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AYDIN ADNAN MENDERES UNIVERSITY TURKISH ART and CULTURE APPLICATION and RESEARCH CENTER

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KOMRAT DEVLET ÜNİVERSİTESİ
KOMRAT STATE UNIVERSITY

“2021 Yunus Emre ve Türkçe Yılı Armağanı
(In Honour of 2021 Yunus Emre and Turkish Language Year)”

**XV. ULUSLARARASI
TÜRK KÜLTÜRÜ, SANATI ve KÜLTÜREL MİRASI
KORUMA ÇEVİRİMİÇİ SEMPOZYUMU/SANAT
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Editörler:

**Dr. Öğr. Üyesi Ahmet AYTAÇ
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12-14 Nisan (April) 2021, Aydın-TÜRKİYE (TURKEY)

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İÇİNDEKİLER

	Sayfa Numarası
Açılış konuşmaları (Opening speeches)	7-16
Prof. Dr. Lale HÜSEYNOVA HASANOVA (Azerbaijan) , Notalarda "Yunus Emre"	19-23
PhD. Entela MUÇO (Albania) , Junus Emre Example of Kindness and Love For the Albanian People	25-28
Prof. Dr. Rubin ZEMON (N. Macedonia) , Some Characteristics of a Spiritual Culture of Balkan Egyptians	31-35
Assist. Prof. Dr. Ahmet AYTAÇ (Turkey) , Turkish Carpets Which Have Been Described in Paintings of Artist Ayfer Sarı	37-43
Prof. Dr. Osman KUNDURACI-Res. Assist. Nurcan BAHARGÜLÜ-Res. Assist. H. İbrahim ARSLAN (Turkey) , Muğla Yatağan Turgut Mahallesi'ndeki Mezar Taşlarından Örnekler	47-54
Prof. Dr. Giuliano NOCI (Italy) , Cooperating at a New Multi-Cultural and Multi-Located "Preservation and Conservation Technologies Laboratory"	55-56
Assoc. Prof. Dr. Habibe ALİYEVA (Azerbaijan) , On the Rare Inscriptions Obtained from the Initial Archeological Excavations Carried Out at the Pilgrimage of Pir Omar Avakhili Shirvani	57-60
Assoc. Prof. Dr. Elmira CƏFƏROVA (Azerbaijan) , Sandıqtəpə Abidələr Kompleksində Arxeoloji Tədqiqatlar	61-64
Assist. Prof. Ayşe ÇETİN-Burak ÜNER (Turkey) , Söğüt Çinili Yapıları	65-68
Prof. Dr. Kamil F. İBRAHİMOV-Prof. Dr. Abbas Q. SEYİDOV (Azerbaijan) , Nizami Gencevi Eserlerinde Sufizm Felsefesi ve Tasavvuf Motifleri	71-74
Assoc. Prof. Dr. Çimpoeş L.S.- Bolgar TATYANA (Moldova-Gagauzia) , Gagauz Dilində Eni Üretmək Tehnologiyaları	75-78
Assist. Prof. Dr. Rövşen MEMMEDOV (Azerbaijan) , Azərbaycan Çocuk Yazarı Neriman Süleymanov'un Edebi Kişiliği ve Eserleri Üzerine	79-81
Maria TANASOVİCİ (Moldova-Gagauzia) , Multilingualism in Training: the Experience of the College "Mikhail Chakir"	83-85
Prof. Dr. Zoran MATEVSKI-Assoc. Prof. Dr. Dushka MATEVSKA (N. Macedonia) , İslam and Ethics	89-92
Assoc. Prof. Dr. Kör LÜDMİLA (Moldova-Gagauzia) , Toplumsal Cinsiyet Yargılarının Toplumsal Cinsiyet Eşitsizliğine Etkileri	93-94
Assoc. Prof. Dr. Faiq ƏLƏKBƏRLİ (Azerbaijan) , Azərbaycan Türklerinin İlk Felsefe Tarihçisi: Feridun Bey Köçerli	97-110
Assoc. Prof. Dr. Djalaliddin MİRZAEV-Mamasoat RAİMOV (Uzbekistan) , To Studying the Medieval City of Termez	111-114
PhD. Burhanettin ŞENLİ (Turkey) , Türk İstiklal Savaşı'nda Suvariler	115-123
PhD. Alla PAPTOVA (Moldova-Gagauzia) , Teaching Philosophy in the XXI Century: Factors and Trends (Experience of Moldova)	125-127
Prof. Dr. Abbas Q. SEYİDOV-Prof. Dr. Kamil F. İBRAHİMOV (Azerbaijan) , Nahçıvan'daki Tasavvuf Mezhepleri ve Faaliyetleri	131-133
Prof. Dr. Necati DEMİR (Turkey) , Türk Tarihinde Uzlar	135-140
PhD. Ali FARHADOV (Azerbaijan) , Overview of the Religious Situation in Azerbaijan in the 19th and the Beginning of the 20th Century: The Example of Tahirih and Abdalbaha	141-144
Aytan NAMAZOVA (Azerbaijan) , "Şah Kaldırdı" Merasiminde Eski İnançların Varlığı	145-148
Prof. Dr. Sema ETİKAN-Prof. Dr. Filiz Nurhan ÖLMEZ-Assoc. Prof. Hande KILIÇARSLAN-Lec. Cenk ŞAHİN (Turkey) , Mucur Yöresi Halı Yastıkları	151-156
Assist. Prof. Dr. Ahmet AYTAÇ (Turkey) , Özel Bir Koleksiyonda Bulunan Yağcıbedir Halısında Renk Analizi	157-160
Assist. Prof. Dr. Yaser HAMZAVİ-Lec. Rouhollah SALİMPOUR (Iran) , Handmade Salt Case Artistic Heritage of Qashqai Tribe Knitting art in Iran	161-165
Lale HÜSEYİNOVA (Azerbaijan) , Alev ve Su Motifi	167-168
Lec. Saadet Nihal COŞKUN (Turkey) , Aydın Karacasu Etnoğrafya Müzesi'nde Bulunan Mekikli Dokuma Örneklerinin Sorunsalı	169-172

