



**“READ!”**

Canan MURTEZAOĞLU

*(citizen reading)*

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“READ!”

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## INTRODUCTION

In year 610, the Qur'an came to existence as it claimed to be "*A revelation from the Lord of the Worlds*" (Vakia/The Inevitable,80) and described itself as "... *this is no less than a Message and a Qur'an making things clear*" (Ya-Sin,69) and spoke only to "*human*" without any discrimination. The main purpose of this work is to see how much of the Qur'an's some sections establish a bond with the people of this land and the modern daily life.

It is true that the mankind has developed in the fields of science and technology in a way that it can't even be compared with old ages, yet it is not possible to say that the similar has happened in the field of mankind's education. What is wanted from the mankind who was "*has been created in the best of molds*" and who has a free will, is to listen to the calling of The Creator's "*But ye shall not will except as Allah wills The Cherisher of the Worlds.*"

(Tekvir/The Folding Up,29) statement, to work for ***“the good and the beautiful”*** and to realize the change. This change is achievable through getting out of the pressure of ego and surpassing ***“I”***. But the human beings in this very day, have hard time taking these steps just like it has been ages ago.

First of all, I am an educated individual with the belief that there is a Creator, that He provided knowledge to the mankind through a messenger whom He has chosen and that the book containing this knowledge is the basic source of the belief. I also have served in the field of education and country politics with a human centered approach by the guidance of **Ataturk’s** words: ***“Value and might of a society derive from its members consideration of themselves as valuable and mighty... Only the societies that are made from these types of individuals can present a view of value and preciousness as a whole.”***

It is time to share what these services has taught me... This work in your hand is my

view, thoughts and comments on the values within the handpicked forty topics in religion, human and society triangle which are emphasized by the book of belief. This book is just a **“citizen reading”** that I try to mention with the help of sixty-nine surahs/sections and 255 ayat/verses, and it is a summary of my understanding on belief; it is not binding for anyone and it can never be...

According to the Qur’an, the book of belief, The Creator orders: **“Say: ‘He is Allah the One and Only. Allah the Eternal, Absolute. He begetteth not nor is He begotten. And there is none like unto Him.’** (Ihlas/Purity of Faith,1-4) The relation of Allah and a human being is given as **“... We are nearer to him than his jugular vein.”** (Kaf/Qaf,16) And the Qur’an introduces itself as; **“The Qur’an is indeed the Message/a reminder for thee and for thy people; and soon shall ye all be brought to account.”** (Zuhruf/Gold Adornments,44) and strictly states that it is being protected: **“We have without doubt sent down the Message;**

*and We will assuredly guard it from corruption.”* (Hicr/Rocky Tract,9) And the duty of the messenger **Mohammed** is “... *We have not sent thee as a guard over them. Thy duty is but to convey the Message...*” (Şura/The Consultation,48)

The sole interrogator of belief is Allah. Even the Prophet cannot intervene. The duty of mankind is to use right of choice by his own free will.

I cited the ayat/verse texts that I designated from; the Turkish, Islamic philosophy professor and theologian **Prof. Dr. Hüseyin Atay**’s work “*Kur’an-ı Kerim ve Türkçe Çevirisi*”. I thank to Dr. Atay and **Destek Yayınları** for giving me permission. The roots of this work are at back when I made the “*mixed index*” for the “*Kur’an-ı Kerim Meali*” (Turkish Translation) which is published officially and with the chronological order in the ’90’s, courtesy by **Prof. Dr. Yaşar Nuri Öztürk**. Also, to be able to clearly understand the content and the key expressions’ meaning, I referred to the purport

and the gloss “*Hak Dini Kur’an Dili*” (1971) by **Elmalılı Muhammed Hamdi Yazır**, which I’ve been reading since ’83, and also referred to the translation “*Kur’an-ı Hakîm ve Meal-i Kerîm*” (1962) by the “*Independence Medal*” owner **Hasan Basri Çantay**. May their souls rest in peace.

Could creating value in the name of good, beautiful and peace as well as trying and working for the enlightenment of society be in the wide circle of belief? Only The Creator knows the truth of it. With love to my grandchildren, they are the joy of my life; Yaren, Ece, Hudson and Harper, and with welfare to ones who walk with reason and heart, to ones who learn and teach... And may the light of science be the companion of humankind.

Canan Murtezaoğlu  
September 1st 2020, Caddebostan



***“Do they not then earnestly seek to understand the Qur’an or are their hearts locked up by them?”***

(Mohammed,24)



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*In The Name of Allah*  
*The Most Gracious*  
*and*  
*The Most Merciful*



## *Alak/The Clinging Clot, 1-5*

*“Read! In the name of thy Lord and Cherisher  
who created man out of a (mere) clot of  
congealed blood. Read! Thy Lord is Most  
Bountiful. He who taught the use of the Pen.  
Taught man that which he knew not.”*

The very first order of the Creator to mankind is **“Read!”**. The Qur’an starting with the **“Read!”** command makes a calling to learning, science, thought, and this order is repeated twice; almost like it points out to the pathway that the human should walk on.

Read, is a word with a lot of meanings and connotations such as; sounding the letters that form a writing, learning the things which a written text wants to convey, getting an education, saying it out loud, figuring out the meaning of something, to understand, getting a grip, to assess, to invite...

Here the subject of reading is not defined strictly therefore the limits of the reading is not provided. This limitlessness is a magnificent walk for the mankind; it guides the human beings to know about the universe, the world and environment and to tame and develop oneself.

The thing expected from the human, who is stated to be made from *“alak”*, which contains the meanings of sticky blood clot, embryo, attention, love and compassion, is to *“write”* as a continuation of reading. Here, the emphasis is on the pencil which is the symbol for writing. The definition of The Creator as *“He who taught the use of the Pen”* includes everyone who teaches and unlimited knowledge. This definition clearly shows that the *“Lord is Most Bountiful.”* The one who teaches does so with pencil and the one who learns also teaches to another with pencil.

By saying *“knowledge from cradle to grave”* or *“Knowledge is the lost possession of the believer, wherever he finds it he takes it.”*

**Prophet Mohammed** pointed out the importance of learning, walking with knowledge and that it is a *“must”* to learn knowledge for every woman and man. It is known that Prophet Mohammed released the prisoners of war for the exchange of them teaching to the newcomers to Islam how read and write.

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### ***Kalem/The Pencil, 1***

*“By the pencil and by what it writes...”*

The ones who can understand the statement of *“by the pencil and by what it writes”* are the frontrunners of the world who leave their marks



in history. **Mustafa Kemal Atatürk** was constantly reading and writing even while fighting for the independence of his country. Atatürk has written a monumental historical document called “*Nutuk*” and presented it to his people. In his book on politics **Yusuf Has Hacib** says “*Sword does not govern the country and the people, pencil does.*” (Kutadgu Bilig; The Knowledge That Gives Happiness)

In known history all the enlightenment of civilizations is the work of pencil. The sayings are recorded by writings, in which the pencil is used. One of our proverbs goes by “*The wise forgot but the pencil didn't!*” Writing is also the basis of being able to process knowledge through computers. If writing and reading are stated as the prioritized condition for the human fourteen hundred years ago then the ways to reach this state of mind should be looked for.

When **Elmahlı Hamdi Yazır** explains the part of the verse “*pencil and what it writes*” he

focuses not on the pencil but the ones that make it write. Those are the owners of mind because these people take record of their thoughts and understanding by writing!

In conclusion the religion that brought by The Qur'an makes a calling to science and enlightenment to fight the ignorance. The addressee here is the, "**human being**" without discrimination, but unfortunately, the addressees in the nations that are governed in the name of Islam, in crushing majority, are males!

On the other hand, it is impossible to understand Ataturk's one hundred years old view of "**woman and man equality**" in education with our current backward mentality which is far from modernity. In our country, girls still have problems on getting an education, child marriage is at rise and child labor gets widely practiced.

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## ***Kalem/The Pencil, 4***

*“And thou on an exalted standard  
of character”*

According to the statement ***“We sent thee not but as a mercy for all creatures...”*** (Enbiya/The Prophets,107) Prophet Mohammed, who was ***“the mercy to the worlds”*** conveyed the knowledge that he obtain from Allah.

According to this order; ***“...call them to the Faith and stand steadfast as thou art commanded nor follow thou their vain desires...”*** (Shura/The Consultation,15) to his people. Prophethood is clearly explained by this statement; ***“O Prophet! Truly We have sent thee as a Witness a Bearer of Glad Tidings and a Warner. And as one who invites to Allah’s (Grace) by His leave and as a Lamp spreading Light.”*** (Ahzab/The Combined Forces,45-46)

While commonly using the similar statements, the Qur'an's reminder: *“Verily We have sent thee in truth as a bearer of glad tidings and as a warner: and there never was a people without a warner having lived among them.”* (Fatir/The Originator,24) points out the close connection of The Creator with the societies. According to The Qur'an this connection was established via prophets in old ages. The verse: *“... He is the Apostle of Allah and the Seal of the Prophets...”* (Ahzab/The Combined Forces, 40) states that Prophet Mohammed is the last prophet and the prophethood has institutionally ended.

