slandering where the real father of the child is denied. When this happens it will cause the generation and the community to lose the values that had been acquired.

f) To support a good deed

It is important for the women to support Prophet Muhammad in good deeds. This means that the woman had the democratic right to choose. If we bring the message of this verse to our times we are faced with the following application: For a woman to support her husband's good

deeds is her responsibility. The good deeds that are done by those who run the country must be supported by the women of that community. That means the woman must always support good deeds. To resist supporting a good deed does not comply with her character and this has been prohibited by Allah.

Supporting a good deed means to make ones choice in the favour of the good. For women to pledge their oath of allegiance to Prophet Muhammad shows that they had the freedom of choice. For those women who have complied with the six above mentioned duties, the Almighty Allah is willing to assign forgiveness for them through His messenger. The Almighty Allah is declaring that he is ready to forgive those women from their small mistakes.

One can only show respect to a woman who does not create equals to Allah, does not steal, does not commit adultery, does not kill her child, does not slander and supports a good deed.

II- WOMEN AND THEIR RIGHTS

A. THE QUR'AN PLACES WOMEN WHERE THEY DESERVE TO BE

The Qur'an considers women as - a girl; the lady of the house; and as a mother while restoring her lost value, dignity and honor.

In defense of women's rights the Qur'an has opened a new age by ending an unfortunate one. The Qur'anic view towards women has materialized as a radical change. We would like to present this change in three phases.

1. Woman as a girl

"And they assign unto Allah daughters - God forbid! Allah is far away from this. They take the boys to themselves.' The Bee-16/57-

During the age of ignorance the Arabs were keeping the boys to themselves while giving the girls to Allah. This reflects the fact that they viewed the girls maliciously.

"When if one of them received joyful tidings of the birth of a female he would be angered and his face would be darkened.' The Bee16/58-

Today this ignorant understanding is still evident. Those families receiving the news of a baby girl being born in their families reflect their sorrow. Those people who feel this kind of sorrow should know that they are still living in the old age of ignorance.-**"He will hide himself away from his tribe**

because of the bad tidings. Should he keep her with him or bury her! What a bad decision they have made."-The Bee-16/59.

Allah, the Almighty, expresses that this malicious attitude is an ongoing threat.- **"And when the girl child that was buried alive is asked for what sin she was slain"- At-Takwir-The Overthrowing-81/8-9"**

The darkest page in the history of human rights is the burial of the baby girls while they were still alive. This attitude will be questioned with the above holy interrogation. According to the Qur'an mistreating the baby girls will be one of the heaviest interrogations.

Virgin Mary's mother - Hanne-, Anne, wife of Imran - Jacob-prayed as such when she was pregnant- **"My lord! I have vowed unto you that which is in my belly as a consecrated offering. Accept this from me."-The Family of Imran-3-35-**

Wife of Imran begged Allah that her child in her belly would be a boy because women were being used as slaves so she did not want a girl. **When Virgin Mary was born she reproached Allah.-The Family of Imran-3-36-**These verses show us that the history of mankind is covered with a moral filth as women were overwhelmingly looked down upon. That is why Mohammed - p.u.h (praise upon him) - had said that the efforts spent raising up a female child would serve for them as a curtain from the burning flames of hell.

-Buhari-Edep 18-Those who will raise three daughters and get them married will become neighbours with Mohammed - p.u.h - in paradise. - Ebu Davud-Edep-130-

Moslem religion created a revolution within women's rights by telling the people that those efforts of educating and raising female children would convert their afterlife to paradise.

2. Woman as a wife

When two people are going somewhere one of them will be the leader and the other will be the follower. Of the two people getting married as they start their journey in life one will be the leader. Naturally man is the leader. **In -Women-4-34-'Men are in charge of women because Allah had made the one of them excel the other....'**

Being in charge brings grave responsibilities. Administrators are servants of the people. So man, as the leader of the family must be the servant of that family. This leadership does not entitle him to belittle, beat or hurt the woman. In a family with equal rights the lady will show obedience and guard her integrity and will not be the cause of separation, while the man will be responsible for the livelihood of the family, will not beat the woman and will not find her deeds disgusting and will not form an evil opinion about her.

3. Woman as a mother

When a woman becomes a mother she passes ahead of the man and reaches a peak of respect. In the Qur'an when respect and goodness is mentioned towards the parents it reminds us what the mother has done during pregnancy, birth, breastfeeding and the difficulty of raising a child. Mothers provide life with their blood, milk and their importance during the upbringing of the child. **(Luqman-31/14-15; The Wind-Curves Sandhills-46/15; Repentance-9/34)** One of the highest acts of worship is to

win the hearts of mothers. Receive their prayers without hurting their feelings, comfort them, share their sorrow, pray to Allah and ask his mercy for the mother, take care of her needs, never express disgust and speak to them with words of endearment. Keeping them worried, hurting them, making them cry, pushing them around and causing them to curse brings our society to a blind alley which darkens our lives. Being ungrateful for all that they have done for us is great cruelty. What we need in our times are their prayers, their smile and their comfort, not their tear drops and misery. Their prayers will enrich our souls with blessings and goodness will adorn our community.

B. THE QUR'AN TURNS A WOMAN'S WORK INTO HER EQUITY

One of the issues in the history of humanity that we pretend not to see is a woman's work. This work which keeps mankind on its feet and richer, has been greatly neglected by human kind. Women's hard work at the fields, at home and while raising children has been belittled by men and this has affected their relationship with women. Within this social framework women's work was been brought forward by the Qur'an. The Qur'an states that one can not pretend not to see a woman's work or to be ungrateful towards it. It is an act of worship to give recompense for her work.

The Qur'an tells us that it is an order of Allah and an act of worship to show respect to one's parents.-**Al-Ahqaf-The Sand Dunes-46/15-**" **Now among the best of the deeds which we have enjoined upon man is goodness towards his parents. In pain did his mother bear him, and in pain did she give him birth and her bearing him and his utter dependence on her took thirty months. And so when he attains to full maturity and reaches forty years he - the**

righteous - prays: O my Sustainer! Inspire me so that I may forever be grateful for those blessings of you, with which you have graced me and my parents and that I may do what is right so that that I will meet with your goodly acceptance and grant me righteousness in my offspring as well. Verily unto you have I turned in repentance for verily I am of those who have surrendered themselves unto you as Muslims." There are very important principles which can be concluded from the analysis of this verse:

1. Parenthood is a universal value

In the first words of the verse appears "we have enjoined upon man goodness towards his parents". With the concept of "men" the whole humankind is understood. Not just the Moslems, Christians and Jews but all human beings are the subjects and that is why parenthood is universal and has its place beyond and above faith. Those infidel fathers of Moslem children are also governed by the same verse. A Moslem can not be disrespectful to his/her infidel parenthood, belittle them and neglect them. Religious difference does not decrease the value of parenthood. For a Moslem taking care of his/her parents is not a choice they have to make but rather an order of Allah. **"And God says: We have enjoined upon man goodness towards his parents: his mother bore him by bearing strain upon strain and his utter dependence on her lasted two years. Hence o man be grateful towards me and towards your parents and with me is all journeys' end."** Revere your parents yet should they endeavour to make you ascribe divinity, side by side with me, to something which your mind can not accept as divine, obey them not; but even then bear them company in this worlds 'life with kindness.'" -Luqman-31/14-15-In 31/15 If the infidel parent

through the reflection of his different belief forces the child to polytheism the child has the right to disobey the parent but still the child must properly get along with the parents. Infidel parenthood does not cancel the rights of being parents.

2. The Respect towards parents is based upon which labor?

The answer to this question can be found in **-Al -Ahqaf-The Sand Dunes-46/15** and **Luqman-31/14**. In both verses the mothers' labor has priority. In this case the respect shown to the father is the result of the mothers' labor. The father receives attention, care and respect from the children as being the husband of their mother for her holy labor. That is why in both verses birth and nursing facts are mentioned as attributes given to the mother elevating her labor to a holy level. Mothers are serving humankind greatly with their blood and lives. There is only one more labor above the mothers' which is the creation of mankind by Allah from non existence.

Allah creates and provides one's daily bread and the mother gives birth and nurses. That is why in **chapter 14-Luqman/14** after revering God comes thanksgiving to the parents as an order of God. Keeping the child in her womb and giving birth to them and then nursing him/her and then raising him/her up is of secondary importance.

This labor has a value beyond and above faith. Mothers and fathers do not come as faithful or without faith or with a religion or without a religion. In any faith or religion parents are parents. In **Surah -The Spider-29/7-**The parent of an infidel child can not be disgraced or be left unattended. Now we ask you: Is there any other career or labor that is worth

more than giving birth to a child and raising her/him? Can you think of another career as holy as the one when you give life to an infant and raise him/her into a human being? Especially those mothers who have joined the workforce and raise a child at the same time are spending so much labor and creating such a value which is beyond words. Therefore the world is shaped, grown and nourished by the hands, blood and milk of women. Because of this, to see and notice this labor, evaluate it and consider it important, and perform goodness is an act of worship.

Taking care of parents is considered as worship by Allah, the Almighty, just like sharing with the poor and almsgiving. It is hard for anyone to gain God's consent and enter into Paradise unless she/he receives the parents consent and blessings.

C. THE QUR'AN HAS LEGALLY REVOLUTIONIZED THE WOMEN'S RIGHTS

The concept of personal dignity is mentioned in the first article of the Human Rights Declaration, stating that men are equal in freedom, dignity and rights. Many centuries before this declaration while the world was going through the middle ages the Qur'an had tied the protection of the pride of women to law. The most important right and struggle in women's rights is to be able to defend the pride of women. The Almighty Allah has tied in the Surah **An-Nur-24/4**- the right of a woman to law and has stated that it is untouchable. - **"And as for those who accuse chaste women, of adultery, and then are unable to produce four witnesses-in support of their accusation- flog them with eighty stripes, and ever after refuse to accept from them any testimony- since it is they that are truly depraved."** Let us analyze the important concepts in this verse. The

concept of being guarded preserved, kept chaste, refers to chaste women. By using this concept Allah the Almighty has pointed out that most of the accusations would be the result of sexual relationship.

1. Four witnesses are required

To accuse a chaste woman with adultery and hurt her personal dignity is like playing with her honor. Allah the Almighty in the previous verse is presenting it legally as a great sin. In adultery accusations, four witnesses are required while in no other legal agreement four witnesses are required. This illustrates the value the Qur'an puts over a woman's honor. This shows us that she is not a commercial object. This is why two witnesses can not compensate for her loss of honor and the Qur'an has legally established the concept of two and four witnesses.

2. Punishment is given

If the accuser falls short of presenting four witnesses the next legal action would be to carry out the punishment. ".....flog them with eighty stripes... if they damage a woman's honor. The one who commits adultery gets a hundred stripes while the accuser without four witnesses gets eighty stripes as punishment, which means that the accusers' punishment is almost comparable to the adulterers'.

3. The right to being a witness to something is revoked

Eighty stripes is not a sufficient punishment for abusing the honor of a woman. The right to be a witness for the accuser in this case must be unacceptable for ever. We can see from this example how the foundations of protecting the women's rights fourteen hundred years ago started. The eligibility of

being the witness is revoked if the accuser is unable to present four witnesses. That person's testimony in any agreement or in the court of law becomes unacceptable following the false testimony for the rest of his life.

4. The accuser is then announced as a sinner (impious)

All this is not sufficient. Allah stamps him as being impious. Impious means to go astray, to sin, and to commit adultery. This is the proof which shows the importance the Qur'an had given to women.

Asking for four witnesses and flogging those who can not bring four witnesses with eighty stripes, revoking the right to being a witness to something or someone forever and treating the accuser as a sinner is like a strong wall shielding the honor of the women. With this verdict the Qur'an has elevated the woman from being an object and has granted her the honor of being human.

By performing a legal reform the Qur'an announced to the world that this woman who was crushed, pushed around, humiliated and inhumanely treated should be seated on a high and holy pedestal.

The true meaning of the Islamic concept is peace. This name has been given to this religion for the peace it has accomplished between men and women. Can there be another revolution more important than a woman who has regained her honor, dignity and value? Virgin Mary was accused with adultery. As there was no law at the time to protect her honor and dignity his son Jesus Christ protected her by speaking in his cradle.

5. Miracle of Jesus Christ

In Surah Maryam(Virgin Mary-19/27-30) "And in time she returned to her people, carrying the child with her. They said O Mary! You have indeed done an amazing thing! O sister of Aaron!(*)-Your father was not a wicked man, nor was your mother a loose woman! Thereupon she pointed to him. They exclaimed: How can we talk to one who as yet is a little boy in the cradle. But he said: Behold, I am a servant of God. He has vouchsafed unto me revelation and made me a prophet."

(*)-In ancient Semitic usage a person's name was often linked with that of a renowned ancestor or founder of the tribal line. Since Mary descended from Aaron, the brother of Moses, she was called the sister of Aaron. In the same way as her cousin Elizabeth, the wife of Zachariah, is spoken of in Luke 1:5 as one of the daughters of Aaron.

Jesus Christ had ended all accusations by speaking in the cradle. The Qur'an took getting rid of the accusation from a miracle and tied it to law. Then regarding the protection of women's dignity the age of miracles ended and the period of law started. Also the miracle regarding Virgin Mary's was for one event. Whereas the Qur'an has taken the law of accusations to a universal level. The truth that protects a woman's honor is so valuable that a miracle turning into law has great merit.

The accusation to Ayse, the wife of Prophet Mohammad, could not be solved either by herself nor by Mohammad - p.u.h. The accusation towards the pride of women is so gross that its destructive behaviour could only be overcome by God's revelation. But this revelation has placed the rights of women over legal foundations.

D. THE QUR'AN PROTECTS THE RIGHTS OF WOMEN

One of the reasons why the Qur'an was sent was based on the spoiled relationship between humans; increasing oppression and the destruction of human rights. The aim of the verses of the Qur'an is to repair the spoiled human relations and to bring forth human rights. The Almighty God does not impose on humanity any verdict.**2/256-**

The aim of all the Qur'anic verses and the previous holy books sent to human kind by Almighty God is to materialize the happiness of human beings. Allah has sent his verses knowing the nature, needs and problems of human kind. At the time when the Qur'an was sent the women were abased, exploited and treated as worthless creatures. This cruelty which was done towards women rose to the sky as a curse and returned to earth with the verses of God establishing the importance of women amongst human kind. The cruelty which was done towards women was based on two wrong beliefs and information:

1. The presumption that the woman was created from the rib of a man

" The first woman was created from the ribs of Adam. One of the important specialties of the ribs is that it is curved. The character of the woman who is created from a curved bone is also crooked. If you wish to flatten a woman's personality you will break it".-Hadith Buhari-Marriage - (79-80).

This thought is in the books of the Islamic World and forms the base of the cruelty committed towards the women. This wrong thinking is in the Old Testament- Genesis 2/23-

25. There is no such verse in the Qur'an. In **Genesis 2/20-23** this subject is so mentioned: " **Eve was created as a suitable helper to Adam. So the Lord God caused the man to fall into a deep sleep and while he was sleeping he took one of the mans ribs and closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man and he brought her to the man. The man said: "This is now bone of my bones and flesh of my flesh she shall be called woman, for she was taken out of man". For this reason a man will leave his father and mother and be united to his wife and they will become one flesh.**"

These statements are not part of the Qur'an. It is the result of the culture of the Old Testament spreading and affecting the Islamic world that they have found 'life' widespread scale. There is one hadith regarding this issue that has been narrated. Pertaining to Buharis' Book of Marriage **hadith numbers 79 and 80** one can conclude that the woman was created from the rib of Adam. In the hadith the concept of "rib" is mentioned. The scholars have translated this as crookedness. However Ebu Muslim states that this concept refers to a psychological politeness as well as an over-sensitive affection. How can a woman who is created from a man's rib be crooked while the man becomes straight? **Those people who do not question the verses of the Old Testament and the translation of this hadith will repeat this mistake constantly and keep humiliating the women.**

If we take this hadith to be sound and accurate it would be appropriate to use Ebu Muslims' interpretation and say that the woman is sensitive, delicate and affectionate. One must pay attention to this aspect of a woman. The men must consider these specialties of women and should not treat them roughly and harshly. At the base of women being

humiliated, insulted and considered worthless lies this unfounded and absurd claim. This unfounded claim is not part of the Qur'an and is being openly rejected in the **Surah An-Nisa(Women) verse-1**. In this verse the concept of "one living entity" is mentioned. The first step of human multiplication is without a mate. Adam and Eve were separately created from the same ore. In this verse the meaning of "ones own self" means an ore. And *Vahid* means one. Therefore *Nefs-i vahide* means one ore. This one living entity is understood by some scholars as Adam.

There is no proof of this however as the words one and self are female in Arabic. A close study of An-Nisa-1-shows us Adam and Eve have been separately created from the same ore. A similar verse can be seen in **Al-Araf-7/189**-According to the Qur'an, as they were being created from the same entity ,ore, there is no difference between them as human beings. They are worth the same at the level of Allah. Humiliating women by creating some wrong fatwa in the name of religion hurts Allah and his Qur'an and the whole human race is being led to oppression.

2. The allegation that the woman caused mankind's expulsion from the heaven

In the history of humanity one of the other reasons why women are humiliated is based on woman's' contribution to Adam being expelled from Heaven for having had eaten from the forbidden tree. According to the story that is told, the devil first seduced Eve and made her eat from it. Then Eve influenced Adam and caused him to eat from the forbidden fruit. So then, woman is a creature between men and the devil. From one language to another as well as from one culture to another the way this story has been told has effected the way the Muslims view women. What is the

source of this mistake? The source can be found in Genesis 3:1-14 .These verses are telling us how Eve influenced Adam and therefore got him expelled from Heaven.

"The devil,(the serpent),said to the woman, 'Did God really say - You must not eat from any tree in the Garden? - The woman said to the serpent, - We may eat fruit from the trees in the garden, but God did say, - You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die. - You will not surely die, the serpent said to the woman. For God knows that when you eat of it your eyes will be opened and you will be like God, knowing good and evil.'

When the woman saw that the fruit of the tree was good for food she took some and ate it. She also gave some to her husband and he ate it. Then the eyes of both of them were opened and they realized they were naked so they sewed fig leaves together and made coverings for themselves. Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day. The Lord God asked Adam why he had eaten from the forbidden tree! He then said the woman you put next to me gave me and I ate it. Then Lord God asked the woman why she had done it then she said that she was seduced by the devil and then God questioned the devil".

We will not comment on the truth or otherwise of this incident from the Old Testament but rather try to shed some light on the matter and further prove that **this kind of behaviour towards women has no connection to the Qur'an**. Because it is a general understanding of the Muslims that the woman caused the man to be expelled from Heaven, she is considered half devilish. This verdict is an

outright slander. **In Surah-Al-Araf-7/20-Allah Almighty says-"The devil gave anxiety to Adam and Eve."(by whispering a secret fear).**Therefore we understand the devil influenced them both at the same time. He did not influence Eve first and then in turn she influenced Adam, but rather he influenced them both at the same time. **In Sura 20-Taha-/120-We understand only Adam was influenced by the devil.-"But the Satan whispered unto him saying-O Adam! Shall I lead you to the tree of eternal life and to a kingdom that will never decay?"**

In this verse Eve is non-existent and furthermore it points out that Satan directly influenced Adam. In the Qur'an there is no verse where Satan influences Eve who then turns around to influences Adam. So then this is an outright slander in order to humiliate women. The reason why the Qur'an explains these issues is to get rid of the dark clouds over women and give her appropriate value, that which she deserves, and to secure protection for her rights. The reason why feminism was never born in the East is because the Qur'an has defended women's' rights. Therefore we can say: The idea that the woman was created from a man's rib and caused his expulsion from Heaven is wrong. These slanderous accusations have hurt and oppressed both the Qur'an and women.

E. WOMEN'S FREEDOM OF THOUGHT AND OPINION

Before the Qur'an was 'given' to Prophet Mohammad - p.u.h, during the age of ignorance, within the Arabic community existed the tradition of "zihar". "Zihar" means the back. If a man would compare the back of his wife to his mother's that would mean that they were divorced. One of the woman companions of Prophet Mohammad-p.u.h. -

called Havle, was announced "zihar" by her husband one day, comparing her back to his mothers'. Then Havle came to see the Prophet to discuss her position, in this case questioning this tradition, struggling with him and finally complaining about this issue to the Almighty Allah. Then the first verse of the Surah-Al-Mujadalah - **(The Pleading)** - was given to settle the issue in the woman's favour. Here is **the verse-58/1- "God has indeed heard the words of her who plead with you concerning her husband and complains unto God. And God does hear what you both have to say verily, God is all-hearing, all seeing."**

We learn from this verse that a woman who had disputed with a Prophet, voiced the injustice she was subjected to, and defended her rights was a real revolution. Here are some of the important principles which we can derive from this verse:

1. Havle had not sinned - It was not her fault

This verse-**58/1**-shows us that a woman who was subjected to injustice had the right to defend her rights. She was going to be divorced just because one of her organs seemingly looked like her mother-in-laws'. This verse draws our attention as 1400 years ago it gave a woman self confidence and the right to chase after her rights before a prophet and a head of state, as she was maltreated and was facing expulsion from her own household.

2. Questioning the mistake

This verse - **58/1** - has given the woman the freedom to express herself as well as to defend her thoughts. The woman's brain was freed from being a slave to a man's brain, and was given the freedom of expressing her thoughts in the

presence of a prophet. Verse **58/1** backed up what the woman was defending. By the time Havle's struggle reached Gods' level it returned with the correction of "Zihar" concept which was the incorrect justice. Then the woman by starting to question the mistake, expressed herself freely, and was able to place her learnings amongst the women's' rights. Before taking her case to the Prophet and freely expressing herself in his presence, she was also able to do so independently with God. She revolutionized the process by taking her case directly to God and bypassing all the intermediate authorities. For her cry in **58/1** in the verse it says –"**God has heard**". By then the maltreated woman had acquired the power of being heard by God and the Qur'an has it registered.

3. Changeing of the traditions

This verse-**58/1**-has shown to us the need for some social traditions to change. The traditions tyrannizing women have no chance to live. They must change. The incident which is mentioned above shows us that the woman can question a case where she sees maltreatment in the application of old traditions and change or have them expunged. This was the end of woman's' oppression under the old traditions, and it was time that this verse ignited the wick of this movement.

4. Mothers' parity does not exist- (A mother has no equal)

The above mentioned verse gives us the following principle. *A mother has no equal*. There is one creator and one that gives birth. You can not make the organs of a mother resemble the organs of another creature. If you do that you will be punished. Either you must set a slave free or fast for sixty days or feed sixty poor people. The Havle event gave

women the freedom of defending her thoughts, and to go on insisting on taking one's share as well as establishing the uniqueness of being a mother. This has created the legal base that nothing would compare to her, a mother. The first verses of the Surah Al-Mujadalah broke the men's out of place pride and saved the women from the inferiority complex. It changed the way that men and women viewed each other. The desolate relationship between men and women were rejuvenated and the previously tormented women's' honor was transformed. Jesus Christ is the Word, the Messiah, and the Mahdi -rightly guided- of full age, the evidence, the mercy and son of Virgin Mary.

For the first time in the history of the World a child is mentioned in relation to his mother. Being related to the mother rather than to the father is an important revolution in women's' rights. All the attributes of Jesus Christ which have been mentioned in the Qur'an reflect to us one aspect of the revolution that materialized. He is the Word because he became the cause of women winning their freedom of speech. He was the rightly guarded for having spoken while he was in the cradle. He was of full age and empowered the women with their rights to reach maturity. He was the son of Virgin Mary who had secured a very special place on behalf of the history of the human kind. By giving Jesus Christ a fatherless birth he had become a revolution and that had earned women the credit.

F. VIRGIN MARY AND THE WOMEN'S RIGHTS

In the history of mankind the most important personality after the prophets is the Virgin Mary. Her birth and the incidents of her life have given so much to mankind and to its civilization.

Al-Imran Surah-3/35 tells us about the prayer of Virgin Mary's' mother before she was born. - **"When Imrans' wife-Anne-had said "O my Lord! I have vowed to you the child in my womb is to be dedicated for your services (free from all worldly work; to serve your place of worship) so accept this from me. Verily you are the All-Hearer, the All- Knowing."** The concept "of being free" coming out of Virgin Mary's mothers' mouth refers to a boy. During that period the Israelites were using women as slaves. A man meant freedom and the women did not want to give birth to their own kind. When Virgin Mary's' mother gave birth to a daughter this is how she prayed- **Al-Imran- "3/36- O my Lord! I have given birth to a female child,"- and Allah knew better what she brought forth,-"And the male is not like the female, and I have named her Maryam-Mary-, and I seek refuge with You (Allah) for her and her offspring from the Satan, the outcast."**

1. He (Allah) made the reform

Imrans' wife, Anne, from this expression is stating that she is sorry for the female child that she gave birth to and that a male child is superior to a female child. She is asking God, Almighty – Allah - for protection for her daughter from the influence of the Satan and other men. Then the Almighty Allah in order to end the male being seen as supreme made the very first reform himself. When a prayer is made, while belittling a girl, then the prayer is in vain and Almighty Allah has shown us proof of this with his actions. Elevating a male child while insulting a female child is a mistake and in **Surah Az-Zukhruf-43/18 is mentioned as-"Do they not want a baby girl fighting for her rights who is being brought up in adornments? (like wearing silk and gold ornaments, ie-women-).**That is why the reluctance of having a baby girl, felt by Virgin Mary's' mother, existed

amongst the Arabs at the time of *the Age of Ignorance*. Because the Arabs were giving the female children to God while claiming for themselves possession of the male children.-(**Az-Zukhruf-43/15-17**).

2. The will of Allah

So Virgin Mary was born in an environment which was under social and psychological pressure. Behind Virgin Mary neither her mothers nor the congregations 'value of understanding' existed; behind her only the will of Allah existed. Therefore there was a special divine will in the creation of female children.

This is an important condition for women. Regarding the questions whether the child should be a boy or a girl the Almighty Allah favored a girl. At that moment in defending the women's' rights the Man was defeated. In this act of creation the Almighty Allah returned the women's honour to women who were humiliated, pushed around and reduced to slavery. The Almighty Allah in the Surah **Az-Zukhruf-43/18** brings a female child to the agenda who "can not fight for her rights" and He is telling us this concept in order to bring these rights in front of us so that those rights can be protected. Like it was with Virgin Mary, the way all female children are born is not the parent's choice but rather is the divine destiny. Would divine goodness come to an environment where in a family the boys are brought in front while the girls are pushed to be secondary? Will that family have abundance? This adverse attitude will affect the upbringing of the female children in a negative manner. When Virgin Mary's' mother, Anne, found her baby girl on her lap based on divine dispensation despite her prayer she then made a change in that prayer and said "I have named her Maryam (Mary),and I seek refuge with you(Allah) for her

and for her offspring from the outcast Satan. **-Ali-Imran-3/36. The Almighty Allah accepted this prayer and raised Virgin Mary like a beautiful flower and entrusted her with Prophet Zechariah.** That means the Almighty Allah took upon himself the upbringing of Virgin Mary and entrusted her with Zechariah. Each time Zechariah entered into the Holy of the Holies -the Mihrab- he would find Virgin Mary next to some food. When Zechariah would ask "O Mary where is all this food coming from?" she would answer "from Allah". Allah gives endless sustenance to whom he wills. Meaning that the Almighty Allah would send the food from his presence and she would be nourished with that food. This situation would even greatly surprise Prophet Zechariah and all he could do was to ask questions about this case. The concept of Mihrab so mentioned in this verse referred to the Holy of the Holies and means the highest place or room as well as the most valuable council. (from Fahrudin-er Razi-The Great Interpretation-6/281-282)

3. Allah provided her sustenance

Thus Virgin Mary was raised in a high room, which brings out the understanding that a woman must be edified. Allah was giving her sustenance. Her upbringing was Prophet Zechariah's duty. Her birth and upbringing was a turning point in the history of mankind and especially for the rights of women. Her life contained an historic pregnancy as well as other events. Virgin Mary was the cause of a crawling woman being elevated to the high altar as she was bringing along the fundamental values of education with her. Beginning with her birth the Almighty Allah was preparing and raising Virgin Mary for a reform. He was sending the angels to talk to her. One of such conversation with the angels was-" **And remember when the angels said - O Maryam -Mary- Verily Allah has chosen you, purified**

**you and chosen you above all the women of the worlds''-
Al-Imran-3/42-.**

Virgin Mary was chosen for an incident which would take place in the history of mankind, this incident purified and reformed the rights of all the women on earth. The angels gave Virgin Mary the good news with the word of Allah that her boys name was Jesus-Isa the son of Virgin Mary.-**Al-Imran-3/45** This situation would even greatly surprise Prophet Zechariah and all he could do was to ask questions about this case. The concept of Mihrab so mentioned in this verse referred to the Holy of the Holies and means the highest place or room as well as the most valuable council. (from Fahrudin-er Razi-The Great Interpretation-6/281-282).

