

A TEXTBOOK FOR HIGH SCHOOL STUDENTS



# RHETORIC



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# Contents

## Chapter 1

### RELIGIOUS SERVICES AND COMMUNICATION

13

1. Religious Services and Religious Officials .....	13
1.1. Fundamental Principles of Irshad, Tabligh and Da'wah (Invitation) ..	14
1.2. The Meaning and Importance of Being an Imam-Khatib .....	17
1.3. The Meaning and Importance of Being a Muazzin .....	18
1.4. The Meaning and Importance of Teaching the Qur'an .....	19
1.5. Necessary Qualifications to be a Religious Official .....	20
2. Getting to Know Oneself and the Audience in Religious Services.....	23

3. Knowing the Problems that Complicate and Obstruct the Religious Services.....	24
4. Communication in the Religious Services.....	25
4.1. The Importance and Basic Principles of Communication.....	26
4.2. The Main Elements of Communication.....	27
4.3. The Importance of Language and Body Language in Communication ...	28
5. Communication Problems in Religious Services.....	31
Let's Evaluate the Chapter .....	33

## Chapter 2

### ORATORY AND RELIGIOUS ORATORY

37

1. Oratory and Its Types Places, Emotions and Delivery.....	37
2. The Importance and Place of Rhetoric in Religious Services .....	41
3. Religious Oratory and its Types .....	43
4. The Principles of Religious Oratory .....	44
4.1. The Principles of Oratory in the Qur'an.....	44
4.2. Principles of Rhetoric in the Sunnah .....	46
5. The Importance of Choosing the Right Sources in Religious Rhetoric.....	50
6. Some Samples of Religious Oratory from History .....	51
Let's Evaluate the Chapter .....	56

## Chapter 3

### KHUTBAH AS A TYPE OF RELIGIOUS ORATORY

61

1. Khatib and Khutbah .....	61
2. Rulings Related to the Khutbah .....	63
3. Some Matters Related to Preparing a Khutbah.....	65
3.1. Choosing the Topic .....	65
3.2. Planning .....	66
3.3. Gathering Information.....	68
3.4. Evaluating the Information .....	68
3.5. Preparation of the Text of the Khutbah .....	69

4. The Du'as of Khutbah.....	73
5. Examples of the Khutbah.....	77
The Importance of Youth .....	78
Let's Evaluate the Chapter.....	83

#### Chapter 4

#### WA'Z (PREACH) AS A TYPE OF RELIGIOUS ORATORY

89

1. Preaching and Preach.....	89
2. The Place of Wa'z and Irshad in Religion .....	91
3. Issues Related to the Preparation of a Wa'z.....	92
3.1. Choosing the Topic .....	93
3.2. Planning .....	95
3.3. Gathering Information .....	96
3.4. Evaluating the Information .....	96
3.5. Presenting the Wa'z .....	97
4. The Du'as of the Wa'z .....	102
Let's Evaluate the Chapter.....	104

#### Chapter 5

#### FUNERAL MANNERS

109

1. Things That Need to be done at the Time of Death .....	109
2. Washing and Enshrouding the Dead .....	113
3. Funeral Prayer and its Du'as.....	116
4. Burial of the Corpse and Expressing Condolences .....	119
5. The Importance that Islam Gives to Martyrdom and Veterans .....	125
Let's Evaluate the Chapter.....	129



Chapter 6

RELIGIOUS ORATORY AND DU'A IN VARIOUS CEREMONIES

135

1. Dua (Invocation) and Its Importance .....	135
2. Learning How to Pray .....	137
3. Holy Days and Nights .....	139
4. The Khatm, Mawlid and their Supplications .....	141
5. The Ceremony of Naming a Baby.....	145
6. Circumcision Ceremony .....	146
7. Engagement and Marriage.....	147
8. Meal and Iftar Du'as .....	149
9. Sacrifice and Du'a of Sacrifice .....	150
10. Du'a Recited When Sending off the Pilgrim .....	151
11. Du'a of Sending the Soldier off to Duty.....	152
12. Du'a of Repentance (Tawbah-Istighfar).....	154
13. Speeches and Du'as to be Delivered at Opening and Closing Ceremonies	156
Let's Evaluate the Chapter .....	158

Chapter 7

RELIGIOUS MUSIC IN VARIOUS CEREMONIES

163

<b>1. Music and Religious Music (Musiqi) .....</b>	<b>163</b>
<b>1.1. Definition of Music and Its Importance .....</b>	<b>163</b>
<b>1.2. The Place and Importance of Religious Music in Religious Services</b>	<b>164</b>
<b>2. Mosque Music.....</b>	<b>165</b>
<b>2.1. The Adhan and Iqamah .....</b>	<b>165</b>
<b>2.3. Takbir .....</b>	<b>173</b>
2.4. Sala.....	174
2.5. Mawlid .....	175
2.6. Ilahi or Nashid (Hymns).....	177
<b>Let's Evaluate the Chapter .....</b>	<b>178</b>

GLOSSARY

181

BIBLIOGRAPHY

199

ANSWER KEY

201



# 1



Chapter

RELIGIOUS SERVICES AND  
COMMUNICATION



# RELIGIOUS SERVICES AND COMMUNICATION

## LET'S GET READY FOR THE CHAPTER

1. Learn the meanings of the terms “*irshad, tabligh, da'wah*” from the dictionary.
2. Talk with your friends about the importance of communication when carrying out religious services.
3. Research about the expectations of society from religious officials.
4. Think about which issues one should pay attention to establish well communication with people.

## 1. Religious Services and Religious Officials

Religious service is the fulfillment of a task related to religious matters that is needed by individuals and society and will be useful to them. For instance, preaching the religion, organization and management of some acts of worship and ceremonies can be listed among them.

Those who fulfill duties relating to religious affairs are called religious officials. Religious officials must be experts in their fields. That is why the one who will run the religious services must receive religious training, and must have sufficient knowledge and ability.

## LET'S MAKE A LIST

What duties come to your mind with the word “religious service”? Make a list.

- Enlightening the society about religious issues.
- .....
- .....
- .....

### 1.1. Fundamental Principles of Irshad, Tabligh and Da'wah (Invitation)

There are some terms that express religious services. The terms *irshad*, *tabligh* and *da'wah* are the most important of these. These three terms which constitute the foundation of the religious services are related to preaching the religion in an appropriate way.

*Irshad* means guiding, leading, and showing the straight path. Terminologically, it means showing the right path by using convincing words and behavior, telling the truth, and teaching the principles of Islam.

*Irshad* is an important duty that must be fulfilled in the field of religious services. Religious officials who fulfill this duty try to convey the message of Islam to people in the best way possible.

Activities of *irshad* are mostly done in mosques. For example, Muslims are informed and enlightened by sermons and preaching. Activities of *irshad* can occasionally be carried out in other places. For example, speeches with religious contents are delivered in circumcision and naming ceremonies.

*Tabligh*, which literally means to convey, to deliver, to announce and to inform, is used in the Qur'an with the meaning of conveying the revelation of God to the people. This is indicated in a verse as follows: **"The duty of the Messenger is only to convey."**<sup>1</sup> The one who does the task of *tabligh* is responsible to convey the message without making any additions or subtractions.

*Tabligh* is one of the attributes of the prophets, because they are responsible for faultlessly delivering the message they received from Allah to the people. This duty is expressed in the Qur'an in the following verse: **"O Messenger, deliver that which has been revealed to you from your Lord; for if you do not, you will not have delivered His Message..."**<sup>2</sup> They fulfilled their responsibility properly. The expression *tabligh* is generally used in the Qur'an about the prophets, because activities of *tabligh* done by other believers are expressed with the phrase "commanding good, forbidding evil (*amr bil-ma'ruf wan-nahy 'anil-munkar*)", or invitation (*da'wah*).

*Da'wah* means calling and invoking, and is used in the Qur'an with the meaning of invitation to the right path. *Da'wah* is expressed as a duty of Muslims in a verse as follows:



Mosques are one of the most important places where the duty of *irshad* is fulfilled.

<sup>1</sup> Ma'idah, 5: 99.

<sup>2</sup> Ma'idah, 5: 67.

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ...<sup>ط</sup>

**“Invite to the path of your Lord with wisdom and good admonition, and dispute with them in the best manner...”<sup>3</sup>**

Activities of *tabligh* and *da'wah* can be performed outside the mosque. In addition to sermons and preaching, *tabligh* and *da'wah* activities are performed through symposiums, conferences, etc. In addition to these activities, those who personally want to acquire knowledge about the religion of Islam are informed about Islam by the religious officials.

Prophet Muhammad (saw)<sup>4</sup> is the last prophet and there will be no prophethood after him. His duties of *irshad* and *da'wah* are generally carried out by all Muslims. Yet, religious officials take on a greater responsibility for this issue. The duties of *irshad* and *da'wah* should be gently and devotionally performed without compelling people. Allah states in a verse as follows: **“Then remind them (O Muhammad)! You are only a reminder; you are not charged to oversee them.”<sup>5</sup>**

Conveying the message of Islam to the people is an important responsibility. Those who undertake this responsibility should be models by their words and actions. Moreover, they should truly convey the religion of Islam to people. It is not their responsibilities whether or not their audience believes and lives in accordance with the religion, because Allah gave people free choice after informing them. Religious officials should take the freedom of choice into consideration while carrying out the activities of *da'wah* and *irshad*.

In order to be effective in *irshad*, *tabligh* and *da'wah*, an atmosphere of mutual trust should be created. While performing this duty, one should base it on the principles of love, respect, patience, sincerity, sensibility and tolerance.

There is no compulsion in *irshad*, *tabligh* and *da'wah*. Allah the Almighty commands in a verse as follows: **“There is no compulsion in religion. The right course became clear from the wrong”<sup>6</sup>**. In this case, individuals may choose to believe or not to believe according to their freewill. The Prophet never forced people while delivering the message of Islam. He refers to this situation by saying “Allah sent me only as a messenger.”<sup>7</sup>

<sup>3</sup> Nahl, 16: 125.

<sup>4</sup> Sallallahu alayhi wa sallam, meaning "peace be upon him".

<sup>5</sup> Ghashiyah, 88: 21-22.

<sup>6</sup> Baqarah, 2: 256.

<sup>7</sup> Tirmidhi, Tafsir Suwar, 66.



The Islamic principles to be conveyed must be true, clear and understandable. Thus, the *tabligh* of Islam and *da'wah* of the Prophet are described as “a path, the night of which is as bright as its day”<sup>8</sup>

Similarly, Islamic messages that are subject to *tabligh* must be supported by reliable religious sources, and should not contradict those sources, and be open to thinking and evaluation. Allah the Almighty states in a verse as follows: **“This is a Message to be delivered to mankind that they may be warned by it, and that they may know that He is One God, and that all possessed of minds may remember.”**<sup>9</sup>

Religious officials must approach their addressees with sincere feelings, and be extremely careful not to hurt their dignity. They should pay attention to the views of their audience, and be careful to be polite in their words and actions. Moreover, they should be aware of the importance of their duty and be patient in the face of any obstacles they may face. Allah expresses in this respect: **“It was by some mercy of Allah that you were gentle to them; had you been harsh and hard of heart, they would have scattered from about you. So pardon them, and ask forgiveness for them, and take counsel with them in the affair; and when you are resolved, put your trust in Allah; surely Allah loves those who put their trust.”**<sup>10</sup>

Throughout history, the duties of *irshad*, *tabligh*, and *da'wah* have been carried out by religious officials referred to with different names. The best example of how to perform these duties is in the actions of the Prophet himself. That is why those who perform these duties should take the Prophet as a model for themselves.

**LET'S SHARE**

Find three verses or ahadith about *tabligh* and *da'wah* and share them with your friends.

**LET'S CLASSIFY**

What should the features of the one who carries out *da'wah* be? Classify.

- He/she should possess sufficient and accurate knowledge.
- He/she should use kind words and nice speech.
- .....
- .....
- .....

<sup>8</sup> Ibn Majah, Muqaddimah, 6.

<sup>9</sup> Ibrahim 14: 52

<sup>10</sup> Al-i Imran 3: 159.

## 1.2. The Meaning and Importance of Being an Imam-Khatib

Imam means the person who leads a community. In a religious context, the one who heads the society and leads the congregational prayers is called imam; and this duty is called imamate. Khatib is the one who talks effectively and eloquently, and delivers the sermon during Friday and eid (festival) prayers. In Turkey, mosque officials who carry out both of these duties together are called imam-khatib.

The imamate is an important duty; it began with the instituting of prayer and has come down to us today. The first imam was the Prophet himself. He performed the imamate. In a prophetic report, the qualifications of an Imam stated as follows. **“The best reciter of the Qur'an among the congregation leads the prayer. If everybody is equal in recitation ability, then the one who knows sunnah better should lead the prayer...”**<sup>11</sup>

The Prophet encouraged performing prayer in congregation and stated in a hadith: “Prayer in congregation is twenty seven times superior to the prayer performed individually.”<sup>12</sup> For this reason, congregation in mosques, and the duty of the imamate, which leads the prayer there, have gained importance.

The Prophet and later on the caliphs carried out the task of imamate, and in time, the importance of this job increased. With the expansion of the borders of Islamic territories and growth of the Muslim population, the number of mosques and imams increased.

Imam-khatibs fulfill the duties of leading the prayers in the mosque, preparing the mosque for worship, leading funeral prayers, performing the duties of *irshad* and *da'wah*.

### LET'S SHARE

“... Let the one who recites the Qur'an best be imam.”

*Abu Dawud, Salat, 61.*

What is the main idea in the hadith above?

<sup>11</sup> Muslim, Masajid, 290; Tirmidhi, Salat, 174.

<sup>12</sup> Bukhari, Adhan, 30; Muslim, Salat, 272.



Congregational Prayer in a Mosque

## INFORMATION BOX

Some of the duties of imam-khatibs are as follows:

- Leading five daily prayer, Friday, festival, *tarawih* and funeral prayers in mosques.
- Delivering Friday and festival sermons on time and in due form.
- Enlightening the congregation in the mosque on religious issues according to the program.
- Teaching how to read the Qur'an and giving religious information either inside the mosque or at an appropriate place outside the mosque; fulfilling the duties of summer Qur'anic courses.
- If lectures are offered in the mosque, making necessary preparations for the lectures.
- Reciting the Qur'an before or after the prayer according to the needs.
- Reading *muqabalah* (recitation of the entire Qur'an), participating to the programs of holy days and nights.
- Carrying out the religious wedding ceremony after the wedding procedure is performed according to the civil code.
- Being present in the mosque at least twenty minutes before the daily prayers, and an hour before the Friday prayer, making necessary preparations, and taking his place before the adhan is recited.
- Maintaining the mosque and its environment, and taking necessary precautions for it; ensuring that the cleaning the shadirwan, the washrooms for performing ablution, and restrooms are done by religious foundations, associations, village legal entities, municipalities, or other relevant officials.
- Equipping, enshrouding, and performing other duties related to funerals in places without a municipal funeral organization.

## LET'S INTERPRET

“When you hear the Adhan, you should repeat the same words as the muazzin pronounces..”

Bukhari, Adhan, 7.

Interpret the hadith given above.

### 1.3. The Meaning and Importance of Being a Muazzin

The word muazzin lexically means the one who recites *adhan*. The muazzin is the religious person who recites *adhan* in the mosque, maintains order while performing congregational prayer, and invites Muslims to the mosque.

*Adhan* is the sign of Islam. Muslims are invited to prayer with the *adhan* five times a day. The sentences of *adhan* express the basic principles of Islam. The Prophet encourages the recitation of *adhan* in a hadith as follows: “Muazzin will receive forgiveness to the extent the voice of his *adhan* reaches; every living and non-living thing that hears his voice, supplicates for his forgiveness...”<sup>13</sup>

<sup>13</sup> Abu Dawud, Salat, 35.

Inviting people to prayer is an important duty. The Prophet emphasizes its significance in another hadith as follows: “Were people to know the blessing of pronouncing adhan and the standing in the first row, they would even draw lots to secure these privileges..”<sup>14</sup>

The muazzins have been calling *adhan* ever since it was recited at the time of Prophet (saw). Bilal al-Habashi was the first muazzin. It is also known that there were other companions who served as muazzin during the lifetime of Prophet Muhammad.

Among the mosque staff, the muazzins serve as an assistant to the imam. In situations during which the imam is absent, the muazzin fulfills the imam’s duties. Moreover, the muazzin also responsible for the maintenance and protection of the mosque. He opens the mosque at the time of prayers, and maintains order.



Muazzin recites adhan

### INFORMATION BOX

Some of the duties of muazzins are as follows:

- Opening the mosque for worship and closing it at prescribed times.
- Reciting *adhan* at prayer times according to the schedule.
- Fulfilling the requirements of the duty of being a muazzin during daily prayers, Friday, festival, *tarawih* and funeral prayers, and reciting takbir and sala when it is necessary.
- Maintaining, protecting and operating the sound equipment and other technical instruments and equipment in the mosque.
- Preventing the misuse of the minaret and sound equipment.
- Preventing unqualified people from reciting *adhan* and being the muazzin.
- Helping the imam-khatib teach how to recite the Qur’an to those who want to learn and giving them information about Islam.
- Reading muqabalah (recitation of the entire Qur’an) in accordance with the program, participating in the programs of holy days and nights.
- Carrying out the religious wedding ceremony after the wedding procedure is performed according to the civil code.
- Fulfilling the duties of the imam-khatib in the event of his absence.

## 1.4. The Meaning and Importance of Teaching the Qur’an

Teaching the Qur’an means teaching how to read the Qur’an to those who want to learn. Religious officials who work in Qur’anic courses are called Qur’an teachers.

<sup>14</sup> Bukhari, Adhan, 9.

**LET'S MAKE AN INTERVIEW**

“The one who has not memorized anything from the Qur’an is like a desolate house.”

Tirmidhi, Thawab al-Qur’an, 18.

Interpret the hadith and emphasize the importance of learning the Qur’an.

**LET'S MAKE AN INTERVIEW**

Visit a Qur’anic course and interview a teacher of the Qur’an about his/her education and teaching.

Both learning and teaching how to read the Qur’an are very important tasks. The Prophet significance of teaching Qur’an as follows: “The best amongst you is the one who learns the Qur’an and teaches it.”<sup>15</sup> Every Muslim ought to memorize a part from the Qur’an to recite it during prayer; and read its translation to understand, apply it in their lives, and benefit from its guidance.

Religious officials strive to teach the Qur’an to every person who wants to learn the Qur’an. Teachers of the Qur’an carry out this task regularly in the Qur’anic courses. They help the students recite the Qur’an according to rules of tajweed (rules of Qur’an recitation), faultlessly and in a beautiful way. They help the students to memorize sections from the Qur’an beginning from the short chapters, and help those who are eager and able become a hafiz or memorize the entire Qur’an.

**INFORMATION BOX**

Some of the duties of teachers of the Qur’an are as follows:

- Teaching the students how to read the Qur’an according to its rules.
- Giving information about tajweed rules and teaching the students how to recite according to these rules.
- Helping those who want to be hafiz to memorize the entire Qur’an correctly.
- Teaching correct recitation of short chapters that can be read during prayer and invocations, helping to memorize and understand their meanings.
- Informing students about Islamic belief, worship and ethics according to the syllabus; and teaching them how to perform the acts of worship through practice.
- Ensuring that the class is kept clean and tidy.
- Fulfilling the duties in the month of Ramadan and on religious days and nights.

**1.5. Necessary Qualifications to be a Religious Official**

Certain qualifications are required to be a religious official. We can list them as follows: embracing duties and responsibilities, acquiring the necessary knowledge and ability to perform these duties, *ikhlas* (sincerity), and truthfulness.

<sup>15</sup> Bukhari, Fadail al-Quran, 21.

Islam has issued principles for the benefit of humankind. It commands Muslims to be successful and to set forth a beautiful example in every aspect of life. Religious officials should perform their jobs fondly and show maximum effort to be helpful. They should perform their duty with a sense of responsibility.

Religious officials know that they carry out an important responsibility, and should take the Prophet as an example and a guide. They try to apply their knowledge in their lives and carry out the duties of *irshad*, *tabligh* and *da'wah*. Fulfilling their duty in the best way, loving their duty, and exemplifying what they say by their actions and behavior show that they embrace their duty. The Prophet stated that “Allah loves the one who fulfills what he does in a good and firm way”<sup>16</sup> and praised those who fulfill their duties in the best way.

Necessary Qualifications of a Religious Official	
Personal Qualifications	Social Qualifications
<ol style="list-style-type: none"> <li>1. Embracing duties and responsibilities</li> <li>2. Acquiring the necessary knowledge and ability for these duties</li> <li>3. Sincerity and truthfulness</li> </ol>	<ol style="list-style-type: none"> <li>1. Representation</li> <li>2. Recognition</li> <li>3. Social solidarity</li> <li>4. Communication</li> <li>5. Reliability</li> <li>6. Collaboration with colleagues</li> </ol>

Every duty requires the possession of certain knowledge. Just being knowledgeable is not enough to be successful because the ability to apply the acquired knowledge is as important as having knowledge. Religious officials ought to have enough information about their jobs. The more the level of knowledge increases, the stronger the religious officials' self-confidence and their social influence gets. On the other hand, they should know where to find information about the subjects they do not know. In addition, religious officials should know how to present efficiently the knowledge they have. For this reason, they should make preparations to fulfill the duties that are expected from them.

<sup>16</sup> Suyuti, *al-Jami al-Saghir*, vol. 1, p. 126.

*Ikhlas* and sincerity are other features required for persons who aspire for religious service. They ought to have *ikhlas* and sincerity which would make them exemplars to the people they guide by their beliefs, opinions, speech and behavior. They should act only for the sake of Allah, and not expect personal or pecuniary interest in return for their duties. Moreover, religious officials should avoid all kinds of pretense and unnatural behavior, and be moderate and sincere in their speech, duties, appearance, food and drink, and other behavior, because sincerity requires them to act according to their words.

There are also certain social features that are required of religious officials. We can list them as follows:

*The Power of Representation:* Each individual represents the job he/she works. As for the religious official, he represents Islam, all of his colleagues and all Muslims. This is an important responsibility, and every religious official must be aware of this responsibility, and act accordingly.

*Acquainting the People:* A religious official must know well the individuals and the society in which he or she lives. He/she must precisely evaluate the social mores of the society and specific conditions of members of congregation. The Prophet gave his companions the following advice: “So whoever among you leads the people in prayer keep the prayer short because the weak, the old and the needy can be among them.”<sup>17</sup>

*Social Solidarity:* Cooperation in sharing happiness and overcoming problems created by social life is called social solidarity. In addition to encouraging solidarity in their society, religious officials must also be part of it. Religious officials should also participate in those activities, not limit their service areas only to the mosques, and take their services to all areas of society. For instance, religious officials should visit a sick person in their neighborhood first, and encourage their congregation to do likewise.

*Communication:* Religious officials ought to be able to communicate with everyone, male and female, old and young, Muslim and non-Muslim. They should accept people as they are, care for them, and not isolate anyone.

*Trust:* Religious officials should give confidence to people on every issue, and be kind to them so that they can come and consult with them.

*Cooperation with Colleagues:* Religious officials should cooperate with their colleagues to increase the efficiency of the services they fulfill and to solve social problems. They should also present exemplary solidarity.

## LET'S RESEARCH

What are the expectations that people you know have of religious officials?

Research.

<sup>17</sup> Bukhari, Adhan, 62; Muslim, Salat, 186.

## 2. Getting to Know Oneself and the Audience in Religious Services

In order to be successful in their areas of religious service, it is a prerequisite for religious officials to know themselves and their environment well, and to act accordingly. Religious officials should first know themselves well enough to be successful.<sup>18</sup>

People are influenced by the environment in which they grow up. In addition to this, they have certain traits and talents from birth, and with proper instruction, they have the opportunity to improve and use them.

Human beings are essentially precious beings. This is expressed in the Qur'an as follows: **لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ** “We have indeed created Men in the best of moulds.”<sup>19</sup> People should be aware of their value, and respect themselves.

One's being at peace with oneself, with society and with the whole world, is only possible by knowing oneself. A religious official should be able to make self-criticism when necessary, and to evaluate him/herself objectively in terms of personality. He/she should realize his/her characteristics, skills and abilities, and be careful to control his/her *nafs* (inner self).

Religious officials who know themselves well use their time well. They should be aware of their power, abilities and opportunities, and try to improve their skills. Thus, they fulfill the conditions and requirements of their jobs better, and are useful to people.

Giving a good service depends on knowing well the individuals and the society who are subject to that service, in other words, the audience. Today, society is becoming more developed, and thus it necessarily becomes more complex. Population growth, and huge developments and changes in technological and social fields influence the individual and society to a large extend. Social developments and changes bring some problems. As a result, expectations from religious officials change as well. Religious officials who are aware that all these things should improve themselves so as to fulfill the expectations of the congregation.

Knowing the congregation of the mosque helps religious officials to fulfill the needs of their congregation and expectations. Society consists of individuals

<sup>18</sup> Cemal Tosun, Recai Doğan, *Hitabet ve Mesleki Uygulama Ders Kitabı*, p. 26.

<sup>19</sup> Tin, 95: 4.



who have different characteristics such as age, intelligence, educational level, eagerness to learn, and gender. Religious official should take into consideration these differences and convey them knowledge about Islam in the best possible way.

Religious officials should always be among the congregation. They should discreetly communicate with people based on trust, love and respect. They should listen carefully and attentively to the people who come to them, try to understand them and lead them to the straight path. By talking to them, they should especially help them to find solutions for their problems by themselves.

**LET'S CLASSIFY**

What would you do if you were to go somewhere as a religious official for the first time? Make a list:

- I would talk to elderly and experienced religious officials.
- .....
- .....
- .....

**3. Knowing the Problems that Complicate and Obstruct the Religious Services**

Religion has some features, principles, universal aspects, and sacred values specific to it. Religion has individual and social aspects. Almost everyone has some specific opinions, interpretations, feelings and attitudes, and approaches regarding Islam. All these things show us how carefully the religious services should be carried out.

There are some problems that complicate and present obstacles to the religious services as a job or an area of service. These problems may sometimes arise because of the religious officials themselves, and sometimes because of the congregation or environment.

Inadequate knowledge on the part of religious officials is the main reason for complication and obstruction of religious services. That is why religious officials must be competent in terms of basic religious knowledge as well as general. Since voluntariness is the basis of the religious services, he/she should

love and internalize his/her job, and be attentive. He/she should care about the congregation and be punctual.

Similarly, the inattentive religious official is not able to represent the religion and cannot perform properly the duty of religious servicemen. Moreover, limiting his task to the mosque, and not establishing appropriate communication with every section of society is also one of the important problems.

Some problems that complicate and even hinder the religious services may emerge due to the composition of the congregation. The differences in interest, knowledge, and expectations in accordance with age, gender, and level of culture are the reason for congregational based problems. For instance, the youth expect religious officials to communicate with them, yet some old people consider communication with the youth as frivolousness. To prevent such problems, religious officials should improve themselves in the areas of human affairs, communication, and social and cultural aspects of life.

Finally, some of the problems that complicate the religious services arise because of the environment. The environment of the religious services is very influential in determining its success or failure. For instance, a mosque's width, shape, color, lightening, temperature, sound system, etc. are some of the factors that affect the religious services in a positive or negative way. Religious officials should consider these factors and pay attention to environmental features while performing religious services. For example, religious official should take some measures to make the mosque more spacious, clean and useful.

#### 4. Communication in the Religious Services

Communication is the process of the transmission of information, thoughts, feelings, actions and behavior from one person to another. Communication is both an individualistic and social process. Thus, communication is one of the factors that affects the success of the religious services. While performing the religious services, religious officials are in connection with society or with individuals both inside and outside the mosque.

Leading people to right, the truth, and achieving solidarity and unity in society is not so easy. That is why religious officials should keep up their duty with patience and devotion, and choose their words carefully. They should consider how their words would be understood by the audience, and know where, what and how to speak, and choose their words according to the capacity of their audience.

#### LET'S SHARE

Interview a religious official about the difficulties he faced and the solutions he can offer. Share the information you obtain with your friends.

#### LET'S WRITE

“Words are the slaves of man, once they came out mouth then man becomes their slave.”

Write an essay explaining the message in the statement above.

### 4.1. The Importance and Basic Principles of Communication

Communication has become a term the importance of which is overemphasized in the modern world. As being both an individual and social activity, it has become a basic concept especially in the field of education and human affairs. Whether they are aware of it or not, people who live in a social environment are in communication with each other. They do not need to do anything to communicate; in other words, even doing nothing is a way of communicating. That is why keeping silent, not saying anything, or just smiling may consist of messages as meaningful as talking does.<sup>20</sup>

Communication constitutes the basis of the services based on education and human affairs. For the performance of the services and achievement of goals, communication must be healthy, because those who give a service have a message(s) that they want to deliver and share. They want to convey the message to the person or people they wish to serve in a particular way. They also aim to lead the addressee to act in a particular way as a result of the message they delivered. With this special behavior, the person who receives the message displays whether he got the message or not. This way, the process of communication continues.

Religious officials follow the same process given above and communicate with their audience while fulfilling the religious services. They share information with people about religious issues. That is why the religious officials' knowledge and skills in communicating with others is very important.

For a successful communication, first of all, we should accept people as they are and respect them. We should make them feel that they are important and precious and talk to them in a language they understand by adjusting to their varying levels of knowledge and taking their needs into consideration. We should avoid using dismissive, indelicate and hurtful language. We should act naturally and avoid insincere and exaggerated behavior. Moreover, we should be aware of the fact that body language also has a very important role in communication.

For healthy communication, we should know what, where, when and how to speak. We should turn the things that we say into concrete realities by giving examples. As long as we pay attention to these points, we can be successful at communication and establish a more positive basis for human affairs.

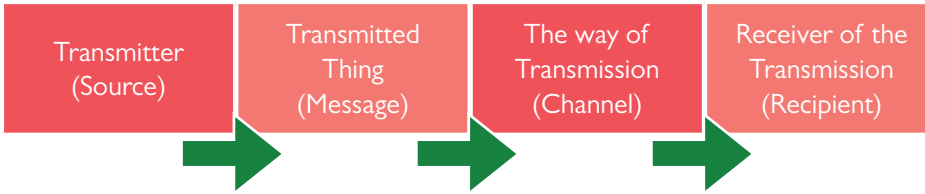
#### LET'S PLAY A DRAMA

How should the communication between the imam and the congregation be?

Show it by acting it out.

<sup>20</sup> Cemal Tosun, Recai Doğan, Hitabet ve Mesleki Uygulama Ders Kitabı, p. 40.

## 4.2. The Main Elements of Communication



Communication is a mutual exchange of information, feelings and ideas. Elements that constitute communication are: the source, the message, the channel, and the recipient. Communication takes place by activating these factors.

**Transmitter (source):** This is the term that represents the one who sends the news or the information to the recipient. The source can be a person, an incident, or a machine that gives information. It is the informant, and the transmitter of the message.

**Transmitted thing (message):** The information, news, incident, idea and feeling that comes out from the source becomes the message. It is the thing that will be transmitted.

**The way of transmission (channel):** It is the method or path of delivering the message from the source to the recipient.

**Receiver of the transmission (recipient):** The element that receives the message sent from the source is called recipient. The recipient becomes a source when he/she reflects and shows his/her reaction about the message he/she received to others.<sup>21</sup>

In the religious services, the source is the religious official, the transmitted thing is a religious message, and the recipient is the congregation. The channel is the equipment, methods and techniques used while delivering the message. For instance, in a sermon you deliver as a source, there are several recipients who come to listen to you. Even though the message you transmit is the same, your audience leaves the mosque with different impressions and interpretations because the perception of each recipient is different. That is why, when transmitting religious services, religious officials should not forget that they are the source and the congregation is the recipient.

In order to obtain successful results from communication, we should know well the functions of the elements of communication. This helps us to be more successful in religious services. For instance, religious officials' success in

### LET'S REMARK

What are the correspondents of the main elements of communication in a classroom?

Remark.

<sup>21</sup> Cemal Tosun, Recai Doğan, *Hitabet ve Mesleki Uygulama Ders Kitabı*, p. 43.

teaching something about religious matters to the congregation, and helping them to achieve religious attitude and skills depends on good communication skills.

### 4.3. The Importance of Language and Body Language in Communication

#### LET'S NOTE

Elements that make a speech more effective and powerful are the followings:

- Audibility
- Fluency
- Diction
- Tone of voice and emphasis
- Word choice
- Style of Delivery

People transmit their wishes, desires, feelings, thoughts, experiences and knowledge to others by talking, which is an indispensable part of daily life. For example, during the day we talk to our families, people in our neighborhood, and our friends about the events of the day. Together we evaluate the things we read and heard from the media, and our personal and social problems. We express our opinions about these problems, exchange ideas with others, and share our experiences. All these are the results of living in a society, and a part of daily life.

As well as it is a daily need, talking is also an indispensable instrument in our business lives. Being successful in business life and establishing good communication is mostly related to our skills of talking and explaining our thoughts.

Talking is one of the most effective communication tools. People exchange their ideas and share their experiences with each other by talking. Some people can make others listen to them with interest and care even about an ordinary matter. For this reason, the language we use in communication has an important place in our lives.

Since talking is a way of oral communication in the general sense, its basic tools are words. It is imperative that using the correct words in sentences,

choosing the most appropriate words in terms of meaning, and using clear language increase the effectiveness and beauty of our speech.

Speakers may choose different styles in accordance with the theme of the subject they talk about, the aim of their speech, the attention, desire, need and level of the audience, and time and place of their speech. As all speakers, religious officials are also obliged to pay attention to the language they use in their speeches. In addition to communicating by talking, people also communicate with each other by using body language which is a different method of communication. By means of body language, people share their feelings, thoughts, wishes and needs with others.

People use body language effectively in their lives without even being aware of it most of the time. They generally cannot control the reactions of their body as they control their sentences. Our body reflexively responds to the incidents happening around it. It may be possible to hide our true feelings and thoughts behind sentences, but it may not be possible to hide our body language most of the time. Body gestures and movements are more essential than sentences in understanding feelings and thoughts.

#### INFORMATION BOX

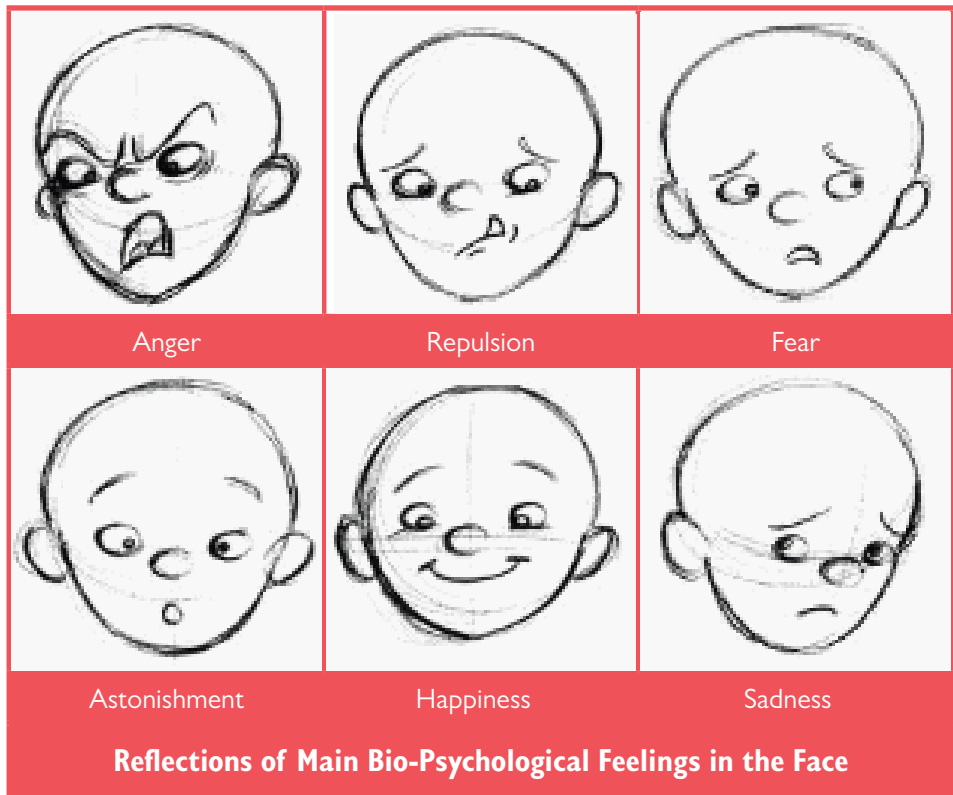
Body language has an important role in face to face communications. According to a study, words have a ten percent, voice tone has a thirty percent, and body language has a sixty percent role in the configuration of face to face communication. These percentages clearly show the important role of body language in communication even though they may increase or decrease in accordance with the features of the relations between people and the conditions of the environment of communication.