With an earnest character, Prophet Mohammed is a virtuous human being and an example of good morality, he always restricts himself from bad behavior. As a defender of rights and justice **Prophet Mohammed** is rigorous about love and respect towards family elders, compassionate towards children; cares about work, helping each other and sharing. He is

indulgent, makes good use of time, consults others while working, likes the nature and is compassionate towards animals.

***“Mohammed”*** means worthy of praise, very praised and the Qur’an makes this calling to the believers: ***“Allah and His angels send blessings on the Prophet: O ye that believe! send ye blessings on him and salute him with all respect.”*** (Ahzab/The Combined Forces,56)



### ***Muzzemmil/The Enshrouded One, 19***

***“Verily this is an Admonition:  
Therefore whoso will let him take a  
(straight) path to his Lord!”***

The idol worshippers' incapability of criticizing the Qur'an's eternal superiority and rich content is described with the definite statement ***"... If they come together to produce the like of this Qur'an they could not produce the like thereof even if they backed up each other with help and support..."*** (Isra/Night Journey,88) and these people look at Prophet Mohammed with hostility, jealousy, grudge, hatred and rage.

This spark of jaundice in the negative world within the idol worshippers are described by the Qur'an as ***"...the Unbelievers would almost trip thee up with their eyes when they hear the message; and they say: 'Surely he is possessed. But it is nothing less than a Message to all the worlds.'" (Kalem/The Pencil,51-52)***

While the Creator reproofs with the statement ***"We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?"*** (Kamer/The

Moon,17) He also guides with “... *Read ye therefore of the Qur’an as much as may be easy for you...*” (Muzzemmil/ The Enshrouded One,20)

Allah also remarks that the human being has a free will by: “*Verily this is no less than a Message to (all) the Worlds: to whoever among you wills to go straight. But ye shall not will Except as Allah wills The Cherisher of the Worlds.*” (Tekvir/The Folding Up,27-29)

Allah leaves the responsibility to human beings while He points out the source of truth and describes the freedom of religion and conscience by “*Say: ‘The Truth is from your Lord. Let him who will believe and let him who will reject it...*” (Kehf/The Cave,29)

In the constitutionally secular Republic of Turkey, which is founded by **Ataturk** who said “*It is impossible for the nations without religion to continue to exist.*”, the freedom of

religion and conscience is under protection by the Constitution. (a.24)

Religion being kept from any type of profiting plans and from getting abused by politics is one of the principals of secularism and it is a must.

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### *Fatiha/The Opening, 5*

*“Thee do we worship and Thine aid we seek...”*

The surah/section Fatiha starts with the praise to Allah of the universes; who protects, forgives in other words who shows mercy and who is the most merciful. Fatiha has the meanings such as; to open, to clarify, beginning of something.

Allah who is been introduced by The Qur’an is The Rabb of all entities. Therefore, the support



and the help should only be asked from Him. The worship will have a value and a meaning when it is done with the wish and will of the human, should only be to Him. This is some kind of a contract between The Creator and the created through the **“Book/Qur’an”** and it is said as: **“Verily it is We Who have revealed the Book to thee in Truth: so serve Allah offering Him sincere devotion.”** (Zumer/The Crowds,2) and this contract gets strengthened with the statement of **“He is the living One: There is no god but He: Call upon Him giving Him sincere devotion. Praise be to Allah Lord of the Worlds!”** (Mumin/The Believer,65)

With the verse that gives emphasis on the **“oneness of Allah”** principle, which is **“And your Allah is one Allah; there is no god but He Most Gracious Most Merciful.”** (Bakara/The Calf,163) it is reminded that the devotion and the worship should be without an intermediary.

The task of the Prophets is to warn persistently polytheistic nations of theirs, ***“They said: ‘Comest thou to us that we may worship Allah alone and give up the cult of our fathers?..”*** (A’raf/The Heights,70)

Prophet Mohammed is asked to say; ***“Say: I am forbidden to worship those other than Allah whom ye call upon...’ Say: ‘For me I work on a clear Sign from my Lord but ye reject Him...”*** (En’am/The Cattle,56-57)

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### ***Fecr/The Daybreak, 17-18***

***“Nay nay! But ye honor not the orphans!  
Nor do ye encourage one another  
to feed the poor!”***

Orphan is a child who lost his mother or father, or both of them. In other words, the orphan, the motherless and the fatherless has nobody. The Qur'an makes a calling to the individual and to the society to be aware of this and in a reproaching way states that it is almost a field to be competing upon.

Until reaching puberty the orphan, motherless and fatherless, is entrusted to the society by the Creator and should be educated in the best way and should be raised to be beneficial to the society. The Qur'an points out how much one should be meticulous about the property of the fatherless with these words; ***“Come not nigh to the orphan’s property except to improve it until he attains the age of full strength; and fulfil every engagement. In truth a given promise brings responsibility.”*** (Isra/The Night Journey, 34)

It is asked from us to be sensitive towards the orphans with the following verse: ***“Therefore***

***treat not the orphan with harshness. Nor scold the petitioner.***” (Duha/The Morning Hours,9-10)

In addition, Prophet Mohammed being an orphan, who only lost his father, acted delicate about the protection of the rights of fatherless.

However, today not only the rights of the orphans but also rights of all children need protection. In the hands of unfair authorities, all agreements and declarations are nothing but printed sheets of paper and while the number of the child deaths due to hunger is at rise, lifeless bodies of children are washing up to shores.

**Mustafa Kemal Atatürk** points out to a democratic Republic and the social government mentality by saying; ***“Republic is there for the ones especially who are all alone.”*** Even if the local authorities and institutions support the fatherless, motherless, poor and ones who are in need; the one who must have the upmost responsibility is the state.



## ***Inshirah/The Expansion of the Breast, 5-6***

*“So verily with every difficulty there is relief;  
Verily with every difficulty there is relief.”*

When the ones Allah chose as apostles or messengers try to convey the godly wise words to their people, they get mocked at first. The Qur’an goes on about this as ***“We did send apostles before thee amongst the religious sects of old: but never came an apostle to them but they mocked him.”*** (Hicr/The Rocky Tract,10-11) and ***“But how many were the prophets We sent amongst the peoples of old. And never came there a prophet to them but they mocked him.”*** (Zuhruf/The Gold Adornments,6-7) After the mocking, oppression, violence and cruelty, migration becomes inevitable and fighting starts.

When Prophet Mohammed started his duty to convey he has been mocked with these

statements; ***“Yet they turn away from him and say: ‘Tutored by others a man possessed.’”*** (Duhan/ The Smoke,14) or ***“What! Shall we give up our gods for the sake of a Poet possessed?”*** (Saffat/Drawn Up in Ranks,36)

As a result of the cruelty and oppression that he faced, Prophet Mohammed and the ones who believed him emigrated and took on battles.

In this whole process the Prophet was supported with this statement; ***“Therefore listen not to the Unbelievers but strive against them with the utmost strenuousness with the Qur’an.”*** (Furkan/The Criterion,52) and was asked to resist while it was indicated that the road he must follow has difficulty and convenience side by side.

When we look at the great leaders that fought for the independence of their countries, for example the life of Ataturk, we see that they are always in struggle with difficulties.

While growing up as a fatherless orphan, Mustafa Kemal ran from campaign to campaign, after graduating from War Academy, he fought for the values he believed in on the fields of battle with his soldiers, also had many assassination attempts against him.

On the roots of **Ghazi Mustafa Kemal** who built a state out of impossibilities had his success based on detecting the conveniences existing side by side with the difficulties by using his skills, walking on the road that he knows which was right with ***“tenacity and determination”*** by taking on a path to a national organization with his people. Salutations to all of the great spirits...

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## ***Inshirah/ The Expansion of the Breast, 7***

*“Therefore when thou art free from thine immediate task still labor hard.”*

The aforementioned verse includes a call to an individual to start up his inner power to take an action and move on. This call was referred to by **Mustafa Kemal Atatürk** in ***“The ones that take on a road, who are in for not to rest, would never and ever get tired.”*** and emphasizes operating with reason, learning, working, producing, training and improving oneself, acquiring new talents, helping each other and solidarity.

All of these develop within the continuous abstract notion of ***“time”*** which is defined as; the period in which a work or a process occurred, will be occur or is occurring right now.



It is not possible to reverse the time or to stop it but time could be rendered beneficial by planning and time can be created by determining the priorities.

It is also possible to understand how productive we are using our time by looking at the quality or the quantity of the work we have done.

In the Qur'an's verse ***“By the token of time, Verily Man is in loss.”*** (Asr/The Time,1-2) swears upon time and states that stressful situations can be overcome with believing, doing useful deeds, by telling the truth and suggesting resilience to one another.

