

The Place of Sports in the Light of Quran, Hadiths and the Opinions of the Muslim Scholar in Islam

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Abstract Islam with all aspects which affects the soul, heart, body, and the every section of your daily life is the last divine religion. Our religion commands to protect our mental and physical health. So it set many orders and recommendations and rules for protection and develop our body. In this study, it was aimed to examine the place of sport in the light of Qur'an, hadith and opinions of the Muslim scholar in Islam and data were obtained by literature review. Islam promotes some physical education activities due to having balanced, strengthen, healthy of body without delay Worship life. Our prophet has confirmed some useful activities such as swimming, shooting, wrestling into his age. In this regard, he has shown a way to their Ummah.

Keywords Quran, Sports, Islam, Religion

1. Introduction

Sports is a universal word of foreign origin. It means a competition that provides training and sometimes entertainment with our Turkish students. Islam is the last religion that moves in every direction and direction to the human heart, soul, body and every part of daily life. It is universal in that regard and is permanent. The material and spiritual structure of man is not to be in the form of a permanent veil, to be found at the peak of spirituality, esthetic pleasure and excitement. For this reason, in the Islamic religion, which is in perfect harmony with the natural course of human life, it is the most beneficial sport of entertainment and fun that does not carry haramism and harmful shadow, and it is also a profession of reward.

Our religion commands our body and soul to protect our health in every way. He has commanded us to develop our heart, our mind and our soul for this. Thus, we have set many rules, terms and rules for our body to develop and protect our bodies. Above all, five prayers a day brings a very organized, systematic and balanced movement,

facilitating the functioning of almost all of our organs more easily, improving muscles, preventing calcification, wear and stagnation. However, we must not forget that prayer is not only made for this. This holy worship gives us plenty of food on the one hand, cleansing our heart, cleansing our conscience, improving our nervous system, bringing us closer to God and inspiring us to balance and organize our everyday life, between the world and the Hereafter, between the soul and the body, It is a solid bridge. As a result of serious investigations, it has been found that there are many benefits of physical education, and in that respect, spores are widely used in all countries of the world. However, it is necessary to distinguish between the beneficial one and the harmful one and follow a path accordingly. Otherwise, it will not go beyond merely aimless excitement, and billions of hours will flow in this empty lane; young people have not found the very precious energy targets.

Physical education gives strength to various tissues and organs of the body. It makes the muscles work easier, gives them order and strength. Keeps the bones tight, prevents body deformities. When the muscles work well, the respiration becomes wider. In the still state, however, the lungs, which can take 3.5 liters of air, start to take 5-6 liters of air. The oxygen entering the body increases, the blood circulation accelerates, the veins run smoothly. Undoubtedly, the effects of the body movements on the heart are also very important. However, it is very important to adjust the movement according to age.

It is very necessary for young people to be involved in a number of sporting movements that are leveled together with five times. In the elderly, it is quite useful to walk for one hour a day with five hours of prayer. A well-balanced, well-functioning body, with worship and some physical education-related movements, relieves man from many tires and sadness and connects him to life. Thus, there is a very positive effect on both the soul and mind activities of physical education (1). It is aimed to examine the place of Islamic Islam in the light of the views of the scholars of the hadith and the allegorical who founded it in this study.

Sports in the Qur'an

The Qur'an tells us that man was created for a great cause. Therefore, for this purpose, they deny the actions that will bring man closer to Yahweh, but forbid the actions that will take him away from Yahweh. Allah (c.c) asks his servants to act on this balance while man is constantly preparing earthly affairs. In the 77th verse of the Pilgrimage; "O you who believe! Go to the ritual, you have prostration. Worship your Lord by following His commands and His prohibitions. Do good for yourself and people. I hope that you are satisfied with your happiness ". Our supreme religion has recommended that we not be satisfied with our physical education prayers that we should be in some sporting movements. To Allah, to the Hereafter, to the Qur'an and the Prophet. Every believer who directly believes in Muhammad is a person who is developed with the spirit, body, and is able to give motion and vitality to his life.

