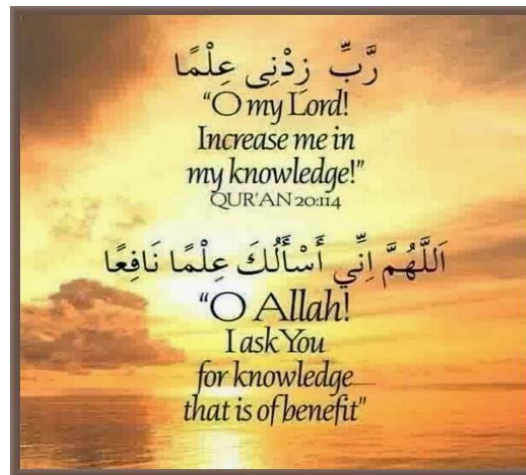




Basic Principles of Islamic Education

The Islamic Education System is an education system based on the Qur'an and the Sunnah of our Prophet (pbuh). This system has been applied by Muslims for centuries and very good results have been obtained. However, as a result of the economic and political weakening of the Islamic countries in the last two centuries, the education systems of the West have begun to be effective on Muslims. With the propaganda of the West, Muslims thought that the Islamic education system was the cause of the weakening of their economic and military power, and they abandoned this education system and they adopted the education systems of the West. However, this has not been a solution for their problems for two centuries.

The western education system is secular. In other words, it is completely directed towards material purposes. The spiritual side of man has been abandoned and even denied. However, man has a spiritual side. When this spiritual side is ignored, it is obvious that the systems to be implemented will never produce positive results. As a matter of fact, in the last two centuries, people have experienced and are living the most brutal conflicts of benefits and wars. This is because people should be educated towards material goals alone. Although the education of people for material and worldly purposes brings material wealth, since the education of the spiritual side of man has been

neglected, man has become a being who only thinks about his own self and ego. This is the reality underlying conflicts of benefits. Thus, for the last two centuries, humanity has suffered great destruction and disasters through world wars, anarchy and terror. The way to prevent them is to return to the Islamic education system.

It has been proven how effective the Islamic education system has been in history. In the times when the Islamic education system was implemented, people lived in peace, prosperity and wealth. For this reason, humanity is now starting to turn to Islam. By Allah's leave, Islam will prevail again in 40 years and people will live in peace and prosperity. The Islamic education system will play an important role in this process. For this reason, we must learn the basic principles of the Islamic education system and start applying them on individual, family and social basis.

The basic principles of the Islamic education system are:

- To have the belief of oneness (Tawhid),
- To stay away from shirk,
- Having faith,
- To know the purpose of creation,
- Being truthful and honest,
- To obey orders and avoid prohibitions in religion,
- Having morals,
- To have knowledge,
- Leaving useless works,
- To be beneficial to society and the environment.

Having Faith in Tawhid

Belief in tawhid is to accept through mind and heart that Allah is one and only in His Self, His Attributes, and His Deity. It is to confirm this with the words "La ilaha illallah" (There is no God but Allah). This belief is the first of the principles of

faith. For this reason, in Islamic education, first of all, it is aimed for people to learn and internalize this principle.

This principle should be taught before children's minds become filled with other things. Because today, there are so many factors that attract the attention and enthusiasm of children that the belief of tawhid must be established in them before they can take place in the mind and heart of the child. However, in today's secular education systems, since the purpose is different from the purpose of Islam, the minds and hearts of children are filled with some worldly and self-pleasing expressions. Thus, the child moves away from the belief of tawhid.

There is the belief of tawhid in the foundation and functioning of the universe. We observe that the creation and behavior of every matter and phenomenon in the macro and micro realms are designed according to tawhid. We observe that everything in the universe works in a certain order and according to a certain purpose. Many verses expressing this situation have been expressed in the Qur'an (The Moon, 54/49). Since the established order in the universe works with a perfectly written program, this program must have a writer. The author of this program is Allah. Everything proceeds in an order determined and executed by Allah. Therefore, everything expresses tawhid.

The first basic principle of Islamic education is to ensure that the belief of tawhid is embedded in people's minds and hearts. The minds and hearts of those who do not believe in the principle of tawhid are empty. Their lives have no absolute purpose. They live in vain according to the wishes of their whims. Their minds and hearts are full of false assumptions and delusions. The life they live and what they achieve never satisfy them. Because hearts can only be satisfied by remembering Allah (Thunder, 13/28). This has been observed throughout history. People have brutally murdered each other for financial gain and greed. This situation continues today as well.

In the secular education in today's societies, people are trained for material and self-interest. Since the belief in Allah is not established in these people, they do not have the fear of Allah. For this reason, the concepts like the Hereafter, Judgment and Doomsday are meaningless to them. According to them, life is the life of the world. According to them, after living, they will die and disappear (Kneeling, 45/24). How these people were mistaken is expressed in many verses of the Qur'an. People who really think this way believe that the purpose of

creating such a perfect universe is just for people to eat, drink and enjoy. Do they ever interrogate their thoughts? Where is the scientific thought and reasoning? It is obvious that those who think so are mistaken. Because this way of life applies to all animals. What then is the difference between man and animal?

People need to think about why they were created on earth. The best explanation for this is in the religion of Islam. The religion of Islam states that humans and jinn are in a test in the world, and that they were created to determine which of them did the best (Scattering Winds, 51/56). They should not forget that those who do not believe in this and act against the orders and prohibitions of Islam will be brought to account in the hereafter. The verses of the Qur'an clearly express what will happen to those who do not believe in this and their situation in the hereafter (Tawba, 9/68), (Women, 4/151).

The basic principles of belief in Tawhid are expressed in Surah Oneness. In Surah Oneness, it is stated that Allah is the only One, and that although everything needs Him, He does not need anything, He does not give birth nor was He born, and that there is nothing like Him (Oneness, 112/1-4).

The God that the Qur'an introduces to us is not the same as the philosophers' understanding of God. The arguments that the philosophers put forward to prove that the universe has the maker and the only cause is purely physical. These proofs are far from explaining metaphysical phenomena. In Greek philosophy, God is the builder. In other words, it is constructive. However, in the understanding of Islam, Allah is the Creator. Philosophers see God as the first cause. However, in Islam, Allah is not the first cause. Because logically, every cause must have a reason. Then it is necessary to ask what is the cause of Allah? This is a meaningless and absurd question. According to Islam, Allah is the first agent, the first creator and the shaper.

According to this, there is no similarity of Allah in Islam in terms of His Essence and Attributes and Actions. For this reason, Imam Ghazali and other Islamic scholars have said: "Whatever comes to your mind, Allah is something other than that."