The Qur'an also features the notion of ***“relativity”***, which is explained by the thought of time, place and movement are not being independent from each other, in verse: ***“Verily a day in the sight of thy Lord is like a thousand years of your reckoning.”*** (Hac/The Pilgrimage,47)

The Creator who says ***“Nay, by the Moon And the night when it withdraweth And the dawn when it shineth forth”*** (Muddessir/The Cloaked One, 32-34) and who ***“... Made the day as the time to disperse and work...”*** (Furkan/The Criterion,47) wants human beings to utilize time without leaving any gap as a lifestyle.



### ***Fil/The Elephant, 1-5***

*“Seest thou not how thy Lord dealt with the Companions of the Elephant? Did He not make their treacherous plan go astray? And He sent against them flights of birds striking them with stones of baked clay. Then did He make them like an empty field of stalks and straw that has been eaten up.”*

In the event of elephant, Ebrehe, the ruler of Ethiopia, marched on to Mecca with his army accompanied by elephants; his aim was to destroy Kaaba which he saw as an obstacle on spreading of Christianity.

At that time, the responsibility of the Mecca belonged to Prophet Mohammed's grandfather Abdulmuttalip.

At first, the soldiers of the Ebrehe seized the camels around Mecca and most of these animals belonged to Abdulmuttalip. Ebrehe sent a messenger to explain that he did not come to battle, just wanted to destroy the Kaaba and nobody would be hurt unless people intervened.

Then Abdulmuttalip, went to meet with Ebrehe, only asked for his camels back and told him that he didn't care about the Kaaba, that the owner of it will protect it. Abdulmuttalip returned to Mecca and ordered his people to go to mountains and valleys.

The majestic army of the Ebrehe which accompanied by the elephants began its attack but the elephants, that are in front of the army and thought to have great damaging power, sat down and didn't move. Suddenly birds attacked the elephants. Ebrehe could not achieve his goal and Kaaba had been protected.

Birds dropping the “*stones that came out of fire*” which turned the army into “*eaten crop leaves*” are yet to be discovered.

One day with the new findings and the scientific advancement this and similar events will have explanations. The moral lesson that we can take from this could be expressed with this statement; “... *Verily He loveth not the arrogant.*” (Nahl/The Honey Bee,23)

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## *Necm/The Star, 32*

*“... Ascribe not purity unto yourselves...”*

Ascribing purity onto yourself or someone; may include the meaning of getting your name or someone's name cleared, also it may mean claiming someone is wrong. Praising someone for doing right and useful deeds is beautiful and also may be necessary. The thing wanted to be conveyed in here is that ascribing purity onto yourself or praising oneself is wrong to do.

The human being should not enter into a competition of supremacy to satisfy his pride. If the human being gets accustomed to praise oneself through what they own materially and spiritually, after a while he might find himself within a pit of arrogance.

The Creator who states ***“It was We who created man and We know what dark suggestions his***

*soul makes to him: for We are nearer to him than his jugular vein”* (Kaf/Qaf,16) and *“Hast thou not seen those who praise themselves for purity? Nay, Allah purifieth whom He will, and they will not be wronged even the hair upon a date stone.”* (Nisa/The Women,49) emphasizes that He knows the best about the ones who are avoiding and He makes utmost just decisions about the individuals.

The human being who is warned about not to yield in self assertion is also told *“O ye who believe! Avoid suspicion as much as possible...”* (Hucurat/The Private Apartments,12) to investigate and act according with the true knowledge before making any negative or positive judgements about others.

The words that have religious judgements such as *“deserving of heaven... deserving of hell... found salvation... decadent”* which are irresponsibly used against others by the ones with the superiority fixation in the field of

religion should not be approved. Using these type of statements about a human being is; giving a verdict in the name of Allah, which means associating with Allah, because according to the Qur'an the Creator is the only one who knows human beings best.

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*Necm/The Star, 39*

*“That man can have nothing  
but what he strives for.”*

According to the Qur'an, Allah is the source and determiner of truth with the name **“right”**. When this name is used as; sharing by right, it means brotherhood; standing by the right, it means justice; not to invade someone's right; it means honesty.

What was meant with the verse ***“That man can have nothing but what he strives for”*** is ***“labor”***.

Labor; is the physical and mental power which is used to do a job, it is the work, it is the difficulty.

According to the statement; ***“Do not reduce the rights of people...”*** (Shuara/The Poets,183) worth of the labor should be given justly and the person should get their labor’s worth ***“before the sweat dries”*** which means at the right time.

However, because of the reasons such as the rise of extravagance and lawlessness, justice not being able to find itself enough space in today’s management organizations and exploitation of labor is becoming widespread.

Another expression of labor exploitation between people is the widely used phrases



***“right of servant” or “invading the right of servant”.***

The Qur’an sees the right of servant as, trying to steal the material and spiritual rights of the others. Any type of negative actions against the health, body, belief and life of a human being and attacking to personal rights is a violation of servant right and this violation can only go away when the person forgives or compensation of right is met.

Negativities such as bribing, defalcation, breach of trust, thievery, psychological violence, oppression, harassment and supporting these type of behaviors that we witness in public or private sectors and notions that corrupt the society such as slandering, gossip (backbite), cheating, usurpation, pillaging, black-marketeering, gambling, usury are the trampling of the servant right.

Bribing, which has never been given up by the circles of interest, and the all-time widespread

servant right violation is expressed by the Qur'an in: *"... To eat away other's possessions, do not give your possessions to authorized and do not eat them away unrightfully by knowing that this is a sin."* (Bakara/The Calf,188)



### ***Abese/He Frowned, 1-12***

*"When a blind person came near, he frowned and turned his face away. How do you know, perhaps he will be cleansed. Or he will take an advice and it will help him. But you care about the one who thinks that does not need it. Why do you care if he does not want to be cleansed? You do not regard the one who came to you with respect. No, never! In truth he is a reminder. The one who listens, remembers it."*

These reproachful lines are towards Prophet Mohammed.

This renowned event happened while Prophet Mohammed was trying to tell about the Islam to the high-ups of the Mecca, whom expect a special treatment, a visually impaired individual came and called out to him, “*Apostle of Allah!*” then ask to be taught.

He repeated his question several times because he was not able to notice the situation. Prophet Mohammed got annoyed of being interrupted and turned away from him and didn’t answer, but he would be warned because of this action.

On the other hand, this event is important to show to those who insist on “... *Shouldn’t an angel been sent to him?..*” (En’am/The Cattle,8) that Prophet Mohammed is a human not a deity, therefore he can make mistakes.

Similar kind of warning would be made in: “*Have you seen the one who takes their*

***desires as their own god. Are you going to be their defender?”*** (Furkan/The Criterion,43)

The mistakes and slips of prophets are straightened by the divine knowledge to set an example or give a lesson.

While the Qur'an points out who will benefit from the advices and warnings, it also emphasizes that walking on a road with the believers of a cause is, putting up resistance together by saying, ***“And you also, show resistance with those who beg to Them by asking the consent of their Rabb, day and night...”*** (Kehf/The Cave, 28)

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### ***Humeze/The Slanderer, 1-3***

*“Woe to every (kind of) scandal-monger and  
backbiter Who pileth up wealth and layeth it  
by Thinking that his wealth would  
make him last for ever!”*

People who act sarcastic and negatively with the trust they have towards their goods and properties, who are proud of with the amount of wealth they have and who earned their wealth through winnings without labor are seen in every society and every age.

These people are rotten to the core, they think their wealth will make them everlasting, they belittle others, they despise others and they think nothing of moral values. They see every material-immaterial thing as a meta that could be bought and sold.

There is a warning to not to follow these types of people: ***“Do not follow those viles that***

*swear a lot, who stings with their tongues, denouncers, who prevents good from happening all the time, hostiles, sinners, bullies and also those who are stamped with degeneracy. It is because he is possessed of wealth and children.”* (Kalem/The Pencil,10-14)

Against which negativity and why does the Qur’an call for being responsible of the order **“do not follow”** by persistently repeating the similar adjectives?

Keeping those who act in this manner away from ourselves and from our environment could be an act in the name of this responsibility.

However, when the administrations and especially governments are handed over to these types of crooked people, webs of interests are made and these webs reach everywhere. At first justice fades, after that everything will be lost! Values which are identified with the society evaporate, notions start to get

eviscerated, trust gets lost, solidarity reduces, hypocrisy increases, freedom of religion and conscience go under service of politics. Calls of unity and solidarity don't get answered instead high barriers are built among people. Corruption begins, disintegration and grudge spreads and society slowly evolves into the shape that the designers desired.

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### ***Beled/The Town, 10-16***

*“Didn't we show them both of the ways?  
Nevertheless, they were not able to climb over  
the steep slope. Do you know what that steep  
slope is? It is freeing someone from their  
shackles or feeding a close orphan  
when there is famine or feeding a poor  
that is lying on the ground.”*

Human is an entity that is equipped with various skills and owner of a rich inner world. He owns a free will and can determine his own aim. Choosing one of two ways is distinguishing right from wrong, good from bad through gaining knowledge, using reason and thinking. Human beings with the opportunity of choice are responsible against themselves, their family and the society which they live in and they have duties/tasks to complete.