XV. ULUSLARARASI TÜRK KÜLTÜRÜ, SANATI ve KÜLTÜREL MİRASI KORUMA ÇEVİRİMİÇİ SEMPOZYUMU

Assoc. Prof. Dr. Feryal BEYKAL ORHUN (Turkey) , Sanat Eleştirisi Yöntemine Göre Dışavurumcu Sanatçılarından Ali Avni Çelebi'nin "Maskeli Balo" ve Otto Dix'in "Metropolis" Adlı Eserlerinin Analizi	175-179
Assoc. Prof. Dr. Fahrettin GEÇEN (Turkey) , Fovizm Sanat Akımı ile Exspresyonizm Sanat Akımı Arasındaki İlişki, Benzerlik ve Farklılıkların İrdelenmesi	181-184
Sümeyye YILDIRIM (Turkey) , Hyperrealist Heykel Yapımında Kalıplama ve Modelleme Yöntemi	185-188
Prof. Dr. Kübra ƏLİYEVA (Azerbaijan) , Qafqas Albaniasında Qadın və Kişi Bəzək Əşyalarının Üslub Xüsusiyyətləri	191-195
Assist. Prof. Dr. Beyhan PAMUK (Turkey) , Bir Kaftan İncelemesi: Yavuz Sultan Selim Han'a Ait Çamurlu Kaftan	197-201
Assist. Prof. Dr. Özlem KAYA (Turkey) , Virtual Shows in the Fashion Sector	203-208
PhD. Oğuljeren HAJIYEVA (Turkmenistan) , Bınağarlık Ylymlarynyň Kandidaty Mowzogy: Türkmenistanyň Halk Bınağarlığında Çeperçilik Däpleri	209-213
Gülzade ABDULOVA (Azerbaijan) , Azerbaycan Milli Kıyafetlerinde Kullanılan Yerel Kumaş Türleri	215-216
Prof. Dr. Osman KUNDURACI-Res. Assist. Nurcan BAHARGÜLÜ (Turkey) , Bolvadin Evlerindeki Cihannüma Uygulamalarının Afyon Evleri İçerisinde Yeri ve Önemi	219-223
Assoc. Prof. Dr. Nezaket MEMMEDLİ (Azerbaijan) , Tasavvuf Edebiyatında Sema	225-229
Assoc. Prof. Dr. Halil KÜÇÜKLER-Tatiana BELCHEVICHENA (Moldova-Gagauzia) , Creative and Research Assignments in Teaching History	231-232
Lec. Galina MUTAF (Moldova-Gagauzia) , Moldova Gagauzların Halk Türkülerinin Özellikleri	233-238
Lec. Servet AKAR-Lec. Ufuk ÖREN (Turkey) , Geleneksel Kuyumculuk Sanatında Kullanılan Süstaşlarına Ait Mitoloji ve Efsaneler	239-243
Marin LIUDMILA (Moldova-Gagauzia) , The role of the National Gagauz Historical and Ethnographic Museum Named After Kara Choban in the Preservation and Development of Gagauz Culture	245-249
Prof. Dr. Hanisa ÇAVDATOVNA ALİŞİNA (Tatarstan) , Академик Диляра Тумашева Известна В Научном Мире Как Специалист По Языку Сибирских Татар	253-255
Assoc. Prof. Dr. Maria IANIÖGLO (Moldova-Gagauzia) , Assertive Communication in the Context of the Professional Development of a Teacher	255-257