4. Birth without a father

Angel Gabriel was sent to Virgin Mary by the Almighty Allah and she was told of the good news that she would have a child. She admitted that this would be against the law of nature as no man had laid a hand on her so far. Then the angel told her that creating that child was easy for Allah and that the Almighty Allah would make him an evidence and mercy for humankind.-Surah **Maryam-19/17,21**-Virgin Mary gave birth to Isa-p.u.h- without a father and the Almighty Allah has stated that his birth resembled the creation of Adam in the Surah **Al-Imran 59**. For what matter was Jesus Christ was an evidence and a mercy? Why did the Almighty Allah create him without a father? If we look at this through the perspective of sociology that is from the angle of women's rights, the answer would be: In Virgin Mary's' community men were free while women were slaves. At that time there was the belief that the world would not exist or continue without the men. The pride of men

against the women led them to see women as objects. So the Almighty Allah gave a strong message by showing these proud men how a child could be born without a father. Therefore this was the reform elevating the value of women against their male counterparts.

This creation concept was an evidence for the whole of humankind as well as a mercy for the women. We accept rain as mercy. When rain falls nature changes, becoming greener and it is like the arrival of Isa-p.u.h.- without a father, this event changed mankind and especially regarding women's rights.

G. INHERITANCE RIGHTS FOR A WOMAN

When we examine carefully the communities that existed 1400 years ago the most apparent exploitation within the relationship between women and men was the deprivation of women from inheritance. Women were unable to have their share of their own earnings as well as being deprived of inheriting from their deceased parents. This was an application handed down through the practise of their traditions. Women who were deprived of economical rights were kept in a predestined social status. When talking about a woman one of her first special features which was remembered was how deprived she had been economically as well as her inheritance rights. The Qur'an revolutionized this matter by giving women their economic rights and made it compulsory to materialize them.

Here are the newly reformed rights:

1. The Qur'an acknowledged the inheritance rights

Before we discuss the issue of whether men and women are receiving equal shares from the inherited estate, we can not overlook the fact that women who had no inheritance rights before, received those rights and that is a revolution as is. The acknowledgement of the inheritance rights for women by the Qur'an is based on a social incident.

Here is how that event took place: One of the companions of Prophet Muhammad had five daughters and when he died the male heirs came to collect the inheritance. The mother of the five daughters, Ummu Kuha, complained to the Prophet about the male heirs depriving her daughters of the estate of her deceased husband (**Taberi,Cami'ul Beyan,4/275**). Following this complaint the Almighty Allah ordained- **"if there are two or more women, their share is two thirds of the inheritance....."**- **An-Nisa 4/11**- According to the Arabic customs and traditions the female heirs were not allowed to have a share of the inheritance so the male heirs wanted to have all the inherited estate. However in this incident the Almighty Allah gave two thirds of the inheritance to the daughters and this became a revolution for the law of inheritance on earth and also formed the foundation of women's economic rights **"if there is only one female heir-daughter - her share is a half."**-**An-Nisa-4/11**-By saying this, the Almighty Allah has ordained that if the female heir has no brother then she will get a half of the inheritance. For those multiple female heirs two thirds of the inheritance have been ordained while one half is given to the only daughter. Later on it was announced that a mother would be heir to her deceased child. Inheritance rights were granted even to female grandchildren. **" If there are heirs as brothers and sisters the male will have twice the share of the female."**-**An-Nisa-4/176**. In some circles there has been

opposition to this Qur'anic understanding because of the presumed belief that women are not worthy. Here is how we can justify this distribution:

a) In a family if the boy is working and is contributing to the wealth of the family, meaning if he is putting in an effort and if the female child is not working it is only natural to treat the boy differently. Because what is important in this issue is the amount of effort spent in the creation of the wealth.

b) When the female child receives a half from her father's inheritance and if her husband receives one full share from his father then the total inheritance becomes one and one half. If the sister of the man referred above receives a half and her husband receives one full share then their total share also becomes one and a half. Then equality is insured.

c) The divine decree may have been ordained as such because the majority burden of earning the livelihood is upon the shoulders of the man.

d) If the brother decides to give one share to his sister and he receives one share for himself the Qur'an does not prohibit this case. The Qur'an determines the base and not the highest level. Also this verdict can be attributed to equality. We can derive this from the following verse: **"There is a share for men and a share for women from what is left by parents and those nearest related, whether the estate be small or large - a legal share."**-An-Nisa-4/7- If we pay attention to this verse it is talking about a mother - one of the parents - a woman leaving her estate as inheritance. Therefore a woman is not only receiving her share of inheritance but also is able to give away her estate to her heirs.

In **An-Nisa-4/12**, where it is talking about the estate being evenly distributed between brothers or sisters on a scale of 1/6 also shows us that the inheritance can be equally divided between men and women. Giving equal shares to both genders is not against the Qur'an. Also in the case of the testament mentioned in **Al-Baqarah-2/180** where it seems as if the scale is to the detriment of the woman, this can obviously and easily be removed.

In-An-Nisa -4/32- we can find the answer to how women can leave their inheritance-**"for men there is reward for what they have earned and likewise for women there is reward for what they have earned."**

So the Qur'an has materialized the economic independence of women. If the woman is working and making a living what she earns belongs to her. The man can not confiscate her earnings. So the woman can take care of her own good deeds, give alms and go for pilgrimage. For example in a family if the father is old and if the boys and the girls are working together and earning together their share in the estate will be equal. Because of the abovementioned verse everyone receives the amount that they had earned. While the world was going through the middle ages, the Qur'an was announcing women's economic independence and the right of inheritance. We can see the Qur'anic influence at the base of these economic rights now used by modern law.

2. The Qur'an has granted women the right for alimony

At-Talaq-65/6- **"Give alimony to the divorced women, according to your means....."**. For the divorced wife the right to receive alimony from the husband for her livelihood was established by the Qur'an. This right still continues.

H. WOMAN AND HER WORK LIFE

Those who support the idea that Islam imprisons women between four walls depend on false fatwa. Actually those who stipulate false fatwa betray the religion and slander Allah. Now we can look into a woman's work life in the light of Qur'an:

1. Can a woman be a state administrator?

This issue has kept the Muslims busy for centuries and the issuance of related fatwas has caused different and negative behavior against the Muslim religion. Generally those who issue a fatwa that a woman administrator can not manage state affairs relate their ideas based on the following hadith: The tribe that is headed by a woman can never be corrected and becomes incorrigible: **Buhari-Fiten-18-** Scholars must question the truthfulness of this hadith. In reality has Prophet Muhammad ever stated this kind of a hadith? Was this fatwa issued because there was actually a woman at the time of our Prophet who wanted to be an administrator? We will try to answer these questions from the surah-**An-Neml.** -'**Prophet Solomon got the birds together and inspected them and said- What is the matter that I do not see the hoopoe? Or is he among the absentees? - I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason: Before long came the hoopoe and he said to Solomon: I have grasped the knowledge of a thing which you have not grasped and I have come to you from Sheba with true news.- I found a woman ruling over them she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.'**-**An-Naml-27/20-23-**Then Solomon said to hoopoe: We shall see whether you speak the truth or you are of the liars. Go with this letter of mine and deliver it to them, then draw

back from them and see what answer they return. The queen of Sheba said: O chiefs ! Verily here is delivered to me a noble letter.-An-Neml-27/27-29.-"She said: O chiefs advise me in this case of mine. I decide no case till you are present with me and give me your opinions. They said: We have great strength and great ability for war but it is for you to command so think over what you will command." -An-Neml-27/32-33.

We can answer the question as to why Allah, the Almighty is telling us this historical event:

a) Prophet Solomon knew the language of the birds. Humanity will materialize this miracle of Solomon's and in time will learn the bird language and will employ them.

b) A woman had become a state administrator and had ruled her country with democratic values as in present. Before she would make a decision she would consult with the chief military commanders and did not act like the absolute monarch and utilized the consultation method.

c) Those who were not in politics told her that they would not be involved in state matters. As Allah the Almighty is not belittling the Queen of Sheba's administration, how can Allah say to her that she is unworthy of running for office especially in the name of religion. Qur'an stipulates the condition of being qualified for the job rather than the qualification of sexes.

"Verily Allah commands that you should render back the trusts to those, to whom they are due..."An-Nisa-4/58. Therefore being qualified is what is important in administration and not the sexuality.

2. Does the woman have the right to vote?

The Qur'an gave women the right to vote some 1400 years ago. While the world was going through the Middle Ages and was not granting women any rights the Qur'an gave women the right to be involved as to who should be administering the state. Thus her vote was counted for the administration. **"...When the women come to you to give you the pledge accept it."** The stipulation of democratic rights and values in Qur'an's farseeing was met again by humanity after many centuries. This condition shows us what a great religion we have.

3. Can a woman be an Imam?

To a woman who had memorized the Qur'an to act as an Imam was granted by Prophet Muhammad. This authority was limited, to be exercised only within her household. Ummu Varaka, one of the companions of Prophet Muhammad, had been authorized by him to be the Imam of her household. **"Ebu Davud, Salat, 592"**.

4. Can a woman go to war?

One can not shoot at a woman. A woman can work as a doctor or a nurse at war times. Rubbe, one of the companions of Prophet Muhammad was going to war with him and carried water to the soldiers and cured them.-**Buhari,Cihad1074-1075-** The daughter of Prophet Muhammad, Fatima, had joined her father in the battle of Uhud and had cured his wound.

5. Can a woman be a teacher?

The wives of Prophet Muhammad were teachers to his companions. More than four thousand hadith has been attributed to Ayse-p.u.h: and most of these hadith were revealed to her by mostly men. Carrying her professional honour in every social aspect of life is in concordance with our religion. Some personal desires and wrong attitude towards women can not be the basis of fatwa. By raising the whole human race women are already doing the highest profession.

III- WOMAN, MARRIAGE AND DIVORCE

A. WOMAN AND MARRIAGE

One of the important problems in our community as well as within some Islamic countries is the place of marriage in family life. The foundation of the family has gone through evolution along with the law in human history. The marriage defines the legitimacy of the couple's togetherness as well as the parentage of the children. We will deal with the subject of marriage from the aspects of sociology, the Qur'an and law and try to find a solution to the mistakes made regarding this issue.

1. First Marriage

An-Nisa-1- and Al-Araf -189-points out that the first marriage was registered by Allah the Almighty. Adam and his mate were created from the same ore. This man and woman who were created from the same ore is introduced as man and wife. Who materialized them as a couple and registered their marriage? We understand that this decision was given by Allah the Almighty. **Al-Araf verse 189** sheds light as to why this marriage materialized.

This verse is telling us that the marriage was to provide tranquility for the man and wife as well as the marriage should fulfill the sexual instinct, meet the necessities of life and form the foundation of family life. In **Ar-Rum-30/ 21-**"affection and mercy" is a supplement to this issue. However the concept of *tranquility* is mentioned as the principal element in both verses.

The legitimacy of the sexual togetherness of the woman and man who were created from the same ore was decided solely by Allah the Almighty. That is the evidence that the first marriage was carried out by Allah. These two verses register the marriage of the first man and the first woman. If we could refer to the Holy Pages of Adam there we would find the record of this marriage. As it was Allah the Almighty who materialized and concluded this marriage we name it as **"the divine marriage."**

2. Human Marriage

During the periods following the marriage of the first people the registration of their kid's marriage was carried out by their fathers and later on by other people. These marriages registered by people are accepted by Allah. For a human marriage to be currently acceptable and be validated by Allah elements of law must exist. The element of law is a witness and consent by the both parties.

The desire between two people to get married is lawfully institutionalized by protecting their marriage rights and requires the announcement of such desire to be public with the presence of witnesses. A marriage which does not protect the rights of the man and his wife and their togetherness is not valid in the eyes of the public and is clearly not considered as a marriage.

In ancient closed communities registration of the marriage was not possible, however their witnesses who lived within the same community in a way served as the registration of the marriage. Thus the lawful aspect of the marriage was concluded. The acceptance of this marriage by the tribal leaders secured the rights of this marriage.

As a result of the development of communities, closed communities became open and the social control over the men and women of that community slackened and they became involved in invalid relationships. This led to easy divorce from the old wife. These developments led to the violation of the rights of the old wife and expanded the boundaries of the customs and traditions of the closed community and brought the concept of registration of a marriage in law. This all took place as the tribal society grew into a nation and became organized as a state. Parallel to this progress the marriage relationship was tied to the rules of objective law.

Besides having witnesses and the announcement of the marriage within the community the act of registering the marriage was supplemented. The termination of the closed community brought the movement of the people to far away places, decreasing the social control and unregistered marriages caused the women's rights to be less protectable. Thus the Qur'an made a great revolution by registering all the agreements. No longer would women's rights be left to the attitude of a man who was tired of his old wife and kept distancing himself away from her. This led to a debate as to the validity of a marriage which was not registered.

The Qur'an had stipulated a written format for the freeing of a slave, the borrowing of money and for getting married. In **An-Nur 24/32 and 33** we can see "*give them such writing*" *points out that registration concept.*

3. Marriage registered by an Imam (the ceremony is performed by an Imam)

A marriage is an agreement as well as a universal fact. Thus a marriage does not have anything to do with being

conducted by an imam or not, and is irrelevant to religion. It is not important as to who will perform the ceremony of marriage, however what is important is that lawful conditions must be fulfilled. If marriage had anything to do with religion we could be facing the inevitable question about Prophet Muhammad's first marriage.

What kind of a ceremony was performed in that marriage? Because he was married when he was twenty-five but when Islam came to him he was forty years old. For fifteen years which marriage did he live with? Can we claim that he renewed his marriage when Islam came? One can say that his marriage was concluded as a devout God-seeker. In that case we will have the right to ask the following question: In **Surah Al-Abu Lahab (Al-Masad-the palm fiber)** even though Abu-Lahab was not a devout God-seeker Allah, the Almighty accepted his marriage as valid and called her-his wife-. In **Surah At-Tahrim-66/11** she is mentioned as the wife of the Pharaoh. However they both were infidels. Therefore for the marriage to be acceptable one does not have to be a Muslim.

Today those who are not Muslims, from the stand point of inherited genealogy, are not illegitimate. Once the lawful conditions of the marriage are met, whether the marriage ceremony takes place in a synagogue or in a church or in a registration office that marriage is valid. Therefore rather than differentiating a marriage as religious or not, Islamic or as anti-Islamic, it is better to consider whether it is lawful or anti lawful. Regarding the upbringing of the child the Qur'an stipulates not to get married to an infidel girl or a boy; **Surah Al-Baqarah-2/221**; and has added the adulterer to this issue in **Surah An-Nur-24/3**. The reason why this rule was stipulated is because the child that will be brought up by a believer and an infidel will have an educational depression.

Besides these issues it would be wrong to differentiate a marriage based on religion. Based on hearsay from Aisha-p.u.h.-during the period of ignorance there were four different types of marriages and one of them continued during the Islamic period. The Qur'an has supplemented the act of registration to that marriage. The marriages that took place during the age of ignorance were also valid. We can not rule out the validity of the marriages of the age of ignorance if infidels were getting married. One can call this period the "transitional period". What if now two atheists got married and they have children; should we accept this marriage, and the children born from this marriage as illegitimate? Let us say these atheists accepted Islam and became Muslims; has their marriage become null and void? Then what will happen to that child?

In our times we face the concept of a marriage ceremony performed by the Imams. A marriage which is not acknowledged by the state is unacceptable. There must be the lawful dimension that will protect the rights of both parties. That can happen with the recognition of the marriage by the state. During the days of the Ottoman period Imams were authorized to perform the marriage ceremony and the state recognised their marriages and this institution was under state protection

Those marriages which were not recognized by the state created great unfairness for women and the life of that woman could be miserable.

4. What is the remedy?

In our times, once the official registration is concluded, then the people go through the religious marriage ceremony which is performed by an Imam. In order to get rid of this

duality either one imam must be appointed as an official registrar or the marriage ceremony performed by the imams should be accepted by the state. .

Thus the difference between the official and the religious marriages will disappear. However one must know that the official marriage is religiously valid.

B. REGARDING DIVORCE, THE QUR'AN GIVES PRIORITY TO WOMENS RIGHTS

The worst attitude which hurts women's rights or the lawful understanding of those rights is seen in divorce issues. The divorce institution which is not liked, not wanted and regarded as ugly has blackened the lives of women for centuries. Sometimes divorce becomes a way out in solving family issues which are unbearable and wounds which will not heal and yet it has caused at times the violation of human rights as well.

The Qur'an showed how wrong it was that the words coming from the two lips of a man decided the fate of a woman, so the Qur'an has revolutionized the divorce issue by relating it to law. Even though the procedure of divorce, taken from the period of ignorance, the continuation of which as being part of the Arab culture, has been prevented, we witness today that it still continues with the words from the lips of a man. ***When a man says to his wife "from three to nine", let it be my condition, then he is regarded as divorced.*** This is the divorce of a woman by her husband in three sessions. Once the husband repeats the abovementioned statement three times he is regarded as divorced. In such a divorce case the woman has no right to defend herself, without legal protection she is subjected to unlawful treatment.

For centuries this fatwa was issued by Muslim teachers. Then if the husband repents and wants to return to their previous marriage, an interim marriage becomes necessary before the divorced couple can remarry. During the interim marriage she has to be together with this sample husband before she is allowed to go back to her previous husband.

A woman without a fault is being subjected to such oppression.

1. Where has this condition of three to nine come from?

Prophet Muhammad was telling how the trial should be done during a divorce case. He gave the following explanation: A woman gets divorced in three cleaning periods. Every period happens once a month. The period refers to the session in the courts. Therefore the divorce will not take place until the completion of the three sessions. These sessions must be done once a month or the divorce will take place in nine months. If the judge schedules each session once every three months, then he will terminate the three sessions in nine months. That is what "from three to nine stands fo"r. With that expression he is referring to the three sessions to be completed in three to nine months.

Prophet Muhammad had explained this divorce format for the judges and not for the husbands. The husband can not overtake the job of a judge and try to be the judge. The husband can not be the actor and the spectator in the same divorce case. He can not be the judge and one of the parties to the case. This can only be a primitive application and nothing more.

2. The Qur'an has assigned the divorce procedure to the court

The Qur'an has removed the eviction of the wife 'from the two lips of her husband' and has turned it over to law and left the decision making to the court. How did the Qur'an materialize this civilized and radical change? We can answer this question with the verses of the Qur'an.

a) The Qur'an has brought the institution of a witness

Islam which had brought the institution of a witness for a marriage also stipulated the same condition for a divorce. How can you demolish a household with the lips of a husband that was formed with the signatures of the witnesses? This primitive application was tossed aside by the Qur'an which had foreseen the institution of witnesses.".....and take as witness two just persons from among you."-**At-Talaq-The divorce-65/2-**

The real meaning of the institution of a witness is that the divorce will take place in a court. Thus the Qur'an has introduced a lawful dimension to divorce. Therefore the divorce has been transported to the court from "the lips of the husband".

The two witnesses that are mentioned in **Surah-At-Talaq-65/2** are applicable for a divorce in cases other than adultery. If the divorce is because of adultery then four witnesses are required. In **Surah An-Nur-24/6**-In case where a husband implies adultery to his wife then he must bring four witnesses to the court because of his accusations. If he is unable to do so then he must swear five times. The fifth time he takes the oath he will take the curse of Allah. Some scholars are saying that this is because of the punishment

that will be given for adultery. This is a very wrong statement. How can it be possible to have law when it comes to punishment and no law when it comes to divorce? The Qur'an has materialized a very important revolution in women's rights by the stipulation of having witnesses as an institution.

b) The Qur'an has put in place the institution of a delegation

In case of severe inability to get on with each other, in a divorce case, if the judge is anxious regarding his decision, he sets up a delegation formed by two groups representing the man and the wife and proposes to them to make peace. This "delegation institution" brought by the Qur'an has turned into a "jury" in our times. As the husband could divorce the wife with a word coming from his two lips then why did the Qur'an ask the delegation to take part in this divorce case? Thus the institution of a delegation becomes another legal support dimension.

c) The Qur'an suggests a judge

Surah **An-Nisa-4/35** sheds light on this subject.' **If you fear a breach between the man and his wife, appoint two arbitrators, one from his family and the other from her's; if they both wish for peace, Allah will cause their reconciliation."**

Who is the concept of "if you fear" or "show anxiety" referring to? It refers to third parties outside of the man and his wife. Aren't the third parties those responsible people who will take part in the divorce case by forming the delegations? Can these people be just regular members of the community? In this verse where it says "if you fear" the

reference is to legal characters who will take part in this divorce case. These legal characters are the judges.

In whose presence will the witnesses and taking of the oath be done as mentioned in Surah **An-Nur-24/6**? What will it mean to those who have no legal representation when we prove them with a witness or bring evidence under oath? Such important institutions like witnessing, forming of a delegation, taking an oath for divorce bring the court and the judge into a legal status by itself.

Even though the Qur'an has been dealing in great detail regarding the institutions which are involved in a divorce case, within the culture of the common people, allowing 'the words to come from the two lips of a husband', deciding the outcome of a divorce case has been very cruel. Allowing the dissolution of the important and holy institution of a family and a child to rest on "such unlawful lips" has led to much oppression and to the collapse of many families. It has also led to many tortures. Who will take on the responsibility when a woman is hurt because of what she said at a time of nervousness. And more importantly, who will take the responsibility for making her go through an interim marriage, necessary before a divorced couple can remarry? A woman became the focal point of attention based on fatwa far away from the Qur'anic application and for centuries had to suffer because of the words coming out of a man's lips, and ended up paying the unnecessary price in human shame and disgrace.

Since the man could divorce his wife without applying to a court, then why Zeyd and Zeyneb could not get divorced on their own? -**Al-Ahzab-33/37**- The application in this verse does it not imply applying to a court and receiving the verdict of a judge? As we know Zeyneb wanted to get

divorced as well. So why did the man and his wife, even though they both wanted to get divorced, have to apply to Prophet Muhammad? The principle that we can bring out from these verses is: The collapse of families is no longer with the two lips of a man but it is with law.

3. Who has the right to divorce?

Muslim scholars defend that the right to divorce belongs to a husband making their reference to **Al-Baqarah-verses 228-229**. We take this divorce right as the right to refer the case to a court. For whatever reason, the authority of a man is all about referring the case to a court with all the related evidence. In Surah **Al-Baqarah verse 231** the reference to "**when you divorce the women..**" refers to the period following the end of the court case.

Otherwise the husband can not be the plaintiff and the judge at the same time. Then we see that the husband and the wife each have the right to apply to a court for divorce separately. What will a woman do if she was married to a man who is impotent or has a psychological disorder or totally neglects his household? We find the answer to this question within the application of Prophet Muhammad.

The wife of one of the companions of Prophet Muhammad, who was impotent, discussed this issue in the presence of Prophet Muhammad. Then the right for a woman to apply for divorce became a practical fact. For a woman regarding her right to apply for divorce without referring this right of hers to a third party she can defend her case in court. So the woman had the freedom to discuss the sexual potency of her husband in the presence of Prophet Muhammad and the right to defend her rights.

As it can be seen the Qur'an has brought a multi dimensional procedure for the rights of women regarding divorce and has drawn the role of the husband to where it is supposed to be.

C. THE QUR'AN AND THE MULTI MARRIAGES

In family life the thing that upsets the balance within the man and wife relationship, and making it unbearable for the woman, is the negligence towards the wife by her husband. During the early stages of the relationship the man had tried to talk the woman round and looked for opportunities so he could propose to her; to start disliking her after some time is a sign of ingratitude. In order to please her husband the woman will exert herself unsparingly.

The cause of families turning into a suffering cell is when the husband starts to belittle his wife, who had devoted her life for him.

This situation, the arousal of a woman's "feeling of jealousy" and the oppression of the woman, makes a marriage unlivable and unbearable and is darkening the sky of humanity. In Surah **An-Nisa/ 128**-The Almighty Allah deals with the husband's inability to get on with his wife as well as his turning away from her and formally offers them the opportunity to make peace regarding this issue. The wife does not only have to deal with being neglected, she must also face "a second wife" called "kuma". When a man has grown bored of his wife, when she is disliked and is not being loved this is turning a marriage into torture; and is made worse yet while living with a second wife. These are illegal deceptions; being with other women is psychologically stupefying and creates loneliness and turns family life into hell.

This is why the Qur'an could not stay indifferent to these developments and it has brought up the subject of "many marriages". **An-Nisa-4/3**-sheds light on this subject.-"**And if you fear that you shall not be able to deal justly with the orphan girls, then marry other women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly with them, then marry only one of them, or with the slaves your right hand possesses. That is the nearest to prevent you from doing injustice.**"

We will try to analyze this verse in three parts:

1. The reason of descent of this verse

The first part of this verse explains why the verse was sent. At the time of Prophet Muhammad, those who were the guardians of orphan girls would get married to them by paying a low amount of money to the bride. This would prevent them from being carried away by virtue of their property and beauty. When there was no one to protect the rights of an orphan woman "they" would be mean to her by taking away her property and throwing her away.

This verse was sent to prevent this injustice. As a way of getting rid of this injustice, those guardians are being given the freedom to marry free women. So the reason for sending this verse was the injustice done to the orphans.

2. A reluctant permission

The Almighty Allah in the second part of the verse has agreed that a man can have two, three or four wives at the same time only under special conditions. We can seek to understand the inner meaning of this conditional permission given by the Divine Wisdom. a) Before Islam there were

men some of whom had ten wives. Qur'an has brought a limit to this with four wives. b) Based on social realities or conditions having more than one wife may be necessary. For example at times of war men may die and if the population of men and women is out of balance then for the sake of a living and defending the moral ethics, multi marriage may be a way out. c) If the woman unexpectedly is subjected to an illness which is hard to cure or she is unable to give birth, then getting married to another woman was approved.

3. The choice of Allah

The hardest matter for a man who has been married to more than one wife at the same time is that he is unable to treat them equally in love and economics. In the third part of the verse the Almighty Allah is recommending for one marriage. Those people who are not taking part one and three of this verse into consideration are issuing a fatwa based on their own biased will.

Without consideration of the permission given in the second part of the verse, if men use this condition to satisfy their own will then this hurts the Qur'an and represents Islam incorrectly. This man's dominant desire cannot be justified by the Qur'an and the exploitation of the conditional permission must be stopped.

D. FLOWERS SUIT A WOMAN, NOT A BEATING

In today's world we have social, political, economic and educational problems. There are those who would support solving these problems as well as those who would support the continuation of those problems so we can keep on living with them. However above and beyond these problems there

is yet another problem and that is the "unhappiness of a woman."

We would like to put aside those women who have committed big mistakes thus they were oppressed. Because we do not want to concentrate our explanations on exceptions we will consider those women who are oppressed as a result of small excuses.

From the beginning of humanity until today I see a river that keeps flowing and this river of history is formed by the tears of those women who are unjustly beaten up. This river of tears which keeps running in human history carries within it the ordeals, sufferings and the alluvial remains of all the sighing and out loud crying and is showing us how dirty the human civilization is. This river of tears is signaling to us that the light of love in the hearts of men has gone out. Hatred, lies and the feelings of greed is nurturing the poisonous fruit tree. In the Arabic community where our prophet was born and grew up the river of tears overflowed so much that it started to carry the waves of oppression caused by the baby

girls being buried alive. The sigh of those girls as they were buried alive, the sand slowly covering their innocent faces; and the crying rose to the sky and brought the Qur'an. That is why the first solution came from Allah to dry the river of tears. The Qur'an told us that the woman is "a sun" and blowing out the sunshine of humanity would be the reason for questioning and punishment.-**At-Takwir-81/8-9-"And when the female infant was buried alive the question shall be asked, for what sin was she killed?"** This is what this verse is telling us: On the Day of Judgment the men will be questioned as to why the baby girls were belittled and buried alive. Therefore this injustice done to a woman will

go on until the day of judgment. This interrogation will remain in the notebook of men as a dark stain, as a mountain of great sin, and will not be erased until that day of judgment.

In our times we see the accumulation of suffering; women in shelter homes, women being beaten and thrown to the street and run away girls trapped in a life of sin; how far can humanity sink? Abusing women for their sexuality and making arrangements to lead other people's daughters astray, leading them to brothels; with this oppression how will the world breathe?

In our times the suffering endured by the women of the world causing the rivers of teardrops to form is being received even by the Satan with a great surprise and causes the Devil to reach the height of happiness with this success.

It is the nature of women to embrace and bury the troubles and sufferings of their experiences. The hearts of women are often troubled by their ordeals and they are unable to talk about these things or understand why this should happen. This is the cause of the 'river of teardrops of the women'.

So the tragic matters of humanity born from the relationship of a man and a woman are problems, above any other, awaiting immediate solutions. As long as humanity does not overcome these problems and leaves them unsolved, the Divine Grace will be far away. Then as an individual or as a community we will always be condemned to live with these problems.