The analogy of “*steep slope*” intends to emphasize that the responsibility of the human beings and difficulties as well as distresses that are faced in the society.

What is expected from the human being is that to attend to his duties and to climb over the steep slope.

During the time of slavery, this task is given as “*freeing the bondman*” or “*the giving of food in a day of privation.*”



In case of not holding one's promise intentionally, the Qur'an orders; ***“freeing a neck from bondage”***. (Maide/The Table,89) While describing the righteous and respected human as ***“who gives his wealth for love of Him to set slaves free”*** (Bakara/The Calf,177) the Qur'an refers to freeing a slave again.

And today, the modern slaves which are created by the system of debt, those who are on the roads for their freedom and the billions who are at the verge starvation and poverty still struggle for life in difficulty and sorrow. Therefore, it seems like the ***“steep path”*** has not been climbed over yet.

However, there is the recipe; respecting the human and sharing with justice...



## ***Kamer/The Moon, 49***

*“Verily all things have We created in proportion and measure.”*

The statement of ***“in proportion and measure”*** is ***“fate”*** in the folk speech. The word ***“fate”*** in Qur’an is used in the meaning of measure, order, harmony and laws of universe as seen in these statements: ***“That sends down rain from the sky in due measure...”*** (Zuhruf/The Gold Adornments,11), ***“And We send down water from the sky according to due measure and We cause it to soak in the soil...”*** (Muminun/The Believers,18) or ***“And the earth We have spread out; set thereon mountains firm and immovable; and produced therein all kinds of things in due balance.”*** (Hicr/The Rocky Tract,19)

The notion of fate in The Qur’an is clearly not related with destiny in folk speech, which is

predestination, or will of the human. However in the course of history, this notion, like the other advices and notions in the Qur'an, has been corrupted by the hands of so called religious figures and the administrators and they wanted the people to succumb to cruelty, evil and negative standards in the name of "*fate*". This mentality, which still persists today, doesn't want to care about the scientific explanation of a catastrophe before or afterwards and quickly places a blanket of "*fate*" on to it.

In fatalistic societies, notions of right and justice are always damaged, servant's right of those who experienced material and or immaterial losses always suffers. Of course, religious figures and authorities are not the only ones to blame. The intellectuals who persist not to learn the religion from its source, who sell the information they are inherited from their ancestors-grandfathers as religion as in the statement; "... *But, behold, many people lead*

*others astray by their own errant views, without knowledge...*” (En’am/The Cattle,119) or who give a verdict by looking at the religious fanatics around them also have a share on subject matter.

The main issue is stated clearly as, “*Nor is it the word of a soothsayer: little admonition it is ye receive.*” (Hakka/The Sure Reality,42) and asked human beings to “*deeply*” think.



### *A’raf/The Heights, 31*

*“... Eat and drink: but waste not by excess for Allah loveth not the wasters.”*

Wastage is spending money, time, labor etc. when there is no need, described as excess

which is extravagancy; in short, it is excessive spending.

According to the Qur'an wastage affects the individual and the society in a bad way, because if someone is spending more than needed then others won't be able to find enough.

The Qur'an is predicated upon the wealth being shared righteously, not being held by the few and draws attention to this with this statement; ***"... So these riches may not be a benefit going round and round among such of you as may already be rich..."*** (Hashr/The Exile,7)

It is emphasized that those who hold the wealth, who are in extravagancy, are also selfish. The plenteous and fruitful dinner table that is called earth will be enough for everyone when acted justly and shouldn't be let to the hands of the selfish. In societies with wasteful economies in which balanced spending being

disregarded; parting into classes and social unbalance arise.

Wastage which hurts the balance in life is such a subject that needs to be attended with delicacy and meticulousness, even when the Qur'an urges for welfare also warns with ***“And render to the kindred their due rights as also to those in want and to the wayfarer: but squander not your wealth in the manner of a spendthrift.”*** (Isra/The Night Journey,26)

While drawing attention to the topic of wastage within different parts, the Qur'an also wants the human to be mindful of the balance in their life and encourages them: ***“But seek with the (wealth) which Allah has bestowed on thee the Home of the Hereafter nor forget thy portion in this World...”*** (Kasas/The Story,77)

What was wanted from the human beings when the balances are excessively off, is not to lose hope in The Creator: ***“Say: ‘O my Servants who have transgressed against their souls!***

***Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving Most Merciful.***” (Zümer/The Clusters,53)

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### ***Cin/The Spirits, 18***

*“And the places of worship are for Allah alone:  
so invoke not anyone along with Allah.*”

Idol worshipping is described in short as the act of worshipping to the variety of figures that represent godly entities. According to the Qur’an the primary purpose of a prophet is calling people to the existence and oneness of Allah as well as explaining the wrongness of worshipping the handmade objects, which are the idols in his society.

This situation is clearly seen when looked at the lives of prophets that are named in the Qur'an.

The society of Prophet Noah opposes to the belief of a single god by saying; ***“And they have said (to each other) abandon not your gods; abandon neither Wadd nor Suwa neither Yaguth nor Yauq nor Nasr.”***

(Nuh/Noah,23) ***“Lo! Abraham said to his father Azar: ‘Takest thou idols for gods? for I see thee and thy people in manifest error.’”***

(En'am/The Cattle,74) The people say: ***“We worship idols and we remain constantly in attendance on them.”*** (Shuara/The Poets,71)

In the time of Prophet Mohammed, His people were worshipping the idols Lat, Uzza and Manat which are regarded as the daughters of Allah. Today these idols do not exist, however this mentality continues by giving the authorities of Allah to some kind of forces, individuals; by relying on shrines and entombed saints. And the excuse is no different



than “... *We only serve them in order that they may bring us nearer to Allah...*” (Zumer/the Crowds,3) which is from ages ago.

Also a similar situation happens in the prayer rooms in which prostrating to Allah takes place. In these places worship and prayers should be addressed to Allah only. It should be “*deeply*” thought if praying behind the attendants which make different callings than the ones from the book of Allah in the prayer rooms which are flamboyant and sublime, decorated with plates with names on them, is in accordance with the belief of “*oneness of Allah*” or not.

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## *Ya-Sin, 21*

*“Obey those who ask no reward of you for themselves and who have themselves received Guidance.”*

According to the Qur’an, prophet is the messenger of Allah and who also enlightens his people without expecting anything in return. However even though the enlightener was a prophet, this change in order was not accepted and was not seen real right away and even it was denied. This situation is explained to shed light on the construct of the society which prioritizes matter as: ***“Or is it that thou dost ask them for a reward so that they are burdened with a load of debt?”*** (Kalem/The Pencil,46)

This verse implicitly states that the ones who walk on a path with the value judgment of

others will concede and won't be able to bring the true enlightenment.

Prophet Mohammed was asked to: ***“Say: ‘No reward do I ask of you for this Qur’an nor am I a pretender. This is no less than a Message to all the Worlds.’”*** (Sad/Saad,86-87)

When the difficulties increase Prophet Mohammed was consoled with these words, ***“A Book revealed unto thee so let thy heart be oppressed no more by any difficulty on that account that with it thou mightest warn the erring and teach the believers.”*** (A’raf/The Heights,2) and ***“Here is a plain statement to men a guidance and instruction to those who fear Allah!”*** (Al-i Imran/The Family of Imran,138) and reminded that He was only obligated to warn.

Even though the majority succumbs to the acceptance of tradition, there are heroes that will pay the price with their lives to the sake of enlightenment.

The founder of our country The **Ghazi Mustafa Kemal Ataturk** is a great hero who enlightened his people without expecting anything in return; he struggled to get rid of the mentality of a vassal, which saw the people as servants, and created a consciousness of a nation. The heroes who fall as a martyr for this cause are also those who *“do not ask for a fee”*. All hail to all the martyrs, male and female, to those blessed spirits.

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### *Ya-Sin, 38*

*“And the Sun runs his course for a period determined for him: that is the decree of Him the exalted in Might the All-Knowing.”*

In the galaxy of Milky Way, the Sun, being one of the known approximately two hundred billion stars, is the source of the heat and light

which are vital for the continuation of life. The Sun moves in its orbit which is around the center of Milky Way Galaxy.

The verse, ***“As for the moon, we have arranged lodging points for it that eventually it will turn into an old curved date branch like a scythe in there.”*** (Ya-Sin,39) explains the phases of the moon with a metaphor. This style is an important feature of the Qur’an which contains the cultural and behavioral codes of the relevant ages and makes it easier to stay in mind.

When the World also goes around on its axis and its orbit around the sun, half of it is illuminated and the other half stays in the dark. The line between is described as ***“the circle of illumination”***. The Qur’an explains this universal order as: ***“It is not permitted to the Sun to catch up the Moon nor can the Night outstrip the Day: each just swims along in its own orbit.”*** (Ya-Sin,40)

Although the Qur'an always refers to scientific knowledge in different matters is indicated as having the purpose of ***“warning the living”*** (Ya-Sin,70) it could not prevent the tradition of recitation of Ya-Sin verse after the deceased.

