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The Conquest of Heart

Mustafa İslâmođlu



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Preface

This book is a continuation of the *Kingdom of Heart* as far as its overall theme is considered. Those who read it will know well that the *Kingdom of Heart* addresses how human beings can conquer their own heart. This work that you have in your hand starts from where the *Kingdom of Heart* ends and addresses how other hearts can be conquered.

Fath (Conquest) is already a spectacular Islamic concept. When it comes together with the heart, the marvel formed by the conjoined phrase, the *Conquest of Heart*, will make your heart beat with joy without a question.

The joy in your heart is quite righteous because the *Conquest of Heart* is taking us to the days where we were the leaders and the activists unlike nowadays when we are the subjects and the pacifists. In other words, it is taking us to the days; where our heads stand upright and not looking down; where we deliver hope to humanity because we are the messengers of peace and happiness.

What has happened? The early days of Islam started with one man (Mohammed) whose dream was embracing the whole universe. In those days, his message reached all the secluded quarters of the world and conquered many hearts and minds. The modern miserable man is evermore needy of the curative breath of the eternal message which would revive the humanity lost within the process of modernization.

Where are the conquerors of the hearts today? Where are the missionaries of happiness who will embark on their journeys proclaiming, "One Adam (man) is one world?" Who will announce the movement of humanity? Who will participate in campaigns

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for humanity? Who will volunteer and take responsibility for the conquest?

How did the pioneers succeed? How and with what did they carry the unchangeable values of humanity without a sword or a gun shot from Morocco to Zanzibar, Central Africa to Eastern Indian Islands, Sierra Leone to Siberia, Bosnia to New Guinea, Ceylon to Indonesia, and Malabar to Malaysia?

How did Islam reach to the Bashkird people in Hungary, to the Hausa people in the West Africa, to Mandingos in Ivory Coast, to Bogomils in Bosnia, Gujarat's in India, to Huis in China, and to the Milbog people in the Philippines?

What was the message? How was the message extended? What were the methods and manners of delivering the message? What was the divine order of "to enjoin what is just, and forbid what is evil" and how was it executed? What were the goals and the means of the message? What was the way? Who was the passenger? What was the destination?

Is it possible to have another new campaign of conquest (fath) in today's world? If possible, who could execute this campaign of conquest and how could it be executed? Where should they start and where should they stop? Should Islam and Muslims have a project of conquest?

First of all, how should Islam be presented to the masses who were left unknowing? How should Islam's approach be to those who learn Islam from those who are hostile to Islam rather than those who are friendly to Islam? Should the judgment change for being hostile to Islam when Islam is dominant and when Islam is subjugated to prejudices and bias?

This work in your hand is an attempt to find answers to the questions mentioned above. The foundation of this book was laid in a conference titled, *The Conquest of Heart* in Hatay, Turkey in 1991. Since then, the book has continued to write itself until its birth.

I kindly leave it to your warm hands.

Mustafa Islamoglu
21 August 1997
Kucukkoy, Istanbul

CHAPTER 1

MAN: THE PURPOSE OF ISLAM

Man is the author and the subject of a story that is about two millions years old. It seems as if he perceives himself as if being thrown from a corner of the universe or another dimension of the universe onto Earth.

He is tiny though he is so vast. He is needy though he is so intelligent. He is incompetent though he is so gifted. He is alone though he has so many companions on Earth. He is mortal though he is so ambitious.

Is he the most noble of the all that is created?

Yes, he is the most noble on Earth, but we have not discovered the universe yet. According to the divine message, it is possible to find similar or better beings in the universe in a time and place that we do not know yet.

Who knows? Perhaps, man is the only noble creature in the universe and he is the noblest fruit of the tree of existence.

It is certain that he was created in the best mold. It is certain that he can demonstrate the nobility that was given to him. It is certain that he can surpass the angels when he embraces the divine message. For that reason, he is perhaps superior over the Earth, sky,

day and night, and moon and sun. The Earth was made green for humans to live. The sun was lit for them to find life on Earth.

"There are many miracles in humans," Pir Sultan says..

Pir Sultan is telling the truth. In reality, there are many miracles in humans. Who knows? Perhaps, the meaning of the divine words of "*Veled kad kerremna beni Adam*" (Qur'an 17/70)—*we gifted the mankind with many novelties*—is that there are many miracles in mankind. Just like the rotation of the Earth and the moon, the function of the sun, the structure of the atmosphere, the line up of the solar system are all part of an intelligent design that is precise and definite.

There is another aspect that is certain. When mankind goes astray, he can do worse than the Satan due to enormity of human sins. When man goes wild, he will bewilder the wildest animals. He has a quarrelsome, dirty and hasty dimension as well. This dimension pushes him to the deepest hole as indicated with the divine message as "*asfal al-safilin*" (the lowest of the low, Qur'an 95:5). When man becomes wild, no living being can be compared to him. When you take his heart and leave his mind, he becomes an intelligent wild being. It is enough to look at the collateral damage of the two world wars that occurred in our age to see how man can transform into a monster, which can kill his own. Today, the arms race is even more concerning than the previous two world wars. The arms on Earth reached to a capacity that can destroy our world 10 times by the hands of the modern West. The historians who will write the history of modernism will name this wild age, "*The Age of Lunacy*." "

The spirit breathed into man is representing the **Ahsan-i Taqweem** (the best of molds, Qur'an 95:4) dimension of man. This is the spirit from Him (Allah) and it is the spirit that we will return to Him.

The spirit is the timeless history, the noblest state and the eternal future of mankind.

This is the spirit that longs for the One (Allah) who breathed, and considers the world as temporary and the hereafter as his homeland.

This is the spirit that carries *Iman* (the faith) from **Al-Mu'min (The Guarantor, The Affirming)**, the insight from **Al-Basir (The All Seeing)**, the will from **Al-Murid (The One who fulfills His wish)**, the omniscience from **Al-Alim (The All Knowing)**, the knowledge from **Al-Khabir (The All Aware)**, the affection from **Al-Wadud (The Loving)**, and the ever-living spirit from **Al-Hayy (The Living)**.

The spirit mixed with the baked mud from Earth is representing the **Asfal Al-Safilin** dimension of man. This dimension of man always commands mischief; darkens the face of those who attempt to clean their acts; breathes whispers to man to falter him. This is the negative nafs (ego) of man. This ego always turns its back to the Ahsen-i Taqweem dimension of man. This ego says "*La*" (no) but does not say "*illa*" (but Allah). This ego prefers the scream of going astray against the calm of submission. This ego is the wild opponent of the rule of *Iman* (*faith*) and is the partner in all powers adverse to the *Iman*.

Satan is the eternal competitor of man. He is the bankrupt dealer who sits in the middle of the way of *Hidayah* (*guidance*) of Allah and persuades the people who are attempting to follow the path to Allah to sit like him or leave their path for something else. He is the farmer of the suspicion who implants apprehension in the minds untrained by faith. He is the foregoer who hangs hooks in the form of question marks to the hearts adverse to the *Iman*. He is the snoopy illusionist whose job is to persuade the people in misery who view the shadows as the reality to be their comrades in hell.