In order not to be questioned on the day of judgment about the rights of women the Qur'an is looking for a solution in

"love" and as a sign of love has brought the world of flowers into being. While explaining the solution to the problem the Qur'an is showing us Prophet Ayyub as an example: Prophet Ayyub had a very grave illness. During his sickness his wife opposed him on certain matters. Rumor is such that Prophet Ayyub made a solemn vow stating that he would beat her up once he got better. Then he was healed and Allah ordered him to take care of his oath. How he should take care of his oath is explained in Sura Sad-38/44- "**And take in your hand a bundle of thin grass and strike there at your wife and do not break your oath. Truly we found him patient.**" There are important understandings that we can derive from this verse:

1. Changing the style of punishment

In fact Prophet Ayyub had promised to beat her up with a stick; Almighty Allah wants him to use thin grass instead. Compliance with his oath is decisive, but the application is being changed.

2. To be patient

A man's patience towards the negativeness that has arisen between the man and his wife is a sign of being virtuous. Swallowing ones anger to forgive someone has been praised by Allah. For Prophet Ayyub- "**We found him patient**" this statement is a sign that represents the height of a mature person. "**Ayyub was such a good servant**", this statement is telling us that to be a good servant a husband has to be patient with his wife.

3. A bunch of flowers

While we are searching for an answer as to why Almighty Allah is telling us the story of Prophet Ayyub we can say this: As mentioned in the verse the bundle of thin grass can be interpreted as a bunch of flowers in our times. A husband who is upset with his wife even though he may be right in his anger, if he can present a bunch of flowers instead of beating her up, Allah then will present him a paradise decorated with flowers.

The message we should be understanding from this incident is: ***Give a woman a bunch of flowers instead of beating her up.*** To those who can do this Allah is giving such titles as "patient", "beautiful" and "a servant inclined to Allah." If you break the heart of your wife then it is like you are hurting Allah. The teardrops of your wife can drown you on the day of judgment.

E. WOMAN AND EDUCATION

One of the greatest educators is a woman, a mother, someone who gives birth. Almighty Allah creates and the mother secondly gives birth. When you look at it this way you can see that the mothers with all their devotion, works and suffering they are fulfilling the role of an educator. A mother's contribution to education can be discussed in several ways:

1. The formation in the mother's belly

The education of the Qur'an starts before the birth, in the belly of the mother. This beginning will determine the moment and the place where the divine fate is taking place.

The verse regarding this matter is:-**Al-Imran-3/6-"He it is who shapes you in the wombs as He wills."** We have to explain the concept within this verse.

a) The word - (erham) "wombs" is the plural of-(rahim)"womb". The word means "mothers belly", "mothers womb", and a child's bed. The word, 'womb' in Arabic comes from "the mercy of Allah". Therefore where the child is nurtured and keeps on growing, the belly of the mother, then this is referred to as the mercy of Allah and this mercy is then called the womb. A mother treating her child with mercy, children being born from the same womb being merciful towards each other, is all because of the same mothers belly where they were created. A value which is called mercy, starting with us in the womb of the mother, from there on it spreads around humanity like a growing tree.

b) The meaning of *description* is, to be shaped. "Description" is to give form and shape to something. Our biological organs and parallel to it, our psychological features are based on a certain quantity and plan. This means we are formed with meaning and according to a certain fate. We are being shaped and united and made to work by the Almighty Allah in the mother's womb. The Almighty Allah is calling this place of shaping the "womb" which comes from mercy. From this point on we can say that the Almighty Allah has kneaded us and shaped us up in the laboratory of mercy.

As the meaning of education stands for shaping ones character, then the initial moment where divine education starts happens to be in the mothers womb. The body of the mother is where the divine fate comes into being and becomes the place where the divine education starts. So it is like the primary school.

2. The nourishment in the mother's belly

The mother nourishes the child with her blood and life. In every cell within our bodies there is the blood of our mother and her psychology in our character. The spirit of a human being is blown into us while we are in our mothers belly so the mother then carries both spirits at the same time. During this nourishment period the food that is eaten by the mother depending on if it is halal-(lawful) or haram - (forbidden by religion) or (unlawful); has an effect on our character. In Surah-An-Nisa-4/10-**"Verily those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing fire."** Those who eat the forbidden food are in fact eating fire. From a morsel of fire only, the child of fire is born. Therefore the unlawful morsel spoils the nobility of the generation and causes the young ones' virtue and goodness to be utterly ruined by burning till they are reduced to ashes. In Surah-Al-Araf-7/58-**"The vegetation of a good land comes forth easily by the permission of Allah, and that which is arid brings forth nothing but a little with difficulty."** According to Ragıp-el-İsfahani the term in this verse which is referred to as "a good land" is like a woman who nourishes with the 'lawful morsel' and milk. A child who is born from such a woman grows up with the divine intervention. 'Arid land' resembles the woman who was raised a child with the 'unlawful morsel'. A child who is born from such a woman will become a thorn to the community.

Based on this verse mothers should not feed their babies with the "unlawful morsel" and milk. Those mothers are shaping the character of humanity. They should show utmost care not to turn their wombs into hell. This understanding comes from the concept of mercy.

3. To be nourished with mothers' milk

The whole world accepts the importance of mothers' milk for health reasons. From the stand point of biology and health care mothers milk is nourishing as well as protective against germs.

Psychologically the mother's milk lays the foundations of the child's character and gives shape to it. If this shaping did not exist, the woman who did not give birth to that child would not be the mother of that child just by nourishing the child with ordinary milk. The concept and institution of a foster mother shows how effectual, determinative and shaping it has become. This effectiveness of milk is dependent upon it being lawful or unlawful. There is an understandable advantage that there will be a difference in success or hardship between the education of those who were nourished with lawful milk and those with unlawful milk. Those mothers who do not breast feed their children in order not to spoil the shape of their breasts are in fact oppressing their children's health as well as character. One of the most important stages in life that makes a human being is the milk sucking period.

The Qur'an establishes this period to be "**two whole years**"-
Al-Baqarah-2/233-

4. The council of creation within the mother's belly

The council of creation concept springing out from the Surah **Al-Araf 7/172**-has its place in Islamic culture and education. "Bezm" in Arabic means a council. "Elest " in Arabic stands for "am I not?". Bezm-i elest - am I not your Lord?- was asked by Allah and the spirits answered "Yes you are our Lord". This exchange, as mentioned in the verse are correct,

but not the time and the place. Because in the first part of the verse, after Adam was created and then during the creation of his children, these questions were asked. That part of the verse is as follows: **".....your Lord brought forth from the children of Adam, from their loins, their seed or from Adam's loin his offspring and made them testify...."** Therefore bezm-i elest is not before the creation of mankind, just the opposite; it is while the child is being created in the mother's belly that this question is being asked to the spirit of the child. In other words "elest bezm-i explains that the spirit of man is programmed in such a way that it will accept Allah. We therefore understand that the council of creation is taking place in the belly of the mother.

Therefore the mother becomes the primary school of human kind with her body and everything she has done and the child receives all of its character from her.

Also think of all the things the mother does for her child while she is alive and view it stage by stage in your mind. Your spirit will focus and you will then understand clearly her importance in the education of the child. Whatever we can do for those mothers who shape and grow the children of human kind with their blood, life and soul is insufficient. Their prayers for us is like paradise while their curse is like hell.

SECTION TWO

AFFECTION

THE ESSENCE OF AFFECTION AND ITS EDUCATION

A. THE CONCEPTS RELATED WITH AFFECTION

One of the most needed values in today's world, one that connects a human being to Allah and to other human beings is affection. The feeling of affection of humanity, has been left in fallow, neglected and left as an area covered with weed. Mankind, who has set up a culture and a civilization based on affection is different to that of animals. The relationship of people who have formed a culture with ties of affection is not hard, frozen, lifeless and cruel. The one and the most important mechanism, that will prevent ideologies taking over, groups and sects from dividing the community into enemy camps, is affection. Therefore the concept of affection is well worth examining as a value with all of its contents. We can call it the mother of feelings.

Hubb-Love: The richest vocabulary that expresses affection is in Arabic. In reality love is beyond definition. There have been thinkers who have attempted to define love and told us very interesting descriptions. Affection comes from the word love.' 'Hubb" in Arabic is derived from the word "habb" which is given to each single grain of wheat, barley, and grape. This word also means hail. Therefore "habb" means

the seed and the grain of every plant and fruit, symbolising affection in Turkish.

The clotted blood within the heart is called "habbetu'l-kalb". When someone falls in love with another it is also referred to with the same expression. That is like the blood of one person falling in love with somebody else's. In other words one has enjoyed the genuine essence of the other person. Developing this understanding it can be appreciated that "love" is represented by the centre of the heart.

The concept of love, symbolised by the seed and grain of plants, with these meanings is closely related with education. The grain and the seed constitute the real essence of plants. The essence is hidden inside; the plan and destiny of the plant. That essence decides what kind of a plant it will be as well as what kind of a fruit it will bear. When thrown on to fertile land the grain and the seed will bring out the destiny within and present its true self to the people.

Love-Sevgi- symbolises the essence of human beings. The destiny and the future of humanity, by definition, exists in that essence. The potential power which can increase the happiness, peace and trust of humanity is hidden in that inner love. What is important is that an environment to be developed where this seed can grow; this will then create an external educational platform. As no plant species can exist without a grain, seed or a pip, human health, civilization, maturity and happiness can not exist without love. If you wish to have humanity, civilization, maturity and happiness then you need to sow love, water it and let it grow. The tree of happiness will come from the seed of love located in the hearts of people. If you have an education which does not start out from love, which does not target love then it is lacking the seed, grain and essence. An education which

does not instill the value of love, will fall fallow of the hearts of people and especially the young ones. The farmer who does not sow will not reap any crops, like-wise an education which is not “vaccinated” with love will not be able to raise people of integrity. With these meanings love stands out from ore, grain, seed and essence. Let’s get together and sow love seeds in the garden of humanity. In that way the seeds of hatred will not mix with love ties and no one will be able to take the happiness of people as hostage.

Muhabbet - is another concept which is full of love in Turkish. In a “pure” and “filtered” meaning this word expresses a non benefit, unadulterated and sincere love. The reason why love takes this meaning is because love purifies the soul of a man and builds human relationships based on the foundations of clean goodwill. Therefore, affection is a feeling while love is generally a social “decision”. When affection as a feeling leaves ones heart and branches out into social life it turns into love and allows all human relationships to rest on this foundation, purified from all bad intentions. Material dirt is cleaned with water while in the field of education affection, meaning love, does the same thing. The cleaning function of water, composed of two hydrogen atoms and one oxygen atom, in the moral realm is done by love. Water, purified from all foreign substances, when injected into ones vein as a serum, does not poison that person. Equally affection turning into love, purified from all the benefits and the bad intentions, when injected into their relationships will not poison them as well.

The word love which is a derivation of the word "hubab" meaning the small bubbles that form over the flood caused by the strong rain; while love is like the lovers exuberant enthusiasm who wishes to see his/her “love”.

Therefore in the essence of love there is water. The exuberant feeling of affection between human beings is called love. Just like the flood is formed following the rain flowing rapidly, willingly, to meet the sea, the exuberantly loving heart seeking to meet another person to love takes on this meaning.

With this meaning of love it,,which is understood as mercy. Water is also called mercy, for when it rains the earth becomes green, livens up, and begins to become fertile. Love also makes the social life green, livens it up and makes it fruitful. Where there is love there is life, fruitfulness and peace.

Affection in Surah **Ta-Ha -20/39** is mentioned as love-"**And I endued you with love from Me, in order that you may be brought up under My Eye.**" Allah had bestowed love from Him to Moses for his upbringing. Here is what it means:

1- Love had brought up Moses in the palace of his enemy the Pharaoh. Love "shows" your enemy as a friend, that is to say, love makes a friend out of you. If that love did not exist it would not have been possible for Moses to grow up in the palace of the Pharaoh.

2- Love is one of the fundamental pillars of education. A person who is not loved can not be educated. The love for a child, for a student, makes education bearable so one can tolerate the suffering during the upbringing of the child. Love turns the suffering of education to happiness.

An affection that becomes love is a very powerful change that can turn an enemy into a friend and opens the way for education; ensuring that love will go to its target as aimed,

will increase its activity and turn it into an activity of the heart and so secure its permanency. Education without love is frozen, of bad standing, narrow and difficult. Love is the flavour, the sweetness and the charm of education.

Love can be dangerous, depending on the object to which it is targeted and the intensity it carries. In other words the feeling called love is like a double edged sword. It can lead a human being to goodness or to disgrace. Based on the object of the love, love may be useful or harmful. For love to create a virtue for someone it is dependent on the targeted object. How intensely love approaches the targeted object is also important. The Almighty Allah is expressing how love can be aimed to another target other than Allah with extreme density:-**At-Tawbah-9/24-"If your fathers and your sons and your brothers and your spouses and your clan and the worldly goods which you have acquired and the commerce whereof you fear a decline and the dwellings in which you take pleasure; if all these are dearer to you than Allah and His Prophet and the struggle in His cause then wait until Allah makes manifest His will; and know that Allah does not grace iniquitous folk with His guidance."** In the abovementioned verse there are eight articles presented as possible objects of love. For the feeling of affection "merchandise" is an object. It is natural that a human being loves his possessions. What is not natural is that the love for possessions keeps a man away from Allah. Why should love towards possessions keep him away from Allah? The love for possessing merchandise is only legal as much as it will not drive a human being away from worshipping Allah. Love that will keep one away from remembering Him, thinking about Him and worshipping Him is a love that is out of balance.

What is important here is to know how much to love that object. This is where the most important dimension exists in the relationship between love and education. Regarding this issue the order of the Almighty Allah is as follows:-**Al-Baqarah-2/165-"And of mankind there are some who worship others besides Allah as rivals to Him. They love them as they love Allah. But those who believe and love Allah more than anything else...."** One of the most important functions of faith is to balance love, that is to say it is to identify how much to love that object. Therefore being a Muslim is a matter of conscience, in other words it is attributed to being able to measure how much to love that object.

Therefore if the intensity of love is directed to another person other than Allah then polytheism appears. This verse also sheds light on the case where one may be a believer but that person may then fall into polytheism. One of the fundamentals of the understandings of God there is the concept of love. Within the cycle where an object reaches the status of being sacred, from being sacred to being a God, lies the feeling of love. Excessive love towards a creature or an object makes it sacred. Sacredness of that creature or object brings it to the front line of consciousness and causes it to be regarded as God.

In the scenario where beliefs have gone astray, the reality is that unconscious love has played a role. This unconscious love gets confused as to which object to turn to, just like the bullet that misses its target.

As a result we can say that there must be education about the feeling of love and the object of one's love. The measurement of the intensity of love must be well explained and this education must be applied in one's daily life. In

general, the core of educating feelings must be *love*. Love between mankind, between brothers and sisters, love for ones country, love for a child, love for a possession, none of these must ever go ahead of the love one has for Allah.

One dimension of love is faith. Within the essence of the concept of love, there is also faith. To understand where this comes from we must refer to the **Qur'an: Al-An'am-6/76- "When the night covered him over with darkness he saw a star. He said: "This is my Lord ". But when it set, he said: ' I do not like those that set.'"**

When Prophet Abraham said "**I do not like** " he meant to say "**I do not believe**". Therefore he brought the attention to the relationship between love and faith. What is believed in is loved and vice-a-versa. When we analyze this we will recognize the following framework:

Love and faith are located very closely with each other within the heart. It is impossible to have love without faith. Faith is like a lover and needs someone to love her. For faith to be loved by mankind is the work of divine education, and mankind can not accomplish that on his own."**Al-Hujurat-49/7-but Allah has endeared the Faith to you and has beautified it in your hearts.**" The biggest goodness the Almighty Allah has bestowed to mankind is to create in them love and faith. If love did not exist it would be pretty difficult for faith to take place in someone's heart.

For faith to decorate the heart, the heart must be loved. Decorating the heart takes place after the heart has been loved. Love engraves faith to ones heart like the inscription engraved into marble.

The meaning given here by **Fahrudin-Er-Razi** is like "he brought faith closer to you instead of humankind growing to love the faith. Then we understand the case where love has a quality that brings people together. Just as love brings people together it also brings together mankind to faith.

The relationship between love and faith is like the relationship between the color of a leaf and its structure. Like the color penetration to the leaf, love penetrates faith into the heart of human beings. Love performs an activity of education by bringing things closer to each other and by penetration as well as decoration of the heart. What is important here is that education opens up the way of love.

Because of this we can see that love will bring people closer to Allah as well as closer to each other and shorten the moral distance in between the parties involved. From this perspective, love is more than just a feeling; it is an education, a home, an artist. Because love is identified with faith, mankind embraces it and enfolds it in his bosom. On the other hand love decorates the faith in ones heart just like an artist.

Education done with love rises high in quality, it also reaches its goal taking a short cut. An education which does not utilize love does not stand a chance to reach success. If there are people who would like to form a world with faith, then they must search for ways to raise the tree of love in ones heart along with faith. Faith lacking love remains on the surface and is frozen as well as fruitless. Faith is as intense as love, so faith will spread around in area as much as love will. From a heart which lacks love, migration of faith is inevitable.

Love is a feeling that organizes ones preferences. What is loved is preferred. It is possible to say the reverse. One can prefer something based on love. Facing several alternatives, a man's decision making is affected by the feeling of love. Love is the reason which determines whether our preferences are correct or incorrect. In this choice, if love causes us to make a mistake, it is because of lack of faith. In Surah **Ibrahim (Abraham) -14/2 and 3- "Allah to whom belongs all that is in the heavens and all that is in the earth!. And woe to the disbelievers from a severe torment. Those who prefer the life of this world to the Hereafter, and hinder men from the path of Allah, that is Islam, and seek crookedness therein, they are far astray."**The first part of the verse states a severe punishment will be given to those who deny Allah, creator of the universe. In the second part the characteristics of those infidels are stated. The first characteristic of the infidels, the non believers, is that they prefer this world over the next one. The Almighty Allah states the concept of preference in the verse with the word love. When the word love is used grammatically in a format with six letters, it means preference. The psychology of lack of faith causes love to go wrong; especially in the choice of a man, within an unreliable area.

The ability to make wise choices slips away when the psychology of lack of faith is evident and causes a person to prefer short term issues.

The psychology of lack of faith causes the eye of love to become blind, and places obstacles in the line of vision so he can not see far, and shows the short term benefits as more attractive. The psychology of lack of faith not only causes love to make the wrong choices but at the same time causes love to desert all the others. This is what the Almighty Allah is telling us; **"-Al-Qiyamah-75/20-21-"It is not as you**

think, that you, mankind will not be resurrected and recompensed for your deeds; but you men love the present life of this world and neglect the Hereafter."In the verse the word "you love" means 'you prefer'. This love not only prefers this world but goes as far as deserting the Hereafter.

Within the verse there is also reference to short term, temporary, not permanent and decaying benefits, ideas and thoughts. Those men who love the temporary things, counting on short term values, how wrong they go in their preferences! This truth is expressed here whilst also showing us the concept which should exist in the heart.

We are being reminded with this verse that those men who prefer the Hereafter must seek the long term and permanent values. An attitude which does not belong to thoughts and values which wear out. These type of people in their planning think long term and produce long term projects. Their brains and hearts love far away horizons. They put their efforts into trying to establish and produce long term politics, technology, town planning and foundations. Love which is saved from the psychology of denial makes a human being belong to deep horizons and places of the far future before them. Love will enable you not to make that mistake by bringing wisdom and the heart together and so prepares the world of the future.

We said earlier on that love means preference. If one chooses the target of love incorrectly, this causes wrong behaviour like preferring this world to the Hereafter. It will also cause the human being to prefer blindness instead of the right way of Islam. This is a great mistake.

If this preference for blindness over the right way comes after the educational activity, this will cause the community to be ruined.

For the communities to make their preference in favour of illumination one must explain to them the difference between darkness and illumination. In Surah **Fussilat-41/17** the Almighty Allah reminds us of the following: "**And as for Thamud, We showed and made clear to them the Path of Truth, but they preferred blindness to guidance.....**"The Almighty Allah is telling us an historic event in order to show us the weight love has in making that preference in the lives of communities. Without showing the true path, that is without Divine education of the people, the Almighty Allah has never punished any tribe. The first step of the Divine education is to show people the *true path*. The Almighty Allah is saying that he has done that in the abovementioned verse. After this educational activity the tribe of Thamud preferred "blindness" to the "truth" meaning "illumination".

Their preference is expressed by the Almighty Allah with the word love. Once you provide people with the information of, what is right, what is wrong, what is true, what is false, what is good and what is bad, then if those human beings still prefer blindness then they deserve to sink low. The Almighty Allah is using the same method:-**Fussilat-41/17-**"**....so for their wrong preference a destructive thunderbolt of torment seized them.**"

Therefore the Almighty Allah is placing love at the foundation of human willpower. He is not applying force over that willpower. He is approaching a feeling called love, by informing it and not by enforcement. If informing the feeling of love does not lead that community in the right

direction then that person or the whole community needs to sink. Even though love under the guidance of faith and knowledge prefers correctness, illumination and what is right, a man may be overtaken by his desires and may prefer blindness, meaning darkness. Once love heads in the direction of wishes and desires even though it was informed, then it means that it is leading the human being to destruction.

Once we deeply analyse why the tribe of Thamud preferred blindness, we reach the following conclusion: The blindness which is referred here is not a blindness of the heart, it is the blindness of the mind, not being able to receive and understand the information that was provided. Blindness of the mind for the individual represents ignorance for the community. If the individual and communal mind does not work properly, then it is like the solar eclipse of the mind.

The same relevance can be noticed when denial is preferred over belief. **Surah-At-Taubah-9/23** points to the same preference. The price that is to be paid becomes grave when love is directed based on desires, when love prefers blindness and ignorance prefers darkness. Those communities who separate themselves from the light of the mind and prefer blindness will be in the darkness of ignorance, they can not see their future and can not identify the things surrounding them. They will kill a friend thinking it was an enemy, will drink poison thinking it is useful, fall off the path thinking it is the true path. Those who do wrong and prefer the darkness of ignorance, how will they acquire the right to live?

"Hubb" was the love that came from birth, "vudd" is the love placed inside and amongst human beings by Allah. This concept which means "friendship and love" is given as a

title to someone who loves and has a lot of love. This concept, which means that there is a desire in the essence of love, also means to want and desire. This desire can be directed both to bad and good. Love called "vudd" is in the Qur'an and expresses the psychological differences between the groups. In Surah **Al-Baqarah -2/109-****"Many of the people of the book wish that if they could turn you away as disbelievers after you have believed..."** as well as **An-Nisa-4/89-****"They wish that you reject Faith, as they have rejected Faith and thus that you all become equal, like one to the other)...."** In both verses the concept of "vudd" is a verb meaning "willingness and wanting." Those people who have the denial psychology have a strong wish that believers will also become disbelievers. This passionate desire represents one believer group who wish that another believer group will change their belief. It represents the desires of jealous people who do not want others to be on the true path of belief.

Therefore the feeling of love is closely related with jealousy. It is the same concept as when it sees the truth as well as meaning the "wish" based on one's regret. As is in the following verse: **"-Al-Hijr-15/2- "How much would those who disbelieved wish, on the Day of Resurrection, when they see the torment, that they had been Muslims.."** In the essence of love there is the meaning of wish born from regret. This wish can not be realized. It represents a passion which is not possible to happen. In other words it is the kind of love without recompense. When love in Arabic is used as a verb it represents the feeling that is in the foundation of behaviour between groups; it represents the desire to be like somebody else and if this is not possible it becomes the desire to make that person like myself. It is like those who try to create equality in poverty by working for the ideals of a Communist philosophy. It represents the extreme desires of

those people who are trying to spread the psychology of disbelief.

On the other hand love becomes like the wish born from regret. The Almighty Allah in his teachings is ordering people not to do the things which they will regret. One of the most important virtues of a human being is not to do something which will bring you regret. This virtue does not come from birth but is acquired by education. Therefore affection which is teachable is called love.

Before one falls in love a love from which there is no return, acting with conscience is the result of being teachable. Is there a more honorable way to go, other than knowing which way would take you to where you want to go? The price to pay when moving towards the unknown, without knowledge, the unconscious plan is love without any return. And that is what love means.

Mevedde: This is another grammatical form derived from love, meaning love through acquaintance, happening after people get acquainted. Love can not be formed unless there is acquaintance. In Surah-**An-Nisa-4/73-** **'But if good fortune comes to you from Allah, such a person is sure to say, just as if there had never been any question of the mighty love between you and him-' Oh, would that I had been with them, and thus had a share in their mighty triumph.!'** In this verse some scholars have translated this word as acquaintance while others did so as love.

The close relationship between acquaintance and love proves to us that both meanings are correct. We take from these meanings the existence of the road from acquaintance to love. Once the circle of acquaintance widens so does the circle of love; the fecundity of acquaintance is reflected onto

love and makes it gain an endless characteristic. The understanding of Yunus Emre, the journey from acquaintance to love follows the same time frame.

Within the meaning of "mevedde" , love, also exists softness. In the construction of the feeling of love naturally there is softness, but this softness does not stay put, and is directly reflected into the heart of people and to their behaviours. **The Almighty Allah in Surah Al-Maidah-5/82 says- "...and you will find the nearest in love to the believers ,Muslims, those who say "We are Christians." That is because amongst them are priests and monks who are not proud."** Some people have referred to the word "mevedde" as softness while others have referred to it as love. It is useful to say that both meanings are right. Love is the body of the tree and this represents the relationship between love and softness.

The Almighty Allah is going to the cause as to why the Christians treat the believers softly and full of love. The reason is the fact that those people are not proud towards the truth as it is stated. Those people who know and those men of faith are the ones who recommend human beings love to each other and treat one another with softness. Knowledge softens the people, and the reason why religion came is to teach human beings love and softness. Knowledge and faith are like the iron melting in front of fire; which melts animosity and assures the emergence of the feeling of love.

According to us the biggest torture of our century is the fact that the field of religion has turned into a battle ground. Those who contribute to this animosity, in the name of religion, have murdered love and softness. They have sacrificed love to the animosity born from their aggressive

instincts. Those who turn mild hearts into stone hearts are in sin.

Love in "mevedde" form is the kind of love that finds its object. Love in abstract meaning becoming concrete and social. It is the love seed in ones heart becoming green and branching out to humanity.

Allah has created human beings from two different genders and has put love in between them so that they can form a family; this shows us the function of "mevedde". The foundations of family life is explained in the following verse:-**"Ar-Rum-30/21- "And among His Signs is that He created for you wives, from among yourselves, so that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for men of sound knowledge."**

This verse brings to our attention that the family is founded on three principle pillars; sexual satisfaction, love and a child. The central pillar, in between the three, is the love called "mevedde." The love that is felt between the two genders, in abstract form, with the bond of marriage, comes together so that they can get on well with each other. The love that is felt in between these two genders before the marriage is affection: hubb. When these two affections come together it turns into love; mevedde because these two affections have reached their goal and found their objects and have become concrete from the abstract. Then hubb, affection, which means the core has formed the core of mevedde love. If one touches the atom core of the family life, the family explodes. One of the reasons why families are torn apart and destroyed is this phenomenon.

While the family ties of affection between the husband and wife are being formed affection, hubb, must inseminate love, mevedde). This insemination of love must not take place outside of the heart. Love which is inseminated by sexual desires is like external pregnancy. The insemination which occurs outside the womb can in time poison the mother. The normal womb where love is inseminated between the husband and wife is the heart.

A family, founded by people who were passionately in love, if it collapses in time, then there must be insemination of love outside the heart. Insemination of love within the heart makes people get on well with each other; it is embracing and prolific. The love formed by bodily characteristics or from the derivation of the sexual instinct is temporary and becomes boring once it is satisfied.

Love inseminated in the heart gives birth to respect, fidelity and self-sacrifice while based on sexual instinct if love is inseminated outside the heart it gets hurt and causes the husband and wife to see each other as merchandise. The most important area of the education of feelings is to let live the ties of love in family life.

Love, in the sense of mevedde, is all that Prophet Muhammad expected from the people of his kinship in return for his prophet-hood. In the Surah-Ash-Shura-42/23-
"That is (the Paradise) whereof Allah gives glad tidings to His slaves who believe and do righteous good deeds, say (O Muhammad): No reward do I ask of you for this except to be kind to me for my kinship with you. And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily Allah is Oft-Forgiving, most ready to appreciate the deeds of those who are obedient to Him."

As we know, the prophets in return for the delivery of the revelations do not expect nor receive any material benefits. The only thing that they expect is the concrete love called mevedde. This is what he expected from his kinship and from others who are close to him. To express love to a prophet who has come out of this kinship, is like confirming his prophet hood.