If the purpose of this practice is to warn the living through the deceased, then the text that being read must be explained in the language of the people which is addressed to.

For someone to be as ***“the one who turns to what is true”*** (Bakara/The Calf,135) rather than following superstition through ***“clothing truth with nonsense”***, (Al-i Imran/The Family of Imran,71) one must be like Prophet Abraham who said ***“This is my Lord”*** when he saw the Moon and the Sun rising and ***“I shall surely be among those who go astray as well as I am (now) free from your (guilt) of giving partners to Allah.”*** (En'am/Cattle,77-78) when he saw both of them setting.

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## *Ya-Sin, 80*

*“The same Who produces for you fire  
out of the green tree when behold!  
Ye kindle therewith!”*

After concluding the age of miracles the Qur’an calls on the signs of nature which is the unlimited source of miracles, to be seen and known by the ones who use their reason. (Bakara/The Calf,164; Ra’d/The Thunder,3-4)

The Qur’an also explains the essence of being on the globe, creation and human life in this manner; ***“And of everything We have created pairs: that ye may receive instruction.”*** (Zariyat/The Wind That Scatters,49)

**Elmalılı Hamdi Yazır** states that ***“Duality is inevitable and without unifying the duality within nothing can be verified and perceived.”*** In the most known way this duality or contrast can be given as femininity-masculinity.

Relation between the wet (green) tree-fire is also one of the examples that show this duality. The view of first acquaintance of human with fire as a result of lightning strike is widespread and is accepted as holy by the ancient civilizations and deified. While the emergence of the idea to light a fire is unknown, it is known that the “*rubbing*” is the mostly used method to light a fire by the primitive societies.

By the information on the interpretations of the Qur’an, making fire out of wet tree points out to the “*afar and markh*” trees, which are lush green and dripping with water, on the lands of Hijaz.

The branch of the afar tree is held on top like steel; the branch of the markh tree is held on the bottom like a flint. When these two branches are rubbed against each other they produce fire. The fire coming out from the wet one is the transformation of one of these contrasting features.



A similar situation is explained in “... *Thou seest the earth barren and lifeless but when We pour down rain on it it is stirred to life, it swells and it puts forth every kind of beautiful growth in pairs.*” (Hac/The Pilgrimage,5)



### **Furkan/The Criterion, 7-8**

*“And they say: ‘What sort of an apostle is this who eats food and walks through the streets? Why has not an angel been sent down to him to give admonition with him? Or (why) has not a treasure been bestowed on him or why has he (not) a garden for enjoyment?’ The wicked say: ‘Ye follow none other than a man bewitched.’”*

According to idol worshippers, a human that is ordinary and behaves like themselves can not be a prophet. For them, the extent of being a prophet is being a superhuman entity or having world's wealth.

But **Mohammed** was a fatherless orphan; he fell behind in property and children wise; therefore his prophethood was out of the question! They even said: “*Why is not this Qur’an sent down to some leading man in either of the two cities?*” (Zuhruf/The Gold Adornments,31)

Against all the pressure and unreal demands Prophet Mohammed stated that “*I am but a man like you: it is revealed to me by inspiration that your Allah is One Allah: so stand true to Him and ask for His forgiveness...*” (Fussilet/Expounded, 6)

He was also asked to say: “*I tell you not that with me are the treasures of Allah nor do I know what is hidden nor do I tell you I am an*

*angel. I but follow what is revealed to me. Say: 'Can the blind be held equal to the seeing? Will ye then consider not?'* (En'am/The Cattle,50)

However the people who blindly and stubbornly followed the acceptances of tradition for not to compromise their interest and the existing system tried to vilify The Prophet with words such as wizard, oracle or insane eventhough they always called him *“trustworthy”* until that day. But The Prophet kept on doing his duty despite the torment, oppression and actions with malicious intent.

At this point, the Qur'an defends the Prophet with this statement: *“Therefore proclaim thou the praises of thy Lord: For by the Grace of thy Lord thou art no vulgar soothsayer nor art thou one possessed.”* (Tur/The Mount,29)

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## ***Shuara / The Poets, 151-152***

*“And follow not the bidding of those  
who are extravagant. Who make mischief in  
the land and mend not their ways.”*

Most of the people in societies that are mentioned in the Qur'an with prophets are known as tyrannical. The leaders of these societies and their accomplices are also described with adjectives such as out of line, patronizing, bragging and pretentious. People of Noah, Ad, Thamud, Abraham, Aikah and Tubba are examples of this.

It is seen that these societies enter a state of abundance when they are invited to the right and justice. For example, when the Pharaoh who was the leader and the tormentor of his people in Egypt was invited to the right, he killed all male newborns because of his fear of losing his throne. (A'raf/The Heights,127)

The Pharaoh appealed to the wizards to prove his superiority and ordered a tower to be built with the aim of reaching to the god of Moses. (Mumin/The Believer,36)

The Pharaoh who was showing of his power and arrogance, also had another purpose that was to mock with the prophet and to humiliate him in the society.

On the other hand, attention is drawn to the condition and the end of these transgressing societies. ***“Seest thou not how thy Lord dealt with the Ad people, Of the city of Iram with lofty pillars. The like of which were not produced in the land; And with the Thamud people who cut out huge rocks in the valley; And with Pharaoh Lord of Stakes. All these transgressed Beyond bounds in the lands. And heaped therein Mischief on mischief.”*** (Fecr/The Dawn,6-12)

Like in the example of the Pharaoh, the Qur’an does not want the mischief maker leaders and

tyrants who elate themselves in the land and broke up its people into sections depressing a small group among them (Kasas/The Story,4) in extravagancy to be followed.

In today's world most of the societies are under the administrations of the leaders who are the source of the cruelty and corruption and who turn extravagancy into a life style. However, it is a fact that the people chose to side with the power and the majority abide them.

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### *Shuara/The Poets, 181-182*

*“Give just measure and cause no loss to others  
by fraud. And weigh with scales  
true and upright.”*

These are the admonitions of a prophet that has been sent as a warner to a society, which was living in plentitude and fruitfulness.

In these words attention is drawn to fraudulent exchanges in which moral laws are disregarded and the society is warned. These types of fraudulent behaviors mean crushing of someone's rights and making him suffer from a loss, in other words these behaviors mean invading servant's rights.

Because of this, the Qur'an constantly emphasizes this topic with the following: ***“Give full measure when ye measure and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.”*** (Isra/The Night Journey,35) and ***“Woe to those that deal in fraud. Those who when they have to receive by measure from men exact full measure. But when they have to give by measure or weight to men give less than due.”*** (Mutaffifin/The Cheats,1-3)

In societies that give importance to such expressions human beings are respected, superiority of law is believed, work of administration is overseen and the consumer rights are protected.

In other words, the statement that points out that the trading must be done justly, “... *Give measure and weight with full justice...*” (En’am/The Cattle,152) is more regarded and seen to it in these types of societies. This behavior is actually “*is the standard Religion*”. (Rum/Byzantium,30)

However, in the societies that the “*religion*” is used as an oppression and an imposition tool, this “*standard religion*” does not find itself a place and is not respected. To be able to reach to the true religion that is within their creation, the humans must first; fix the broken scale of justice, raise the younger generations with respect to the sense of justice and right, give importance and expand education.



### ***Isra/The Night Journey, 23-24***

*“Thy Lord hath decreed that ye worship non  
but Him and that ye be kind to parents.*

*Whether one or both of them attain old age  
in thy life say not to them a word of contempt  
nor repel them but address them in terms of  
honor. And out of kindness lower to them the  
wing of humility and say:*

*‘My Lord! bestow on them Thy Mercy even as  
they cherished me in childhood.’*

After ordering to worship only to Allah, The Qur’an indicates that showing respect to parents and serving them is a must and wants us to make connections between our childhood and the old age of our parents as well as burdening us with a duty/task of being delicate to our parents, whom we have forgotten in the stream of life.

Also, it is emphasized with the statement of “... *Show gratitude to Me and to thy parents...*” (Lokman/Luqman,14) the rights of the parents come right after the rights of Allah.

Only instance when we have to oppose against parents is stated as “*We have enjoined on man kindness to parents: but if they either of them strive to force thee to join with Me in worship anything of which thou hast no knowledge obey them not...*” (Ankebut/The Spider,8) Therefore the only compelling reason not to obey one’s parents is them associating anything with Allah.

Today, families that have parents aging with them are fewer because of the reasons like life standards, work life etc. and the extended family has let its place to nuclear family. This situation being more beneficial or not is debatable, however the numbers of harbors full of love to take a refuge in the past, present and

future are decreasing and human beings are depriving of the motherland's warmth.

Now the elder who is not to be told “*Ugh!*” are completing their lives mostly at nursing homes; the babies and children are learning the life at kindergartens.