It is stated in the Qur'an that all the prophets sent by Allah conveyed the belief of tawhid to people. For this reason, there has never been a time in the world where there was no belief in tawhid. Allah sent prophets and books to educate

people on this issue. The reason for sending these books is for the education of people as a requirement of Allah's name Lord (educator). This situation is expressed in the following hadith of our Prophet (pbuh): *"Because Allah is the protector of believers, Almighty Allah (whether open and secret) has forbidden ugly acts. That is why Allah sent down the book and sent prophets."* This situation is also expressed in the following verse:

"Beware of disobeying Allah. God is teaching you. Allah is all-knowing." (The Heifer, 2/282)

In Surah Fatiha, Allah is called *"Lord of the Worlds"*. This expression gives the meaning that God is outside of space and time. Because the word realms includes everything in time and space that is outside of Allah. Within this "realms" expression, there are those that we know and those that we do not know. The expression "Lord of the realms" (Rabbu'l alam) means the one who manages, turns and directs time and space. This, first of all, indicates the existence of only one God, who exists and manages everything.

Allah is the Lord not only of humans but of all the realms. The word Lord means one who educates and trains. All beings in the realm are trained by Allah in a way whose nature is unknown. These include humans as well as animals, plants and micro organisms. In fact, Allah trains material beings that seem inanimate, such as electrons and protons, in a way we do not know, and teaches them how to behave. The coronavirus is doing its duty by the order and discipline of Allah. It is closed to people to fully know the nature of this training and behavior of beings. Because here, by ensuring that the factor of faith is also involved, that the beings are put to the test. Every entity is worry about whether it fulfills its duty properly.

The Qur'an also describes the educational and disciplining aspect of the Messenger of Allah as follows::

"As a matter of fact, We sent a prophet from among yourselves who recited Our verses to you, purified you from all evil, taught you the book and wisdom, and also taught you what you did not know." (The Heifer, 2/151)

For this reason, in the religion of Islam, it is ordered to obey Allah and His Messenger:

“When Allah and His Messenger decide on a matter, no believing man or believing woman has the right to choose their own affairs. And whoever disobeys Allah and His Messenger, he has certainly gone astray.” (Al-Ahzab, 33/36)

Allah Almighty sent the necessary information to His Prophet through revelation. This information is absolute and final. This information is given only to the prophets. For this reason, this information is the most important and priority information worthy of learning and teaching in Islamic education. Educational views put forward by philosophers, educators and thinkers change over time. However, the content, principles and principles of the education revealed by Allah do not change over time. This education will continue until the end of the world in the same way. This is an indication of the superiority of Islamic education over other secular education.

He who knows man best is the One who created him. Therefore, the educational principles He set are the most correct, most realistic and most beneficial for people. This is a manifestation of the belief in Tawhid.

Getting Away From Shirk

In Islamic education, it is aimed to get rid of people from attributing partners to Allah. Because shirk is the biggest sin and it is fixed in the verse that it will not be forgiven (Women, 4/116). For this reason, in Islamic education, Muslims are trained not to fall into shirk in their behavior and thoughts. Shirk in Islamic thought is “associating partners with Allah's Essence and Attributes and associating other things with His actions!”.

“Whoever desires to meet his Lord, let him do good deeds and not associate anyone in the worship of his Lord.” (Al-Kahf, 18/110)

“A person who meets Allah by not associating anything with Allah and not associating partners will enter Paradise. Whoever meets him by accepting a partner will also enter the fire.” (Hadith)

Since shirk is the greatest injustice, Muslims must learn what is shirk and what is not. Because in order not to fall into a shirk, it is necessary to have accurate and trustworthy knowledge.

“I swear, this revelation was revealed to you and to those before you: I swear that if you associate shirk, all your work will be in vain and you will surely be one of the wrongdoers.” (Al-Zumar, 39/65)

“The right of Allah over His servants is that they worship Him and do not associate anything else with Him.” (Hadith)

In Islamic education, what should be considered in order not to fall into polytheism is expressed as follows:

1) It is necessary to know the names and attributes of Allah very well. He should not characterize beings other than Him with His names and attributes. For example, praise such as “You are the greatest” should not be made to highly admired people such as artists, statesmen, scientists, and sportsman. Because Allah is the greatest, Allahu Akbar.

2) We must expel the love of the world from our hearts. Because the love placed in the heart becomes a shirk with Allah. God wants only the love of Himself to be found in the human heart. However, people put the love of assets, money, children and women in their hearts. Their hearts tremble and they grieve when anything goes wrong with them. This is the result of the love of the worldly things being in the heart. These are considered shirk according to Islam and should be abandoned.

3) Hypocrisy should be avoided. Worship performed with hypocrisy is considered shirk. Because in this case, worship is not done for Allah, but for others to see and like. It is necessary to make religion pure for Allah alone. The purpose of man's worship should be only to gain Allah's approval. For this reason, worship should not be mixed with hypocrisy. Surely, the deeds of those who worship with hypocrisy are in vain, and they commit a major sin because they enter shirk.

4) It is shirk to deify people's desires and wishes. The human soul is addicted to having of excessive lust, pleasure and useless and harmful things. Those who are subject to the desires of their selves and fulfill all their wishes, after a while, become worshipers of these desires of themselves and fall into shirk. By making their own desires deity, they turn away from Allah. This is a great heresy and perversion.

“Have you seen anyone who takes his passion as his God? Now can you be a guardian over him?” (Al-Furqan, 25/43)

“Now, is he who is on a clear document from his Lord like the one whose bad deeds have been made beautiful and attractive and follow his own self?” (Muhammad, 47/14)

“There is nothing greater than the desire that is followed among the Gods worshiped besides Allah, under the dome of the sky.” (Hadith)

5) Today's positive understanding of science should be approached cautiously and critically. Because positive scientists see causes as the agents of events. However, in the Islamic belief, the real perpetrator of events is Allah. Reasons are only means. For example, when a released stone falls, positive scientists point to the force of gravity as the perpetrator. However, the gravitational force is something created by Allah. Therefore, the gravitational force is not the real perpetrator of the falling of the stone. It's just a mean for him to fall. The real perpetrator is God. This truth applies equally to everything. If a person sees the gravitational force as the agent of the free fall of the stone, he has fallen into shirk. This applies to all natural phenomena. It is shirk to see nature as a perpetrator. Because nature is not an agent, it is passive. He was also created. There is no being with absolute power and will other than Allah in the universe. Thinking otherwise leads to shirk and disbelief. This means eternal disappointment in the hereafter.

The first issue that all prophets struggled with is shirk.

“We sent no prophet before you that we would not have revealed to him: The truth is there is no God but Me, so worship Me.” (The Prophets, 21/25)

“This is the right way of Allah. He guides whom He wills of His servants to the straight path. If they had set up partners with Allah, all their deeds would have been in vain.” (The Cattle, 6/ 88)

The easiest thing to lead a person astray from the right path is shirk. For this reason, opponents of Islam try to deviate Muslims from the religion of Islam by using this weak side. They try to break the belief of Muslims by emptying the content of polytheism and making unrealistic publications. These people are religious reformers or atheists. The Muslims should not read their books and

publications. Only the books and publications of the real scholars of Muslims should be read.