In other words this verse indicates that men of faith can expect love from people in return to their services. The word "close" here can be interpreted as a congregation. A religious activity, whose goal is love, will conquer the hearts of people and is destined to be successful. The above mentioned verse continues as: "and whoever earns a good righteous deed, We shall give him an increase of good in respect thereof". To spread love amongst people who are close to each other, relatives loving one another is the production of a good deed. If people produce such good deeds then Allah will increase their good deeds. Spreading love is so very important that it will rise to the level of Allah and return with more good deeds. Then we can make a generalization: One of the actions that will increase good deeds is for people to love each other. Affection, hubb, is the seed of the rose while love, mevedde, is the flower of the rose. The Almighty Allah puts this love in between the people later on.

He has some preconditions in order to give human beings this love as a grace. When these conditions are met then he will extend this love as a blessing.

In Surah-Maryam-19/96-"Verily, those who believe, in the Oneness of Allah and His Messenger Muhammad, and work deeds of righteousness, The Most Gracious Allah will bestow love for them in the hearts of the believers."

Belief and good and useful deeds motivates the creation characteristic of Allah and causes Him to create love. If people had believed and produced good deeds these hostilities would not take place and blood would not be shed. As we do not produce useful deeds Allah is not creating love for us. Belief and deeds sets a goal for a human being, because those people who have no goals will see their friends as their enemies. So come let us start believing and producing useful deeds so Allah will create love for us so then we can turn this world into a garden of love. This change will also turn our next world into paradise. How can the hereafter of those people who have turned this world into a blood bath turn into paradise?

The blood which is shed is drowning love and preventing it from turning into green and is decaying the seed before it blooms.

From the word "vudd" is derived one of the names of Allah as "vedud" meaning "One that loves very much". Vedud is mentioned in some verses as in- Surah **Hud-11/90-"And ask forgiveness of your Lord and turn unto Him in repentance. Verily my Lord is Most Merciful, Most Loving (Vedud)."** If we analyze this verse where the reference is made to the Almighty Allah as being Most Loving we can identify important issues.

Asking for forgiveness and repentance are some major behaviours that can only take place in the world of mercy and love. Prophet Shu'aib was approaching people with the words of Allah referring to mercy and love, asking the people to take refuge in Him turning away from all their mistakes.

It is significant that the words mercy and love come together and also first comes mercy. This verse which shows mercy is linked with love and is telling us that if one is merciless he or she can not prove their love. The one who loves has mercy. Therefore in the essence of love lies the feeling of pity. That is why when you leave behind someone that you love you feel sorry. Those people who lack the feeling of mercy can not forgive just as they do not love. Mercy and love are like a building where a sinner can take refuge.

In Surah **Al-Buruj-85/14- "And He is Oft- Forgiving, full of love."**, in here his name vedud, love, is combined with His other name which is forgiveness.

If one wants to have the moral qualities of Allah they should be inspired from His name vedud, love . Those who love others and forgive their mistakes, in a way are acquiring His moral ethics. The Almighty Allah gives some of His qualities like science, seeing and will power to His servants as well as some of His love. By educating the people with this feeling of love and spreading it around amongst them we are actually bringing the people closer to Allah.

The Almighty Allah in Surah-**Al-Imran 3/31-"Say (O Muhammad to Mankind); If you really love Allah then follow me, Allah will love you and forgive you of your sins...."**, here we notice that to love Allah is tied to being a follower of Prophet Muhammad.

The Prophet represents the good, the beautiful, what is right and what is the truth. Whoever can materialize these is like he or she has become a follower of Prophet Muhammad. This will assure Allah to love them. The Prophet is bringing the minds of people together and is forming a mutual social mind. At the same time He is bringing together the mutual

love formed by the seed and is trying to form a social togetherness. To follow a Prophet who has shown this kind of an effort is a sign that we are working for the same things. The feeling of love is entrusted to people by Allah. To use this trust in the right place, to spread it and make it live will create a civilization of love.

Hulle-There is a concept of love, which is sincere and from the heart, in the Qur'an. This kind of love has no partners and no sharing. This love represents the oneness of Allah. It exists on earth but not in the hereafter.

This kind of love also means friendship. The concept of friendship comprises the kind of love where helping each other, finding a solution and saving the other person. The Almighty Allah is telling us where this kind of love can not exist. In Surah **Baqarah/254** - **"O you who believe! Spend of that which We have provided for you before a day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers."**

This above mentioned verse is stating that the people will do three important actions, bargaining, friendship and intercession to help, support and relieve each other from punishment. Further it makes reference to friendship created by love, saying that such friendship is valid only in this world and has no place in the next world, by indicating that the true friends of a person are their own beliefs and deeds. The deed, which is mentioned at the beginning of the verse, is sharing and that constitutes an evidence. Helping the poor will earn the friendship of Allah. A person will earn the consent of Allah then they help the poor; he will earn His consent, meaning friendship.

As there is the case where one makes Allah his friend there is also the reverse case.-as in Sura-**An-Nisa-4/125-** **"And who can be better in religion than the one who submits himself to Allah, one who follows Allah's religion of Islamic Monotheism, and he is a good-doer. And follows the religion of Abraham, as an intimate friend; Halilullah of Allah.**The Almighty Allah is telling us that He will befriend a human being when that person does his work well, dedicates himself to Allah, and follows His religion, by showing Prophet Abraham as an example. The message we get from this verse is: In order to receive Allah's love and friendship we have to do our work suiting the Divine specifications. Doing every work as if Allah is seeing it, not accepting partners to Allah, and turning one's essence to Allah, is noble acts which will earn for someone Divine love and His friendship. This kind of love, hulle, which expresses a permanent friendship is earned later on, because the nature of this love is based upon one's deeds. The friendship of the deeds will be useful in both worlds. Those useful works which are produced by mankind will form a love bond between Allah and His servant as well as between the servants.

According to the Qur'an this bond is called hulle. Friendship called hulle also means sharing of belief and ideas. This sharing can be good or bad.

The Almighty Allah refers to sharing belief and ideas in the bad sense as in Surah **Al-Isra 17/73-** **"Verily they were about to tempt you away from that which We have revealed to you, O Muhammad, to fabricate something other than it against Us, and then they would certainly have taken you as an intimate friend. (Halil)"** This verse talks about the false friendship that will be formed by

sharing the psychology of denial as well as how these belief groups in the name of false love will try to effect each other.

Alaka, connection, love: One of the other words in the Qur'an referring to love is 'alaka' and means to give ones heart to something or to someone and love deeply. It is the kind of love that branches out in the heart. On the other hand the same word is used for the first stage of worshipping Allah. Another derivation of the word, if you pronounce it as alika, it then refers to a pregnant woman as well as knowing ones business.

At the same time this word means the meeting of the sperm and the egg, so they coalesce and transfer to each other their personality. When one starts from this meaning, it refers to a high density type of love which lives in two separate bodies but can accomplish the coming together as one spirit. This love brings the spirit of two separate spirits into one and starts with the function of the sperm and the egg which creates the human being and takes its name from that function in Surah-Al-Alaq-96/2- **"He has created man from a clot of thick coagulated blood- (alak)."**

The material insemination within the belly of the mother, from the smallest to the biggest, from the most inferior to the highest in honour is exalted with this concept.

The structure of love has the same edifice as it starts to build up from the smallest rising to the highest is why this name has been given. Therefore within the concept of this clot exists change and progress to maturity and quality.

Consider the journey from the moment the sperm meets its egg and the changes it goes through to becoming a larger size and the quality it reaches. Compare this with its moral

formation, the same change takes place and it reaches the same quality within the inner world of the human being. This concept which expresses material and moral change and progress, shows that the feeling of love can be favourably educated as well as having a formation which can educate. Once we read the word alaka as muallaka it means "keep hanging". In Sura **An-Nisa-4/129**-it refers to negligence of one of the two wives. This concept expresses indifference, while referring at the same time to the opposite and means relationship bonds, and bonds of love.

"The man's heart is kept hanging in the mosque." (Buhari, Ezan, 36) Prophet Muhammad had used this term referring to the man who loved worshipping in the mosque very much. **"The spirit of the believer is tied to his religion." (Tirmizi, Cenaiz, 76)**. The word which is mentioned in this hadith as "tied" here refers to alaka. The love mentioned here refers to passion.

The love bond here refers to values that bring the good, the beautiful and the right to the human being. Sometimes this love bond, (called muallak), can be a bond which hinders the man from seeing the truth. It can make a man captive, so that he can sacrifice his life in the name of wrong ideologies. When you bring this love bond (muallak) together with the word chain, it refers to being chained. **(Buhari, Tabir, 35)**.

This can turn into a love form for the human being which will make his life difficult, make him a prisoner of his own thinking, being closed to a warning. This kind of love which will bond the man to the wrong objects makes a captive out of him. In the field of feeling education, it is very important that love bonds must be educated. In order to stop this feeling of love from taking a man captive and hindering his progress, thinking, and being open to the new, one must

elevate him to high ideals, and values that reach to humanity in bonds of love. One of the most important missions of education must be to motivate this kind of love, to be used as a feeling in search for ways to elevate the status of the human beings. One must teach the young people which thinking, philosophy and ideology they should fall in love with.

Our youth is being wasted because of useless philosophies which add no value to humanity. We must help our youth by directing them in the direction of high ideals, universal values with divine sources, so they can be tied to these values with passion, as they keep arguing over simple matters.

B. TYPES OF LOVE

1. Spiritual Love

Is it possible not to get in touch with Ibn Arabi when one gets into the field of love? In his book called "Divine Love" Ibn Arab'i talks about spiritual love.

Ibn-i Arabi is describing this type of love as the one that brings one to love her for her sake as well as for his own and unites this love in the lover. **(Ibn Arabi, page 67)**

In spiritual love, the lover divides his love into two parts. He gives one share to her and keeps the other share for himself. In other words a love that started, being able to love for her sake, represents a love far from his advantage. We had said earlier, that a spirit which lived in two separate bodies turning into one spirit was called the love of alaka. However Ibn Arabi looks at the same issue as the loving spirit being split into two bodies. This love of Ibn-Arabi is not a selfish

one. In his understanding it is a great virtue to fall in love with his lover for her sake. While he talks about how this love will take place he is forming a very interesting theory. He claims that spiritual love can only be maintained by bringing "intelligence" together with "knowledge". According to him, intelligence and knowledge makes one more mature and makes him a learned man. The feeling that melts intelligence and knowledge in a pot is love. That means the learned man is the one who brings intelligence and knowledge together in the melting pot of love. Ibn Arabi melts the concepts of intelligence, knowledge and affection and turns them into love. Ibn Arabi, from this unification, comes out with a new formation and forms the idea that love is the reason of existence. Here is how he explains this: When intelligence meets with knowledge, and either of them meet with love it is equal to existence.

The first condition of existence is the meeting of the spirit with the body, the meeting of love to intelligence and knowledge forms another condition of existence. When the human being uses his intelligence he gains information, and this reminds us that the spirit reaches the body. If the spirit, knowledge and love meet, then the highest level of existing, the level of instinct, will form.

As we know Descartes said "I think, therefore I exist." Ibn-Arabi expressed the same with reference to love" I love therefore I exist." In another line of poetry he said: "**The one that burns me up in his brilliance, when forwarded quickly dispels the darkness. With great love I dedicated myself to Him, That is what love is, shaking one tremendously, in between the effect of love and the attraction of desire who can find a moment to rest**"- (Ibn Arabi,age,pg.68) With this line of poetry Ibn Arabi describes love as a light that will illuminate the interior as

well as the future of a man. Love is self devotion. One can not bring up the subject of spiritual love where there is no devotion and illumination. Love will separate one from his conceit and cause him to be devoted to Allah. In fact this devotion is like "finding out ones own existence". But this existence is real.

This means leaving the raw existence and coming together with mature existence brought by love. In this new existence one comes together with Allah as the sole object of love.

Spiritual love will embrace ones conceit. Under such influence one will find himself in an action which never stops. This kind of love is the result of a series of actions which is Divine Grace.

2. Love of a Possession

In the Qur'an love of possessions is also mentioned; in Surah-Al-Fajr-89/20-"**And you love wealth with much love.**" Loving what one has is in the nature of man.

Those people whose feeling of love has not been treated with manners, love of owning wealth can turn into a sacred love. The following verse tells us why owning wealth is natural-"**Beautified for men is the love of things they covet; women, children, much of gold and silver, branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return with Him.**"-Ali-Imran-3/14-

The principles one can extract from this verse are as follows:

- a) While creating the human beings, the Almighty Allah has placed love in his inner world as well as in the present world's life materialistic values.
- b) This kind of love is an internal ornament of the human beings.
- c) The Almighty Allah is telling us that these materialistic values are temporary and should not be idolized.

The love for earthly values remains in this world. Allah is reminding the people that the real excellent return is with Him, and is giving His advice for human beings to ask for those excellent returns.

It is also understood from this text of Allah, that it is possible for men to idolize their belongings, as mentioned earlier in the Surah **Al-Fajr-89/20**-. This verse refers to materialistic belongings. How will one understand whether these materialistic belongings are being idolized or not? This is how the Almighty Allah replies: **"O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that then they are the losers."** (-Surah-Al-Munafiqun-63/9)

If this love of possession turns into ambition, it hinders the human being from fulfilling his duties towards his creator. It prevents him from worshipping. In this case, love of possessions indicates that he now worships it. In the above mentioned verse the Almighty Allah is telling us how the human being will be harmed when excessive love of possession turns to ambition, and is educating mankind as to how one can consciously develop an attitude against this love of possessions. Another answer to the top question will be: **"Nay! But you treat not the orphans with kindness**

and generosity, and urge one another on the feeding of the needy."-Al-Fajr-89/17-18-)"

Another action that prevents idolizing the love of possessions is generosity. Reaching out to the orphans and the needy and to sacrifice from ones belongings in order to feed them is one of the noblest behaviour on earth as well as being the leading work for Allah.

For a human being to spend from his wealth without recompense and make a sacrifice is the best proof that he has not considered idolizing that wealth. Therefore the importance of generosity must be instilled into people. Reaching out to the needy and its importance at the level of Allah must be well explained. Miserliness, which is caused by the love of possessions and its outcome which is the accumulation of wealth that is spent by the children of the deceased is a total waste resulting in bankruptcy.

Is it not a great deception to allow the waste that material wealth by the next generation whose father had accumulated it as a result of idolization? **As was once said by Omar, the caliph-"We used to make idols of God from helva (a sweet prepared in many varieties with sesame oil, various cereals and syrup or honey) and then ate it when we got hungry."**

This incident from the period of ignorance still takes place in our times. Children eat the God's of those miserly fathers.

3. Love of a Mother

One of the leading kinds of love is the love of a mother toward her child. Famous Islamic philosopher Farabi,

classifies love into two groups, natural or voluntary and places mother's love as natural.

Love has a forward flowing nature; it flows from parents to the children and to the grandchildren and is not based on any benefits. It is very difficult and almost impossible to have love flow from children to the parents. In that direction only respect and good behaviour can flow which is called benevolence. As it is natural for parents to love their children, it has not been ordered by the Qur'an, meaning it is not an act of worship. However for children to love and respect their parents and take care of their problems is an order of the Qur'an and so it is an act of worship.

According to Erich Fromm love of a mother is between two people who are structured unequally. One of these two people needs help and the other one will satisfy the need. Because of its unselfish characteristic the love of a mother is the highest type of love and is regarded as the holiest of all the sentimental ties.

According to Erich Fromm the sign of mother's love is the act of "helping". This element of mother's love according to the Qur'an is based upon "mercy" and "good manners". The mercy of the Almighty Allah to his servants is felt by the mother towards her children. Therefore the mother is the one who has transmitted this characteristic of Allah on earth and so has become a highly esteemed creature. Within the tissue of the concept of mercy is love. If there was no love we would not be talking about the concept of mercy. In Surah Al-Isra-17/24-"good manners" and "mercy-meaning love" are united. The mercy of the mother towards her child is the turning of this mercy called love. The mercy of the mother is the mercy the mother has turning into action.

A Mother's sacrifice, the pains she suffered, nursing her child and raising the child full of feelings gives us the contents of mothers love. While analyzing mothers love Erich Fromm brings a very important point to our attention and comes very close to the Qur'an. According to him the success of mothers love comes into being during the dimension of teaching good manners.

Love shown to an infant does not prove the success of love however proof comes along as the baby keeps growing up. An animal also loves her infant but this love is coming from the source of her instinct. Mothers love to her child is nourished both from her instincts and it must be from her consciousness. Love will be successful based on the quality of education she gives to her child and this reaches to a communal level as it spreads through human beings.

It is impossible to say a child is consciously loved by her mother who has been deserted by her after being born. With these views Erich Fromm is getting closer to the Qur'an.

The Qur'an brings it to our attention by bringing mercy and good manners together it is possible to spread love throughout humanity. The tree of love that comes out from the chest of the mother regarding good manners will spread throughout the entire world.

4. Love of the World

One of the objects that love tends to turn to is the world. We call it the love of the world. If one extremely loves this world it might lead to worshipping the world. To be extremely tied to the world is the result of love of the world.

When Prophet Muhammad had said loving the world is the beginning of every mistake, he is pointing out what happens when the love of the world turns to passion and what will it cause men to do? The world formed by materialistic values also has some intermediary values. One can not take these intermediary values lightly, however they can not and should not be taken as the target. If a man is in charge of the world he will not make a mistake but if the world is in charge of the man he is more likely to make a mistake. When "love" and the "world" come together the Almighty Allah calls the world "acile". This word "acil" refers to urgency also meaning those pleasures that take place immediately. Those temporary pleasures are referred to as "acile".

In Surah **-Al-Qiyamah-(75/20-21)-****"Not as you think; you love the present love of this world, and neglect the Hereafter".**As a warning not to idolize the love of this world and to prevent it from happening, the Almighty Allah is telling us what life on earth is all about by making the mankind aware of its characteristics. -In Surah **-Al-Hadid-57/20** **"Know that the life of this world is only a play and an amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. It is as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow, then it becomes a straw."** This verse is presenting the characteristics of the life on earth as follows:

a) "Life on earth is a game." This characteristic can be interpreted in three ways: The first, game is where everyone plays their part; as a woman, as a child, according to their status in the community. In a theatrical performance if the roles are not played properly then the artistic value will not remain. Therefore those people who do not play their earthly part well will remove the artistic pleasure of life on earth.

Secondly, as the life on earth is a game, the Almighty Allah is pointing to its fatigue. Thirdly, life on earth has an ending like a game; it is temporary and is worthless.

b) "Life on earth is fun." It will waste your time and then have you regret it.

c) "Life on earth is an adornment." Life on earth is fun. Life on earth adds colour to ones life. d) "Life on earth is a brag". People with their materialistic values, they show off and they are conceited. e) "Life on earth" is a method where people will increase in population and will be deceived.

A Muslim is someone who can establish a balance between this world and the hereafter. He knows that life on earth will earn for him the next life so he acts accordingly. The idea of totally leaving this world, mentally, is wrong. Those who do not animate this world can not possibly be happy in the next world. Earning the hereafter is based upon what we do now on earth and Allah must be consciously sovereign in our minds. The thought of having one morsel and one cardigan; which means to survive with little food and have minimal clothing as an earthly possession is wrong. One of the other reasons of human creation is to animate this world and to present it to the services of humanity.

The skill is not to fall in love with the world or the hereafter, but to approach both of these with just as much affection as necessary.

5. Love of Brotherhood

Another type of love is the love of a brother/sister. The first brotherhood is biological while the second one is of religion. The foundations of the biological brotherhood go back to the

times of the first man, Prophet Adam. Religious brotherhood is shared by people of the same faith. On the other hand there is a cultural brotherhood. -In Surah-**Al-Hucurat-49/10- "The believers are nothing else than brothers."** In Surah-**At-Taubah-9/11- "But if they repent, perform their prayers and give their alms then they are your brothers in religion."** We explain these verses in detail for those people who know. "Brotherhood of religion or faith is all the same. Religion is not a ground for hatred. Those people who worship and say that they are religious must see human beings as brothers. The feeling of enmity and those who are full of grudges and hatred can not spread brotherly love on earth.

Brotherly love opens the hearts of human beings to all humanity. The moral hearts of human beings' love arteries are blocked; in order for these arteries to be opened the brotherly love, that people are brothers as a concept, must be spread around. That is what we must teach to all human beings; that religion came to open up those blocked arteries. Erich Fromm puts brotherly love at the top of all love and further explains what he means : "I understand brotherly love as the responsibility, interest and respect needed to get to know another person and the desire to live with that person, which is felt towards another human being. In the Bible "Love thy neighbour" refers to this kind of love. Brotherly love means to love all human beings. If I have increased my capability, I can not stop myself from loving my brothers."

The main purpose of the Divine education presented by the Qur'an is to turn the biological brotherhood to a moral one. Our biological brotherhood is out of our hands however the cultural formation of this moral brotherhood is in our hands. The togetherness formed by the biological brotherhood is in

fact very similar to those formed by the animals through their instincts.

This similarity is mentioned by the Almighty Allah in Surah-**Al-Anam-6/38**-"**There is not a walking animal on earth, or a bird that flies with its two wings, but are communities like yours.**"The Almighty Allah is showing to us the similarity between those communities formed by biological brotherhood and those others formed by the animals through their instincts and are suggesting that when human beings form moral or cultural togetherness there is a difference. Moral togetherness can be established with intelligence, love, knowledge and Divine will. Where love is missing cultural togetherness, meaning the conscious development of brotherly love can not be established. Where love is missing, "human solidarity", "human unity" can not be formed and lived. The aim of the formation of communities or nations is to meet and get on well with each other. In Surah-**Al-Hujurat-49/13**; the word "te'arafu" refers to the meeting of different tribes of people. Where love is missing it is not possible to get on well with each other and have cultural togetherness.

Biological traits and characteristics show the differences while moving inwards from the outside towards ones heart similarities start to appear. Therefore biological structure determines the differences and the heart determines the similarities. Intelligence, love and belief tie people to each other internally and they are the powers and values which express themselves as the images of the same source.

C. WHO ARE THE ONES LOVED BY ALLAH?

1. Allah loves those who are equitable

Having talked about the types of love we must now look into the subject of who is loved by Allah. In Surah-**Al-Hujurat-49/9**, Allah the Almighty mentions two words together "Adl" and "Kıst". While trying to mediate between those two disputed groups and securing peace, while accomplishing communal order, the value and importance of justice is stressed.

"And if two parties among the believers fall to fighting, then make peace between them both. Then make reconciliation between them justly and be equitable. Verily, Allah loves those who are equitable."-Al-Hujurat-49/9-.

Solving the international problems and stop the communal fighting between diverse groups and making peace between them equitably will bring the highest moral reward which is earning the love of Allah. Allah is making an outright announcement of His love to those people who are trying to establish a reform amongst human beings by doing it equitably. Justice on earth becomes the cause of Divine love.

"Stand out firmly for Allah as just witnesses and let not the enmity and hatred of others make you avoid justice."-(Al-Maidah-5/8) " Stand out firmly for justice as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor." When said like that then it is the flag of justice now hanging on the pole. Even at the level of enmity and hatred if one can show enough justice to decide in favour of his enemy then such people are good; good enough people to

earn the love of Allah. Prophet Muhammad had sent Ibn Reveha to Hayber to collect alms. The so called companion of Prophet Muhammad spoke to the people of the city and said: **"I have been sent to you from the most loved of all, the created messenger of Allah, and my love for him or my lack of love for you will not lead me to do any injustice in my decisions concerning you."**(Cassas, *Ahkamu'l Kur'an*,1/507-508)

As the story mentioned above puts it; love should not urge anyone to do injustice as well as stopping justice from taking place. Therefore the relationship between the value of love and the value of justice will be identified. Your behaviour should not be in favour of the one you love, nor should it be unfavourable to the one you dislike; this is perhaps the noblest attitude that keeps the world turning. To act like this is a Divine order and for the servant it is an act of worship.

As once was said by Prophet Muhammad: **"To say the truth when he speaks, to judge equitably when he has to make a decision, and where needed if one can show mercy to those in need. Where such people exist, a community like that will prevail."** So he had related the continuity of that congregation to justice. The appearance of the love of Allah towards such people, equitably, will secure the continuity of the states and nations. Those communities formed by men and loved by Allah will not disappear.

The Qur'an always guarantees the love of Allah in favour of those communities where in politics, in justice systems, in education and in business life, love will not prevent justice from taking place. In this regard those people who can discipline love, who can combine the feeling called love with the logical behaviour which is called intelligence so that they

know how to behave objectively and to bring up such people should be one of the most important goals of education.

2. Allah loves those "who are patient"

Ibn Manzur, in his book *Lisanu'l Arap*, describes patience as: "To prevent someone from an action at the time when some evil takes place; to keep ones inner self from suffering as well as flurry". In this context, patience, in our language as well as in our daily life, is one of the most used concepts.

Patience-in Arabic also means the following; to endure calamities and troubles, getting bitter, to go on top of a mountain and sit on it, to mummify a corpse so it does not decay, to fill a cup to the brim, to collect, to assemble, to pile up, to wrap up the bottle neck, a flower of a cactus, a place where one can find gravel, juice of a bitter tree, mountain, ice.

The Almighty Allah tells us about the social function of patience in Surah-**Al-Anfal-8/46-****"And obey Allah and His Messenger, and do not dispute with one another lest you lose courage and your strength departs and is patient. Surely, Allah is with those who are patient."** Obeying Allah and His Messenger and patience prevents fighting and quarrelling in between human beings. The major axis taken in this verse is "patience". Patient people obey Allah and His Messenger. Those obedient, patient people easily solve those problems caused by fighting and quarrelling. Essentially patience is required to face calamities and not to be buried under them. The Almighty Allah says quarrelling and fighting will remove the social power by bringing to our attention the relationship in between the reason and result concept.

A patient person is the one who will not get involved and become quarrelsome, even in such conditions when he has reasons to do so.

To mummify social relations before they start to decay needs patience. Patience which means to block the bottle neck which is like shutting the mouth of ones inner self and stopping the instinct of aggression from flowing out. The Almighty Allah has expressed in the above mentioned verse that He is with those who run away from quarrelling and fighting. This togetherness, which ends with Divine help, when one faces up to those problems while trying to solve them is a great blessing of Allah for human beings.

According to **Surah-Al-Imran-3/146**, to those who do not show a *lukewarm attitude* or weakness, the Almighty Allah will give His love. Divine love comes down to the hearts of those who are patient. Patience will make one rise to the Divine level and bring him back with His love. Essentially, patience means to climb up a high mountain peak and sit on it. The reflections of this meaning are: By being patient a man can earn the love of Allah and His togetherness; this means that he has a character as high as a high mountain. He is strong like a mountain, high as a mountain and stable like a mountain. On the other hand if a man climbs up to the top of a mountain and looks down horizontally he can see everything. A patient man knows how to look horizontally at the events of life. He can analyze these events by seeing it from different directions. He is not overwhelmed by these events and manages to stay impartial. This mountain hearted man, who knows how to look at these events, if he will not earn the love of Allah then whose heart will he earn? At this time in history humanity is searching in candle light for such virtuous men who by patience have been able to block the bottle neck of his inner self. These men, sitting on top of the

mountain of nobility are assessing quarrels as social decay and facing the hardships. It is an unavoidable mission to all the nations on earth to train such manly men.

3. Allah loves those who repent and keep cleaning themselves

The concept of repenting means to turn, to give up, to be inclined and to depart. With this understanding of repentance, Allah loves those who repent. Departing from denial and turning to belief, leaving malice and turning to goodness, leaving sin behind and turning to obedience, if he feels regret then he will repent. When a person realizes that the road he is on is the wrong one and admits his sin then that means he has repented.

Because of some wrong doing if one regrets and admits his sin then the next verse identifies the Divine behaviour.- **"Truly, Allah loves those who turn to Him in repentance and loves those who purify themselves."**-**Surah-Al-Baqarah-2/222-**. The word "tevvabin" that is in the abovementioned verse has been interpreted by some as "those who are turning" and by some others as "those who regret". For some others turning has indicated its dictionary meaning while for the others it indicates its religious meaning. According to us both meanings exist in the word 'tevvabin'.

Imam Gazzali tells us that in the meaning of "tövbe" "repentance" there is "knowledge" "status" and "action". Knowledge calls for the status and the status calls for the behaviour. The one who knows realises his status and feels obligated to exhibit the necessary behaviour. The abovementioned information refers to one turning to himself and seeing the dirt covering his own heart and realising the

swamp of mistakes he is in. This information level is very important for repentance. For one to realize his own status and to "criticize well" is one of the most important steps to becoming virtuous.

Is there another behaviour more noble for one, than to leave his bad habits and turn himself in the direction of Allah, to feel regretful and to confess his status? **According to Ibn Mace Prophet Muhammad had once said- "Those who repent is like someone who has not sinned."- Ibn Mace, Zuhd 3"**

Repentance, with its meanings of turning around and regretting what he has done verily expresses a radical change psychologically and through his behaviour. The Almighty Allah is expressing His love to those who change for the better in their lives. The concept of purification that is expressed in the abovementioned verse points out the fact that repentance will purify sins. In the same verse repentance is mentioned first then purification takes place. The truth which is pointed out here is the purification of the soul which follows the repentance.