Hadiths in Light Sports

The Prophet Muhammad encouraged the development of the body. According to Islam, people have been sent to this world to be tested. This test is a test of winning both the world and the Hereafter. Human beings have to bring the world to benefit in order to win. In order to do this, a lot of people have to work and be very tired. The person who is exhausted with a great test of excitement feels the need for relaxation and relaxation from time to time. Some people get that comfort by changing a job they are doing and doing another job, while others get five or ten minutes of rest or sleep. In fact, some people are not satisfied with them and need physical movements and organs of the body, and they are comfortable and peaceful. Our Almighty Islam has allowed or even encouraged Muslims to play games and sports in order to alleviate the sadness and sorrow of the tiredness they have experienced in life. There are many different purposes and benefits to the sport Islam promotes. They allow the Muslims to hold on to one another with a stronger desire for their worship and other religious duties, and on the other hand to be fully prepared to defend their homeland.

In such games our beloved Prophet recommended and encouraged sports such as swimming, shooting, horse riding, running (athletics) and wrestling, and even they were engaged in them (2). As a matter of fact, shooting has become one of the most important sports branches in Islam. In the Qur'an; Our Prophet (4), pointing out three times that "strength" is the "force of battle" in the sense that "the Force of the Four Strikes" (3), "Prepare force against them (enemies)," points to both the importance of shooting and the use of all kinds of shooting instruments used today. In addition, our Prophet (pbuh) said: "When you press one of your scales and distress, there is nothing else to do but to spread the message and distribute it with him" (5). One day

when our Prophet (pbuh) was told that a group of ahab-kiram was going to have fun, he was not pleased, but upon saying that they were going to "shoot", "Shooting is not empty fun, shooting is the best of the fun times" (6).

However, he said that "there are two great blessings that most people cannot appreciate in their leisure time and well-being" (13). In these sports branches that have been made, they have kept the utility always ahead and have counted on the beauty of the person's Muslims to deal with the useful work of the world and the man (14). "We were not created for empty and useless games" the elderly did not find the correct entertainment and sports for their leisure time (15). In addition, these sports have been taken care that the human being is not getting tired and exhausted. It is a fact; Today, all sports branches, which are popular and applied in our society, were not in the time of our Prophet. For this reason, although it is not possible to convey the incentive of the Prophet to each one of them, there is no religious obstacle for every Muslim to deal with a suitable sport. However, when performing these sports, care should be taken not to disrupt religious duties, to prevent scientific and professional studies, and to prevent injurious moral values. Considering that life is a precious life capital, it is not appropriate for Muslims to devote much time to their needs. Care must be taken to ensure that the sports made are beneficial to the Muslim world and the hereafter (16).

Equestrianism is also one of the sport branches encouraged by our religion. In the Qur'an, Allah Almighty points to this: "We have created horses for you and for a trinket" (7). Our Prophet Hz. Muhammad also recommended Muslims to learn horseback riding by saying, "Learn to ride and riding." (8). In fact, riding was not just to recommend; from time to time He has also organized competitions and has given material prizes to those places in these competitions (9). It was a sporting party that was very popular in the times of our Prophet. Their reverent friends made horse races in the presence of our Prophet. Our unique leader was also the first prize winner to encourage these competitions (17). Prophet Muhammad not only approve and encourage these races, but sometimes they themselves participate. The horse and the devil have a very important place in the life of the Arabs. There are many hadiths related to horses in nine famous hadith sources called Kutub-ü Tis'a. He even distinguished one of the hadith collections, which he gave Nesai Sunen, to horses with the name Kitab al Hayl (Book of Horses). Especially during the Medina period horse and camel races were made, Hz. The Prophet paid particular attention to this (18). Asr-ı Saadet'da horse racing with a specific hippodrome is not found; the people of the city would often go to horse races organized. The area between Seniyyetü'l-Veda and Haifa was used as the race area. We know that two kinds of horses were raised in the time of Resulullah (S.A.S.). One of them is for running; others were fed for other purposes. In the meantime, camels,