Having Faith

The cornerstone of Islam is faith. You cannot be a Muslim without faith. For this reason, in Islamic education, Muslims are taught the nature of faith and the conditions of faith. According to Islamic scholars, faith consists of acknowledging with the tongue, affirming with the heart, and acting with the limbs. Allah the Exalted took the generation of Adam from his loins in the form of human beings, gave them intelligence, addressed them, ordered belief and prohibited disbelief. They, too, professed that He is the Lord. This is their faith. It is on this nature of faith that people are born. After that, he became a disbeliever because of his own deed, denial and rejection of Allah and with the stopping of the help of Allah. Thus, he changed the nature and corrupted it. And the one who believes and approves has believed by his own actions, acknowledgment, approval and by the grace and help of Allah. Allah has never compelled His servants to believe and disbelief. He did not create them as believers or unbelievers. But He created them as persons.

Faith and unbelief are related to the deeds of the servants. Allah knows the one who disbelieves as a disbeliever during unbelief. If he believes, Allah knows him as a believer. It is not possible for a person to be a believer and an unbeliever at the same time. A believer is a true believer and an unbeliever is a true disbeliever. There is no doubt in faith. The proofs for this are the following verses:

“They are truly believers.” (Al-Anfal, 8/4)

“They are truly infidels.” (Women, 4/151)

In order to live Islam, one must first have faith. Without faith, man has no obligation. Because Allah has ordered the obligatory things for believers after they have believed and accepted the religion:

“Tell My servants who believe to perform the prayer properly.” (Abraham, 14/31)

“O you who believe, retaliation is prescribed for you.” (The Heifer, 2/178)

"O you who believe, remember Allah much." (Al-Ahzab, 33/41)

The principles of faith are most clearly described in a hadith that relates an incident between Gabriel and our Prophet (pbuh). According to this hadith, when Gabriel came to our Prophet (pbuh) in human form in front of the companions and asked him what faith was, the Prophet replied as follows: It is to believe in the Oneness of Allah, His angels, His books, His prophets, good and evil from Allah, resurrection after death." Upon this, Gabriel confirmed that he was telling the truth. When Gabriel asked what the signs of Islam were, our Prophet (pbuh) said: "Performing prayers, giving alms, fasting in Ramadan, and pilgrimage for those who can afford it." Gabriel said that you told the truth.

Faith is a whole. Each of the above is a part of faith. The faith of a person who does not confirm any part of it is not complete. The salvation of a person who does not have full faith in the hereafter is doubtful. That is why every Muslim must believe wholeheartedly in all parts of faith.

Belief is an obligation on people, and denial (blasphemy) is forbidden. The information about faith and blasphemy has been reported in the Qur'an. This information should be understood by contemplation through the mind. Because the prophets conveyed the message to their people by putting forward rational proofs. For this reason, people are encouraged to contemplate and reason in the Qur'an:

"Don't they think?" (Al-Araf, 7/185), (Qaf, 50/6)

"Don't they contemplate?" (Al-Araf, 7/184), (Al-Rum, 30/8)

There is a subtle difference between the words faith and Islam. The word faith is an attesting to the truth. The word Islam means submission. The place of confirmation is the heart. Language is its translation. Submission is found in the heart, language and all organs. Acknowledgment with the heart also means submission by dismissing denial and objection.

Imam Shafii said, "Good deeds increase faith". In fact, faith is a separate entity from action. While faith is a matter belonging to the spiritual realm, deeds are in the physical realm. The interaction between the two realms has been understood as the increase and decrease of faith with deeds. As a matter of fact, the following statement of Hazrat Ali should be understood in this sense: "Faith

appears as a bright spot in the heart. As he acts, this radiance covers the whole heart. It appears as a black dot in the case of unbelief. When the servant rebels, his whole heart becomes dark and that heart is also sealed." This is confirmed by the following verse:

"No no, their winnings have rusted over their hearts." (Al-Mutaffifin, 83/14)

Knowing the Purpose of Creation

In Islamic education, an effort is made to understand why man was created on earth. Knowing the reasons for a person's existence is important because it will lead him to have behaviors and thoughts that will please Allah.

"I created jinn and humans only to worship Me." (Al-Dhariyat, 51/ 56)

"He created death and life to test which of you will do a better job. He is exalted, forgiving." (Al-Mulk, 67/2)

"God has made you vicegerents on earth. He sees what you do and how you behave." (Hadith)

All these show that the reason for the creation of man is servitude and testing. Therefore, it is understood that the life of this world is a place of testing. In order for people to be successful in this test, they must be trained accordingly. It is necessary to know and apply the verses of the Qur'an and the hadiths of our Prophet. Only a clever person behaves like this. Because otherwise, he should not forget that a painful torment awaits him in the Hereafter. The good news of eternal salvation, which is true and good, is clearly stated in the following verse:

"And those who believe and do good deeds, We will admit them into gardens beneath which rivers flow. There they will remain forever. This is the true promise of God. Who can be more truthful than Allah?" (Women, 4/122)

Why were we created? People have thought of the answer to the question throughout history. Even in the earliest times, many mythological narratives have been put forward. However, none of these could be the real answer to the question. Since metaphysical (spiritual) values were excluded from the 18th century, only worldly desires and goals were expressed as the purpose of human creation. One reason for this approach is that scientific discoveries mislead

people. Because the scientific approach is the study that will provide an understanding of matter and the universe in terms of its physical structure. Scientific knowledge does not put forward a philosophical argument about the universe, matter and life. That is, it does not answer the question of why we were created. However, people have produced many different philosophical existence purposes based on scientific data. Most of them, under the veil of rationality and rationality, reduce the purpose of life to utilitarianism and human lust.

But the sane realize that they are wrong. Man has to understand the reason for his existence in the world by using his mind. For this, he must examine both his own self and the universe around him. At the end of these examinations, the voices and words coming from his inner world, conscience, mind, heart and emotions should be questioned thoroughly. Because a solution that will not satisfy his heart and conscience will not make him happy. On the contrary, it will lead to depression. When a person tries to grasp the answers he has obtained while making these examinations, he will realize that a perfect system works perfectly in the universe and in his own soul. He will surely be convinced that such a perfectly functioning system has a founder and organizer. Once he perceives with his mind and emotions that there is a creator of this system, it will not be possible to determine what the characteristics of this creator are. In this case, he will need to examine the divine messages that exist outside of his mind and emotions. There are religious understandings in the world that try to convey many divine messages. He has to scan them again with a mental filter and sort out the wrong and contradictory ones. In the end, he will see that the only divine message that fits his mind and does not contain contradictions is the religion of Islam. Therefore, he will seek the answer to the question of why we were created by examining the religion of Islam.