Satan is the miserable one who fills man's heart with his (Satan's) own ideas. Satan is the most modern and most rational individual of all times who is covering man's heart with his ideas. He is the first chauvinist and the materialist who sacrificed the spiritual to the material, the metaphysics to the physics, the sacred to the profane, the core to the form, and the kernel to the shell by comparing the dust with the fire.

Satan is the first deceitful with a pretext of "I will not prostrate none but Allah, Almighty." He is the first addressee of a sentence of

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“for ... despite ...” in which the “for” and “despite” words are used together. He is the master of the hypocrisies implanting the paradox above in other areas of daily life in the form of “for Democracy despite the Democracy,” “for Public despite the Public,” and “for Freedom despite the Freedom.”

Satan is the father of the endless whispers and the groundless apprehensions, the archetype of all envious, and the cursed who is named Iblis as he is paranoid from groundless apprehensions. He is powered from the powerlessness of man and his groundless apprehensions. This is the powerlessness of humans who do not receive his power from the Iman and do not submit to Allah, the Almighty, without any preconditions and unable to avoid all his hesitations and suspicions.

Human is perhaps a victim of Satan.

I wish there was not any “Nisyan” (to forget).

In fact, what was the meaning of “human?”

The word “human” has two root meanings according to Arabic philologists. The first meaning comes from “Nisyan” originating from the verb “to forget.” The second one comes from “Unsiyyah” with a meaning of “to establish relationships, to get close, to react, and to love and to be loved.” For this reason, the sentence of “It is inevitable for human not to forget” became an idiom.

The linguistic roots of human, Unsiyyah and Nisyan, are evidence to the fact that humans have a bipolar existence consisting of positive and negative poles. The negative pole of humans is evident in their behavior against the lost heavens and a deceptive Satan. The positive pole of humans is revealed in their unique capacity to establish exceptional relationship with their creator, Allah, the Almighty, other fellow human beings, and the nature.

The man who can establish relationships and have “Unsiyyah” has positive core originating from his creation. This is his nature. This core is neither positive nor negative. Perhaps, it is neutral. It is just like a white, blank page. For this reason, the word “hilkah” meaning

the creation belongs to the same root “ha-la-ka” as morality, which is the common name given to all humanistic virtues. This basically means “One that is moral is compatible with the creation and the one that is compatible with the creation is moral.”

Man did not behave per moral values conforming to his creation in his long history. Most of the time, he went astray and he led others to go astray. The broken relationship between man and his creator, Allah, resulted in the broken relationships with his fellow human beings and the nature. When man abandons his character, he becomes a nuisance for himself, his kind and the nature.

The history of human kind is full of golden ages and dark ages just like a river rushing in positive and negative river banks. Human kind shuttles back and forth between these river banks. Just like a poet says: holy light flows in one bank and dirt in the other. When human loses his compass and track, he is warned by the divine message communicated by a messenger.

The common name of this divine message that is as old as the age of human and not changing by place and time is called Islam.

ISLAM: THE CONTENTMENT FOR MANKIND

Etymologically, the word “Islam” is referred to three roots; *submission, silm (peace) and contentment* (Ibn Manzur, III/2077-81; Zemahsheri, Essence I/445).

Referring to submission, “Islam” means submission to Allah, the Almighty, and “Muslim” means the one who submits to Allah, the Almighty.

Referring to “silm” (peace), Islam means peace, ease, happiness and “Muslim” means the one who is at peace with his surroundings; who is at ease; who is happy as a human.

Referring to contentment, “Islam” means salvation, liberation and happiness (*According to Ezheri, Islam originates from ‘peace,’ Lisanu’l Arab III/2080*). In fact, “submission,” the first meaning of the word “Islam,” has a cause and effect relationship with the second meaning of Islam, peace and the third meaning of Islam, happiness. In other words, the one who submits to Allah attains salvation; lives at peace with his Lord, Allah, the Almighty, himself, society, and nature; achieves happiness and contentment here in this world and the hereafter.

Islam is the other name for unchanging values of humanity. For this reason, *Haya* (shame) is from *Iman* (*Buqhari, Iman, b. 16 (I/11)*); the purity is from *Iman*; to love the good ones is from *Iman* (*Buqhari, Iman, b. 18 (I/12)*); to dislike the bad ones is from *Iman*; to protect the environment and the nature is from *Iman* (*Buqhari, Iman, b.3; Muslim, Iman, b.12 (58); Abu-David, Sunnah, 46760*), to contemplate is from *Iman* (*Feth-ul Bari, I/63*); to admit that human is incapable of is

from *Iman (Feth-ul Bari, I/65)*. All these are the core values of human that do not change with time and place. For this reason, Islam is the common name of all universal values of human.

In the scale of the creatures arranged by Islam, which is a collection of universal core values of humanity, human occupies the summit. This is not by coincidence but a result of the magnificent novelties that man holds. However, these novelties are just capabilities. They are not enough by themselves to make man a human and to enable human to reach the summit of his capabilities. Man needs a guide. Islam is the name of this guide. As long as man embarks on his long walk with Islam, he attains happiness and peace.

In this circumstance, Islam is the happiness for man.

Man is the purpose of Islam.

Based on this short analysis, we can conclude that the goal of Islam is peace, salvation and happiness for humanity. To reach this goal, Islam expects humanity to submit and to obey Allah, the Almighty.

This divine call is not local but universal. The Qur'an emphasizes it persistently (21:107, 25:1, 61:9, 16:44, 64). The Messenger of Allah, Mohammad (pbuh) as *Rahmatul-lil-'Alamin (mercy to the worlds. 21/107)* also spread the message without considering color, language, class and race via his *Sunnah* (practice) with a consciousness of universality. We see Bilal from Habesh, Suhayb from Anatolia, Salman from Iran, Abu Huzayfa from Yemen, Beghum from India, and Guzayye from Kurdistan as if they are live witnesses of the universality of the divine message.

According to the holy book of Islam, the West and the East belongs to Allah. That's why Islam does not belong to the East or the West. Nevertheless, Islam is a message to the East and the West and to the Easterners and the Westerners. Islam does not belong to Arabs or Arabia. Islam addresses the hearts of everyone from Australian Aborijines, Guatamelan Indians, Polar Zone Eskimos, to Tibet inhabitants. Islam is the common consciousness of humanity. The

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laws of Islam and the laws of sun, moon, Earth and sky or the laws of the universe in short is a product of the same hand. However, the laws of Islam are dynamic while the laws of the universe are static.

Islam views the job of spreading the message to others as a responsibility of the prophets and their fellow believers (38:87, 88, 36:69, 70, 21:106, 107, 25:1, 6:48, 69). To begin with the Prophet Mohammad and the first believers circled around him closely, all Muslims see taking this divine message promising peace and salvation to one more individual not only a religious duty but also a humanitarian responsibility. Taking this message to nonbelievers is called "Da'wah" while taking this message to those who disobey to the orders and prohibitions is called *Amr bil Ma'ruf wa Nahy an al Munkar* (*enjoining the good and forbidding the evil*).

To realize the message of Islam, two things need to come together: Islam and Man.