donkeys and even human races are encountered. The area where trade caravans came and used was used for such races. Abdullah b. He participated in these races in Omar and Hz. It is known that the Prophet also occasionally came here to identify the winners and awarded them (19,20). Among the horses who put a reward Hz. The Prophet preferred horses that rushed to the age of five (Abu Dawud, 1981: Jihad, 60, Ibn Hibban, 1987: 7/96). It is also known that the Prophet gave the first three, the second two, and the third the cloth, which is a dress for a prize in a race (21). He even gave a dress to a winning jockey who once competed with his horse (22). From the Ashab-i Kiram. Do you make horse races to Enes over the Prophet? Hz. Was the Prophet racing? When he was asked, he gave the following answer: Yes, we did horse races. I swear to God, the Prophet. The Prophet ran with the horse named "Sebha" and came first. His first was pleased with him (23). There was also a priest of our Prophet named "Gadba", always first in the competitions. The passing of this race by a contestant was a reaction to Ashab al-Kiram. In the sense that our friends are sad, our Prophet (pbuh) said with a statement that would constitute an example of the sporde gentleman: "It is Allah's law to lower everything that is rising in the world" (24).

Athletics

We see that running in Islam is also recommended and that the Ashab-i Kiram gives it the necessary boost. Our Prophet (S.A.S.) also said in this regard: "There is a gain for every step of anyone who runs between the two targets" (10). In another hadith, it is reported that "He made an arrow race, body hardened, lean feet" (11). The footsteps were also sports that were popular in the time of our Prophet. Our Prophet's friends would organize these kind of running races. Among the Ashab-i Kiram there were famous performers like Hz. Hz. Asahi validemiz conveys the two races he has made with our Prophet: "In a journey, I competed with the Prophet and passed him. Another race I made when I was fat is Hz. The Prophet won"(25).

Wrestling

Wrestling is one of the sports that our beloved Prophet himself made. According to Rivay, our Prophet wrestled many times with the wrestler Rukame and defeated him every once in a while (12). Our beloved Prophet has advised his ummah to be strong in all matters and has asked them to do the above mentioned sports. It was not only about wanting, but from time to time he himself led by participating in it. The wrestling is the Prophet's revolutionary sport. He would see the deal. Our sources on the life of our beloved prophet are Hz. It narrates that the Prophet wrestled three times with his famous wrestler Rukâne and his desire and defeated Rukâne every time. The defeat of this famous wrestler to our Prophet has

opened the eyes of the heart and made it possible to become a Muslim (26).

Shooting

Asr-i Saadet was a legitimate entertainer and one of the sports was a shooting game with arrows and spears. Our Prophet has ordered this spore to be encouraged. According to the narration of our famous source Bukhari, Hz. The Prophet sometimes encouraged them in the battlefields of shooting. «I am with you, your horse ...» (27). Prophet Muhammad, in another hadith related to this war sport, said: You are a shooter and rider. Your thief is more pleased than your rider (28).

Sword and Spear Games

Shooting like sword, spear games were also sports that were approved by our Supreme Leader in our Prophet's era. On a festive day Abusive athletes perform in the mosque of our Prophet. Hz. Who stopped because he did not approve of this shows. Our Prophet (pbuh) becomes mania to Umar, and this demonstration shows that Hz. He watches with the bottle and even says: "O Babylonians! My commandment is to proclaim them to you" (29). Sword, spear game played in the mosque of our Prophet and Hz. This demonstration of the Prophet Hz. It is a healthy delusion that the leveled entertainment that does not exceed the forbidden limits is welcomed in Islam with pleasure.