PhD. Bankova İVANNA-Duşkova NALALİYA (Moldova-Gagauzia) , Bütünneşik Üretmenin Konseptiyası Gagauz Dili Hem Literatura Uroklarında Gimnaziya Klaslarında	259-262
PhD. Ardian MUHAJ (Albania) , Endangered Cultural Heritage in Albania: A 21st Century Story	263-265
PhD. Alla PAPTOVA-Elena CUIJUCLU (Moldova-Gagauzia) , The Formation of the Gagauz Autonomy and the Process of Strengthening the Ethno-Regional Identity: Factors and Trends	267-269
Fedor DULOGLO-PhD. Alla PAPTOVA (Moldova-Gagauzia) , The Symbolism of the Gagauz Autonomy as a Reflection of the Process of Formation of Ethnic Identity	271-276
PhD. Saidbek SAIDAHMADOV (Uzbekistan) , Urbanization as a Social Process in the Heritage of Islamic Authors	279-281
Lec. Kadir ERTÜRK-Lec. Halil İbrahim ÇAKIR (Turkey) , Çintemani Motifinin Günümüz Seramik Sanatındaki Form ve Motiflerde Kullanılışı	283-288
Lec. Halil İbrahim ÇAKIR-Lec. Kadir ERTÜRK (Turkey) , Seramik Astar Dekorlama Yöntemlerinden Sigrafitto (Kazıma) Tekniğinin Çağdaş Seramik Formlar Üzerine Uygulamaları	289-294
Lec. Ufuk ÖREN-Lec. Servet AKAR (Turkey) , Afrodisias Müzesi'nde Bulunan Süstaşları Üzerine Bir İnceleme	295-299
Assoc. Prof. Dr. Ayşegül KARAKELLE-Res. Assist. Kürşat Kaan ÖZKEMAHLI (Turkey) , Hatay Mozaiklerinin Turistik ve Hediyeelik Eşya Tasarımında Kullanımı	303-305
Assoc. Prof. Dr. Zeynep BALKANAL (Turkey) , Pomak Çeyizlerinde Bulunan Baş Örtüleri "Ballıpınar Köyü Örneği"	307-314
Lec. PhD. Turgut Efe VAROL-Assist. Prof. Dr. İtir TOKDEMİR ÖZÜDOĞRU (Turkey) , Ortaçağ Sanatında Evren Haritaları, Doğu ve Batı Karşılaştırması	315-319
Olga ACULOVA (Moldova-Gagauzia) , Socio-Cultural Aspects of Tourism in the Republic of Moldova	321-322

XV. ULUSLARARASI TÜRK KÜLTÜRÜ, SANATI ve KÜLTÜREL MİRASI KORUMA ÇEVİRİMİ SEMPOZYUMU

Qəranfil ƏSƏDOVA (Azerbajjan) , Endüstride Kimyasal Boyaların Üretiminin Azerbaycanda Boyama Sanatına Etkisi Üzerine	323-324
Mitra SETAREHSOBH (Iran) , Kahramanmaraş'ta Deri Üzerine İşlemeler	325-329
DEĞERLENDİRME PANELİ (CONCLUSION SESSION)	331-334

Türkiye, Azerbaycan, Arnavutluk, K. Makedonya, Özbekistan, Tataristan, İnan, Türkmenistan, İtalya ve Moldova/Gagauzya olmak üzere 10 ülkeden bildiri sunulan etkinlikte Türkiye'den 22, Türkiye dışındaki ülkelerden ise 34 bildiri sunulmuştur.