Islam first targets the heart of man because the heart is the epicenter of admission and denial, iman and disbelief, and love and hate. If you view man as a country, the capital of this country is the heart. The country of the body is governed through the heart. The eternal struggles of Iman and Satan for rule take place at this epicenter. Both Iman and Satan fight to take over the heart.

Kalb (Heart) means to be on the move always and to have a center free from borders as it suggests with its name.

If iman rules the heart; hand and foot, eyes and ears, and tongue and lips move depending on this epicenter in the heart as they are the suburbs of the heart. The opposite is just true, too. Satan's rule over the heart makes all the organs to serve to the goal of Satan, not to the man.

The heart is a nuclear reactor. The heart is a jannah (heaven) to the ones that it likes and jahannem (hell) to the ones that it dislikes.

The ultimate rule on the heart belongs only to Allah, the Almighty. This fact is expressed very well with the following verse in Qur'an:

And (as for the believers) hath attuned their hearts. If thou hadst spent all that is in the Earth thou couldst not have attuned their hearts, but Allah hath attuned them. Lo! He is Mighty, Wise. (8:63)

Kalb (Heart) is so important that it can turn one to *munafiq* (hypocrite). *Munafiq* is the one who outwardly practices Islam, while inwardly concealing his disbelief (kufr) perhaps even knowingly. It is just expressed in the following verse:

And of mankind are some who say: We believe in Allah and the Last Day, when they believe not. (2:8)

However, the denial that stays with the tongues when threatened and forced to deny the Iman is not Kufr (disbelief). Islam sees what is in the heart, not what is in the tongue:

Whoso disbelieveth in Allah after his belief —save him who is forced thereto and whose heart is still content with the Faith—but whoso findeth ease in disbelief: On them is wrath from Allah. Theirs will be an awful doom. (16:106)

It is a fact that it did not occur easily and by itself for Islam to reach man. Most of the time, there are barriers between Islam and man. Sometimes these barriers were natural while sometimes they were human. Sometimes they were physical and sometimes they were metaphysical. Whatever type these barriers are, the act of removal of these barriers to open up the doors between man and Islam to make them get together is *Fath* (conquest).

FATH: THE MOVEMENT OF COMPASSION

The meaning of “*fath*” is to remove the barriers, to guide, to issue a verdict, to conquest and to be victorious according to Arabic dictionaries. To remove the barrier can happen in two different ways according to Ragib:

1. It is a physical barrier and it means to remove the barrier from road, eye, border, land, and Earth.
2. It is a metaphysical barrier and it means to remove the barrier from intelligence, mind, and heart (Mufredat, 383).

We are also witnessing another aspect of *fath* implying a conceptual meaning; the flow of water freely originating from a source after finding its riverbed (*Ibn Manzur IV/3338*). Yes, perhaps, this final meaning cited above reveals the scope of *fath*. The source is Allah (SWT), the Almighty, who rules the universe; water is the divine message sent by Allah (SWT), the Almighty, to ensure the peace and the happiness of man; the riverbed is all the people to whom the divine message reached starting with the messenger of Allah (SWT), Mohammed (pbu). That is *fath*; it is the process of removing the barriers in the channel for the water of the life named *Islam* to flow through the heart that turned into a desert with extreme heat of the disbelief and the denial of the divine message.

Fath in Islamic literature is used to emphasize the differences in core goals of *Jihad* (struggle) and occupation. The former is committed to remove the barriers between Islam and man to enable him to attain the happiness of Islam. The latter is committed to

invade and to prevail. The conceptual differences between *Jihad* and war are present between *fath* and occupation. Islam rejects worldly and secular concepts of war and occupation in form, scope, and method and replaces them with moral and noble *Jihad* and *Fath*.

For this reason, Islam instated *fath* through intelligence with *Ishtihad* (consensus through thinking and discussing), invitation with *Da'wah* with preaching, supplications and forgiveness with *Dua* from the bottom of hearts, and concrete acts with *Jihad*. The purpose is to bring happiness to Earth, society, and human mind and heart by removing war which is full of destruction, death, blood, and killing to attain the goals of rule of the world, occupation of the Earth, and enslavement of man.

Fath is used in Qur'an at 38 different places with its different derivatives. *Fath* is used in the following meanings: the opening of the doors of the houses, the sky, the blessings and the divine grace (*Barakah*), and the misfortunes, to issue a verdict to differ the societies of believers and non-believers, the opening of the load of Benjamin, opening of the front of the Gog and Magog, the opening of the doors of heavens and hells, and the doomsday. In Al-Fath (Conquest), An-Nisa (Women), 141: Al-Maeda (The Table), 52: As-Sajda (The Prostration), 28: Al-Hadith, 10: As-Saff (The Ranks), 13: An-Nasr (Succour), 1: Al-Fath 18 and 27: Al-Baqara (The Cow) 76 and 89, Al-Fath 1, it is used to mean victory, triumph, and the opening of the hearts to Iman (faith). In none of these verses, *fath* is not used with a meaning of occupation and political, economic, or military hegemony. Perhaps, the latter is expressed with the word "*nasr*".

Jihad not War: Fath not Occupation

The best evidence revealing the meaning and content of "*Fath*" is *Al-Fath* surah in Qur'an that has the same name with our subject. It is a definite fact that this surah is revealed after the Pact of Hudaibiyah which has numerous difficult to accept stipulations for Muslims. It was not revealed after an acquisition of a great land.

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This situation is called as “*Lo! We have given thee (O Muhammad) a signal victory, (48:1)*” meaning that we gifted you a clear victory.

When there is no military operation, what is this clear victory that is claimed to be gifted?

Without a doubt, by pointing out to “the Conquest of Heart”, Qur’an breaks the good news that humanity will open its mind and heart to universal message of Islam at peace times. “*Soon-to-come Fath*” in the 18th and 27th versus of very same surah, *Al-Fath*, indicates that the barriers between man and Islam will be removed.

When the surah, *Al-Fath*, was revealed, the Messenger of Allah, Prophet Mohammed (pbu) was telling about the conquest to the Muslims who were in deep sadness and despair:

A verse, *ayah*, that is more precious than the whole world is revealed to me. Omer (r.a) asked “now, is this a victory?” Allah’s Apostle had a definite answer “yes, it is a victory” (Taberi, Tafsir XI/333-334).

There are some accounts from Aisha and Mucahid that the *fath* in Surah Al-Hadid verse 1 and Surah An-Nasr verse 10 in Qur’an indicates the conquest of Mecca (Taberi, Tafsir XII/729-710). Even if these accounts are accurate, these verses are evidence to the removal of the barriers between Islam and man and the opening of the mind and heart to Islam; not to the military victories, occupation of land, and political rule. The word that refers to the conquest of Mecca is the word “*nasr*” meaning a military conquest. In other words, the word “*fath*” in the verse does not refer to the conquest of Mecca.

An interesting verse where the concept of *fath* is used other than the meaning of military successes is as follows: (*O Qureysh!*) *If ye sought a judgment, now hath the judgment come unto you. And if ye cease (from persecuting the believers) it will be better for you, but if ye return (to the attack) We also shall return. And your host will avail you naught, however numerous it be, and (know) that Allah is with the believers (in His Guidance) (8:19).* This verse is about the disbelievers based on its last sentence. Razi among all the scholars of Tafsir claims that

this verse is about Muslims based on an account from Ubey b. Ka'b. Mohammed Asad also shared this view (I/324).