Body language consists of gestures and mimics. The usage of facial muscles to signify a meaning constitutes mimics; head, hand, arm, foot, and leg movements or the usage of the whole body constitutes gestures. As in the movement of a standing hand towards ground or wrinkles that appear on the forehead, gestures and mimics are always related to changing moods.

Gestures and mimics occur sometimes intentionally and sometimes unintentionally and even sometimes unwillingly. Yet, all of them have an intentional or unintentional reason and aim.

Gestures and mimics are the movements that support feelings and thoughts, and materialize them. For example, nodding the head to show our wish and approval about something falls into this category.

Facial expressions, gestures, and glances also reflect feelings and thoughts. One must pay attention to body language for a healthy communication.



SELF EVALUATION			
Evaluate yourself to understand whether or not you are efficient in using language and body language. Put an (X) in the relevant box.			
Self-Evaluation	I can perfectly	I can partially	I cannot
My audience can easily understand what I say.			

I can express my thoughts clearly and efficiently.			
I do not make mistakes when pronouncing words.			
I can control my voice to enrich my feelings and thoughts.			
I can talk fluently.			
I can effectively use body language during my speeches.			
I believe in the importance and value of what I speak of.			
I can avoid details that distract the audience's attention.			
I do not run out of topics and stray from the point.			

## 5. Communication Problems in Religious Services

Even though people are well-intentioned and insightful, sometimes the emergence of disagreements between them is inevitable. Prevention of controversies and disputes can only be possible with the control of the feelings of anger and disappointment.

### INFORMATION BOX

The following are some of the behaviors that cause problems between people, and thoughts that emerge as a result of such situations:

- Excessive generalization
- Polarizing people
- Taking matters personally
- Absolutism (using “must”)
- Efforts to change others
- Wishfulness (using “wish”)



The emergence of some problems between those who communicate is a natural fact, but breaking off relationships because of these problems is not normal. People can use the problems between them as a tool to better understand each other, and thus strengthen their friendship.

While fulfilling the religious services, which is a profession and an area of service, it is also natural to experience some conflicts and problems. Religious officials may come across people of different ages and different cultural backgrounds whom they have to communicate with. The structure of the congregation, its level of education, social status, economic conditions, age and other similar factors affect communication dramatically. For instance, while a part of the congregation does not want children to come to the mosque using the fact that children make noise in the mosque as an excuse, others approve of their attendance. Some of them may complain about the length of the prayer, and others may complain about its shortness. Some may be pleased with what the religious official said, and some may complain about it. For this reason, religious officials try to be convincing for everybody, and be all-embracing.

### LET'S DISCUSS

What problems may be encountered while performing religious services?

Discuss.

The source of communication, its environment, content and other similar factors affect the process of religious communication. Wrong religious communication may sometimes lead to negative changes in religious attitudes. That's why religious officials have to be sensitive in the style they use.

In order to solve the problems that may occur in religious services, religious officials must gain certain qualifications. For example, being aware of the structure of the congregation, knowing communication techniques, and striving to improve skills are some of these qualifications.

The resolution of each and every problem that may emerge during communication in religious services is not possible. Yet, it is a known fact that the problems of communication cited above are also valid for religious services.

Religious officials should be cheerful, pleasantly spoken, kind and respectful to everyone, and should make themselves accepted among the congregation with their knowledge and skills. In this way, possible problems of communication can be prevented.

**LET'S EVALUATE THE CHAPTER**

A. Answer the following open-ended questions.

1. What are the fundamental principles of irshad, tabligh and da'wah?
2. What are the problems that make religious services difficult and hinder them? Make a list.
3. What are the necessary qualifications of being a religious official?
4. Why are knowing the self and the audience important in religious services?
5. What is the importance of communication in religious services?

B. Choose the correct answers to the following multiple choice questions.

1. Which of the following is not one of the responsibilities of religious officials?
  - A. Being ready in the mosque during daily prayer times.
  - B. Finding solutions for all of the problems of the people.
  - C. Providing spiritual guidance to people.
  - D. Teaching the recitation of the Qur'an to those who want to learn.
  - E. Being an exemplar for people in action and behavior.
  
2. Which of the following is one of the problems that make a religious service difficult and hinders it?
  - A. Religious officials' efforts of self-improvement.
  - B. Reading a lot to increase professional knowledge.
  - C. Good communication with people.
  - D. Not hindering duty.
  - E. Interfering in other people's business.
  
3. Which of the following is not a fundamental element of communication?
 

A. Source	B. Recipient	C. Message
D. Channel	E. Compulsion	

4. Which of the following is one of the features that religious officials should take into account while performing their duties?
- A. They should know themselves and the audience well.
  - B. They should love sports.
  - C. They should communicate with the congregation only during the prayer times.
  - D. They should avoid their audience.
  - E. They should know everything.

C. Write "T" for true and "F" for false for the following sentences.

- (.....) Body gestures are the essential elements in understanding feelings and thoughts, not words.
- (.....) Irshad means telling the truth, and teaching the principles of Islam.
- (.....) Religious service is the fulfillment of a task related to religious matters that are needed by the individuals and society and will be useful to them.
- (.....) All of the problems that make religious services difficult and hinder them are caused by the congregation.
- (.....) Giving a good service depends on knowing well the individual and the society who are subject to the service, in other words the audience.

D. Fill in the blanks in following sentences with the most suitable word from those given below.

( imam, muazzin, khatib, religious official, communication, tabligh)

- 1. Those who fulfill the duties of religious service are called.....  
.....
- 2. The one who leads the congregational prayers is called.....; and the one who recites the adhan is called .....
- 3. The process of transmission of information, thoughts, feelings, actions and behavior from one person to another is called.....



# Chapter

## ORATORY AND RELIGIOUS ORATORY



# ORATORY AND RELIGIOUS ORATORY

## LET'S GET READY FOR THE CHAPTER

1. How do you express your feelings and thoughts to your audience? Think about it.
2. Write the features of a speaker to whom you listened and were influenced by in your notebook.
3. Share your observations about a conference, symposium, or panel you have attended with your friends.
4. Write down in your notebook what characteristics a speaker of religious oratory should have.

## 1. Oratory and Its Types

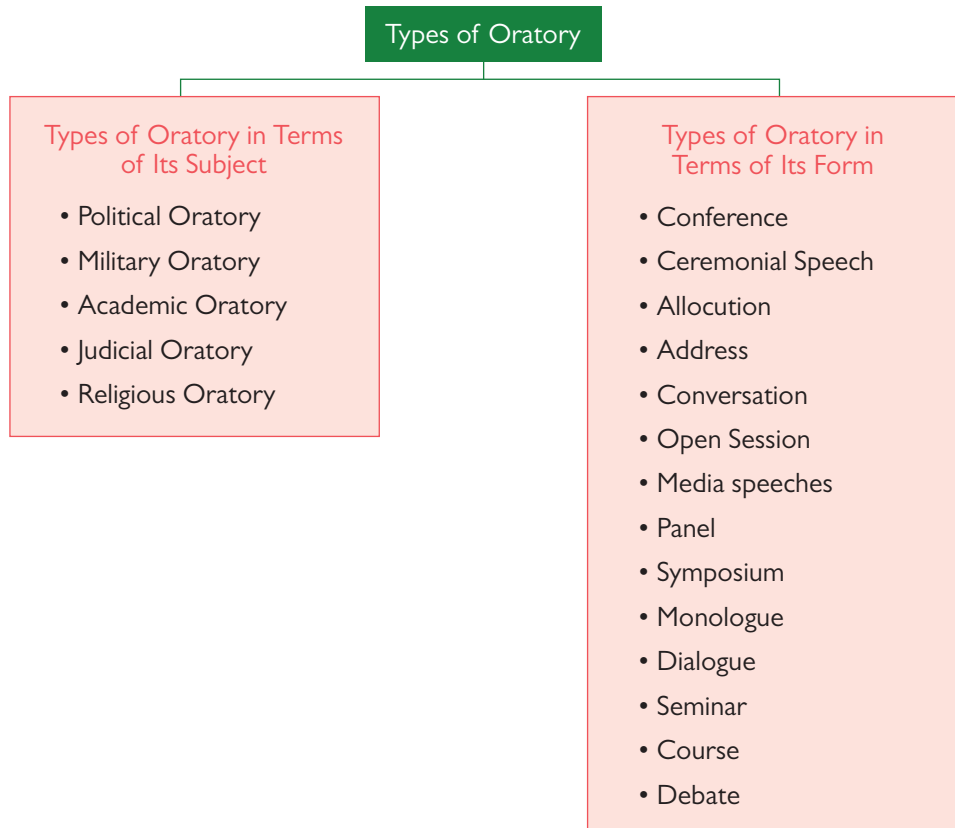
As a result of their nature, people live together with others and communicate with them. Sounds, signs, pictures, writing, statements and several other instruments are the primary factors that provide this communication. People express themselves by using one or some of these instruments, and communicate with others. The efficiency of oral communication depends on having the subject of the speech presented in an organized and methodical way and aiming to achieve a definite purpose. These can only be possible by using subtleties and elegance of language during a speech. This is called oratory, and the speaker is called an orator.

## Places, Emotions and Delivery

A good orator observes opportune moments, takes the places into consideration, is sensitive to emotions of his audience, and delivers his message in an accessible and pleasant manner. Oratory is the art of presenting the message to an audience in a specific context, and delivery an addressing

emotions in the pleasant manners. An orator presents his/her knowledge, feelings and thoughts to his/her audience with a persuasive and effective style.<sup>1</sup>

Similarly, the organization of the speech plays crucial role; the orator conveys information in a well-organized manner and prepares his/her speech/sermon addressing the needs of his/her audience. As those needs may spring from the particular situation of the audience, it may also be necessitated on the occasion of special days. Therefore, oratory is classified into different types according to its subjects. Oratory can also be classified in different types in accordance with the place of speech, features of the orator, kinds of oration and styles of presentation.



*Types of oratory in terms of its subjects:*

**Political Oratory:** Speeches delivered by politicians about subjects of politics in different time and places.

<sup>1</sup> Cemal Tosun, Recai Doğan, *Hitabet ve Mesleki Uygulama Ders Kitabı*, p. 57.

**Military Oratory:** Motivating and informational speeches generally delivered by someone who is in the position of commander, addressing the soldiers during a war or in time of peace. We can frequently encounter such speeches in the books of history. We may give the following as examples of historical military oration: The speech of Alparslan before the Battle of Manzikert, Tariq ibn Ziyad's speech delivered during the Expedition to Spain, Mustafa Kemal's speech delivered during the Turkish War of Independence.

#### LET'S RESEARCH

The Prophet (saw) gave short and effective speeches to the believers before battles. In one of these, he stated: *“O people! Do not wish to face the enemy (in a battle) and ask Allah to save you from calamities but if you should face the enemy, then be patient...”*

Bukhari, Jihad, 156.

Research for other examples of military oratory from history.

**Academic Oratory:** Speeches focused on scientific issues. The subjects in these speeches are presented by the experts of that field with a scientific understanding and style.

**Judicial Oratory:** Speeches given in courts. Mainly, legal jargon is used in such speeches, and they are shaped in accordance with the laws. Speeches delivered by judges, lawyers and other legal professionals, and the speeches of those who defend themselves before the law are the examples of judicial oratory. In addition, the speeches of jurists in other places delivered to inform people may be listed under this category.

**Religious Oratory:** Speeches given by religious officials or experts in the field of divinity about religious issues. This type of speeches may be presented in different forms such as preach, sermon, conference, conversation, etc. Such speeches may be presented in various places especially in mosques.

#### *Types of oratory in terms of its form:*

**Conference:** Scientific and academic speeches delivered to explain a certain subject, opinion or thesis. In a conference, an expert examines a subject in a



detailed way. The aim of conference might be to teach something, to add new interpretations about a subject, and to present fresh ideas about the solution of a problem. In a conference, a speech is given based on a written plan. There can be a question session at the end if it is necessary.

**Ceremonial Speech:** The speeches made for the commemoration of an important day, event or a person, or for the beginning or end of an important event. In such ceremonies, generally a brief speech is given from a written text.

**Allocution:** Telling an opinion or a feeling around political or national subjects to a large mass of people of different levels. They are the speeches prepared and delivered by the statesmen. In allocutions, the message is presented with documents and evidence. Therefore, an assured speech is given to the audience.

**Address:** Delivering a subject to the audience by using succinct and effective statements with a spirited style. We can give Friday sermons as an example of this category.

**Conversation:** Expression of opinions and thoughts in different subjects with an intimate and warm style. Conversations are generally speeches given to a small number of people in small places.

**Open session:** Collective discussion of a subject, and its critical examination from different aspects by experts. The one who leads open session speeches gives the right to speak one by one to everyone who attend the session.

**Debate:** Discussion of two or more groups on a subject. Each group defends a different aspect of the subject and criticizes the views of their opponent. Debates which are conducted by a moderator are held in a competitive atmosphere. The accuracy of the thesis defended in the debate should be proven by presenting evidence.

**Panel:** Examination of a subject from different aspects by experts. Under the direction of a moderator, different opinions about that issue are presented in panels. It is held as a conversation rather than a discussion. After the panel, the questions of the audience are replied to.

**Symposium:** The type of speech given by experts one after another about various aspects of a subject. Speakers talk for a determined time. After each speech, the experts of that field negotiate the subject and present their

critiques and opinions. Subjects are examined with a scientific style and based on a written text. Generally people who are interested in the subject attend the symposium.

**Monologue:** The speech generally given by a person about the current issues in a funny style. Gestures and mimics are often used in monologues and imitations can be performed. Such speeches are generally given to entertain the audience. Yet, insulting and humiliating behavior must be avoided.

**Dialogue:** Mutual discussion of two people on stage. Speakers mutually express their opinions on a subject in a certain order.

**Media Speeches:** Speeches given on radio, internet and TV. As such speeches can be in the form of a monologue or dialogue, they can also be in the form of an open session or debate. Rather than gestures and mimics, the style of speech and tone of voice are effective. Well-toned voice, sincerity and persuasiveness are the most important factors for the effectiveness of such speeches.

## 2. The Importance and Place of Rhetoric in Religious Services

People need to give good speeches in order to express their wishes, spread their thoughts and state their feelings. Oratory makes significant contributions to the status of individuals in society, and their work life. All of these indicate the social and cultural importance of oratory. In addition, people also defend their rights by means of effective oratory.

Religious officials should employ good style in their speeches when delivering religious information to people. Good speeches impress people. Similarly, good speeches, coupled with knowledge and good manners, are effective. If a manager or a teacher knows the rules of giving a good speech and becomes a good preacher, it significantly increases his/her success.

In religious services, giving speeches in accordance with the principles of rhetoric makes it easy to deliver the message to others, and it helps to establish an environment of trust, respect, and understanding. Moreover, clarifying obscure and unclear parts by asking and answering questions helps the issues to be better understood.

One of the aims of the Noble Qur'an is to advise people and make them take lessons from what is told to them, as is indicated in one of the verses of the Qur'an as follows:

### LET'S MAKE A MONOLOGUE

Prepare a monologue about mistakes and dictation faults made during an oration, and present it in the class.

### TEAM WORK

Organize groups in your class. Let each group prepare a speech in one of the types of oratory and present these speeches in the class.

### LET'S EVALUATE

“Tell My servants (O Muhammad), to say always that which is the best...”

Isra, 17: 53

Evaluate the verse given above in terms of the importance of oratory in religious services.

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ...<sup>ط</sup>

“... and remember that Allah has blessed you with a great favor. He admonishes you to show due respect to the Book and the Wisdom He has sent to you ...”<sup>2</sup> Likewise, in the 63<sup>rd</sup> verse of Surah an-Nisa, the Prophet was asked to use a good and impressive style in his speeches “...and admonish them, and speak to them effectual words concerning themselves?” because one of the most important ways to tell the truth to people is to use an effective rhetoric.

In the Noble Qur’an, the duty of the Prophet was stated as being to warn the people and to deliver the message of the Holy Book to them as follows: “O Prophet! Surely We have sent you as a witness, and as a bearer of good news and as a warner, as one who calls people to Allah by His leave, and as a bright, shining lamp.”<sup>3</sup> Prophet Muhammad fulfilled his duty in the best way and delivered the commands of Allah with impressive and beautiful speech. By expressing that “Religion is an-nasihah (advice, sincerity)...” in one of his sayings, the Prophet drew attention to the importance of oratory in religious life.

Prophet Muhammad showed his rhetorical skills in the best way when he was fulfilling his mission of *irshad* and *tabligh*. Especially in a period when literature and rhetoric were quite important, addressing people with a beautiful way and gaining their respect became very effective in his *irshad* and *tabligh*. People who listened to him were impressed by his speeches and could not hide their astonishment. The Prophet expressed the importance of rhetoric as follows; “... Indeed, there is an impressive power in speech.”<sup>4</sup> Moreover, all of the Prophet's speeches show the place and importance of rhetoric in delivering the messages of Islam.

For the religious officials who continue the methods of Prophet Muhammad, oratory is an impressive instrument in religious services. Religious officials can speak about the greatness of Allah, basics of Islamic faith, practices and morals correctly to their audiences by this way. As a result they can fulfill their mission of *irshad* and *da’wah*.

<sup>2</sup> Baqarah, 2: 231

<sup>3</sup> Ahzab, 33: 45-46

<sup>4</sup> Abu Dawud, Adab, 95

### 3. Religious Oratory and its Types

The Noble Qur'an is a guide, showing humanity the straight path. People who believe in Allah live according to the principles of Islam in their lives and make an effort to tell them to other people. Delivering the commands and prohibitions of Allah is expressed in the Qur'an with various terms like "*tabligh*, *irshad*, guidance, advice, and *da'wah*." This mission, which was expressed in different terms in the Qur'an, requires to religious officials address the people in the best speech because transmission of the truth and its acceptance are closely related to the way they are presented.

Informing people about Islam is not just the responsibility of religious officials, in fact it is the duty of every Muslim. Religious oratory is a way to convey the message of Allah to people, and in every period, religious officials have given speeches in different places to inform their society about religious issues, and followed different methods and styles in their speeches. *Wa'z* (preaching) and *khutbah* (sermon) are the most important ones among them.

The *khutbah* is the type of oratory which is delivered on the *minbar* (pulpit) in the mosque on Fridays and 'iyd days (festival days). In the *khutbah*, saying prayers to Allah, sending praises upon the Prophet (*salat* and *salam*), giving advice to people, and talking about important information related to that day and other matters needed by the congregation are delivered in a specific plan. The *khutbah* must be brief, meet the needs of community, and be in accordance with the structure of society. In addition to raising the knowledge and awareness of the congregation about certain matters, by delivering a *khutbah* the intention is also to contribute to the community in the improvement and betterment of their behavior.

*Wa'z* (preaching) is another type of religious oratory. *Wa'z* is the speech which is delivered on a special seat called *kursi* in the mosque before or after performing prayers. *Wa'z* is longer and more detailed than *khutbah*. It is also delivered in a different style than the ones used in sermons. And the purpose of sermon is to inform the community about religion.

There are other types of religious oratory which are delivered outside the mosque. Conferences, panel discussions, and broadcasts made through media are some of them. Religious speeches can be open to community and delivered to large crowds, as well as in the form of friendly conversations given in special places to small groups. If necessary, certain religious topics may be discussed by using different styles of speech in different places.

#### LET'S WRITE

Write an essay about the importance of oratory in religious services and share it with your friends.

#### LET'S REMARK

Which type of religious rhetoric are the most impressive according to you?

Remark.

## 4. The Principles of Religious Oratory

The aim of religious oratory is to inform people about the commands and prohibitions of Allah, to teach Islam and to help people to internalize them. The mission of *irshad* and *tabligh* is given to believers, and the things that should be done while performing this mission are stated in the Noble Qur'an and *ahadith*. This mission can be successfully fulfilled with the help of an effective oratory.

The basic sources of religion are also the sources of religious rhetoric. How religious rhetoric should be, what should be told to people and what are the rules that need to be observed in religious rhetoric are explained in the Noble Qur'an and Sunnah.

### 4.1. The Principles of Oratory in the Qur'an

The Noble Qur'an is the most beautiful of words. The principles of Islam and the rules which must be followed are presented in this book in the best way. The whole of humanity is the audience (*muhatab*) of the Noble Qur'an. Prophet Muhammad was the one who delivered the message of the Holy Qur'an in the best way. And the method which a religious official must adopt in fulfilling his mission of *irshad* and *tabligh* is the method of the Qur'an and the approach of Prophet Muhammad.

There are many principles in the Noble Qur'an regarding religious oratory. The primary ones among those principles are: speaking by using nice words, speaking at the right time, speaking convincingly, being polite when speaking, keeping a balance in accordance with the levels of understanding of the audience when speaking, appealing to the reason and conscience of the audience, guiding them to think, and motivating their feelings.

*Some of the principles of oratory which can be inferred from the Qur'an are:*

*Saying words that distinguish truth from falsehood:* The truths are revealed in the Qur'an with all their details, and wrong things are shown. It is stated in a verse as follows: **"Indeed, the Qur'an is a decisive statement."**<sup>5</sup> A religious official must express the message he wants to give in an understandable and clear wording.

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<sup>5</sup> Tariq, 86: 13

**Speaking in a beautiful and impressive way:** It is emphasized in the following verse that the essential element in religious oratory is to give advice and that one should make an impressive speech: *وَعَظُّهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا* “...but admonish them, and speak to them a word to reach their very souls.”<sup>6</sup> For this reason, a preacher must be sincere and use a fluent and impressive style of speaking. The Qur’an also addresses people in different places with different statements. For instance, the Qur’an uses varying phrases like “O people!”, “O believers!” and “O Prophet!” in accordance with its audience.

**Not to be offensive, to be kind and respectful:** Preachers must be careful not to use offensive and accusatory language in their speeches. They must tell their views and thoughts in a polite way and also show respect for the opinions of the others. This issue is pointed out in a verse as follows; *فَقَوْلًا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ* “and speak to him gently, perhaps he may take heed or fear (Allah).”<sup>7</sup>

**Speaking with proofs:** In order to make the issues expressed in the speech more convincing, it is necessary to speak with proofs. This issue is expressed in another verse in the following words: “...Say: **Bring your proof if you are truthful.**”<sup>8</sup> And we must also avoid speaking on the issues about which we know very little. This is emphasized in the following verse: “**Behold, you are those who have disputed greatly concerning matters which you knew; why are you now disputing about matters that you know nothing about? Allah knows it whereas you do not know.**”<sup>9</sup>

**Using unifying language and avoiding exclusionist statements:** Religious officials should use unifying language in their speeches, and avoid exclusionist statements which may cause division among the audience. This is mentioned in the Qur’an as follows: “**And obey Allah and His Messenger, and do not quarrel with one another lest you should lose courage and your power depart. Be steadfast, surely Allah is with those who remain steadfast.**”<sup>10</sup>

**Benefiting from reliable sources for the topic which will be told:** A preacher must base the message he is going to deliver on reliable sources. This issue is mentioned in the Qur’an as follows: “**O you who believe, when an ungodly person brings to you a piece of news, carefully ascertain its truth, lest you should hurt a people unwittingly and thereafter repent at what you did.**”<sup>11</sup>

## LET'S EVALUATE

“(O Prophet), good and evil are not equal. Repel (evil) with that which is good, and you will see that he, between whom and you there was enmity, shall become as if he were a bosom friend (of yours).”

Fussilat, 41: 34

Evaluate the verse given above in terms of the principles of oratory.

<sup>6</sup> Nisa, 4: 63

<sup>7</sup> Ta-Ha, 20: 44

<sup>8</sup> Baqarah 2: 111

<sup>9</sup> Al-i Imran, 3: 66

<sup>10</sup> Anfal, 8: 46

<sup>11</sup> Hujurat, 49: 6

**LET'S FIND**

There are many expressions used in the Holy Qur'an to address people. Find and write some of them:

- "O you who believe!..."
- .....
- .....
- .....

*A preacher's words should be compatible with his behavior:* Preachers can be effective if their actions do not contradict with their words. This is mentioned in the Qur'an as follows: **"How is it that you enjoin others to follow the Right Way, but forget it yourselves, though you read the Scriptures? Have you no sense at all?"**<sup>12</sup>

*Directing people to think:* The Qur'an deals with this issue in many places. People are asked to think in many verses by statements like "don't they think?" and "don't they know?" Therefore, a preacher should especially direct people to think as it is stated in the following verse: **"Those who remember Allah while standing, sitting or (reclining) on their backs, and reflect in the creation of the heavens and the earth, (saying): ..."**<sup>13</sup>

## 4.2. Principles of Rhetoric in the Sunnah

Our Prophet delivered verses revealed to him, explained the basic principles of Islam and became an exemplar to humanity. Believers tried to live according to the principles of Islam by taking him as a role model. The Holy Qur'an points out the exemplary characteristic of the Prophet as follows: **"Surely there was a good example for you in the Messenger of Allah, for all those who look forward to Allah and the Last Day and remember Allah much."**<sup>14</sup>

Believers took advice from the Prophet and listened to his opinions in every aspect of life, and then they tried to apply everything he said. The Prophet Muhammad addressed people on different occasions and conveyed them the religion in the best way.

<sup>12</sup> Baqarah, 2: 44

<sup>13</sup> Al-i Imran, 3: 191

<sup>14</sup> Ahzab, 33: 21

Everyone who takes responsibility in the religious services must pay attention to the principles that are derived from the guidance, rhetoric, and methods that Prophet Muhammad followed in delivering the message of Islam. Speeches given in accordance with the principles derived from the Sunnah will be the most effective way of speaking about religious issues. The rhetoric of Prophet Muhammad was according to the principles of the Qur'an.

The Qur'an gave the Prophet Muhammad the following advice about how to speak to people: **“ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ”** **“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best...”**<sup>15</sup> Prophet Muhammad communicated with people around him and conveyed them the principles of Islam in accordance with these principles.

#### **Some of the principles of rhetoric which can be derived from the Sunnah of the Prophet are:**

The Prophet would speak honestly and in a mature manner, choose his words carefully and care for the interests and the needs of his audience. He had an impressive way of speaking. He would pay attention to the conditions of the community and arrange his voice and position according to this. He would speak so clearly and word by word that people would be able to memorize what he was saying.

The Prophet Muhammad would speak in accordance with the level of understanding and comprehension of the people. In one of his hadiths he said; “treat the people according to their ranks.”<sup>16</sup> And he used a style in his speeches that could be easily understood by everyone.

The most important feature of speaking of the Prophet was that he was sent with the feature of *jawami' al-kalim*, which means that he used the shortest expressions with the widest meaning. He presented important messages with only two or three words in most of his sayings. His sermons were short enough not to make people bored. He preferred speaking concisely, clearly and sincerely rather than giving long speeches. He said in this regard that “I have been sent with *Jawami-al-Kalim*.”<sup>17</sup>

<sup>15</sup> Nahl, 16: 125

<sup>16</sup> Abu Dawud, Adab, 20

<sup>17</sup> Bukhari, Itisam, 1



### LET'S PREPARE A PRESENTATION

Find some examples from *ahadith* which are named as *javami' al-kalim*. Prepare a presentation from these examples.

- "Actions are judged by intention." (Bukhari, Bad al-Wahy, 1.)
- "All drinks that intoxicate are unlawful (to drink)." (Bukhari, Ashriba, 4.)
- .....
- .....

Our Prophet gave examples to make the topic clearer and spoke in such a way that resembled story-telling. By this way he made people comprehend the topics which were hard both to explain and to understand. In many hadith, we see that Prophet Muhammad used this method. For instance, he made a comparison when he explained the points to be paid attention when choosing friend: "The parable of a good friend and a bad friend is that of a carrier of musk and a blacksmith. The carrier of musk will give you some, or you will buy some, or you will notice a good smell; but as for the blacksmith, he will burn your clothes or you will notice a bad smell."<sup>18</sup>

The Prophet used various methods in his speeches to attract the attention of others. Sometimes he used the method of question and answer to make people think and get their attention. Once, he asked one of his companions; "Yazid ibn Asad! Do you want to enter Paradise?" and he answered; "Yes, O Messenger of Allah!" and then the Prophet said; "Love for your brother what you love for yourself."<sup>19</sup>

He used his gestures and mimics to make the topic more understandable and to attract more attention. He sometimes would also spirit up his speech with facial expressions or hand gestures. Once, he clasped his fingers with each other and said: "A faithful believer is like the bricks of a wall, enforcing each other."<sup>20</sup> And he expressed what he wanted to say with his hands. He sometimes draw diagrams and shapes to explain the topic. For instance, he explained the issue of destiny by drawing diagrams on the ground.

The Prophet also paid attention to the timing of his speeches. He would speak when people were focused and wish to listen. Abdullah ibn Mas'ud informs us about this topic as follows: "The Prophet used to take care of us in preaching

<sup>18</sup> Bukhari, Buyu, 38

<sup>19</sup> Ahmed b. Hanbal, *Musnad*, vol. 4, p. 70.

<sup>20</sup> Ali Muttaqi al-Hindi, *Kanz al-Ummal*, vol. 1, p. 147.

by selecting a suitable time, so that we might not get bored. He abstained from pestering us with sermons and knowledge all the time.”<sup>21</sup>

He would not tell people their mistakes and humiliate them. He would talk to them with a constructive and positive way. Once he said, “Make things easy, and do not make things difficult, give glad tidings, and do not scare people away.”<sup>22</sup> He always preferred to give speeches making people happy and to giving glad tidings. He never blamed anyone and did not reveal anyone’s faults. For instance, he would not warn a person individually by saying, “What is happening to you?” instead he would warn him by saying, “What is happening to you all?” in the plural form when he was in the community.<sup>23</sup>

### LET’S FIND SOME PRINCIPLES

“By the One in Whose hand is my soul, you will not enter Paradise until you believe and you will not believe until you love each other. Shall I not tell you of something that if you do it, you will love one another? Spread salam amongst yourselves.”

Muslim, Iman, 93

The Prophet said, “By Allah, he does not believe! By Allah, he does not believe! By Allah he does not believe!” The Companions asked, “Who is that, O Allah’s Messenger?” He said, “That person whose neighbor does not feel safe from his evil.”

Bukhari, Adab, 29

Deduce some principles about rhetoric from the ahadith given above.

- He would prepare an environment for people to ask questions.
- .....
- .....

As Prophet Muhammad paid attention to the circumstances of his audience in his responses to their questions, he also paid attention to the conditions of time and place as well. For instance, when someone asked him about the best deed, once he answered by saying “It is the prayer which is performed on time”<sup>24</sup> and at another time he said “doing favor to parents”<sup>25</sup> to another

<sup>21</sup> Buhari, IIm, 11-12.

<sup>22</sup> Buhari, IIm, 11.

<sup>23</sup> Muslim, Fadail, 35.

<sup>24</sup> Buhari, Mevakit, 5.

<sup>25</sup> Buhari, Adab, 2.

person. Moreover, during times of peace he stated that the most precious deed is the prayer performed on time, while during times of war he stated that jihad is the most precious deed.

## 5. The Importance of Choosing the Right Sources in Religious Rhetoric

The content of speeches is also important as much as the rules and principles of rhetoric in order to fulfill the mission of *irshad* and *tabligh* in the best way. In this topic, religious rhetoric is shaped with the most important sources of Islam, i.e. the Qur'an and information presented in the Sunnah. The things that will be spoken of must be prepared in the light of the Qur'an and Sunnah. Most of the time, the Prophet would recite verses from the Qur'an and most of his speech consisted of the verses of the Qur'an.<sup>26</sup>

People's problems should be solved based on the sources and the divine message must be delivered in the best way possible, after the verses which are related to the topic are determined. The preacher should benefit from different translations of these verses in order to explain them in the best way possible. Different *tafsir* books and different comments should also be taken into consideration in order to understand the verses better. We can benefit from the subject indexes that are prepared for the Qur'an and also from the other types of indexes which are placed at the end of translations of the Qur'an.

In religious speeches, we have to choose authentic and reliable *hadith* which are our second basic source. *Kutub al-Sitta* and *Riyadh al-Salihin* are among the most prominent of these sources, which give place to *hadith* and verses according to the topics. We should especially benefit from the books which give place to comments and explanations.

In order to make the topic more understandable, we can narrate certain stories and examples from the lives of the Prophet, other prophets, and Muslim scholars. We should first benefit from the stories narrated in the Qur'an and hadith. In addition to this, we can apply to the sources of *Siyar*, the History of Islam, and the books which narrate the lives of the companions and in which religious stories are recorded. The history books which contain reliable sources must be benefited when a historical event is told.

### LET'S RESEARCH

From which books would you benefit if you were to prepare a speech about "friendship and brotherhood"?

Research.

<sup>26</sup> Muslim, Jumuah, 10.

## 6. Some Samples of Religious Oratory from History

Religious rhetoric has an important place in fulfilling religious services. This is why, one can find many examples for religious rhetoric, especially from the speeches of Prophet Muhammad, in history.

### *A Sermon of the Prophet Muhammad (saw):*

“O people! There are some principles that you must follow them. And there are some prohibitions which you must avoid them.

A believer is between two fears: The first one is his past, because a person cannot know what Allah will do to him because of what he did in the past. And the second one is his life in the future, because a person cannot know what Allah will decide for him in the future.

Therefore, a believer should spend his life doing goodness, and should realize the value of his youth before he gets older; and the value of life before death.

By Allah in whose Hand is my soul, there is no place to get tired after death. There is no place except Heaven and Hell after this life.”<sup>27</sup>

### LET'S NOTE

The First Sermon of Caliph Abu Bakr:

Abu Bakr, who became caliph after the death of the Prophet Muhammad went up the pulpit and delivered the following sermon:

“O people, I have been elected your leader, although I am not better than anyone from among you. If I do any good, give me your support. If I go astray, set me right. Listen, truth is honesty and untruth is dishonesty. The weak among you are powerful in my eyes, as long as I do not give them their due, Allah willing. The powerful among you are weak in my eyes, as long as I do not take away from them what is due to others, Allah willing. Listen, if people give up striving for the cause of Allah, Allah sends down disgrace upon them. If a people become evil doers, Allah sends down calamities on them. Listen, you must obey me as long as I obey Allah and His Messenger. If I disobey Allah and His Messenger, you are free to disobey me. Let's stand to perform prayer. May Allah have mercy upon you. ”

Nejat Muallimoğlu, *Bütün Yönleri ile Hitabet*, p. 258

<sup>27</sup> Süleyman Ateş, *Minberden Öğütler*, p. 188.

*The Advice of Ali ibn Abi Talib to his Son:*

The advice which Ali gave to his son can be considered a sermon for all believers:

“My son! Your measure in your relations with other people should be this: don’t treat others in a way that you don’t like to be treated; and do not oppress anyone as you do not want anyone to oppress you. And do goodness to other people as you like people to do goodness to yourself. When you want to do something to another person, always put yourself in their place. And do not tell things about people which you do not want anyone to say about you. And be satisfied when you are treated in a way that you have treated others. Don’t ask more than that.

Even though you know very little, do not try to extend your speech by saying things that you know nothing about. Remember that you have a long path ahead of you. And if you need something for this journey, do not take more than you can carry. You need to have a light load on this path. And when you are asked a loan when you are rich, consider it as an investment for the difficult times you may have in the future.

Remember that Allah, who owns all the treasures of heavens and the earth, let you pray to Him. He told that He will accept prayers and He did not put any intermediary between you and Him. Allah has opened the gates of forgiveness when you sin and pours the rains of His mercy upon you. Ask help from Allah in all of your affairs. There is no one who can help but Him. May Allah protect your religious and worldly life.”<sup>28</sup>

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<sup>28</sup> Nejat Muallimoğlu, *Bütün Yönleri ile Hitabet*, p. 259-260.

## INFORMATION BOX

### THE SPEECH OF QUSS IBN SAIDAH

“People!

Come, listen, learn and take a lesson!

Whoever lives dies, whoever dies perishes and whatever is bound to happen happens. Rain falls, grass grows and children are born to take the place of their parents. Then they all depart. Occurrences are ceaseless; they all follow on one another.

Beware and lend an ear to my words! The skies are filled with news, the ground with lessons to be taken. The earth is a mattress stretched out and the skies a lofty ceiling. The stars will expire and the seas will come to a rest. Whoever comes does not stay and whoever leaves does not return. Who knows? Is it that they are so comfortable where they are that they remain there or are they withheld and put to sleep?