ISLAM AND ETHICS

Zoran MATEVSKI*
Dushka MATEVSKA**

ABSTRACT

The Islamic moral code incorporates all the commonly accepted moral virtues and then endows them with a sense of balance and proportion, by assigning each one a suitable place and function in the scheme of life. It widens the scope of man's individual and collective life by dealing with his domestic associations, civic conduct, and his activities in the political, economic, legal, educational and social realms. It covers his life from the home to the society, from the dining table to the battlefield and peace conferences. In short, from the cradle to the grave - for no sphere of life is exempt from the universal and comprehensive application of the moral principles of Islam. It makes morality reign supreme and ensures that the affairs of life are regulated by moral norms, and not dominated by selfish desires and petty interests. A major goal of Islam is to provide humankind with a practical and realistic system of life by which he can conduct his life. It calls upon humankind not only to practice virtue, but also to establish it and to eradicate all that is harmful. It seeks the supremacy of the conscience in all matters so that what is harmful cannot gain the upper hand either in an individual's life or in society. Those who respond to this call are known as Muslims, which literally means those who have submitted to God. The sole object of the resulting community of Muslims or Ummah is undertaking an organized effort to establish what is good and to fight and eradicate what is evil and harmful.

Keywords: Islamic moral; humankind; society; Muslims

INTRODUCTION

At the heart of Islam is uncompromising monotheism called tawhid, the unity of God. God is supreme, eternal, omnipotent. He sees all things and is present everywhere. He is the only creator and nurturer of the merry, he rules over the life and death of all beings. Belief in angelic powers is another element of faith. The Qur'an records that angels were created from light, that there are many, and that only God knows their exact number. Angels have no offspring because you are neither male nor female. Angels serve God in various ways. The greatest of the angels is Jibril (Gabriel), who according to Muslim belief transmitted the Qur'an to Muhammad (Arnold, 1990)

The message contained in the revealed books conveyed by the prophets and brought by the angels and which originates from God, reminds the Muslims of the day of resurrection and of the terrible judgment. The exact date of the Day of Judgment is not known to anyone but Allah. It is only known that it will be on Friday, the 10th day of the month of Muharram (the first month in the Islamic calendar). Belief in God's decisions is the last element of faith. The Qur'an emphasizes that God decides. God controls the past, present and future of every Muslim. Among Muslims, this is interpreted as a firm belief in God's predestination of all things, which sometimes borders on fatalism (Peters, 1994).

For centuries, Muslim traditional education has rested on two pillars. Theology taught them to believe, and the holy law prescribed how they should behave. The holy Islamic law is called sharia. Sharia has a wider range than any Western law because it covers all aspects of life. Much of it cannot be applied to any earthly court, so it must be left to the terrible court. In Islam we find prohibitions concerning drinking and eating. The Qur'an forbids prostitution, drug addiction, gambling, divination, etc. Around the middle of the 19th century, the position of Islamic law changed radically in most of the Muslim world. First in the Turkish Empire, then in British India and elsewhere, the impact of modern life has reduced the impact of sharia in two main ways. The first change is clear to everyone. In many areas of life, sharia has been replaced by new laws, mainly from the Western world (Изетбеговиќ, 2005).

The second change was less obvious but equally important. In 1915, the unbearable condition of some Muslim women forced the Sultan to intervene in family law. Thus, he issued two royal decrees that allowed women in certain situations to seek legal divorce. In 1917, the Turkish Family Law Act was published. Almost the same laws later followed in other Muslim countries. In Turkey, sharia has been abolished and European laws have been introduced (only slightly adapted). In Saudi Arabia, on the other hand, sharia has remained dominant. Most Muslim countries today have secular laws in all areas except family law.

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The family is a key element of Muslim life and society, one of the foundations of social stability and community security. Family ties are the strongest in the system of social relations. Loyalty and commitment to the family surpass all other forms of social loyalty. The Muslim family is based on marriage and Islam is appalled by extramarital affairs between a man and a woman. The act of giving birth takes place strictly within the family, and fornication and adultery are sins for which Islamic law provides severe punishment. Proximity and modesty are important for the birth and upbringing of children. The first obligation of the parents is the proper care and upbringing of the children. Children are seen as a gift from God, and there are special commandments in the Qur'an so that children are not harmed. The father has the main responsibility to provide for the children, but in the event of a divorce, the mother takes care.

Since the beginning of the 18th century, it has been increasingly pointed out that Islam is weakening in the face of the rise of the West, or that there is talk of a struggle between a disappearing tradition and a triumph of modernity. Today that image is rejected. During the 20th century, certain reformers appeared who started from a surah in the Qur'an which says: Allah will not change any nation until it changes itself. They believe that Muslims should not blindly cling to the past, but must shape their future in the public interest in order to cope with the drastically new circumstances of modern times (Smailagic, 1990).