This verse revealed after the victory of Badr calls the victory of Muslims over the *mushriks* (disbelievers) from Mecca as *fath* for *mushriks*. What this means is basically what we have been trying to emphasize with *fath* all along. In other words, *fath* is to remove the barriers between Islam and man and to open one's mind and heart to Islam which means peace, happiness, and salvation.

Allah's Apostle, who refers to *fath* with an opposite meaning of occupation and triumph, says about *Madinah* that "*Countries and cities are occupied by force. However, Madinah is conquered by Qur'an (Belazuri I/6)*". In this case, the word *fath* (conquered) is used instead of occupation for Medina and the conquest was done by Qur'an, not by force. We all know that there was not a military force marching and invading *Madinah*, which is not taken by either war or treaty method. On the contrary, *Madinah* became the cradle of Islam through a social and individual transformation. However, Allah's Apostle claims that *Madinah* is conquered. In this case, this conquest is the Conquest of Heart if it is a type of *Fath*.

In fact, it is easily understood that the concept of *fath* does not directly mean war, invasion, military triumph from the use of word "*anveten*". If a piece of land is taken over through a military operation, it is not clearly expressed by the concept of *fath* but it is expressed by the word "*anveten*" meaning by force.

Islam prioritizes peaceful methods over others in its *Da'wah* (invitation to the divine message of Allah) methodology. Islam also emphasizes persistence and patience (42:15, 3:20, 104, 22:67). When calling onto the way of our Lord, Allah the Almighty, Islam recommends calling by wisdom, good exhortation, and reasoning based on the conditions dictated by time and place. Islam orders that whatever happens in this process needs to be accepted by patience, fortitude, and steadfastness (9:11, 73:10, 16:82).

Islam does not reject the reality of wars. However, Islam rejects

committing war for only worldly goals of invasion and occupation and imperialist goals of political hegemony and exploitation. Islam restricts war to remove the barriers in front of the happiness of man which is a clearly nobler goal than invasion, hegemony and exploitation. When war is inescapable, Islam establishes the rule of war when there was none: *“Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors”* (2:190).

At the day of the conquest of Mecca, the Messenger of Allah, Mohammed (pbu), was ordering that *“Do not kill the wounded; do not follow ones who are running away; do not kill the slaves; whoever closes their doors is secure* (Belazuri I/55).”

Islam does see the religion as a way to force people to believe in unlike many others in history. Qur’an has very clear order on this: *“There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.”* (2:256). In this very well-known verse, “*ikhrah*” meaning to force is revealed without clarity. Basically, the absence of clarity in “*ikhrah*” has a purpose, which is to reject all kinds of force. Muslims committed to this divine order and they did not meddle in the beliefs of others.

Not By Force But Voluntarily

One Adam is one world.

The ideology of *fath* is that the resurrection of one man is the resurrection of all mankind; the death of one man is the death of all mankind: *“For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the Earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah’s Sovereignty), but afterwards lo! Many of them became prodigals in the Earth”* (5:30).

Every *mu'min* (believer), like a water bearer, is a *fath* worker spreading Islam. Each *fath* worker is in the role of the sun. He is submitted to Allah as much as the sun submits to Allah; and he is as generous as the sun. *Fath* workers take their holy light to not only rose but also to poisonous oleanders, not only to innocent lambs but also to ferocious hyenas, not only to bunnies but also to rattlesnakes, and not only to Abrahams but also to Pharaohs.

How about vampire bats? They close their eyes to sun. They are bothered by sun. What kind of harm is inflicted on sun by this? The ones who close their eyes to sun make the world a dungeon to themselves. They become subjugated to their own darkness. However, they cannot make the world a dungeon to others.

The truth is just like the sun. Everyone and everything that shares a commonality with the truth receives its light from the truth. He shines as close as he is to the truth and he darkens as far as he is from the truth.

Everyone who aligns himself towards the truth can be a perfect reflector just like the moon and the Messenger of Allah, Mohammed (pbu). All messengers of Allah shine and enlighten by reflecting the light of *vahy* from its source. This tree of succession can continue till eternity.

The question is "how can we be good reflectors?" The mirror reflecting the truth from man to man is the heart. If the glass of the heart mirror is broken, it is not going to reflect the light received. The heart which lost this functionality becomes needy of maintenance. This heart is inclined to get sick. More importantly, this heart closed its doors to light and turned its back away from light. Yes, this heart is sealed as indicated by the divine verse in Qur'an: "*Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom*" (2:7). This heart is just like stone and it is even harder than a stone. It is such a heart that you need to pity. Stones will listen to you but hearts of that kind do not listen, Stone cries but hearts of that kind do not. Plants flourish out of the stone but hearts of that kind do not.

It is to carry the cool breath of the truth to hearts that are not dead but not mature enough as well. Yes, that is *Fath*.

The method of bringing Tawhid (the guarantee of security and freedom) and the justice (the guarantee of peace and peace of mind) to man happens by building bridges between hearts. From these bridges, the armies of love will pass and will sow the seeds of happiness to every heart from top to bottom. The erosion in the hearts turning to deserts will be stopped in this way. In the fields of hatred, the love sprouts will shoot. These sprouts will be roses to the *Haqq* (the truth) and thorns to the *Batil* (falsehood). It will be a heaven when loved. It will be hell when hated.

Man will direct his hatred, anger, and strength to the barriers established between Islam and man. The reasoning behind this is love. He will know that his anger and strength will be balanced with his love since his hatred is towards to barriers and his love is toward the man. The greatest proof of the love of humanity is the removal of all barriers that stand between the man and his happiness, between man and the source of light, and between man and the message of truth.

The Workers of Fath: The Conquerors of Hearts

Alexander, Cesar, Darius, Constantine, Muawiyah I, Abdul-Malik, Genghis Khan, Timur, Fatih, Kanuni, Napoleon, or Egypt, Greek, Rome, Byzantium, Sasanians, Umayyad Empire, Abbasi Empire, Ottoman Empire, United Kingdom, and United States of America...

If you compare the greatness of the rule of all these historical figures and empires with the greatness of heart, which one of these has a greater area of rule?

To respond to this question, I could say that one heart of man is greater than the greatest empire on Earth without a doubt. Of course, a conqueror that conquers a heart is a greater conqueror and he wins a victory greater than the conqueror who invaded all Earth.

It was just before the conquest of *Khaybar*. The young Ali (r.a) was rushing to right and left on his horse with a sword in his hand citing glorious poems. The Messenger of Allah, Mohammed (pbu), asked him to come near and told him “Slow down, Ali! I swear to God it’s true that it is more auspicious to attain *Hidayah* (guidance) with your hand than everything else that sun sets on” (Buqhari, Jihad 4/58; F. Sahani 5/23; Megazi 5/171; Muslim, F. Sahabi 2406).

The conquest of *Khaybar* as the most strategic location of the region is a great military victory without a doubt. The take of *Khaybar* by Muslims is a turning point for *Madinah Islamic State*. After this victory, *Meccan mushriks* could not march towards Muslims in *Madinah*.