The most important type of repentance is the "never again repentance". This kind of repentance concept is irreversible, meaning it has no 'u-turn'. Like the milk that comes out of the breast which is also irreversible, it represents a no return to sin. This kind of repentance will cause Allah to cover ones' sins and cause him to allow this person to enter His paradise. The Surah **At-Tahrim-66/8** represents this kind of repentance. This concept of repentance is teaching human beings how to apologize when they do wrong to each other. Asking for forgiveness is one of the most important characteristics of being civilized and virtuous. Forgiving those who are asking to be excused is part of the Qur'anic

morality. Forgiving is part of the conditions of being pious. Responding with the attitude of forgiving those people who have shown their sense of shame is the Divine application amongst human beings.

4. Allah loves the pious people

Being pious means to protect oneself with the fear of Allah against wrong doings and Allah loves those with piety. **"And Allah saved them from the evil of the day of judgment" - Al-Insan-76/11-**. The word piety in this verse means to protect. The hadith mentioned by Buhari shows us that the word piety refers to protection. **"Protect the world from fire."-(Buhari,Zekat,10)**

During the period of ignorance, before the arrival of the Qur'an, in Arabic, piety meant the self protection of every living creature against a devastating foreign force. The Qur'an has further added different meanings to this concept of *piety* like; being scared of the punishment coming from Allah; being a pure Muslim; and moral immunity.

The self protection of living creatures from all the attacks directed at them by using their defense mechanisms forms the material meaning of piety.

The self defense of the intelligence and the heart against the evil drive of the devil and the inner self forms the moral meaning of piety. It is the Qur'an that has included the second meaning to piety. The defense mechanism of the body against the germs is called the immunity system, while the protection of the spirit against the evil doings of the devil and the inner self is called the piety immunity system. The system of piety is formed by the actions and thoughts of

human beings. However the Almighty Allah has placed in the nature of human beings the capacity of self defense.

Therefore this moral immunity system which is called piety has two dimensions; one from the birth and the second one earned through education. In Surah **Ash-Shams-91/8-the dimension of piety is mentioned:-"and how the human being is imbued with moral feelings as well as with conscience of Allah."** But in other verses how piety is earned by education is shown through the dimension of action and thinking.

The actions which will bring the human being to piety are mentioned below. *"Believing; in the invisible world, to the revelation which was sent to all the Prophets, in the after life, perform all the prayers and perform alms giving". -Al Baqarah-2/2-3, ; "protecting oneself from Allah for fear of its consequences."-Al-Imran-3/102-, "preferring the life after." -Al-Anam-6/32 "to obey Allah and His Messenger and keep walking along the path of Allah" -Al-Anam-6/152- "to be the owner of foresightedness" .In At -Tavbe -7/201- "keeping ones promise At-Taubah- 9/7 and be loyal; To take advice from the Quran-An-Nur-24/34-"and be a true friend"-Az-Zuhruf-43/67.* These verses are teaching us what are the belief and action dimensions of the concept of piety which have been earned. Allah loves those pious people who have belief and who put their belief into action. The most important profit for all human beings is being able to enter the circle of the love of Allah. We can give examples from the abovementioned verses: **"No, but Allah is aware of those who keep their bond with Him and are conscious of Him: and verily Allah loves those who are conscious of Him."-Al-Imran-3/76-**". Those people who do not keep their promise and do not refrain from Divine anger can not be pious; therefore they can not earn the love of Allah.

The love of Allah lies with those people who keep their promises to each other. The love of Allah embraces the soul of those people who keep their promises. According to the Surah **Al-Hujurat-49/3**-piety is a moral phase which is earned after certain examinations.

5. Allah loves the beneficent those who do good

One of the other groups of people who earn the love of Allah are those who are beneficent. The concept of "husn" is the opposite of ugly and evil and represents the good and the beautiful. The derivation of this word: benevolence-,the good doing, means to behave nicely, and to do something nicely and properly. Generally speaking the ones who are referred to as beneficent are those whose job performance is spectacular. According to Muslim, worshipping Allah as one would see Him is benevolence. **(Muslim, The Belief-7)-**

While doing business in the community if one feels "as if the Almighty Allah is seeing me", because of his belief he does his job the very best way he can do, then he is beneficent. Not only in his worshipping but in those circumstances where he is not under any social control, carrying the consciousness that he is under the control of Allah and so does his job the best way that he can. This behaviour is benevolence. When an opportunity presents itself he can work or commit adultery. Because there is no social control over this situation, if one feels the control of Allah and "gives up from this performance" he is then entitled to the love of Allah. This condition forms the belief dimension of benevolence.

There is also a social dimension of benevolence. Benevolence is formed by the weaving of some actions. Some scholars do not include the rights of Allah or the rights

of the righteous within the concept of benevolence. Within the characteristics of the beneficent, "piety", "patience", "alms giving", "doing the work on time", "to sleep less", "not to hold a grudge" and the act of "forgiving", exist. In the Surah-Al-Imran-3/134-**"Those who spend in Allah's cause, in prosperity and in adversity, who repress anger and who pardon men; verily Allah loves the good doers."**Therefore unless one is pious he can not be beneficent. Being beneficent is one step ahead of being pious. Even though one is financially in hardship and still if he can help another who is even more in hardship, without any expectations, that person is on the verge of being a beneficent. This man in prosperity will help anyways.

The second step of being a beneficent man, a good-doer, is to repress one's anger. It is not possible for Allah to love someone whose heart is full of hatred. This angry human being can not enter the circle of love of Allah. Bringing love and hatred together is not possible. Where there is love, anger can not exist and vice-a-versa. If one says he is a "Muslim" and can keep hatred in his heart he should question his heart once again, or else he will stay away from Divine love. How can one prove that he has given up keeping hatred?

The way to prove this is to be able to forgive people. If you can forgive the people who have done wrong to you, that means you can swallow your hatred. To do his work perfectly, not to hurt others, to be self-sacrificing, to forgive people, to be humble, to deal with the troubles of the community as if they are his, to oversee the problems and still not to lose hope and give a helping hand to the poor are some of those virtuous behaviours which makes people beneficent and such behaviour is loved by Allah.

6. Allah loves those who put their trust in Him

Amongst those loved by Allah are also the ones who put their trust in Him. There are several meanings mentioned in the Qur'an regarding putting ones trust in Allah. Such as; to place an order regarding any such work; to abandon his own view point, to feed one another, to trust one another and finally once all this effort has been shown then forwarding the rest to Allah. As a moral behaviour and belief, the concept of putting the trust in Allah plays important roles in approaching Allah, in areas like will power, economic life and regarding reaching Allah. The next verse clearly identified this:-**"And by the mercy of Allah, you, Muhammad dealt with them gently. And had you been severe and harsh-hearted they would have broken away from you, so pass over their faults and ask Allah's forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly Allah loves those who put their trust in Him."** -(Al-Imran-3/159). This verse is giving us the following interesting messages:

- a) To treat people softly, causes them to come together and gather around their leader. Soft treatment always gathers.
- b) Soft treatment, acceptable and ordered by Allah, is the morality of a prophet. Those who do not treat human beings softly have left the Qur'an and the morality of the prophet.
- c) Being hard at heart causes dispersion. In other words it is repulsive. That is why it corrupts unity and togetherness as well as the Oneness of Allah. The hard hearted people are scary. People run away from them as if they are running away from wild animals.

d) One of the most important characteristics of being a manager while administering their affairs is to consult with others and ask them for their opinions. The most important present of the Qur'an to democracy is the institution of consultation. Not even the Prophet can administer his people against their will. This is hinting at an important rule. "Consult with your people regarding worldly affairs" - the foundation of democracy.

e) Once a human being makes a decision regarding a business he should then refer his decision to Allah. That is to say, he should ask for the help of Allah. No work on earth can be carried out against His will. That is to say, without working, without going through the pains and the sweating one's brow, forwarding one's business to Allah is not right. It is needed that a person both does the hard work and also relies on Allah. Reliance on Allah makes this labor sacred.

f) Putting ones trust in Allah means to trust and rely on Allah; this earns the love of Allah. That is why it is mentioned at the end of the verse -"**Allah loves those who put their trust in Him.**" The Almighty Allah expresses His love for only very few behaviours in the Qur'an.

Putting ones trust in Allah was also a part of the personality of the community of Prophet Abraham: "**Our Lord! In You alone we put our trust and to You alone we turn to in repentance and to You alone is our final return.**" -**Al-Mumtahanah-60/4**- The Almighty Allah never degrades the value of those who put their trust in Him and assures them of their success.

7. Allah loves those who " keep cleaning themselves"

The Almighty Allah is orienting His love to those who love spiritual cleanliness and who work to achieve it. The Qur'an announces that those who try to remove the darkness in their spirits with the light of goodness and beauty and try to clean the dirt in their hearts with the water of rightness and truth are loved by Allah.

The corrupt behaviours that make a spirit dirty are as follows: to damage the human beings; to deny the truth; to separate and split up the believer are some of those behaviours. These behaviours dirty the heart of men, and darken their illuminated spirits. **"And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allah and His Messenger aforetime, they will indeed swear that their intention is nothing but good, Allah certainly bears witness that they are liars."-At-Taubah-9/107-**"

One should not worship in a mosque which was founded for discord. There are people in those mosques which were not founded for discord who love to be purified and want to be purified. The mosque is a place of education for those whose spirits will be cleaned. These mosques where education and worshipping are done are also places where dirty hearts are cleaned. These mosques are founded for piety, not for causing discord amongst the people. Therefore politics, which has separated the people into parties, should not enter the mosques. Mosques are places where dirty hearts are cleaned and where spiritual illumination takes place as well as being a place where those who orientate themselves towards Allah and search for His love can gather. Men of faith, with their status above politics, will embrace everyone

with their hearts, will educate the people with their extensive wisdom in the mosques, will give them happiness, will give them hope and will help them become perfect people.

The congregation of this kind of people, acting in this fashion, will have spiritual cleanliness, beauty and illumination and will earn the heart of Allah. The Almighty Allah in the next verse, 108, is telling us that such people will exist. While education will fill up the brains of these people with the correct information, the dimension of the heart must be mentioned. The hearts of people must be purified. In our times education fills up the brains of our youth however their hearts are left for fallowing. These fallowed hearts are covered with wild thorny plants. The thorns hurt the people and wild plants poison them. Those people who are loved by Allah, as mentioned in the Surah At-Taubah, are the ones who are trying to purify those fallowed hearts.

Love is clean and 'clean' searches a heart. The tent of love is built from those dirt-purified hearts. On one hand the heart is being cleaned from ignorance and sins while on the other hand it is filled with the love of Allah. Just like the entrance of light through an open door. The month of Ramadan represents a moment of opportunity for those who will repent and clean their hearts and allow the love of Allah to fill them.

D. WHO IS NOT LOVED BY ALLAH?

1. Allah does not love the mischievous

In our previous explanations we talked about those behaviours and people that were loved by Allah. Now we will talk about some behaviour patterns which are not loved

by Allah. The Almighty Allah says in Surah **:Al-Baqarah-2/205**-that he does not love the mischievous: "**And when he turns away (from you O Muhammad), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah does not like the mischief.**"

To be spoiled, to be destroyed, to harm each other, to stop visiting those who are close to us famine, poverty, idleness, to go bad, moral corruption, falseness that leads to a loss are referred to as mischief and stands for upsetting the order between human beings.

Those who obtain the political power, if they upset the order amongst the people as well as the moral culture of the nation and cause the youth to be spoiled, is mischief, according to the Almighty Allah. This gives a sociological and political meaning to mischief. The Almighty Allah withholds His love from those who exhibit such behaviour. By taking them outside His circle of love He is announcing that He does not love them.

To be a hypocrite in the **Qur'an -Al- Baqarah-2/12-** to prohibit those evil people by the use of good people **-Al-Baqarah-2/251-**; to be extremely violent in pride **-Al-Isra-17/4-** to follow ones own fancies-**Al-Muminun-23/71** the corruption of the land by those leaders who conquer them-**An-Naml-27/34-** the rich not looking after the poor- **Al-Qasas-28/77** the pollution of the land and water-**Ar-Rum30/41** are referring to mischief and these behaviours are being blamed by Allah.

One of the leading evil behaviours is destroying the youth by poisoning the culture. Inter cultural struggle is put on the agenda by these behaviours. One can only corrupt the youth by destroying the culture. It is rather significant that the

Qur'an presented this sociological law as a subject to be considered 1400 years ago. This verse also sheds light on those who possess political power as to what they should be protecting.

At first they will protect the national culture then they will protect the youth. In a community where the culture is poisoned it is difficult to keep the youth able to stand on their feet which is a fact that is hard to explain. Generations are struck at the heart once the culture is destroyed. The community will be like many people resembling a corpse that has no spirit. This situation has been named by the Almighty Allah as mischief. As education enriches the culture, promoting development, it cleans out the couch grass and thorns of foreign cultures and the youth will be able to withstand and the life span of the nation will be prolonged.

One of the actions most disliked by the Almighty Allah is upsetting the human relationships which will prepare the destruction of nations by the destruction of culture for generations. Cultural differences are like the tone differences of colors found in nature. As long as they are the source of happiness, protection of cultures is possible by not contributing in their decay.

2. Allah does not love those “who waste”

Some verses in the Qur'an end like the *following* "**Allah does not love the wasteful.**" -**Al-Anam-6/141**- The meanings of the word "waste" in the dictionary are as follows: The leaf worm eating the leaves of the tree, to finish ones meal, to cheat, to go over the limit, to be mistaken, to be unaware and ignorant, poverty, dependence, someone with little intelligence, silkworm, leaf worm.

From the above the word "waste" has derived an economic and a moral meaning. The economic aspect is explained in the Qur'an as- **"O children of Adam! Take your adornment, by wearing your clean clothes, while praying, and eat and drink but do not waste by extravagance, certainly Allah does not like those who waste by extravagance."**-Al-Araf-7/31- The forbidden waste in this verse refers to the harm done for health reasons because of overeating as well as the economic aspect of over consumption resulting in an economic loss.

"And it is He who produces gardens trellised and untrellised, and date palms and crops of different shape and taste and olives and pomegranates similar in kind and different in taste. Eat of their fruit when they ripen but pay the due alms giving according to Allah's Orders, on the day of their harvest, and waste not by extravagance. Verily, He likes not those who waste by extravagance."

Not doing any goodness, like not giving a helping hand to the poor, demonstrates the fact that human beings have become prisoners of their own passion, which is wasting. These people are regarded as brothers of the devil: **"And give to the kinsman his due and to the needy and to the wayfarer. But spend not wastefully your wealth in the manner of a spendthrift. Verily the spendthrifts are brothers of the devil, and the devil is ever ungrateful to his Lord."**-Al-Isra-17/26-27-

Because of this overspending passion, not giving a helping hand to the poor is equal to being brothers with the devil. People who spend limitlessly in order to satisfy their own needs act rather reluctantly when it comes to helping the

needy. Is it at all possible for Allah to love these spendthrift people?

When He says " Give a helping hand to the poor and they do not listen to His orders but when they spend without a limit for their own desires, then only their own self will love them, as then they have become the servants of their own desires". In this case they are wasting when they do not carry out the orders of Allah as well as wasting it by spending on the merchandise in vain. As it is a multiple sin naturally it will leave the owner outside the circle of love of Allah. Those people who are wasting actually are cheating themselves. As they cheat themselves morally it is like they are living a different life. The person who has cheated himself has oppressed himself. Wasting, in a way, is like oppression.

3. Allah does not love those who disclose the evil

Another behaviour that the Almighty Allah does not love and in fact is hated by Him, is the disclosure of evil. The verse related to that is as follows:-**Allah does not like any evil to be mentioned openly unless it is by him who has been oppressed. And Allah is indeed All-Hearing, All-Knowing."**-An-Nisa-4/148-

Evil has characteristics which enable it to spread around quickly and if the people keep talking about the evil it is then exactly like pouring gasoline on fire. The evil taking place in one area might take a long time to spread around but disclosing the evil through different ways will increase the speed of spreading. This is why the Almighty Allah would like goodness to be explained, disclosed and spread around. The relevant verse is as follows: "**Whether you (mankind) disclose a good deed or conceal it or pardon an evil, verily Allah is Oft-Pardoning, All-Powerful."**-An-Nisa-

4/149- We would like to explain the reasons as to why the Almighty Allah does not like the disclosure of evil:

a) The Almighty Allah is preventing slander, gossip and backbiting by announcing His dislike. "The evil should not be disclosed" concept prevents a lot of sins. The Almighty Allah is stopping the slander, gossip and backbiting from the very beginning.

b) The disclosure of evil through various ways might push mankind to pessimism. "The community is falling apart", "there is evil everywhere, we are sinking" type of pessimistic behaviour might break down the 'succeeding' power of the community. The individuals begin to get scared from each other. Suspicion spreads around. This is what the Almighty Allah does not want to see it happen. Such communities will stay outside the circle of love.

c) A principal moral concept is being established that the media must adapt. The media should not be a place for gossips. The expansion of the media has made the world much smaller so they can communicate the news with different communities around the world. Even though the sad news of one community may be irrelevant in another community it is now possible for it to have an influence. That is why the Qur'an says badness is not equal to goodness and is trying to prevent the evil. :"**Say-O Muhammad the evil is not equal to goodness, even though the abundance of evil may surprise you...**"-Al-Maidah-5/100.-

By giving the information that the evil is not equal to the goodness, the Almighty Allah is telling us the importance that pessimism within mankind must be prevented.

Not disclosing the evil instinct is a matter of education and learning. Those people who have received a good religious education must know that this is forbidden and they should

behave that way. Evil darkens the spirit of the community and the individual. All information, either word or behaviour that inspires pessimism or hopelessness is like pouring more mud into a spiritual swamp which will open the way for spreading evil.

SECTION THREE

BASIC RIGHTS

I- INDIVIDUAL RIGHTS

A. THE RIGHT TO LIVE

1. First place is given to Mankind by the Qur'an

While we take a look at the importance given to mankind and to human rights by the Qur'an we also have to look at the suffering a man passes through caused by another human being.

The Qur'an refers to certain past periods in history as "ignorance". What is the measure by which the Qur'an calls that period in time as a "*period of ignorance*"? The answer one may give to this question will express the importance given by the Qur'an to human beings as well as to what the Qur'an is willing to do for him.

While the Qur'an stamps a period in the history of human beings as "ignorance", as a source of measure it bases its assessment on the conduct and treatment of man toward other men. The people of the age of ignorance were so called because they exploited one another, trod under foot the rights of others and they colonised and humiliated one another.

When we analyze the Qur'an from the stand point of morality, politics and law we see that human history passed through three periods of ignorance:

a) From the aspect of Morality

The congregation of the Prophet Lot is referred to as the tribe of Lot in the Qur'an. The reason why that tribe ended was due to the most outstanding characteristic of that tribe; that men were exploited.

One of the other reasons why that period was called the age of ignorance was that sexually women were tossed aside and homosexuality spread through out the community and sexual morality was turned upside down. This is brought to our attention by the Qur'an- **'Do you practise your lusts on men instead of women? No, but you are people who behave senselessly.'**-An-Naml-27/55- For a man to have sex with another man, and leaving women out of this equation, is against the law of nature and is perverse. This behaviour which is against the law of nature is an act of the age of ignorance. In this ignorant act values like "intelligence", "thought" and "respect to others" do not exist. This kind of behaviour which overrules the "intelligence" "thought" and "respect to others" will clash with the law of nature. This clash will be called "ignorance". In short, by disregarding moral values and the abuse of man by another has been the decisive factor for the first period of ignorance.

b) From the Political aspect

During the period of the Prophet Moses magicians told the Pharaoh that a child would be born and he would be instrumental in the Pharaoh to lose his throne. As a result of this the Pharaoh started to massacre the boys. For political clout human beings killing each other has become the cause of the beginning of the second period of ignorance. It is brought to our attention that the measure used here is the evil behaviour done from one man to another. When the pharaoh

became aware of the boys as rivals and he began killing them while letting the girls live, this resulted in one of the darkest pages of history.

c) From the aspect of Law

The period when the Qur'an came at the time of the Arab community, this time is also known as the age of ignorance. During that period girls were regarded as a disgrace to their families and for that reason they were killed. Women had no rights and her existence was seen as a shame. A woman who had no personality from the aspect of law was buried alive and was considered as a belonging. This oppression done by men to women has labeled that period in history as the age of ignorance.

An attentive look into the matter will show us that a common characteristic of these three periods is the wrong doing between human beings. That is why the Qur'an; by bringing the value of mankind ahead of other values, by slandering the exploitation of human beings, by the edification of mankind through self evaluation and respect is bringing these evil periods to our attention and the Qur'an accepts these values as the greatest act of worshipping. The Qur'an has come in order to save the mankind from the crooked influences of ones sexual instincts as well as to make one live and feel the honour of being human. It has come to announce to all human beings that when a human being belittles another, when another's rights are overlooked, when humans exploit one another, this is a *great sin*. It has come to tell all the human beings that he himself is the highest value, playing with his honour and misusing him is as dangerous to humanity as the explosion of an atom. It has come to protect the honour of being human and all the activities that take place in order to develop that honour. It has come to show

how important that is at the level of Allah and to let the people know how much those activities are appreciated by Allah. It has come in order to stop the moaning human beings and to find solutions to those who are suffering greatly and that it is a great act of worship if one can find those solutions.

So then come and let us not have the fourth age of ignorance to be lived. Let us not create a world where women are pushed aside, exploited for sexual instincts, beaten up and sold for money. Let us not push them into vulgerness. They are more worthy of their hands to be kissed. They gave birth to the Prophet and nourished him with their milk. Let us not use them for our dirty goals. A world where women are beaten up, exploited and their honour is played with can not be virtuous. A world where children are left on the streets open to all the dangers can not be civilised. The Qur'an has come to a world where people will respect each other, where they approach each other with their hearts rather than their inner self, where being in His service is accepted as an act of worship. Yes it has come to such a world, but because we hurt each other, we cause the Qur'an to weep; we hurt it and cause it to leave us by leaving our hearts. This situation pushes us into darkness and causes us to live in the darkness of the twenty-first century.

If we love mankind, protect his honour and respect each other and accept the fact that serving humanity is an act of worship, this will please Allah and the black clouds will be lifted off from above the human beings.

2. The Qur'an gives Precedence to "the right to live"

The first darkest cross section in the history of mankind was marked by one of the sons of Adam killing another. One

person killing another, shedding his blood which cost him his life takes its place in the Qur'an as the second greatest oppression in history, second only to polytheism.

The Qur'an states that a man can kill another man only with a justifiable reason. The justifiable reasons are: Self defense, protecting oneself, defending ones religion, country and honour.

Other than these reasons, to attack a man, take his life and end his right to live are things, which are done by wild animals. In order to spare human beings from such savageness, in all His holy books, men are forbidden to kill another man and the right to live is taken to the top of all the rights. Because if a man does not have the right to live how can we talk about his other rights?

The Almighty Allah, in the **32nd verse** of the Surah-**Al-Maidah** explains to the Children of Israel under what circumstances they can take the life of another man, or what it is equal to when they save the life of another man.-
"Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the lives of all the mankind. And indeed there came to them Our Messengers with clear proofs, evidences and signs. Even then, after that, many of them continued to exceed the limits."

When we analyze the verse carefully, we should talk about the following concepts:

Mischief: Being mischievous, "are acts that will eliminate the order, harmony, stability and happiness of the community; as

acts of terrorism will cause amongst its people a sense of defeatism. To cause mischief within the community is more dangerous than death according to Allah the Almighty as mentioned in the Surah **-Al-Baqarah** in verse **191**. When mankind lives in peace and feels safe that pleases Allah.

That is the reason why religions and Prophets were sent. That is why those who upset this peace and safety are regarded as mischievous and to struggle with them is suggested.

Attacking the values of the community and trying to destroy them is a very dangerous act as explained in several verses by the Almighty Allah and further, He is telling us how that can be prevented: **"And if Allah did not prevent the evil caused by a group of people, by means of another group, the earth would indeed be full of mischief."** -Al-Baqarah-2/251-

"For had it not been that Allah prevented the evil caused by a group of people, by means of another group, monasteries, churches, synagogues and mosques wherein the name of Allah is mentioned much ,would surely have been pulled down."-Al-Hajj-22/40- *From the above two verses we can conclude the following: The Almighty Allah is preventing the damage done by bad people to the community or to humanity with the good people. If this prevention did not exist there would be mischief on earth.*

The destruction done by bad people includes the destruction of houses of worship. The Almighty Allah forbids the demolition of these houses of worship. The houses of worship mentioned in the verse refer to a communal system of values. The mission of those people who clash with the universal and national values of a community must be

prevented by good people. The Almighty Allah is telling us that peace and safety can be protected by the responsible actions of those dedicated good people, being closely devoted to peace and trust. In brief, the concept of mischief refers to the elimination of peace and trust within the community and separating, as well as splitting up this union into sections. This kind of behaviour deserves to be punished.

Unjust killing of a person, according to the Qur'an is equal to killing of the whole of mankind and shows how much importance this religion gives to human life. According to the Qur'an, the right of one man to live is as important as the whole human race, so it is constructing the foundation of human rights upon the right to live.

On the other hand, the Qur'an also refers to saving ones life as saving the whole mankind. Those people who donate their organs, by transplanted, and thereby saving other people's lives are praised in Surah **Al-Maidah** in verse **32**, and this action is regarded as a great act of worship. Saving one life by giving away ones organ is equal in value to the acts of those doctors who perform those transplantations. Those who save one life by doing so can be proud of their deeds as they are saving all human beings.

The Qur'an does not only talk about the right to live of the human beings. The Qur'an insists on the importance of the right to live of all living creatures. Unjust killing of an animal or not sparing the green grass are some of those major sins. The Qur'an with these verdicts is developing the conscious attitude of protecting the balance of environment and ecology. Polluting the water, the air and the land will endanger all living species, so the Qur'an refers to that as mischief and stresses the importance of the physical

environment and all the related systems needed for that environment. The Almighty Allah prohibited Prophet Adam the tree, Prophet Saleh the camel and Prophet Saul the water from the river which was to teach them the consciousness of the environment and the ecological balance.

All the services dedicated to man and the environment will elevate the civilization of humanity. Loving human beings is identified by not polluting his environment. Those who pollute the environment are upsetting his comfort as well as leading him to his death. Saving the environment would mean saving human beings as well as other living species. In brief, one must understand that every activity that is performed for the right to live of all human beings is an act of worship.

Every creature that comes to this world of being has a mission and has an importance based on that mission. The divine destiny, meaning every creature that has the privilege of coming down to this earth is at the top of the agenda with the right to exist. The right to exist is at the top of the list and all other rights spring out from this existence.

The Qur'an instructs that every living creature must be spared and in the case of it not being spared then this constitutes one of the three great sins: Polytheism, adultery and unjust killing of a living creature.

" Those people will not kill a person as Allah has forbidden, except for a just cause...."-Al-Furqan-25/68-
We will now elaborate this verse to understand the subject better:

a) *"Allah has forbidden"* ; the concept of "forbidden" - "haram" here also means "What Allah accepts as holy";

considered by Him as important, as valuable. Like in the case of "Mescid-i Haram" where "Haram" means "*holy*".

b) "*Life*" as mentioned in the verse as "inner self" is given here the meaning of "life". Every living creature falls into this meaning. Plants, animals and people are described as "inner self" where the Almighty Allah is telling us not to spare one living creature, while pointing out the fact that the plants and animals also have the right to live. To view every living creature as important and to realize the importance of protecting the ecological balance on earth and to realize how vital these different worlds are for the mankind is to be able to see, all this is a great virtue.

In this verse the Almighty Allah is using "nefs" which means life and by using life He refers to all living creatures. The Qur'an, therefore, did not just give those who are interested in the right to live that right, but also has taken into account all living creatures. Therefore the conscious "right to live" of a Muslim encompasses, and should do so, all the living creatures.

c) "*Unjustly*". With this statement the Almighty Allah is leaving the door open to those people who would like to benefit from the world of plants and animals based on their needs. If a man attacks another then the one who is attacked earns the right to defend himself. Thus the legality of self defense is brought into the agenda in order to defend ones life. To benefit from the world of plants and animals as much as one needs and be in a state of self defense when needed are righteous acts. Other than the above mentioned motivation, killing a living creature is *unjust* and is *forbidden*.

