**32. DERS**

**94) MERIT 95) PUNISHMENT 96) MAGHFIRAH**

1. **MERIT:**  Deserving of a reward or award in response to kindness and goodness

In Islam, there is no direct verse or hadith specifying the amount one is owed regarding their service; as a matter of fact, the constantly changing and dynamics and conditions would require this. However, verses and hadiths have given instructions and measures on providing a fair price regarding a service. For example, the type of work, the time it takes, the economic conditions of the community, and the skill of the worker are all factors effecting the price of the service. Islam has put forth regulations regarding these and other factors. Considering A’raf, 7:85, “So give full measure and weight (in all your dealings), and do not wrong people by depriving them of what is rightfully theirs, and do not cause disorder and corruption in the land, seeing that it has been so well-ordered.” and other verses stating that, “And so, whoever does an atom's weight of good will see it; And whoever does an atom's weight of evil will see it. (Az-Zalzalah, 99:7-8),” we see that the commands determining the frame of Islamic morals must also be explicitly reflected in worker’s rights. In this sense, Muslims understanding of compensation and payment should be considered from this angle.

## (KT 5 / İkindi Yağmurları -­‐ Hasbî Ruhlar ve Maaş)

1. **PUNISHMENT:**  Penalty given in response to a crime or offense

 Distinguished representatives of subjective liability, may swiftly be punished if they do not think or act according to their status. While ordinary individuals may not be punished even if they reach the limits of sin, those of a certain status may even be penalized due to slight oversights.

 Regarding “Maliki yawmi'd-din,” the terms hasher (Judgment Day), akhirah (herafter), tally, balance and scales, heaven, hell, reward, and punishment are used to illustrate this religious day and explain its unique owner, Allah (jj).

## (KT 10 / Cemre Beklentisi -­‐ Günaha Göre Ceza ve Günaha Göre Tevbe)

1. **MAGHFIRAH:**  The forgiveness of sins

 Although these verses have not specifically been appointed to be read during salah, Muhammad (saw), typically recommended surahs Al-Kafirun and Al-Ikhlas to be recited during sunnah of fajr and salatul hajat. In addition to respecting and applying this sunnah, personally I also like reciting verses that will revive the feeling of tawba within me. For example, sometimes during the first rakat I recite the verse from Al-‘Imran translating to, “Say: ‘O God, absolute Master of all dominion! You give dominion to whom You will, and take away dominion from whom You will, and You exalt and honor whom You will, and abase whom You will; in Your hand is all good; surely You have full power over everything.’ (3:26);” during the second rakat I recite the verse from Az-Zumar that translates to, “Say: ‘(God gives you hope): Oh My servants who have been wasteful (of their God-given opportunities and faculties) against (the good of) their own souls! Do not despair of God's Mercy. Surely God forgives all sins. He is indeed the All-Forgiving, the All-Compassionate.’ (39:53).”

## (KT 5 / İkindi Yağmurları -­‐Affet ki Affedilesin)

**Matching Exercise:**

Punishment Deserving of a reward or award in response to kindness

Maghfirah Penalty given in response to a crime or offense

Merit Forgiveness of sins

# Fill in the Blank Exercise:

Distinguished representatives of subjective liability, may swiftly be \_\_\_\_\_\_\_\_\_\_\_\_\_ if they do not think or act according to their status. While ordinary individuals may not be \_\_\_\_\_\_\_\_\_\_\_ even if they reach the limits of sin, those of a certain status may even be penalized due to slight oversights.

Come, let’s run around doing good deeds until we die; let us be at the frontlines wherever service to faith and nation is the subject; let us carry the heaviest loads on our shoulders. However, when it is said, “now it is time to earn \_\_\_\_\_\_\_\_,” let us flee to the back, in fact, let us try to find even further places to flee and find places where nobody will think of. Let us stand in such a place that those who look at us say, “I wonder if they had no hand in this great service and that is why they are standing outside?” They should not see us in line to get \_\_\_\_\_\_\_\_\_\_ and they should not think to pay us.

In the story of Ifk, when the chastity of his blissful home was assaulted, Muhammad (saw) consulted with the sahabah (companions). Therefore, we too must always seek council in our matters. Because our true purpose is to execute His commands and earn His will. Heaven and hell cannot be our purpose. Those are nothing, but two places prepared by Allah for \_\_\_\_\_\_\_\_\_\_\_\_\_ and merit. The purpose should always be Allah.