I swear that there is a religion more beloved to God than the one you now follow.

And a Prophet of God will come; and his coming is near. His shadow hovers over your heads. Blessings to him who believes in the Prophet and basks in the light of guidance. Woe to him, who rebels and opposes Him!

Woe to those who squander their lives in ignorance!

Mankind!

Beware of heedlessness! Everything is mortal. Immortality lies only with the Almighty, who is One, without partners, without a like. He is the only One worthy to be worshipped. He begets not, nor is He begotten. Abundant lessons wait to be taken from those who have come to pass.

People of Iyad! Where are your fathers and forefathers? Where are the people of Ad and Thamud who built exquisite mansions and abodes of stone? Where is the Nimrod and the Pharaoh, who beside himself in worldly riches said to his people ‘Am I not your greatest lord?’

The Earth ended up grinding them all in its mill. Even their bones have now rotten away, scattered.

There is many a passage to enter the river of death, but alas, no way out! All things great or small migrate. Whatever befalls all shall befall you too!”

Cevdet Paşa, *Kıssas-i Enbiya ve Tarih-i Hulefa*, p.48

The armies of the Byzantine and Seljuq rulers faced each other on Friday August 26<sup>th</sup> 1071. Seljuq Sultan Alparslan waited for the Friday prayer and delayed the attack. After performing the Friday prayer in congregation, the Sultan with white clothes tied the tail of his horse. In order to show that he will fight like an ordinary soldier, he left his arrow and bow and took his sword and mace. And later, he delivered the following eloquent speech to his army:

“No matter how small our number is, no matter how great an army they (Byzantines) have, at this moment in time when all Muslims are praying for us, I want to attack the enemy. Either I will be successful and achieve my aim, or I become a martyr and go to Heaven. Those among you who want to follow me should follow me. And let those who want to leave, leave. There is no commanding Sultan, or soldiers who are commanded here. Because I am only someone like you, and a ghazi who fights by your side. Those who follow me and dedicate their lives to Allah and then become martyrs will go to Heaven, and those who stay alive will get booty. And for those who leave us, fire in the Hereafter and shame and dishonor in this life will be waiting.”<sup>29</sup>

*The Speech of Ali Bardakoğlu (former president of the Presidency of Religious Affairs of Turkey) delivered in the Holy Night of the Mawlid:*

“Allah, the Most Merciful, founded this universe upon mercy and His mercy surrounds everything. One of the clear manifestations of His mercy is that He did not leave human beings alone and helpless, sent revelation which shows the path to salvation and eternal happiness, and sent His messengers to be guides to the right path.

Prophets are the compassionate messengers who convey the divine message to humanity, help them understand the meaning of creation and existence, and invite people to the light of knowledge and belief. And the last Messenger of mercy sent by Allah the Exalted is the Prophet Muhammad. He is the last caller who explained the religion, and an exemplar character who taught all kind of good manners and recommended them to people by practicing them in his life.

Today, we are celebrating a new anniversary of the birth of the Prophet Muhammad who opened a new enlightened era in the history of humanity. He advised us to believe in Allah and to love Him, to find the true path and inner peace by dedicating ourselves to Him, to make our lives meaningful by performing worships, to be honest, to protect the trusts given to us, to protect ties with neighbors and relatives, to take the orphans and the needy under our wing, to observe everyone’s rights, not to hurt anyone, to do favors, and to be a good and helpful person.

Allah’s Messenger mentioned that religion is good manners when people

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<sup>29</sup> Hakkı Dursun Yıldız, *Doğuştan Günümüze Büyük İslam Tarihi*, vol. 7, p. 125.

asked him about what religion was, and his life became a living example of good manners. The Week of the Holy Birth (Prophet Muhammad's birthday) is a time to get to know this noble person, to adorn our lives with good manners and to refresh ourselves in this path.

This week is the time that we should introduce him to children whom he loved and valued, make our children love and be acquainted with him.

This week is a chance to ponder about the following saying of the Prophet Muhammad: "O people! I recommend you to protect the rights of women and meticulously observe the limits that are determined by Allah in this regard."

This week is the time to enrich our moral life in the light of reliable religious knowledge, to live safely in peace and health, to make the far distances close and to walk over the bridge of brotherhood together.

When we celebrate the birth of the Prophet during this week, we realize one more time that how much we need to know about his exemplary character and good morals, to understand the universal message that he brought, and to transmit the spirit which is included in all of those things in our era.

We need to understand Prophet Muhammad who was sent as a mercy, and inform people about him, and gather together around his love in our era in which enmity and hatred spread among people, conflicts among different groups are increased; and the belief of respecting others' beliefs is weakened. We need his enlightened face in which there was always smile, his language addressing to the souls which was identified with goodness, his hand which was the symbol of generosity and sharing, his spiritual leadership, and the environment of trust that can be achieved by knowing and loving him.

I ask Allah to bring mercy and peace in this holy week. May this holy *mawlid* day be a reason for humanity to be acquainted with Prophet Muhammad. I celebrate the holy *mawlid* day of our citizens and all Muslim world."<sup>30</sup>

## LET'S SHARE

Find other examples of rhetoric which are considered historically important, and share them with your friends in class.

<sup>30</sup> www.diyinet.gov.tr (08.04.2006)



## LET'S EVALUATE THE CHAPTER

## A. Answer the following open-ended questions.

1. What are the different types of oratory according to their topics? Make a list.
2. What is the importance of religious oratory?
3. Why is choosing the right sources in religious rhetoric important?
4. What are the kind of things that Prophet Muhammad paid attention to in his speeches? Explain with examples.
5. What kind of principles can be derived from the speeches of the Prophet?

## B. Choose the correct answers to the following multiple-choice questions.

1. Which one is excluded from the group when we classify the types of oratory in terms of their forms?
 

A. Conference	B. Symposium	C. Sermon
D. Panel	E. Open Session	
2. "The speeches given by religious officials or experts of the field of divinity about religious issues."
 

Which kind of oratory is meant in the definition given above?

A. Military Oratory	B. Political Oratory	C. Address
D. Religious Oratory	E. Academic Oratory	
3. "It is a type of speech generally given by a person about the current issues in a humorous way."
 

What kind of speech is mentioned above?

A. Dialogue	B. Panel	C. Monolog
D. Open Session	E. Oration	

4. Which one of the below is not one of the activities of irshad carried out outside of the mosque?

- A. Conference      B. Open Session      C. Khutbah  
D. Symposium      E. Conversation

5. "Discussion of two or more groups on a subject. Each group defends a different aspect of the subject and criticizes the views of their opponent."

Which kind of rhetoric is mentioned above?

- A. Speech              B. Conversation      C. Symposium  
D. Debate              E. Media Speech

6. Which one of the below cannot be used as a source for religious rhetoric?

- A. The Qur'an              B. Kutub al-Sitta      C. Riyadh al-Salihin  
D. Mawzu Hadiths      E. Sermon Books

C. Fill in the blanks in following sentences with the most suitable word from those given below.

(preacher – jawami' al-kalim – oratory – conference – academic oratory)

1. .... is the presentation of a speaker the message he wants to convey to an audience in a certain place with an efficient and pleasant manner.

2. .... is a scientific and academic speech delivered to explain a certain subject, opinion or thesis in a scientific jargon and understanding.

3. The most important feature of speaking of Prophet Muhammad is ....., which means that he used the shortest expressions with the widest meaning.

4. .... is the person who presents his feelings and thoughts in a convincing and impressive way.

D. Write "T" for true and "F" for false for the following sentences.

(.....) The Prophet would speak with his companions after every prayer.

(.....) The Prophet used the method of rhetoric a lot when he was performing his mission of delivering the message of Islam.

(.....) Religious oratory consists of wa'z and khutbah only.

(.....) A preacher must also respect the opinions of others while expressing his own opinions.

(.....) There had been occasions that Prophet Muhammad gave different answers to same questions according to the state of the questioner.

# Chapter

## **KHUTBAH AS A TYPE OF RELIGIOUS ORATORY**





## KHUTBAH AS A TYPE OF RELIGIOUS ORATORY

### LET'S GET READY FOR THE CHAPTER

1. Search for the words “*khatib, khutbah and minbar*” from the dictionary.
2. Interview the imam of a mosque and get information from him about how a khutbah is delivered.
3. Choose a khutbah from a khutbah book and analyze it from the aspects of both its style and content.

### 1. Khatib and Khutbah

*Khitabah* (oratory) literally means giving a speech in a beautiful and impressive way; and *khutbah* is the speech which is prepared and delivered for this aim. Terminologically, *khutbah* means the speech which is delivered by a *khatib* (preacher) on a *minbar* (pulpit) on Fridays and festival days. The *khatib* is the one who delivers effective and pleasant speeches to the audience.

### LET'S EVALUATE

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ...<sup>ط</sup>

“Invite to the path of your Lord with wisdom and good instruction, and argue with them in a way that is best...”

Nahl, 16: 125.

Evaluate the verse given above in terms of rhetoric.

LET'S  
NOTE

Delivering the *khutbah* is one of the duties of the *imam-khatibs*.

The one who only gives the speech on Friday and Eid prayers is called the *khatib*, and the one who leads the prayer is called the *imam*, while the one who performs both of these duties together is called *imam-khatib* in Turkey.

During the migration to Madinah, Prophet Muhammad led the first Friday Prayer in Ranuna valley between Quba and Madinah, where the Bani Salim tribe resided, and he delivered the first *khutbah*. This is why this mosque is known as the Friday Mosque. The tradition of delivering a *khutbah* as part of Friday prayer, which started in Ranuna Valley, has been continuing since that day.

The *khutbahs* that the Prophet delivered were mostly brief and succinct. The Prophet expressed this point as follows: “Prolonging Salat (prayer) and shortening the *khutbah* (religious talk) indicate the religious knowledge of the person. Make your Salat longer and your sermon shorter.”<sup>1</sup> He delivered his sermons in his native language, Arabic.

The tradition of *khutbah*, which started with Prophet Muhammad, regularly continued in later periods and books were written about the *khutbah*. There are specific books that compile the sermons of Prophet Muhammad.<sup>2</sup>

The *khutbahs* delivered during the time of the Prophet differed slightly from the *khutbahs* of today in some respects. In the later periods, some sections were added to the *khutbah*. For instance, during the governorship of Abdullah ibn Abbas in Basra, a special section for supplicating to Allah for the caliph was added, and this tradition was maintained by the subsequent generations. The verse<sup>3</sup> which is recited at the end of *khutbahs* in Turkey was first begun to be recited during the caliphate of Umar ibn Abdulaziz and it continued until today.

The *khutbah* consists of two parts. In the first part, Allah the Exalted is praised. Greetings and salutations (*salat* and *salam*) are said to the Prophet, and the statement of *shahadah* is recited. After that, a short speech is made. In the second *khutbah*, praising Allah, greetings and salutations upon the Prophet, and saying prayers for Muslims take place. On Fridays, the *khutbah* is delivered before the *fardh* of Friday prayer while it is delivered after the festival prayer on the days of Eid.



The imam-khatib goes up the pulpit (minbar) to deliver the *khutbah*.

<sup>1</sup> Muslim, Jumuah, 47

<sup>2</sup> İsmet Demir, Hz. Muhammed'in Hutbe ve Hitabeleri.

<sup>3</sup> Nahl, 16: 90

## LET'S PREPARE A DRAMA

The Friday *Khutbah* is performed in Turkey as follows: The *imam-khatib* gets ready and goes to the mosque before the *adhan* is recited. He firstly performs the *sunnah* of Friday prayer after the *adhan*. While the *khatib* is heading to the *minbar*, the *muazzin* recites the 56<sup>th</sup> verse of Surah al-Ahzab (33). Meanwhile, the *khatib* goes up the *minbar* by saying prayers on the odd numbered steps of the pulpit and then stops and sits at an odd numbered step (depending on the size of the *minbar*, it can be 3<sup>rd</sup>, 5<sup>th</sup> or 7<sup>th</sup> one). He waits until the recitation of the internal *adhan* ends. After the *adhan*, the *khatib* stands up and reads the first part of the *khutbah*. After he completes his speech, he sits for a while and says prayers. After that, he stands up and delivers the second part of the *khutbah*, and completes the *khutbah* with the recitation of 90<sup>th</sup> verse of Surah an-Nahl (16) along with its translation.

Prepare a drama about the deliverance of *khutbah* in the light of the passage given above.

## 2. Rulings Related to the Khutbah

Friday prayer is obligatory upon every Muslim who carries certain conditions. Allah the Exalted states this requirement in the following verse;

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ  
ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩٠﴾

“O you who believe! When [the *adhan*] is called for the prayer on the day of *Jumu'ah* [Friday], then hasten to the remembrance of Allah and give up all trading. That is better for you, if you only knew.”<sup>4</sup> With the statement “*Dhikrullah* (remembrance of Allah)”, both the Friday prayer and the *khutbah* are declared obligatory. Therefore, a Friday prayer without a *khutbah* is not considered valid. The shortest *dhikr* of Allah is saying phrases like

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

and when a *khatib* says either one of them, he fulfills the minimum requirements of the *khutbah*.<sup>5</sup>

<sup>4</sup> *Jumu'ah* 62: 9

<sup>5</sup> Vehbe Zuhayli, *Islam Fikih Ansiklopedisi*, vol. 2, p. 385-386.



There are certain conditions for the validity of a *khutbah*. These are:

- The *khutbah* must be delivered at the time of Friday prayer.
- Friday *khutbah* must be delivered before the *fardh* of Friday prayer, while *khutbahs* of festival prayers must be delivered after the *Eid* prayer.
- Expressing intention to deliver the *khutbah*.
- At least one person must be present according to the Hanafi legal school. This is why if some of the congregation is present during the *khutbah* and the rest of it joins the congregation later, all of them are considered to have listened to *khutbah* and their Friday prayer is regarded as valid.

We can list the *sunnahs* of *khutbah* as follows;

- The *khatib* should be in a state of minor purity (performed *wudu'* before delivering *khutbah*) and he should sit and wait in front of the *minbar* before delivering the *khutbah*.
- He should sit after going up to the *minbar* while the *muazzin* recites the internal *adhan*.
- The *khatib* should deliver both *khutbahs* standing and turning his face to the congregation.
- He should start the *khutbah* by saying the name of Allah (silently), and praising Allah openly.
- He should sit between two *khutbahs*.
- He should praise and send greetings to Prophet Muhammad in the second *khutbah* as well.
- He should keep both *khutbahs* short.

It is reprehensible (*makruh*) to neglect the *sunnahs* of the *khutbah*.

The *khutbah* must be silently and attentively listened. Speaking and silencing someone who speaks are strongly reprehensible (*makruh tahriman*) while the *khutbah* is delivered. The Prophet warns us in this matter as follows: “When the imam is delivering the *khutbah*, and you ask your companion to keep quiet and listen, then no doubt you have done an evil act.”<sup>6</sup> It is also *makruh* to pray while the *khutbah* is being delivered.<sup>7</sup>

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<sup>6</sup> Bukhari, *Jumuah* 36; Muslim, *Jumuah* 11

<sup>7</sup> Heyet, *Türkiye Diyanet Vakfı İlmihâli*, vol. 1, p. 302.

### 3. Some Matters Related to Preparing a Khutbah

The *khatib* prepares the *khutbah* before Fridays and *eids*. He reviews the *khutbah* a few times and ensures that his *khutbah* will be short, warning, constructive, informative, gives tidings, corrects wrong beliefs, and thought-provoking. He is careful that his *khutbah* does not offend anybody or harm

social unity. The following verse from the Qur'an **أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ** “Invite to the way of your Lord with wisdom and good instruction...”<sup>8</sup> and the practices of Prophet Muhammad

are examples demonstrating how to prepare and present a *khutbah*.

#### 3.1. Choosing the Topic

Preparing a *khutbah* starts with choosing a topic. The *khatib* should choose a topic from the basic principles of faith, acts of worship and Islam's moral advice in particular.

When choosing a topic, the conditions of the day and society, and the needs of the congregation should be taken into account. For instance, in a week in which there is a holy night, the meaning and importance of that night; in the week in which schools start, the importance of education; and in the week of mosques, the importance and place of mosques in social life can be chosen as topics.

#### LET'S SHARE

Listen to a Friday *khutbah* and share your observations with your friends.

<sup>8</sup> Nahl, 16: 125

### LET'S MAKE A LIST

Which topics would you choose if you were going to deliver a *khutbah* during the month of Ramadan? Make a list.

1<sup>st</sup> Week: Fasting and its importance

2<sup>nd</sup> Week: .....

3<sup>rd</sup> Week: .....

4<sup>th</sup> Week: .....

Festival *khutbah*: .....

The topics of the *khutbah* should attract the interest of the congregation. Enlightening and informative topics related to new developments should be selected. A previously determined topic can be changed if an important and unexpected incident takes place in society.

The Prophet would determine the subjects of his *khutbahs* according to his situation, the environment and the basic needs of the community. For instance, when the solar eclipse happened on the day in which the Prophet's son Ibrahim passed away, the Prophet delivered a *khutbah* answering those who associated it with the death of his son and said that this was not a correct interpretation.<sup>9</sup> Moreover, believers in the time of the Prophet and the companions were informed about current events through the Friday *khutbahs*.

### 3.2. Planning

A *khutbah* whose topic is carefully chosen must be prepared according to a plan. The plan is related to the main body of the *khutbah*. We can make a plan similar to the one below:<sup>10</sup>

**The Addressing Sentence:** The *khatib* must start with an impressive addressing sentence to grab the attention of the congregation. For instance, "O respected Muslims!", "My dear Muslim brothers and sisters!", "O respected congregation!", etc. These addressing sentences can be repeated a few times in the *khutbah* to regain the attention of the congregation.

**Stating the topic of the *khutbah*:** Stating the topic of the *khutbah* is important in order to prepare the congregation to listen. The preacher should not only

<sup>9</sup> Bukhari, Kusuf, 2; Muslim, Kusuf, 1.

<sup>10</sup> Cemal Tosun, Recai Doğan, *Hitabet ve Mesleki Uygulama Ders Kitabı*, p. 88.

state the topic, but also express why and from which aspects the topic will be evaluated. In this way, the congregation can focus on the topic of the *khutbah*. For instance, the topic can be stated by saying: “O Respected Muslims! From this week on, schools will be opened, today I will talk about the importance given to education and knowledge in Islam.”

**The Introductory Section:** In the beginning of the subject, impressing and motivating sentences should be selected. This can be a question sentence, a sample event, a comparison between the content of the *khutbah* and current events, a problem attracting the interest of the congregation or something that emphasizes the importance of the topic. For instance, the introduction to a *khutbah* in which the importance given to knowledge in Islam will be evaluated could be the following verse **اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ** “Read in the name of your Lord who created.”<sup>11</sup>

**The Main Body:** In this section, the topic is explained in the light of Qur’anic verses and hadiths. It is related to daily life by giving concrete examples. Necessary comments and explanations are made. If there are any conclusions, they are also stated in this section. For instance, in a *khutbah* in which the importance given to knowledge in Islam will be evaluated, the following verse and hadith can be mentioned:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ...

“Are those who know equal to those who know not?”<sup>12</sup> “The Messenger of Allah said: “Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him.”<sup>13</sup> The preacher can also narrate the reports about Ashab al-Suffah and how the Prophet treated to the captives of the Battle of Badr.

**The Concluding Section:** The subject is briefly summarized and the important conclusions are listed in this section. The message which is intended to be given in the *khutbah* is mentioned before ending it with a short supplication.

### LET'S REMARK

Which issues you would talk about in the introductory, main body, and the concluding parts if you were to prepare a *khutbah* about “the importance of prayer (*salah*) in Islam.”

Remark.

<sup>11</sup> 'Alaq 96: 1

<sup>12</sup> Zumar, 39: 9.

<sup>13</sup> Tirmidhi, Ilm, 2; Ibn Majah, Muqaddimah, 17.

For instance, in a *khutbah* in which the importance of knowledge is going to be dealt with, it is mentioned that attaining knowledge is obligatory in Islam and then the *khutbah* is concluded with a supplication like the following one stated in the Qur'an "وَقُلْ رَبِّ زِدْنِي عِلْمًا", "O Lord! Increase our knowledge!"<sup>14</sup>

### 3.3. Gathering Information

After the *khatib* determines the topic of his *khutbah*, he makes the necessary observation and researches it. He examines the general structure of the congregation, physical, social and cultural characteristics of the environment and collects the necessary information from basic religious sources.

The basic sources of Islam are the Qur'an and hadiths of the Prophet. For this reason, the *khatib* prepares his *khutbah* based on these two sources. In addition to them, he does not neglect to check the other sources that are related to his *khutbah*. For instance, the *khatib* who is going to prepare a *khutbah* about Islamic creed needs to look at *aqaid* books or in order to prepare a *khutbah* on the acts of Islamic worship, he needs to check Islamic law books. If he is going to prepare a *khutbah* about scientific, social or technical subjects, then he should get help from the books written by the experts of those fields.

In addition to checking the basic sources of Islamic knowledge when preparing the *khutbah*, the earlier speeches and *khutbahs* can also be helpful. Today, we can also benefit from technological tools, like the internet. However, it may not be correct to present information that we acquire from the internet without validating its reliability first, because it might not come from a reliable source. We should update them in accordance with the social and cultural structure of the environment and the congregation.

### 3.4. Evaluating the Information

After the *khatib* gathers information from the basic sources about his topic, he evaluates them according to the agenda of the day and general situation of his audience. He does not present the information that he collected as it is. Just like a bee that transforms the different cores of flowers into honey, the *khatib* presents his *khutbah* to his audience according to their needs.

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<sup>14</sup> Ta-Ha, 20: 114

The khatib who is going to prepare the khutbah analyzes the reasons of revelation of the verses related to his subject, the circumstances in which those verses were revealed, and how and which problems they solved when they were revealed. He evaluates the sayings of the Prophet related to his topic, why they were said and whether they were addressing universal or local issues. He checks the Muslim scholars' views on the subject. After all these evaluations, he prepares an outline for how he will present the information that he gathered to his audience. He evaluates what the congregation will gain from that information and presents the topic with the help of the most suitable techniques.

### 3.5. Preparation of the Text of the Khutbah

The khatib first chooses the topic, then he draws an outline for the *khutbah* and then he collects verses, hadiths and scholars' views related to the topic. After this, he adds his comments to it and evaluates the information that he gathered. Finally he writes the text according to the outline that he determined.

First of all, he ensures that his text is written in a simple, clear and understandable language. In order to do that, he chooses short sentences. He avoids using vocabulary or phrases that can be misunderstood and rather selects that can be literally understood. The Qur'an warns Muslims in this respect as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا ...

“O you who believe, say not [to Allah's Messenger], “Ra'ina” but say, “Unzurna”<sup>15</sup> The khatib should use a convincing and emotional style of speaking and should not allocate time in the *khutbah* to topics which do not attract the interest of the congregation. He should avoid useless statements, offensive language and or aim his talk at only a certain person or a group.

The khatib must read the text of the khutbah a few times by himself. Then, he should read it to a friend and correct the mistakes or the statements which can be misunderstood, and then he should put it into the final form. Even if the text of the *khutbah* was previously delivered on another occasion, the khatib should not go up to the minbar before reading and reediting it.

## LET'S EVALUATE

How would you evaluate 11-13<sup>th</sup> verses of Surah al-Hujurat (49) if you were to prepare a khutbah on the ethical advices of Islam?

<sup>15</sup> Baqarah, 2: 104

### 3.6. Presenting the Khutbah

There are some points that should be paid attention to when the *khutbah* is presented. One should be especially careful about the way of speaking, diction and stress. Toning must be arranged according to the size of the mosque and the congregation and the content of the topic. Body language should only be used when it is necessary, and eye contact should be made with the congregation while delivering the *khutbah*.

The traditional teaching method, i.e. lecturing, is used in the *khutbah*. For this reason, the khatib should be careful to use language in a correct, appropriate and understandable way.

*Khutbahs* can be presented both by reading from a text or without (extemporaneously). Although delivering the *khutbah* without a text is the most effective of the two, the khatib should have short notes on hand. This is necessary to both remind him of the order in what he is going to present his points, and to provide a natural flow to his speech.

#### GROUP WORK

Organize groups in the class and let each group write a *khutbah*. Then ask each group to analyze the *khutbahs* prepared by the other groups. Finally talk with your friends about the process of how a *khutbah* should be prepared.

One should pay attention to the following points when delivering a *khutbah*:

- The *khutbah* should be brief, succinct, and attract the interest of the congregation.
- The khatib should take the congregation's knowledge level into consideration and ensure that he does not repeat his sentences.
- He should always be constructive in his speech and avoid using comments that may harm social unity and solidarity.
- The khatib must be sincere and modest in his speech and behavior.
- He should avoid touching upon current politics and targeting certain people.
- The khatib must avoid both unnecessary excitement and dullness.

- He must be tidy and clean.
- The khutbah must be delivered like a conversation and the Arabic duas should not be recited in a musical mode.
- Verses and hadiths must be recited in an emphasizing tone.
- The sound system in the mosque should be checked before the speech.



**LET'S EVALUATE**

Evaluate the *khutbah* that your friend gives in your class by filling in the evaluation form given below.

**CHECK LIST FOR THE SKILLS OF THE VERBAL PRESENTATION**

Mark the suitable option below by observing whether or not your friend followed the criteria while delivering the *khutbah*.

Name of Student:

Surname:

Class:

Student ID:

Date:

CRITERIA	YES	NO
He makes eye contact with the audience.		
He uses his body language effectively.		
He speaks in an understandable way.		
He emphasizes the appropriate places.		
He speaks fluently.		
He does not make unnecessary noises.		
He chooses suitable expressions.		
He does not make unnecessary repetitions.		
He expresses his thoughts.		
He is able to organize knowledge.		
He is able to summarize the conclusions in his own words.		

General Evaluation:

.....

.....

.....

#### 4. The Du'as of Khutbah

There are some du'as (invocations) recited before and during the deliverance of the *khutbah*.

First, the khatib performs the sunnah cycles of the Friday prayer in front of the minbar. While the muazzin is reciting 56<sup>th</sup> verse of al-Ahzab, he approaches the minbar and recites the following invocation while ascending the minbar:

On the first step of the pulpit:

اللَّهُمَّ افْتَحْ عَلَيْنَا أَبْوَابَ رَحْمَتِكَ وَيَسِّرْ عَلَيْنَا خَزَائِنَ فَضْلِكَ وَكَرِّمَكَ يَا أَكْرَمَ الْأَكْرَمِينَ  
وَيَا أَرْحَمَ الرَّاحِمِينَ ❁

On the third step:

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاخْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي ❁ رَبِّ  
قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ❁ رَبِّ زِدْنِي عِلْمًا وَفَهْمًا وَالْحَقْفَى  
بِالصَّالِحِينَ ❁

On the last (it can be 5<sup>th</sup>, 7<sup>th</sup> or 9<sup>th</sup>) step:

اللَّهُمَّ هَذَا الشَّانُ لَيْسَ بِشَانِي وَهَذَا الْمَكَانُ لَيْسَ بِمَكَانِي اللَّهُمَّ يَسِّرْ لِي أَمْرِي وَتَقَبَّلْهُ  
مَنِّي وَسَلَامٌ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ❁

While sitting on the last step facing the congregation, the khatib listens to the internal *adhan*. He starts delivering the first *khutbah* after the internal *adhan* ends.

1<sup>st</sup> Khutbah:

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُودُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ  
أَعْمَالِنَا ❁ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ ❁ مَنْ  
يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ ❁ وَمَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ ❁ نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ  
لَا شَرِيكَ لَهُ ❁ وَنَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ❁ أَمَّا بَعْدُ فَيَا عِبَادَ اللَّهِ ❁  
أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَطَاعَتِهِ ❁ اتَّقُوا اللَّهَ وَأَطِيعُوهُ ❁ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ  
مُحْسِنُونَ ❁ قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْكَرِيمِ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ❁ بِسْمِ

الله الرَّحْمَنِ الرَّحِيمِ ❁

صَدَقَ اللهُ الْعَظِيمِ ❁  
وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

صَدَقَ رَسُولُ اللهِ فِيَمَا قَالَ أَوْ كَمَا قَالَ ❁

In the first blank above, a verse related to the topic of the *khutbah* and in the second blank a hadith related to topic is recited. After that, the main part of the *khutbah* starts to be delivered in the language that the congregation can understand and the *khutbah* which is prepared based on the recent events is delivered. After that, the following invocations are recited:

أَلَا إِنَّ أَحْسَنَ الْكَلَامِ وَأَبْلَغَ النِّتْظَامِ كَلَامُ اللهِ الْمَلِكِ الْعَزِيزِ الْعَلَّامِ ❁ كَمَا قَالَ اللهُ تَبَارَكَ  
وَتَعَالَى فِي الْكَلَامِ ❁ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ❁ إِنَّ  
الدِّينَ عِنْدَ اللهِ الْإِسْلَامُ ❁

After this, the khatib sits and quietly recites the following invocation:

بَارَكَ اللهُ لَنَا وَلَكُمْ وَلِسَائِرِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ❁ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ  
❁ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ ❁ إِنَّهُ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ ❁

After he recites this invocation, he stands up and delivers the second *khutbah*.

## INFORMATION BOX

In the festival khutbahs, the first khutbah is recited as follows;

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ ❀ الْحَمْدُ لِلَّهِ مُحَمَّدُهُ  
وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا ❀  
اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ ❀ مَنْ يَهْدِ اللَّهُ فَلَا  
مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ ❀

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ ❀ نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا  
اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ❀ وَنَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ ❀ اللَّهُمَّ صَلِّ  
وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. ❀ أَمَّا بَعْدُ فَيَا عِبَادَ اللَّهِ ❀  
اتَّقُوا اللَّهَ وَأَطِيعُوهُ ❀ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ❀ قَالَ اللَّهُ تَعَالَى  
فِي كِتَابِهِ الْكَرِيمِ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ❀ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ❀

صَدَقَ اللَّهُ الْعَظِيمُ ❀

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

صَدَقَ رَسُولُ اللَّهِ فِيمَا قَالَ أَوْ كَمَا قَالَ ❀

2<sup>nd</sup> Khutbah:

الْحَمْدُ لِلَّهِ حَمْدَ الْكَامِلِينَ وَالصَّلَاةُ وَالصَّلَامُ عَلَى رَسُولِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ  
 \* تَعْظِيمًا لِنَبِيِّهِ وَتَكْرِيمًا لِفَخَامَةِ شَانِ شَرَفِ صَفِيهِ \* فَقَالَ عَزَّ وَجَلَّ مِنْ قَائِلِ مُخْبِرًا  
 وَأَمْرًا: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا \*

After this, he lowers his voice and recites the invocations of *Allahumma salli* and *Allahumma barik*, and then continues with the following invocation:

اللَّهُمَّ انصُرْ مَنْ نَصَرَ الدِّينَ \* وَاخْذُلْ مَنْ خَدَلَ الدِّينَ \* اللَّهُمَّ انصُرْ جُيُوشَ  
 الْمُسْلِمِينَ \* وَاكْتُبِ الصِّحَّةَ وَالسَّلَامَةَ وَالْعَافِيَةَ عَلَى أُمَّةِ مُحَمَّدٍ أَجْمَعِينَ \* اللَّهُمَّ اغْفِرْ  
 لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ \* بِرَحْمَتِكَ يَا  
 أَرْحَمَ الرَّاحِمِينَ \* وَسَلَامٌ عَلَى الْمُرْسَلِينَ \* وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ \*

After this supplication, he silently says “Audhu billahi minash shaitanir rajim, Bismillahir-rahmanir-rahim” and recites out loud the following verse along with its translation:

نَ اللَّهُ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
 يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٦﴾

“Surely Allah enjoins justice, kindness and the doing of good to kith and kin, and forbids all that is shameful, evil and oppressive. He exhorts you so that you may be mindful.”<sup>16</sup>

After the recitation of this verse, the khatib descends from the minbar and goes to the mihrab (prayer niche) and leads the two *fardh* cycles of the Friday prayer.

In festival *khutbahs*, the last verse of Surah al-Isra (17) is recited instead of the above-mentioned verse:

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ  
 مِنَ الدُّلِّ وَكَبْرَهُ تَكْبِيرًا ﴿١٧﴾

<sup>16</sup> Nahl, 16: 90

## 5. Examples of the Khutbah

The khatib gives a speech within the general rules by paying attention to the environment and the conditions of the congregation. Some examples of the *khutbah* are given below in order to show what kind of points we should be careful about:

### *The Friday Khutbah of the Prophet*

Below is the first *khutbah* that Prophet Muhammad delivered in Ranuna Valley, the land of Banu Salim Ibn 'Awf:

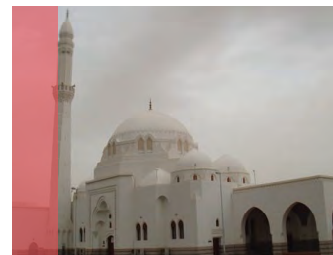
“All praise and thanks be to Allah, I praise Him and I seek His forgiveness and aid and guidance to the straight path. I believe in Him, I don't deny Him... I bear witness that there is no God but Allah. He is the One, and has no partner. Muhammad is His servant and Messenger. He sent Muhammad to show the true path to people, to enlighten them, and to give good advices in a time that the Day of Judgment is very near. Whoever obeys Allah and His Messenger, finds the true path... I recommend you to avoid Allah's wrath, because this is the best of the things that a Muslim can encourage another Muslim to adopt. Then, beware of the things that Allah the Almighty warned you about. There is no better advice and reminder than this. Indeed, *taqwa* (piety) is the true helper in the Hereafter that we want for the one who respects Allah and does righteous deeds. Whoever is careful in his behavior for the sake of Allah, this will be both a good name for him in this life, and a capital in the hereafter after he dies. A person does not want to have anything except them in the hereafter and for everything other than righteous deeds he says “I wish there were a long distance between me and these things.” Allah warns you about His anger because Allah is Most Merciful to His creatures. Allah is right in every one of His words and fulfils His promise. He does not fail to fulfill His promise.

Allah says <sup>ج</sup> “مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ” “The word will not be changed with Me, and never will I be unjust to the servants.”<sup>17</sup>

Then do not abandon *taqwa* in any of your deeds, be they manifest or secret, because whoever avoids disobedience against Allah will gain great rewards. Indeed *taqwa* protects one from Allah's wrath, makes him dignified, attracts

## LET'S READ

Memorize the du'as of the khutbah and recite them to each other in class.



Jumuah Mosque located at the place where the Prophet led the first Friday prayer

<sup>17</sup> Qaf, 50: 29

Allah pleasure, and raises one's rank in the hereafter. Then, do not neglect your worship of Allah. In order to distinguish the righteous and the liars, Allah the Almighty taught you His Book and showed you the straight path. Give charity in the same way that Allah has bestowed His blessings upon you. He has chosen you and named you Muslims. Power belongs to Allah only. Then remember Him all the time and work for the hereafter. Whoever properly worships Allah, Allah straightens his relationship with other people. Allah rules everything and He is the one Who governs the entire order of the universe. Allah is the Most High; Allah has power over everything.<sup>18</sup>

### The Importance of Youth<sup>19</sup>

Dear Respected Members of This Religion!

Youth is the most important period of life that Allah has bestowed upon us as a blessing. It should be put to the best use for it is rare opportunity. Since youth is the most fruitful period of life in which people can work and earn, get married and have a family, be useful to people and worship Allah. This is why every human being will be held accountable for every one of the blessing given by Allah, especially where and how they spend their youth. Allah the Exalted expressed this in the Qur'an as follows: **ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ**

**"Then you will surely be asked that Day about pleasure."**<sup>20</sup>

And Prophet Muhammad also drew attention to the importance of youth in one of his sayings as follows:

"The feet of the son of Adam shall not move from before his Lord on the Day of Judgment, until he is asked about five things:

- About his life and what he did with it,
- About his youth and where and how he spent it,
- About his knowledge and what he did with it,
- About his wealth and how he earned it and spent it,
- About his body and health and how and where he wore it out."<sup>21</sup>

<sup>18</sup> Süleyman Ateş, *Minberden Öğütler*, p. 185-87; İsmat Demir, *Hız. Muhammed'in Hutbe ve Hitabeleri*, p. 59-61.

<sup>19</sup> www.diyaret.gov.tr (19.04.2002)

<sup>20</sup> Takathur, 102: 8

<sup>21</sup> Tirmidhi, Qiyamah, 1.

Dear Believers!

The youth is the future and the nations' most important source of strength. Therefore, every society attaches importance to raising knowledgeable, well-mannered, hard-working and productive generations with the purpose of securing their future and raising and developing their national and sentimental values. Thus, societies that raised their youth in a good way will have gained a powerful and healthy structure. If the youth is neglected or is not protected from harmful habits, many problems and difficulties will be encountered in the future. The security, peace and the future of the society will be endangered.