Despite all these facts, the message of Allah’s Apostle is clear: To win a heart is more important and more profitable than not only to win a strategic location such as *Khaybar* but also to take over the whole world.

None of the present, past, and future military commanders, emperor, leader, and conqueror view the conquest in such a humanistic way. None of the examples other than the example of Ali above can explain being such a great reward and the importance of being conducive to *Hidayah* or the eternal happiness of one man. And only a messenger of Allah places the conquest of heart to the summit of all conquests.

For those who have an understanding centered around the conquest of world, land, post, and rule, it will be difficult to comprehend such a noble mission of conquest. Besides, there will be those who claim that this approach is flawed and political rule, military victory, and sovereignty over a state worth not only *hidayah* of one but of thousands.

No, it does not appear that it is the case when historical facts are considered. There are many historical examples that political rule, military victory, and governance of a state are not guarantees of the Conquest of Heart. These historical examples indicate that the method of the Messenger of Allah is so very appropriate.

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Here are a couple of these historical examples:

The most challenging era in the Prophethood of the Messenger of Allah, Mohammed (pbu), is Mecca era. However, Islamic revolution in the Golden Age resurrected on the shoulders of those whose hearts were conquered in this era. Even in the most gorgeous political era of *Madinah*, the largest land gains era, and the most successful military era, the quality of the Conquest of Hearts was not as rich as Mecca era if we leave aside the number of people converting to Islam. Even more, it is not totally wrong to claim the following: One handful man who become Muslims in difficult times constructed a magnificent Islamic State and numerous folks attained the happiness of Islam in easy time shook the pillars of this magnificent Islamic State in a very short period time.

Similarly, Islamic marches to Anatolia, Armenia, Azerbaijan, the gulf of Persia, Caucasia, and even to the Central Asia took place in the first 50 years of Hijra (the migration of the Islamic prophet Muhammad and his followers to the city of Medina in 622) (the second half of 7th century). In these regions, Islamic marches did not result in Islamic life style in local populations although these marches were very successful in the most powerful and gorgeous era of Islamic Empires of Umayyad and Abbasid. The Conquest of Hearts of the local people by Islam occurred in the IX and X centuries, 200 years after first marches in an era when Islamic State was weak and shattered politically.

Even more interesting example is from Spain. While Andalusia Islamic State was destructed by Spanish and French common forces city by city and Muslims in this glorious Islamic State were going under unforeseen genocide, local Spaniards were accepting Islam though they knew that the punishment by French and Spanish forces was death for them. This historical fact is expressed by British historian T. W. Arnold. He writes "Islam continued to have converts till its last day in Spain" (The History of the Spread of Islam, p. 153).

Another British historian professes that there were converts to Islam within seven years after all Muslims living in Granada,

the capital of Andalusia, were forced to select between death and converting to the Christianity when Granada was sacked.

Theodor Noldoke, an orientalist, who attained a righteous reputation with his work called *Qur'anic History*, rejects the thesis that the spread of Islam was by sword, indicates the example of Syria, and says: How Islam converted the Syrian Christians without any force when they were never converted by Persian Kings though they went through incredible suffering and torture?

Indian historian el-Cuzecani tells an event that he heard from Seyyid Esrefuddin in Delhi. This event is a very interesting example of man who was won by the Conquest of Heart but did not abandon his religion that he just converted to, although he lost his life under torture:

When any one of Samarkand Christians converts to Islam, the Muslim public of this region embrace these converts and show great respect and honor to them. At this time, one powerful Mongolian leader, Berke Khan, enters into Samarkand. This powerful Mongolian was inclined to Christianity by heart. The Samarkand Christians came to this powerful Mongolian and told him that "Muslims impress our kids, have our kids abandon Christianity, and convert them to the religion of Mohammed (pbuh). If it goes on like this, all the doors will be shut to our faces as our kids and grandkids will be estranged from Christianity. You have the power to help us on this matter." The powerful Mongol hearing this complaint orders the young convert from Christianity to Islam to be brought in front him. Christians attempt to convince the young convert to abandon Islam and to come back to Christianity by promising money and land. However, the young convert rejects their offer. The powerful Mongolian subjects this young convert to violent tortures. The young convert perseveres in the Mongolian's tortures and finally gives his soul to Allah, the Almighty Creator. Islamic Society of Samarkand which is deeply saddened and wounded from this event petitions Berke Khan. When Berke Khan is informed on Islam, he was already changing and he was inclined to Islam. Finally, he converts to Islam. (Cuzecani, Tabakat, Calcutta, Nasiri Publishing, 1864, s. 448-449).

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In this regard, it is useful to remind a historical fact. Mongolians sacked Islamic lands in the 12th and 13th centuries just like the herds of locust. The magnificent Islamic cities were destroyed to the ground and Mongolians killed everyone that they were able to find, and burned invaluable vast Islamic libraries to the ground. Before long, the victorious Mongolians start to accept Islam which is the religion of the ones who were killed and massacred by them. Islam modernized the uncivilized and nomadic Mongolians who sacked the magnificent Islamic civilization. Taj Mahal, which is the masterpiece of Islamic Civilization, indicates how Islam took Mongolians and civilized them to build such masterpieces.

The most beautiful evidence of the Conquest of Heart of Islam is the profession of T. W. Arnold, author of a in-depth research on the history of the spread of Islam: *"I am one of those who believe that Islam attained the most important human wins during its weakest times and places"* (Arnold, p. 265).

CHAPTER 2

THE DIMENSIONS OF THE FATH (CONQUEST)

Conquest from Allah to Man: Wahy

The vertical and horizontal dimensions of the conquest of the man by Allah is expressed succinctly in the Qur'an, Suratul As-Sajda, Versus 1-9, suggesting that breathed spirit gave life to physical and metaphysical human being just like water giving life to the Earth. I cannot give these versus one by one. I will rather cite all of them at once. Let's read this event in the Qur'an independent from the metaphorical word structures and symbolic expressions and thinking based on The Conquest of The Man by Allah.

Alif. Lam. Mim

The revelation of the Scripture whereof there is no doubt is from the Lord of the Worlds.

Or say they: He hath invented it? Nay, but it is the Truth from thy Lord, that thou mayst warn a folk to whom no warner came before thee that haply they may walk aright.

Allah it is Who created the heavens and the Earth, and that which is between them, in six Days. Then He mounted the Throne. Ye have not,

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beside Him, a protecting friend or mediator. Will ye not then remember?

He directeth the ordinance from the heaven unto the Earth; then it ascendeth unto Him in a Day, whereof the measure is a thousand years of that ye reckon.

Such is the Knower of the Invisible and the Visible, the Mighty, the Merciful,

Who made all things good which He created, and He began the creation of man from clay;

Then He made his seed from a draught of despised fluid;

Then He fashioned him and breathed into him of His Spirit; and appointed for you hearing and sight and hearts. Small thanks give ye! (Sajda, 1-9)

These verses reveal two dimensions of *fath* process; The Conquest from Allah to man and The Conquest from man to Allah. In the fifth verse especially, the process of *fath* from skies to Earth that is from top to bottom is being expressed as divine scripture and the breathed spirit. In the very same verse, it is expressed that this process does not only have one dimension but two, which is from bottom to top. In other words, *fath* is an ongoing process between Allah and man. In this part, we will only explore the dimension of *fath* that is the Conquest from Allah to man.