Marine Sports

Although our Prophet had been away from the sea because of their existence in Mecca and Medina, he advised the marine sportsmen for their benefit. They have learned to swim in a hadith as follows: "A game is a (worthless) feast that Allah does not know (every word, work and behavior). However, the following four occupations are useful, along with play and entertainment: (a) Teaching of married spouses, (b) Training of horses, (c) Training shots between two targets, (d) Learning to swim and learn (30). The credible documents showing that our Prophet (s) approves and encourages the sports of the period, explains that Islam is accepted as beneficial entertainments in Religion.

Weight Lifting

On occasions races were organized between the expeditions to get rid of the annoyances of the participants. One of these races was a weight lifting contest (31).

Again, according to the Prophet, Hz. One day the Prophet passed by a group of people trying to lift a stone from the ground to find which was stronger, and found no bad sides in these races (32).

2. Sports According to Sunnah

a). According to the Hanafis, certain conditions must be fulfilled in order for the competition to be allowed: 1 - The judge is made of one of these four things: Camel, horse, arrow and foot ... It is not very appropriate for the Hanafis to limit the competition to these four things. Because now the arrow is made so that it will be fun. Yet, contest with ok has given place to Islam because it is very necessary in war. At that time, the race with firearms has taken the place of the arrow race today. So is equestrian, horse and camel race. Both of these animals were working very hard during the wars. Nowadays, the use of horses in wars is no longer enough to be tried. With it, it learns riding, there is no harm in participating in races on this subject. As for the foot shank, the Messenger of Allah (a.s.) The bell was fixed with the sahih narrations that ran and ran with validity.

The prize for the race is from the one side, the other side presents a prize or a certain amount of goods or money, and if the winner decides to buy this prize or goods and money, it becomes a gamble and is forbidden according to Islam. However, if a third party enters between the two contestants and says, "Whoever wins from you earns him the following reward," this gambling does not fall under the scope of gambling.

b). According to the Shafi'i, the race and circumvention (racing with horse, camel and similar things, and competing in an arrow shooting) are circumscribed. In return, something is harmful. It is ok to race with all the tools that work in the war, such as spears, stones, and mencinnik, as well as in the case of shooting. It is also possible to compete with the horse, the elephant, the merke. It is not permissible to compete with chess and similar games. It is also permissible for a third person who does not participate in the competition to give a certain amount of goods or money to the winner, such as the fact that the amount of the goods or money revealed on condition that it is unilateral for the competition must be known and known. As it turns out, there is little difference between the Hanafis and the Shafiites in this regard. While the Hanafis limited the competition to four things, the Shafiites kept this limit quite wide. There is no doubt that this kind of case-law of the Shafiites is a hit (33).

c). According to Hanbalis, the competition is fixed and permissible with circumcision and icing. A match-up match is only allowed in three things: horse, camel and shooting. Because these three also work in wars. But the competition is not limited to these three things. Competition with passenger animals, especially horse, foot, ship, spear and other tools and animals, is permissible. The competition is divided

into two parts in general terms: a) Competition without a prize, b) Competition with a prize ... the prize is for a prize or a prize of a third party or a prize or money for a third party. According to this sect, it is permissible that the match is made in all but three things: the horse, the camel, and the arrow ... In addition to these, it is not permissible to compete with other things necessary for the war.

Abu Dawud and al-Munziri did not express a view on the Ibn Umar hadith of number 319. Ibn Hibban owns this tradition. Anyway, the silence of Abu Dawud is as a presumptuous manifestation of his well-being. Hadith is the clear evidence of the horse race. Enes tradition no. 320 Ahmed b. Hanbal has provoked and all the ricin 'is fucked. At the same time, the hadith Dâremî, Dârekutnî and Beyhakî were also condemned. Enes, number 321, is also sahih and helps to steal. His Messenger (a.s.) has encouraged camel and horse races and sometimes he or she has joined the races. This inspires Muslims to be both active and well prepared for the war (33).