ISLAM AND ETHICS

Islam is a faith of movement, progress and prosperity. Islam does not teach that true wealth is in the soul, but that power is in the hand. A strong (wealthy) hand without a wise soul is often foolish, and a wise soul without a powerful hand is weak and powerless. Islam strives to make a connection between these two: a strong and pure hand, a conscientious and a faithful soul. Islam teaches us that man is obliged to seek knowledge of every kind. The first word in the Qur'an is: "Learn!" The search for knowledge should be carried out throughout life, because only the learned can benefit himself, his family, the place where he lives and humanity in general. Considering that Macedonia is a country where representatives of different religions and nations live, then it is mandatory for all inhabitants to be dominated by the foundations of respect and cooperation between the people.

In short, Islam teaches us that wherever a person is, he must show by his behavior that he has basic and high values. Morality occupies an important place in the teaching of Islam. One of the important goals of Islam is to equip man with healthy and pure morals. Islam teaches us to get rid of all bad mental qualities, such as: hatred, arrogance, envy, hypocrisy, etc. On the other hand, he asks us to supply ourselves with feelings of love and respect for all people. According to Islamic teaching, everything that is good for personal and social benefit should be done. In Islam, there are forbidden acts, such as: killing, immorality, stealing, consuming alcohol, disrespecting and insulting parents, etc.

Islam, like all other monotheistic religions, is essentially a human endeavor to draw closer to God. Islam, like Christianity, is a monotheistic religion and is the second most widespread religion in the world (Ел-Фаруки, 2006). The word "Islam" literally means submission to the will of God. The followers of this religion are called Muslims. Muslims believe that God delivered his divine word through various prophets, and that Muhammad was the last Messenger of God. Islam is defined as a system of laws that help man to facilitate his life and accept God as creator. Islam is open to all, regardless of race, age, gender or religion. It is enough to believe in the main Islamic beliefs and act accordingly. This is formally achieved by reciting the testimony of the martyr, which should be sincere and from the heart. Without this statement no one can become a Muslim. It is enough for a person to believe, to declare himself a Muslim and to behave in a way that suits a Muslim in order to be accepted in the Islamic community.

There are five elements in Islam, i.e., the pillar of Islam and they are:

- Shahadah ("testimony") this pillar means confirmation of the faith, recognition of the transcendence and oneness of Muhammad. With the statement "There is no God but Allah and that Muhammad is the Messenger of God" anyone can become a follower of Islam, i.e., a Muslim (Букомановић, 2004).
- Prayer is an obligation of every Muslim believer. This pillar involves five days of prayer, and the time of their fulfillment depends on the position of the Sun in the sky. This pillar is obligatory for all Muslims who are adults and aware (they do not have mental disabilities), it is also obligatory for those who have physical disabilities, but they have reliefs determined according to the legal (fixed) rules.
- Islamic fasting. The third Islamic pillar is fasting. It is obligatory in the month of Ramadan, it is also desirable six days in the month of Shawwal, three days each month. Fasting during Ramadan is obligatory for all Muslim adults and for all those who can afford it. Those believers who cannot fast during Ramadan can make up for it later.

- Zakat is the fourth active element of the belief, zakat is associated with the wealth of Muslims. All Muslims who have a certain wealth (above the basic for living) are obliged to share a part (part of 2.5% at the end of the year) of their wealth for the poor, the sharing is compared to the wealth they have. If the state is organized Islamic State then the zakat is collected and distributed by the state.
- Hajj is the fifth and last pillar of Islam. This pillar is the obligation of every Muslim who has the financial means to visit Mecca at least once in his life, in the center of which is the Kaaba, which is the greatest sanctity in Islam (Kamali, 1994).

Although each of the three major religions (Judaism, Christianity, and Islam) offers man an approach to God, the essence of all religions is common. And that to help man find his way to a single path and that to be better. Which path a person chooses (which religion to choose) is essentially not crucial. The goal is always the same, which every religion strives for and that is to be a good person. To be good to yourself, to other people, and to be positive and good in general. In the Qur'an, not only theological but also ethical issues are involved, i.e., belief in God is a necessary assumption of moral life. It should not be verbally accepted but must go with good deeds. Sharia is Islamic law according to traditional Islamic teaching. Sources of Islamic law are: Quran, Sunnah, Ijma 'and Qiyas. Islamic law covers all spheres of life. Islamic law includes the prohibition of murder, adultery, drinking alcohol, regulating the rules of fasting, prayer, volunteering, inheritance, marriage, compensation for damages, and more. Islam as a religion gives the path, which is certainly not the simplest and easiest. He creates the believer's daily life, which is not the simplest and easiest. He creates various commandments for the believer, such as: praying, reading the holy book, the Qur'an, giving alms to the poor, etc. First of all, only the person who performs these activities makes him a good person.