Al-Fatih is one of the names of Allah. In Qur'an, it is cited that the Lord does the act of opening or conquest in the best manner. In another verse, this subject and adjective comes in exaggeration tense with the form of "*el-fettah*" (34: 26). In Arabic, this is used for the one who makes the act of opening or conquest as a profession for himself. He is *el-Fettah*. It basically means that He performs conquests on an ongoing basis with perfection and He makes the act of opening in the best way and in the best manner.

In His hands, He holds the keys of "Ghayb", the unknown, of which the human conscious lacks the capacity to understand. He does not only open the concrete barriers that are visible but also the abstract and metaphysical barriers that human intelligence lacks

the capacity to comprehend. Having the keys of “Ghayb” simply means that He, the Almighty Allah, can remove any barriers that are concrete, abstract, physical, or metaphysical.

One type of barrier that human intelligence fails to understand is the shutdown of the heart. When we say “heart”, we do not mean the organ that provides the blood circulation and that is the subject of the science of anatomy. When we say “heart”, we mean the organ that hosts the One, Allah, the Almighty, who is beyond Earth or sky; that is the epicenter of love and hatred, submission and denial, and *Iman* (faith) and *Kufr* (rejection); that we cannot calculate the perimeters by numbers. It is the organ that the poet suggests:

*Two worlds are in me;
But I cannot fit into this world;*

This organ beyond physics has meta-physical illnesses. This fact is recited in Qur’an numerous times in the following verses:

Deaf, dumb, blind - and they cannot turn back. (2:18)

God; has sealed their hearts and their hearing, and over their eyes is a veil; and awesome suffering awaits them. (2:17)

In their hearts is disease, and so God lets their disease increase; and grievous suffering awaits them because of their persistent lying. (2:10)

And yet, after all this, your hearts hardened and became like rocks, or even harder: for, behold, there are rocks from which streams gush forth; and, behold, there are some from which, when they are cleft, water issues; and, behold, there are some that fall down for awe of God. And God is not unmindful of what you do! (2:74)

Nay, but their hearts are corroded by all [the evil] that they were wont to do! (83:14)

Have they, then, never journeyed about the Earth, letting their hearts gain wisdom, and causing their ears to hear? [61] Yet, verily, it is not their eyes that have become blind - but blind have become the hearts that are in their breasts! (22:46)

And it goes on like this...

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The subject indicated in all of the verses above is the estranged situation of heart when the heart faces the truth. The estrangement of the heart is a result of the shutdown of the heart due to external or internal barriers. Qur'an calls the estrangement of heart "*sealing of the heart*" when the heart is sealed forever not to be opened to the truth again; "*blindness of the heart*" when the heart is left without any light to see the truth; "*blackening of the heart*" when the heart lost its capability to reflect the truth; "*illness of the heart*" when the heart has a misinformed understanding of the truth; "*hardening of the heart*" when the heart loses its sensitivity.

All of these conditions are a type of shutdown and Allah, the Almighty, al-Fattah, is the only one who can open this type of heart. Hidayah is the opening by Allah of enclosed heart that is engulfed in darkness.

The function of *Hidayah* for faith to be engrained in the heart is just like the function of light for eye to see. When there is no light of *Hidayah*, the heart cannot see the *Haqq* (the truth). Similarly, eye cannot see in the absence of light even if the eye is open. *Hidayah* is a divine guidance from Allah, the Almighty. In respond to those who seek a divine light with Chapter *Al-Fatiha* from Allah, the Almighty, to discover the *Haqq*, a couple verses later Qur'an cites *Alif, Lam, Mim. HIS DIVINE WRIT - let there be no doubt about it is [meant to be] a guidance for all the God-conscious (2: 2).*

In this case, Qur'an is the key of Allah, *el-Fettah*, opening the hardened hearts to *Haqq*. *Vahy* is an act of *fath*. *Nubuwwah* (the prophethood) is an establishment of *fath*. *Risalah* (the divine message) is an operation of the opening or conquest. Allah, *el-Fettah*, opens a straight path to Himself through *Vahy* as He is the source of *Haqq*. This act of opening is a gift to man from Allah and an *Ihksan* (benevolence). Every gift requires *Shukr* (praise); just like it is cited at the beginning of the verses above: *Small thanks give ye! (32:9)* *Vahy* (divine revelations) is the *Fath* that is from Allah to man. The *Shukr of vahy is ibada (worship)* and *ibada* is the *fath* from man to Allah.

Conquest from Man to Allah: Ibadah

Wahy (divine revelations) is a statement of Allah's love to man.

Ibadah (worship) is a statement of man's love for Allah.

Wahy is communication mechanism of Allah with man.

Ibadah is communication mechanism of man with Allah.

Wahy is the divine invitation sent by Allah to man.

Ibadah is the acceptance of invitation by man.

Wahy is the *Fath* (conquest) from top to bottom.

Ibadah is the *Fath* (conquest) from bottom to top.

Wahy is the intrinsic relationship of Allah with man and Ibadah is the response from man to Allah. For this reason, the prayers are the *Miraj* (Night Ascension) of *Mu'minoon* (true believers). In other words, it is an act of *Fath* from bottom to top. In an *Hadith Khudsi* (words given by Allah Himself to Mohammad) cited in Bukhari, the Prophet Mohammad (pbuh) says that "My servant approaches to me through *nafilah* (worship beyond obligatory) prayers so close that I (Allah) will be his hand that he is holding, his eye that he is seeing, his ear that he is hearing". The meaning of this *Hadith* is the conquest from bottom to top.

Hajj (pilgrimage) literally means "to go – to come". In fact, it is the act of physical horizontal movement of going and coming. It symbolizes the multi-faceted bi-directional meta-physical and deep *Fath*.

Fasting and *Zakath* (wealth purification) are the methods of Batin (invisible) and Zahir (visible) purification in this bi-directional *Fath* process.

Servanthood is a long-lasting walk. This long-lasting walk is vertical and evolutionary compared to man's horizontal walk in history. The secret of being *Rabb* (the Lord) lies in the following: To build capacity gradually to achieve the most that man is able... This process is called training and civilizing.

The process of becoming civilized is an endless *Hijra* (the

migration of the Muslims to experience Islam better). Human being is a life-long *Muhajir* (the one who migrates to experience Islam better). Human being realizes his *Hijra* in two ways; one is becoming more noble by following the path of *Ahsan-i Taqweem* (the straight path of Allah) in a positive manner while the other is becoming degraded by following the path of *Asfal Al- Safileen* (the lowest of the low). In fact, the bi-polar *hijra* adventure of human being is the adventure of the humanity through the history of mankind on Earth.

Allah sent His messengers and messages to open up the path of mankind whose journey on the straight path of Allah was interrupted frequently. Nevertheless, mankind innovated barriers by himself that will obstruct the way to the straight path of Allah.