The horses are divided into three parts: 1- The horse the man carries to be used in the way of Allah. The money spent for it, the reward (reward) and reward). Riding on him is reward and reward. It is also rewarding and rewarding to give him one of his favors and prepare him for food. 2- The horse that the man (someone else) put in a mutual prize and compete ... This is the bet, the bait, the ride is always a sin. 3. The horse that has settled his saddle and settled for a ride ... I hope that it will close the door to poverty. İbn Mes'ûd (ra) rivayette has informed us that the Prophet (pbuh) said: "Horses are three horses There is a horse for worship ... There is a horse for man, and there is a horse for the devil, It is the rod that is connected to the way of Allah, and it is the bait, the fuss, the urination (always a love and a vow)." The Messenger of Allah (a.s.) also has many aspects of that horse, as well as Allah wills. The horse for the devil is put in the form of gambling. The horse for human beings wishes that man will bind him and ride him. This horse constitutes a veil of poverty (1).

3. Result

Our Prophet (pbuh) says, "A strong believer is better than a weak believer, and more affectionate to God" (Mishkat al-Meshbih, Hadith No: 5298.) makes it necessary for the body to be strengthened. It is also seen in our prayers such as prayer and fasting that Islam is also impo Muslims!

1. It is permissible for some competitions not covered by gambling.
2. Islam has given importance to physical education.
3. According to the Hanafi, the legitimate competition takes place in one of four things: camel, horse, arrow and foot.

4. There is no problem in putting a one-sided prize in such races.
5. The two sides that competing put a certain amount of goods or money on the winning side of the gambler is required to be given the condition and is forbidden. Rant in spiritual financing as well as physical decency.
6. It is permissible if the two parties attempt to compete and a third party promises to give the winner a certain amount of goods or money.
7. According to Shafi'i, the contest and the circumcision are circumsised. Because the Messenger of Allah (a.s.) has provoked incitement to it.
8. It is a must for the competition to be certain of the prize laid out on condition that it is unilateral. (This is also reflected in the Shafiites).
9. Horse racing is prohibited in the scope of gambling. The Messenger (a.s.) has only sin and veal for those who feed with this purpose.
10. Feeding the horse to be used in the way of Allah is in every way and direction reward and
11. There is nothing wrong with taking horses to get a pair. This is more of a curtain for the poor of the poor.
12. Unless we prevent our prayers like prayer,
13. Unless we interrupt our scientific and professional activities,
14. Unless it constitutes a cause for the mixture of men and women and the organs to be covered according to Islam,
15. Unless there is a social and social incentive, all sports branches are engaged wise reward.

In Islam, sports have a meaning that expresses body health as well as the health of the rhythm, and aims to be very constructive rather than being a sports spectator. For this reason, the Islamic sports and sporting activities indirectly prohibit the social excitement, which must be disruptive, academic and professional, to be morally disturbing, professionally working, to be made bereavement, exhibiting sexuality and causing unnecessary time. Islam bans and violent sports, such as camel, bull and cock wrestling sport activities, but also prohibits automobiles, motorcycle races and the like that can end up with a disaster. Because it is forbidden for our Prophet (saas) to harm someone and his environment and to harmfully deal with harm. Sports can be done. However, we should not fall into haram and the faults we mentioned when we are doing sports. We must also take the measure of our Prophet's commandments! "The fact that you are not engaged with things that are not useful to the world and the hereafter is the beauty of your own Muslims". As a result, our religion thinks that it is not a problem to deal with sporting activities if some of its bases are taken into consideration. They will only be played for fun, rest and pleasure. No game should cause the worship to pass or

delay. No benefits will be expected, the acts that religion prohibits during the game will not be processed, the treasurer will be respected, the normal resting and enjoyment measures will be exceeded and the time will be wasted and the game will not be gambling. It is believed that our activities encourage our religion to perform for the strengthening of body and soul without resorting to haram roads.

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