### *Yusuf/Joseph, 2*

*“We have sent it down as an Arabic Qur’an in order that ye may learn wisdom.”*

The Creator explains what revelation is with a strong oath like: *“So I do call to witness what*

*ye see. And what ye see not. That this is verily the word of an honored apostle; It is not the word of a poet: little it is ye believe! Nor is it the word of a soothsayer: little admonition it is ye receive. This is a Message sent down from the Lord of the Worlds.”* (Hakka/The Sure Reality,38-43)

In short the revelation is, The Prophet being notified of an order or a thought by the God; it is to say quick and in secret. The revealed words must be understood clearly and thought on by the society in which they are targeted to. That is why The Qur’an was sent to the Arab society in Arabic. And this condition is stated certainly with the verse; *“We sent an apostle to teach in the language of his own people in order to make things clear to them...”* (Ibrahim/Abraham,4)

The Qur’an also emphasizes that it is understandable and should be read as; *“Verily We have made this Qur’an easy in thy tongue*

*in order that they may give heed.*” (Duhan/The Smoke,58) Considering that not everyone would know the Arabic language, the one that wants to read Qur’an must read its translation in his language.

With this thought in mind **Ataturk** made the Qur’an translated into Turkish and paved the way for the base source of the religion to be understood by people in their own language.

However, according to a certain mindset the Qur’an is ambiguous and therefore it is hard to understand. For this mindset, reading Qur’an is *“reading from its face”* by learning the letters of the Arabic alphabet.

Another mindset chooses to read Arabic text by in the form of Latin letters. Context and meaning are not regarded in the both choices and this is accepted as *“reading Qur’an in the tongue it came down”* and blessed.

But it is clear that this acceptance does not correspond with verses. The Qur'an, which emphasizes the knowledge by saying "... ***Over all endowed with knowledge is One the All-Knowing.***" (Yusuf/Joseph,76) should be read to understand. Even that everyone has a different level of knowledge or ability to understand, the one who reads a text in his language more or less will have information and idea on it.

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### ***En'am/The Cattle, 159***

*"As for those who divide their religion and  
break up into sects thou hast no part  
in them in the least..."*

The Qur'an is the base source of the religion. However in reality, after Prophet Mohammed's

period up until today many groups in the name of religion and books belonging to these groups had emerged and a disintegration took place. The statement, “... *be not ye among those who join gods with Allah. Those who split up their Religion and become mere sects each party rejoicing in that which is with itself.*” (Rum/Byzantium,32) is very clear and the believers are warned on not to associate with Allah.

In this verse the wrongness of ignoring Prophet Mohammed who conveyed the principals of religion in accordance with the revelation and opposing to the “*oneness of Allah*”, which is the main matter of struggle are pointed out.

According to the Qur’an, gaining advantage over religion in the world will end up in the division of spiritual life and as the ones who are on this path won’t be related with Prophet Mohammed. This is a state of heedlessness. The religious exploitation in this heedlessness

state tears the religion apart and rips it from its essence.

However, despite the verse, “... *Let not then this present life deceive you nor let the Chief Deceiver deceive you about Allah.*” (Fatır/The Originator,5), it is plain that the state of being ripped from its essence does not hold any value for the ones who claim to be faithful.

The religion of Islam is in pieces by the notions and institutions such as sects, cults, congregations and dervish convents. With few exceptions in all these institutions which are controlled by sheikhs, mullahs, masters, grandfathers, fathers, mentors and their followers the moral rules are being crushed and instigation rather than religion is served. People must be warned constantly and in detail about these institutions who are laying their hands on politics, to prevent them from becoming a matter of survival.

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## *Lokman/Luqman, 18*

*“And swell not thy cheek for pride at men nor walk in insolence through the earth; for Allah loveth not any arrogant boaster.”*

The Creator’s condemnation and warnings against the attitudes of belittling such as; bragging, being full of oneself, arrogant behaviors indicate the importance He places on human dignity.

The mentioned negativities are reinforced with in the verses, “... *Allah loveth not the arrogant the vainglorious.*” (Nisa/The Women,36) and “... *verily He loveth not the arrogant.*” (Nahl/The Honey Bees,23)

Also, with in the verse “*Nor walk on the earth with insolence: for thou canst not rend the earth asunder nor reach the mountains in*” (Isra/ The Night Journey,37) the limitations of the

human against the nature is mentioned and almost challenged with comparison and analogy. But the virtuous humans who have good morals, are far from these behaviors.

Prophet Mohammed; like the other prophets who fulfill the requirements of the verse “... ***do good; for Allah loveth those who do good.***” (Bakara/The Calf,195) to be an example for the humanity and who are the representatives of the statement “***We have indeed created man in the best of molds***” (Tin/The Fig,4), hated arrogance and had humility.

As a leader of a state Prophet Mohammed was able to preserve his complaisant, facilitating, encouraging goodness and merciful nature after achieving victories as well as at the times He faced cruelty. However, it is hard to see this moral standard of prophets, which is far from arrogance, in today’s authorities.

Prophet Mohammed also struggled against a variety of negativities that eat into the society

which are mentioned as “... *nor defame nor be sarcastic to each other nor call each other by (offensive) nicknames ... avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other nor speak ill of each other behind their backs...*” (Hucurat/The Private Apartments,11-12)

What wanted from the human is to heed these advices; to do what is befitting to them which is the requirement of the expression “*best of molds*” by acting with their faculty of cognition and conscience.

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### *Fussilet/Expounded, 34*

*“Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate!”*

If The Creator is the one shows mercy and is the most merciful which means being compassionate and forgiving, then the created must take this as an example and to go along with this attitude. To be able to keep the balance of good-evil and to reach the maximum goodness; members of the society and especially young generation, must be kept away from grudge and vindictiveness.

Forgiving the one who ill treats us is the indicator of good moral and treating the one who ill treats us with good is the indicator of high morality. This might not be the type of

action that everyone can do right away and it might take certain amount of time.

On the other hand, internalizing the notions such as patience, latitude, self-sacrifice and resistance and making them a part of life are described as the ways to make warm friend from a hostile individual.

This request is stated as; ***“Twice will they be given their reward for that they have persevered that they avert Evil with Good and that they spend in charity out of what We have given them.”*** (Kasas/The Story,54)

However, this and similar statements are about the individual rights and are not involved with the rights of the community because on the societal level servant’s rights get in to the picture.

Also, a person turning to evil because of ignorance shouldn’t prevent us from keeping up the goodness. This is indicated in the verse:

***“They ask thee to hasten on the evil in preference to the good...”*** (Ra’d/The Thunder,6)

By the verse: ***“To those who do right is a goodly reward yea more than in measure...”***

(Yunus/Jonah,26) the goodness is intended to be perpetual! To attain this we shouldn’t only introduce legal rules but also take sustainable steps for ***“goodness”*** starting from the near environment. In time it will be seen that these steps, which are going to create waves like the stones that are thrown on the surface of the still water, will spread throughout the society and will be efficient at fending off the evil.



*Fussilet/Expounded, 46*

*“Whoever works righteousness benefits his own soul; whoever works evil it is against his own soul: nor is thy Lord ever unjust (in the least) to His servants.”*

These statements indicating that the human being has the power of reason and making a choice, are very clear without further explanation. **“Beneficial and right deed”** is a universal rule and it is for the human being. **“Doing beneficial works”** are feeling responsible for the family, society and nature that we live in as well as showing an effort for the peace and mutual understanding by knowledge and sincerity.

Contrast of this is **“doing evil”**. The Qur’an also references the same topic from a different angle with the verse **“Whoever recommends and helps a good cause becomes a partner**

***therein: and whoever recommends and helps an evil cause shares in its burden...***” (Nisa/The Women,85) Thus while interceding for the good is returned with equality, interceding for the evil is returned with similarity.

As explained by the proverb ***“What goes around, comes around!”*** human being is always the one who is affected by his actions. ***“If ye did well ye did well for yourselves; if ye did evil ye did it against yourselves...”*** (Isra/The Night Journey,7)

As it is seen, the basic idea which is emphasized in every opportunity is that the human beings should act according to their free will.

While the Qur’an says, ***“Allah is never unjust in the least degree...”*** (Nisa/The Women,40) it burdens the cause of any taken step’s outcome to be positive or negative to the doer. ***“... Every soul draws the meed of its acts on none***



***but itself: no bearer of burdens can bear the burden of another...***” (En’am/The Cattle,164)

The society of the individuals who take responsibility of their free wills and create value will be the leader of its time.



### ***Shura/The Consultation, 30***

*“Whatever misfortune happens to you is  
because of the things  
your hands have wrought...”*

According to the Qur’an the negativities, unhappiness, disturbances in life are all due to

humans themselves, therefore if a human being's life contains pain, distress, hardship he has the biggest share for those.

Allah is not responsible for the negativities or evil but it is the human because he avoids to use his reason and free will. The statements of ***“Verily Allah will not deal unjustly with man in aught: it is man that wrongs his own soul.”*** (Yunus/Jonas,44) and ***“...it is not Allah that hath wronged them but they wrong themselves.”*** (Al-i Imran/The Family of Imran,117) are very clear.