The concept of being has been an issue that philosophers have been dealing with throughout human history. It has become a concept on which he reasoned and produced theories. The interpretations on the concept of being are very diverse. Each philosopher made an interpretation according to himself and rejected other interpretations. The reason for this confusion is that philosophers want to reach the truth of the concept of being only through reason. In this regard, the mind and senses were insufficient. For this reason, the definitions and theories

created have been incomplete and contradictory. However, those who believe in Allah were able to make correct interpretations on this subject by using their knowledge of revelation. In the Islamic belief, existence cannot be denied in the real sense, nor can it be grasped with senses and imaginations. Because the basis of existence cannot be based on matter, spirit or nature. Everything seen and known is predestined (registered, conditional and bounded). It is below the simplicity of the absolute. The Absolute God, on the other hand, is independent of all records. Therefore, Allah is beyond the field of vision and knowledge. This work is beyond the comprehension of the mind. Because the mind considers it impossible to search beyond what is seen and known.

In the understanding of Islam, the whole world of existence was put in front of people like a laboratory to take and give lessons. For this reason, existence is an important element in human education because it is a sign.

“Do they not look at how those camels were created? Do they not look at how the sky is raised? Do they not look at how the mountains are planted? Do they not look at the ground, how it spreads.” (Al-Ghashiyah, 88/17-20)

Looking at other beings, people are asked to take a lesson and enter the path that leads to Allah from there. Allah, who brings water down from the sky and gives life to the world, likewise sends down the divine word through revelation and gives life to the hearts. Humans are asked to research and examine the universe by using their minds. For this reason, in various verses, *“Do you not think? Don't you think? Don't they contemplate?”* It is recommended that people use their minds with such expressions.

The first verse of the Qur'an that was revealed is “Read!” This shows how important this training is. Therefore, it is very important to use Islamic methods in the education of people. This education is superior to all other education systems in terms of purpose and gain.

The philosophy of existentialism in the West began to gain importance especially after the Second World War. The destruction brought by the two great World Wars made people think about existence. However, at the end of the examination of reason and existence, it has led to different definitions and results for each philosopher. It is not possible for people to understand and interpret their experiences with only material data by moving away from

spiritual data. However, since the western world has implemented secular/modern education systems, they have been unable to fully explain the global disasters that have befallen them. This situation continues today as well. It is not possible to prevent global disasters with secular education systems. It will take time for them to understand this. Finally, we expect them to realize their mistakes and turn to the right Islamic education approach. Only then will a peaceful and comfortable world environment be provided for people.

Being True and Honest

Islamic education tries to ensure that people are truthful and honest. Because healthy and peaceful societies are possible only if the individuals are correct and honest.

Being truthful in word and deed is the common invitation and characteristic of all prophets. Every prophet wanted his people to be truthful. Truthfulness and certainty are common characteristics of prophets. According to this, accuracy is one of the indispensable conditions for the orderly and productive life of this world. It is only possible for societies to survive as strong and healthy if the people who make up them are correct in all respects. This fact has been determined in the examination of the sociological structures of societies at every stage of history. Societies where truth and honesty were abandoned, where lies and deceit prevailed everywhere, collapsed in a short time or were condemned to other states. For this reason, Allah commands His Prophet and believers as follows in the Qur'an:

“Therefore, stand firm as commanded, along with those who have turned to God with you, and do not exceed the bounds. Surely He sees all that you do.” (Hud, 11/112)

In a hadith, our Prophet (pbuh) says:

“There is no doubt that truth leads to absolute goodness, absolute goodness leads to heaven, and without a doubt, a person will eventually become Siddiq (who tells the truth always) by telling the truth. Lying, on the other hand, will definitely lead a person to mischief. Mischief also leads to Hell, and surely, a person tells a lie always and then is written as a trained liar in the sight of Allah.”

From this hadith, we see that the attributes of truth and lies, good and evil will become permanent and settled in man. Where do these attributes bring man in the life of the hereafter?

"O you who believe! Fear Allah and always be with the righteous." (Repentance, 9/119)

"There is no doubt that the good ones are in blessings, and the bad ones are definitely in the flaming fire." (Al-Infitar, 82/13.14)

It is worthy of a Muslim to be honest in his essence, word and deed. While truthfulness is the cause of all good, lying is the cause of all evil. When a Muslim reads Surah Fatiha, he prays, *"Guide us to the straight path"* (Fatiha, 1/6). It is revealed in the verse below that Allah Almighty will guide those who are sincere in their intentions and strive in the way of Allah to the straight path that will reach them:

"Those who believe in Allah and hold fast to His way, Allah will bring mercy and grace from Himself and guide them to the straight path that leads to Him." (Women, 4/175)

"Allah guides those who follow His consent with that book to the most righteous path. He brings them out of the darkness into the light with His permission and guides them to the straight path." (The Table, 5/16)

"This is my right way. obey him. Do not follow other ways that will separate you from His path. This is how Allah has advised you to protect yourself from His punishment." (The Cattle, 6/153)

Being truthful calms the heart. Therefore, the goal should always be to reach the right one. He should avoid things that raise doubts. The fact that the heart does not doubt a thing is proof that it is true. Because the heart can only be satisfied with the truth, it will reach tranquility. Accordingly, sin is the trembling of the heart.

The above statements aim and advise to replace the doubtful with the undoubted. The criterion that determines those who doubt and those who do not doubt is the heart of a Muslim. Because the heart is satisfied with righteousness and finds tranquility. If he lies, he becomes anxious and restless.

The following is stated in a hadith: "The people of commerce, who are confident and do not leave the truth, are with the prophets, the honest men, the martyrs and the godly men."

If a person is based on honesty and trust in his work, this person can be included in the group of prophets, siddiqs, martyrs and godly people, which constitute the highest stratum of people. This situation is mentioned in the hadith for merchants. Because these two qualities are especially important for business life. Economic stability and development in a country primarily depend on the accuracy and reliability of the people engaged in trade in that country. Where there is truth, there is trust. Where there is trust, shopping invigorates economic life. This means the creation of wealth for those people. For this reason, Islam has forbidden immorality such as lying, cheating, cheating in measuring and weighing. Thus, it aimed to establish accuracy and trust in economic life.

Being truthful is a means of abundance in trade and profit. Otherwise, there will be no good and abundance in shopping. This is very important for the economic life of the society. There is a moral and spiritual dimension to the concept of winning and profit. Because winning is not something that can only be expressed with numbers. There is also the aspect of abundance and goodness in it. This can only be achieved by being truthful and honest. Money earned by lying, hiding the fault of the property and deceiving the other person is forbidden. Because our Prophet (pbuh) says in a hadith: *"He who deceives us is not one of us."*

Today, unfortunately, we witness the abandonment of these basic concepts and principles in the societies. This issue causes the loss of features such as peace and trust in the societies. This is disrupting the stability of the societies and the comfort of people. Because if fertility is lost in a society, all kinds of negativities will arise there. Sociologists can never reach the right solution because they ignore this fact while searching for solutions to the problems of the societies.