All messengers of Allah are dedicated conquistadors of *Fath* and they opened their hearts that are the base of the divine message, *wahy*, to all mankind as an act of generosity. Of course, this generosity is not always appreciated and there have been many obstructions between the divine message and the mankind. All messengers of Allah struggled mightily to remove the obstructions to ensure that the divine messages of Allah reach to the mankind. Some of whom lost their lives in this *dawah*. Qur'an calls the *fath* from man to man as *Jihad*.

Conquest from Man to Man: Jihad

Jihad is the act of removing the obstructions on the way to human happiness.

Jihad cannot be used as the meaning of the word war. There are both qualitative and attributional differences between *Jihad* and war. War is a military operation relying on the power while *Jihad* consists of all efforts including military operations for the sake of the divine messages. In order to emphasize the vast meanings, we will cite some of the words that are relevant.

Ichtihad: It is the name given to *Jihad* that is intellectual.

Muchtehid: It is the name given to the one conducts intellectual struggles.

Mucahadeh: It is the name given to the act of struggle against the individual's inner desires and zeal and it is the sincere *Jihad*.

In fact, *Jihad* is the common name of all intellectual, physical, and heartfelt efforts for the sake of Allah.

Islam does not reject and ignore the reality of wars unlike the Christian Church theology. Such an approach is not realistic since the history of wars is as old as the history of mankind. Islam perceives the war in *Jihad* as a method that will be utilized to realize humanistic goals instead of being a means for political, social, and economical hegemony. War in itself is secular and profane while *Jihad* is an act of worship that is holy and ethereal.

It is an act of worship because it is an act of giving the good news of divine happiness to human beings. In other words, *Jihad* is an act of the *Fath* of heart. The death and destruction caused by wars is called casualty or collateral damage while the death and destruction caused by *Jihad* is not named casualty but it is called *Shaheed* (*martyr*).

Shaheed is the immortal witness of the *Haqq* (truth) and *Shahadah* (martyrdom) is to believe and to know as if witnessed.

Shaheed is the witness for the age and for the mankind. In addition, *Shaheed* is the witness to the act of loving human being for the sake of Allah and to prove this love by sacrificing his life and soul to ensure the eternal happiness of mankind. For this reason, *Shahadah* is the greatest love and *Shaheed* is the greatest lover.

Shaheed is the one who has his *Iman* (faith) witness to his life. *Shaheed* is the one who is the pioneer and the example.

The greatest gift that one gives to the other is the happiness. *Jihad* is the capital of this gift. Three drops that are shed for the happiness of mankind are holy: Blood, Tear, and Sweat. If these three different drops are shed for the eternal happiness of mankind in which all hearts open to each other without any prejudices, then, they become holy. A world in which human being have open hearts is the goal of the civilization of *Fath*.

Islam reached from Senegal to China, Sierra Leone in West Africa

to Siberia, Bosnia to New Guinea, Central Africa to Eastern Indian Islands, and Morocco to Zanzibar by the sense of Jihad meaning *Fath* from man to man, not by war.

Some considered that the expansion of Islam in regions other than the ones cited above is by government force and taxation. However, as Fuat Köprülü¹ underscored righteously in his work, the states such as Abbasids, Umayyads, and even Ottomans did not encourage mass conversion to Islam at all; on the contrary, they made it difficult to convert since they thought that their tax income would dwindle otherwise.

The invalidity of the second argument suggested not only by Turkish scholars but also the Western Orientalists such as Ignaz Goldziner² and Asin Palacios³ who suggested that it is not logical to tie the expansion of Islam to the desire to avoid *Jizyah*⁴ since the one who converts to Islam to avoid *Jizyah* would have to pay *Zakath*⁵.

Another Western orientalist who expresses that Islam spread without force confesses that there is nothing heard of either to force non-Muslims to become *Muslims* or to commit massacre to destroy Christianity (Arnold, p. 92).

1 Mehmet Fuat Köprülü (December 5, 1890 – June 28, 1966), aka Köprülüzade, who traced his descent from the illustrious Köprülü family, was a Turkish politician and historian, known for his contributions to Ottoman history, Turkish folklore and language.

2 Ignác (Yitzhaq Yehuda) Goldziher (June 22, 1850 – November 13, 1921) often credited as Ignaz Goldziher, was a Hungarian orientalist. Along with the German Theodore Noldeke and the Dutch Christian Snouck Hurgronje, he is considered the founder of modern Islamic studies in Europe.

3 Miguel Asin Palacios (1871-1944) was a Spanish scholar (an Arabist), and a Roman Catholic priest. He is primarily known for suggesting Islamic sources for ideas and motifs present in Dante's Divine Comedy, which he discusses in his book *La Escatología musulmana en la Divina Comedia* [Muslim Eschatology in the Divine Comedy] (1919). He wrote extensively on Al-Ghazali [Algazel]. His major book *El Islam Cristianizado* (1931) presents a study of Sufism through the works of Muhyiddin ibn 'Arabi [Mohidin Abenarabe] of Murcia.

4 Under Islamic law, *jizya* or *jizyah* (Arabic: جِزْيَة ; Ottoman Turkish: *cizye*; both derived from Pahlavi and ultimately from Aramaic *gazyat*) is a per capita tax levied on a section of an Islamic state's non-Muslim citizens, who meet certain criteria. The tax is/was to be levied on able bodied adult males of military age and affording power, (but with specific exemptions, though these were discarded at various points in history).

5 *Zakāt* (Arabic: زَكَاةٌ IPA: [Zakāh/Zekat], sometimes "Zakāh/Zekat") or "alms giving", one of the Five Pillars of Islam, is the giving of a small percentage of one's possessions (surplus wealth) to charity, generally to poor and needy Muslims.

Sometimes, human being can be an obstruction between man and Islam which is the other name of the human happiness. Thus, it is a binding duty for everyone who defends the universal values of humanity to remove the obstructions between humans and Islam. Qur'an with the verse, "*But if they break their solemn pledges after having concluded a covenant, and revile your religion, then fight against these archetypes of faithlessness who, behold, have no [regard for their own] pledges, so that they might desist [from aggression]*" (9:12), orders the Muslims to remove the obstructions because the leaders become an obstruction between Islam and man. If they forgo becoming an obstruction, Islam has nothing to do with them. Islam orders to fight against them not because of their *Kufr* (denial of the truth or *Haqq*) but their obstruction to the happiness of human.

Another factor that is not a physical obstruction is the propaganda that attempts to blemish the pure image of Islam in the eyes of masses by circulating false news. In the era of the Prophet Mohammad (pbu) the circulation of false news was lead by the poets of the Jahiliyyah⁶ and the Prophet Mohammed (pbu) kept these poets outside the clemency when Mecca was conquered. However, he had offered clemency even to the murderer of his uncle, Hamzah. Three of these poets were executed for treason against humanity while the other three who confessed their crimes against the happiness of humanity were offered clemency and forgiven.