Dear Muslims!

The religion of Islam advises us to raise our children in the best way in terms of knowledge, morality, and aesthetic. Islam commands us to solve our problems with mutual tolerance and understanding. Our religion lays the burden of raising our children on society in general and on parents in particular.

Our children and our young are our hopes and future. Therefore, we should raise them in accordance with our religious and national values. We should take a close interest in their familial, economical, and personal problems. We should protect them from all kinds of unhealthy things and prepare them for the future. I would like to end my sermon with a hadith: "There is no gift that a father gives his son more virtuous than good manners."<sup>22</sup>

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<sup>22</sup> Tirmidhi, al-Birr, 3; Ibn Majah, Muqaddimah, 17.



LET'S  
WRITE

Write a sermon on any subject you want and then read it in class.

## A SAMPLE SERMON

## The Rights of Parents

## Fortunate Members of the Right Path!

Allah the Almighty has given us many blessings that we are glad to have. One of the most important one among these blessings are our parents and other relatives. We feel happy with their presence and grieved by their absence. We are comforted in our hardships by them and share our happiness with them. We realize that we are not alone by means of their existence. Taking good care of them is a command from Allah the Almighty. We always keep this in mind and behave in accordance with it.

## Beloved Believers!

Our parents are sources of life and peace to us. Every one of us begins life in the compassionate and merciful lap of our parents with the blessings of our Lord while we are in a powerless and helpless state. We primarily learn right, wrong, self-sacrifice and other virtues from them. In this respect our parents are our first guides. Due to this, Allah the Almighty mentioned the importance of showing respect to parents along with worshipping Him in a verse as follows:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿١٧﴾

*“Your Lord has decreed: Do not worship any but Him; Be good to your parents; and should both or any one of them attain old age with you, do not say to them even “fie” neither chide them, but speak to them with respect.”* Isra, 17: 23

## Honorable Believers!

Our parents took us under their wings and sacrificed themselves for our happiness. And we should show affection and mercy to them in the way that they did to us. This is mentioned in a verse as follows: *“And lower to them the wing of humility out of mercy and say, “My Lord, have mercy upon them as they brought me up [when I was] small.”* Isra, 17: 23-24

The respect and love that are shown to parents have the meaning of appreciation for what they did for us. This is mentioned in a verse as follows: *“We enjoined upon man to be dutiful to his parents. His mother bore him in weakness upon weakness, and his weaning lasted two years. (We, therefore, enjoined upon him): “Give thanks to Me and to your parents. To Me is your ultimate return.”* Luqman, 31: 14

Dear Muslims!

There is no doubt that every believer desires to attain the consent and the blessings of Allah, which He will bestow in the hereafter. Doing goodness has an important place in achieving this purpose. We always keep in mind that the good prayers and consent of parents is one of the most important ways to reach these blessings. Our Beloved Prophet said about the issue that: *“The Lord’s pleasure is in the parent’s pleasure, and the Lord’s anger is in the parent’s anger.”* (Tirmidhi, al-Birr, 3.) Moreover, to rebel against one’s parents is considered among the capital sins. The Prophet said that: *“Should I inform you about the greatest of the great sins?”* *“To join others in worship with Allah and to be undutiful to one’s parents.”* (Bukhari, Shahadah, 10.)

Glorious Community!

We should be in the endeavor of attaining the consent of our parents and obtaining their good prayers. We should always treat them with respect. I would like to end my sermon with a hadith of the Prophet about the issue: *“There are three supplications that will undoubtedly be answered: the supplication of one who has been wronged; the supplication of the traveler; and the supplication of a father for his child.”* (Ibn Majah, Dua, 11.)

## A SAMPLE FORM FOR OBSERVING AND EVALUATING A SERMON

Name of the khatib:	
Place of the khutbah:	
Subject of the khutbah:	
Duration of the presentation:	
Date:	

## EVALUATION

	Yes	No
Are the addressing sentences appropriate?		
Is a remarkable introduction done?		
Is the subject clearly introduced?		
Are the verses and hadiths mentioned enough?		
Is the subject suitable for the community?		
Is the subject suitable for the importance of the day or the week?		
Is the result clearly expressed?		
Are the language and wording appropriate?		
Is the body language used in an appropriate way?		
Did the khatib follow the manners of khutbah?		
Are the clothes of the khatib suitable?		
Did the khatib's tone of voice reflect the meaning and importance of the subject?		
Did he use the time wisely?		
Were the listeners' reactions positive?		

LET'S  
EVALUATE

Evaluate a khutbah recited by one of your friends according to the sample evaluation form given below.

**LET'S EVALUATE THE CHAPTER**

A. Answer the following open-ended questions.

1. Which points should be taken into consideration during the process of preparing a khutbah?
2. Which sources should be referred to during the process of preparing a khutbah?
3. Which points should be taken into consideration during the presentation of a khutbah? List.

B. Choose the correct answers to the following multiple-choice questions.

1. Which one of the followings does not take part in the planning of a khutbah?
  - A. An effective introductory sentence.
  - B. The introduction, indicating the essence of the text.
  - C. A picture about the topic.
  - D. The body, which is composed of verses, hadiths and examples.
  - E. The conclusion, which concludes the topic and remarks the result.
  
2. Which one of the followings is one of the points that should be avoided during the writing process?
  - A. The sentences should be short and concise.
  - B. The concepts should be expressed in the dialect of the community.
  - C. A convincing and effective wording should be used.
  - D. Verses, hadiths and examples from daily life should be included.
  - E. Statements which target certain people should be avoided.

3. Which one of the followings is not one of the points that should be taken into consideration while choosing the topic of preaching?

- A. The main topics of Islam such as faith and worship should be given priority.
- B. The topic should be appropriate for the meaning and importance of the day.
- C. The topic should be related with the personal problems of the khatib and the community.
- D. The topic should have qualities that can satisfy the conditions of the environment and needs of the community.
- E. The recent developments should be taken into consideration during the topic selection.

4. In which of the following choices are the points about the preparation of the khutbah listed in the proper order?

- I. Topic Selection
- II. Information Gathering and Evaluating
- III. Planning
- IV. Presentation of the Preaching
- V. Preparation of the Text of the Preaching

- A. I-III-II-V-IV
- B. I-II-III-V-IV
- C. I-III-II-V-IV
- D. I-II-III-IV-V
- E. I-IV-V-II-III

C. Fill in the blanks in following sentences with the most suitable word from those below.

(minbar, khitabah, hikmah, kursi, khatib wisdom, good instruction)

1. An effective speech given to say something and convince people in the presence of the community is called ..... and the person who speaks effectively is called .....
2. The preacher delivers a speech to the community before the obligatory cycles of the Friday prayer by ascending to a place called .....
3. "Invite to the way of your Lord with ..... and good ..... and argue with them in a way that is best." (Nahl, 16: 125.)

D. Write "T" for true and "F" for false for the following sentences.

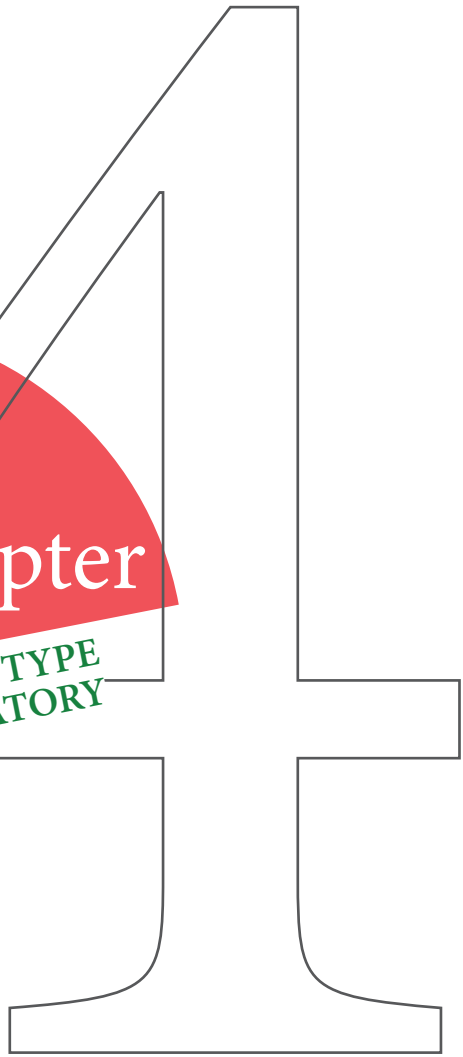
1. (.....) In order to make khutbah more effective the preacher should be emotional and excited.
2. (.....) The Prophet's khutbahs are generally composed of Qur'anic verses.
3. (.....) Preaching is one of the indispensable elements of public relations in religious services.
4. (.....) Preaching is only an instrument of conveying religious message to the community.





# Chapter

**WA'Z (PREACH) AS A TYPE  
OF RELIGIOUS ORATORY**







## WA'Z (PREACH) AS A TYPE OF RELIGIOUS ORATORY

### LET'S GET READY FOR THE CHAPTER

1. Research the contribution of wa'z (preaching) and the activities of irshad to religious education.
2. Tell your friends how you were effected by a wa'z which you listened to?
3. Talk to a preacher and get some information about the preparation process of a wa'z. Share the information with your friends.
4. Which sources do you use primarily in the process of preparation of a wa'z? List.

### 1. Preaching and Preach

*Wa'z* means advice and guidance. Terminologically, it is a speech delivered to give advice, and to guide people to goodness and to the right path with words that soften people's hearts. The person who gives *wa'z* is called a *wa'iz* (preacher). *Wa'z* is delivered in a special chair called *kursi* before or after performing a prayer in the mosque. *Wa'z* can be also delivered in some religious celebrations like *mawlid* (birth day of the Prophet) and ceremonies like funeral services.<sup>1</sup>

*Wa'z* is given in order to enlighten people about religious matters, to encourage them to do good, to warn them about evil and to keep their religious feelings alive. Therefore, offices of the mufti choose and organize *wa'z* subjects according to the needs and level of the society. Topics chosen and prepared within the framework of a certain program fulfilled as a common religious

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<sup>1</sup> Cemal Tosun, Recai Doğan, *Hitabet ve Meslekî Uygulama Ders Kitabı*, p. 101.

education. For instance, *wa'z* is given before the Friday and festival prayers, in the holy days and nights within the framework of a certain program and in accordance with the circumstances.

In the Holy Qur'an, preaching is used to mean advice and recommendation.

In a verse it is said that: هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ “This [Qur'an] is a clear statement for mankind and a guidance and an admonition for those conscious of Allah.”<sup>2</sup>

The first practices of *wa'z* in the history of Islam began with Prophet Muhammad's talk in the Masjid al-Nabawi. Afterwards, because of the public's increasing need for awareness, religious scholars have continued this tradition as an act of service to guide people to the true path (*irshad*) and convey the message of Islam (*tabligh*) in different places.

Prophet Muhammad would advise people by choosing the most appropriate time for them in order to not make them bored. He would give advice after the prayers by taking the needs of people into consideration. For instance, it was narrated that one day the Prophet said after the dawn prayer: “I advise you to fear Allah and obey Him.”<sup>3</sup>

### LET'S EVALUATE

“And remind, for indeed, the reminder benefits the believers.”

Dhariyat 51: 55

Evaluate the verse given above in terms of the importance of *wa'z*.

### LET'S EVALUATE

“Now We have sent down to you signs making all clear and an example of those who passed away before you and an admonition for those who fear Allah.”

Nur, 24: 34.

“Invite the way of your Lord with wisdom and good instruction...”

Nahl, 16: 125.

Evaluate the verses above in terms of the importance and the principles of giving a *wa'z*.

<sup>2</sup> Al-i Imran, 3: 138

<sup>3</sup> Bayhaqi, *Sunan*, vol. 10, p.114.

## INFORMATION BOX

Some of the missions of preachers are as follows:

- Giving *wa'z* in mosques and even in places like prisons and detention houses, nursing centers, dormitories, hospitals, factories, etc. whenever necessary.
- Giving sermons at determined places at least three times a week in addition to the month of Ramadan and religious days as one of them at the time of Friday prayer. And giving at least one of them on principles of Islamic creed and acts of worship with the intention of teaching religious information.
- Giving sermons in prisons, detention houses and reformatories according to the related legal regulations upon the request of the offices of prosecution.
- Taking charge in the programs of showing the true path, participating in meetings like seminars, panels and symposiums or giving lectures whenever necessary.
- Giving lectures in Qur'anic courses and in service training courses whenever necessary.

## 2. The Place of Wa'z and Irshad in Religion

People are social beings, in other words they can maintain their lives only as part of a society. Individuals should be in harmony in order to keep this relationships strong. Therefore, people should keep each other away from evil words and behaviors that corrupt the harmony and unity. It is mentioned in a verse as follows:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ  
 الْمُفْلِحُونَ

“And let there be one nation of you, calling to good, enjoining what is right and forbidding what is wrong and those will be the successful.”<sup>4</sup>

Giving society correct knowledge in religious matters, teaching the principles of faith, worship and morality of a community can be realized through the activities of *wa'z* and *irshad*. Thus, people find the opportunity to continuously increase their knowledge in accordance with their age and the level of knowledge and they are enlightened about the matters that they do not know and new developments. The Prophet emphasized that all people need the act of guidance with his following hadith, “Religion is advice...”<sup>5</sup>

<sup>4</sup> Al-i Imran, 3: 104.

<sup>5</sup> Muslim, Iman, 95.

The activities of *wa'z* and *irshad* beginning with the Prophet were continued by the companions and the generations that followed them and these activities took their roles in the teaching of the religion of Islam.

People can also gain some religious knowledge by reading various works. However, they strengthen their knowledge by means of sermons that they listen to and by which correct their false knowledge. Thus, they can move away from superstitions and obtain correct religious information.

Human beings confront some problems in their daily lives, feel the need to find answers to their questions about religious life. Moreover, because of some occupations, people can forget the purpose for their creation, their missions and responsibilities. By means of sermons, people are reminded about their missions and responsibilities and contributions are made to solve their problems.

Those who carry out the task of preaching make the necessary research in order to present people the correct information and enlighten them in religious matters. They try to find solutions to new problems that they encounter. Thus, they always keep their knowledge fresh. They guide people to good and right by having a healthy communication with society by means of preaching.

### 3. Issues Related to the Preparation of a Wa'z

A preacher chooses the topic of his *wa'z* by taking into consideration the cultural background, level of understanding, needs of the community and conditions of the day and the environment. He draws an outline according to the place and time of preaching. He collects information, takes notes about the topic and then prepares the sermon text by evaluating all of these. In order to make good an effective presentation, he reviews the text by reading it a few times.

**LET'S FIND**

Prophets fulfilled their mission by using the method of showing the true path (*irshad*). The Qur'an offers examples from sermons and acts of showing the true path of the prophets. For instance, in the 85<sup>th</sup> verse of Surah al-A'raf, the advice that the Prophet Shuaib gave to his tribe is mentioned: *"And to Midian [We sent] their brother Shuaib; he said; 'O my people, worship Allah! You have no god other than He; there has now come to you a clear sign from your Lord. So fill up the measure and the balance and diminish not the goods of the people; and do not corruption in the land, after it has been set right; that is better for you, if you are believers."*

Find other advices given by the prophets in the Qur'an and read them in class.

**3.1. Choosing the Topic**

The preparation of *wa'z* starts with the selection of a topic. A preacher first discusses the basic principles of faith, acts of worship and moral advice of Islam as a sermon topic. He determines a topic by taking into consideration the interests, desires and needs of the community. He considers the cultural backgrounds, levels of understanding and age of the listeners, and takes into consideration the conditions of the environment, time and place where they are. For instance, he selects a topic about the life of Prophet Muhammad in the Week of the Holy Birth.

The topic should be determined according to the time reserved for preaching because, although a *wa'z* takes longer than a sermon does, it may not be sufficient for covering all aspects of a topic. For instance, instead of a general topic like "The life of Prophet Muhammad" a narrower topic like "Prophet Muhammad as a husband" can be selected.

A preacher can talk about a topic that the community needs and follows with interest in accordance with its agenda. Especially on days like Friday and Festival days, he may determine a topic which can reflect a religious perspective about recent events.

**LET'S REMARK**

When the Prophet asked “Which deed is more virtuous?”, he gave different answers to different people as follows:

- “A deed which is performed continuously even if it is little.” (Bukhari, Iman, 32)
- “To love for the sake of Allah and to hate for the sake of Allah” (Abu Dawud, Sunan, 3)
- “Continual fasting, for there is nothing equal to it.” (Nasa’i, Siyam, 43)
- “To restart reciting the Qur’an after finishing its recitation from beginning to the end.” (Tirmidhi, Qiraah, 4)
- “To believe in Allah and His Messenger.
  - Then what is next?
  - To struggle in the path of Allah (jihad).
  - Then what is next?
  - To perform pilgrimage which is accepted by Allah.” (Bukhari, Iman, 18)
- “To feed (the poor) and greet those whom you know and those whom you do not know.” (Bukhari, Iman, 20)

What could be the reason for the Prophet’s different answers to the same question? Remark.

A preacher should not select topics which target certain people and institutions, which may destroy the unity and order of the community and cause misunderstandings.

**LET'S FIND**

Find four topics of wa’z by taking into consideration that you will preach before every Friday prayer for a month.

- The importance of understanding the Qur’an.
- .....
- .....
- .....

### 3.2. Planning

A *wa'z* is given in order to meet a purpose at a certain time. Therefore, preaching should be planned by taking into consideration the time and place. It can be prepared according to the following plan:

At the beginning of preaching, a supplication consisting of praise to Allah and sending peace and blessings to the Prophet takes place. At least one verse and a hadith about the topic is selected.

**Introductory part:** Preaching is started with a salutation that praises and expresses respect for the community. For instance, expressions like the followings can be used: “Dear Brothers and sisters in Faith!”, or “Dear Listeners!” These expressions of address can be repeated during preaching whenever necessary.

Then, the selected topic is introduced and the reason for its selection is remarked upon. For instance, the topic of the *wa'z* can be presented by saying: “O Respected Muslims! We are in the Pilgrimage season, therefore, today’s *wa'z* will be about the meaning and importance of Pilgrimage.”

**The Main Part or the Body of the Wa'z:** Verses and their commentaries, hadiths and their interpretations about the topic are mentioned. For instance, the 96-97<sup>th</sup> verses of Surah Al-i Imran and the 27-30<sup>th</sup> verses of Surah al-Hajj can be examined together with their commentaries. Hadiths like “*Whoever performs Hajj for Allah’s pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew.*” can be mentioned. The historical background of pilgrimage is mentioned by narrating the parable of Prophet Abraham. Effects of the pilgrimage on human behaviors are told with examples. Questions that may emerge about the topic are also answered.

**Conclusion and Du'a:** The main headings of the topic that was examined in the *wa'z* are summarized. For instance, it is remarked that the pilgrimage is a compulsory act of worship and has many individual and social benefits. *Wa'z* can be concluded with a supplication with the meaning of “May Allah grant us all a trip on the pilgrimage.”

#### LET'S STATE

What points would you mention if you were to prepare a *wa'z* about the topic of the social benefits of almsgiving (*zakat*)?

State.



### 3.3. Gathering Information

After planning, the preacher makes the necessary research of the basic sources of Islam like the books of hadith and exegesis (*tafsir*) about the topic of his *wa'z*. In addition, he uses other religious books and takes into consideration the general structure of the community and the physical, social and cultural features of the area. Thus, he conveys the topic to the community in an understandable way.

During the preparation process of *wa'z*, from the speeches about topics that were prepared before, articles and preaching texts can be benefited from by the preacher. Today's technological devices can also be used. However, it is not appropriate to present such materials to the community without updating and interpreting them in accordance with the needs and circumstances of the environment.

The information acquired as a result of the research is recorded. These materials that will assist the evaluation of the topic according to a prepared plan are written in a certain order in order to make them more practical and useful.

### 3.4. Evaluating the Information

The preacher arranges the gathered information according to the outline of the *wa'z* and the level of its importance. He establishes a relation among them and organizes the text according to an order of composition. He pays attention to use understandable terms and phrases while composing the text. He conveys information with short sentences and a flowing style.

The preacher reads interpretations of verses related to his topic from *tafsir* books. He takes a look at his notes about the explanations of hadiths. He takes the opinions of scholars about the topic into consideration. He evaluates the parables, stories and exemplary events about the topic and skips some parts of the information which may cause misunderstanding and superstition. After all of these steps he lays out how he will present the gathered information to his addressees. He evaluates the requirements of the community from the information and prepares a text through which he can present the topic with the best suitable techniques.

#### LET'S REMARK

If you were to prepare a *wa'z* about the importance of patience, which verses, *hadiths*, parables and examples would you select?

Remark.

The prepared text or presentation should not be read from beginning to the end in front of the community. Therefore, the text should be articulated with a spoken language. At this stage the text should be checked by an expert and his comments should be taken into consideration. Moreover, the preacher should make a rehearsal as if he was in front of the community and determine on which statements he should emphasize.

### 3.5. Presenting the Wa'z

The preacher should make the necessary preparations before starting to deliver his speech in front of the congregation. He should pay attention to cleanliness and the tidiness of his clothes. Moreover, the preacher is expected to give confidence to the community by the way he sits in the *kursi*, tone of voice and body language.

During the presentation, the preacher should use his voice in the best way and support his voice with his body language. He should make his presentation by taking into consideration the prepared and planned text and time. He should not stray from the point because of a fleeting thought because the topic should be presented as a whole in a limited amount of time. The preacher should finish preaching in due time. For instance, he should complete the Friday *wa'z* at the very moment that the *adhan* starts.

The preacher should use methods like the examination of sample events in order to make the congregation better understand the topic. The Prophet also used methods of giving examples. For instance, one day he asked: "If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet added: "That is the example of the five prayers with which Allah blots out (annuls) evil deeds."<sup>6</sup> Some parts of the *wa'z* can be repeated in order to clarify the topic and make it permanent. These repetitions however, should not be too often to cause boredom.

The verses and hadiths about the topic should be read in the original form. Their translations should be presented in an understandable form.

The preacher should pay attention to use simple and comprehensible language which can easily be understood by everybody. He should avoid using a local accent and slang. He should not target certain people and institutions. He should avoid expressions which may cause discussion or may be misunderstood.

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<sup>6</sup> Bukhari, Mawaqit, 6.

**LET'S  
PREPARE**

An example of *wa'z* is given below. Prepare a *wa'z* on any topic you want and present it in the classroom or in the school's training masjid.

The preacher should occasionally mention the source of quotations in the course of the presentation. This both encourages the community to read and helps them be familiar with the religious literature.

**A *Wa'z* Example****Our Religious Duties towards the Sick**

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

“And whenever I am sick, it is He who heals me.”<sup>7</sup>

Honorable Muslims! In the above mentioned verse and in many other verses Allah the Almighty mentions to us that sickness is a fact of life. Every person may get sick naturally.

The sickness that weakens human beings and limits their ability to move affects our happiness and joy for life. Therefore, we reserved this week's *wa'z* for the topic of “Our Religious Duties towards the Sick”. May Allah grant all of us to healthy days free from all kinds of sicknesses.

Human beings have been created with the nature to get sick both biologically and psychologically. **...وَخُلِقَ الْإِنْسَانُ ضَعِيفًا** “...for man was created a **weakling**.”<sup>8</sup> Therefore, people should pay attention to what they eat, drink, wear, their cleanliness, and to hot and cold weather. In short, they should pay attention to the rules of health in order to keep themselves healthy and to know the value of their health.

Prophet Muhammad said about the value of health that: “Two favors that many people squander are health and free time.”<sup>9</sup> One of the companions of the Prophet, Abdullah bin Umar (may Allah be pleased with both of them), also said that: “...make preparations when you are healthy for your times of sickness.”<sup>10</sup> Sultan Suleyman the Magnificent, who was the ruler of greatest empire of his time, drew attention to the importance of health by saying: “There is no wealth in the universe like a healthy breath.”

The value of something is often only known by its absence. Accordingly,

<sup>7</sup> Shu'ara, 26: 80.

<sup>8</sup> Nisa, 4: 28.

<sup>9</sup> Tirmidhi, Zuhd, 1.

<sup>10</sup> Bukhari, Riqaq, 3.

people usually do not know the value of health unless they get sick. Sickness is a test for them. Sickness teaches people the value of health, reminds them of their Lord and the reality of death, softens their heart and increases their mercy and compassion towards others beings. Moreover, it raises awareness about staying healthy and ensures people are cautious to not fall sick by looking after their health.

Despite all of the precautions, people may get sick or have an accident and become injured. In such cases, not only should the patient be treated but also his relatives should take good care of him.

### A) Receiving Treatment in Case of Sickness

No matter what kind of sickness one has, be it physical or psychological, people must first receive proper treatment. Then, they should pray to Allah in order to be healed because it is Allah only who cures sickness. This issue is mentioned in the Qur'an by Prophet Abraham as follows: **“And when I am sick, it is He who cures me.”**<sup>11</sup> Prophet Muhammad also said: **“There is no disease that Allah has created, except that He also has created its treatment.”**<sup>12</sup>

We should also help our relatives, neighbors or brothers in their treatment and pray for their recovery.

One of the companions of the, Prophet Uthman ibn Abu al-'As (may Allah be pleased with him), complained about his pain to the Prophet who prayed for him and advised him to pray Allah in order to be healed.<sup>13</sup>

### B) Visiting the Sick

Sickness is a source of sorrow and a nuisance. Sick people desire to see relatives and friends around them and to find solace in their good words and support. In one of his poems, Yunus Emre mentions visiting the patients as follows: **“If you visit and give water/ To a sick man who needs care/ With God's wine he shall hail you there/ One day when you soar to the sky.”**

The Prophet said about people who visit a sick person: **“Whoever visits the sick or visits his brother in faith, an angel calls out: ‘May you have goodness and livelihood be good and may you dwell in an abode in Paradise.’”**<sup>14</sup>

<sup>11</sup> Shu'ara, 26: 80.

<sup>12</sup> Bukhari, Tibb, 1.

<sup>13</sup> Muslim, Salam, 67.

<sup>14</sup> Tirmidhi, al-Birr wa al-Silah, 64.

Visiting sick people is the *sunnah* of the Prophet. He used to visit sick people without discriminating against their religious affiliation.<sup>15</sup> He would also advise his companions to visit sick people.<sup>16</sup> He also said that visiting the sick is the right of a Muslim over his brother.<sup>17</sup>

Visiting the sick is a humanitarian duty. Both patients and visitors will gain spiritual rewards from Allah. By visiting the sick, believers fulfill their duties towards their ill Muslim brothers and sisters. Visiting the sick gives them moral support, pleases them, reduces their distress and saves them from the feelings of loneliness and desolation. They will regain the joy of living. Friendships and social relations will be strengthened and reward will be gained.

Our Prophet also gave some good news about good outcomes of visiting the sick. We can mention the following two hadiths in terms of importance of the issue. The Prophet said about the visitor: “The one who visits the sick is in fact like one who is in the fruit garden of Paradise so long as he does not return.”<sup>18</sup> In another hadith, the Prophet said: “You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it.”<sup>19</sup>

Visiting the sick, which is the *sunnah* of the Prophet, is a moral behavior that ensures Muslims gain Allah’s satisfaction. Therefore, visiting the sick is an indispensable duty. When fulfilling this duty, one should follow certain rules and manners.

### C) Rules to be Obeyed when Visiting the Sick

It is moral behavior to obey the following rules when visiting the sick. If these rules are not obeyed, then the expected benefits from visiting them will not be gained. We can sum up these rules as follows:

1. An appropriate time for the sick is determined and, if possible, the visiting time is informed to them beforehand.
2. If the sick person is at home, the visitor should enter the house after knocking on the door and getting permission to enter, and then greet the

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<sup>15</sup> Bukhari, *Janaiz*, 2, 80; Marda, 11; Ahmad ibn Hanbal, *Musnad*, III, 175.

<sup>16</sup> Ahmed ibn Hanbal, *Musnad*, III, 175

<sup>17</sup> Muslim, *Salam*, 5.

<sup>18</sup> Muslim, *Birr*, 42.

<sup>19</sup> Bukhari, *Adab*, 27.

household. And as for hospital visits, visiting hours should be regarded. The patient's health should be inquired after with greetings like "Get well soon, may Allah restore your health, how are you?" The patient should be talked to with good and uplifting words. It was narrated that Allah's Messenger (saw) entered upon a sick man to pay him a visit, and said to him, "Do not worry, Allah willing, (your sickness will be) an expiation for your sins".<sup>20</sup>

3. Visiting should be short. The sick person should not be visited by many people at the same time because s/he may easily be infected with the visitor's germs.

Behavior and words which make the patient sad, demoralizes him/her or makes him/her tired should be avoided. Good things should be mentioned and a smiling face should be assumed and good words should be used.

The patient should be asked whether he/she wants anything or not. A present that the patient likes or something that he/she needs according to local custom should be brought when visiting. However, the present should be appropriate for the patient and his/her health should be taken into consideration.

4. Prayers are said for the patient. It is mentioned in hadith books that the Prophet encouraged praying for patients and he himself also prayed for them. For instance, when Sa'd b. Abi Waqqas became sick, the Prophet visited him and said; "O Allah grant health to Sa'd."<sup>21</sup> He repeated it three times.

5. If the patient is far away or because of some other reasons he/she cannot be visited personally, the responsibility can be fulfilled by sending a letter or a message through different means of communication like a letter or a phone call.

In conclusion, seeking a medical cure is a religious responsibility of the sick, visiting them is a responsibility of other believers. Visiting sick people, which is fulfilled according to its rules and manners, gives them moral support, contributes his health, strengthens friendships and helps the visitor gain spiritual rewards.

May Allah grant health to all sick people and give patience to their relatives.

May Allah save all of us from all kinds of accidents, calamities and misfortune.

Amin.

<sup>20</sup> Bukhari, Marda, 10.

<sup>21</sup> Muslim, Wasaya, 8.

#### 4. The Du'as of the Wa'z

The preacher starts his speech by reciting the following Du'a:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ❁  
 وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ ❁  
 صَلُّوا عَلَى رَسُولِنَا مُحَمَّدٍ. صَلُّوا عَلَى طَيْبِ قُلُوبِنَا مُحَمَّدٍ ❁  
 صَلُّوا عَلَى شَفِيعِ ذُنُوبِنَا مُحَمَّدٍ ❁  
 سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ❁  
 سُبْحَانَكَ لَا فَهْمَ لَنَا إِلَّا مَا فَهَّمْتَنَا إِنَّكَ أَنْتَ الْجَوَادُ الْكَرِيمُ ❁  
 رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاخْلُ عُنُقَةَ مَنْ لِسَانِي يَفْقَهُوا قَوْلِي ❁  
 رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ❁  
 رَبِّ زِدْنِي عِلْمًا وَفَهْمًا وَالْحَقْنِي بِالصَّالِحِينَ ❁  
 قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْكَرِيمِ ❁  
 أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ❁ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ❁

.....

صَدَقَ اللَّهُ الْعَظِيمُ  
 وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

.....

صَدَقَ رَسُولُ اللَّهِ فِيمَا قَالَ أَوْ كَمَا قَالَ.

The *wa'z* ends with a summary of the topic and a short supplication. For instance, the following supplication can be said:

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَأَخْرَجَ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ  
 الْعَالَمِينَ ﴿١٠٢﴾

**LET'S EVALUATE**

Evaluate a wa'z that you have recently listened to by using the following form.

**EVALUATION**

Name of the Preacher:	
Place of the wa'z:	
Subject of the wa'z:	
Duration of the wa'z:	
Date:	

	Yes	No
Were the addressing sentences appropriate?		
Was a remarkable introduction done?		
Was the subject clearly expressed?		
Were verses and hadiths mentioned enough?		
Was the result clearly expressed?		
Was the subject in accordance with the level of the community?		
Was the subject suitable for the importance of the day or the week?		
Were the language and wording suitable?		
Was the body language used in an appropriate way?		
Did the preacher follow the manners of wa'z?		
Were the clothes of the preacher suitable?		
Did the khatib's tone of voice reflect the meaning and importance of the subject?		
Did the preacher use the time wisely?		
Were the reactions of the listeners positive?		



### LET'S EVALUATE THE CHAPTER

A. Answer the following open-ended questions.

1. What kinds of contributions do the activities of wa'z and irshad make to religious education? Explain.
2. To which principles should one pay attention in making an outline for a wa'z?
3. Which principles should be taken into consideration by a wa'iz during a wa'z? List.
4. Which sources should be referred to during the process of preparing a wa'z?
5. In which group of religious oratory can wa'z be included? Explain.

B. Choose the correct answers to the following multiple-choice questions.

1. Which one of the followings is not a part of the planning of a wa'z?
  - A. The supplication and addressing sentence
  - B. The part introducing the preacher
  - C. The conclusion, which summarize the topic
  - D. The body, which is composed of verses, hadiths and examples
  - E. A parable in accord with the content of the topic
  
2. Which one of the followings is not one of the points that should be taken into consideration when choosing a topic?
  - A. Priority should be given to basic principles of Islamic faith and acts of worship.
  - B. The topic should be in accord with the time and season.
  - C. Personal problems can be discussed.
  - D. The topic should be in accordance with the conditions of the environment and needs of the congregation.
  - E. New developments and enlightening information should be the topic of a wa'z.

3. Which one of the followings is not one of the steps in preparing a wa'z?
- Selection of the topic.
  - Presentation of the wa'z.
  - Gathering and evaluating information about the topic.
  - Visiting the mosque in which the wa'z will be delivered beforehand.
  - Planning the topic.
4. Which one of the followings is not one of the duties of a preacher?
- Preaching in places like prisons, youth detention centers, nursing homes, hospitals, factories, etc., when required.
  - Preaching in places which are determined by the offices of the mufti at least three times a week.
  - Giving a lecture in prisons, detention houses and reformatories according to the related legal regulations upon the request of the offices of the prosecution.
  - Participating in meetings such as seminars, panels and symposiums when required.
  - Making environmental planning.

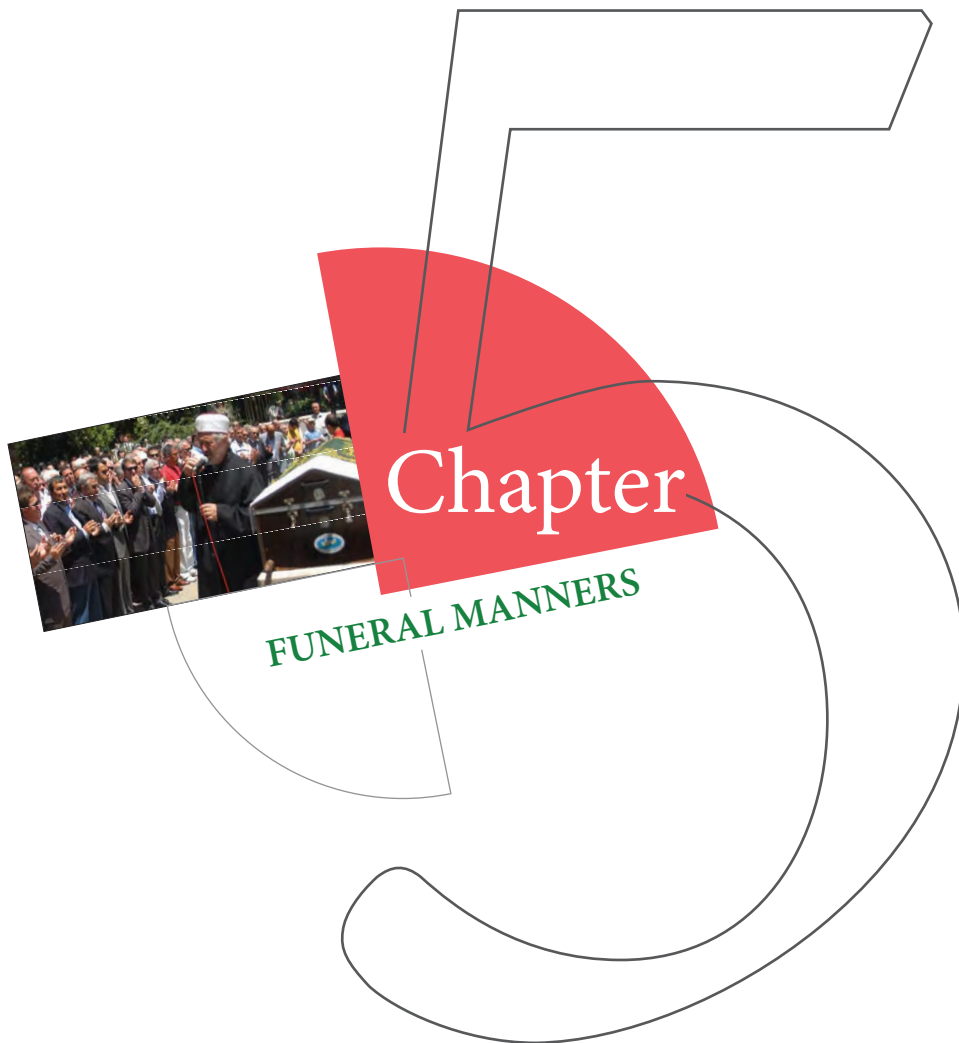
C. Fill in the blanks in the following sentences with the most suitable word from those below.

