

# Müslümanlar Gösterişli Bir Yaşam Sürer Mi?

## Is luxury living unlawful for a Muslim?

HARUN YAHYA

**T**HROUGHOUT their lives, people want to be like those they regard as being of higher quality, and they often accept them as role models.

They look at pictures of movie stars and artists who take great pains over their appearance and try to imitate their tastes, and even their beliefs most of the time, out of admiration for them. Yet the sole belief worthy of being learned and praised is Islam, and Muslims who represent Islam must therefore live as high quality lives as possible. Regarding the opposite — that a low quality life is required by Islam — is an incorrect attitude stemming from failing to appreciate Allah properly and not living by the moral values of the Qur'an.

One of the most striking features of this current era is how the whole world can be in an instantaneous state of communication as a result of technological advances.

A young person sitting alone at his computer can be in simultaneous contact with Brazil, America, Russia, Turkey, Great Britain and China, and they can easily see the way people there live.

This rapid communication is one of the reasons why Muslims across the world must strive for high quality life. Concept of a quality life, in all places and at all times, has a positive effect on everyone and is instrumental in others taking an interest in one's beliefs.

Having a high quality of life is therefore an important way of preaching Islam.

Allah describes in the Qur'an how Muslims must wear clean clothes,

eat good food, live in pleasant environments and, most important of all, possess elevated moral values. All the prophets were people who led the highest quality lives among their peoples, within the conditions of the time and their own means.

The beauty and technological superiority of the palace of the Prophet Solomon (peace be upon him) was instrumental in Belkis, Queen of Sheba, coming to have faith. Our Prophet Muhammad (peace be upon him) wore a Roman robe when welcoming visitors. People immediately recog-

nized our Prophet's rose-scented fragrance when he was walking in the streets. Our Prophet (peace be upon him) tinged his eyes with kohl and had his beard well-groomed. A superior concept of art and science, compassion and high quality arrived everywhere that Islam reached, not just the Arabian Peninsula.

For example, concept of a high-quality life reigned in all areas of life in the

Umayyad state of Andalusia in Spain. Inspired by love of Allah, Andalusian architecture and the Andalusian Muslims' democratic approach to

people of all faiths, cultures and beliefs, are still an example for all of Europe.

The spread of Islamic moral values throughout the world and their acceptance by large numbers of people in the West in particular can only become possible by eliminating the false image that has been established of Islam.

If someone who lives in a Western coun-

try, who benefits from all kinds of freedoms and who enjoys art and science, who appreciates beauty and has a certain standard of living, is given the impression that Muslims have to be inward-looking, avoid esthetic pleasures and live a life purged of all blessings, unhappy, devoid of beauty and music, and generally frozen, that person is not going to develop a positive opinion of Islam. If there are no pleasures that expand the human spirit, if there is no art, no beauty or aesthetics, no happy people having fun, then the world is never going to sign up to Islam.

A quality life does not mean expensive cars, palaces or designer clothing; someone who possesses all these but has no understanding of quality in his or her soul cannot set a good example.

A Muslim capable of beautifying his own life and surroundings with his moral values and presence is someone who lives by Islam in the finest manner, and that sincerity can be instrumental in many people turning to Islam.

■ *The writer has authored 300 books, translated into 73 languages on politics, religion and science.*



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# ISLAM IN PERSPECTIVE

## Let's become grateful servants of Allah

AMIN KUSAN SIAH

**G**RATEFULNESS lies at the core of Muslim relationships with Allah. It may be expressed by the heart or tongue, or through deeds, words, and gestures, and to the greatest blessing from the heart, is the proper response for innumerable divine favors.

A grateful person is always mindful of being indebted to Allah's bounties, big and small, and attributes his or her feelings of every step to express gratitude. The feeling of contentment gratitude has a very significant bearing on everyone's deeds. This is because a grateful servant finds great progress in doing the deeds that are pleasing to his or her Creator and Master — Almighty Allah.

Contentment, he will be aware of anything that amounts to obligations toward a divine bounty. One who truly appreciates Allah's bounties and does not consider creditless toward Allah will not be able to do anything that is not pleasing to Allah's bounties.