The Qur'an indicates that the responsibility of human beings begins with adolescence and expresses this as, ***“When he reached full age and was firmly established in life We bestowed on him wisdom and knowledge...”*** (Kasas/The Story,14) Persistence of the human beings whose development and maturity is described in ***“... when he reaches the age of full strength and attains forty years...”*** (Ahkaf/The

Dunes,15), not to use reason and free will is thought provoking. Why would the human beings take the easy way of surrendering to others, instead of questioning what is going on? Are the negativities there to mature the human being?

Yet the Qur'an continues on warning: “... *He will place obscurity on those who will not understand.*” (Yunus/Jonah,100) The statement that expresses the importance of using reason, just like “*who does what, they do to themselves*”, points out to the world that would be lived in when the spiritual and physical laws of the universe are not disregarded or ignored.

Even though, the equality of the condition at the start, continuation and at the end of life is questioned; human beings are persistently urged to use their free wills and reason.

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## ***Nahl/The Honey Bees, 68-69***

*“And thy Lord taught the Honey Bee to build its cells in hills on trees and in men's habitations Then to eat of all the produce (of the earth) and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colors wherein is healing for men: verily in this is a Sign for those who give thought.”*

The Qur'an which continuously emphasizes nature's miraculous existence, draws attention to the bee's reason of existence and the knowledge that is embedded in its essence as an instinct by ***“taught to honey bee.”***

The importance of the honey bee to the human life is known. Three quarters of the hundred kinds of plants that are essential to human nutrition are acquired thanks to the pollination provided by the bees. With its life cycle,

digestion system, and communication technique the bee is just like a master artist which does work, creates value and travels around the world.

The Qur'an also uses some animals as analogies and examples. These are: camel for the criteria of impossibility; small yet important mosquito; horse/mule for the transportation and garnish; calf as the symbol of worshipping to an idol; cow, sheep and goat for feeding; snake as the master of magic; donkey for trivializing of science and for ugliness of high noise; fish as tool of a lesson; pig which is eatable when it is a necessity; wolf for the wild nature; fly to tell the powerlessness of idols; quail as the livelihood; grasshopper, lice, eurygaster and frog sent as a warning, trouble and calamity; spider to tell the situation of who accepts a protector other than Allah; crow to show burial of the dead; butterfly to tell the last judgment; elephant as a symbol of power; monkey, when the prohibition of The God is disobeyed; lion

as a true value; dog as a symbol of those who swim against the current; ant and hoopoe for the communication in the nature.



***Rum/Byzantium, 30***

*“So set thou thy face steadily and truly to the Faith: Establish Allah’s handiwork according to the pattern on which He has made mankind: no change let there be in the work wrought by Allah: that is the standard Religion: but most among mankind understand not.”*

***“The Standard Religion”*** is the religion of existence in which The Creator created the humans on. This sheer religion does not get old and corrode. When the human turn towards the Allah without any intermediary, boundaries of this religion gets protected. The statement of ***“most among mankind understand not”*** indirectly shows that this boundary is not being protected.

Even the source of religion often gives place for the statements like, ***“And make not another an object of worship with Allah...”*** (Zariyat/The Wind That Scatters,51) today the religion has been handed over to the ones who are called as ***“master”*** that claim to represent Allah. The Qur’an expresses this situation as, ***“The parable of those who take protectors other than Allah is that of the Spider who builds to itself a house; but truly the flimsiest of houses is the Spider’s house if they but knew.”*** (Ankebut/The Spider,41)

Similarly, it is known that countless books contradicting to Qur'an, displaying different judgments, principles and superstitions are presented as the sources of religion. Even though the Qur'an warned with ***“And if the apostle were to invent any sayings in Our name, We should certainly seize him by his right hand and We should certainly then cut off the artery of his heart”*** (Hakka/The Sure Reality,44-46) after Prophet Mohammed's death many phrases were fabricated in his name without any inconvenience.

The prayer of Prophet Mohammed who always followed the straight path as ordered, is a statement that tells the yesterday's and today's understanding of Islam in the best way: ***“Then the Apostle will say: ‘O my Lord! truly my people took this Qur'an for just foolish nonsense.”*** (Furkan/The Criterion,30)

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## ***Ra'd/The Thunder, 11***

*“... Verily never will Allah change the condition of a people until they change it themselves with their own souls...”*

When the negativities rise in a society; hope decreases, worry, fear and learned helplessness rise. The Qur'an opposes this situation with the statement, ***“Say: ‘Not equal are things that are bad and things that are good even though the abundance of the bad may dazzle thee; ...”*** (Maide/The Table,100) and advices to work for the ***“good”***.

***“Malice”*** which is ***“evil”*** will never stop. Important thing here is the stance that is presented by the individuals and society against alliances or focuses of malice. This stance must be maintained by the ***“good”***.

Human being is demanded not to give in to hopelessness but to start the change in the name

of the **“good”**, taking the steps that will bring results by going against fatalism. The Qur’an doesn’t accept the deception of **“fatalism”** which burdens The Creator with all the responsibility of not being able to use the reason, free will being blocked, and damage on the sense of justice.

For ages, the ones who succeeded on to read the book of universe and human really well have thrown away the fatalism; by doing the requirements of the human determination and resolution, they have made callings towards enlightenment, goodness and beauty.

As an important intellectual of this land and the world **Mustafa Kemal Atatürk** clarified the expression of **“until people change themselves”**, when he said **“First of all, people and societies that are consisting of these people should have a right kind of thinking way. When a society’s way of thinking is**

*weak, spoiled and sick all of the work is useless.*” (Atatürk; S.D.II, s.138)

In a society that is consisted of the individuals that have free wills, use their reason, turn to scientific education, connect with the people, are respectful to effort, protect the trust of nature; the change towards good and beautiful will start eventually.



### ***Bakara/the Calf, 256***

*“Let there be no compulsion in religion...”*

The lexical meaning of compulsion or oppression is holding one under obligation with limiting the rights and freedom. Forcing someone to do something that they do not like,

want or believe will be a violation of human rights and also damages the balance of life. When the ***“The standard religion that humans had been created upon by Allah”*** is under oppression, it declines. That is why, ***“There be no compulsion in religion.”*** Because in the societies in which suppression is done under the name of religion, hypocrisy increases, worshipping to others than Allah starts and every kind of oppression and violence rise.

Allah, while describing the duty of Prophet Mohammed whom He chose and appointed as an apostle says, ***“We have not sent thee but as a universal (Messenger) to men giving them glad tidings and warning them (against sin) but most men understand not.”*** (Sebe/Sheba,28) also encourages the human created as, ***“On no soul do We place a burden greater than it can bear...”*** (Muminun/The Believers,62)

Compulsion is against human nature. Freedom of religion is also under the protection of the

Turkish Constitution as it states: ***“No one... can be forced to reveal their religious beliefs and opinions; can be condemned or accused because of their religious beliefs and opinions.”*** (a.24/3)

**Ataturk** says, ***“Religion is a necessary institution... Yet the religion is the devotion between Allah and the servant.”***

This devotion can turn to good and beautiful only when it is not under compulsion. Like always, the choice belongs to the human who can use his perception, understanding and awareness.

The human either will go against oppression and reach enlightenment with his free will according to that nature, or will stay in the darkness by bowing down to the oppression that is identified with ***“pharaohship”***.

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## *Al-i Imran/The Family of Imran, 92*

*“By no means shall ye attain righteousness unless ye give freely of that which ye love...”*

According to the Elmalılı Hamdi Yazır there are two major points that constitute the essence of religion; **“unifying Allah”** and **“doing charity”**. **“Doing charity”**, which is regarded as important as **“unifying Allah”**, is only achievable through doing good and helping without expecting anything in return.

The one who gets across his ego to be sensitive and sharing and who gives what he likes or what he has more than as in the words **“give to please god”** of the Qur’an is the one who can reach goodness and beauty.

The human beings who can meet the requirements of the statement, about the quality of what is shared; **“... Choose not for your spending the bad things which you yourselves**

**would not accept without averting your eyes in disdain...**” (Bakara/The Calf,267) are the ones that respect to human dignity.

The intention while doing good is explained in the verse; **“And do not through giving seek thyself to gain.”** (Muddessir/The Cloaked One,6)

The aim of sharing and doing good shouldn't be to attain benefit and only measure of value should be to please Allah. After all, this is the actual gain: **“... And whatever good you may spend on others is for your own good, provided that you spend only out of a longing for God's countenance: for, whatever good you may spend will be repaid unto you in full, and you shall not be wronged.”** (Bakara/The Calf,272)

However, the meaning of **“countenance of Allah”** is trivialized and this notion is turned into almost like a key phrase to every kind of request by being eviscerated. Yet, the only aim should be regarding the countenance of Allah.