"And when you measure, measure exactly, measure completely. Weigh with accurate scale. This is fair and better in the end." (Al-Isra, 17/35)

"If those who trade in shopping speak truthfully and tell the fault of the goods they sell, their trade will be beneficial and fruitful. If they lie and hide the fault of their property, the prosperity and peace of their trade and income will be destroyed." (Hadith)

“The most pleasant profit belongs to the merchant who does not lie when he speaks, does not abuse security, does not break his promise, does not delay his debt, does not pressurize his creditor, does not overdeliver his goods when selling, and does not vilify when buying.” (Hadith)

Lying is one of the signs of hypocrisy.

“(The hypocrites) have a disease in their hearts. Allah has also increased their diseases. For them is a painful torment because of their lies.” (The Heifer, 2/10)

The punishment of the hypocrites is more severe than the punishment of the disbelievers. Because they mock religion. Therefore, the believer should not be sure that he will give his last breath on faith and should always be on the alert for fear of falling into discord. For this reason, he must strive not to break his promises, not to lie, not to betray the trust and to keep the above-mentioned features.

A Muslim cannot be a liar. He tells the truth even if it is painful or against it. Because he knows that the harm and disaster of cheating, lying, oppression, and breaking the truth will one day return to him. Today, however, these thoughts have disappeared.

Hazrat Ali narrates that the Messenger of Allah (pbuh) said: *“(A day will come) honesty will decrease; honesty will remain only in languages; deceit will multiply; people will be hostile to each other in their hearts; As a result, they will kill each other.”*

We are experiencing these situations today. People are hostile and envious of each other on a large scale. They kill each other when the opportunity arises. Most of the wars between societies are the result of this enmity.

According to another hadith, our Prophet (pbuh) said: *"There will come a time when knowledge will be learned only for appearance and show, when goods will increase, trade will become widespread, the trust of merchants will decrease, shopping will not be done without asking others, and there will be no honest and truthful merchants around."*

It saddens us to see societies go through these situations today and reminds us that the End Times are being lived.

Obeying Orders and Avoiding Prohibitions

Islamic education teaches people to follow Allah's orders in the Qur'an and the Sunnah of His Prophet and to avoid what is prohibited. In all respects, this is necessary for a person's life in this world and the hereafter, as well as for his family and community life to be peaceful and comfortable. Allah Almighty created humans. He knows best what their needs are. For this reason, orders and prohibitions have been placed in the Qur'an for the benefit/goodness of people. It is very important and necessary for people to comply with them.

In a hadith, our Prophet (pbuh) says: *"When I order you something, do it as much as you can. And when I forbid you from something, then leave it."*

"No, by your Lord, they cannot believe until they make you a judge in the conflicts between them and then completely surrender to your decision without feeling any bitterness in their hearts." (Women, 4/65)

Those who truly believe must surrender and submit to the decision of the Prophet. According to this verse, a person who does not accept anything from the orders of Allah and His Prophet is outside of Islam. The Prophet (pbuh) is the guide of the righteous path. Not following this guide is deviating from the right path, it is perversion. For this reason, Muslims cannot truly believe unless their wishes comply with the decrees brought by the Prophet. A believer is obliged to follow the Sunnah of the Messenger of Allah and to avoid what is bid'ah. Only in this way can he keep clean his inside and outside. Thus, on the Day of Judgment, we hope to attain the intercession of the Prophet, get rid of the fire, and enter Paradise with the righteous.

"... whatever the Prophet gave you, take it, and whatever he forbade you, abstain from it. fear God. For the punishment of Allah is severe." (Al-Hashr, 59/7)

Everything that His Messenger ordered is actually Allah's order. Therefore, we have to follow his sunnah. Today, those who do not follow the Sunnah are actually against Allah's order.

Islam commands prayer, giving alms, fasting, pilgrimage to those who can afford it, being kind to parents, being truthful, and not approaching adultery. On the other hand these are forbidden: polytheism, lying, stealing, drinking, gambling,

adultery, cruelty, unjust killing, violating the rights of others, sedition and interest. These relate to the events we encounter in our society every day. Unfortunately, these orders and prohibitions are not followed in the societies. This makes the societies restless and insecure.

People are responsible for their actions. Tomorrow, a book containing what they did in the world will be placed in front of them and they will be taken to account. If his account is in his favour, he will enter heaven, and if it is against him, he will enter hell. A smart person should know this and direct his life in the world accordingly. The life of this world is a game and entertainment. It will expire in a day. The life of the hereafter is permanent. It is for our own benefit, first of all, that we live by obeying the orders and prohibitions ordered by Islam in order to be happy in the hereafter.

Having Morals

Islamic education aims to enable people to have a moral understanding of the religion of Islam. The religion of Islam has a unique belief system and has social, political and moral basic features built on this belief system. In this respect, the religion of Islam presents a perfect unity. Therefore, being a Muslim means fully fulfilling the basic principles of Islamic belief, morality and life. According to this, every person who declares to be a Muslim, must believe and behave according to the principles of the religion. If these are not the case, that is, if the basic principles of Islam are not fully implemented, saying that I am a Muslim alone will not bring any benefit to people.

Ethics in Islam is not a part of it, on the contrary, it is the essence of Islam and its spirit that pervades its whole body. For this reason, Islam has preached as a system of commands and prohibitions that determine people's behavior in order to ensure worldly and otherworldly happiness. These orders and prohibitions are discussed in detail in the Qur'an and hadiths, and the principles of morality are explained.

It is out of the question for a Muslim to adopt and believe the views of any moral philosopher. Because moral philosophers such as Socrates, Kant, Comte and Rousseau accept the elements that are dependent on the human being, such as reason, society and conscience, as the source of morality. In this acceptance,

some facts that exist in the nature of people are excluded. Because people direct their minds and consciences according to the inner and outer environment, time and place, and the influence of their age. Under these influences, the mind can make wrong decisions. A person may not listen to the voice of his conscience in the face of situations that do not suit his own interests. Therefore, reason and conscience alone cannot be the source of morality. In addition, social authority may not be sufficient to enforce moral rules. Because people can do things in secret that society will not accept and they can avoid punishment.

A Muslim who believes in the moral philosophy of philosophers will be out of religion. For this reason, Muslims must learn the moral principles of the religion of Islam thoroughly, practice it and stay away from other moral theories.

The source of the moral understanding of the religion of Islam is the verses of the Qur'an, which was revealed, the hadiths that explain these verses, and the sunnahs that have applications. As a matter of fact, upon a question, Hz. Aisha stated that the morality of the Messenger of Allah (pbuh) is the Qur'an. In a hadith, our Prophet said, *"I was sent to complete good morals."* In this context, the verses of the Qur'an and hadiths declared the basic rules of religious and worldly life and determined the rules of all actions and behaviors of people. These basic rules were later taken as a basis by Islamic scholars, and so Islamic morality was established in all its details.