A verse from the Torah and the Qur'an explain what it means to kill someone or save that life is as follows: **"We ordained for the Children of Israel that if anyone killed a person, not in retaliation of murder, or to spread mischief in the land, it would be as if he killed all mankind, and if anyone had saved a life, it would be as if he saved the life of all mankind."** **'Al-Maidah-5/32-'**

The Almighty Allah holds one human being equal to all of mankind and considers it just as important. This Divine evaluation which is in the Torah and the Qur'an states the immense sin which is committed by those who kill someone. On the other hand, saving one life is stressed as important as giving life to all mankind. What does it mean to save one life? In several parts of the world, like in Kosovo, people are killing each other unjustly. Those people who are trying to save such people are indeed doing the work which is as important as saving the whole human race. In the Surah **Al-Maidah-5/32**, **the Almighty Allah is praising this act and is expressing what a virtuous act is done.** To save someone's life by donating him one of his own organs falls into the meaning of this verse. To a person who has leukemia, giving from ones bone marrow and returning him back to life is one of the greatest good deeds. Humanity will have a progressive civilization by saving lives and not by killing people.

By organ donations and several alms giving, human beings are in fact saving the whole of mankind and giving life to such people by doing so. Indeed these devotions become the life of our humanity and our virtue. Saving a life is important while wasting one is bad and sinful. As we have entered the 21st. century these life saving operations must be institutionalized and no longer should be by chance. There should be an organ and bone marrow bank established.

After polytheism one of the biggest sins and the severest is to kill someone. The Almighty Allah has specified different types of killings in the Qur'an and according to their styles have set up their punishment.

3. Other than a mistake one believer can not kill another

For a believer to kill another intentionally should never happen. There are four different punishments which are applicable in this case:

- a) To those who kill someone, the measure "eye for an eye" can be applied.
- b) He can be forced to fast.
- c) He can be forgiven. (Al-Baqarah-2/178).

In either one of these three types of punishment one will be chosen by the victims and the judge will give the verdict.

d) "And whoever kills a believer intentionally his recompense is Hell to abide therein..."-An-Nisa-4/93- In the hereafter the fourth punishment is no longer a matter of choice. The person who sheds life for no reason is forming his own hell for the hereafter and the blood shed by him turns into fire. People who shed blood for no reason or with small excuses are turning this world into hell. Feelings of animosity, grudges and hatred become in our world, the fuel for the blood of hell; as if blowing constantly upon the fire of hell with a pair of bellows. The sky is ringing with the sound of sighing; because of these deaths for no reason, and the blood that is shed, it becomes like a river on earth. In fact the inner self of a human being has become the base of the devil, and all the devilish weapons keep firing in to the heart of that

person. The monument of love that is in the heart of that person has been demolished; respect, trust, and peace as universal values have been destroyed and finally that person has been turned into a wild living creature.

The devil inside us is going around like a vampire with a knife in his bloody hand and is killing everything there in the name of virtue and drinking its blood. By now instead of satisfying the civilization we are feeding this devil with blood. The grudge inside us, feelings of animosity and envy, are fanning the flame of the devil and he keeps on asking for victims from us. He keeps on presenting these feelings as if it is coming from Allah and keeps on whispering into our ears that God requires victims. The god of grudges and animosity inside us requires a victim and that happens to be another person. This god of grudges and animosity firstly wants from the devil that our will-power becomes a victim. He knows very well that once the will power of a person is revoked that you can get him to do anything.

4. What happens if a believer kills another by mistake?

a) He frees a slave.

b) He pays blood money to the family of the deceased.-An-Nisa-4/92-

There is a worldly punishment for killing a person by mistake but there is no further punishment for that in the hereafter. Therefore for a punishment to take place in the hereafter there must be the killing of someone with intention. The family of the deceased has the option in that case not to accept the blood money.-An-Nisa-4/92-

5. If the deceased believer is from the community of an enemy, then what happens?

The deceased man if he was a believer and an enemy "then a slave must be freed."**-An-Nisa-4/92.**

6. If the deceased person is from a community with which an agreement was made, then what happens?

Then blood money must be paid to his family and a slave must be freed.**-An-Nisa-4/92-**

If someone does not have the possibility to free a slave or pay the blood money he must repent to Allah and must fast for two months. The reader will have noticed the last three statements are in regards to the incidence of death by mistake. The reason why this topic is being dealt with in such detail is to benefit from the deterrent of punishment and to stress the importance of the right to live. The devil inside us, in order to encourage us to kill people has already established his base in our inner self. In opposition to that we should establish monuments of love and respect others. We should revive and educate the hearts of people keeping the channels between the intelligence and the heart open. In order to lift away the clouds of darkness that has settled over human beings caused by ignorance, we should keep watering the tree of information and keep nourishing it. Our ignorance, deprivation of knowledge and will power is making the job of the devil easier. The flowers of love that fade away inside us are longing for the drops of mercy called belief and knowledge.

Now is the time to cease the deep longing for love and respect inside us and give life to these virtues by education. This will then mean that we will keep on treading the right

path to life. If we do not take appropriate measures we will continue to witness the young ones stabbing each other or breaking each others heads and killing each other.

The smell of blood has prevented mankind from smelling the flowers of love; because of the feeling of grudges and animosity people have stopped loving each other; because of the feeling of selfishness we can hardly forgive each other; and due to the losing of the activity of ones intelligence people have become hard to make peace with. The sun of intelligence and the light of knowledge should get rid of this dark cloud over humanity and stop the blood that is being shed and bring the realisation of the importance of human life.

7. Human rights before the birth

We can take the understanding of human rights to prebirth as early as the conception. This life story comes out of vegetal and animal-like nutrition which finds its correct dose during the joining of the sperm and the egg. The right to live is received at the time of conception. The meeting of the sperm and the egg is not at all a simple biological phenomenon; on the contrary it is the appearance of the Divine miracle during the formation of creation.

Unknown number of sperms, in a way swimming against the current, in the activity of reaching the egg targeted by the Divine fate happens to be a miraculous race in order to earn the right to live. After their meeting the creation of a human baby, who will come into existence, is a prevention of the Divine fate. To end the life of that fetus forms a *double sin*. Firstly, preventing the completion of the Divine fate and secondly the removal of the right to live.

Science tells us that mysterious life begins once the fecundation starts, of the sperm and the egg. While telling us about His power of creation in the womb of the mother we are also being told of how He formed that mysterious life; He reminds us: **"He it is who shapes you in the wombs of thy mother as He wills."-Al-Imran-3/6.**

This creation event in the womb of the mother by the Almighty Allah is so very important that this operation is used in the description of the identity of the Almighty Allah. In the above mentioned verse the description is "He" and the concept of "Shapes" is read. This shaping expresses the psychological and biological equilibrium found in their construction and its artistic direction. As much harm will be done to the culture of humanity when a very precious art work is destroyed as when ending the life of a human being in the womb of a mother. Harm is done to the Divine art, culture and fate. It is nonetheless understood that the art work is not alive but the human being is.

The word "womb" in Arabic is derived from the concept of mercy. "The mother's womb" concept is so called because of its warmth and being the hostess for life. According to the Qur'an the concept of mercy means warm, to pity and to spare. Ending the life of a baby in the mother's womb does not suit the name given to that organ, which is the womb. That organ means not to take away the life of a child, not to take away its right for life.

Is it not being a murderer to end the life of a fetus that can not defend herself and only has the protection and mercy of her mother's womb? This is where the oppression between human beings starts. The Almighty Allah does not want people to end life before birth and identifies the act as killing and murdering: **"Hence, do not kill your children for fear**

of poverty; it is We who shall provide sustenance for them as well as for you."-Al-Isra-17/31." The child referred to here is the child before birth. The next verse is: **"Say: Come, let me convey unto you what Allah has forbidden to you: Do not ascribe divinity in any way, do good unto your parents and do not kill your children for fear of poverty, for it is We who shall provide sustenance for you as well as for them. And do not commit any shameful deeds, be they open or secret, and do not take any human being's life, which Allah has declared sacred.**

So these are the orders of Allah. We hope that you can think and understand.-Al-Anam-6/151.-

Basic rights are being lined up here by the Almighty Allah; the rights of Allah, parents' rights, a child's right, the right to live and communal rights. This verse separates especially the rights of a child from those who have matured and sees it as a separate right.

8. Can pre-birth measures be taken?

It is not so important to give birth to a child; what is more important is to raise that child as an honourable human being. Therefore it is an important rule to only give birth to as many children as one can properly raise. Precautions which are taken before conception are not forbidden by religion. But these precautions should never endanger the life of that woman.

That is why, the right that child has in being properly raised, is as important as his right to live. Once they are born, we should not provide for them the kind of life which will make them feel like "this life is not worth living for."

9. The human rights after one is born

The Almighty Allah is telling us that, after birth, for several reasons, during childhood, there are those who had killed their children for various reasons. This was an act of oppression and His Qur'an points out that this was the period of ignorance and so He brings to our attention the ugliness of that period.

a) The pharaoh was killing the baby boys of the children of Israel while letting the baby girls live. He was committing this act of oppression with the fear that Moses would come and take away his throne based on the information provided by the magicians. That is why Allah declares him as the "*oppressor*".

b) During the time of Prophet Muhammad, according to Surah-**An-Nahl-16/58-59**- the Arab men were killing their first born baby girls. They were being killed because their fathers were ashamed of them. This oppressive behaviour which is mentioned in several verses of the Qur'an will be openly cross questioned in the hereafter.

"And when the female infant was buried alive,as the Pagan Arab men used to do this shall be questioned; for what sin was she killed?"-At Takwir-81/8-9-

In our times children are abandoned on the streets and as they are left without a protector,so they become lost.

B. THE RIGHT TO BE EDUCATED

After the "*Right to live*" the most important right is the "right to be educated". Ever since the first man "the right to be educated" is one of the leading rights. After the creation of

the first man the Almighty Allah started the education activity right away. If we take a look at Surah **Al-Baqarah-2/31**; after the blessing of existence comes education, meaning the blessing of information. Once Prophet Adam was created he was given education by the Almighty Allah. Even at that stage "information" was the reason of creation. - **"And I (Allah), created the jinn and mankind so that they would worship me alone." - Adh-Dhariyat-51/56-**

As for the analysis of this verse: The concept of "*li yabudun*" in the above verse means "*so they would worship me.*" Some scholars while interpreting this verse have attributed "*li yarifun*" instead of "*li yabudun*" which then means, "*so they would know of me.*" The conclusion from this is; **the reason for the creation of human beings was so that they would know who their "Allah" was.**

Therefore human beings were created for the sake of being known. In that case information, meaning using ones' intelligence for starting the production activity, is more important than existence; because man becomes aware of himself with his knowledge and feelings. Man understands himself, enjoys his existence as much as he knows and reaches the climax of his existence as it gets richer. The atoms of information are construction materials which are covering the building of creation and making a human being a man.

Divine information; isn't that the power which weaves the DNA of a creature? The movement of the cells and the atoms in the structure of creatures, getting them tied to each other and working together as a whole, isn't that the creation of Divine information and the result of its knitting ? Can there be another value higher than the education effort in deciphering the DNA of mankind? Woven by the Divine

information this book of nature will survey and decipher the secrets. Presenting the education in the service of mankind comes before the other rights.

This education right has existed since the first man and has found its place in the Qur'an as well as the Declaration of the Universal Human Rights. Keeping human beings away from information is the greatest oppression. We can express this also as: After polytheism, the greatest oppression is the prevention of the right to be educated or the deprivation of people from knowledge.

Knowledge is the nourishment for a human being's brain and heart. Keeping a man hungry for days and letting him die is as bad as leaving his brain and heart without knowledge; so spiritually his heart will die while biologically the death of the brain will take place.

On the other hand "the education right" becomes "the right of the mind". As the mind is the greatest value the right of the mind becomes the greatest right. What does it mean when we say the right of the mind? The greatest unfairness one can do to his mind is not using it, preventing its thinking and stopping its production of knowledge. Making it work is a natural right of the mind. The mind should be made to work by the activity of education. This educational activity is one of the leading rights. If anyone prevents the mind from thinking by putting fetters and chains across it, they will cause this right to cease which will turn it into oppression.

The values of intelligence, thought and knowledge, when they meet with the love in our hearts, will turn this world into paradise. The people form paradise with their own brains and hearts. Those people who do not use their intelligence, who can not think, who do not produce

knowledge and who can not love are already living hell in their lives. With which one of their deeds will they be able to enter the paradise! It can be said that the way to paradise passes through the activity of education. Does not the way to paradise, which comes into existence with the Qur'an, begin with the order "*read*"? The human being who does not read is going against the order of Allah.

The first order of Allah to Satan was "prostrate himself in the worship of Allah", while the first order of Allah to man was "read". As Satan rebelled against Allah by not prostrating, if the human being does not read then he becomes rebellious to Allah. That means that those human beings who do not learn, meaning those who do not use their intelligence, are rebels. For them both this world and the hereafter has and will become like hell.

The education activity must teach the young ones how to use their intelligence, the art of thinking correctly, the passion to acquire information and the virtue of to love. Those who can not learn how to use their intelligence because of imitating others, not being able to acquire the art of thinking by himself because of being the consumer of somebody else's thoughts, prepared in their kitchen and being lazy; they will lose the virtue of loving each other and what can anyone expect from such a youth?

C. THE RIGHT TO BE ABLE TO GO AFTER ONES RIGHTS WHO WAS UNJUSTLY TREATED

The Qur'an does not want the evil that is committed from spreading around to those distant environments, to such areas where people have nothing to do with that evil, so they do not get involved. The Almighty Allah wants to prevent people from being pessimistic and that is why He wants

those sins or crimes that are committed to remain where they have been committed. Here is how He stipulates it: **"Allah does not like the evil being uttered in public except by him who has been wronged and Allah is Ever All-Hearer and All-Knower."**-An Nisa-4/148.- There are some important principles that can come out of this issue:

1. The evil should not be disclosed

Mistakes that are made by people should stay private and should not be spread around the community. This rule must be an important rule for the media. For all the evil existing in a particular community should stay within that community and should not be heard by those environments that have nothing to do with it. This might lead the community to pessimism. That is why the Almighty Allah does not like the disclosure of the evil as expressed in the above verse.

In today's media the evil and bad news are being processed all the time. This situation irritates people and causes a pessimistic atmosphere. One set of bad news in one section of the community, reaching other sections by way of media, will cause the community to have a psychological tension. This set of bad news which involves a small group or a section, if it rotates around the community as a snowball, will in time become an avalanche.

To provoke constantly tension between these groups will harm the greatest value which is called hope. In a society, if optimism and hope are murdered by pessimism then gloomy desires go forth and courage is replaced by fear. Therefore the media should not be of help regarding these negative attitudes, instead, the media should be a part of an important concept of morality. If the media spreads goodness, kindness

and success throughout the community then it adds power to its strength.

2. Those who encounter injustice will insist on one's due right

While willing the evil to be covered up, the Almighty Allah excluded one as an exception: That is "*oppression*". Those who have been oppressed can disclose the injustice which they were submitted to. We call this the right to go after one's due right.

If one does not acknowledge the right to pursue other people so they can acquire their due rights, in time the possibility of these rights to be trodden under foot will materialize and the flag of justice will be dragged on the floor. Those communities who would like to hold the flag of justice upright, should give the oppressed the right to pursue their due rights and should not deprive them of this possibility.

The person whose rights have been violated can cry out to humanity. Many centuries ago the Almighty Allah had given this permission. Those oppressions and injustices which you do not talk about and those that can not be stopped, in time will gnaw at the community like a worm and it will decay internally even though the crust is sound and in good condition. There will be fruits with worms inside; and likewise there will be communities which will become wild.

In order for a community to be noble, virtuous and civilised, the most important criteria by which it is compelled to go along is to provide for those who have been oppressed so that their complaints can be heard and solutions can be found.

"Permission to fight against disbelievers is given to those believers who are fought against because they have been wronged; and surely Allah is Able to give them - (believers) victory".-Al-Hajj-22/39.- As seen here Allah gives permission to those communities who have been wronged and oppressed, the right to fight.

Surah **An-Nur-24/4-** orders that liars to be flogged with eighty stripes, when they accuse chaste women and can not produce four witnesses, because her rights had been violated.

Slandering a chaste woman is an act of oppression. The law should recompense for this oppression. Therefore those who had been wronged must be sure that their rights will be protected and salvaged.

D. THE RIGHT OF PROPRIETORSHIP

The right of proprietorship is *holy*. One can find the right of proprietorship in all the Divine religions as well as in the Universal Declaration of Human Rights. The right of proprietorship is separated into two groups as individual and communal proprietorships:

1. Individual right of proprietorship

Generally we call this the servant's right. When the right of an individual is violated the law comes into being and fights against those who violated this right. One of the most important tasks of law is to protect the individual right of proprietorship. On one hand the law, while on the other the Almighty Allah, keep bringing the individual right of proprietorship to our attention. Here is how it is in the Qur'an: **"O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst**

you, by mutual consent. And do not kill yourselves. Surely Allah is Most Merciful to you." -An-Nisa-4/29-

Without the consent of the individual his property can not be touched and without a just cause no one has the power of disposal. Here the emphasis is on those who can be misled by their own consent. In other words, one can be wronged even with his own consent. This case is not a part to the above mentioned verse.

The verse unites the individual "consent" with the concept of "right". Consent here plays a major role in the exchange of property. A trade without individual consent becomes false according to the Almighty Allah who ties up individual consent with the basic law of shopping. Without the individual consent, if one does an invalid trade, then what happens?

In the above verse the Almighty Allah responds to this question: "you would be killing yourselves" In this verse the order is given to the people so that they should not be involved in an invalid transaction by saying "do not kill yourselves." Therefore there is the danger of death wherever the right of proprietorship has been violated. We can deal with the concept of "killing" as follows:

a) The person who violates the property of others is murdering his own morality. The thing that kills a body is called a weapon, while killing the spirit is called "the violation of the servants rights." The unlawful morsel pierces the moral personality as a bullet. The unlawful morsel is the worm that decays the personality of the human being internally. To seize ones proprietorship violently prepares the moral death of the one who seizes. Therefore this death becomes the death of virtue, nobility and cleanliness. A spirit

where virtue, nobility and cleanliness have passed away has become polluted.

b) Violation of proprietorship encourages hatred, animosity and grudges toward the oppressed. This encouragement will increase the instinct of aggression in the aggressor and finally he will get a hold of a gun and terminate the life of the aggressor. This is the same concept known as blood feud which lies within the foundation of communities. The same situation on one hand is causing his own death while on the other hand is causing somebody else to become a murderer.

The Almighty Allah is bringing the need to our attention that proprietorship right should not be violated by bribing the judges. The verse regarding this is as follows:- **"And devour not one another's possessions wrongfully, and neither employ legal artifices with a view to devouring sinfully and knowingly, anything that by right belongs to others."** - Al-Baqarah-2/188-

In the first verse "consent" is mentioned while in this verse it is the "bribe" that is mentioned. By bribing the judges, to seize somebody else's possessions by violence, is a trespass of the "rights of the servants". A profit which is acquired as a result of a bribe is an infringement of the proprietorship rights.

2. The Proprietorship Right of the Community

"The motherland" belongs to the community thus is the property of the nation. To tear out a piece of the motherland and offer a part of it as a present to others is an injustice to the people who live on it. The military service that we perform which is for the protection of our country happens to be a motherland right. Nothing can be more of a

crime and a sin than cutting the motherland into pieces by creating a discord and demolishing the unity of the nation.

All nations must show respect to each others proprietorship right, known as the motherland .An unlawful attempt in order to possess a property of that nation is a trespassing.Every individual along with the orphans have their servants and communal rights on that property.Unlawfully giving away the property of the nation and the state is an injustice to the whole nation.Protection of the communal property right and its importance must be explained to our youth and this instinct must spread throughout all the levels of the community.

When education inoculates the sacredness of the individual and communal right it can become reality and the decay of the social balance can be partially prevented. The right for the communal property must not be harmed with gloomy attitudes. Until such time that education creates respect throughout the community, that community will not be able to protect its own proprietorship rights. The connection between the individual and the communal proprietorship must be protected and respected as an important mission. "Let him do what he likes, let him find from wherever, let him earn as much as he can earn" may sound good to the ear, but this situation can lead that community to self destruction and the committing of suicide.

The Qur'an considers the property right and has been showing how one should protect himself and has bonded this issue 1400 years ago to law.

a) The concept of "*Proprietorship Right*" has existed along with mankind. At times it was protected with usage and customs as well as being handled by oppressors at other

times. However the Qur'an has given importance to this issue and bonded it to law.

"The Concept of Proprietorship Right" at first is related with Allah: **"And to Allah belongs the sovereignty of the heavens and the earth and to Allah is the return of all."**-**An-Nur-24/42-**

Therefore the property of the heavens and the earth belongs to Allah. This Proprietorship Right concept which is mentioned in several verses of the Qur'an is given to human beings from Allah. The Proprietorship Right of Allah is sovereign while the right He has given to mankind is relative as the property right can change hands in between human beings, however this right stays with Allah and does not change hands because of His sovereignty.

The Qur'an, starting from the Proprietorship Right of Allah, goes to the same right of the individual and the public and points out the importance of this right. The Qur'anic law has cried out loud by stipulating the fact that the individual and public proprietorship rights are untouchable. The Qur'an in between the individual and public has maintained a balanced way, where the rights of neither had to be sacrificed.

b) *"The Punishment To Those Who Violate Proprietorship"*: For a long time "cutting the hand off the thief" punishment has been seen as a stain over Islam and a negative reaction has been activated by people. Cutting the hand off the thief has disgusted people. Now we can take a look at the related verse from the Qur'an and then interpret it.

There are two important concepts in this verse. One is "to cut" and the other is the "hand". Some scholars have interpreted the cutting off the hand as from the base. In order

to verify this interpretation we have to understand Surah Yusuf verses 30-31:

"And women in the city said: "The wife of the Minister is seeking to seduce her slave young man, indeed she loves him violently; verily, we see her in plain error. So, when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife to cut the foodstuff with and she said to Yusuf (Joseph):"Come out before them." Then when they saw him they exalted him for his beauty and in their astonishment cut their hands. They said "How perfect is Allah-or Allah forbid-. No man is this! This is none other than a noble angel."

When they saw Joseph, the cutting of their hands because of being highly excited is expressed using the same word "to cut" their hands off as a result of theft. There is the meaning while peeling their fruits the knife slips and their hands get chiseled and bled. Definitely it does not mean that they cut their hands off from the base.

Now if we take the same interpretation to the Surah-**Al-Maidah-5/38**- The hand of the thief must be branded. This is like the tattoo the young people do, like a seal showing to the public that he is a thief. Otherwise if you cut the hands off all the thieves how will they make a living? This procedure will deter those young thieves from making a living which will become nothing but a burden for the community. This punishment will be applied to those who have made a habit of stealing and will also deter others from doing so. Hardly anyone would like to be branded on their hands as a thief.

In this context the next concept that must be explained is the word "the hand". Another meaning given to this word in

Arabic is power. For example in the Surah-**Al-Fath-48/10** as well as in the Surah **Adh-Dhariyat-51/47** it means power.

When two concepts; "to cut" and "power" come together it can be understood as to cut the power of stealing from the thief, to cut the opportunity to steal or to hinder it.

In brief it can be said those who trespass the proprietorship right are being "punished by hand cutting ", is misunderstood and has caused a negative attitude against Islam. Because the Qur'an was wrongly explained it has caused the birth of wrong reactions.

One should never forget the deterrence the punishment will have for the violation of proprietorship rights. The deterrence which is also mentioned in the Qur'an is the punishment in the hereafter. One can not touch the proprietorship rights, however if they do touch it, then they are inevitably branded on the hand. This punishment may be transferred to others.

The Qur'an is flexible regarding this issue. For example, **"Behold, those who sinfully devour the possessions of orphans, but fill their bellies with fire, in the life hereafter they will have to endure a blazing flame!-An-Nisa-4/10-**

As mentioned above the Almighty Allah is telling us that a person, if he violates the proprietorship rights of an orphan, he will be facing the punishment of his belly being filled with fire, while in the hereafter he will have to endure the blazing flame. So here we see the application of a different fine which gives us the clue that for a crime like theft, the applicable penalty might change

E. THE RIGHT OF LABOUR

Throughout the written history of mankind labour has been the value that has enriched it. So anyone who does not return the value of the labour that has been performed is engaged in an act of oppression. The value which canonically differentiates between lawful and unlawful is labour. Profit is canonically unlawful where labour is not involved. Therefore labour makes a profit canonically lawful. If you do not recompense labour, it then turns into torture. Therefore one of the leading rights is to get compensated for the work that has been done. The importance of labour in the life of mankind reminds us of the function of blood in our bodies.

1. The Concept of Labour in the Qur'an

The Almighty Allah points out that one of the greatest values that a man has is labour and defines that as a universal concept. The related verse is as follows **'And that man can have nothing but what he does as work good or bad-'An-Najm-53/39-** Here work stands for making an effort. The civilization of mankind will continue with all the sweat and work and those people who do not work become a burden to that community.

2. Types of Labour

a) Labour of the brain

This is the greatest labour. A working brain starts to compile information. This labour that forms information is holy.

To get someone to use his intelligence, to think and to have a mental creation are some of the highest values which materialize as a result of this mental labour. Recompensing

for mental labour will take place once mental labour comes across with the correct information.

Those people who do not read to retain information participate in research and who do not use their heads are the ones who do not carry out mental labour correctly. Those who do not recompense for the mental labour of others are missing the opportunity of maintaining edification and nobility. The level of knowledge reached by the human race is due to mental labour. Those brains that do not think are not making an effort and are therefore violating mental rights. Everything an individual or a community possesses is the result of the mental labour involved. Those who do not recompense for the mental labour that has been spent are killing that brain, oppressing it as well as violating its rights. Those people who use their heads, make a mental effort and display the mental products on a pedestal are being elevated by Allah. Therefore the way to virtue passes through the pathway of mental labour.

b) The Labour of the Muscle

The labour created by a muscle forms the basis of several rights. Where there is a parenthood right there lies the effort spent in raising their children. Where there is labour a right is born. To receive a right without labour is unlawful. The right of the workers is the result of their efforts. Those who work hard and sweat should be compensated. When labour turns into sweat, that becomes the proof of the existence of the right.

Acting as if the muscle effort spent by the worker does not exist by not paying them sufficiently, demonstrates the business life to be oppressive and that upsets the nobility of the individuals. The profit which is made as a result of

insufficient payment to the worker creates its hell. Therefore paradise becomes the place of those who pay sufficiently to their workers. Without making that effort one may not go to heaven as well as one will not go to heaven if he does not recompense his worker.

The Almighty Allah accepts hard work as a form of worship. **"And we said: Labour, O David's people, in gratitude towards Me, and remember that, few are the truly grateful even among My servants!"**.-Sura Saba-34/13- The Almighty Allah considers labour being equal to gratitude and also says that those who work and are grateful are only a few. This verse is both in the Psalms of David as well as in the Qur'an.

Those who spend their efforts are in fact expressing thanksgiving to Allah. Those who do not work are not showing their gratitude, and those who do not express grace can not enter paradise easily. The Almighty Allah is bringing to our attention that those who show gratitude are only a few. That means only a few are working, because Allah has expressed sameness for work and gratitude. Another clarification of this subject is that most people seem to get by without working. Then there are also those who spend their labour in the wrong direction. As long as the labour gives a product only then it is holy. There is labour which will take one to paradise, while another labour will take another human being to hell. Those who think they will be able to go to paradise without decent labour are fooling themselves.

II- SOCIAL RIGHTS

A. THE PARENTHOOD RIGHT

The Qur'an takes charge of human relations with all aspects and sheds light to those who show how these relations will bring them to a happy ending. Before the birth of this miraculous infant called a human being, the period he would spend in the belly of his mother represents his first environment. After he is born, his family becomes his first social environment. The smallest unit of the community and the closest environment to the new born baby, the inner family relationships can stay on a normal course as long as these relationships are kept alive and strong.

The basis of family ties is love, respect and appreciation of having that relationship. Nowhere in the Qur'an does the Almighty Allah tell the parents to love their children because loving ones child is a characteristic and a feeling which are located in the nature of human beings. There is a forward flow in the nature of love, that is to say, love flows from the parents to the new generation, but it does not flow in the reverse direction. That is why the Almighty Allah is ordering the children *"to respect their parents"*. Making the flow of love in the reverse direction becomes a worship. This love which flows in the reverse direction in the Surah **Al-Isra 17/23** means kindness.

Now we can explain which concepts are involved in this kindness that fortifies those ties and gives life to this relationship:

1. Not to say even "ugh" to one's parents

Let alone fight with them or speak to them loudly or any action that might hurt their feelings. The Almighty Allah forbids the children from even making a gesture like "ugh" to their parents. The parenthood right is such a mighty right that it can not even tolerate a remark like "ugh I am fed up" when said to the parents.

2. Not to scold the parents

The rights of parents are violated in case where they are being scolded for being old. The Almighty Allah forbids the children from pushing their parents around, treating them badly and humiliating them. This is not a matter of culture, it is a *Divine prohibition*. It is impossible for a community to reach happiness where parents are being pushed around. Rather it stands to lose its nobility, virtue and other moral values.