EVER INDEBTED? If you are grateful, I will surely increase you (Surah, Qaf, 14:7)

behind them, and from their right-hand side and from their left-hand side, and You will not find a people who are so grateful." (Qaf, 14:7)

Being indebted to Allah, we should exert our best efforts to be among the grateful servants of Allah who return His in its fullness.

**Importance of gratitude to Allah**

Showing gratitude to the Almighty Allah is part and parcel of having faith in Him. This means that all those people who are grateful to Allah are true Muslims in his or her heart. On the other hand, a servant who shows Allah his love through will receive more of His favors. As it is said, "and when you give, lead them to follow you." (Qaf, 14:7)

Furthermore, that Allah would be grateful to those who are grateful to Him is clearly indicated here. The grateful servant has success in achieving his or her ambitious goal by making an addition to the Qur'an that says, "This I will certainly grant to those who are grateful." (Qaf, 14:7)

**How to attain it?**

We cannot expect Allah for His bounties from His bounties. He only allows us to enjoy His bounties through His bounties. He only allows us to enjoy His bounties through His bounties.

**We cannot repay Allah for His countless favors.**

Allah has granted innumerable favors over though we do not deserve them. He has granted us the power to think, to feel, to see, to hear, and to move. He has granted us the power to love, to hate, to hope, to despair, and to die. He has granted us the power to create, to sustain, and to destroy. He has granted us the power to be grateful to Him for His bounties.

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As this is always compelling about their affliction and problems, and I am grateful to Allah for His bounties. Even when they are grateful, they do not express their love to Him. This is because it is impossible for me to be in a state that is as all aspects better than that of every-

If we always remember that Allah is the one who has granted us His bounties, we will be grateful and content. These bounties are not just for our own sake, but for the sake of the whole world. We should be grateful to Allah for His bounties, and we should be grateful to Allah for His bounties.

### I found the message of Islam appealing

Education at Oxford University, the Bahá'í Faith, and the Bahá'í Faith.

**I** AM deeply grateful for this opportunity of saying a few words to you who I understand Islam. I was raised under the influence of Christian parents. It was only after I became interested in studying Islam, and I met with the Church of England, and took the interest in missionary work without an actual conversion.

Some years ago I gave my attention to the doctrine of "Eternal Punishment" of all mankind except a few elect. It occurred to me that I could not believe in a doctrine of God, but was not willing to accept the commonly understood teaching of God's revelation of Himself to man. I then turned my attention to the teachings of other religions, only to find myself baffled.

The reason that I was not ready to believe was that I was not ready to believe in a doctrine of God, but was not willing to accept the commonly understood teaching of God's revelation of Himself to man. I then turned my attention to the teachings of other religions, only to find myself baffled.

The words of Christianity claim to be founded on the Bible, but I found them to be conflicting. It is possible that the Bible and teaching of Jesus Christ had been interpreted wrongly. So I turned my attention again to the Bible and determined to make a careful study, and I felt that there was something wrong.

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İnsanlar hayatları boyunca kendilerinden daha iyi kalitede gördükleri kişiler gibi olmak ister ve onları örnek alırlar. Bu nedenle bakımlarına çok özen gösteren film yıldızları ve sanatçıların resimlerine bakar, duydukları hayranlıktan ötürü onların zevklerini ve çoğu zaman inançlarını bile taklit etmeye çalışırlar. Dünya üzerinde öğrenilmesi ve yüceltilmesi gereken tek inanç İslam'dır ve İslam'ın temsilcileri olan Müslümanların da imkan dahilinde en kaliteli hayatı yaşamaları bu yüzden gereklidir. Bunun aksini, yani kalitesiz bir yaşamı İslam'ın gerekliliği gibi görmek, Allah'ı gereği gibi takdir edememekten, gerçek Kuran ahlakını yaşamamaktan kaynaklanan yanlış bir yaklaşımdır.

İçinde bulunduğumuz zaman diliminin en dikkat çekici özelliklerinden biri, teknolojinin gelişmesi ile tüm dünyanın birbiri ile anlık iletişim halinde olabilmesidir. Bugün oturduğumuz odasında bilgisayarın başına geçen bir genç aynı anda Brezilya, Amerika, Rusya, Türkiye, İngiltere, Çin ile iletişim içinde olabiliyor, burada yaşayan insanların hayat şekillerini görebiliyor. Bu iletişim hızı Müslümanın dünya çapında kaliteli olmasını gerekli kılan nedenlerden bir tanesidir. Hayatın her alanında ve her anında üstün bir kalite anlayışı tüm insanların olumlu etkiler ve bu kişinin inancına karşı da bir özenti

oluşmasına vesile olur. Bu nedenle yaşam kalitesinin yüksek olması, İslam için mühim bir tebliğ metodudur.