Islamic morality shows a different structure from other moral systems. He has resolved the problems and troubles that people have experienced before, in an indivisible harmony and integrity, and in the most beautiful way. The principles put forward by Islamic morality found a field of application that no moral philosophy could achieve until then, and quickly spread to all societies. The source of these practices is the life, words and behaviors of the Prophet. These are the applied morals and this is Allah's morality.

Features of Islamic morality:

- 1) Islamic morality cleanses people and societies from polytheism and unbelief,
- 2) The basis of Islamic moral values are the rules that are determined by revelation.

- 3) Islamic morality is a broad and universal system that has produced solutions to every problem in life.
- 4) Islamic morality is practical and applicable,
- 5) The conditions of being responsible in Islamic moral values are stated,
- 6) The moral values of Islam declare that the life of the hereafter is superior and more important to Muslims than the life of this world.
- 7) Islamic morality holds a person responsible for his conscious and willful actions,
- 8) According to Islam, moral principles are Allah's orders and prohibitions.
- 9) A sanction system is applied for compliance or non-compliance with Islamic moral rules,
- 10) Justice is the basis of Islamic moral values.
- 11) The principles of Islamic morality are valid and binding for every human society in every period of time and everywhere,
- 12) Islamic morality is general and comprehensive, including all people and societies.
- 13) What is essential in Islamic moral values is the combination of action and intention.

Throughout history, Muslims have lived in peace and tranquility both among themselves and with other societies as long as they have followed the rules of Islamic morality. When Islamic moral rules were not applied, they could not get rid of social turmoil and unrest. For this reason, Islamic moral rules are the guarantee for people to live in peace and harmony.

Allah Almighty preached these moral rules to ensure that people are happy both in this world and in the hereafter. However, these moral rules of Islam, which are the source of peace for people, are tried to be broken by some people because they do not find it suitable for their purposes and interests. For example, actions such as lying, drinking, committing adultery and taking interest are made cute and attractive by various media. Those who are under the influence of these publications are harming both themselves and the society by doing these acts

that do not comply with Islamic moral values. As a result, the social order is heading towards deterioration.

We see these results in all societies around the world. But people is far from seeing the truth of what it is. Social and economic measures taken outside of Islam will never be able to prevent the deterioration of societies. Some people can make financial gains without this deterioration. But in the end, these people will also suffer from the decay of the social structure. The losses will be more than the financial gains. Therefore, every segment of society will suffer from this trend. Wars, anarchy and terror are the natural consequences of this course. The only way to get rid of this negative trend is to ensure that Islamic moral rules are applied in societies. If this is not done, much greater unrest and wars will surround the world. This will ultimately be what people earn with their own hands, as stated in the Qur'an. History is full of examples of this. Our hope is in Islam. For this, we must learn the true Islam, live it and teach it around us.

Having Knowledge

One of the goals of Islamic education is to enable people to acquire knowledge. For this, people are advised to read and think from a young age. This training never ends. However, when a person dies, this education is terminated. The following hadith describes this well: *"Acquire knowledge from the cradle to the grave."*

The survival of Islam is possible with science. The student of the path of science should seek Allah's approval and the Hereafter. He should wish for ignorance to go away from himself and other ignorant people. He should work to ensure the revival of religion and the permanence of Islam.

"Read in the name of your Lord who created. He created man from a blood clot. Read, your Lord is the Most Generous, who teaches people what they do not know and teaches them to write with the pen." (The Clot, 96/1-5)

The first verse of the Qur'an descended begins with the command "Read". Therefore, this order is the beginning of having knowledge. Because science is learned by reading. An Islamic scholar says: "The compatibility between being created from a blood clot and teaching with a pen is because the lowest level of

human being is that of a blood clot. His highest rank is when he is a scholar. Allah reminds us of the blessing He bestowed upon us by taking man from the lowest rank like a blood clot and raising him to the highest rank such as learning knowledge."

There is no higher rank than prophecy. Therefore, there is no greater honor than the honor of being the heir to this rank. The most virtuous of believers are those who are knowledgeable, who are useful when they are needed and behave with the richness of their hearts when they are not consulted.

"And my Lord, increase my knowledge." (Ta Ha, 20/114)

"On the Day of Judgment, the ink of scholars will be weighed with the blood of martyrs." (Hadith)

"Scholars are not satisfied with knowledge until their final destination is Paradise." (Hadith)

Allah's knowledge has no end. Therefore, one should always demand to increase his knowledge. This knowledge increases his faith and spiritual things.

In a hadith, our Prophet (pbuh) says: *"Whoever enters on a path to acquire knowledge, Allah will make his way to Paradise easy for him."* Because science is one of the reasons that will lead people to heaven. Undoubtedly, angels are those who give wings to those who aspire to knowledge because they like it. All beings in the heavens and on earth, even down to the fish in the water, ask Allah's forgiveness for the scholars.

Having knowledge (to be a scholar) is better than unbroken worship. Because knowledge brings people closer to Allah more easily and quickly. Thanks to knowledge, man sees the truth about God's creations. Worship also brings one closer to God. But it is not as strong as science. For this reason, our Prophet (pbuh) said in a hadith: *"One hour of contemplation is better than forty days of voluntary worship."*

"Say: Are those who know and those who do not know same? Indeed, only those with intelligence take advice properly." (Al-Zumar 39/9)

In the near future, knowledge will disappear and ignorance will pervade. The disappearance of knowledge will be due to the death of real scholars and the ignorance of those who replace them. We still experience these signs today. As

the known real scholars die, unfortunately, non-competent people take their place. This too is divine destiny. It indicates that the apocalypse is approaching.

Other hadiths have also been narrated on this subject. In a hadith, our Prophet (pbuh) said: *"Knowledge will be disappeared, ignorance and strife will spread. Herec will increase"*. "What is herec, O Messenger of Allah?" they asked. The Prophet made a gesture with his hand as if to mean death and said, *"This is it."*

Today, the ruling of this hadith is being lived. Because true knowledge is being misled, ignorance and strife are all over the place. The deceased is not conscious of what he is dying for, and the one who kills is not conscious of why he is killing. There is an atmosphere of chaos. All these are harbingers of the apocalypse.

Knowledge is the attribute of Allah Almighty and it is the most honorable means of approaching Allah. Their lofty degrees are attained by means of knowledge: *"And those who are given knowledge raise it in degrees"*. However, the condition of knowledge is fear and awe. The beginning of all sciences is the fear of Allah. Allah Almighty has defined the scholar as a person who has awe and fears Allah, and the verse *"Only scholars fear Allah among the slaves"* (The Creator, 35/28) was revealed. As knowledge increases, fear also increases. The Messenger of Allah said, *"I am the one who knows Allah best and fears Him the most"*.

The sign of fear and awe is to try to learn knowledge, making it a means of raising degrees in the hereafter. Science is not a means of collecting goods, obtaining worldly status and special blessings. A person who does not act in this way and who uses knowledge to acquire worldly wealth, he is not a scholar but in fact an ignorant one.