Morality and religion together are symbols of human existence. But the essence of Islam is not in performing these activities which are prescribed in the Qur'an. Islam preaches tolerance, both towards other nations and towards social classes. According to Islam, every person is obliged to follow the same moral law. The views in the Qur'an are the most important for Islamic ethics. The basis is the statements about the relationship between God and people. God created the world, life and man, God separates truth from untruth, and at the same time determines the content of good and evil. People should obey God's commands and prohibitions Islam is open to all, regardless of race, age, gender or religion. It is enough to believe in the main Islamic beliefs and act accordingly. This is formally achieved by reciting the testimony of the martyr, which should be sincere and from the heart. Without this statement no one can become a Muslim. It is enough for a person to believe, to declare himself a Muslim and to behave in a way that suits a Muslim in order to be accepted in the Islamic community (Gijom, 2001).

The image of society when Muhammad began his sermons is very important. It is a society with marked class differences, and a system of slavery. For the first time, Islam gives slaves the opportunity to be free. It emphasizes human feelings, love, a sense of self-belief and all its qualities and not human material wealth. Islam in modern society also prescribes certain regulations that refer to the behavior of people. In the Islamic society, education is compulsory, so from here come a large number of Muslims who have contributed to world science, such as mathematics, astronomy, literature and others. This confirms what Islam is like as a religion and its ethics. Muslims believe that Islam is a religion that teaches to believe with heart and mind and to confirm the faith with good deeds. The purpose of Muslim ethics is to teach people how to live their lives to be happy (Videnov, 2001).

CONCLUSION

Man's happiness, on the other hand, depends on brotherhood between people and peace on earth. That is why it is important for a person to be good, to help other people and to live with everyone in peace. Islam teaches that man is obliged to seek useful knowledge of every kind. The first word in the Qur'an is: "Read!" The search for knowledge should be carried out throughout life, because only the learned can benefit himself, his family, the society in which he lives and humanity in general. In short, Islam teaches that man, wherever he is, must show by his behavior that he has basic and high values. Morality has an important place in the teaching of Islam. One of the basic goals of Islam is to build a healthy and pure morality among Muslims. According to Islam, a good upbringing is an ornament of the human soul. Who is well-behaved, is well received everywhere, because there is no such society that will condemn good behavior? Therefore, the first concern for Muslims should be a good upbringing. Because, who will be well educated in childhood, he will be happier in life.

Islamic moral teaching can be divided into other groups of values, as follows:

- duties to God,
- duties towards themselves and
- duties to others.

The main duties towards Allah are the following: to firmly believe, love and obey Allah; to perform all religious duties regularly; to protect every believer from what Allah has forbidden; the believer should constantly thank Allah for all the good he has and repent of the mistakes he makes in life, praying to Allah to be forgiven. The most important duties of a Muslim towards himself are: to take care of his health; work honestly and not be lazy; to study useful sciences and crafts and to strive to be an exemplary Muslim believer. Every good Muslim should take care of other people as well. In the first place is the care of one's family, then the care of relatives, neighbors, the elderly and all people in general, and especially the poor and those who need help. Islam teaches that Muslims should get rid of all bad qualities, such as hatred, arrogance, envy, hypocrisy, etc. On the other hand, it is necessary to cultivate a sense of love and respect for all people. Moral Islamic teaching commands Muslims to wish for their brother what they wish for themselves. That is the quality of a good believer. According to Islamic teaching, one should do everything that is good and that is of personal and social benefit.

The Islamic tradition speaks of the conscience as a human innate gift from God for the recognition of good and evil. Conscience as a human inner moral corrective motivates man to do good deeds and avoid bad. If a person chooses evil, then a feeling of discomfort, remorse and difficulty is born in him. Muslims, whether they are the majority or the minority in the country, are going through a transition phase. In the West, the modern conception of religion is seen in the separation of specific religious activities, while among Muslims it is no coincidence that they use the traditional religious language, and it is associated with radical change and violence that deepens the stereotype of Muslim fanaticism.

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