Allah Kuran'da Müslümanların temiz elbiseler giymelerini, güzel yemekler yemelerini, güzel ortamlarda bulunmalarını ve en önemlisi yüksek bir ahlaka sahip olmaları gerektiğini tarif etmektedir. Tüm Peygamberlerin yaşadıkları dönemin şartları ve kendi imkanları dahilinde, kavimleri içinde en kaliteli şekilde hayat süren insanlar olduklarını görürüz. Hazreti Süleyman'ın sarayının estetik güzelliği ve teknolojik üstünlüğü, Sebe Melikesi Belkıs'ın iman etmesine vesile olmuştur. Peygamberimiz Hazreti Muhammed ziyaretçilerini karşılarken döneminin en gösterişli ve en kaliteli giysisi olan Roma cübbesi giyerdi. Peygamberimizin gül kokulu parfümü bir sokakta yürüdüğü zaman hemen fark edilirdi. Peygamberimiz gözlerine sürme çeker ve saçlarına bakım yapardı. Peygamberimizin hanımları da son derece bakımlı Müslüman kadınlardı. O dönemin makyaj malzemeleri olan kına, sürme ve allık yerine kullanılan haluk sürerlerdi.

Sadece Arap yarımadasında değil, İslam'ın ulaştığı yerlere üstün bir sanat ve bilim anlayışı, hoşgörü ve yüksek bir kalite de ulaşıyordu. Örneğin İspanya'da kurulan Endülüs Emevi Devletinde yaşamın her alanında üstün bir kalite anlayışı hakimdi. Allah aşkından kaynaklanan Endülüs mimarisi ve her dinden, her kültürden insanlara karşı Endülüs Müslümanlarının gösterdiği demokratik yaklaşım tüm Avrupa'ya hala örnek olmaktadır.

Dünyada İslam ahlakının yayılması ve özellikle de Batı'da etkin kitleler arasında kabul edilmesi, İslam hakkında oluşturulmuş olan yanlış imajın ortadan kaldırılmasıyla mümkündür. Bugün Batı devletlerinde yaşayan, her türlü özgürlüğe sahip olan, sanattan zevk alan, güzellikleri takdir edebilen ve belli bir hayat standartına sahip olan bir kişiye Müslüman olduğu takdirde içine kapalı, dünyanın tüm nimetlerinden arındırılmış, estetik zevklerden uzak, neşesiz, müziksiz, donuk bir yaşam sürmeleri gerektiği imajı verilirse, bu kişilerde İslam'a yönelik olumsuz bir kanaat oluşacaktır. Müslümanların yaşantılarında müzik yoksa, resim, heykel yoksa, kaliteli insanlar, iltifatlar, gönül almalar, insanın ruhunu açan tatlı bir ortam yoksa, güzel bir mimari yoksa, demokrasi yoksa, fikir özgürlüğü yoksa, eğlenen, neşeli insanlar yoksa dünyanın İslamı kabul etmesi mümkün değildir.

Kaliteli bir yaşam pahalı arabalar, malikaneler, marka giysiler anlamına gelmez. Bütün bunlara sahip olan fakat ruhunda kalite anlayışı olmayan bir insan da güzel bir örnek oluşturmaz. Gerçek kalite, insanın ruhunda yaşadığı bir istek ve dünyayı Cennet'e çevirme özlemidir. Bu özlem bir insanın yaşadığı ahlak ve derin imanı ile kendini en iyi şekilde gösterir. Kendi hayatını da çevresini de ahlakı ve varlığı ile güzelleştirebilen bir Müslüman, İslam'ı en güzel şekilde yaşıyor demektir ve bu samimiyeti ile çok fazla kişinin İslam'a yönelmesine vesile olabilir.

Adnan Oktar'ın Arab News'de yayınlanan makalesi:

<http://www.arabnews.com/news/571356>

<https://www.harunyahya.info/makaleler/muslumanlar-gosterisli-bir-yasam-surer-mi>