Hazrat Ali said: *"Knowledge is better than worldly wealth. Because you should protect the property, but knowledge would protect you. Science is the judge, property is doomed. Wealth decreases with purification, and the knowledge increases as we spend it."*

Our Prophet (pbuh) said in a hadith: *"Scholars are the heirs of the prophets. The prophets left neither a gold nor a silver inheritance. However, they left a legacy of knowledge. This means that the one who is put into this inheritance has received an endless pleasure and blessing."*

Scholars have inherited the knowledge of the prophets. Because the prophets left two kinds of knowledge to their people. These are the outer and human sciences, and the other is the esoteric sciences. Those who learn both kinds of science and teach it to people are called scholars. While the shari sciences are taught openly to everyone, the esoteric sciences are taught only to those who are competent. This scientific legacy is more important and superior to anything else in the world. For this reason, the rank of true scholars in the sight of Allah is very high.

Leaving Useless Works

Another aim of Islamic education is to ensure that people stay away from useless work. A person should learn and practice to do useful and righteous deeds throughout his life. This education is only possible with Islamic understanding. Because Islam forbids people to deal with vain and meaningless things. Human life is his capital. It is to the detriment of the person to spend this capital on vain works. Because time gone and lost never comes back. For this reason, people should evaluate time in a way that will benefit both the world and the hereafter. It is enough to take our Prophet (pbuh) as an example in this regard. The Messenger of Allah was never distracted with vain works. He has always done deeds that will benefit Islam and people. Because this is commanded by the following verse:

"Then, when you are free, strive hard, get tired with another work and worship, but turn to your Lord." (Al-Sharh, 94/7,8)

The characteristics of Muslims are described in the first verses of Surah Muminun. The third verse of this surah is as follows:

"Those who turn away from vain and useless things." (Al-Muminun, 23/3)

Since this verse states that Muslims should turn away from vain and unprofitable works, people are trained in this direction in Islamic education. They should always be engaged in useful work.

The meaning of the word "lagw" in this verse is "an unconventional word expressed without thinking". In other words, everything that prevents people from God is meaningless and useless. This word is also used in other verses of

the Qur'an. For example, in the verses (The Heifer, 2/225), (The Table, 5/19), it means "an oath made without thinking". In the verses (Mary, 19/62), (The Inevitable Event, 56/25) and (Al-Naba, 78/35) it is stated that useless words will not be heard in heaven.

The following is stated in the 26th verse of the Surah of Fussilat: *"The unbelievers who ignore the verses say: Do not listen to this Qur'an and say vain things (lagv). Maybe you will prevail."* The word "lagv" here means "words and behaviors that are said to surprise people from the truth/really". For this reason, it seems more correct to understand the word "lagv" in the 3rd verse of the Surah of Muminun as "empty and worthless things that will prevent one's salvation in the hereafter". In this respect, things that will be beneficial for a person such as resting and doing sports are not included in this scope.

One of the biggest diseases gnawing at our society today is that our people do not use their free time in the right way. Because so many empty and meaningless things are advertised to them that people are not in a position to distinguish what is meaningless and useless. This is of course an educational issue. However, secular education cannot solve this problem. Especially young people are busy with many worldly things that are not useful. Drinking alcohol, gambling, using drugs, watching movies against Islamic morality, reading anti-Islamic publications are examples of these. This causes the energy of the society to be wasted in vain.

These losses eventually return to society with other negative effects. For example, drinking alcohol impairs people's health and causes violence in family and community life. Drugs using blinds all brain functions of the person and eventually the person loses himself. In this process, he acts like a crime machine around him. Gamblers lose their fortunes, resulting in many families breaking up and family members devastated.

Those who watch obscene films against Islamic moral values are incapable of curbing their lusts, and as a result, they open the door to all kinds of sexual harassment and violence in society. The impact of these negativities on violence and murder against women today is enormous. The fact that spouses cheat on each other in many families is the result of family members, male or female, being under the influence of these obscene films and broadcasts, and not being able to control their lusts. As a result, families break up and violence occurs.

Reading anti-Islamic publications alienates people from religious feelings, thus destroying the spiritual side of people and making them only a material existence. Just as a bird with two wings cannot fly if one wing is disabled, this situation prevents people from living as a person suitable for their genesis. The purpose of such a person is purely to satisfy his own ego. This prevents people from respecting the rights and laws of others in society. This means anarchy and disorder in society. In such societies, it is never possible to lead a peaceful and comfortable life.

Our Prophet (pbuh) said in one of his hadiths: "*Anyone whose two days are equal is in loss.*" According to this hadith, every day a person should put some earnings in his bag for the hereafter. Otherwise, it is considered to have wasted the day. This is a loss for him. In order to get rid of these losses, it is essential for people to be educated according to the Islamic education system. Otherwise, it will not be possible to get rid of these losses with other education systems.

In another hadith, our Prophet (pbuh) says for leisure time: "*A person realizes the value of two things later; these are leisure time and health.*" According to this, if a person does not make good use of his leisure time, he will regret it later. For this reason, it is for one's own benefit to use his leisure time for both his world and the hereafter. Otherwise it will be lost. It is not possible to make up for wasted time. For this reason, a smart person uses his leisure time with good and useful works.

Being Beneficial to the Society and the Environment

Man is not a living being alone. People need each other in every way. Therefore, they live in society. Also, man lives in an environment. Therefore, people have responsibilities and duties towards the society and environment in which they live. These duties and responsibilities are taught to people in the Islamic education system.

Solidarity and assistance is the mutual commitment of members of the society to ensure the common interests of individuals, to protect the integrity, and to complement each other by relying on each other and helping each other in various fields. Social solidarity is meeting the basic needs of the poor and orphans, the needy and the indigent, who do not have the strength and power

to work or cannot fully meet their needs by working. In short, social solidarity means that each individual in the society knows and feels that he has certain duties and responsibilities that must be fulfilled against the society, and does his part for this purpose. Because the negligence and faults in this matter result in the collapse of the social building, from which all members of that society suffer. Our institutions of worship are the most beautiful elements that provide social assistance and solidarity.

The following verses encourage social assistance and solidarity:

“O Muhammad! They ask you what to spend. Say, the alimony you give as charity is for parents, relatives, orphans, the poor and the wayfarer. Whatever you do as good deeds, Allah knows it.” (The Heifer, 2/215)

“Let there be a community among you that calls for good and forbids evil. It is they who are the successful ones.” (Al-‘Imran, 3/104)

“They believe in Allah and the Last Day, enjoin good, try to be given up evil, and compete with each other in good deeds. Here they are good people. Whatever good they do, they will not be left unpaid. Allah knows those who fear Him as they should.” (Al-‘Imran, 3/114,115)

Our Prophet (pbuh) states the following in a hadith:

“The master of a society is the one who serves them.”

