

The Relation Between Ibadah And Morality

Dear Mumins!

In order to transform the values we believe into action, we greatly need to understand and to explain the religion very well. Certainly, the religion does not consist only of the prayers that we hold on prayer rugs or the supplication to Allah through opening the hands. But if we pay attention, we can realize that these prayers have great influence on our moral behaviors.

For example, the Holy Quran relates the prayer with the moral life.

Actually, if you don't think deeply, you might think that there is no any connection between your prayer and your moral behaviors. But according to Quran's explanation, the prayer (salat) should keep us away from shameful and unjust deeds. It says as

following: ***'Salat restrains from shameful and unjust deeds and remembrance of Allah is the greatest without doubt. And Allah knows the deeds that you do.'***¹ The

person, who goes to the presence of Allah five times in a day and renews his will and his connection with Allah, continues his conscious and connection with Him after the salat as well. Moreover, this person behaves towards others in a responsible manner. So, there is an unbreakable relation between salat, moral behaviors, keeping away from bad deeds and making kindness dominant over the world.

The fast (sawm) is a private and personal worship. Yet, if you think carefully, it cannot be described as only staying hungry. Our Prophet (s.a.w.) said in one of His hadiths as follows: *"Whoever did not give up lying and practicing falsehood, Allah is in no need of his giving up food and water"*². In another hadith He (s.a.w.)

said: *"Many are the fasters whose fasting does not bring them anything except hunger and thirst..."*. In fact, real fasting gets value by reflecting the connection made with Allah into righteous behaviors. It becomes valuable if all the moments passed during fasting could become the time of goodness, the time of keeping away from bad deeds and the time of being able to keep himself under control.

Zakat means purification. It means purification from the pollution, from the load, from taking rights of the others and society. Giving zakat provides us with the conscious of living in a world where the life is sustained through deserved wealth, not usurping the rights of others.

Again if you think a little bit, the pilgrimage (haj) -with the expression of the Prophet (s.a.w.)- gives the person the ability to purify himself as the day when he was born. From any point of view, the religion advises us to be moral and to act morally.

Dear Mumins!

The religion should not only be a value that beautifies our individual life and opens the door of the paradise. But it should also be a light and a mercy, which connects each other strongly, and helps us to love and respect others more, so that we can have an orderly life, which fits human dignity. Furthermore, it should not only be an individual mercy, but also a total social mercy... The expression in the Quran, that the religion and the Quran has been sent as mercy, means this.



¹ Al-'Ankabût, 29/45.

² Bukhari, 31/127.