(khutbah, minbar, wa'z, Religion is advice, kursi)

- .....is a speech delivered to give advice, and to guide people to good and to the right path with words that soften people's hearts.
- The Prophet emphasized that all people need the act of guidance with the following hadith "....."
- On Fridays and religious festivals preacher delivers the wa'z while sitting in a special chair called the .....

D. Write "T" for true and "F" for false for the following sentences.

1. (.....) Wa'z is given only in mosques.
2. (.....) There is no written document used during wa'z. The speech is given without prior rehearsal.
3. (.....) The preacher should have the text of wa'z checked by one of his colleague prior to delivering it.
4. (.....) One should not target certain people or use controversial expressions in wa'z.



Chapter

FUNERAL MANNERS



## FUNERAL MANNERS

### LET'S GET READY FOR THE CHAPTER

1. Search for the meanings of following terms “*kafan, dafn, tajhiz, takfin, ta'ziyah and talkin.*”
2. Talk with a religious official about the process of the funeral ceremony.
3. Find a verse and a hadith about the importance of martyrdom and being a veteran and write them in your notebook.

### 1. Things That Need to be done at the Time of Death

Unfortunately death comes to everybody.  
You will fall asleep but you will not wake up again.  
Who knows where, how, and when?  
You will have your glory in a single prayer,  
On that throne like a bier where your coffin rests.

Cahit Sıtkı Tarancı, *Yaş Otuzbeş*, p. 189.

Comment on the main theme of the poem.

Death is an inevitable fact which one day everyone will face. It has been a fact of life with no exception throughout human history. This reality is mentioned in the Qur'an as follows: **كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ** “Every soul will taste death...”<sup>1</sup> In another verse the mortality of all creatures is expressed as follows: “All that dwells upon the earth is perishing...”<sup>2</sup>

<sup>1</sup> Al-i Imran, 3: 185.

<sup>2</sup> Rahman, 55: 26.

LET'S  
DISCUSS

What does it mean  
to be prepared for  
death?

Discuss with your  
friends.

Although death is an inevitable reality of life, it has always been an undesirable and fearsome fact for the vast majority of human beings. In the Qur'an, this is expressed as follows: "Say: **"Surely death, from which you flee, shall encounter you."**<sup>3</sup> There are two main reasons for people's fear of death. One is the thought of leaving beloved people and possessions behind and the other is the fear of annihilation forever after death.

Belief in the hereafter saves believers from the fear of annihilation because the person who believes in the hereafter knows that death is just the beginning of a new and endless life. Because believers are aware that this world is just a testing place, the hereafter means a reward for them. Since there is no escape from death, the important thing is to prepare oneself for the reality of death. The Prophet pointed out this reality by saying: "The wisest person among people is the one who remembers death the most and is best in preparing for it."<sup>4</sup>

There are responsibilities which should be carried out regarding a person who is about to die. For instance, sick people on their deathbed should be visited. Those who are on their deathbed, and their relatives, are advised to be patient, and relatives, friends and neighbors of the dying person should visit them and ask them to grant their forgiveness.

If a person has no chance of recovering, he/she is asked kindly whether he/she has a last will. If he/she gives his/her last will, it should be written in the presence of witnesses.

Those who are on their deathbed should be laid on their right side or on their back in a position so that their face is turned towards the *qiblah*. Slightly lifting such a person's head is recommended. Whenever such a person asks for water, he/she may be given water or his/her lips can be moistened with a wet cloth.

It is sunnah to remind the sick person who is about to die of the *kalimah al-tawhid* or *kalimah al-shahadah* (the statement of testimony). The Prophet (saw) said in this respect that **"Exhort to recite "There is no god but Allah" to those of you who are dying."**<sup>5</sup>

These words should be said by somebody who is loved by the sick person

LET'S  
TALK

"When one of you visits the ill, then reassure him regarding his lifespan. Indeed that will not repel anything, but it will comfort his soul."

Tirmidhi, Tibb, 35

In the light of the above hadith, talk to your friends about what kind of words and behavior would give moral support to sick people.

<sup>3</sup> Jumu'ah, 62: 8.

<sup>4</sup> Ibn Majah, Zuhd, 31.

<sup>5</sup> Muslim, Janaiz, 1.

in a way that he/she can hear. However, forcing the patient to say these words is not appropriate. Reminding them of the *kalimat al-tawhid* can also be accompanied by the invocation of repentance:

أَسْتَغْفِرُ اللَّهَ ، أَسْتَغْفِرُ اللَّهَ ، أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الْكَرِيمَ ، الَّذِي لَا إِلَهَ إِلَّا هُوَ ، الْحَيُّ  
الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

“I seek the forgiveness of Allah, the Mighty and Majestic One, other than Who there is no god, the Ever-Living, the Upholder of the Creation, and I repent to Him.”

Reading from the Qur’an in the presence of the patient is advised in our religion. Especially the chapters of Ya-Sin (36) and Ra’d (13). After death, reading the Qur’an loudly in front of the deceased is regarded as *makruh* (reprehensible). But, reading it quietly in the place where the body of the deceased is placed or reading the Qur’an loudly in another room is permissible.<sup>6</sup>

*Janazah* is the term used for the deceased in Islamic terminology. After the moment of death, the eyes of the dead person are closed. His/her chin is tied up. His/her clothes are taken off and he/she is covered with a sheet. His/her feet are tied to each other by the toes. His/her arms are placed next to his/her body. In order to prevent the body from swelling, either medicine is applied to it or a piece of iron is placed on the belly. It is also nice to burn incense in the same place where the body is kept.

## LET'S EVALUATE

“If anyone’s last words are “There is no god but Allah” he will enter Paradise.”

*Sunan Abi Dawud, Janaiz, 16.*

Evaluate the hadith given above in terms of reminding us of the importance of kalima tawhid.

## LET'S NOTE

The person who is going to prepare the deceased for the funeral prayer recites the following supplication:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ ۖ اللَّهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ ۖ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ ۖ  
وَأَسْعِدْهُ بِلِقَائِكَ ۖ وَاجْعَلْ مَا خَرَجَ إِلَيْهِ خَيْرًا مِمَّا خَرَجَ مِنْهُ ۖ

“In the name of Allah and upon the religion of His Messenger. O Allah! Make his situation ease, show him no hardship. Make him happy by seeing You. Make his destination better than the place he left.”

<sup>6</sup> Heyet, *Türkiye Diyanet Vakfı İlmihâli*, vol.1, p. 356.



The death is announced to relatives, friends, neighbors and people who desire to participate in the funeral. When a death announcement is heard, it is advised to recite the following verse: *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* meaning that “Surely we belong to Allah and to Him we return.”<sup>7</sup>

Crying loudly for a dead person, behaving in a way that may lead to disobedience against Allah and mourning for a long time are disapproved by our religion. Grieving for the dead is something natural but it should be kept within reasonable limits. Because life goes on, as is expressed in a famous Turkish proverb “One does not die with the one who dies.”

### LET'S DISCUSS

Ibrahim, the little son of our beloved Prophet, lived with his nursing-mother. He became sick when he was one and a half years old. His nursing-mother sent a message to the Prophet who immediately set off with some of his friends. He went directly to his son Ibrahim. He was very sick. The Prophet looked at Ibrahim's sick body in sorrow and hugged him. He could not stand the sorrow and started to shed tears. He was both crying, hugging, and kissing his son. His friends were surprised and they asked: “Are you crying also?” And the Prophet said: “*Our eyes shed tears and our hearts are filled with grief, but we do not say anything except that by which Allah is pleased. O Ibrahim we are grieving for you.*”

Narration based on the hadith *Sahih Muslim*, Fadail, 62.

What is the main theme of the above mentioned story? Discuss with your friends.

We should perform the required duties after a person has died and pray to Allah for him to be forgiven. Moreover, we should draw a lesson from the fact of death and should put our lives in order without forgetting that one day we will surely return to Allah.

<sup>7</sup> Baqarah, 2: 156.

**LET'S READ**

To announce a death, *sala* is recited in Turkey. The sentences of *sala* are as follows:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَحْمَةً لِّلْعَالَمِينَ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَاتَمَ النَّبِيِّينَ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْأَوْلِيَاءِ وَالْآخِرِينَ  
 وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Memorize the text of *salah* given above and recite it according to its rules.

## 2. Washing and Enshrouding the Dead

According to the religion of Islam, there are certain responsibilities and duties which should be carried out by Muslims in respect of funeral ceremonies after death. Washing the body of the dead Muslim, enshrouding the body, praying for him and burying him are *fardh al-kifayah* (collective obligations upon the Muslim community).

The works which are done from conducting the ritual washing of the dead, to their burial and supplying the necessary materials for this process are called “*tajhiz*.” Duties performed throughout the *tajhiz* are as follows:

*The Ritual Bath of the Dead (Ghasil):* The person who conducts the ritual bath for the dead should be competent and Muslim. The place where the dead person is washed should be indoors and no one should see the deceased except those who wash him/her.

The deceased person is laid down on his/her back on a bench called a “*tanashir*” in a position with his/her feet pointing to the qiblah. Incense is burned in the room where the deceased is washed. The part between the navel and the knee cap is covered with a piece of cloth.

### LET'S REMARK

#### ENDS

A toy stays, mounts in a place,

Fictions end.

Death... When it comes, what is there to be afraid of?

Fears end.

Thoughts do not dig their pits in the brain anymore,

Drillings end.

We forget the sleep called life,

Sleeps end.

Ends, everything ends; sound, shape and color,

Smells end.

Shutters close with the questioning in the grave,

Interrogations end.

Necip Fazil Kisakürek, *Çile*, p. 133.

How is death described in the poem above?

The person who conducts the ritual bath for the dead starts with stating the intention saying “I intend to wash this dead person for the sake of Allah.” During the process of washing, he continues to say *عُفْرَانِكَ يَا رَحْمَنُ* meaning “O Merciful Lord! I wish you to forgive this person.” He puts a piece of cotton into the mouth and nose of the dead person. Then he takes a clean cloth and starts to wash the body with warm clean water.

The person who washes the body washes the private parts without lifting the cover. Then the person washing the body starts from the face, but does not rinse the dead person’s mouth or nose but just wipes the lips and nostrils. The person who washes also wipes the bellybutton of the deceased with a piece of wet cloth. He washes the dead person’s hands and arms up to elbows, wipes his head and washes his feet. Thus ablution is completed.

After the ablution, warm water is poured on the deceased and his head is washed with soap. The body is turned slightly to the left side and the right side is washed. Then it is turned to the right side and the left side is washed. This process is repeated three times. The hair and nails of the deceased should not be clipped. The body is slightly raised to the standing position while caressing the belly. If something comes out of the body, it is removed with water, but ablution is not repeated. After the process of washing, the body is dried with a towel and perfume is applied.

If it is possible that the body may be damaged if it is washed, then pouring water over it is considered enough without ablution being performed on the corpse. In the absence of water, performing dry ablution with clean soil is allowed. The body of a deceased female should be washed by a female and a male body should be washed by a male.

*Enshrouding the Dead (Takfin)*: Enshrouding every dead male and female believer is a collective obligation upon the Muslim community (*fardh al-kifayah*). The washed deceased is swathed in shrouds. The shroud for men is composed of three pieces of cloth called *qamis* (shirt), *izar* and *lifafah*. For women, it is composed of five pieces which are *qamis*, *izar*, *lifafah*, head cover (*himar*) and chest cover.

#### LET'S NOTE

Qamis is a piece of cloth which covers the body from shoulder to foot. It has no collar, it is put on over the head of the deceased and covers the body from neck to foot. Izar is a piece of cloth which covers from head to foot. Lifafah is another piece of shrouding cloth which is a little longer than izar because it is tied at the head and feet. In addition to these three cloths, there are two more cloths for women to cover the head and the chest.

#### The process of enshrouding is done as follows:

First, the qamis is put on the washed and dried body. Then the izar which covers the body from head to foot is shrouded. The lifafah is the last piece put over the body. Because it is tied at the head and feet, the lifafah is a little longer than the izar. For women, after the qamis is put on, the head is covered with a piece of cloth. After, the izar, the chest cover is put on. When the enshrouding

process is completed the corpse is put in a coffin and taken away to “musalla” (where the funeral prayer will be performed).

If all of the pieces of the shroud mentioned above cannot be found izar and lifafah are enough for men, while for women the head cover is added to these two pieces. If any of them cannot be found a single piece of cloth both for the man and woman is enough as a shroud. The shroud should preferably be a white colored cloth.

### LET'S PREPARE A DRAMA

Prepare a drama which shows the washing and enshrouding a dead body on a model in the classroom.

### 3. Funeral Prayer and its Du'as

The performance of the funeral prayer of a person who died as a Muslim is *fardh al-kifayah* (collective obligation). The funeral prayer has more of the features of being a supplication for the dead. After the corpse is washed and shrouded, there are some conditions in order to perform the funeral prayer. They are as follows:

1. The person who died should be a Muslim.
2. The corpse should be washed.
3. The whole body or at least half of it together with the head should be present.
4. The corpse should be in front of the congregation and on the bier (the coffin rest). The funeral prayer can also be performed in the absence of the body.
5. Those who perform the funeral prayer should be standing.

*How to perform the funeral prayer:* The *imam* who is leading the prayer stands facing towards the *qibla* while the corpse is placed in front of him at chest height. The congregation stands behind the Imam and the prayer is performed in congregation.

## LET'S NOTE

The condition of a funeral prayer is to state the intention and its essential acts are standing and saying *takbir*. In addition, it must be known whether the deceased is a man or woman, young or old. The imam or the muazzin gives this information to the congregation at the beginning of the prayer.



The imam states the intention depending on whether the deceased is a man or a woman as follows: “To perform the prayer for Allah, to send salawat for the Messenger of Allah, to say supplications for the deceased, with the intention of man/woman/child.” The congregation, also, states their intention and starts to follow the imam. Saying Allahu Akbar, the imam raises his hands up to the level of his ears. The congregation also say takbir and raise their hands. Everyone recites Subhanaka. However, the following expression is added to the supplication: *وَجَلُّ ثَنَاؤُكَ* after the sentence *وتعالى جددك*. The imam says takbir out loud for a second time without raising his hands. The congregation also says it but silently. Everyone silently recites the supplications of “Allahumma Salli” and “Allahumma Barik.” After the third takbir, those who know the invocation of the funeral prayer recite it, and those who do not know recite Surah al-Fatiha or the invocation of Rabbana. The imam says the takbir for the fourth time aloud. Then the congregation says the takbir. There is no recitation after the fourth takbir. The imam and the congregation turn their faces to the right and then left saying: “Assalamu Alaikum wa rahmatullah.”

Those who attend the congregation late, complete their prayer by saying the missed takbirs without reciting the supplications after the imam says *salam* to the right and left sides. The funeral prayer is also not performed at times when it is reprehensible as are the other prayers.

*Funeral Supplications:* The supplications recited during the funeral prayer vary according to the gender and age of the deceased person.

If the deceased is male, the following supplication is recited:

اللَّهُمَّ اغْفِرْ لِحَيِّتِنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَذَكَرِنَا وَأُنثَانَا وَصَغِيرِنَا وَكَبِيرِنَا  
 اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ  
 وَخُصَّ هَذَا الْمَيِّتَ بِالرَّوْحِ وَالرَّاحَةِ وَالرَّحْمَةِ وَالْمَغْفِرَةِ وَالرِّضْوَانِ  
 اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ وَلَقِّهِ الْأَمْنَ  
 وَالْبُشْرَى وَالْكَرَامَةَ وَالرُّلْفَى بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

If the deceased is female, the following supplication is recited:

اللَّهُمَّ اغْفِرْ لِحَيِّتِنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَذَكَرِنَا وَأُنثَانَا وَصَغِيرِنَا وَكَبِيرِنَا  
 اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ  
 وَخُصَّ هَذِهِ الْمَيِّتَةَ بِالرَّوْحِ وَالرَّاحَةِ وَالْمَغْفِرَةِ وَالرِّضْوَانِ  
 اللَّهُمَّ إِنْ كَانَتْ مُحْسِنَةً فَزِدْ فِي إِحْسَانِهَا وَإِنْ كَانَتْ مُسِيئَةً فَتَجَاوَزْ عَنْهَا وَلَقِّهَا  
 الْأَمْنَ وَالْبُشْرَى وَالْكَرَامَةَ وَالرُّلْفَى بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Oh Allah! Forgive our living and our dead, and those who are present and those who are absent, and our young and our old folk, and our males and females. Oh Allah! Make us live in accordance with Islam and take our souls as believers. Grant especially this dead person your ease, rest, forgiveness and consent. Oh Allah! If this deceased person was a good person, then increase for him/her his/her good deeds; if he/she was a sinner, then forgive him/her. Oh Merciful Allah! Grant this deceased person security, glad tidings, generosity and closeness to you.

If the deceased is boy, the following supplication is recited:

اللَّهُمَّ اغْفِرْ لِحَيِّتِنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَائِبِنَا وَذَكَرِنَا وَأُنثَانَا وَصَغِيرِنَا وَكَبِيرِنَا  
 اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ  
 اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا

If the deceased is girl, the following supplication is recited:

اللَّهُمَّ اغْفِرْ لِحَيِّتِنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَائِبِنَا وَذَكَرِنَا وَأُنثَانَا وَصَغِيرِنَا وَكَبِيرِنَا  
 اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ  
 اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا وَجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً

Oh Allah! Forgive our living and our dead, and those who are present and those who are absent, and our young and our old folk, and our males and females. Oh Allah! Make us live in accordance with Islam and take our souls as believers. Oh Allah! Cause him/her to become a means of salvation for us, and cause his/her loss to become a means of reward and recompense for us in the Hereafter, and make him/her an intercessor for us whose intercession be granted by You.

#### 4. Burial of the Corpse and Expressing Condolences

After the funeral prayer, the imam asks those who attended the prayer: “How do you know the deceased? Do you bear witness that he/she was a good servant? Do you forgive your rights to him/her in the Divine Court?” Thereupon the congregation bears witness for the deceased. *Dafn* (burial) means to put the corpse in the grave. Right after the prayer, the corpse is carried to the grave for the burial. Regarding this matter, the Prophet said: “Hurry up with the dead body (for burial)...”<sup>8</sup>

<sup>8</sup> Bukhari, Janaiz, 52.



## LET'S DISCUSS

“A Muslim has five rights over another Muslim. These are: to return the greetings (of his Muslim brother), to visit him when he is sick, to accompany his funeral procession, to accept his invitation, to respond when he sneezes by saying: ‘May Allah give you health and welfare.’”

(Bukhari, Janaiz, 2.)

Discuss the importance of attending a funeral by considering the hadith given above.

Helping to carry the coffin is an important duty for Muslims. The Prophet also helped with carrying a coffin. While carrying the coffin, it is proper to recite the following supplication: “بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ” If the grave is close, the coffin is carried on the shoulders. But if it is far, the coffin can be carried by a vehicle.

## LET'S DISCUSS

## THE COFFIN

A long wooden box,  
Upper side is wide, down side narrow.  
Those who nail it know, in this empty box  
they will fill tomorrow.

Like a room getting smaller from all sides,  
The walls came near, the ceiling descended.  
As if a stone doll in a box,  
Lying in it my dreams stay

Although it seems fitting to my skinny body,  
My souls tells me: it is too narrow to fit into.  
Even though those who stay behind lament,  
People enter it one by one.

Those who die will be born again, that's the truth!

This is not a coffin, it is a wooden swaddle.  
To whom is that heavy present going,  
As soon as the cover is nailed?

Necip Fazıl Kısakürek, *Çile*, p. 69.

Discuss with your friends the main theme of the poem.



One should be respectful to the corpse. We show our respect to the deceased person by attending his/her funeral. Also, to stand up when we see a corpse being carried is an expression of respect. To speak loudly, to applaud, to shout slogans, to say takbir aloud or to recite the Qur'an is considered inappropriate behavior.

#### INFORMATION BOX

“Those who perform the funeral prayer of a deceased person believing in its thawab (reward from Allah) and expecting their reward only from Allah, and wait until the burial, would have their thawab as much as two mounts of Uhud. And those who perform the funeral prayer but do not wait until the burial would have thawab as much as one mount of Uhud.”

(Muslim, Janaaiz, 56.)

Burial should take place in the day time. This is why the grave in which the corpse is to be buried is dug beforehand. A few relatives of the deceased place the corpse into the grave. The corpse is laid on his/her right side facing the qiblah. In the meantime, those who carry out the burial process recite the supplication which is the same as the one recited while carrying the coffin:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ.

It is proper to make the surface of the grave higher than the level of the earth. A stone can be put at the head and writing something about the deceased is allowed, so that the graves will not be confused. However, spending too much money on graves is not allowed.

When the burial is finished, people stand around the grave and pray for the deceased. Surahs of Yasin, Mulk, Ihlal, Falaq and Nas, and the first five verses of the Baqarah are recited. The thawab of the surahs is sent as a gift for the soul of the deceased person and people ask Allah for his/her forgiveness.

**LET'S REMARK**

MAWLANA JALALADDIN RUMI SAYS:

“On the day I die, when you see my coffin on shoulders, do not think that I carry all the trouble of the world with me. / Do not cry for me, do not say: “What a pity!” The time for such mourning is when you fall in the trap of satan. / When you see my corpse, do not call it separation. / Do not say “farewell” when they put me into the grave. The grave is the curtain before the gate of the Heaven. / You have already seen the setting, now watch the rising. What harm does setting bring to the sun and the moon? / It seems to you as if it is setting, but in fact it is the preparation to the rising. / And the grave, it seems like a jail, however in fact it is the freedom of the soul from jail...”

*Divan-ı Kebir'den Seçmeler*, vol. 2, 911<sup>th</sup> couplet.

Comment on the main idea of the text given above.

**INFORMATION BOX**

After the chapters from the Qur'an are recited by the grave, the imam can recite the following supplication:

I seek refuge in Allah from the accursed satan. In the name of Allah the Merciful, the Compassionate.

Oh Allah! Protect us and our religion. Don't make us stray from faith in our last breath. Don't leave us in the hands of those who don't fear you because of their sins and who don't have mercy on us. Give us beneficial sustenance both in this world and in the Hereafter. Without doubt, you are Omnipotent.

Oh Allah! Grant the *thawab* of this recitation of the Qur'an to our Prophet Muhammad peace be upon him, to his wives, to those who follow him and especially to the deceased person in this grave. Besides, we send it to all believers and Muslims who are alive and to the souls of those who are dead, grant it to them, oh most-Merciful.

Oh Allah! Have mercy on our dead. Grant health to our patients. Cover up our shame. Forgive our sins. Forgive our deficiencies. Remove our troubles. Supplement our needs. Accept our prayers. Amin.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ سَلِّمْنا وَسَلِّمْ دِيننا وَلَا تَسْلُبْ وَفْتِ النَّزْعِ إِيْمَاننا ❀ وَلَا تُسَلِّطْ عَلَيْنَا  
بِدُنُوبِنَا مَنْ لَا يَخَافُكَ وَلَا يَرْحَمُنَا وَارزُقْنَا خَيْرَ الدُّنْيَا وَالْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ ❀ اللَّهُمَّ أَوْصِلْ ثَوَابَ مَا قَرَأْنَاهُ إِلَى رُوحِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَالِىَ أَرْوَاحِ أَرْوَاجِهِ وَاتَّبَاعِهِ وَالِىَ رُوحِ مَنْ دُفِنَ فِي هَذَا الْقَبْرِ خَاصَّةً وَالِىَ أَرْوَاحِ  
جَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ  
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّحِيمِينَ ❀ اللَّهُمَّ ارْحَمْ مَوْتَانَا وَاشْفِ مَرَضَانَا وَاسْتُرْ عُيُوبَنَا  
وَاعْفِرْ ذُنُوبَنَا وَاعْفُ قُصُورَنَا وَارْزُقْ بَلِيَّتِنَا وَأَقْضِ حَاجَاتِنَا وَاسْتَجِبْ دُعَانَا ❀

آمِينَ ❀

After the corpse is put into the grave and supplications are said, the people leave the cemetery but the imam remains there. He stands at the head of the grave and reminds people about the questioning in the grave with Arabic expressions. This practice is called “*talqin*”. The person who makes *talqin* begins his speech by addressing the deceased person with his/her mother’s and his/her own name such as: “Oh Ali, son of Zaynab.” After calling out the name three times, he recites the following supplication of *talqin*:

أَذْكُرُ مَا كُنْتُ عَلَيْهِ مِنْ شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ❀ وَأَنَّ الْجَنَّةَ حَقٌّ  
❀ وَالنَّارَ حَقٌّ ❀ وَأَنَّ الْبَعْثَ حَقٌّ ❀ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ  
فِي الْقُبُورِ ❀ وَأَنَّكَ رَضِيتَ بِاللَّهِ رَبًّا ❀ وَبِالْإِسْلَامِ دِينًا ❀ وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ نَبِيًّا ❀ وَبِالْقُرْآنِ إِمَامًا ❀ وَبِالْكَعْبَةِ قِبْلَةً ❀ وَبِالْمُؤْمِنِينَ إِخْوَانًا ❀ رَبِّىَ اللَّهُ لَا إِلَهَ  
إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ❀

Meaning: (Oh e.g. Ali, son of Zaynab) Do not forget about the following matters you were responsible for and you adopted when you were alive: There is no god other than Allah, and Muhammad (saw) is His Messenger. Heaven

and Hell are true. Resurrection after death is true. Undoubtedly, Doomsday will happen. Allah will resurrect those who are in their graves. Again, do not forget that you chose Allah as your Lord, Islam as your religion, Muhammad (saw) as your Prophet, the Qur'an as your guidance, the Ka'bah as your *qiblah* and believers as your brothers and you were glad with this choice. There is no god other than Allah who is my Lord. I only trust in Him and He is the Lord of the Heavens.

After this, he says the following words and leaves:

Three times: يَا عَبْدَ اللَّهِ قُلْ لَا إِلَهَ إِلَّا اللَّهُ (O servant of Allah, say there is no god other than Allah.)

Three times: قُلْ رَبِّيَ اللَّهُ وَدِينِيَ الْإِسْلَامُ وَنَبِيِّ مُحَمَّدٌ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ (Say my Lord is Allah, my religion is Islam, my prophet is Muhammad peace and blessings be upon him)

One time: رَبِّ لَا تَذَرَهُ فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ (Dear Lord do not leave him alone, You are the Best of the inheritors.)

When the corpse is buried and people have left the graveyard, it is an important duty to offer condolences to the relatives of the deceased. This is called *taziyah*. In this way, we give solace to them, share their grief and wish them patience.

Offering condolences is done by visiting the house of the deceased and the houses of the relatives. While condoling one says: "I'm sorry for your loss.", "May Allah give you patience.", "We have come from Allah and to Him we will return.", "May Allah rest his/her soul.", "May Allah forgive his/her sins." and "Judgment is of Allah." etc. It is not appropriate to stay for long in the house of the funeral and talk idly. During condolences, it is recommended that the neighbors and relatives of the deceased cook and bring food to the house of the deceased person. The Prophet said that Muslims' offering condolence to each other is very worthy and stated: "Allah will dress with the dress of blessings to the one who offers condolences to his brother when he has a trouble."<sup>9</sup>

### LET'S SHARE

Share your observations with your friends regarding the procedure of a funeral you have attended.

### LET'S EXPLAIN

To which issues should we pay attention when offering condolences?

Explain.

<sup>9</sup> Tirmidhi, Janaiz, 56

The imam is also supposed to visit and offer condolences to the relatives of the deceased person. He can give a brief speech to illuminate the relatives and those who are present and offer condolences. In his speech, he talks about death, the hereafter and the importance of doing good in the name of the deceased person.

## 5. The Importance that Islam Gives to Martyrdom and Veterans

The person who is killed while fighting in the way of Allah is called “shahid” which means martyr in English. Martyrdom is considered the second highest position after prophethood. In a verse, the importance of martyrdom is stated as follows:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٧﴾

“Do not say that those who are killed in God’s cause are dead; they are alive, but you are not aware of it.”<sup>10</sup> Those who died while fighting in the cause of protecting sacred values such as land, chastity and honor are also ranked as martyrs.

### LET’S EVALUATE

“Do not think of those who have been killed in Allah's cause as dead. They are alive and well provided for by their Lord. They are joyful because of what Allah has bestowed on them of His grace and they rejoice that those they left behind, who have not yet joined them, shall have no fear, nor shall they grieve. Rejoicing in Allah’s grace and bounty. [They know that] Allah will not fail to requite the believers...”

(Al-i Imran 3: 17)

Evaluate the above verse with regards to the importance of martyrdom.

All of the *sins of martyrs are forgiven* except for the rights of individuals. Once, one of the companions said to the Prophet: “Will my sins be blotted out

<sup>10</sup> Baqarah, 2: 154

if I am killed in the way of Allah?” The Prophet responded: “Yes, except for the rights of individuals, all of your sins will be forgiven. Jibreel has told me this.”<sup>11</sup>



Yakup Satar  
(March 11, 1898 – April  
2, 2008), the last veteran  
of the Turkish War of  
Independence

### LET'S MAKE A BOARD

#### TO THE MARTYRS OF GALLIPOLI

Oh soldiers, who have fallen to the dust for the sake of this land,  
You are worthy if the ancestors descend from the sky and kiss your brow.

...

Who can dig a grave great enough for you?  
Even if we propose to bury you in history, you would not fit into it.

...

Oh martyr! son of martyrs, don't ask me for a grave,  
The prophet waits for you with open arms.

Mehmet Akif Ersoy

Find written and visual material about martyrdom and veterans similar to the poem above and prepare a board.

The ones who go to war in the cause of Allah and return safely are called *ghazi* or veterans. In Islam, the position of veterans is as important as martyrdom. For veterans are also people who attend war in the name of Allah or for the cause of protecting the homeland. The Prophet informs us about this fact: “There are two eyes that shall not be touched by the Fire: An eye that wept from the fear of Allah, and an eye that spent the night standing on guard in the cause of Allah.”<sup>12</sup>

If we are living freely and safely in our country, it is thanks to the self-sacrifice of martyrs and veterans. They risked and gave their lives and put up with all kinds of hardship for us. We must be faithful to them, remember them always and pray for them. We should visit the graves of the martyrs and the houses of the veterans. It is our duty to help the veterans who fought by sacrificing everything and we should never abandon them.

<sup>11</sup> Muslim, Imarah, 117.

<sup>12</sup> Tirmidhi, Fadail al-Jihad, 12.

**LET'S MAKE A LIST**

“Whoever provides a soldier in the cause of Allah with equipment, he is as if he himself fought. And whoever preserves the family of a martyr, he is as if he attended the war.”

(Bukhari, Jihad, 38.)

Taking the hadith above into consideration, make a list of what our responsibilities are to the martyrs and veterans.

- We should respect them and protect the things they left behind.

- .....

- .....

**LET'S FIND**

Find similar stories to the one given below and read them in class.

**CORPORAL SEYIT**

Seyit was born in the village of Camlik in Havran in 1889. He was the son of a poor landless peasant. In 1909, he was conscripted. He participated in the Balkan War in 1912. Because the First World War broke out in 1914, he was not discharged from military service. He was sent to Canakkale (Gallipoli) as an artilleryman.

There *Koca* (great) Seyit, who was a hefty and powerful man, was tasked as an artilleryman in the Rumelia Battery of Kilitbahir on the Rumelian side.

On the 18 March 1915, one of the most efficient battle ships of British Royal Navy, HMS Ocean was attacking the Straits in a murderous and arrogant manner.

At around 5:30 a.m., ships of the allied fleet opened heavy fire on the *Rumeli Mecidiyesi* which was harassing them. When the cannon balls began to fall near them, the crewmen ran to shelter under the order of their commanding officer Fehmi Bey. However, some of those who were behind fell when a cannon ball exploded in the bulwark and blew the arsenal up. Among these crewmen, some of whom were martyred there was also Seyit, son of Mehmet from the Camlik village but he was not dead, not even wounded; he had only lost consciousness. When he came to his senses, he saw his mate Ali. There was no one else around. He asked:



- Where are our friends?

- They found their positions. We have fourteen martyrs and twenty four casualties. Only you and I are left.

Seyit stood up and looked toward the sea. The enemy ships were sidled fairly to the earth. In the bastion, everything other than their field gun was buried in the ground. Seyit first looked at the ships, then at the field gun and finally at the canon ball on the ground which weighed 275 kg. As if the canon ball was saying: "Load me into the barrel!" He said to his friend: "Come Ali, help me put this canon ball on my back." Ali first looked at the slanted *matafora* of the field gun and then bewildered, stared at the face of his friend. He said:

- You cannot lift it, Seyit.

- Let me try, he answered.

The canon ball covered in grease, first slipped from his hands. Then he dipped his hands into sand and tried again. He took the canon ball onto his back, toddled toward the field gun and stepped up the stairs. Carefully, they loaded the canon ball into the barrel and closed its wedge.

Because they both were crewmen, they were not skilled in sight and finding direction. Seyit turned the gun toward the ships and adjusted the distance as much as he knew. He recited the Basmala and fired the gun. The first canon ball fell away. He brought another canon ball and loaded it into the barrel. This time it fell short. However the third canon ball exploded on the back side of the foremost ship and along with a big crash, thick smoke rose from the enemy ship. A noisy clamor was heard from the ship. It was the HMS Ocean which Seyit had shot with the canon ball he had loaded himself by carrying it on his back. With all hopes lost, a British monster plumbed the depths of the waters of the Straits; in fact the depths of history. While Seyit was going to take a fourth canon ball, Hilmi Bey who was the commander of the battery came out of the shelter along with two German officers because everything had calmed down and asked Seyit:

- Seyit, was it you who fired the gun?

Seyit bowed his head like a child. Ali from Nigde told them how Seyit had carried the canon ball on his back and lifted it up the stairs which had six steps. Hilmi Bey said:

- Thank you Seyit! You relieved the pains of our martyrs. Then he kissed his eyes.

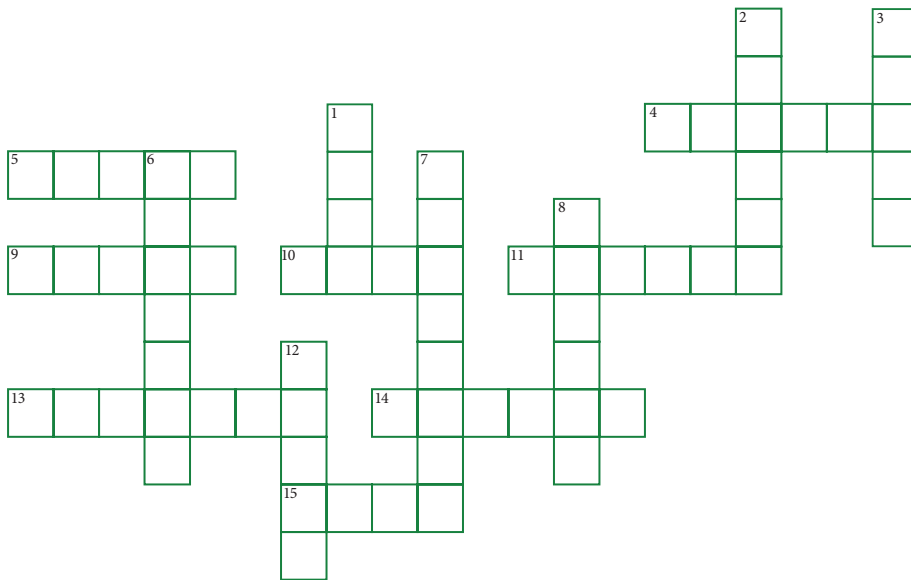
Towards evening, the commander of the troops in Canakkale, Cevat Pasa wanted Seyit to be photographed while lifting the 275 kg cannon ball onto his back. The photographer came, preparations were made. Seyit was supposed to lift the canon ball as he had before, however, despite trying hard, he was not able to lift it.