The Qur'an provides this aim with the following example: *“And the parable of those who spend their possessions out of a longing to please God, and out of their own inner certainty, is that of a garden on high, fertile ground: a rainstorm smites it, and thereupon it brings forth its fruit twofold; and if no rainstorm smites it, soft rain falls upon it.”* (Bakara/The Calf,265)



### *Al-i Imran/The Family of Imran, 104*

*“Be a community who invite unto all that is good, and enjoin the doing of what is right and forbid the doing of what is wrong: and it is they, they who shall attain to a happy state!”*



The way for a society to progress is given as; inviting to all that is good, making relevant rules and banning the evil. The authorities are responsible of making the relevant rules and the individuals are responsible of enlightening the people.

**Mohammed Mustafa** whose arrival was heralded by Jesus, son of Mary, while proclaiming his apostleship as “... *an apostle who shall come after me, whose name shall be Ahmad...*” (Saff/The Ranks,6) was given the utmost responsibility “*O THOU Cloaked one! Get up and warn.*” (Muddessir/The Cloaked One,1-2) Let the praise and welfare be on him...

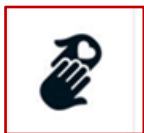
The individual's responsibility towards society is reinforced with the verse “*very community faces a direction of its own, of which He is the focal point. Vie, therefore, with one another in doing good works...*” (Bakara/The Calf,148)

All prophets who are embellished in verses of :  
“... *Every one of them was of the righteous;*

*all of them are the good ones*” (En’am/Cattle,85), “*(all of them) endowed with inner strength and vision: for, verily, We purified them by means of a thought most pure* (Sad/Sad,45-46), “*he was always true to his promise*” (Meryem/Mary,54), “*a good and knowing keeper*” (Yusuf/Joseph,55) are called to what is true and they drew attention to the importance of resistance with the verse, “*...enjoin the doing of what is right and forbid the doing of what is wrong, and bear in patience whatever (ill) may befall thee...*” (Lokman/Luqman,17)

In **Nutuk** which is the document of this country’s salvation saga, **Mustafa Kemal Atatürk** mentioned the individual’s responsibility of enlightening and showing the right way by saying: “*The ones who know the human nature and the truth must consider being a guide on the walk to the aim of salvation, while enlightening and showing the*

*right way to the society they are devoted to, as the duty of humanity.”*



*Nisa/The Women, 58*

*“God bids you to deliver all that you have been entrusted with unto those who are entitled thereto, and whenever you judge between people, to judge with justice...”*

This is a very clear calling to the administrators and who are governed in the society. The idiom of giving the job to the competent does not mean to giving the work to be done to anyone, but giving it to the best on the subject matter.

What wanted from the governed is to be precise on the ones that they trust for the work to be done and to choose the right person; as for what wanted from the administrator is to be ethical, to protect what is trusted to them and to rule with justice by protecting the superiority of legal order.

Foundation of a happy and developed society can only be laid with justice and the society can stand strong when the justice is protected.

However, if the authorities in a society walk on the way of favoritism and partisanship and created value is not shared justly or the wealth goes around in the hands of the same interest circles, balances of the society start to crumble.

When that happens, first of all morality collapses; corruption and poverty rise. The Qur'an draws attention to the relation between the individual and justice with the expression, "*when you give verdict between humans*" and gives this in the most expanded way as: "...

***Even though it be against your own selves or your parents and kinsfolk. Whether the person concerned be rich or poor, God’s claim takes precedence over the claims of either of them. Do not, then, follow your own desires, lest you swerve from justice...***” (Nisa/The Women,135)

On the other hand, while the Qur’an regulated the desert commerce fourteen hundreds years ago with the verse “... ***Whenever you give or take credit for a stated term, set it down in writing. And let a scribe write it down equitably between you; ... who watches over his interests dictate equitably...***” (Bakara/The Calf,282) using it repeatedly as an example of inequality between man and woman in witnessing based on the excuse of “*forgetting*” is the true injustice. “... ***Verily, He does not love evildoers.***” (Shura/The Consultation,40)



### *Saff/The Ranks, 2-3*

*“Why do you say one thing and do another?  
Most loathsome is it in the sight of God  
that you say what you do not do.”*

***“Falsely stating you will do something although you know you won’t”*** is a sign of a personality weakness and shows the contradiction between the words and actions,

Why would a religious text draw attention to a person stating what he didn’t do as he did or not being parallel in his words and actions?

This is due to the fact that if the people habitually acting this way are not warned or condemned, two facedness would start to spread and hypocrisy would rule over the society at the end. This situation becomes an ordinary thing especially for the people who are involved with hypocrisy in the institution of politics.

However, The Qur'an warns "***And God knows all that you keep secret as well as all that you bring into the open.***" (Nahl/Honey Bee,19)

On the other hand, if the truth is not told to society as it is and the rule of hypocrisy is approved for any kind of interest, no value that will bring happiness and benefit the society would be produced. Institutions of politics get corrupted and governments stay in the darkness. The worship that should be done "***for Allah***" turns into a show off; religion becomes a game and entertainment.

If the blindfold on the eye of justice is lifted, it loses its impartiality. Labor would be succumbed to the unfair gain and in the end society would become unmanageable.

However, despite the burning and destructing power of hypocrisy, hope must be protected.

Hope being a lasting value and the hypocrisy being contagious and a rootless deception is

given with this analogy: *“Art Thou not aware how God sets forth the parable of a good word? It is like a good tree, firmly rooted, reaching out with its branches towards the sky, yielding its fruit at all times by its Sustainer’s leave. And thus it is that God propounds parables unto men, so that they might bethink themselves. And the parable of a corrupt word is that of a corrupt tree, torn up from its roots onto the face of the earth, wholly unable to endure”* (Ibrahim/Abraham,24-26)

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### *Maide/The Table, 8*

*“... Let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety...”*



The meaning of justice is; letting everyone to be able to use their rights that are granted by laws and guarding the right. However, because of the laws that are not based on the right and justice, the principle of tequal treatment in the core of justice concept is hurt. And because summons to *“equal treatment”* are not heeded, justice always succumbs to cruelty.

In this context, because of imperialism world history has been the history of wars, slaughters and homicides. Only exception to this situation is fighting for the defense of the country and **Ataturk** has expressed this situation with *“However, when the lives of people are not in danger, war is a homicide.”* The Independence War in which people suffered enourmously and sons of this nation martyred is a great example of this understanding.

On the other hand, the opposing notions such as hostility and justice may transform into respect when the right is protected. **Mustafa Kemal**, as

an example of this respectability, had welcomed the captive generals while standing up and said ***“You are now a guest of ours!”***

While addressing the deceased enemy Anzac soldiers, Ataturk stated that: ***“You are on the land of a friendly country. Sleep in peace and tranquility.”*** With his sentence: ***“Peace on the homeland, peace on the world!”*** he directed the world in the right direction.

In today’s world, drama of refugees, homicides of women, abuse of children, death fasts and oppression against human rights may be added to the ***“hatred of others”***.

We may easily say human beings who are raised far from the sense of justice and human hostility towards another human as in ***“Then seest thou such a one as takes as his god his own vain desire...”*** (Casiye/The Kneeling Down,<sup>23</sup>) are the major reasons for these.

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## ***Tovbe/The Repentance, 119***

*“O ye who believe! fear Allah and be with those who are true in word and deed.”*

According to **Qur’an**, being respectful to Allah is to try not to go against the divine will as well as protecting oneself and this is attainable with truthfulness. And truthfulness means having one’s heart on one’s sleeve and acting honestly.

Honesty is a very comprehensive ethical term. While using the expression of **“man of Truth”** (Meryem/Mary,41) for the prophets, The Qur’an wants mankind to take this as an example. Namely, the intentions of the human beings must be true and the words they say must reflect the truth.

A human must be able to stay attached to his values, maintain sincerity, hold his promises

and must be able to show all of this with using his own free will.

A person who is at the verge of making a decision must scrutinize first and then must walk on the right path without a compromise.

Here, another warning made by the Qur'an is important: “... ***So stand ye straight and follow not the path of those who know not.***” (Yunus/Jonas,89)

Even if a work or a process start with good intentions, if the path of incognizants are followed, it may evolve to an unwanted direction. Struggling to stop going the wrong way or turning around from wrongness would be taking a step towards the truth.

A similar warning is given in the verse: “... ***Help ye one another in righteousness and piety but help ye not one another in sin and rancor...***” (Maide/The Table,2)

The Creator also wants to a connection between He and mankind in the subject of honesty: ***“Say: ‘O my Lord! let my entry be by the Gate of Truth and Honor and likewise my exit by the Gate of Truth and Honor; and grant me from Thy Presence an authority to aid (me).”*** (Isra/Night Travel,80)

After all, the Qur’an attributes the foundation of work and process to the free will of human by saying, ***“... Allah sets on the right path who wishes to be on the right path...”*** (Bakara/The Calf,272)

Human being who may say ***“... so blessed be Allah the Best to create!”*** (Muminun/The Believers,14) is expected to say, ***“Independence is my character.”***

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***“... Allah is Oft-Forgiving,  
the Most Merciful.”***

*(Furkan/Criterion,70)*