3. To say nice words to the parents

It is rather significant to have an order like "*say nice words*" after two negative orders like "*not even say ugh*" and "*do not scold*". The word which we translated here as "*nice*" (**kerim in Arabic**) is one of the names attributed to Allah and also means tolerant, forgiving, valuable, noble, kind and beautiful. Those human beings who observe parents right should treat their parents kindly and say nice words to them. This verse stresses the importance of saying nothing to break their hearts but rather to please their hearts and win their hearts. It also indicates that the parents right lies in the hearts.

4. To stretch ones wings of modesty, which is born as a result of mercy, to the parents

Our parents have raised us just like a mother bird caring for her baby birds under her wings. They had embraced us, hugged us tightly and cared for us which in time has been replaced and becomes a must that we shall treat them in the same manner. The Almighty Allah wants us to put on our wings of modesty formed by mercy. We must know that these wings of mercy at the same time will fly us to Allah.

Therefore those people who would like to have those wings which will fly them to Allah, they had better take their parents under their protection.

5. To Pray for the Parents

In Surah **Al-Isra-17/24-** "**O my Lord! Bestow your grace upon them, even as they cherished and reared me when I was a child.**" is so stated. To remember how one was cared for during their childhood in mercy is an act of appreciation. For someone who knows this and remembers it, it is a Divine Order that the same treatment be due to the parents. Therefore the Almighty Allah is teaching us how to pray for the parents.

6. To Take Good care of the parents on earth

In the Surah **Luqman-31/15-** the Almighty Allah is ordering human beings to look after ones parents well. While looking after ones parents, as ordered by Allah, human beings should not judge them because of their parent's belief. During their life on earth they must always treat them nicely and regard them above ones belief.

7. To Praise Allah and be thankful to your parents

According to Surah **Luqman 31/14**- Allah deserves to be praised for He created us and our parents deserve our gratefulness as they raised us.

Showing gratitude means to realize the value of those good things done to us. People who know the value of those things done to them do show gratitude. On the other hand our community today has become ungrateful. We have to teach our children how to be grateful to Allah and to their parents.

We have examined these actions under seven headlines where the relationship between the parents and their children formed the essence of the issue. The children should meticulously carry out these moral actions and turn their family lives into a paradise. The first place where children should look for paradise would be the hearts of the parents. One should not forget that the consent of Allah is related with the consent of the parent's hearts.

B. THE RIGHT OF A CHILD

Children are the future of a family or a nation and they also have rights. These rights are different than those of the parent's rights and involves an assortment. The future of those families and communities who are not careful about the rights of their children is dark. This is why one of the topics regarding the rights that we would like to examine is based on the rights of the children. So what are the rights of the children?

1. The Right to live

At certain times in the history of mankind, the right of the children to live has been taken away from them. Those times are referred by the Qur'an as the period of ignorance. That is why the Almighty Allah, in two verses, had ordered not to kill the children and asked us to show utmost care in their right to live.

During the period of the Pharaoh, male children would be killed, while the female ones were not touched. The reason was political. The magicians had told him that in the future a male child would be born who would force him off his throne. Therefore with the fear of losing his throne the pharaoh killed the children of Israel every two years. This is so explained in the Qur'an in Surah-Al-Qasas-28/4- **"Verily, the Pharaoh exalted himself in the land and made its people sects, oppressing a group ,Children of Israil, among them: killing their sons and letting their females live."**In later years the Arab men started killing their daughters while letting the boys live.

When the good news was given to the fathers, that his first child would be a female, this was his reaction- **"He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly evil is their decision."**- An-Nahl-16/59-

According to the tradition of the Arab culture it was regarded as a great shame to have the first child as a female. The father was so ashamed that he would hide away from the community. Sometimes they would even think to bury the girl baby alive. Some men would even carry out this action.

That is why that period in history was referred as the "Period of Ignorance" because the children were subjected to such a treatment.

Humanity has gone through such cruel periods during which human beings had the heart to massacre their own children and that certainly formed a dark stain for the human race. Those people who did not recognize the right to live for their own children are being threatened by the Almighty Allah: **"And when the female infant was buried alive, as the pagan Arabs used to do, shall be questioned; for what sin was she killed?"-At Takwir-81/8-9-**

Those who had no fault other than being a girl and were killed without a sin will be cross-examined in the hereafter by Allah and those who had killed her will be highly punished. By differentiating between the opposite sexes who had been created by Allah, those who had denied the right to live to one group of human beings have committed two sins at the same time; first of all by not liking the Divine fate and secondly humiliating that child and murdering her. The Almighty Allah had published an edict of prohibition in order to prevent this monstrous human passion of killing from turning into an action: **"And do not kill your children for fear of poverty. We shall provide for them their sustenance as well as for you. Surely the killing of them is a great sin.-Al-Isra-17-31-**

In the above verse the Almighty Allah is pointing out the most important reason that existed in the killing of the children. That is the *fear of poverty*. There is another reason related to economic factors as to why human beings were killing their children; the weakness of faith that sustenance is provided by Allah. The belief that every created creature is created with the promise of sustenance is so very important

and vital. The parents or the individuals of the community will find their continuing sustenance by working. In any case, the work that needs to be done regarding this issue is accepted as a form of worship by Allah.

For poor communities, the increase of their population is a grave problem. For every child who is born, besides the fact that they will become a consumer, one should not underestimate that the child will also be part of the dynamic future work force. At the same time one must accept the fact that uncontrolled population growth will be a big burden to communities.

The killing of the created human child is not one of the precautions to be taken. The precautions are to be taken before the birth of the child. Information and the desire to make a difference must be vaccinated into the community and spread around. Otherwise killing of the created child will bring today's human beings back to the period of ignorance.

As this is the age of information and technology it is important to spread around the concept of *"have as many children as one can raise"* within the community. Instead of giving birth to a child and letting them loose on the streets and letting them be abused by the bad street conditions. Human beings must give thought to the preconditions of producing children and how one can materialize them in advance.

On the other hand, ending the life of a created human child is like inviting the Divine distress. How can humanity talk about human rights when it does not grant the right to live? What good is it to cry out for human rights when there is blood and corpses of those innocent children under one's

feet? Can a world full of child murderers keep its hands clean by talking about human rights?

By betraying the trust of Allah thus killing others; do these people have the right to scream about human rights? In other countries, there are those who are killing the children of that country and who do not care less about doing so, do not they have the shame of the sin and crime for doing so? How will those countries find the power to clean those blood stains in their hearts after having applied their double standards regarding the lives of those children? Those people who say- "*Let my children live while other children can be killed*", how virtuous are they? Are not these the men who upset the nobility of mankind? Are they not murdering that nobility and virtue?

2. The right to be Raised

It is not a skill just to give birth to a child; however the real skill is to raise that child. In reality the Qur'an gives a lot of importance to the phenomenon of birth but gives at least the same importance to the raising of the child. The place for raising children in the Qur'an contained within the true sayings and actions of Prophet Muhammad is very high. The fundamental values on which raising of children are based upon are as follows:

a) To Protect

The Almighty Allah explains in the Surah-At-Tahrim-66/6- "**O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones,.....**". There are some educational principles that can be extracted from this verse:

i) Firstly the parents should protect themselves from the evil within their community. Those people who can not protect themselves can not protect their children or the others. That is why the order of the Almighty Allah is first to protect oneself. Those people who are being educated must firstly apply those moral rules to themselves. This has also become a basic principle of education.

ii) The concept of (*nar*) (*fire*) is translated as "*Hell*", but refers to Hell not just the one in the Hereafter but also the one that exists here on earth.

Sometimes the communal morality reminds the youth, as well as the children, of Hell. The increase of evil and its spreading in various forms can turn these communities into Hell. One must pay attention and realize that those who cannot protect themselves from the Hell on earth will realize the truth that they will end up going to Hell in the Hereafter.

iii) Just as the community is formed by the individuals, those individuals become the fuel of Hell formed by the evil within that community. The group life and its psychology takes away their will-power so they drift away like logs that are being carried away in a river. The group understanding of values and its life can be a blazing fire of Hell. That is what the parents and the teachers must protect the children and the youth from.

iv) The thing which is referred in the above verse as "*the stones*" is money. Here money represents the economic values. On several occasions, human beings mislead other people with money. Sometimes unlimited amount of money owned by people push the youth into unbelievable evil, while not having any money at all can lead the youth into some unexpected wrong doings. In Turkish we say: "Money

is sweat and there is no door that it can not open." These words were not said for no reason.

Therefore friends, group life and money can turn the lives of our youth into Hell. That is why in the Surah **At-Tahrim 66/6** the Almighty Allah is telling us that in our efforts in raising our young ones, He is ordering us to protect them from the fire of evil which turns our community into Hell.

b) To Give Them Balanced Information

In order to raise our children well they must be given correct information which will nourish them mentally as well as through their hearts. An education which will fill their heads but will leave their hearts to fallow will develop unbalanced human beings.

The balance, when bringing up people, reminds us of the balance needed during nourishment. A one sided nourishment increases some of the minerals in the body while decreasing some of the others. On the other hand balanced nourishment is the best way and will eliminate this negativity. When bringing up people, if only those values which will appeal to ones mind are supplied and those values which mature ones heart are omitted, the result will be the formation of an unbalanced personality. While providing information to the mind one must also teach such values like love, will-power, belief, fear and loyalty so that progress can take place and the individual can keep on developing.

Learning information regarding the laws of nature is important but equally important is to learn about moral values. While teaching the physical and the chemical characteristics of matter one must also, as a bare minimum teach about the creator of that matter. To teach both aspects

is an essential condition of raising balanced people. The laws of nature and their relationship to the nature of human beings and the relationship between the mind, heart and the inner self must be taught. If people are educated in the relationship of the laws of nature alone and the inner relationship and the ties of social life are not kept alive, then we will end up with people who will be mentally ahead of their behaviour patterns. If we think about this carefully, then we realize as a result of all of this that the world is suffering from the pain of those unbalanced people.

With those young people, whose hearts do not contain the values of love, respect, the appreciation of what they own and will-power, they will be brought up lacking the love of Allah, the love of their mother, brotherly love and finally lacking the love of others and of their country. They will end up being nothing but a burden to the world. These people whose hearts are left to fallow do not have a spiritual depth. The thorns in their hearts and the wild plants have grown up. So those thorns are penetrating through the community and the wild plants are poisoning those human beings as well as their community.

The way to raise balanced people is to provide them balanced information. Balanced information develops and enriches the mind, heart and inner self and forms a unity amongst them.

c) Lawful Milk, Lawful Morsel

The basis of the right to raise a child is formed by the understanding of lawful milk and lawful morsel. During the beginning of the twenty-first century we are witnessing children killing their parents. Another definition of children being the murderers of their parents is the pollution of

humanity. The children are at war with their parents. Some children are after their parents' estate and are waiting for them to die so they can live the way they would like while some others can not wait for that time to come so they murder their own parents. Those children who are waiting for their father to die or those who end up killing him because they are impatient; what are they the victims of?

While raising their children the parents do not pay attention to those concepts such as lawful or unlawful. To seek to be rich in the shortest period of time is the cause, and they forget what is lawful. They do not realize that the unlawful morsel will in time have a boomerang effect: **"Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies and they will be burnt in the blazing fire."** -An-Nisa-4/10.

Those who eat the unlawful morsel are swallowing fire. In other words their nourishment becomes fire. The child of a father whose nourishment was fire, he will also be of fire. If the money that is earned is unlawful then the fire is ruining the personality of that person. Those people who feed their children with the unlawful morsel are violating their children's' right to be raised properly. What damage the unlawful morsel will do to the generations and how it will destroy their nobility and virtue must be clearly explained to all the human beings.

The most important help that education can be for the economy is to teach the community the importance of the lawful morsel as well as the pollution which is done by the unlawful morsel. The unlawful morsel makes the soul, the economy and the communal life dirty and also takes away the virtue of the generation.

d) A Prayer

Having used up all our resources on raising our children well, then we have *to pray* in order to receive the Divine help. The prayer samples of the prophets that are mentioned in the Qur'an, so that our children become good human beings, are as follows:- When Adam's wife got pregnant they prayed to Allah their Lord;- **"If you give us a child, good in every respect, we shall indeed be among the grateful."** - **Al-Araf-7/189**- Prophet Adam and his wife, at the beginning of her pregnancy, started to pray to the Almighty Allah for a blessed child.

"And verily, I fear my relatives after me, and my wife is barren. So give me from Yourself an heir."- **Maryam-19/5**- Prophet Zechariah is also asking for the help of Allah in order to raise a child with a strong personality.

"Servants of the Most-Merciful say:- Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes and make us leaders of the pious." -**Al-Furqan-25/74**.- To pray to Allah so that we can raise children as the *"comfort of our eyes"* is being presented here as a very important characteristic of Muslims.

A similar prayer was made by Prophet Abraham.

An education without a prayer is like a flower without water. A prayer in education should not lead one not to do anything. If you do not carry on what is necessary in a prayer it does not do you any good.

Once we do everything we can in our power and put it into action, then we must pray to Allah.

Before our children become mischievous, we have to accept them as being entrusted by the Divine and make sure that their upbringing is well taken care of. If we do not do this then our children will be our enemies as mentioned in Surah-**At-Taghabun-64/14**-.The Almighty Allah is talking about the kindness to be done to the parents while Prophet Muhammad is giving a special importance to the girls. **"Whosoever brings up two or three girls or sisters, teaches them good manners and gets them to complete their education and treats them well and gets them married, deserves paradise. (Ebu Davud, Edep, 130;Tirmizi, Birr,13)**

Therefore parents will win their paradise by the education that they will provide for their children. That paradise is both in this world and the next one, the hereafter. Here the dynamics of what the parents should do in order to deserve the paradise that is given: "To raise, to give good manners, to give education and to get them married". The way to paradise is through education. The child has the right to be given good manners and to get married as well as being raised. These values will turn the community and humanity into paradise. It is a sin to kill a child and equally so not to teach him good manners. Not raising them well will make a living corpse out of them. There is no difference between a living and a dead corpse.

C. THE RIGHTS OF RELATIVES

The Qur'an gives a great importance to the rights of the relatives by including this issue amongst the basic rights and has kept it alive by pointing out to the universality of this right. When we will explain the rights of relatives one will understand that this right forms the core of social rights. These rights can be examined under the following headings:

1. Economic Foundations

The first place is given to relatives in the issue of helping others and the Qur'an calls this the rights of the relatives. **"And give to the kinsman his due and to the needy and to the wayfarer. But spend not wastefully your wealth in the manner of a spendthrift." -Al-Isra-17/26-**

This verse is talking about three types of rights: The rights of kinship, the rights of the needy and the rights of the wayfarer. Here the rights of kinship are in first place on the list. We can remember the words: *"if everybody sweeps the front of their house the world will be a clean place."* If everybody takes care of his poor relatives then there will not be a poor person left in the face of the earth. *"One should not act negligently in hearing the moaning, the suffering and the hunger of his relatives."*

Generally people do not help their relatives. For the sake of showing off they spend it on others but leave their parents and relatives in distress.

The Almighty Allah knew these conditions would take place. This is why He has placed the rights of the relatives in the first place. When we talk about the rights of the relatives the first value that comes to mind is economic help.

The Almighty Allah in the Surah-**Al-Baqarah-2/177** is telling us about the formation of the concept of *"good"* and states that one of the fundamental stones of that concept is *"to help the kinship."* Those hands that stretch out to relatives, having heard their moaning, are stretching out to the good. We can extend this universal value by helping one another. Those who can not care less about their poor relatives are in fact violating a part of the universal human

rights. Those people who help the distant poor are watching paradise from a distance; however those who help their close relatives are those who are at the center of paradise.

2. Ties of Love

Another fundamental value of the rights of relatives is the ties of love and how alive they are kept: **"Would you then, if you were given the authority, do mischief in the world and sever your ties of kinship?"-Muhammad-47/22-**

In the above verse, the Almighty Allah wants to show us which values and politics should be followed through with; the right to govern has been granted to certain people and we have been shown how this is measured. He is also telling us that the kind of politics which will try to cut the ties of kinship, is not healthy politics. Ties of kinship come from birth and are ties of creation; to try and cut these ties off would be against its true nature. It is strongly stressed that such politics would not be correct.

Ties of kinship stay alive with love and maintain their lives. How will love that forms the foundation of kinship ties show itself? The answer to this question is given in the following verse: **"And those who perform that which Allah has commanded to be performed, that is to say if they are good to their relatives and do not sever the bond of kinship."-Ar-Rad-13/21-**

One of the very first things that are ordered by Allah to be performed by us is a visit to one's relations. In other words we have to visit our close relatives and find out how they are doing as well as taking an interest in their well-being. This is how one can express his love for his relatives. We should not

only take an interest in our poor relatives. They also need a simple *"hello and how are you"* greeting as well.

Those kinship ties which are nourished by love have become neglected in our fast moving world and have resulted with several family members being in need of a simple hello and whose door bells are not rung anymore by their family members. How can today's humanity claim to be civilized, while we keep neglecting the values that were lived by those past communities? One can criticize the backwardness of the past and throw away a lot of those bits and pieces of information which in time have become futile but can you neglect to see the kinship ties of the past generations and not see their hearts which were full of love at the time? Can you bury their visit to their relatives? Is it not this that is the most important inherited value of all? Those communities who sit on love and are nourished by it and yet destroy their kinship ties cannot claim to be civilized. Those flowers of the future, nourished by kinship ties, will stay alive.

D. THE RIGHTS OF THE POOR

Amongst the human rights announced by the Qur'an exists the "the rights of the poor". People can become poor for various reasons; those reasons can be voluntary or involuntary.

1. Being Rich or Poor exists in the Nature of Economics

The Almighty Allah says- **"Is it they who would portion out the mercy of your Lord? Is it We who portion out between them their livelihood in this world and We raised some of them above others in ranks so that some may employ others in their work. But the mercy**

(Paradise) of your Lord (O Muhammad) is better than the wealth of this world which they amass." -Al-Zukhruf-43/32-

The concept of mercy which is mentioned in the verse relates to "a blessing which takes care of one's livelihood". The source of one's daily food exists in Allah; the servant works and employs himself with the effort of receiving from the treasury of sustenance. If everyone had the same economic wealth one would be unable to find people to work for him. As some people are not rich, then it becomes necessary for them to work. Impossibilities give birth to a necessity and the necessity compels one to work. Allah has determined what must happen in the business world. If there was no economic difference the result would be no employment.

2. Equality is tied to the Will-Power of the Servant

The economic difference, as a blessing, will create employment between peoples as said by the Almighty Allah. Yet in another verse we are shown the ways that this economic difference should not turn into exploitation and oppression: **"And Allah has preferred some of you to others in wealth and properties. Then those who are preferred will by no means hand over their wealth and properties to those whom their right hands possess, so that they may be equal with them in respect thereof. Do they deny the Favour of Allah?"-An-Nahl-16/71-**

This verse is where the *"rights"* in economic life surfaces. Those who employ should pay those who work for them sufficiently. Once the labour is paid for sufficiently, then equality occurs between the employer and the employee.

The recompense of labour must be sufficient enough to take care of ones livelihood. If this level of recompense is not met it becomes ungratefulness to the blessing of Allah. The message that Allah is giving to us here is; **"I am setting the difference between you all for the creation of employment, but this difference should not exploit the labour."** The balance in this issue will be formed by the respect which will be shown to the concept of "*right*". This respect can not be left to the conscience of the employer and that is why religion and law has come into being.

3. The rights of Unemployed Poor

There exists the "rights of a working man" and this right must be fulfilled. But then there also exists the rights of those unemployed poor people, just because they are poor. **"And in their properties there was the right of the beggar who asked and the poor who does not ask others"-Adh-Dhariyat-51/19- -Al- Maarij-70 -24/25-**

People may become poor for various reasons but taking care of their livelihood should become the mission of those who have received plenty of blessings. To contribute additionally in the livelihood of the poor is not a choice for a true believer but rather a compulsion. We understand the importance of this issue from the fact that Allah has mentioned it to us as a subject.

Those people who help the poor because it is a compulsion through their faith are presented to us as noble spirited and examples of virtuous people by the Almighty Allah. Therefore the Qur'an organizes the rights of the poor within the religious and legal dimensions. Giving due rights to the needy is a form of worshipping as well as a legal compulsion.

4. Amassed Economic Value should not be a Power in the Hands of the Rich

In the Surah-**Al-Hashr-59/7** the Almighty Allah is telling us how this positive economic value is to be disbursed. It must be given to the relatives, orphans, needy and wayfarer in the name of Allah and His messenger. The answer to the question as to why it is being disbursed in this way is explained in the following verse: **"...in order that it may not become a fortune used by the rich among you."**-**Al-Hashr-59/7** The concept of being poor and unable to work at the same time in the Qur'an 1400 years ago became a very important and a vital concept. The Divine mercy, favour and blessing will be over those who help the needy by compulsion.

E. THE RIGHT TO BE ORGANIZED AS A NETWORK

At the top of the list of social rights comes the "right to form a network". This is a right foreseen by the Qur'an amongst those who share the same ideal and belief, being organized without harming the communal right and in order to be of help to human beings. The Qur'an stipulates the basic values on which this network must be founded so that it is not harmful. The following verse explains to us this issue: **"Help you one another in Al-Birr (Righteousness) and in Taqva (Piety); but do not help one another in sin and transgression."**-**Al-Maidah-5/2**- Following are the values which are foreseen by the Qur'an:

1. Positive Values

The verse sheds light on the values over which a network can be founded:

a) Taqva-(Piety,Virtue,Righteousness)

The concept of piety means to "refrain, to be protected": This piety expresses "the immunity system of moral and social life." We call the system which protects our biological structure against the germs "*the immune system*". On the other hand, the system which protects our inner world against wrong influences, the moral immunity system, this is called piety. The social networking, which protects this system against those wrong influences, can we not call it piety. This social networking should form an immunity system and protect it from those wrong moral and harmful influences. This network should protect the communal life rather than tearing it into pieces. This networking activity should be done in order to invigorate those sections of the social life which are limping. This networking which will liven up those social cells that form the social life must perform a function that will protect and develop those positive values of the community.

b) Goodness

The first positive value mentioned in the verse is "*goodness*". Setting up a network must be done over the foundations of goodness. The protector of social life is piety while its nourishment is goodness. A network which is set up with the ideal of developing goodness, spreading it around and making it alive, can be included within the "right". As goodness is a universal value, there is some relativity in its structure. In other words, one can not define goodness easily as it is hard to say what is good right away. Those ideas and behaviours within the cells of goodness can carry differences based on the needs that arise in social life. However a general measurement can be given comprising the whole: Everything that is good for the individual as well as the

community is included in the concept of good. In that case, a network, as long as it aims to and puts into action, anything that is good for the individual or the society and humanity can turn into a 'right'. It is rather significant to see that the Almighty Allah puts piety and goodness one after the other in the verse. One can not talk about piety where goodness does not exist. As goodness spreads throughout the community the social immunity system called piety will be more visible.

2. Negative Behaviour and Feelings

The Almighty Allah has stated the behaviour and the feelings on which a network can and cannot be founded.

a) Sin

A network can not be founded in order to sin. The concept of "ism" which is mentioned above in that verse, in religion means "sin" while it means "*crime*" in the worldly sense. A network organization which is a sin according to Allah, and a crime in law cannot be founded and such an organization can not acquire the status of being "*just*". Such an organization which will abuse social rights is not acceptable. Such an organization where sin and crime are produced was first introduced to human kind some fourteen hundred years ago. People can not and should not come together around sin. Abusing the right to be organized is oppression.

b) Enmity

First of all enmity is a feeling. As a 'baby feeling' it was born from the instinct of aggression. An organizational network as such, cannot be founded in order to develop the seeds of enmity within the community and to organize

animosity. These organizational networks can not excuse themselves by utilizing their right to be organized, during such activities. The above verse clearly states that one should not help another in sin and animosity. In a community; law, education, the armed forces and political parties should graft to that community that is good, beautiful and right. Planting seeds of animosity amongst them can not be justified. Those institutions are a must in a democratic system. Separating and splitting up into sections, being a defeatist and planting seeds of animosity in a community does not entitle one to form that network. Such organizations can only be formed by people who are lost in the darkness of ignorance. "*You have to kill in order to live*" kind of thinking can not form the foundations of a network. Only those activities which are carried out in order to bring virtue and nobility to that community can have the right to be organized. In the verse as stated, the concept of goodness is the opposite of sin, while piety is the opposite of animosity. The way to social happiness is through such institutions like goodness and piety as well as through that social immunity system. Those organizations which are formed with sin and animosity will only bring to that community ordeal and suffering.

F. THE RIGHTS OF THE COMMUNITY

It is true to say that human beings are raised according to the culture of their community. Man will find many values "ready and waiting" in the community where he is born. The language, religion, morality and traditions will shape his character and set his life style. When we define education through a sociological angle we see that this is where the action starts. Transferring the culture of the past generations to the next is called "education."

This is a sociologically universal definition. Therefore the mother gives birth and the community kneads. The community happens to be the educator so human beings decide the cultural faith of their children. The community dictates to the children which language he will speak, which belief system he will identify himself with and which traditions will affect his moral behaviour. That is why the community is as important as the mother and sometimes even more so. The role of the mother until birth, then the role of the family until the child goes to school and eventually the role of the school and the community will take the lead.

The source of the right of the parents is because of what they have done for us, while the source of the right of the community is because of what it has provided for us. That means the source of these rights is born as a result of the labour they have provided for us. It would be wrong to see a right where there is no labour involved. The source for the rights of the poor and the orphans is based upon those blessings of Allah in our favour. Now we can look into the rights of the community which provides for us invaluable labour.

1. The Protection Right of the State

We call it a state when "the nation is organized". With her flag, motherland and independent social institutions the state is protecting us from being a slave. The State protects us from other nations' imperialism and provides us with cultural, honourable and economic independence; therefore the state has her right over us. Many people as they can not differentiate between the concepts of the state and the government they criticise the state instead of the government. The state is a judicial entity. The state has no religion. One can not talk about the religion of a judicial

entity. The state is like an umbrella and is located at an equal distance to all the faiths. It would be wrong if the state presents a preference over one religion while oppressing other faiths. The mission of the state is to stop the fight between these religions and make sure that these religions pursue their missions by the promotion of their own faith. While providing us with all these services the state has vested interest over her citizens meaning it has rights over us. The most important right in this group is the right of obedience.

These institutions of obedience are mentioned in the Qur'an in a row: **"O you who believe! Obey Allah and obey His Messenger and those who are in authority."** -An-Nisa-4/59- Being third place in the above verse in our translation which is the state and it represents for you those authorities who give orders. That simply means "your state". Therefore within the concept of religious obedience one can name Allah, His Messenger and the State. Therefore the obedience to the state is an order of Allah. In some other verses within the concept of obedience there are other institutions that are mentioned. However for us what is important is how the Qur'an identifies the obedience to the state.

"Obedience to the state" is both a social duty and a religious obligation. A further reflection of this concept is; one can not take away from the roof of the state a red roof tile or a brick from its walls and can not place dynamite to its foundations. Once the state collapses so does the nation. All the values of the nation, religious or cultural, maintain their lives and development with the help of the state.

2. The Right to Protect the Morality of the Community

Taking good care of the customs, traditions and values of the community is a right which must be undertaken by the individuals. It is the duty of individuals not to tread under foot those values which are praised by the community whilst also making sure that those values will live. Those individuals who are providing this service are also taking care of the right which the state has over them by being good citizens.

"And come not near to shameful sins and illegal sexual intercourse, whether committed openly or secretly;"-Al-Anam-6/151-

The Almighty Allah prohibits all sexual immorality which may be committed openly or secretly. While prohibiting this illegal sexual activity the Almighty Allah does not expect any favours. The benefit of this issue is to the community. It will be the morality of the individual that will assist the state in maintaining its status.

In return for all those benefits the community has provided to its individuals, we are being required by our community to protect its morality. Adultery strikes at the morality of the community through the most sensitive spot and it is like placing dynamite to the foundation of the community. We know from history that the leading factors which destroyed communities were oppression and immorality.

In order for a progressive goodness to spread throughout the community and be deeply rooted one must stay away from the evil. Working for the general good of the community allowing for spiritual places and refraining from such

destructive behaviour that will make the community sick are some of the rights of our community that it has over us.

The statement which is mentioned in the verse as "do not go near it" is telling us that not only should we not violate the moral values of our community but that it is improper even to contemplate it. We can understand better how far the communal rights go in sexual, scientific, economic and political ethics once we consider these values in this context. The vitality of the community is peace and safety. Another value similar to peace and safety which gives vitality to the community is justice; this gives life to the community. We will now elaborate on these values:

a) Peace

Peace is one of the natural rights of communal life. The community with all of its educational values treats us as if we are in a cradle and expects from us as a major duty to live in peace. It is true that those individuals who are not living in peace are deeply hurting the community. Those followers of satan who worship him by being his victims are asked by him to demolish the communal peace. The Almighty Allah brings together concepts like "peace" and "devil" within the same verse: **"O you who believe! Enter perfectly into peace and follow not the footsteps of satan. Verily, he is to you a plain enemy."** -Al-Baqarah-2/208:

To live in peace is an order of Allah. It is also worship to carry out the orders of Allah. There is a good deed in return to an act of worship. Living in peace will hinder following the devil. That is why the Almighty Allah first orders peace and then prohibits the following of satan.