İbrahim Refik, *Çanakkale'nin Ruh Portresi*, p. 139.

*Hikâyelerle Din Eğitimi*, p. 23-24.

**LET'S EVALUATE THE CHAPTER**

A. Solve the puzzle below.



**Across**

- 4. The piece of shroud which is longer than izar because the ends of the head and the feet are tied
- 5. The deceased person
- 9. The person who attended a war in the cause of Allah and returned back safely.
- 10. The burial of the corpse
- 11. The imam's standing at the head of the grave and reminding people about the questions in the grave with Arabic expressions
- 13. The place where the corpse is put while the funeral prayer is performed
- 14. The person who is killed while fighting for the way of Allah
- 15. The piece of shroud put over the qamis and which covers from head to foot

## Down

1. The special announcement called from the minarets to announce the funeral
2. The wooden box in which the corpse is put
3. The hole in the ground dug for the corpse
6. To give solace to the relatives of the deceased person, share their grief and wish them patience.
7. The bench on which the corpse is washed
8. The activities done beginning with the washing of the deceased person's body until the burial and providing necessary materials.
12. The piece of shroud which is slipped over the head of the deceased and covers the body from neck to feet

## B. Answer the following open-ended questions.

1. What is done to a person who is about to die?
2. How is the body of the deceased washed? Mention briefly.
3. How is the funeral prayer performed? Explain.
4. How is the deceased buried? Explain.
5. How should we behave towards the relatives of martyrs and veterans?

## C. Choose the correct answers to the following multiple-choice questions.

- I. Which of the following is not a process done to a patient who does not have any chance of surviving?
  - A. Ask them to forgive for their rights.
  - B. If the person has a last will, it is written down.
  - C. If the person asks for water, it is given to him/her or his/her lips are wetted with a wet cloth.
  - D. Even by using force, the statement of "La ilaha illallah" is reminded.
  - E. The person is laid down on his right side with his face turned toward the qiblah or on his back.

2. Which one of the following is not a process performed on a dead person?
- A. His/her eyes are closed.
  - B. The Qur'an is recited aloud beside him/her.
  - C. He/she is undressed and covered with a sheet.
  - D. His/her feet are tied by their toes.
  - E. His/her chin is tied up.
3. Which one of the following is not a supplication recited during funeral prayer?
- A. Ayat al-Kursi
  - B. Funeral supplication
  - C. Allahumma  
salli
  - D. Allahumma barik
  - E. Subhanaka
4. Which of the following is not one of the acts recommended during a funeral?
- A. Burial of the deceased by his/her relatives.
  - B. Saying invocations by the grave.
  - C. To applaud and shout slogans during the funeral ceremony.
  - D. To make the surface of the grave higher than the level of the earth.
  - E. To say talqin by the grave.
5. Which of the following is a condition for performing the funeral prayer?
- A. The deceased person should be a Muslim.
  - B. The deceased person should be male.
  - C. There should be at least ten people present for the prayer.
  - D. The corpse should be carried with the hands or over the shoulders.
  - E. The funeral prayer should be performed on the day the person died.

D. Write “T” for true and “F” for false for the following sentences.

- (.....) The person who is about to die is laid down on his right side with his face toward the qiblah or on his back.
- (.....) To perform funeral prayer is a fardh al-ayn.
- (.....) When a person dies, his/her eyes are closed. His/her chin is tied up.
- (.....) In order to be washed, the dead body is laid down on musalla on his back and his/her feet are toward the qiblah.
- (...) It is recommended to remind a person who is about to die of the “Kalimat al-Tawhid” or “Kalimat al-Shahadah.”

E. Fill in the blanks in the sentences with the most suitable word from those below.

(Fatiha, death, Yasin, martyrdom, Rabbana)

1. .... is a reality that all people face.
2. Those who do not know the supplication for the funeral prayer recite instead Surah al-..... or the supplications of .....
4. In Islam, it is recommended to recite Surah ..... at a patient’s bedside.
5. .... is considered the second highest position after prophethood.



# Chapter

## RELIGIOUS ORATORY AND DU'A IN VARIOUS CEREMONIES



## RELIGIOUS ORATORY AND DU'A IN VARIOUS CEREMONIES

### LET'S GET READY FOR THE CHAPTER

1. Search for the meanings of following words: “*dua, hatm, mawlid, nikah, istighfar*”
2. Recite a supplication you know. State for whom and how you are praying.
3. Share your observations with your friends on a religious ceremony you have attended.
4. Find three examples of verses of invocation from the Qur'an.
5. Explain the different aspects of sacred days and nights from other days.

### 1. Dua (Invocation) and Its Importance

*Dua* (invocation) is to beg and to convey wishes and requests to Allah. It is to share joy and sorrow with the Omniscient and All-Hearing Allah. It is recognizing one's weakness in the presence of Allah the Exalted, communicating with Him with love and respect, asking him for help and taking refuge in Him.

Allah the Exalted wants us to invoke Him as our Creator and Protector. He tells us through the following verse that no invocation will be left unanswered:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي  
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

“When My servants ask you about Me, say that I am near. I respond to the supplication of the one who supplicates, whenever he calls to Me...”<sup>1</sup>

Allah has created and bestowed upon us numerous blessings. This is why

### LET'S EVALUATE

“Supplication is the essence of worship.”

*Tirmidhi, Daawat, 1.*

Evaluate the hadith above in terms of the relationship between worship and supplication.

<sup>1</sup> Baqarah, 2: 186.



we should be grateful for the blessings He has bestowed upon us and sincerely invoke Him not to deprive us of these blessings. Invocation raises our value in the presence of Allah. In this respect, it is stated in the Qur'an: **"O Muhammad, tell the people, "My Lord does not care at all if you do not invoke Him..."**<sup>2</sup>

Invocation is an act of worship. All acts of worship, especially prayer (salah), consist of invocation. This is why we worship only Allah and ask help only from Him through invocation. We express this request by reciting the following verses of Surah al-Fatiha in every *rakah* (cycle) of prayers: **"(Oh Lord!) You alone we worship, and to You alone we turn for help."**

Through invocation, we repent for our sins and ask Allah for forgiveness. Regarding this, there is a sample invocation in the 286<sup>th</sup> verse of Surah al-Baqarah: **"...Our Lord, take us not to task if we forget and lapse into error inadvertently. Lord! Lay not on us the kind of burdens that You have lain on the people before us. Lord, lay not on us the kind of burden that we have not the strength to bear. Be kind to us, forgive us and show mercy to us. You are our Protector: help us against the disbelievers."**

#### LET'S TALK

"To Him alone should all prayer be addressed, for those to whom they do address their prayers beside Him are altogether powerless to respond to them. The example of praying to any other than Allah is that of a man who stretches out his hands to water, asking it to reach his mouth, although water has no power to reach his mouth. The prayers of the unbelievers are a sheer waste."

Ra'd, 13: 14

Talk about the main theme emphasized in the verse above.

We may sometimes face sorrowful events and need someone to share our grief. In such cases, we take refuge in Allah, share our sorrow with Him and are comforted by believing that He will help us because we believe that Allah can save us from sorrow. In times of distress, the Prophet prayed to Allah as follows: **"Oh Allah, I take refuge in You from anxiety and sorrow."**<sup>3</sup>

<sup>2</sup> Furqan 25: 77.

<sup>3</sup> Abu Dawud, Salah, 367.

## 2. Learning How to Pray

One can invoke Allah at any time and in any way one likes. One can directly address one's wishes and the situation in which one finds oneself, to Him. One can ask Allah for help without needing an intercessor or a special time or place. What is important in invocation is to address the Lord in a sincere way.

People who pray must fulfill their responsibilities before the invocation. First of all they must believe, perform acts of worship, endeavor, take measures, avoid sins, invoke Allah to make them successful in these, and ask Him for help.

If possible, one can turn toward the *qiblah* and kneel while saying *duas*. It is necessary to feel overwhelmed in the presence of Allah and avoid negative traits such as arrogance, showing off and heedlessness. Without raising one's voice, in a humble way, one should remember Allah. This is expressed in the Qur'an as follows:

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ  
 مِنَ الْغَافِلِينَ ﴿١١٠﴾

“Remember your Lord deep in your very soul, in all humility and awe, without raising your voice, morning and evening, do not be one of the heedless.”<sup>4</sup>

We should begin an invocation by glorifying Allah and praising our Prophet. Then we can say whatever we like but we should not ask for things that Allah would not like. We should always ask for good both in this world and in the hereafter and we should invoke not only for ourselves, but for our mother, father, siblings, friends and all of humanity as well.

We should only invoke Allah by remembering His beautiful names. This is stated in the 110<sup>th</sup> verse of Surah al-Isra (17): “Say “Whether you call on, God or the Merciful One: His are the most beautiful names...” So we can begin our *dua* with expressions such as: “Oh Allah!”, “Oh Lord!”, “Dear Lord, the Exalted One!” because invocations addressed to any other being except Allah will not be answered. As our Prophet would do, after making a *dua*, we should rub our palms to our face and say “*Amin*”.

<sup>4</sup> A'raf 7: 205.

## INFORMATION BOX

## Sample Supplications from the Qur'an:

*"...Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire."*

Baqarah, 2: 201

"Lord, grant that I may keep up my prayer, and so may my offspring. My Lord, accept my prayer."

Ibrahim, 14: 40

"Forgive me, Lord, and forgive my parents and all the believers on the Day of Reckoning."

Ibrahim, 14: 41

"...My Lord! Open up my heart, and make my task easy for me."

Ta-Ha, 20: 25-26.

"...My Lord, increase my knowledge."

Ta-Ha, 20: 114

*"... (Oh) Creator of the heavens and the earth! You are my patron in this world and the Hereafter! Make me die in submission to You and admit me among the righteous."*

Yusuf, 12: 101

## Sample Supplications from the Hadith:

*"Oh Allah! Grant me to love You, things you love and make me do things you love..."*

Tirmidhi, Daawat, 73

"Oh Allah! I ask you to lead me on the right path, make my character beautiful, give me spiritual richness and make me never oppose you."

Muslim, Dhikr, 72

"O Allah! I seek refuge in You from knowledge which does not benefit, from the heart that does not fear You, from the soul that does not feel contented and the supplication that is not answered."

Muslim, Dhikr, 73

*"(Oh Allah!) Make me one of those who rejoice if they do good deeds and repent if they do bad deeds."*

Ibn Majah, Adab, 57

We always want our wishes to come true immediately. However, sometimes our wishes do not come true at once. In such cases, we should not be hasty but rather be patient. On the other hand, we must fulfill our responsibilities properly and not lose hope.

**LET'S FIND SOME PRINCIPLES**

“Call on your Lord, humbly and secretly; He loves not transgressors. Do not corrupt the land after it has been set right; and call on Him fearfully, eagerly. Surely the mercy of God is close to the good-doers.”

A'raf, 7: 55–56.

“The most beautiful names belong to Allah: so call on him though them...”

A'raf, 7: 180.

Find some principles about invocation from the verses given above.

- One should not pray out loud.

- .....
- .....
- .....

**3. Holy Days and Nights**

When the expression “holy days and nights” is used, what come to one’s mind are Fridays, *eid* (feast) days, the day of *Ashura* (10<sup>th</sup> day of Muharram) and holy nights. In fact, there is no superiority of certain dates and places. However, certain significant events make the date when they happened and the place where they happened important. Friday, both day and night, feast days, nights of the *Mawlid*, *Raghaib*, *Baraat*, *Miraj* and *Qadr* are among these important days and nights.<sup>5</sup> In a hadith, the Prophet remarked about the importance of certain nights as follows: “There are five nights in which invocation is not turned back: the first (Friday) night of *Rajab*, the night of mid-*Shaban*, Friday night and the two nights of *Ramadan* and Sacrifice feasts.”<sup>6</sup>

One of the most important days for Muslims is Friday because it is the only day in which Friday prayer is performed. In this prayer, believers come together, socialize, share their grief and help each other. Our Prophet reflected on the value of Friday saying that: “The best day is Friday.”<sup>7</sup>

There are two *eids* in a year: *Eid al-Ramadan* and *Eid al-Adha* (sacrifice). Eid

**LET'S SHARE**

With what kind of activities are the holy nights celebrated in your neighborhood?

Share your observations with your friends.

<sup>5</sup>Cemal Tosun, Recai Doğan, *Hitabet ve Mesleki Uygulama Ders Kitabı*, p. 111, 112.

<sup>6</sup>Bayhaqi, Sunan, vol. 3, p. 342.

<sup>7</sup>Riyadh al-Salihin, vol. 2, p. 440.

## INFORMATION BOX

Since the time of the Ottoman Sultan Selim II, during the holy nights, mosques were decorated with oil lamps called *Kandil* in Turkish. That is why Turkish people call these holy nights *Kandils*.

## LET'S NOTE

Our Prophet recommended that Aisha pray as follows: "Oh Allah! You are forgiving, you love to forgive, forgive me."

Tirmidhi, Daawat, 89.

prayers are performed on these days. Feasts, which are celebrated with various activities, provide people with the opportunity to socialize, strengthen social solidarity and help each other.

The day of *Ashura* is the 10<sup>th</sup> day of the month of *Muharram*. Our Prophet recommended fasting during the 9<sup>th</sup>, 10<sup>th</sup> and 11<sup>th</sup> days of *Muharram*.<sup>8</sup>

The first of the holy nights is the *Mawlid*. The anniversary of the night when Prophet Muhammad was born is celebrated as the night of *Mawlid*. On this night, meetings and speeches introducing the Prophet are delivered. Muslims perform acts of worship and pray by reciting the Qur'an. In Turkey, on this and other holy nights, people gather in the mosques and listen to the eulogy titled *Vasilat al-Najat*, written by Suleyman Celebi about Prophet Muhammad. The week including the day of *Mawlid* is also celebrated throughout Turkey as the Week of the Blessed Birth of Prophet Muhammad (saw).

The night of *Raghaib* is celebrated on the first night of the month of *Rajab*. *Raghaib* literally means things which are desirable and in demand. Believers take refuge in Allah and ask Him for forgiveness on the night of *Raghaib*. In this way, they spiritually prepare themselves for the holy months including *Rajab*, *Shaban* and *Ramadan*.

On the 27<sup>th</sup> night of the month of *Rajab*, the night of *Miraj* is celebrated. It was on that day that the Prophet was taken from Mecca to the Masjid al-Aqsa in Jerusalem and from there he ascended to the heavens. This is why this night is called "*Miraj*", which means ascension. Moreover, the five daily prayers were also made obligatory for Muslims on that night.

*Shaban* is the second of the holy months. On the 15<sup>th</sup> night of this month, the night of *Baraat* is celebrated. *Baraat* means to be acquitted and redeemed from sins. This is why Muslims repent for their sins and pray to Allah on that night.

The lexical meaning of *Qadr* is value, esteem and dignity. The importance of the night of *Qadr* comes from the fact that the Qur'an began to be revealed on that night for the first time. The night of *Qadr* coincides with the 27<sup>th</sup> night of Ramadan, which is the last of the 3 holy months. The significance of the Night of Qadr is given in the Qur'an as follows: "Behold, We revealed this (Qur'an) on the Night of Qadr. And do you know what the Night of Qadr is? The



In Turkey, kandil nights are celebrated with various activities.

<sup>8</sup> Bukhari, Sawm, 69.

**Night of Qadr is better than a thousand months. The angels along with the Spirit descend in it by the permission of their Lord with all kinds of decrees. All peace is that night until the rise of dawn.**<sup>99</sup>

The days and nights regarded as holy in Islam ensure the renewal of religious feelings and make believers become rejuvenated because during those days and nights Muslims perform more acts of worship and spend the daytime fasting and the night performing prayers, reciting the Qur'an and addressing their prayers to Allah.

In the holy days and nights, those who are financially able to, help the needy. Neighbors and relatives offer each other treats and celebrate the holy days. They attend programs specially prepared for these days and nights. Thus, these holy times strengthen the bond of affection and mercy among people and contribute to social unity and solidarity.

Taking into account that the attendance of the congregation is high on those days and nights, religious officials make the necessary preparations. They prepare programs including a *wa'z* emphasizing the importance of the day or night, recitation of the Qur'an, hymns and supplication. Thereby, the religious officials help society to enjoy the excitement of holy days and nights.

#### 4. The Khatm, Mawlid and their Supplications

*Khatm* literally means to seal, to finish and to complete. Reading the Holy Qur'an from beginning to end is called *khatm*. It has become a tradition to conduct a ceremony after completing the recitation of the whole Qur'an. When *khatm* is done, one goes back to the beginning, recites Surah al-Fatiha and the first five verses of Surah al-Baqarah and then recites a special supplication called the supplication of *khatm*. The supplication of *khatm* can be recited individually or with other people in congregation. It is also possible to recite the supplication of *khatm* when the reading of the translation of the whole Qur'an is finished.

Being a part of the Muslims' daily life, reciting *al-Qur'an al-Karim* is one of the most significant acts of worship in Islam. Especially in the month of *Ramadan*, Muslims gather in mosques and make *khatm* by reading the whole Qur'an to each other, which is called "*muqabalah*". The *khatm* ceremony is

#### GROUP WORK

Form five groups in your class and let each group select a holy night. Then let each group prepare a program that can be performed on the *kandil* night they selected.

Share your program with your friends in class.

<sup>99</sup>Qadr, 97: 1-5.

When a man asked the Prophet “Who is the most virtuous in the presence of Allah?”, he responded: “The one who recites the Qur’an from the beginning to the end and starts over when finished.”

Tirmidhi, Qiraah, 4.

What is the message given in the hadith above?

## LET'S TALK

“The example of a believer who recites the Qur’an is like that of a citrus fruit which tastes good and smells good...”

Bukhari, Fadail al-Qur’an, 36.

Talk about the main idea that is emphasized in the Hadith above.

also conducted when those who recently learned how to read the Qur’an complete the recitation of the whole Qur’an. Moreover, when a Muslim dies, *khatm* is carried out for their soul with the participation of many people. The supplication of *khatm* is recited whenever the Qur’an is read from beginning to end no matter for what reason.

In Turkey, *mawlid* ceremonies are held for various reasons such as marriage, birth, death, etc. On holy days and nights as well, *mawlid* ceremonies are occasionally held. During all these ceremonies, the eulogy titled *Vasilat an-Najat* written by Süleyman Çelebi, the Qur’an, supplications, salutations and praises are read and hymns are sung. A short speech about the subject of the ceremony is delivered and then a supplication is made at the end of the ceremony.

In ceremonies of *khatm* and *mawlid*, supplications can be in Arabic as well as in English or in any other native language. This is why, samples of supplications are given below both in Arabic and in English.

### Supplication of *khatm* and *Mawlid* (In Arabic)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ❁ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ❁  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ❁ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ  
 أَجْمَعِينَ ❁ اللَّهُمَّ رَبَّنَا يَا رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ❁ وَثُبْ عَلَيْنَا يَا  
 مَوْلَانَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ❁ وَاهْدِنِي وَاهْدِنَا وَوَفِّقْنَا إِلَى الْحَقِّ وَآلِي طَرِيقِ  
 مُسْتَقِيمٍ ❁ بِبَرَكَةِ خْتَمِ الْقُرْآنِ الْعَظِيمِ ❁ وَبِحُرْمَةِ حَبِيبِكَ وَرَسُولِكَ الْكَرِيمِ ❁  
 وَاعْفُ عَنَّا يَا كَرِيمُ ❁ وَاعْفُ عَنَّا يَا رَحِيمُ ❁ وَاعْفِرْ لَنَا ذُنُوبَنَا بِفَضْلِكَ وَكَرَمِكَ يَا  
 أَكْرَمَ الْأَكْرَمِينَ ❁ وَيَا أَرْحَمَ الرَّاحِمِينَ ❁ اللَّهُمَّ رَبَّنَا بِرَبِّتِنَا الْقُرْآنِ ❁ وَأَكْرَمْنَا بِكَرَامَةِ  
 الْقُرْآنِ ❁ وَشَرَّفْنَا بِشَرَفَةِ الْقُرْآنِ ❁ وَالْبِسْنَا بِخِلْعَةِ خْتَمِ الْقُرْآنِ ❁ وَأَدْخَلْنَا الْجَنَّةَ  
 بِشَفَاعَةِ الْقُرْآنِ ❁ وَعَافِنَا مِنْ كُلِّ بَلَاءٍ الدُّنْيَا وَعَذَابِ الْأُخْرَةِ بِحُرْمَةِ خْتَمِ الْقُرْآنِ ❁  
 وَارْحَمْ جَمِيعَ أُمَّةِ مُحَمَّدٍ يَا رَحِيمُ يَا رَحْمَنُ ❁  
 اللَّهُمَّ اجْعَلِ الْقُرْآنَ لَنَا فِي الدُّنْيَا قَرِيبًا ❁ وَفِي الْقَبْرِ مُونَسًا ❁ وَفِي الْقِيَامَةِ شَفِيعًا ❁  
 وَعَلَى الصِّرَاطِ نُورًا ❁ وَالْأَجْنَةَ رَفِيقًا ❁ وَمِنَ النَّارِ سِتْرًا وَحِجَابًا ❁ وَالْأَلْبَابَ الْخَيْرَاتِ  
 كُلَّهَا دَلِيلًا وَآمَانًا ❁ بِفَضْلِكَ وَجُودِكَ يَا أَكْرَمَ الْأَكْرَمِينَ ❁

اللَّهُمَّ اذْرُقْنَا بِكُلِّ حَرْفٍ مِنَ الْقُرْآنِ حَلَاوَةً \* وَبِكُلِّ كَلِمَةٍ كِرَامَةً \* وَبِكُلِّ آيَةٍ سَعَادَةً \*  
 وَبِكُلِّ سُورَةٍ سَلَامَةً \* وَبِكُلِّ جُزْءٍ جَزَاءً \* وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ  
 وَصَحْبِهِ أَجْمَعِينَ الطَّاهِرِينَ \*

اللَّهُمَّ انصُرْ مَنْ نَصَرَ الدِّينَ \* وَاكْتُبِ السَّلَامَةَ وَالْعَافِيَةَ عَلَيْنَا وَعَلَى الْحُجَّاجِ وَالْغُرَّاءِ  
 وَالْمُسَافِرِينَ وَالْمُقِيمِينَ \* فِي بَرِّكَ وَبِحُرِّكَ مِنْ أُمَّةٍ مُحَمَّدٍ عَلَيْهِمُ أَجْمَعِينَ \*  
 اللَّهُمَّ بَلِّغْ ثَوَابَ مَا قَرَأْنَاهُ وَنُورَ مَا تَلَوْنَاهُ إِلَى رُوحِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللهُ تَعَالَى عَلَيْهِ  
 وَسَلَّمَ \* وَالْأَزْوَاحِ أَوْلَادِهِ وَأَزْوَاجِهِ وَأَصْحَابِهِ رِضْوَانِ اللهِ تَعَالَى عَلَيْهِمُ أَجْمَعِينَ \*  
 وَالْأَزْوَاحِ آبَائِنَا وَأُمَّهَاتِنَا وَأَبْنَاؤُنَا وَبَنَاتِنَا وَأَخْوَانِنَا وَأَخَوَاتِنَا وَأَصْدِقَائِنَا وَأَسَاتِدِنَا وَأَقْرَبَائِنَا  
 وَمَشَائِخِنَا وَلِمَنْ لَهُ حَقٌّ عَلَيْنَا \* وَالْأَزْوَاحِ جَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ  
 وَالْمُسْلِمَاتِ \* الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ \* بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ \* سُبْحَانَ  
 رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ \* وَسَلَامٌ عَلَى الْمُرْسَلِينَ \* وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ \*  
 الْفَاتِحَةُ \*

### Supplication of *khatm* and *Mawlid* (In English)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ \* بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ \*  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ \* وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ  
 أَجْمَعِينَ \*



## LET'S WRITE

## INVOCATION I

We are husky voices... Don't leave the minarets  
Without *adhan*, Oh Allah!

Don't leave the land which is molded by Islam  
Without Muslims, Oh Allah!

Don't leave the years in the way of tomorrow  
Without Ramadan, Oh Allah!

Either disperse this destitute flock of yours  
Or don't leave it without a shepherd, Oh Allah!

Don't leave us without affection, water, air  
And without a land, Oh Allah!

Don't leave the land which is molded by Islam  
Without Muslims, Oh Allah!

Arif Nihat Asya, *Dualar ve Âminler*, p. 44-46.

Write an invocation which can be read after *khatm* or in a ceremony of *mawlid* and read it in class.

“Oh Allah! You say in your Book, the Holy Qur’an that: “... I respond to the call of one who calls, whenever he calls to Me...”<sup>10</sup> We have gathered here to address our prayers to You. We have opened our hands for your eternal power and mercy. Accept our prayers.

“Oh Lord! We are sinful servants, but You are the One who is rich in grace, benediction and mercy. Accept the Qur’an, praises and salutations we have recited and accept our invocations. Dear Lord! Make the Qur’an a cure to our hearts and an illuminator to our path. Do not lead us away from its path!

Oh Lord! We are your weak servants; we persecute our souls; we return to sin even though we have repented many times before. Forgive us our Lord! Bestow upon us the ability and power to love You, to worship You in a proper way and to spend our wealth in Your path. Oh Allah! Bestow upon us the

<sup>10</sup>Baqarah, 2: 186

ability and power to read the Qur'an, to understand what we read and to act accordingly.

Oh Lord! You are the Lord of the universe; You are the real owner of everything; all praise is Yours. You honor whomever you wish and You abase whomever you wish. You grant wealth to whomever you wish and take it away from whoever You wish. You bring the day out of the night and bring the night out of the day. You are the Almighty. Grant us honor, and do not make us one of those who obey satan, our desires, injustice or suppression. Oh Allah! Protect us from all kinds of trouble, distress and disaster. Grant the sick one urgent healing and help those of us in debt to pay their debts.

Dear Lord! We have gifted the spiritual rewards (*thawab*) of this *khatm* (*mawlid*) to the souls of our Prophet Muhammad (saw) and all other prophets. Please convey these rewards to them. Convey them to the souls of the family and the companions of our Prophet, oh Lord!

We have gifted the *thawab* of this *khatm* (*mawlid*) we have read for the souls of our parents, our siblings, our teachers and elders who have contributed to our growth and training, and to the souls of all believers, our Lord, accept it. Oh Allah, accept all our supplications which we have made. Amin.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۗ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۗ وَالْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ

## 5. The Ceremony of Naming a Baby

As soon as a baby is born or on the following day at the latest, he or she is given a name. Naming a baby is carried out in a ceremony. After ablution, a family member or a religious official takes the baby on his lap and recites the *adhan* in his or her right ear and in the left ear he recites the *iqamah* (the call for actual prayer). Then a name that is in accordance with local and religious traditions is given to the baby. A section from the Qur'an is recited and an invocation is made. It is asked in the invocation for Allah to make the baby a person who is beneficial to his or her religion, family and nation, and to bestow on the baby a healthy life filled with goodness. Later the parents are congratulated.

### LET'S SHARE

Find out what your elders did when giving you your name and share it with your friends.

## 6. Circumcision Ceremony

Circumcision is a necessity of nature<sup>11</sup> and a *sunnah* recommended by our Prophet. Therefore circumcising boys has been a tradition practiced by Muslims. Circumcision has continued as a custom practiced by many generations since Prophet Abraham.

In the Muslim world, circumcision is celebrated with various activities and entertainments, and by giving feast.

In the ceremony of circumcision, first the parents are congratulated. A short speech about the importance of raising children is delivered. Then invocations are said for the children to be useful people. It is also prayed that their parents will live to see their children's other happy times such as their wedding ceremony. The following supplication can be recited during the circumcision ceremony:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ❁ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ❁  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ❁ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ  
 أَجْمَعِينَ ❁

“...Lord, grant us joy in our wives and children and make us a model for the righteous....”<sup>12</sup>

“O Allah! Bless the wealth, offspring of this servant and whatever You give him.”<sup>13</sup>

### LET'S COMPLETE

If I were in a circumcision ceremony, I would recite a supplication as follows:

○ Allah! .....

.....

.....

<sup>11</sup> Bukhari, Libas, 62-63.

<sup>12</sup> Furqan 25: 74.

<sup>13</sup> Bukhari, Daawat, 25.

Oh Lord! Accept the deed of this brother of ours who followed the *sunnah* of our Prophet and circumcised his son. Forgive his sins. Grant that this child is raised in a way that is beneficial to himself, his family and his nation. Grant a quick healing of his wound. Make all our descendants those who perform their prayers. Make them live like the *ummah* of our Prophet in accordance with his high morality. Oh Lord! Protect them from both visible and invisible evils and give our brothers and sisters who are present here a long life of health and wellbeing. Amin.

سُبْحَانَ رَبِّكَ رَبِّ الْعَرْشَةِ عَمَّا يَصِفُونَ ۖ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۖ وَالْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ

## 7. Engagement and Marriage

Marriage, which means the establishment of a family, is practiced in various ways in different regions. The official marriage act and the engagement ceremony are however similar in almost every region. In the ceremonies such as engagement and betrothal, a speech about the importance given to marriage by Islam is delivered. A section from the Qur'an, including the 13<sup>th</sup> verse of *Surah al-Hujurat* and the 1<sup>st</sup> verse of *Surah an-Nisa*, can be recited. After that, the ceremony ends with the recitation of a supplication. It is also possible to make the marriage supplication in the ceremony of engagement.

Marriage brings certain rights and responsibilities to newly wedded couples. That is why the ceremony of marriage should begin by reminding the spouses about their rights and responsibilities to each other. Also, before the marriage ceremony, the religious officials should lay down the condition of conducting a civil marriage as well.

The religious marriage is conducted as follows: The official who is supervising the act of marriage takes note of the names of the spouses and their fathers on a paper. He adds to this note the names of the witnesses as well. He asks and learns the amount of the dowry the spouses have agreed upon. Together with the witnesses and bride and groom, the official reads the supplication of repentance. He then first asks the bride: "Upon the command of Allah, and the sunnah of our Prophet, Miss....., do you accept ..... son of ..... as a husband with the *mahr muajjal* or *mahr muwajjal* you

"Marriage is part of my sunnah, and whoever does not follow my sunnah has nothing to do with me. Get married and reproduce... Getting married is my way."

*Ibn Majah, Nikah, 8.*

What is meant by the Hadith above?

have agreed upon in the amount of .....?” Upon the affirmative reply of the bride, the official asks the groom: “Upon the command of Allah, and the sunnah of our Prophet, Mr ....., do you accept ..... daughter of ..... as a wife on the *mahr muajjal* or *mahr muwajjal* you have agreed to pay in the amount of .....?” When he responds “Yes”, the official turns towards the witnesses and asks them: “Do you bear witness to this offer and acceptance of the marriage contract?” Upon their approval, he recites the following supplication:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ❁ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ❁

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ❁ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ  
 أَجْمَعِينَ ❁ اللَّهُمَّ اجْعَلْ هَذَا الْعَقْدَ مَيْمُونًا مُبَارَكًا ❁ واجْعَلْ بَيْنَهُمَا أُلْفَةً وَمَحَبَّةً وَقَرَارًا  
 وَلَا تَجْعَلْ بَيْنَهُمَا نَفْرَةً وَفِتْنَةً وَفِرَارًا ❁ اللَّهُمَّ أَلْفَ بَيْنَهُمَا كَمَا أَلْفَتْ بَيْنَ آدَمَ وَحَوَاءَ ❁  
 وَكَمَا أَلْفَتْ بَيْنَ مُحَمَّدٍ وَخَدِيجَةَ الْكُبْرَى وَكَمَا أَلْفَتْ بَيْنَ عَلِيٍّ وَفَاطِمَةَ الزَّهْرَاءِ ❁ اللَّهُمَّ  
 آغِظْ لَهُمَا أَوْلَادًا صَالِحًا وَرِزْقًا وَاسِعًا وَعُمْرًا طَوِيلًا ❁ اللَّهُمَّ بَيِّسْ أَمْرَهُمَا وَكَثِّرْ عُمُرَهُمَا  
 وَارزُقُهُمَا يَا خَيْرَ الرَّازِقِينَ ❁ وَكَرِّمْ خَلْقَهُمَا وَحَسِّنْ خُلُقَهُمَا وَاخْلُفْ لَهُمَا خَلْفًا يَا  
 أَحْسَنَ الْخَالِقِينَ ❁ اللَّهُمَّ كَثِّرْ أُمَّةَ مُحَمَّدٍ بِحُرْمَةِ نَبِيِّكَ مُحَمَّدٍ ❁ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا  
 وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا  
 عَذَابَ النَّارِ ❁

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ❁ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ❁ وَالْحَمْدُ لِلَّهِ رَبِّ  
 الْعَالَمِينَ ❁ الْفَاتِحَةَ ❁

In addition to that, the following supplication can also be added:

“Oh Allah, following your command and the sunnah of Your Messenger, we have performed the act of marriage of this couple. Grant them health and happiness throughout their lifetimes. Make their sustenance abundant and their works easy. Grant them children who are beneficial to our religion, our nation and our land. Do not let them stray from the enlightened path of Islam; forgive their sins and fill their hearts with love for You and for Your Messenger. Oh Allah, who is the most merciful of the mercifuls! Accept our invocations. Amin.

## LET'S SHARE

If you have attended an engagement or a marriage ceremony, share your observations about those ceremonies with your friends.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿٢﴾ وَالْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ ﴿٣﴾

### LET'S NOTE

The property which is given to the bride by the groom with the agreement of both sides is called *mahr* (dowry). There are two types of *Mahr*: First is the dowry that is stipulated to be given in advance during the marriage contract. This is called "*mahr mua'jjal* (مهر معجل)". The second is the one that is stipulated to be given later. And this is called "*mahr muwajjal* (مهر ماجل)".

## 8. Meal and Iftar Du'as

A meal is started by saying the *Basmala*. At the end of a meal, thanks and gratitude to Allah are expressed for the blessings He has given. If the meal is offered by others, their goodness and health is asked in supplication to Allah after the meal. For this reason, in the supplication of a meal, there are expressions for thanking Allah, praising our Prophet and also thanking the giver of the meal. One can find various supplications for meals in the books of supplications. One of them is given below:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣﴾ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ  
أَجْمَعِينَ ﴿٤﴾ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ ﴿٥﴾

"I seek refuge in Allah from the accursed satan. In the name of Allah the Merciful, the Compassionate. Praise be to Allah, the Lord of the entire universe who fed us and quenched our thirst and made us Muslims! O Allah! Bless our meals and give health to our bodies. You are the best of those who give sustenance. Oh Allah, give us a halal livelihood. Bestow upon us from all of Your blessings and its continuity, O Lord! Bless us with better tasting blessings in Paradise than that which is on this table, O Allah! Bless the earnings of our brothers who have provided these blessings to us and give health to their bodies. Amin."

### LET'S FIND

Find some examples for the supplication of meals from the books of supplications.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٠٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٠١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ ﴿١٠٢﴾

Muslims fast in order to gain Allah's approval. Those who complete fasting and reach the time of *iftar* feel the happiness and joy of completing their duty. They put their happiness into words by giving thanks to Allah and invoking Him. Before having the *iftar* meal, reciting the following supplication is recommended (*mustahab*):

اللَّهُمَّ لَكَ صُمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ ﴿١٠٣﴾

“O Allah! I fasted for the sake of You; I believed in You; I trusted You; and I broke my fast with the sustenance You gave me.” Amin.

## 9. Sacrifice and Du'a of Sacrifice

One of the important acts of worship in Islam is sacrifice. Certain rules must be followed during the sacrifice. One of them is slaughtering the sacrificial animal by laying it down towards the *qiblah* on its left side and saying

“بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ”. If possible, the sacrificial animal should be slaughtered by

its owner. If not possible, he should have it slaughtered by another accomplished Muslim. While slaughtering, the following verses and supplications can be recited:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٤﴾  
قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا  
أَوَّلُ الْمُسْلِمِينَ ﴿١٠٥﴾

“Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth and I am not of those who associate others with Allah.”<sup>14</sup>

### LET'S THINK

Speak about the expressions which attract your attention in the supplications of sacrifice and then think why there are those kinds of expressions in those supplications.

<sup>14</sup> An'am, 6: 79.

“Say, “Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded and I am the first (among you) of the Muslims.”<sup>15</sup>

The supplication “O Allah! Accept this sacrifice from me just like You accepted the sacrifices of Your Friend Abraham and Your beloved Muhammad.” or some other similar supplications are recited and then the *takbir* is said.