Everyone says that serving humanity is the most honorable duty and working for it. There are many who cover their hard work for their own pleasure and to earn money with this mask of service. Serving people means bringing them peace in this world and in the hereafter. The only way to achieve this, too, is Islam, the path of bliss shown by Allah Almighty, who creates and educates people, and whose mercy and bounty are endlessly plentiful. So, service to humanity is service to Islam and service to Islam is service to humanity. Those who are hostile to humanity have tried to destroy Islam. The most effective of his attacks was to deceive Muslims and destroy them from within. They divided them, made them enemies, and caused them to fall under the control of the atheists.

When people face different troubles and tests during their services, they should wear the clothes of patience and prayer. It is a good trait to serve people with a smiling face, a sweet tongue and a harmonious soft manner, and to strive to be

a partner in their troubles. The service-oriented works and efforts should neither be exaggerated nor underestimated. Because our Lord is the Only Owner of everything who knows the true value of the work done and gives its reward.

The people of the world consider service in the world as a position and rank, and they make this position and rank an opportunity to increase their honor, pride and fame. A person of service, on the other hand, considers this position as servitude and uses this position not to increase his honor, pride and fame, but to wing it to God with humility and integrity. The aim is not to serve oneself, but to serve the people in the name of God. The fact that his rank is increasing does not increase his glory, honor and fame, but only his responsibility in the presence of Allah. A person who is not trusted, does not love people and is not loved by anyone cannot taste the taste of faith.

The friends of Allah have made it their greatest goal to act on the Sunnah of our Prophet Muhammad (pbuh). Our Prophet addressed all people without any discrimination and became a mercy to all the worlds. He looked at his interlocutors as Allah's servants. He has not made anyone feel grateful. His greatest sunnah is to bear the burden of others, to meet their needs and to make them smile.

"The best of people are those who are most beneficial to other people." (Hadith)

"It is better for me to walk to meet the needs of my fellow believer than to sit in that mosque (Masjid an-Nabawi) and perform Itikaf (being closed down to worship) for a month." (Hadith)

That's why the wise have come to the conclusion that "service is better than supererogatory worship".

Unfortunately, in the corona virus epidemic that surrounds the whole world today, we see behaviors that do not consider the interests of society. Those who do not wear masks, do not try to maintain social distance and are not vaccinated harm the general health of the society. Because they cause the spread of the epidemic. Such behavior is against Islam and is not right for a Muslim. Because these behaviors will have a reward in the hereafter tomorrow. This is certainly within the rights of the slave.

The economic forces and interests of the society should be shared fairly. Because our Prophet (pbuh) says: *"He who sleeps while his neighbor is hungry is not one of us."* This principle is the most important principle that keeps the society alive. A person has to live not only for himself, but also for the health and peace of the people around him.

Islam also gives importance to the neighbor. Because social solidarity starts with the neighbor nearby first. Thus, solidarity grows from people to people and envelops the whole society. This sociological event has been most accurately identified in Islam.

There should be a collective struggle against those who deceive the society. It should be tried to protect them from harm by exhibiting them in front of the public. For cheaters, being transparent doesn't work for them. Because those who deceive the public always do their work secretly and behind the scenes. Exposing them breaks their power and hinders their activities. For this reason, in a Muslim society, everything is transparent and everyone is aware of it, which causes the society to stand in a healthy way. This is a behavior that Islam demands from people.

Conclusion

The Islamic Education System was created on the basis of the Qur'an and Sunnah. It has been practiced since the time of our Prophet (pbuh). The Islamic education system ensures that Muslims are educated to gain Allah's approval. This is an education that will lead people to happiness both in this world and in the hereafter. Therefore, it is superior to all other education systems.

With the implementation of the Islamic education system, Muslims have lived in wealth and peace for centuries. By conquering new countries, they expanded their geographical borders and political and military powers. In science and culture, they have been productive for centuries with the effect of this education. The scientific and cultural knowledge they developed spread throughout the world. They constituted one of the first sources of scientific developments in Europe.

Turks, who were brought up with the Islamic education system, live in the Middle East and Anatolia and with the Islamic states they established in the Balkans, they made the world listen to their words for centuries. They set an example to the world thanks to the fair administration they applied. Even today, it amazes people how the Ottoman Empire managed the countries that were dependent on it without any problems. In fact, some countries express their thoughts, "I wish the Ottoman Empire had continued with us today".

All these beauties have been achieved through the Islamic education system. Because this system has kept the pleasure of Allah above everything else in the world and has raised people who are not enslaved to worldly interests, thinking that the hereafter is superior to this world. People who have been educated in this way have been successful in every way with the help of Allah.

However, some of the political, military and economic conditions that developed in the West left the Muslim states behind. It was inevitable. Because it was not possible for Muslims to apply the mechanism of exploitation practiced by the West, due to the religion of Islam they believed in. Allah has allowed the imperialism of the west and they have applied all kinds of oppression and exploitation in the areas allowed for two centuries. At the point they have reached today, they have dominated the world. Muslim states remained under their hegemony.

These two centuries are a period of testing for Muslims. It is important what Muslims think about the reason why they are backward and poor. However, Muslims thought that the reason for their backwardness and poverty in these two centuries was the religion of Islam, due to the influence of western propaganda. Thus, they lost the test. If they had studied the true Islam, they would have seen the truth. However, they could not see the truth because of their egos and the devil's dominance and they abandoned the religion of Islam.

During these two centuries, Muslims tried to implement the secular education systems predicted by the West with the influence of the West. With this education system, they misjudged the purpose of worldly life. They forgot about the Hereafter and that they will be held to account. Allah Almighty allowed them to do this. Because there is no compulsion in Islam, everyone is free in their belief and behavior (The Heifer, 2/256).

Muslims did not benefit from leaving the Islamic education system and applying the western education systems, on the contrary, they were harmful. It is possible to understand this at the point our country has reached today. Because our country is always at the bottom of the world ranking in the economic, cultural and scientific field. Most of the young people want to leave the country and live in other countries. Nobody is happy with the way they are. Diseases that gnaw at the society such as alcohol, gambling, drugs and prostitution are at the top. Femicide and violence are increasing day by day. People compete to scam each other. Such a picture disturbs everyone in our society. If we have to wage a War of Independence against foreign powers again, are our people willing to sacrifice their lives for the homeland again? If our society, in which people are in the majority who struggle for self-interest and see life only as material benefit, God forbid, it will be successful if it has to wage a War of Independence again?

It is necessary for Muslims to think very well and take precautions. They should stop seeing the religion of Islam as the reason for their backwardness and face the facts. Today, we think that everyone will easily appreciate that it is necessary to return to Islam again, as long as people are willing to abandon their egos and interests for the benefit of society. Then they will see that in societies it is necessary to apply the Islamic education system, the basic principles of which we have explained above, and there is no other way of salvation. I hope we can reach this wish with the help of Allah. Because it is impossible for something that Allah does not wish and help to come true. We hope that one day, Allah will give us strength and power and enable us to ensure that our country and other countries live in prosperity and peace with the principles of the Islamic religion. Success is from Allah.

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