This means that it is a fact that those who abandon peace will be subjects of satan. Those who hinder communal peace, those who try to demolish the pieces of stone from the peace monument and those who do not want to drink from the fountain of peace are servants of satan. Once satan presents himself as god, as a natural outcome of this act, he will ask for a victim. The victim he is after is the cutting of the artery of peace.

While trying to victimize peace satan aims to create a wide social area inside which feelings of animosity can circulate. The wildest enemy of animosity, that is to say of the instinct of aggression, is peace. Social peace in human psychology is the best power that suppresses and disciplines the instinct of aggression. Once satan victimizes this power he will have a human being accept him as his god and then the man surrenders to satan. Satan would like firstly the psychological peace of the human being which is in between his brain, heart and himself to be victimized. Like Hind, who sucked the blood of the internal organs of Hamza, satan is trying to satisfy himself by sucking the blood in those moral focal points like the brain, heart and the soul where he finally reaches that success with these victims.

Starting from this point we want to come to the following: There is a close tie between the worshipping of satan and getting rid of peace. Peace is missing in the temple of satan. The feeling of animosity is in the temple of satan. Those who separate and split up others and spread animosity between different groups are actually worshipping satan. The temple of those who spoil the peace within a community is small while the temple of those who demolish the peace between communities is a lot larger. The sentence which is written above the temple of satan is: Those who do not victimize peace are not allowed to enter through this door. It is rather

obvious as to who worships satan. They are the ones who victimize the foundation of peace.

b) Trust

Where there is peace there is trust. In other words peace gives birth to trust and makes it stronger. Like peace, trust is a right of the community. Those who demolish the trust in the community as well as the trust between communities are actually violating the rights of the community and the rights of humanity.

The happiness of the community and of humanity is connected to the milk which is sucked from the breasts of peace and safety. Whatever the mother's milk will provide to the child physically for health and nutrition purposes; the peace and trust will provide the same thing to the community and humanity. *A baby girl called **trust** will firstly suck the breast of peace and grow up. Then secondly both of them will breast-feed the milk of happiness of humanity which is needed by the community.* Therefore those communities where peace and trust are lacking, they are like orphans. They are the orphans and the rights of an orphan is rather grave.

Peace is the work of civilized people with a cultural background. When people ask "How and with what are we going to provide peace?", the answer is: To think with ones brain, to have correct the information, to have faith like a glowing coal of fire and to have the virtue of showing respect to others.

Loving a human being, sharing with him a lot of things and making a great effort in the elevation of his status, these things form the foundation of "*peace*". Peace without love,

respect and information are like an enforced and temporary meeting and is just like sucking a breast with no milk.

As satan increases the feeling of animosity, breast-feeds human beings by separating them into groups and orders his nourished servants to murder peace; by doing so he victimizes safety while hitting two birds with one stone. If we can provide peace and safety by education we will be drying those breasts of separation of satan. At this time in history our community and humanity are awaiting this formation eagerly and maintains high hopes that it will materialize.

We have mentioned the need to safeguard the state, which keeps our nation going by maintaining moral values so we would not hurt peace and safety amongst the rights of the community. Now we shall elaborate on another right that our community has over us:

3. Not to deceive Allah

With the concept of not to deceive we mean to tell the truth to the people. What does telling the truth to the people mean? This can be answered in several ways.

a) Not to deceive the Law

"...and when you voice an opinion, be just even though it could be against one near of kin." -Al-Anam-6/152-
(another translation is): **"...and whenever you give your word, say the truth even if a near relative is concerned."**
-Al-Anam-6/152-

The greatest virtue is to be just while witnessing or telling it to someone despite one's near of kin. With this instruction

the Almighty Allah is trying to make a modern community out of the tribal Arabs. Even though the guilty person may be ones relative, in order not to deceive the law, if one can tell the truth and be just, then he reaches the climax of virtue and such individuals have saved their community from being primitive:- **"O you who believe! Stand out firmly for justice as witnesses to Allah; even though it be against yourselves or your parents or your kin, be he rich or poor, Allah is a Better Protector to both. So follow not the lusts of your hearts, lest you avoid justice and if you distort your witness or refuse to give it, verily, Allah is Ever-Well-Acquainted with what you do."** Telling the truth, even though it could be against one's parents, his close kinship, against the poor or rich, is like keeping the flag of law high. Deceiving the law is nothing but violating the rights of the community. Those who get carried away and deviate from justice or those who can not say the truth even if they know what is true, then those are the ones who violate the rights. In fact those who violate the law are like that, they are ripping the stones of brotherhood and salvation from the walls of communal life. Those people who act this way are responsible both to Allah and humanity. Those people who let the flag of the nation be kicked around are in fact hurting the independence of the community and are committing the crime of letting it die. Those people who push the community to darkness and bring back its primitiveness are in fact the ones with a dark soul.

b) We should not let the Mind and The Heart Go Astray

Those books and articles that are written and all the information that is presented to the public should not cause deviation in the minds and the hearts of the people from what is correct or those minds and hearts must not be filled up with the wrong information. The biggest violation takes

place when we fill up the minds and the hearts of the people with the wrong information. The violation of the mind and the heart also dirties the entire social and physical environment. The doctor should prescribe for the patient the medication that he needs. The hearts of the people deserve the beautiful, correct and good. That is why the community has the right to learn what is correct, beautiful and good. The teachers, men of faith, writers and scholars must teach the people what is correct. The biggest oppression that is done to a community is to teach them what is wrong rather than what is right.

Teaching what is wrong in the name of religion or giving the wrong fatwa according to **Al-Anam-6/93** is the biggest oppression. According to **An-Nahl-16/116** there is no salvation. If the men of faith teach superstition, the wrong information as well as those things which have nothing to do with religion, in the name of religion, this is the greatest oppression. That is why they, having diverted the right to learn the truth from the community, they have gone astray in their minds and heart and have violated the rights of the community.

The teachers should teach the children of the people, not their own ideology but rather whatever is scientific and should not dirty the minds of these young ones with the wrong information. Giving the so called wrong information is murdering their minds and hearts. This would be violating the rights of the students at the same time. Saying false things in the name of politics is "*deviating*" their political preferences and their right to be correctly informed. This will pollute politics. The famous philosopher, Farabi, describes politics as the art of acquiring virtues. In the field of politics, those who say the wrong things to the people, promising the impossible, can not expect that the people will ascribe to

them virtue, thus they will end up violating their rights. With the books and articles that have been written by those writers, if they are polluting the minds and the hearts of people, then they are into a great sin. Those people who cause divisions between groups and increase the feelings of animosity, killing the feeling of love, happen to be the greatest oppressors of our times.

Those people who would like to respect the rights of the community should not deceive the law and they should provide the people with the correct information. The people deserve the beautiful, the truth the beneficial and the virtuous and to acquire these values is the peoples' right. If we want to have a peaceful community with our men of faith, teachers, politicians and writers; we should stop deceiving others. Let us not forget that those who deserve paradise the most are the ones who teach the truth and stop deceiving others.

c) The Change and the Right to be Renewed

As we know, one of those theories that are produced about the community is the "Bio Organic" theory. This theory which has its place in Philosophy, Sociology and the Sociology of Law, forms its system by comparing it with the human body of a community. The roots of this theory go back to old times. From the Greek philosophy to Farabi and from there on to Ibn Haldun and his geography includes the Western Sociology.

There may be those who would like to know why I would like to elaborate on the issue as is. The formation of the community and the way the community works looks like a human body and so the rejuvenation that takes place in the human body should also take place in the community.

Once the sperm and the egg are inseminated then all the phases that the human child goes through must be similar to the changes and rejuvenations in the community. If the community can not change and rejuvenate in being by being in line with the times its death is inevitable.

The life of the community is dependent on the change that takes place with rejuvenation. Once the fruit tree does not flower in the spring you can not make it live and so you cut it for firewood; because that tree has not been able to rejuvenate and has not been able to keep up with the spring.

The centuries resemble the spring. Those communities which do not bloom and shoot out in that season will lose their right to live and become dry and will be burnt in the stove of history as firewood. The season of centuries; looks out for blooming and shooting flowers in a community and searches for new products. This can be achieved by rejuvenation and change. Taking off the torn outfit belonging to the past century and wearing the new clothes is a must. Just as one can not attend a high level meeting with torn clothes, we can not have a place in a civilized community. That means, staying away from rejuvenation and change, will attach itself to the community as a shame.

The power that will rejuvenate and change the community is the mind of man and his labour, **"and We have set a barrier before them and a barrier behind them."** -Yasin-36/9. How will the mind perform to make a change with this barrier in place? Rejuvenation and change require a working mind. It requires the worship of thinking inside the temple of the mind and the heart. Those brains that can not think can not fly to the horizon of rejuvenation and change.

It is beneficial to define the concept of "thought" as: Religious thought, political thought, scientific thought and finally human thought. Those people who will rejuvenate the community and see the change that it deserves must break the chains of dogmas and ideological thoughts and must release themselves from those walls that surround them.

If the men of faith will pour love, knowledge and Divine light into the hearts of people rather than animosity in the name of religion, they can provide the change that is constantly needed in that community. That is why the men of faith should try to invigorate the minds and thoughts of those people with the Divine thought.

The politicians should produce projects for the rejuvenation and changing of the community. Those politicians who do not contribute to the well-being of their community because of constant fighting simply violate the rights of that community. Those politicians who are thinking for the long term and have a broad vision will plan those long lasting projects in order to satisfy the need for change. It is difficult to raise people who can produce political thinking but it is a must for the community.

Political thought harvests the scientific, human and religious thinking and is the thought that gives life to the community. It is this kind of thinking that takes a look at the horizon of such matters and embraces the community without separating it into groups.

Scientific thought abolishes imitation, brings forth new products, simplifies human life and reshapes and changes the community. From time to time it gives direction to political thinking, shedding light on technology and deciphering the secrets of both nature and of human beings. At the same time

scientific thought abolishes the imitational approach which turns the community into hell while escalating the community towards the level of the century and turning it into paradise.

Human thought unites the mind with the heart and embraces the whole of human kind. It is this thought that will change the polluted human relationship into a brotherhood by saying that all human beings are brothers.

By being constantly busy doing something new the revitalization of the community will change with the efforts of the individuals. Communities should get ready for the new formations of the century with its individuals who are involved in all sorts of thinking activities.

All these thoughts are good news of the change and are special signs of the spring. This good news will bloom, will give its fruits, will rejuvenate the community and will change it for the better. If you do not remove the obstacles which are in front of the mind and thinking, these signs of spring will not be visible and the spring will never come. Untie those fetters that are attached to the mind, put dynamite under the walls that surround the thinking, cut the throats of those poisonous snakes that represent superstition, demolish satan's temple of backwardness, pour the light of knowledge and drops of Divine mercy so that humanity can be newly formed with all of its roughness polished. Within the rights of the community there is also a "democratic life". Now we would like to elaborate, as a child of our Republic, one of the important values attached to democracy.

d) To Comply with the Will of the People

It would not be a mistake if we say that the history of democracy is as old as the history of the humankind. However the way democracy systematically was felt by everyone was when the voice of the people was heard by the ruling party members. The intense struggle within the struggle for democracy, was keeping communication channels open between the people and the ruling group so that the wishes, needs and problems could be related. For the voice of the people to be heard and listened to, the administrators needed to take responsibility; this is a virtuous management model and democracy will prevail. Such a management has evaluated those individuals crying out loud and their helplessness as a way to reach to their rights and has tried to accommodate them with a remedy.

The Almighty Allah was the first one to have started listening to the voice of the people to find a remedy. The Almighty Allah: **"And He gave you of all that you asked from Him...."-Ibrahim-14/34-** The ruler of the Universe, Allah, has and will carry out the wishes of His servants. Allah has granted humankind the right that their voices will be heard by Him, that their problems be known by Him and has further taught His servants to seek their rights.

Mankind has the right to convey his desires, needs and his troubles to Allah and those communication channels between Allah and His servants are always open.- **"I respond to the invocations of the supplicant when he calls on Me without any mediator or intercessor."-Al-Baqarah-2/186-**

The most preferred application of Allah while administering and carrying out the wishes of His servant is the virtuous

effort spent in order to accommodate the wishes of His people. In return for this the application that He detests the most is when the rulers shut their ears to the voice of the people and stop looking for solutions.

The Almighty Allah provides to all His living creatures from a bug to a man, everything that they need in order to survive. Taking care of all the needs of the people in the most distant part of the country who are at the very bottom level of status quo and hearing their voices and finding solutions to their problems is the morality and conduct of Allah and that is like rising to the peak of politics.

If the voices of people in a country can be heard by their rulers and if those rulers see this as the right of those people there, politics turns to mercy and the salvation of that community is materialised.

Therefore the effort of democracy started with the voice of the people being heard by the rulers and in time grew like an avalanche and in the end was showing respect to people. It did not govern despite the will of its people, such democracy became the fundamental element of a virtuous political life. Those people who are struggling for democracy, they have fermented a politics with respect and tolerance and have prepared a political platform where human rights can live. They have targeted to leave virtuous politics to the coming generations, in a virtuous world, while fermenting with great struggle, the yoghurt of democracy in those dark days of humanity. Their love affair and passion was to leave behind a happy Türkiye where human rights were not disobeyed and where human beings were treated humanely.

Though they may have they passed away the torch of democracy makes them alive in our memory and carries the light of honour of being human in to the future.

In our community the efforts for our republic and democracy was born so that this torch will be carried from one hand to the next and can so grow to maturity. We have to do whatever is necessary for this "*young man*" so he does not become sick. The biggest enemy and germ for the democratic life is ignorance, animosity, being split up into fractions or groups and not using one's intelligence. We have to give our democracy the vitamin of intelligence, information, independence, equality and brotherhood to secure its maturity.

The administrators must serve the voice of their people with a reasonable approach. Once their intelligence takes charge then they will listen to the people and hear what the people have to say and try to resolve their problems. If channels of communication from the rulers to their people, if they get clogged, then democracy becomes ill and that system of virtue becomes a disgrace. Democracy which is a system of intelligence, thinking, respect, rights and independence, must be felt by all the sections of the community.

3. Unity and Togetherness

At the time of creation Allah placed within the inner world of a human being the Oneness that is to say, the rules so that Unity could be formed. The unity between the inner self, mind and heart will lead the individual to happiness.

Naturally during the formation of communities, one of the most needed values has been their unity and togetherness. Those ideas and actions that demolish the community, upset

the unity, separate and split up its individuals are in fact factors that violate the right to be happy in that community.

Why has Allah sent the Qur'an to us? The first answer to this would be *"is to get rid of the separation and the splitting up in between the human beings"*. Segregation is such an oppression that shakes up the world and activates the Tablets of Allah's decrees, the protected tablets.

The Almighty Allah refers to this segregation as hell. Like the fire that burns the wood, separation within the community will burn all those values that keep the community going. That is why in the next verse segregation means fire: **"And hold fast, all of you together to the Rope of Allah ,the Qur'an, and be not divided among yourselves and remember Allah's Favour on you for you were enemies of one to another, but He joined your hearts together so that by His Grace you became brethren and you were on the brink of a pit of Fire and He saved you from it."** -Al-Imran-3/103 What is this concept, "The rope of Allah" that is referred in the above verse? There are two important ropes that have been extended to us from the Almighty Allah. One is intelligence and the other is the Qur'an. Once we unite these two ropes then Allah will save us from segregation, known as the hole of fire. The Qur'an represents the rope of the heart and the intelligence represents the rope of the mind. Once the brain and the heart unite the mind becomes like the Qur'an. In any case one of the meanings of the mind is a string. To tie people to each other with the string of the mind is a right of the educational system within the community. Until the educators materialize this they would be violating the right of the community.

The educators whose students in time will become politicians and rule the country must teach the functions of the mind to their students. The politics that will be conducted over the foundations of the mind will save the segregated community. The pain that is caused as a result of this segregated community will upset the health of the community as well as lowering its level. This becomes a time frame during which the community will be dispersed.

The Pharaoh in the Surah **Al-Qasas-28/4** is also telling us that segregation is the cause of this community which was being demolished.

The Almighty Allah considers this issue of segregation very seriously therefore forbids people from worshipping in a mosque which was built for segregation: **"And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allah and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars."** -**At-Taubah-9/107-**

So there are mosques of segregation which were built and will be built with such intentions. Do not go to that mosque. Segregating the Muslims into groups by saying: "this belongs to so and so group" reflects the fact that is mentioned in **At-Taubah-9/108-****"Never stand inside to pray there."** -is an order of Allah. Every word and behaviour, idea or action which helps segregation is taking out a piece of stone from the building of that community and is destroying that beautiful palace. Those people who push the community into the swamp to the fire and darkness of segregation are gravely trespassing on the rights of the believers. These people will not be forgiven by Allah or by

other human beings. Those people who are abusing communal segregation are actually sitting on fire. Like the fire burning those who sit on the hell of segregation will burn those who have initiated it.

The twenty-first century has been nourished and grown fat and ugly with the wars and their blood caused by segregation. Come let us make this twenty-first century the century of unity and togetherness. This is in our hands. We can succeed in doing this with the intelligence provided to us by Allah. Rather than drinking from the fountain of blood caused by the feeling of animosity, let us drink from the source of brotherhood, the water of happiness. Let us present the instinct of aggression to the devil while presenting the light of intelligence to humanity so the coming generations and their children will be the children of the mind. Let us kill the beast of hatred and anger inside us and make it a nourishment for the tree of love.

A human baby born with raw talents and kneaded and developed by the several institutions of the community that turn him into a civilized and invaluable creature is expected to fulfill certain rights in favour of that society. Now we want to elaborate one of those rights:

f) To Say Kind Words to the People

Saying words of endearment is one of the orders of Allah. This order was in the Old Testament before it appeared in the Qur'an as part of the Surah **Al-Baqarah, verse 83**. In this verse the Almighty Allah is telling us that He had made an agreement with the Children of Israel that consisted of five articles. Here are the articles of that agreement: "**And remember when We took a covenant from the Children of Israel, saying-(i)Worship none but Allah and (ii)be**

dutiful and good to parents and to kindred and to orphans and the poor and (iii)speak good to people and (iv) perform As-Salat,daily worshipping, and (v) give Zakat (Alms giving)...." -Al-Baqarah-2/83- As this covenant is both in the Old Testament as well as the Qur'an it must have very important messages and values for humanity. Saying kind words to people is in third place and ahead of daily prayer as well as alms giving.

The word "husn" in the verse has several meanings. It means; beautiful, pleasant, elegant, pure, clean, honest, correct, good, fair, open, soft and auspicious.

Telling people soft words is very beneficial and effective for education, unity and togetherness of that community. Mild words have a certain power which will lead people to "thinking" and "respect".

In Surah **Taha verse 44**, the Almighty Allah is telling Moses and Aaron to speak kindly to the Pharaoh and the outcome will be: **"And speak to him mildly, perhaps he may accept admonition or fear of Allah"-.Taha-20/44-** In another verse we are told, treating someone mildly will unify the people.

In the Surah **Al-i Imran verse159**, the Almighty Allah is telling Muhammad our Prophet, that the mild approach has a characteristic which collects people together. Therefore the politicians of the people, the educators of their students, the parents to their children, the neighbours to each other, and the media of the people should use the mild approach and give soft messages.

One of the meanings of "husn" other than meaning soft is "correct". If we express the same verse as "tell the people

whatever is correct" then it will involve important aspects of communal life. Telling the truth in court, giving the correct news in the media, telling the children the truth, teaching the students the correct information and being transparent to the people in politics and tell them the truth, are some of those leading rights of the community. In a community where providing the correct information to the people is lost and trodden under foot that community is disgraced, such communities can not catch the beautiful, the good and the virtuous. If the concept of telling the truth becomes applicable it will elevate the politics, education and the media to the summit of virtue as well as elevating the community so that the rights of that community will be paid. There is virtue, intelligence, know-how and the acceptance of Allah in a place where the truth is said. Where the truth is said to the people there is cleanliness in thought, heart, morality and communal cleanliness. Another meaning of the word "husn" that is in the verse is wise word or advice. The word of wisdom is pure because it is purified from all foreign substances. We call the purified water serum. One can add medication into the serum and inoculate it into the vein. As it is pure, therefore it will not poison the human being. Like the purified water, there is also purified information which is called wisdom. Information which is purified from a lie, from unreal, from false and from whatever is wrong is wisdom. If you inoculate this kind of information into ones brain and heart it will not hurt him. That is why, in the Surah-An-Nahl-verse 125 **"Invite mankind O Muhammad to the way of your Lord with Wisdom...."**, is being mentioned as a method. If you give people information which is not pure, you will poison their brains and heart. Then you will violate the rights of those individuals as well as their community whilst at the same time becoming an oppressor. Human beings deserve those words of endearment that conquer the heart bringing human

beings closer to each other and turning animosity to friendship. These are words that are said pleasantly, gently, politely, correctly and softly. In the Surah-**Fussilat-41/34**-we are told that those words of endearment and good deeds will turn an enemy into a friend. A good word is the word of the mind and the love. A beautiful word gets the community and the whole of human kind going, brings humanity closer to Allah, brings nobility to humanity and that is what makes a man a human being.

G. THE RIGHTS OF AN ORPHAN

The Qur'an talks about the rights of an orphan along with other human rights. The word "orphan" refers to a child where either one or two of his parents have died. "The rights of an orphan" must be approached as follows:

1. The Economic Right

If an orphan child has received an inheritance from his parents, this inheritance must be protected by his close relatives and given to him when he is grown up. This is an important mission for those elders securing the orphans benefit. It is an economic right for the orphan whose inherited right was secured by an elder. This right has been mentioned in the Qur'an as follows: **"And give to orphans their property and do not exchange your bad things for their good ones, and devour not their substance by adding it to your substance. Surely, this is a great sin."** - **An-Nisa-4/2-**

"And come not near to the orphan's property except to improve it until he or she attains the age of full strength, and give full measure and full weight with justice..." -**Al-Anam-6/152-**

When a right of a human being is being violated economically by another person this is called "*the infringement of ones right as a servant*". Especially if this person whose right has been violated is an orphan, then it means that he has got two separate rights due to him; one as an orphan and the next as a human being. Therefore from the violation of these two rights there will be double the amount of sin. That is why in **An-Nisa-4/2-** the Almighty Allah is calling this a great sin. Taking advantage of the orphan who can not protect his rights is one sin and abusing his property is another sin which results in a double sin.

Looking at this issue from the above mentioned perspective, we evaluate that the orphan's rights exist in all the property of the state. Therefore protecting the property of the state is like protecting the rights of the orphans. On the other hand abusing the property of the state is like the violation of the rights of those infant orphans. So the concept of "*orphan's rights*" is rather universal. One can not expect those infant orphans to have a religion. So the orphan's right around the world are equally important and must be handled accordingly.

2. The Right to be Raised Properly

There are many orphans in our community where the hand of our state has not been able to reach. So for those orphans their right to be nourished, raised up and to be given a proper education falls on us as an order of Allah. We just explained about those orphans who had inherited property from their parents, but how will the feeding and the raising up of those orphans will be done if they did not inherit anything from their parents? Some of those endowments which were formed in the past were taking care of this issue. That is where the name "*orphanage*" comes from. However sad it is

these orphanages, because of reasons like wars, traffic accidents and families going abroad for work reasons are far from sufficient. Prophet Muhammad was raised as an orphan. The Almighty Allah describes how he was treated as an orphan in the Surah **Ad-Duha-93/6-10-****"Did He not find you O Muhammad an orphan and give you a refuge? And He found you unaware of the Qur'an and guided you. And He found you poor and made you rich. Therefore treat not the orphan with oppression and do not scold the beggar."** Taking care of an orphan by providing a shelter and sustenance is a Divine application.

Application of the same system on earth will form the foundation of being mature. The Almighty Allah had treated His Prophet Muhammad in a special way as an orphan and would like us to do the same on earth to all the orphans. If the orphan is well taken care of on earth this will be beneficial to all the human kind. Our Prophet was also an orphan, but that did not stop him from being a Prophet and spreading the *Divine light* to the world.

Many great people could have been raised up had it not been for the negligence of those orphans, and they still can. We have to realize that we should provide those orphans with the proper education which is their right and as long as we remember that and do whatever is needed then the road we are on is enlightened.

3. The Rights of those Orphans who were left behind by the Martyrs

In the Surah **Al-Baqarah-2/154-** the Almighty Allah orders;- **"And say not of those who are killed in the way of Allah, that they are dead, Nay, they are living, but you perceive it not."**

Those martyrs who sacrificed their lives during the course of history, while protecting our holy values and honour are not dead. Their moral personality is on the move amongst those of us who live. Based on the understanding of change from substance to spiritual, they are still alive amongst us. Those orphans who are left behind by the martyrs have multiple rights over us. They are left for our care as a gift in our trust by those immortal men. If we can take good care of them, financially as well as morally and see that their education is completed, only then those martyrs will give us their blessings. Otherwise we will be burdened by the rights of the martyrs and the orphans. They gave their lives for us, so they expect us to take good care of those orphans left behind. If we make them repent the fact that they were ever born we would then be hurting the spirit of those martyred fathers, and we will be held to account, as having violated the rights of those martyrs. Can there be more of a human disgrace than being held to account, as people who could not take care of those orphans who were left behind by those martyred fathers?

Where the orphans do not cry, moan, or are pushed around, where their rights are not violated and all their needs are taken care of, this is the mission of all times. Before the rights of the orphans turn into a river of tears and drown all human beings, we must have the virtuous heart which will understand the situation of those orphans and try to produce solutions to their problems.

CONCLUSION

The Qur'an evaluates a woman in three dimensions. These three periods from her life are as follows: As a girl, as a wife and as a mother. The Almighty Allah gives her the ideal of becoming a mother and thus places her on a high pedestal.

The woman is more jealous, is loved more, is more loyal and can be deceived easier. A woman is like the sun, is prolific, gives life, enlightens the future of the communities, represents nobility, is the source of bashfulness, carries the chastity of her community over her shoulders, submits to Allah, obeys Him and is the pillar of the family.

The Qur'an has revolutionized the rights of the woman, has given her the right to defend her thoughts and go after her rights for the first time. Regarding the divorce law, the Qur'an has allowed her to file for divorce, receiving her share of the inheritance and being a witness in court is granted to her.

According to the Qur'an love is classified as follows: Spiritual love, love for owning merchandise, love for the mother, earthly love, brotherly love and the love for children. The Almighty Allah loves those who are just, patient, clean up, reaching piety, good, submissive.

The Almighty Allah does not love those who are deranged, who waste and disclose the evil.

From the Holy Qur'an the right to live and let live has precedence. This is followed by the right to be educated. For those who are unfairly treated the right to go after their rights, property rights, the right for ones labour, the rights of the parents, the children's rights, the rights of kinship, the

rights of the poor, the right to be organized, the communal rights, the orphans rights, and finally by recognising the rights of consumers. The Qur'an has stated all of these in the declaration of rights.

THE BACK HARD COVER

The life adventure of mankind started with the first foot print left on the face of the earth and continues with others that are slipping, stumbling, getting up to go ahead and walking forward. When humanity started walking they were two people; a woman and a man. In time the harmony between the woman and man became spoiled. The moral values of mankind were first hurt in their minds and then were severely damaged amongst human relations. As a reflection of the Divine mercy, Love left its place to grudges, hatred, animosity, and jealousy. Rights were violated, oppression increased, and those equal slaves of Allah had made each other slaves and masters. Half of the human race was women, but they received the biggest portion of oppression. The man always loved the feeble woman, always gratified her and always possessingly protected her. But he perceived her like a weak and passive flower in his garden and not at parity with himself. The garden was his, the flower was his and he had the right to pluck it. He wrote poems to her and sewed her silk dresses. But he did all that without ever giving up on his feeling of ownership. He fought for her. Who ever cast her with unfriendly looks, he hollowed out their eyeballs. But he did that like someone protecting his land against trespassers. He married her but did that so she would bear children for him, to whom he could leave his inheritance.

Without any doubt the woman, who forms half the population on earth, in a balance proportional to her demographic clout, in the design of a man sovereign world, finds the support of the Qur'an in the escalation of her morality, to make some certain order adjustments in her favour. The future civilization that humanity is headed for as the farseeing of the last Holy message, the Qur'an, must

imply a more progressive level compared with her social position that she holds today. This social progression, finding the continuous attractive rights of women rhetoric insufficient; seeing men and women equal, as the servant of the same one Lord and supporting each other with the Divine breeze of mercy, from the angle of power and satisfaction, in reaching a high moral life standard while acquiring a new looking angle based on measurement and balance; *this book puts the Qur'an in the center and presents such a point of vision.*