## 10. Du'a Recited When Sending off the Pilgrim

The importance given to pilgrimage has produced some traditions peculiar to itself. Preparations for pilgrimage start months in advance. Pilgrims say farewell to their relatives, friends and forgive any rights they have upon each other. After this preparation period, when the time for the journey comes, farewell ceremonies are conducted. During these ceremonies, speeches regarding the importance of pilgrimage and visiting the sacred places are given, and then the pilgrims are sent off with prayers. An example of a supplication that is possible to use during these ceremonies is given below:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ❁ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ❁  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ❁ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ  
 أَجْمَعِينَ ❁ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِنَكَّةٍ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ وَاللَّهُ عَلَى النَّاسِ  
 حَكِيمٌ ❁ حُجَّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ❁

“O Allah! Thanks for the health and blessings You have bestowed upon us. You have created us and put the light of Islam in our hearts; All praises be to You. You have made the Ka’bah blessed and settled Prophet Abraham there. You have made the visitation of Your home an obligation to us. We take to the roads to reach those blessed places, to circumambulate Your home (*tawaf*) and to drink *zamzam* water. We desire to gain Your consent, visit the grave of our Prophet and see the Ka’bah, grant them to us O Allah! Give us health and ease to reach the Ka’bah, to circumambulate it, and for *waqfa* (ritual standing for a while) in Arafat and *sa’y* (ritual walking) between Safa and Marwa, O Allah! We are coming into Your presence saying “I am at Your service O Allah!”. Do not send us away with empty hands but forgive us.

### LET'S SHARE

Write a short speech which could be delivered during sending the pilgrim off and share it with your friends in the class.

<sup>15</sup> An'am, 6: 162-163.



O Lord! We have taken to the roads for the sake of You. Grant us to reach the Holy places and return safely to our homes, our families and friends and find them in the state of health and welfare. Bless every one of Your believing servants with the blessing of circumambulating the Ka'bah and becoming a pilgrim, O Allah!

O Allah! We ask for goodness in this world and the hereafter from You, forgive our sins. Make us attain the intercession of our beloved Prophet!"  
Amin.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿٢﴾ وَالْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ ﴿٣﴾ الْفَاتِحَةَ ﴿٤﴾

## 11. Du'a of Sending the Soldier off to Duty

Military service is a duty that every male citizen who has reached the required legal age is obliged to carry out. The existence and freedom of our nation and the protection of the land against external enemies depends on the proper fulfillment of this duty. Organizing ceremonies to see off our young boys who have reached the age of military service has become a tradition in Turkey. During these ceremonies, entertainment, in accordance with the local customs and our religious traditions are organized. However, it is not correct to go to extremes and to disturb others during these ceremonies. Similarly, in ceremonies of sending soldiers off, a religious official gives a speech about the importance of military service. Afterwards, young men are sent off with prayers. A speech and an example of a supplication that can be used during these ceremonies are given below:

### LET'S WRITE

Write down your observations about how a soldier is sent off.

### LET'S NOTE

#### *A Sample Text of a Speech for the Ceremony of Sending the Soldier off to Duty*

Dear prospective soldiers! Today, you gathered in this square to be sent off in the service of the motherland as is every young man. You are ready and proud to fulfill this duty.

This is a watch. Your ancestors have fulfilled this duty. It is now your turn in this watch at the borders of the motherland. From now on, you have taken the name Mehmetçik which comes from the roots of the motherland and has become a common name for all of you.

Mehmetçik is a name given with reference to the blessed name of the Prophet and a symbol of loyalty directly to that exalted name. For this reason, it is not possible to measure the position, glory and honor of being a soldier.

A Mehmetçik is a sapling that should be planted. He is a monument that should be protected. He is a legend that should be read. He is a jewel whose value should be known. He is a meaning that should be lived.

I congratulate the young men whom we are sending off with these feelings and thoughts today and their mothers, fathers and those who contributed to your training and growth. Now, let's pray for our soldiers in this place where we are gathered to send them off on this sacred duty.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣﴾ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ  
 أَجْمَعِينَ ﴿٤﴾

“O Lord! Accept the prayers of the soldiers who beg You with great hope and take the road to serve their motherland and nation and the prayers of their mothers, fathers, brothers, sisters, wives, children, relatives and neighbors. Accept the good and sincere wishes in their hearts.

Grant that our children, whom we enthusiastically send off to military service, serve their motherland and nation and come back to their homes safely.

Make the future of our soldiers bright and their eyes clear on the Day of Judgment, O Lord! Bless them to be a help to our nation and country, O Lord!

O Lord! Protect our religion, chastity, modesty, honor, army and country. Do not give any chance to our enemies who are longing to possess our country and are working to bring harm to it, O Lord!

Make those who give assistance to our religion precious and make them successful in every one of their services, O Lord! Do not set us apart from Your path, the way of the Qur'an and of Islam, O Lord!

Bless the souls of all our martyrs who strived to make the flag of Islam wave and sacrificed their lives for its sake, O my Lord!

“Every man may commit sin. The best of those who commit sin are those who repent.”

Ibn Majah, Zuhd, 30.

Speak about the basic notion emphasized in this hadith.

Grant that the brave young men come back to their relatives, who love them so much, who brought them up and sent them off with honor, pride and supplications, O Allah!

May your military service be blessed and may Allah speed you. Go in peace and come back in peace. May Allah protect you. Amin.

## LET'S TALK

“Every man may commit sin. The best of those who commit sin are those who repent.”

*Ibn Majah, Zuhd, 30.*

Talk about the basic notion emphasized in this hadith.

## 12. Du'a of Repentance (Tawbah-Istighfar)

Tawbah means a person's regret because of his sins, his promise to Allah, his asking His forgiveness and his abandonment of evil acts, with sincere intention and resolution. Allah the Almighty has asked us to repent and beg for forgiveness. He has stated that He will accept repentance from those who repent. It is stated in a verse that:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ  
جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٠﴾

“Say, “O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.”<sup>16</sup>

Repentant people show their regret through their words and actions. They do not continue with their mistakes and the sins that they have committed.

A Muslim should question himself each night before sleep, think about whether he committed any sins during that day or not, and ask that his sins be forgiven by repentance.

As tawbah-istighfar can be performed separately, it can be done in congregation as well. For example, on Thursday nights after night prayers, the last two verses of Surah al-Baqarah “Amana al-rasulu” are recited. Then, the following tawbah and istighfar can be recited:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١٠٠﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١٠٠﴾  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠٠﴾ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ

<sup>16</sup> Zumar, 39: 53

أَجْمَعِينَ ❁ اسْتَغْفِرُ اللَّهَ ، اسْتَغْفِرُ اللَّهَ ، اسْتَغْفِرُ اللَّهَ الْعَظِيمَ الْكَرِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ  
الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ ❁ تَوْبَةَ عَبْدٍ ظَلِمَ لِنَفْسِهِ لَا يَمْلِكُ لِنَفْسِهِ مَوْتًا وَلَا حَيَاةً وَلَا  
نُشُورًا ❁ وَأَسْأَلُهُ التَّوْبَةَ وَالْمَغْفِرَةَ وَالْهُدَايَةَ لَنَا إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ❁

“O Allah! I repent for all the sins I have committed until now, either knowingly or unknowingly, and I have decided not to commit them again. Forgive my sins! Because You are the Forgiver of all sins!

The first of the prophets is Adam (pbuh) and the last of them is Muhammad (pbuh). I believe in all the prophets who have come in the middle of these two; all of them are true and real. I professed with my tongue and approved with my heart.

O Allah! My Lord is You, there is no god other than You. You created me, I am your servant. I keep my promise to You as much as I can. I take refuge in You from the troubles that I may get into because of my doings. I confess my sins, forgive me O Allah! Because, there is nobody to forgive sins other than you.

I believe in Allah, His angels, books, prophets, life after death, predestination and that all good and evil come from Allah. Resurrection after death is true. I bear witness that there is no god but Allah, Muhammad (saw) is His servant and messenger. May the peace and blessings of Allah be upon our Master Muhammad and other prophets and messengers. Praise is proper to Allah. Amin.”

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ❁ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ❁ وَالْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ ❁ آمِينَ ❁

### LET'S PREPARE A DRAMA

Prepare a drama  
on the subject of  
supplication of  
*tawbah-istighfar*.

### 13. Speeches and Du'as to be Delivered at Opening and Closing Ceremonies

Speeches given before the ceremonies of opening a mosque, a school, a hospital, a road, a bridge, a fountain, a library and workplaces are among the types of religious *khitabah* (rhetoric), because such types of speeches are generally given by religious officials.

Opening and closing speeches are more laconic compared to other types of speeches. The importance of the opening foundation or institution should be remarked on and the quality of this foundation should be taken into account. Contributions of the institution to the country and its environment should be emphasized without going into unnecessary details. The ceremony should be completed with a supplication. An example of a supplication and a speech for this kind of ceremony is given below. However, different speeches and supplications may be composed.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ❁ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ❁  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ❁ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ  
 أَجْمَعِينَ ❁ اللَّهُمَّ إِنِّي أَسْأَلُكَ صِحَّةً عَافِيَةً وَعِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا حَلَالًا طَيِّبًا وَعَمَلًا  
 مَقْبُولًا وَتِجَارَةً لَنْ تَبُورَ ❁

“O Lord! Make this foundation which we have opened today beneficial to our country, nation and the employees! The Best of those who provide livelihood is You, give us halal, pure and abundant blessings, O Allah!

Bestow on us health and welfare to provide our livelihood and earn *halal* sustenance, O Allah! Protect our sustenance from what is *haram* (unlawful) and our tongue from lying and cheating, Dear Lord! Protect us from miserliness, wastefulness, laziness, begging for alms, hunger, poverty and all evil actions. Protect this workplace and its employees from any accident, trouble and calamity, O Lord!

Ease our work, make our body healthy, and give blessings to our earnings, O Allah! Accept our prayers O Lord! Amin.”

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ❁ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ❁ وَالْحَمْدُ لِلَّهِ رَبِّ  
 الْعَالَمِينَ ❁ آمِينَ ❁

## LET'S PREPARE

A speech which could possibly be given for the opening ceremony of a workplace is given below.

Prepare a speech that could be given for the opening ceremony of a charitable institution such as a school, mosque, hospital or dormitory. Read your text to your classmates.

Dear guests!

Our religion has advised to work and has expressed that working is necessary in order to earn. Allah the Almighty has stated “**And that there is not for man except that for which he strives.**”<sup>17</sup> and encouraged people to earn by striving and also our Prophet (saw), by stating “Nobody has ever eaten a better meal than that which one has earned by working with one’s own hands.”<sup>18</sup> advised us to provide a halal (lawful) livelihood.

The One who has created sustenance for all living beings is Allah. Therefore, our mission is to work heartily to earn our livelihood. Because, our Lord has stated “...and that every soul may be rewarded for what it has earned...”<sup>19</sup> and stated that He will recompense our efforts. However, being lazy, giving up work and endeavor and begging for alms saying “Allah is the One who gives sustenance” is not appropriate. On this subject, our Prophet (saw) has stated “It is better for anyone of you to take a rope and cut wood and carry it over his back and sell it rather than to ask a person for something...”<sup>20</sup>

We should work and earn our livelihood and that of members of our family and should not leave them in need of anyone. We should help out the poor and needy. As done now, we should open new workplaces, provide business opportunities to the unemployed and make a contribution to the country’s development. With these feelings and thoughts, I hope that opening this workplace will be auspicious to its owner, employees and our country. Now, let’s pray that this place gives beneficial services, brings abundant earnings and is protected from accidents, trouble and calamity.

<sup>17</sup> Najm, 53:39.

<sup>18</sup> Bukhari, Buyu, 15, Anbiya, 37.

<sup>19</sup> Jathiyah, 45:22.

<sup>20</sup> Bukhari, Zakat, 50,53.

### LET'S EVALUATE THE CHAPTER

A. Answer the following open-ended questions.

1. What kind of conditions should be observed while saying supplication? Explain.
2. What should be done during holy days and nights? Give examples.
3. How is a naming ceremony carried out? Give information.
4. What are the responsibilities of a religious official during the circumcision ceremony? Explain.
5. What does a religious official do in the pilgrim send off ceremony? Explain.
4. Which sources should be referred to during the process of preparing a wa'z?
5. In which group of religious oratory can wa'z be included? Explain.

B. Choose the correct answers to the following multiple-choice questions.

1. Which of the following dates is not one of the blessed nights?
  - A. The 12th night of the month of Rabi al-Awwal
  - B. The last Thursday of the month of Muharram
  - C. The first Thursday night of the month of Rajab
  - D. The 15th night of the month of Sha'ban
  - E. The 27th night of the month of Ramadan
2. Who is the writer of the na'at (eulogy for Prophet Muhammad) "Wasilat an-Najat" which is recited during the mawlid ceremonies?
  - A. Katib Celebi
  - B. Mehmet Akif Ersoy
  - C. Suleyman Celebi
  - D. Necip Fazıl Kısakurek
  - E. Evliya Celebi

3. Which of the following statements cannot be said about a du'a?
- A. A person should say du'a in a voice loud enough so as to hear one's own voice.
  - B. At the end of the du'a, the word "Amin" is pronounced.
  - C. Hands should be raised while making a du'a.
  - D. A du'a should be started by giving thanks to Allah and salat to our Prophet (saw).
  - E. A du'a should be made in a mosque.
4. Which of the following statements is not one of the points to be considered in speeches given during opening ceremonies or ceremonies of sending someone off?
- A. It is a requirement that the speech should be given by a religious official.
  - B. The speech should be fitting to the meaning and importance of work.
  - C. The speech should be uplifting for the people.
  - D. The speech should include advice about our religion.
  - E. The speech should not be long.

C. Write "T" for true and "F" for false for the following sentences.

- (.....) A praying person should convey his requests directly to Allah without the need of any intermediary.
- (.....) Supplications during various ceremonies must be in Arabic.
- (.....) Supplication at a meal is an expression of gratefulness to Allah for the blessings He has given.
- (.....) While naming a baby, the *adhan* is recited into his right ear and the *iqamah* is recited into his left ear.
- (.....) Circumcision of boys is *fardh* (obligatory) in our religion.



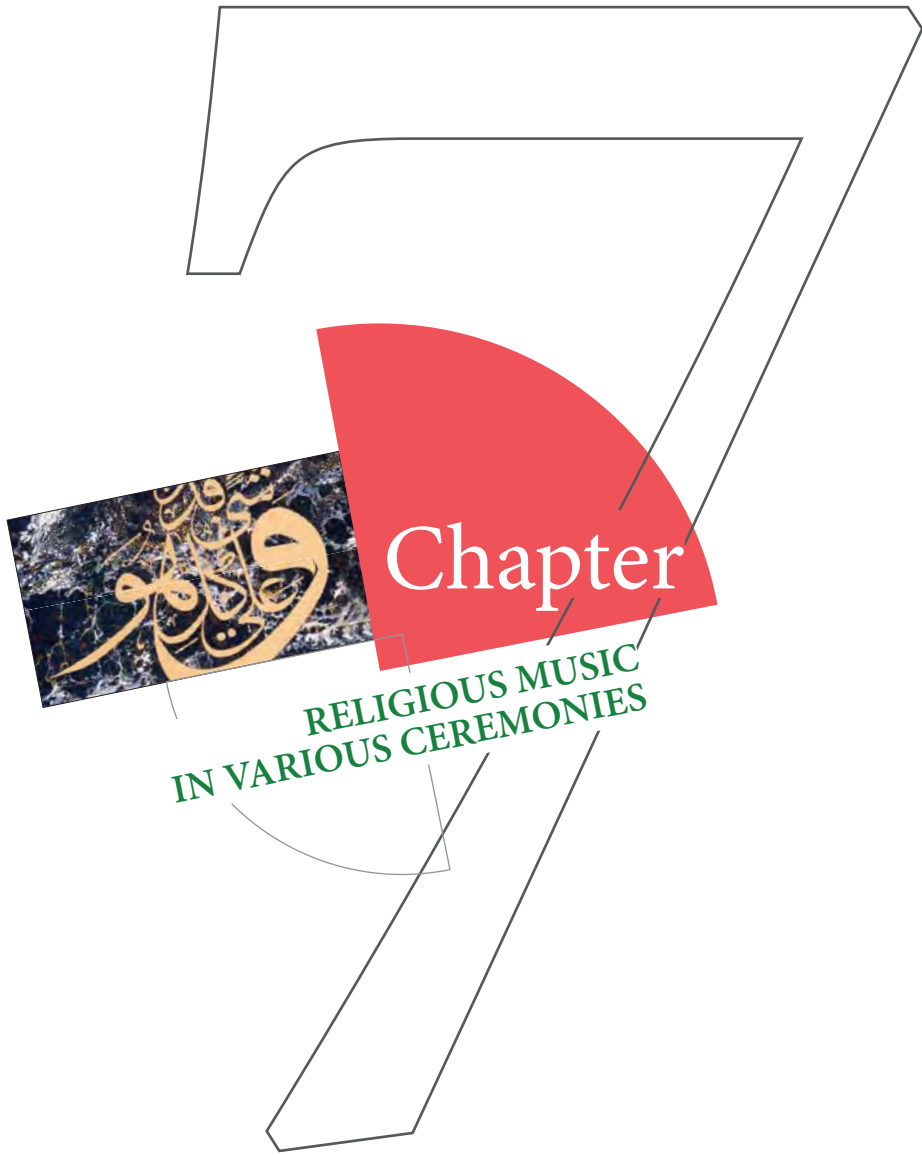
D. Fill in the blanks in following sentences with the most suitable word from those below.

(tawbah, khatm, Amin, the Blessed Birth, Bismillahi Allahu Akbar, mawlid)

1. The supplication made at the end of the recitation of the Qur'an is called supplication of .....
2. A sacrificial animal is laid down on its left side towards the qiblah and slaughtered saying .....
3. The regret of a person because of the sin he committed, his promise to Allah and his plea for forgiveness is called .....
4. After supplication, we should say ..... and rub our hands on our face.
5. The week in which the Night of Mawlid (the birth of the Prophet) is celebrated in Turkey as the Week of .....

E. The names of the blessed nights and the statements concerning these nights are given below. Match them properly.

1.	The Night of Mawlid	.....	Our Prophet ascended into the presence of Allah.
2.	The Night of Raghaib	.....	The Noble Qur'an started to be sent down.
3.	The Night of Miraj	I	Our Prophet was born.
4.	The Night of Baraat	.....	Preparation for the three months starts.
5.	The Night of Qadr	.....	It means purification from sins.



Chapter

RELIGIOUS MUSIC  
IN VARIOUS CEREMONIES



## RELIGIOUS MUSIC IN VARIOUS CEREMONIES

### LET'S GET READY FOR OUR CHAPTER

1. Research the meanings of the words “*sala, ilahi, nashid* and *tasbih*”.
2. Think about the effects of music on human feelings.
3. Get information from mosque officials about religious music performed in mosques.
4. Mention the types of religious music that you know.

### 1. Music and Religious Music (Musiqi)

As the distinguished beings of the world, people on the one hand satisfy their basic needs such as eating, drinking, and housing, and on the other hand they try to adorn their environment and time by means of the feelings of aesthetic bestowed upon them by Allah. This effort has led to the development of various arts and works related to those arts. Music is one of those arts.

#### 1.1. Definition of Music and Its Importance

The term “music (musiqi)”, the roots of which goes back to the ancient Greek, began to enter the Muslim culture after the 9th century. There are various definitions coined at different periods of history related to the term music, which is concisely expressed of as “the series of harmonious and melodious sounds.” One of these historical definitions belonged to the great Muslim scholar Avicenna (d. 1037) who stated, “Music is a mathematical science that examines the time gaps between sounds in respect to their harmony or disharmony and in respect to the knowledge of how a musical piece was composed.”

“*Musiqi* is a valuable science which purifies morals.”

Ismail Dede Efendi  
(1778-1846)

Throughout human history, almost every society from the most primitive one to the one with highest technology has developed its own music. Music, which has mostly been developed as an imitation of nature, manifests itself as an element reflecting the inner world of man. The first man's reflection of the sounds in nature, emulating his voice to the sound of wind, sea, and birds became the first steps towards the creation of melodies. People who first raised their voice to echo nature later started to hum to perhaps forget their loneliness, screamed to defeat their fears, and then composed sad or cheerful melodies depending on the changes in their moods.

Mawlana Jalaladdin al-Rumi (d. 1273) expressed the significance of music as follows, "Music is the nutrition of soul for the lovers of Allah. Because in music there is the hope of reaching the Beloved."<sup>1</sup>

The famous German composer Ludwig van Beethoven (d. 1827) pointed out the place of music in human life by saying, "Music is the thing that takes human closer to God most and it is beyond all knowledge and philosophies."<sup>2</sup>

One of the famous names of English literature, William Shakespeare (d. 1616) expressed the influence of music on humans by his following words, "Music shakes every being between heavens and earth by such a great power that nobody can resist."<sup>3</sup>

## 1.2. The Place and Importance of Religious Music in Religious Services

Music has been commonly used in religious life, no matter whether it is based on human or divine origin. In consequence of the importance given to the human voice and music in Islam, Islamic religious music has been one of the most advanced among what is known as religious music. It is evident that every Muslim nation has recited the Qur'an, the main source of Islam, in accordance with their individual culture. However, some of them have excelled more in this respect. These styles are called Arab and Istanbul recitation.

It would be an error to regard music just as an element of entertainment. In fact, music in the human being begins with the rhythm of the heart. One who receives religious education needs to examine the importance of music from different angles. Allah Almighty bestowed miracles to all of His prophets. The



The hospital of the Complex of Sultan Bayezid II (Edirne).

In the hospital of this complex, built by Sultan Bayezid II in Edirne in 1486, the patients with mental and neurological disorders used to be treated with music composed of ten different modes of music.

<sup>1</sup> Ahmet Hakkı Turabi, "Hz. Peygamber Döneminde Mûsikî ve Türk Din Mûsikîsi'nde Hz. Peygamber" <http://www.musik-dergisi.net/?p=1541>

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

greatest miracle given to the Prophet Muhammad (saw) is the Qur'an. The Qur'an we recite, the prayer we perform in the mosques, the *adhan* (call for prayer) we recite, and the praises and salutations we say for our Prophet (saw) are all carried out through music. Furthermore, the performance of prayer by the human voice is another indication of the importance that Islam attaches to music.

When we examine the sayings and the life of our Prophet (saw), we can see that he paid attention to both the visual and the aural aesthetics. In this context, the hadith **“Beautify the Qur'an with your voices. Because beautiful voice increases the beauty of the Qur'an.”**<sup>4</sup> is an encouragement for such beautiful voices.

## 2. Mosque Music

Mosque music is essentially related to the prayer and can be performed only by the human voice. This is because, due to their lyrics, more devotional tones have dominated mosque music and it mostly is an impromptu style of music. Notwithstanding, even the impromptu performances of mosque music in Istanbul are performed in accordance with certain rules and principles.

Istanbul became the center of both culture and art during the Ottoman period from the 14th century to the mid-16th century. As a result of the development of the art throughout the centuries, the recitation style called Istanbul style manifested itself in this city. Its music comes at the top of the most important elements that makes Istanbul the city of Istanbul. This musical perception fed by the city culture of Istanbul have found the most beautiful form of its echoes in mosque music. Moreover, mosque music reached its peak in this city.

### 2.1. The Adhan and Iqamah

The word *adhan* is an Arabic word derived from the letters “أ ا ن”. From Arabic grammatical patterns, it is the *taf'il* form of this word, which means “notification, announcement, memorandum, and proclamation”. In terminology, it refers to certain and known phrases and statements.

Moreover, the sound of *adhan* is also named as “*Adhan al-Muhammadi*”, which is pronounced by the muazzin through special phrases and statements

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<sup>4</sup> Ibn Majah, Iqama, 176.

for the call of Muslims to prayer and the announcement of the time of the prayer. The existence of *adhan* in Islam is determined and set by the Qur'an and Sunnah. It is stated in the Qur'an, **“When you proclaim your call to prayer they take it (but) as mockery and sport; that is because they are a people without understanding.”**<sup>5</sup> and **“O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if you but knew!”**<sup>6</sup>

Since Muslims were minority in Mecca, they used to perform their acts of worship in secrecy. Thus, at that time there was no specific method or form determined to announce the times of the prayer. However, in Madinah the Muslims gained both their independence and their population increased. The Muslims performed all their prayers in congregation behind the leadership of the Prophet (saw). This was because when the time of prayer approached, the Muslims who lived in groups dispersed around various districts of Madinah used to gather in the mosque in order to perform their prayer under the leadership of the Prophet (saw).

Since there was no specific method, way, or system to inform them about the times of the prayer at the time, some Muslims used to go to the mosque very early while some others used to get there late, miss the congregation, and would feel very wretched for missing the rewards of the congregational prayer. Therefore, it had become vital to find a way to announce the times of the prayers, especially to let those who lived far from the mosque know in good time. The Messenger of Allah (saw) had appointed some of his Companions to fulfill this task. They used to walk around the city and call people to prayer by saying, “To the Prayer, To the Prayer (*al-Salah, al-Salah*)”. However, it was very quickly apparent that this was not a practical method. The Companions then tried to climb up to the roofs and started to make certain signs and gestures. Those who saw the signs would come to the mosque while those who did not missed their congregational prayer. Thus, they needed another system to announce the times of the congregational prayer.

One day, the Messenger of Allah (pbuh) gathered his Companions to have a counsel concerning this issue. He asked the views of everybody in the congregation. Some of them offered the following view, “Let us set up a flag and when people see it, they will let each other know.” However, this suggestion was not ratified. Some talked about using the “*Nafir* (horn)” also called “*Kun*”

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<sup>5</sup> Ma'idah, 5: 58.

<sup>6</sup> Jumu'ah, 62: 9.

or “*Shabbur al-Yahud*”, but it was refused with the following words, “It is the method of the Jews.” The suggestion of lighting a fire was also rejected based on the concerns that it would “resemble the way of Zoroastrians”. At the suggestion of using the “*Naqus* (Bell)”, it was said, “This is the way of the Christians”. The consultations continued in this way until someone offered the suggestion “to play the tambourine like the Greeks do”. Conversely, none of these suggestions were accepted due to the concern that Islam may be likened to other traditions.

It was during those days, especially in the period that the idea of ringing the bell came into prominence, that Abdullah b. Zayd al-Ansari (may Allah be pleased with him) from the Companions had a dream. Let us narrate this incident by Abdullah’s own words, which were also transmitted by other Companions. He said, “It was around the days that Allah’s Messenger was thinking about making a bell and ringing it in order to call people to perform the prayer in congregation. I saw in my dream that a man came to me with a bell in his hand. I asked the man, “Would you sell this bell to me, O servant of Allah?” He asked, “What are you going to do with it?” I said, “With it, we will call people to the prayer.” He said, “Shall I not tell you of something better than that?” I said, “What is it?” Upon this, he said, “Say:

*Allahu Akbar Allahu Akbar, Allahu Akbar Allahu Akbar* (Allah is the Greatest, Allah is the Greatest; Allah is the Greatest, Allah is the Greatest)

*Ash-hadu an la ilaha illallah, Ash-hadu an la ilaha illallah* (I bear witness that none has the right to be worshipped but Allah, I bear witness that none has the right to be worshipped but Allah)

*Ash-hadu anna Muhammadan Rasulallah, Ash-hadu anna Muhammadan Rasulallah* (I bear witness that Muhammed is the Messenger of Allah, I bear witness that Muhammed is the Messenger of Allah)

*Hayya ‘ala as-salah, Hayya ‘ala as-salah* (Come to the Prayer, Come to the Prayer)

*Hayya ‘ala al-falah, Hayya ‘ala al-falah* (Come to the prosperity, Come to the prosperity)

*Allahu Akbar Allahu Akbar* (Allah is the Greatest, Allah is the Greatest)

*La ilaha illallah* (None has the right to be worshipped but Allah).

He then moved backward a few steps and said, “When you stand up to



perform the prayer, you should add to these statements, “*Qad qamat al-salat, qad qamat al-salat* (The time for prayer has come, the time for prayer has come).” When the morning came, I came to the Messenger of Allah (saw) and informed him of what I had seen in the dream. He said, “Insha’llah, it is a genuine dream, stand up with Bilal (may Allah be pleased with him) (d. 20/640). Teach him what you saw in your dream and let him pronounce the call for prayer because he has a louder voice than you have.” So I got up along with Bilal and began to teach it to him and he used it in making the call to prayer. ‘Umar b. al-Khattab (may Allah be pleased with him) heard it while he was in his house, came out trailing his cloak, and said, “O Messenger of Allah. By Him who has sent you with the truth, I have also seen the kind of thing as has been shown to him.” The Messenger of Allah (saw) said, “Praise be to Allah.”<sup>7</sup> Thus, the *Adhan* was accepted based upon the dreams of Abdullah b. Zaid, ‘Umar and some others amongst the Companions, and it reached us today in that form.

The text of the adhan is as follows:

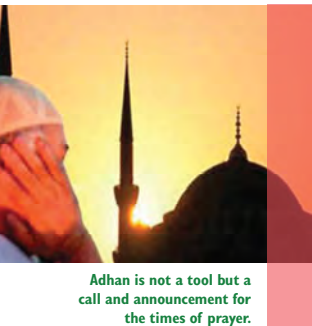
اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ  
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
 أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ  
 حَيَّ عَلَى الصَّلَاةِ ، حَيَّ عَلَى الصَّلَاةِ  
 حَيَّ عَلَى الْفَلَاحِ ، حَيَّ عَلَى الْفَلَاحِ  
 اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ  
 لَا إِلَهَ إِلَّا اللَّهُ

Only in the *adhan* for the Dawn Prayer, after the statement of حَيَّ عَلَى

الصَّلَاةِ خَيْرٌ مِنَ النَّوْمِ the statement الْفَلَاحِ is recited twice.

The statement *الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ* “*al-Salatu khayrun min al-nawm*” (Prayer is

<sup>7</sup> See Bukhari, Adhan, 1; Muslim, Salat, 1; Abu Dawud, Salat, 27; Tirmidhi, Salat, 25; Ibn Majah, Adhan, 1; Nasa'i, Adhan, 1.



Adhan is not a tool but a call and announcement for the times of prayer.

better than sleep), which is pronounced in the call for the Dawn Prayer, was added by Bilal al-Habashi (may Allah be pleased with him) with the approval of the Prophet (saw). One morning when Bilal addressed Allah's Messenger, who was half asleep, with these words, the Prophet said to Bilal, "O Bilal! How beautiful these words are! Say them in the adhan for the Dawn Prayer."<sup>8</sup>

The high place, where the adhan is pronounced in the mosques, is called the *minaret*. However, in the early days, Bilal (may Allah be pleased with him) used to pronounce the *adhan* from the roof of a high building owned by an old woman living near the mosque. Later, he began to recite it on a high place built behind the mosque. The first *minaret* was built as an attachment to Amr Ibn al-As Mosque during the time of Maslan b. Muhallad al-Ansari who was appointed as the governor of Egypt by caliph Mu'awiya (41-60 AH / 661-680 CE). The first *adhan* from this *minaret* was pronounced by the Companion Shurahbil b. Amir al-Muradi (may Allah be pleased with him).<sup>9</sup>

As stated at the beginning of this chapter, the *adhan* is not just a tool but a call and announcement for the times of prayer. It is not a call just for the Muslims but to whole of humanity. It is a call for their salvation.

The *adhan*, which constitutes an important form in mosque music, is pronounced according to the sub-branch of Turkish religious music to certain musical modes as much as possible in a plain, intransitive, and ascetic style. Extending the following statements,

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

is not seen in Turkish tradition of pronouncing adhan. These statements are recited in nice and plain modes melodious to human ear. The statements of *حَيِّ عَلَى الْفَلَاحِ* and *حَيِّ عَلَى الصَّلَاةِ* that follow the above mentioned ones can be recited in a more extended form compared to the first part.

When adhan is combined with music, it should take such a beautiful form that makes a person sitting in his home stand up and come to the mosque. To be able to perform melodious tunes is directly proportional with the amount of knowledge one has of musical works.

Intellectuals and musicians agree that Istanbul is the place where the *adhan* is

<sup>8</sup> Ibid.

<sup>9</sup> DİA, "Minare", vol. 30, p. 98.

performed the best. Some of the famous muazzins of recent history of Turkey are Ali Gülser, İsmail Coşar, Hafız Âşır Efendi, Aksaraylı Hafız Cemal Efendi, Hafız Kerim Akşahin, Süleyman Karabacak, and Kâni Karaca.

Just as the *adhan* can be pronounced by one person, it can also be recited by two people at the same time. This is called “double *adhan*.” After the first muazzin pronounces the phrase *بِسْمِ اللَّهِ*, the second muazzin pronounces the same statement in the same manner. They continue to pronounce the rest of the *adhan* by showing each other the frequency and tune of the coming statements of the *adhan*. The double *adhan* was invented in the period of the Umayyads.

The recitation of *adhan* according to certain tunes at certain times is not an arbitrary selection. This subject has been explained in some books on music. In these books, one can find information about the musical tunes that have different effects on human nature depending on their complexion and even zodiacal constellations. For example, the choice of the mode (*Makam*) of *saba* is not incidental. Because it comprises of an effort to wake people up from their sleep by means of a soft tune. *Saba* is a musical mode having softer sounds compared to the other musical modes. In our musical tradition, it is generally accepted that the *adhan* for the Dawn Prayer should be performed in the mode of *Saba*, the afternoon Prayer in the mode of *Ushshaq*, Late afternoon Prayer in *Rast*, Evening Prayer in *Sagah*, and Night Prayer in *Hijaz*.

The word *iqamah* lexically means standing up, and beginning. In terminology, it means adding the statement *فَلَا ضَلَالَةَ مَعَ دُفِّ، فَلَا ضَلَالَةَ مَعَ دُفِّ* after the statement *حَالَافُلًا سَلَعِيَّ حَ* when beginning to perform the prayer.

Even though there is no established musical mode for the recitation of the *iqamah*, it is recommended to pronounce it in the same mode that the *adhan* for the specific prayer is pronounced in order to maintain the unity of the musical modes in one single prayer.



Iqamah is pronounced before the obligatory cycles of the prayer.

## 2.2. Tasbih

وَأَذْكُرُ رَبِّكَ كَثِيرًا وَسَبِّحُ بِالْعِشَاءِ وَالْإِبْكَارِ

“...and remember your Lord much and exalt Him in the evening and the morning.”

Al-i Imran, 3: 41.

*Tasbih* means the statements recited after a prayer in the mosque, by one or more muazzins in order to prepare the congregation for the recital of *salat* and *salam*, and to know the order of their *dhikr* (remembrance of Allah) and prayer. *Tasbih* is the Arabic prose performed by impromptu musical modes.

The task of the muazzin begins with the pronouncement of *adhan*. In some important nights and in the nights connecting Thursday to Friday, it begins with the recitation of *salat*. If the prayer has some sunnah cycles before the obligatory cycles, then the muazzin calls the congregation to stand up to perform the sunnah cycles by reciting *salatu salam* upon the Prophet in the same musical tune that he recited the *adhan*. He then begins the recitation of Surah al-Ikhlās. Even though there is no specific musical mode determined for the recitation of Surah al-Ikhlās, it is again performed in the same or similar tune as the *adhan*. In the same way, the Imam recites the beginning *takbir* and begins the obligatory cycles of the prayer with the same musical mode that the muazzin used to recite the *iqamah*. If the prayer is one of the prayers performed with loud recitation, such as the Dawn, the Evening, and the Night Prayers, then the Imam continues his recitations in the same mode as the one the muazzin used to pronounce the *adhan*. The Imam then can make transitions from one mode to another closer mode during the performance of the prayer. What is important here is that the muazzin makes the following supplication in the same musical mode as the recitation of the imam after he finishes the prayer: *أَلَمْ يَكُنْ لَكَ الْوَسْطَانُ الْأَمِينُ* ، *وَأَمَّا* ، *رَكَتَكَ* ، *ذَا كُنْتَ* ، *دَا كُنْتَ* ، *وَأَكْرَامًا* meaning “O Allah! You are the Source of peace; tranquility and peace are from You. O Possessor of *jalal* (majesty) and *ikram* (honor), Exalted are You.” At the end of the prayer, the muazzin calls the congregation to say *salawat* upon the Prophet by saying *سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا شَيْءٌ إِلَّا اللَّهُ*. He then says, *عَلَى رَسُولِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*. “Allah is exalted from all kinds

of deficient attributes. Praise be to Allah. There is no god but Allah. Allah is the Greatest. There is no power and might but of Allah the Almighty.” After that, he recites either out loud or silently Ayat al-Kursi (Baqarah, 2: 255). After the Imam finishes Ayat al-Kursi, the phrases of *tasbih* **سُبْحَانَ اللَّهِ، الْحَمْدُ لِلَّهِ** and **اللَّهُ أَكْبَرُ** are repeated for thirty three times by the congregation and each first phrase is prompted by the muazzin. After this *tasbihat*, the following invocation is recited:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ  
اللَّهُمَّ احْشُرْنَا فِي زُمْرَةِ الصَّالِحِينَ

When the recitation of the above mentioned invocation finishes, the Imam and the congregation raises their hands to pray to Allah Almighty. As soon as the Imam finishes praying and wipes his hands to his face, the muazzin says

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الْفَاتِحَةَ

After the completion of *tasbihat* section of the prayer, if the imam wishes to recite some sections from the Qur’an, he may do so in the same mode or a similar mode that he performed the prayer in and thus complete all the parts of the congregational prayer.

According to a narration from Abu Hurairah (may Allah be pleased with him), the poor Muslims who migrated from Mecca to Medina came to the Messenger of Allah (saw) and said,

“The wealthy people will get higher degrees and will have permanent blessings. They perform the prayers like us and fast as we do. They have more money by which they perform the major and minor pilgrimage; fight and struggle in Allah’s Cause and give in charity, but we cannot.”

The Prophet asked, “Shall I not tell you a thing upon which if you act, you will catch up with those who have surpassed you? Nobody will overtake you and you will be better than the people amongst whom you live except those who would do the same.”

The people said, “Yes O Messenger of Allah (saw) tell us.” He (saw) said,

“Glorify Allah, praise Him, and declare His Greatness thirth three times after each prayer.”

According to Abu Salih who transmitted this hadith from Abu Hurairah (may Allah be pleased with him), the Companions differed about how to say

these phrases and when they asked the Prophet (saw), He said,

**“You should say ‘Subhanallah,’ ‘Alhamdulillah’ and ‘Allahu Akbar’ thirty three times each.”<sup>10</sup>**

In a similar manner, according to a narration by Abu Hurairah (may Allah be pleased with him), Allah’s Messenger (saw) said,

**“If anyone glorifies Allah (says Subhanallah) after every prayer thirty-three times, and praises Allah (says al-hamdu lillah) thirty-three times, and declares His Greatness (says Allahu Akbar) thirty-three times, ninety-nine times in all, and says to complete a hundred: “*la ilaha illallahu wahdahu la sharika lah, lahul-mulku wa lahul-hamdu wa huwa ala kulli shay’in qadir* (There is no god but Allah, having no partner with Him, to Him belongs sovereignty and to Him is praise due, and He is Potent over everything), his sins will be forgiven even if these are as abundant as the foam of the sea.”<sup>11</sup>**

### 2.3. Takbir

The literal meaning of *takbir* is to express and declare the greatness of Allah Almighty. The *takbir* constitutes a part of the acts of worship especially in the Festival Prayers and slaughtering the sacrificial animals. It positively affects the people’s feelings and thoughts and stirs up their emotions. It was also composed by the Turkish composer Buhurizade Mustafa Itri in the musical tone of *sagah*. No other musical work has been performed more widely than Itri’s composition of the *takbir*. The lyrics are as follows:

الله أكبر، الله أكبر لا إله إلا الله والله أكبر الله أكبر والله الحمد

**“Allah is the Greatest, Allah is the Greatest, there is no god but Allah, Allah is the Greatest, Allah is the Greatest, and praise be to Allah.”**

<sup>10</sup> Bukhari, Adhan 155; Da’awat 18; Muslim, Masajid 142. See also Abu Dawud, Witr 24.

<sup>11</sup> Muslim, Masajid 146. See also Nasa’i, Sahw, 96.

## 2.4. Sala

## INFORMATION BOX

The Statements of Sala:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَحْمَةً لِّلْعَالَمِينَ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَاتَمَ النَّبِيِّينَ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْأَوْلِيَيْنَ وَالْآخِرِينَ  
 وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The *sala* is the statement that consists of phrases of supplication asking both for mercy and peace from Allah Almighty for the Prophet (saw). Its lyrics are in Arabic prose. The musical tones of *sala* should be same as the tones used to pronounce the adhan for the prayer. *Salas* can be classified in various categories such as the *sala* for Dawn, the *sala* for Friday and festivals, the *sala* for funerals, and the *sala al-ummiyyah*, and the *salatu salam*.

The *sala* is recited in order to announce and inform the community about an important matter. For example, the funeral *sala* is a text recited by the *muazzin* to announce that someone from the community has passed away, while the Friday *sala* is recited about an hour before the Friday Prayer in order to remind the believers to prepare for the Friday prayer.

The *sala al-ummiyyah* is a type of *sala* recited by the *muazzin* and the congregation between every four or two cycles of the *tarawih* prayers and during some religious ceremonies. Its wording is as follows:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ ❁

Its meaning: “O Allah! Have mercy upon our illiterate Prophet Muhammad. Give peace and tranquility to his family and Companions.”

## 2.5. Mawlid

The word “*mawlid*” denotes the birth and the time of birth of somebody in general, while in Islamic terminology it means in particular “the time of the Prophet Muhammad’s birth”. The tradition of praising Allah's Messenger (saw) with the most beautiful words goes back to Hassan b. Thabit, the poet of the time of the Prophet. Imam Busiri’s “*Qasida al-Bur’a* (The Ode of Bur’a)” or “*Qasida al-Burda* (The Ode of the Mantle)” and Ka'ab b. Zubayr’s “*Qasida al-Burda*” which has been translated into Turkish several times, are the most famous ones of those praises.

### LET'S READ

From the *munajat* section of the *mawlid*:  
*Allah adın zikr edelim evvelâ*  
*Vâcib oldur cümle işte her kula.*  
 (Let us begin by mentioning the name of Allah  
 This is compulsory upon every servant of Allah)

*Allah adın her kim ol evvel ana,*  
*Her işi âsân eder Allah ana.*  
 (Whoever remembers the name of Allah first  
 Allah will pave the way for all his affairs)

*Allah adı olsa her işin önü*  
*Hergiz ebter olmaya anın sonu*  
 (If the name of Allah is mentioned before any affair  
 The result of that affair will never end badly)

*Her nefeste Allah adın de müdâm*  
*Allah adıyla olur her iş tamam.*  
 ( Always say the name of Allah for each one of your breaths  
 Every work is completed with the name of Allah)

*Bir kez Allah dese şevk ile lisan*  
*Dökülür cümle günah misli hazan.*  
 (If the tongue passionately says Allah once,  
 All his sins drop just as the leaves in autumn)

*İsmi pâkin pak olur zikr eyleyen*  
*Her murada erişir Allah diyen...*  
 (Whoever remembers His pure name will become pure  
 Whoever says Allah will achieve any of their desire)



The grave of the author of Mawlid, Süleyman Celebi in Bursa



**LET'S NOTE**

**Beste** (Musical Composition): An original piece of music produced using musical notation or recorded during the performance. All melodies that construct a piece of music.

**Güfte** (Lyrics): Words of a composed piece of music.

**Maqam** (Mode): It expresses audio sequences and features of the sequences in Turkish music.

**Nefes**: The poetical hymns written by Baktashi poets and composed in different *maqams* to be recited in Baktashi lodges.

**The Sound of Karar**: The sound of pause or stop in a musical piece.

**Musical Meşk**: A student's listening and learning a musical piece from his master, and his performance in accordance with rules and principles.

**Geçki**: Changing the *Maqams* between pieces of music.

**Perde** (Tone): Each of the constituent sounds of a musical piece.

**Tavır**: Maqam and rhythm in music.

The fact that the Messenger of Allah (saw) rewarded the poetry that he liked from among the ones written about him and the belief that the Prophet will intercede for the Muslims in the Hereafter led the Muslim poets inevitably to compete with each other in praising the Prophet (saw) after his death. The *Mawlid* is one of the literary genres that express praise for the Prophet (saw). Some of the poets who have attempted to articulate the different aspects of the Prophet's (saw) life starting from the event of his birth have not only expressed their feelings through a poetic language but also used music to make their works lasting and widespread amongst the Muslims.

Compared to other genres among Islamic literature, the *Mawlid* occupy a significant place in Turkish literature. These works that have usually been written in poetic styles also have an abounding number of works incomparable to any other literary styles. The tradition of writing *Mawlid* reached its highest point by Süleyman Çelebi's (1346-1422) work "*Wasilat al-Najat*". This work has left important effects on the *Mawlids* that were written later.

## 2.6. *Ilahi* or Nashid (Hymns)

The word “*ilahi*” means “belonging and associated to Allah.” While all kinds of poetry with religious content used to be called *ilahi* before the poetic styles became evident in Turkish literature, later only the poems about Sufi themes which were composed according to modes and tones of Turkish religious music and performed in religious gatherings started to be called *ilahi* (hymn). According to contemporary research, the word *ilahi* was used in the in the works of Evliya Çelebi for the first time with the meaning of “composed religious Sufi poem”. The *ilahis* are very similar to songs of the non-religious forms, but they are different from songs with regards to their words and melodies. One of the most important aspects that distinguish *ilahis* from songs is that they are also composed according to greater methods.

In our tradition, the hymns usually manifest varieties in accordance with months, days, or the Sufi orders that recite them. For example, while hymns about Karbala have usually been recited in the month of Muharram, hymns about the birth of the Prophet Muhammad (saw) have been recited in the month of Rabi' al-Awwal. Hymns about the Ascension to Heavens (*Mi'raj*) have been preferred to be recited in the month of Rajab because the incident of Miraj took place in the month of Rajab, while the hymns of “Welcome and Hello O the month of Ramadan” have usually been preferred to be recited and sang in the first fifteen days of the month of Ramadan and the hymns of “Farewell O the month of Ramadan” are recited after the fifteenth day of Ramadan. In the months of Jamadhi al-Awwal and Jamadhi al-Akhir, which are commonly known among the public as the smaller and greater months of asking Allah's forgiveness, *ilahis* with lyrics about repentance and forgiveness are recited. As for the months of Shawwal, Dhu al-Qadah and Dhu al-Hijjah, hymns about the sacredness of pilgrimage and the longing for the sacred places are recited.

## LET'S RECITE AND MEMORISE

## ŞOL CENNETİN IRMAKLARI (RIVERS OF THAT PARADISE)

Lyrics: Yunus Emre

Composition: Münir Nurettin Selçuk

Usul (Method): Yürük Semai

Maqam: Sagah

*“Şol cennetin ırmakları, akar Allah deyu deyu  
Cennet bağının gülleri, kokar Allah deyu deyu*

*Ne dilersen haktan dile, kılavuz ol doğru yola  
Bülbül âşık olmuş güle, öter Allah deyu deyu*

*Hakka âşık olan kişi, akar gözlerinin yaşı  
Nurla dolar içi dışı, söyler Allah deyu deyu.”*

(Rivers of paradise flow saying Allah

The scent of the roses of the gardens of paradise speak by saying Allah

Ask from Allah whatever you will, be guided on the straight path

The nightingale fell in love with the rose, it sings by saying Allah

The eyes of the person who fell in love with Haqq sheds tears

His inside and outside fill with light, he speaks by saying Allah.)”

Nurullah Muş, *İlahiler ve İlahi Metotları*, p. 65.

Create a notebook of hymns compiled from various sources. Memorize and recite your selection.

## LET'S EVALUATE THE CHAPTER

A. Answer the following open-ended questions.

1. What is the place and importance of music in human life? Explain with examples.
2. Explain the place of music in Islam in a few sentences.
3. What types of religious music are there? Make a list.
4. What is the meaning of the word *adhan*? Give information about the emergence and the pronouncement of the first *adhan*.
5. What are the important points to be considered in the recitation of the *adhan* and *iqamah*? Explain.
6. Give some information about the recitation of *sala* and *mawlid*.

B. Choose the correct answers to the following multiple choice questions.

1. Which of the following names is not one of the genres of mosque music?

A. Adhan                      B. Sala                      C. Mehter  
D. Tasbih                      E. Mawlid

2. In which maqam is the Dawn Prayer recited in Turkey?

A. Sagah                      B. Rast                      C. Nihawand  
D. Saba                      E. Hijaz

3. It is one of the literature types that express praising the Prophet (pbuh)

- It is about the birth of the Prophet Muhammad and it narrates the story from its various aspects

- It means "The time of the Prophet's birth."

The information given above is related to which form of mosque music?

A) Adhan    B) Mawlid    C) Mi'rajiya    D) Takbir    E) Sala

C. Write “T” for true and “F” for false for the following sentences.

- (...) Music is the art of expressing feelings and thoughts through well-ordered and harmonious sounds.
- (...) Geographical structures of communities, their historical background, folkloric characteristics and beliefs feed the art of music.
- (...) It is an arbitrary practice to use various musical tones at certain times when reciting adhan.
- (...) Hymns are the only example of religious music.
- (...) Sala is only recited to announce the news of death.
- (...) Salas can be classified in various categories such as the sala for Dawn, sala for Friday and festivals, sala for funerals, and sala al-ummiyyah, and salatu salam.

D. Fill in the blanks in the following sentences with the most suitable word from those given below.

1. The music used in religious rituals and practices inside and outside of the mosque in Islamic culture is called .....
2. “.....the Qur’an with your voices”.
3. The Prophet desired a beautiful recitation of the *adhan* and first delegated ..... to recite the *adhan*.
4. The *takbir* is recited to express the supremacy of Allah in religious music. Its composition belongs to Bukhurizada .....

## GLOSSARY

### A

- Ababil : Tiny birds which are mentioned in the Quran in Surah al-Fil. They attacked to army of Abraha, who was leading an army led by an elephant to destroy Ka'bah in the year 571 AD.
- Adah : Rules and customs which passed down within a society; tradition.
- Adalah : Justice; Being just; a narrator's being religious and obeying to the divine commands and prohibitions; paying attention the what is right and just.
- Adhan : Call to prayer.
- Ahadith : The plural form of Hadith; The sayings, acts, and behavior of the Prophet Muhammad and the science which examines these sayings; it is also used in English as Hadiths
- Ahd al-Atiq : Torah, Old Testament.
- Ahl al-Bayt : The family of Prophet Muhammad (saw) including his daughter Fatima, son-in-law Ali, and their children.
- Ahl al-Kitab : People of the Book; any people who have been given a divine book. Qur'an tends to use this term particularly for the Jews and Christians.
- Akhirah : The life which comes after the end of the life in this

world and when the acts performed in this world will be evaluated; the Hereafter

- Amal al-Salih : Sincere and modest actions. Acceptable deeds according to religion
- Amal : Work, deed. Everything done to fulfill the commands and to avoid the prohibition of religion
- Amantu : Literally means “I believed” and it is the beginning sentence of a text which comprises the basic beliefs of Islam. This text reads as follows: “Amantu billahi wa malaikatihī wa kutubihī wa rusulihī wal-yawmil-akhiri wa bil-qadari khayrihī wa sharrihī minallahi taala wal-ba’thu bādal-mawti haqqun ashhadu an la ilaha illallah wa ashhadu anna Muhammadan abduhu wa rasuluh” meaning “I believed in the existence and oneness of Allah, and in His angels and in His books and in His prophets and in the Day of Judgment and in the destiny, that everything that seems as good or evil to us take place through the knowledge, law and creation of Allah. I also heartily believed in life after death (and resurrection). All of them are true and right. I witness that there is no god but Allah and I witness that Muhammad is his slave and messenger.”
- Amir al-Mu’min : Commander of the faithful.
- Anbiya : Prophets the plural form of the word nabi.
- Ansar : Madinan Muslims, who helped Muslims migrated from Mecca.
- Arafat : The name of the plain where waqfa is performed about 25 kilometers (3 miles) to the southeast of Mecca, outside the borders of the Haram.
- Asabiyyah : Bloodline which was one of the most important things between Arab families and tribes.
- Asbab al-Nuzul : The reasons for the revelation of the verses of the Qur’an
- Ashab : Companions. The Plural form of the term Sahabah

- Ashab al-Kahf : The companions of cave; seven sleepers.
- Ashr : Portions selected from the Qur'an to be recited after prayer or on special occasions.
- Asma al-Husna : Most beautiful names of Allah
- Awrah : Parts of the body which are required to be covered according to the rules of Islam; private parts of the body
- Awqaf : Plural form of waqf Islamic religious foundations, endowments
- Ayah : Each verses of the Qur'an; sign
- Ayyam al-Arab : A concept which describes the wars between Arab tribes in Pre-Islamic period.
- Azali : One without beginning; pre-eternal
- B**
- Ba's : Resurrection.
- Bab : Chapter, section
- Badawi : The people who live in deserts and moves from one place to another place.
- Balaghah : Eloquence; rhetoric
- Ban-i Isra'il : Children of Israel.
- Basmala : The short version of the sentence "Bismillahirrahmanirrahim" meaning "In the name of Allah, the Beneficent, the Merciful"; it is advised by the Prophet Muhammad to say this sentence when starting to do something such as wearing shoes, starting to eat etc.
- Batil : Falsehood; all kinds of belief, opinion, sense, behavior, and action which are not in accordance with the religion that Allah proclaimed through His messengers; void because of a deficiency in the fundamental elements of an action.



Bid'ah	: Innovation; heresy; different principles innovated after the time of the Prophet Muhammad in the religion of Islam.
Burhan	: Evidence; proof; indisputable argument
<b>D-F</b>	
Dafn	: Burial of the dead
Din	: Religion
Fadail	: The plural form of the word fadilah meaning virtue; the Hadiths related to the virtues and superiority of the deeds. The high rank of the Prophet Muhammad in the presence of Allah and his superior characteristics compared to the other prophets.
Fajr	: Dawn
Fam-i Muhsin	: An expert of the recitation of the Qur'an; literally perfect mouth
Faqih	: The one, who deals with the science of fiqh, and has the ability to make religious judgments by deducing them from sources such as the Qur'an and Sunnah.
Fardh al-Ayn	: Obligatory acts that should be performed by each and every mukallaf individually such as praying and fasting.
Fardh al-Kifayah	: Obligatory acts which are required upon Muslim society as a whole.
Fardh	: Obligatory; an act that is established by a decisive text whose meaning is decisive and not open to the possibility of interpretation.
Fasahah	: Purity of speech, eloquence
Fasid	: Legal defectiveness of a contract because of the deficiencies in qualities even though the fundamental elements are complete.

Fatrat al-Wahy	: The period in which no revelation is received.
Fatwa	: Opinion on legal matter issued by a mufti or sheikh al-Islam related to a religious issue and the document explaining that opinion.
Fiqh	: Knowledge of beneficial and harmful things in one's daily life; Islamic law; the science of Islamic jurisprudence.
Fitnah	: Disorder; mischief.
Fitrah	: Human creation, innate nature.
Fitri	: Something coming from birth
Furu	: Branches, sections, details.

## G-H

Gharib al-Qur'an	: Non-Arabic words in the Quran.
Ghayb	: Unseen, immaterial world.
Ghazi	: Veteran; a believer who fights with the enemy and survives
Ghunnah	: The sound coming from the nasal passage
Habib	: Beloved
Hadith	: The sayings, acts, and behavior of the Prophet Muhammad and the science which examines these sayings; singular form of Ahadith.
Hadr	: To be speedy and quick
Hafiz	: Those who have completely memorized the Qur'an.
Hajar al-Aswad	: The black stone which is on in the Eastern corner of the Ka'bah.
Hajj	: Pilgrimage to Mecca performed in specific times of the year and in due form; one of the five pillars of Islam.

Halal	: Lawful; licit; something which is in accordance with the rules of the religion of Islam; the antonym of haram.
Hanif	: The person who believed in Allah, refused paganism among the Arabs before Prophet Muhammad.
Haqq	: (pl. huquq) Right, justice, what is required by justice, a person's share, property, possession; the right, authority or responsibility of a person recognized by law.
Haram	: Unlawful acts which are prohibited by Allah; illicit; prohibited;
Hashiyah	: Marginal note written about a manuscript by another writer; footnote, gloss; commentary.
Hatm	: Recitation of the entire Qur'an
Hidayah	: Straight path, the true path, Islam
Hijaz	: North-West part of Arabian Peninsula, and it includes the holy places as well.
Hijrah	: The migration of Prophet Muhammad from Mecca to Madinah in the year 622 which is accepted as the beginning of Muslim calendar.
Hizb	: Every five pages of the Qur'an.
Hurafah	: Superstitions and the false belief entered into religion
Hushu'	: Modesty. Obedience to the orders of Allah; the state of heart being filled with fear and reverence of Allah
Husn	: Beauty, goodness.

## I

Ibadah	: Worship; the acts of worship performed to show the reverence to Allah
Ibtida	: To begin, to start
Idgham	: To join one thing to another

- Ijaz : Saying a great deal in a few words; miraculous.
- Ijma : Literally means collecting, gathering; terminologically it means the consensus of the Muslim scholars on a religious matter.
- Ijtihad : All kinds of efforts in order to comprehend and implement the religion in daily life; to deduce the rulings that Allah wants from us from the Qur'an and Sunnah in accordance with His will/for His sake. The term ijihad is used to mean "all the endeavors of a judge and a ruler to reach the correct judgment." Those who are eligible to make ijihad are called mujtahid.
- Ikhtilaf : Differences of opinion; conflict; dispute.
- Ilham : Thoughts and feelings related to spiritual world which are revealed by God into the hearts of the Prophets
- Ilmihal : The book written for teaching the rules of the religion of Islam.
- Imam : The one who leads the prayer, and those who follow him are called the congregation.
- Imsaq : The time that sahur ends and fasting begins. The time of imsaq begins with daybreak.
- Iqrar : To speak the truth openly without hiding anything. To approve, to accept, and to acknowledge something
- Israiliyyat : Narrative borrowings from related material in the Israelite sources; references from Israelite sources; parables and interpretations which originate from the Bible
- Istisharah : Consultation
- Itiqad : Faith, belief; creed
- J-K**
- Jahannam : The place where those who do not believe in Islam and those who commit sins will be punished; Hell; Jahim

Jahiliyyah	: Pre-Islamic period. The Age of Ignorance
Jahim	: Jahannam
Jaiz	: Actions on which mukallaf is set free to perform or abandon it.
Jami	: Mosque; masjid
Jannah	: Paradise; heaven.
Jazm	: The diacritical mark indicating the nonexistence of a vowel
Jibreel	: The Angel Gabriel who brings the revelation of Allah to His prophets
Juz'	: A few page long booklet of Hadiths which are narrated by a single person or on a certain topic
Ka'bah	: The sacred place in Mecca visited by Muslims throughout the year and circumambulated around.
Kalam	: Islamic Theology, the discipline that deals with basic principles of Islam.
Kawn	: Something related to the creation of human beings and the universe
Khalifah	: the person who is in charge of the Muslim community in general and of the protection of Islam as the vicegerent of Prophet Muhammad, caliph.
Khitabah	: Oratory; the art of commanding words
Khutbah	: Sermon delivered on Fridays or on festival days after or before prayer
Kitab al-Muqaddas	: The common term used for Torah, Psalms, and the Bible
Kulliyyah	: The term used for the entire facilities built around a mosque such as soup kitchen, library, hospital, etc.

## M

Madhhab	: Method or movement in a branch of science or art which has distinctive features and qualities; school of thought emerged based on different interpretations of a religion.
Madrasa	: A school where usually Islamic sciences are taught. College
Mahshar	: The place where all people will be gathered on the Day of Judgment to account for their deeds. The big crowd
Majaz	: Metaphor, figure of speech
Makruh	: Actions performing of which are not considered as appropriate by the religion of Islam although they are not prohibited.
Maqbar	: Grave
Marwa	: One of the hills that Hajar went in order to find some water, when Ibrahim left her and Ishmael in Mecca.
Mashru‘	: Lawful, appropriate.
Masjid	: Place of worship.
Mawlid	: A eulogy recited to celebrate the birth of the Messenger of God; Birth or birthday.
Mihrab	: The place in a mosque which shows the direction of Mecca and where the imam leads the prayers; the prayer niche
Minbar	: A pulpit in the mosque where the imam stands to deliver sermons.
Mount Sinai	: The mount on which Moses received Ten Commandments from God.
Mu‘min	: Faithful Muslim.
Mubah	: Permissible; actions about which mukallaf is left free to perform or not.
Muballigh	: One who delivers a message

Mubham	: Vague; indefinite; dubious.
Mudahhib	: Gilder.
Muazzin	: Caller to prayer.
Muazzin's Pew	: A special raised platform in a mosque, opposite the minbar, where a muazzin kneels and chants prayers.
Mufassal	: Detailed.
Mufassir	: Commentator of the Quran.
Mufti	: A mufti is a person who presents the laws and fiqh of the scholars to people who ask for them.
Muhaddith	: Hadith scholar.
Muhajir	: Meccan Muslims who migrated to Madinah.
Muhkam	: Strong; one which is clear in meaning and does not need interpretation
Muhtalif	: Various; different.
Mujiza	: Miracle: the extraordinary events and behavior shown by a prophet with the permission of Allah in order to prove their prophecy
Mujizât	: Miracles the plural form of the word Mujiza.
Mujtahid	: A scholar who is eligible to deduce judgments from the sources of Islamic law.
Muqaddima	: Introduction, Prologue.
Mu'min	: Believer.
Muqabalah	: Recitation of the Qur'an by hafizs in mosques to the congregation, while the congregation follows their recitation from the Qur'an.
Mushaf	: A book consisting of several pages; the special term used for the Holy Qur'an
Mushrik	: Polytheist, the one who does not believe in Allah, worship to idols, and associate partners with Allah
Muslim	: One who submits himself; believer of the religion of

Islam

- Mustahab : Recommended acts
- Mutasawwif : One who follows a Sufi order; Sufi.

### N-P-Q-R

- Naat : A type of poetry which praises the Prophet Muhammad (saw).
- Nabi : The prophets who did not receive a sacred book from Allah.
- Nadhr : To offer something to Allah, or to promise to do something for Allah.
- Nahw : Arabic syntax.
- Nass : Certainty, decisive, definitive; the definitive statements of the Qur'an which are not open to interpretation
- Nazm al-Jalil : The Eminent Word; The Holy Qur'an
- Nubuwwah : Prophethood.
- Paygambar : A Persian word meaning prophet, messenger who invites people to religion and informs them about the messages of religion
- Prostration of Recitation : The prostration which becomes compulsory with recitation or hearing of one or more verse of prostration; sajdah at-tilawah
- Qada : Judging, resolving, commanding; jurisdiction; re-fulfillment of worship which are not performed on time.
- Qasidah : A form of lyric poetry.
- Qasr : Short recitation of letters without prolonging them
- Qiblah : The direction in which a Muslim turns to when praying.



Qissa	: Parable; Story giving moral lessons
Qiyamah	: End of the world; the day when all the dead will be resurrected and be questioned about their deeds; the Judgment Day
Qiyas	: Deriving judgment of a similar issue from the Qur'an and sunnah, because it has no clear judgment in these sources; analogy.
Qudrah	: One of the attributes of Allah; Omnipotence
Rahim	: One of the names of Allah meaning the Most Beneficent, Compassionate
Rahmah	: To show mercy and forgiveness. In Turkish public language it is also used as a metaphor for "rain."
Rahman	: One of the names of Allah meaning most Merciful towards all creation.
Rakah	: The term used for each cycles of a prayer which consist of standing, one bowing down, and two prostrations.
Ramadan	: The ninth month of the lunar year in which Muslims fast from dawn till sunset; The last one of the lunar months called "the three months" namely Rajab, Shaban, and Ramadan.
Rasul	: Prophet, messenger who invites people to religion and informs them about the messages of religion.
Riwayah	: To report an incident or news
Rukhsah	: Temporary and special rulings due to an excuse are.
Ruku	: Bending forward after qiyam by placing the hands upon the knees.
<b>S</b>	
Sadaqah	: Charity; all kinds of charity and goodness that one voluntarily does just for the sake of Allah.

- Sahaba (pl. Ashab) : Those who saw Prophet Muhammad, converted to Islam, were present at his congregations, and became his friends during his lifetime; Companions of Prophet Muhammad.
- Sahih : Reliable, correct, true, valid
- Sajdah : Prostration; placing the palms, knees, tips of the toes, forehead, and nose on the floor after ruku.
- Saktah : To keep silent, to stop speaking and reading. to keep silent for some time while reciting the Qur'an and to go on by holding the breath (between silence and recitation).
- Sala : Special announcement recited in Turkey on Fridays about an hour before the Friday prayer to inform the believers that the prayer time is close or recited before funeral prayers to announce that someone from the neighborhood passed away
- Salat : Prayer; showing servitude to Allah by means of definite acts.
- Salawat : The supplication recited to praise and show respect to the Prophet Muhammad (saw) especially after mentioning or hearing his name
- Sarf : Arabic grammar.
- Sarih : Clear, evident.
- Sharh : Interpretation of a book; an explaining, expounding; explanation; commentary.
- Shari' : Legislator; law giver,
- Sharia : Religious law.
- Shirk : The belief there is more than one god. To associate partners to Allah.
- Shura : Consultation, Conferring, negotiation.
- Siddiq : The one who is truthful, the most truthful.
- Sirah : Prophetic biography.

Sirat	: The bridge which every person must pass on in the Day of Judgment.
Siyar	: The science that illuminates the life of the Prophet, his conduct, manners, administration, battles, and his evaluations on cases.
Suffah	: A place next to the Masjid al-Nabi, in which the Companions of the Prophet Muhammad taught his Companions.
Suhuf	: the books which were revealed to the prophets except the four major books namely Torah, Psalms, Bible and the Qur'an
Sunnah	: Sayings, acts, and tacit approvals of Prophet Muhammad (saw); His customs; the actions which are not fard or wajib but were fulfilled and recommended to Muslims by the Prophet.
Sur	: The instrument (or horn) whose features is unknown to human beings and will be blown by Angel Israfil on the Day of Judgment
Surah	: The term used for each one of the one hundred and fourteen parts of the Holy Qur'an. Chapter.

## T

Taassub	: Being a zealot, becoming a bigot in religion; bigotry, fanaticism.
Tabau't tabiin	: The generation who met and came after the Successors; Successors of the Successors.
Tabiin	: The generation who met and came after the Companions of Prophet Muhammad; Successors.
Tabligh	: Declaring, informing people about Islam.
Tadhhib	: An application of the art of coating the manuscripts with gold or of something that looks like gold;. Gilding.
Tadwin	: Gathering together, compilation.

Tafakkur	: Contemplation, deep thinking.
Tafsir	: Exegesis; Islamic science that deals with the correct understanding and interpretation of Qur'an; Commentary of the Qur'an
Tahrif	: Changing; a corrupting or distorting the orthography of a word; distortion
Tajweed	: to adorn and beautify something, and technically it means the rules that need to be followed in order to read the Qur'an pleasantly.
Taqlid	: Trying to resemble or liken to a particular example; making fun by repeating one's behaviors or speech; imitation.
Taqwa	: Fear from Allah. To avoid what is forbidden and to do what is commanded by Islam.
Tariqah	: Path, way, different understandings of religion
Tasawwuf	: Islamic mysticism; Sufism.
Tashbih	: Comparison; parable.
Tawadu	: Humility; modesty, lack of conceit.
Tawaf	: The act of circumambulation around the Ka'bah by keeping the Ka'bah on the left. Tawaf is formed from seven circumambulations around the Ka'bah beginning from the corner of the Ka'bah where the Hajar al-Aswad (The Black Stone) is placed.
Tawakkul	: Doing everything we can and then putting our trust in Allah's plan.
Tawhid	: Believing in oneness of Allah.
Thawab	: Spiritual rewards which will be awarded by Allah in the Hereafter for the good deeds done in this world.
Tilawah	: Recitation of the Qur'an in accordance with proper rules.
Tawbah	: Repentance and regret from a sin and resolution not to do it again

## U-V-W-Z

Ulama	: Muslim scholars.
Ummah	: the entire Muslim community who believe in the Prophet Muhammad and follow his commands and prohibitions.
Ummi	: A person who does not know how to read and write; illiterate.
Urf	: Customary things which are not determined by law but by the continuous application of the community; tradition.
Usul al-Fiqh	: A branch of fiqh deals with the evidences of juridical rulings, and principles and methods of deriving legal decisions from those evidences.
Usul al-Hadith	: The science that determines the degrees and qualities of narrations.
Usul	: Methodology; way and method; essential principles and rules.
Wa'z	: Religious talks and advices delivered in the mosques. Sermons, advice
Wahy Scribe of Allah	: The Companions who recorded the revelations
Wahy	: Revelation from Allah, which is sent to prophets through the angel Gabriel.
Wajib	: Compulsory; the actions whose fulfillment is commanded but is not as definitive as the obligatory ones (fardh).
Wakil	: Agent; the one who is set for acting in the place of another, or the one who is given authority.
Waqf	: Endowment; Islamic religious foundation; pl. awqaf
Waqfiyyah	: Foundation.
Waswasa	: Wrong and idle thought, anxiety; calling bad possibilities into mind and worrying; thinking that an improbable thing will happen.

- Zabani : The angels which are responsible to throw sinners to the Hell
- Zahir : External; self-evident; visible
- Zakat : Almsgiving; one of the five pillars of Islam performed by Muslims who are considered wealthy (who possess wealth above the required minimum amount) by giving a certain amount of their wealth to those who are specified by Allah for His sake.
- Zamzam : Water which springs from a well near Ka'bah.
- Zawiya : A small Islamic monastery
- Zuhd : Pious asceticism.



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# ANSWER KEY

## CHAPTER 1

B.

1. B
2. E
3. E
4. A

C.

1. T
2. T
3. T
4. F
5. T

D.

1. religious official
2. imam/ imamate
3. communication

## CHAPTER 2

B.

B.1. C

B.2. D

B.3. C

B.4. D

B.5. D

B.6. D

C.

C.1. Oratory

C.2. Academic oratory

C.3. Jawami al-Kalim

C.4. Preacher

D.

D.1. T

D.2. T

D.3. F

D.4. T

D.5. T

### **CHAPTER 3**

**B.**

B.1. C

B.2. B

B.3. C

B.4. C

**C.**

C.1. Khitabah – Khatib

C.2. Minbar

C.3. wisdom – instruction

C.4. the supplication of a traveler

D.

D.1. T

D.2. F

D.3. T

D.4. T

## CHAPTER 4

B.

1. B

2. C

3. B

4. E

C.

1. Wa'z

2. Religion is advice

3. Kursi

D.

D.1. F

D.2. F

D.3. T

D.4. T

## CHAPTER 5

Across

4. The piece of shroud which is longer than izar because the ends of the head and the feet are tied (LIFAFÄ)

5. The deceased person (MAWTA)

9. The person who attended a war in the cause of Allah and returned back safely. (GHAZI)
10. The burial of the corpse (DAFN)
11. The imam's standing at the head of the grave and reminding people about the questions in the grave with Arabic expressions (TALKIN)
13. The place where the corpse is put while the funeral prayer is performed (MUSALLA)
14. The person who is killed while fighting for the way of Allah (SHAHID)
15. The piece of shroud put over the qamis and which covers from head to foot (IZAR)

**Down**

1. The special announcement called from the minarets to announce the funeral (SALA)
2. The wooden box in which the corpse is put (COFFIN)
3. The hole in the ground dug for the corpse (GRAVE)
6. To give solace to the relatives of the deceased person, share their grief and wish them patience. (TAZIYAH)
7. The bench on which the corpse is washed (TANASHIR)
8. The activities done beginning with the washing of the deceased person's body until the burial and providing necessary materials. (TAJHIZ)
12. The piece of shroud which is slipped over the head of the deceased and covers the body from neck to feet (QAMIS)

C.

C.1. D

C.2. B

C.3. A

C.4. C

C.5. A

**D.**

D.1. T

D.2. T

D.3. T

D.4. F

D.5. T

**E.**

E.1. death

E.2. Fatiha... Rabbana

E.3. Yasin

E.4. martyrdom

## **CHAPTER 6**

**B**

1. B

2. C

3. E

4. A

**C**

1. T

2. F

3. T

4. T

5. F

**D**

1. khatm
2. Bismillahi Allahu Akbar
3. tawbah
4. amen
5. the Blessed Birth

**E**

1.	The Night of Mawlid	3	Our Prophet ascended into the presence of Allah.
2.	The Night of Raghaib	5	The Noble Qur'an started to be sent down.
3.	The Night of Miraj	1	Our Prophet was born.
4.	The Night of Baraat	2	Preparation for the three months starts.
5.	The Night of Qadr	4	It means purification from sins.

**CHAPTER 7**

**B**

1. C
2. D
3. B

**C**

1. T

2. T

3. F

4. F

5. F

6. T

**D**

1. religious music

2. Beautify

3. Bilal

4. Mustafa Itri