Never in the history of mankind, human interrelationships were so interrupted as it is now in modern times. Humanity never experienced an age where human beings perceive themselves superior over others. It is a horrifying paradox. Although we live in a world where communication technologies are dazzling; time and place concept has almost disappeared; human beings can reach each

⁶ Jahiliyyah, al-Jahiliyah or jahalia (Arabic: جاهلية) is an Islamic concept of "ignorance of divine guidance" or "the state of ignorance of the guidance from God" or "Days of Ignorance" referring to the condition Arabs found themselves in pre-Islamic Arabia, i.e. prior to the revelation of the Qur'an to Muhammad. By extension it means the state of anyone not following Islam and the Qur'an.

other instantly in writing, visually, and verbally; meetings of human beings are calculated through time zones irrespective of the sense of distance per location and time, human beings and humanity have never been so lonely.

I call this the *Mahshar* (Place Of Gathering after the dooms day) loneliness. Modern man embraces the charming devices of the modern technology to disguise or to forget his loneliness. In fact, newspapers are innovated to fill in the void that is vacated by man. Radio and television fills in the same void. Really, are these devices able to fill in the void caused by the desertion of man? Is it possible? It is not of course. Which device can replace the man even if they are the most advanced of all?

In this case, man was sacrificed for an illusion and he is still being sacrificed. The old roads in between the hearts are forgotten as they have not been used; new roads are never built; modern age built Berlin Wall and The Great Wall of China. The cement of the all modern obstructions has been ideologies.

The goal of the divine message is to remove all the obstructions and to establish the brotherhood in human nature and the equality in humanity between hearts.

The fall of the wall in between hearts is even more difficult than the fall of Berlin Wall. To destroy the wall in between hearts, there is a need for a mobilized army of volunteers. *Jihad* is the name of this mobilization. This army will remove all of the walls in between hearts and establish communication web in between the hearts.

These obstructions are sometimes material. Some other times, they are spiritual. Sometimes, they are physical. Sometimes, they are intellectual. Sometimes, they are formal. Sometimes, they are informal. Sometimes, they are individualistic. Sometimes, they are societal. Sometimes, they are institutional. Sometimes, these obstructions in between humans are just to be human.

No matter what they are, no one has the right to obstruct the happiness of human. There is no valid pretext to obscure the path

that leads to the happiness of human. Returns at the expense of the happiness of humanity are not true gains but true losses for human being and humanity. No one ever wins by trading the eternal happiness for the happiness in this world alone.

The society in which we live in Turkey is the victim of modernization project that has been dictated over the past 70 years. The fact that the drugs and sexual crimes and resulting moral degradation, illnesses such as HIV, mental problems such as depression, schizophrenia, melancholy, anxiousness, and nervousness ending with suicides are more prevalent in groups that completed their modernization compared to groups that did not complete their modernization demonstrate the tragic status of the modernization project.

It is interesting that from the elitist groups who completed their modernization, there emerged a group of people who are exhausted by modernist, materialist, and an inhumane world and who are seeking a more humane and moral world. This group of people should never be underestimated. These people are seeking a spiritual atmosphere as they could not breathe in the profane world of modernism. The longing for the holy values are leading them to new searches.

Some crooks who are attempting to capitalize on these searches exploit these sincere but unconscious seekers and their longing for love and moral values. This is a manifestation of the relationship of supply and demand in the area of spiritual needs of man. Indeed, crooked *Sheikhs*, sorcerer imams, and crooked *Murshids* (*spiritual guides*) thrive in such an environment. In fact, spiritual needs and demands revealed a deformed version of Islam that we could call as the Islam of well off ones. Of course, such a malformed sect will breed its own *Mujtahids* (*scholars*) and indeed, they had given birth to their own.

Furthermore, sorcerers, mediums, tarot readers, astrologers, yoga and meditation practitioners are a product of the demand of the well-off and elite society of spiritual seekers. For sake of high

ratings, while having no religious concern and Islamic faith but being openly hostile to religion, morality, and divine messages; actors promoted on the private TV stations are the supplies initiated to meet the demands from such seekers. This case simply means that those actors who deny the *Ghayb* (the metaphysical unknown) reach high TV ratings unabashedly and profit monetarily from the phenomenon that deny themselves.

In this case, what needs to happen? Simply, the search for the truth and the morality growing more and more every day among the elite social groups that completed their modernization needs to be directed to the proper addresses so that they are saved from drifting from one mirage to the other. For this reason, the workers of the conquest of heart need to learn the language of the elite groups and to develop a new religious language to present Islam, which is the happiness of humanity, to these people.

The conqueror of the heart cannot present the never wearing and tearing values of humanity to new age and its people with an old language. It is a tragic tactical mistake to keep the religious language within the list of the fixed laws of the religion. Such a tragic mistake is no different from the mistake of deviating from the fixed values and principles that do not change by place and time with a goal of adapting to the time and place.

Jihad, which is the conquest from heart to heart, can only be successfully committed by those who view human as a book revealed by Allah and who read this book through such a perspective. Those who can read human as a divine book can also succeed in reading the core of the nature and the matter by removing the cover on them. One of the dimensions of the *Fath* is the discovery which means the opening up the path that leads to the nature and the matter.

Conquest from Man to Nature and Matter: Discovery

The science book that we studied in the primary school starts out dividing the life into two: animate things and inanimate things.

It is no doubt that this classification relies on an ideological and positivist perspective on life. More specifically, it is a classification that reveals the secular nature of the modernism. Nevertheless, by its core, the life was always animate and mobile. As Mulla Sadra⁷ suggested, the universe was not an object but an action. One of the names of Allah is *Khallaq*⁸ (36:11) meaning that one who is occupied with the role of the creation continuously and creates all the time. As the Qur'an suggests, He is at the act of creating every moment (55:29)⁹. This Qur'anic verse was called as "every moment a miracle" in the language of the old times. In another verse, this fact is expressed as follows: "For verily it is thy Lord who is the Master-Creator, knowing of all things" (15:86). The meaning of the creation occurring at any given time, in fact, means that the existence is not static and morbid; the creation is an original process and operation, not a temporary one-time act; and every animate and inanimate existence depends on this process and operation.

Life is a manifestation of His names of *the Living* and *the Eternal* (*Al-Hayy* and *Al-Qayyum*). Every living thing which has mobility and vitality in its core receives its light from Him. The nature and matter depends on the divine laws and acts by the role given to them. To exist means to have a meaning by itself.

Everything meaningful is the object of the act of reading. Nature and matter are the subjects of the act of reading. In other words, nature is one of the books of Allah, Almighty. The *ayah* (signs or miracles) are expecting to be discovered within nature and matter. Qur'an reminds this fact in the following verse: "Verily, in the creation of the Heavens and the Earth, and in the succession of night and

7 Sadr ad-Din Muhammad Shirazi also called Mulla Sadra (Persian: ملا صدر ; also spelt Molla Sadra, Mollasadra or Sadrol Mote'allehin Persian: صدرالمعاليين) (c. 1571–1636) was a Persian Shia Islamic philosopher, theologian and 'Alim who led the Iranian cultural renaissance in the 17th century.

8 "Is not He Who created the heavens and the earth able to create the like thereof?" - Yea, indeed! for He is the Creator Supreme, of skill and knowledge (infinite)! (36:11) From the Message of Qur'an by Muhammad Asad

9 Of Him seeks (its need) every creature in the heavens and on earth: every day in (new) Splendour doth He (shine)!

day, there are indeed messages for all who are endowed with insight, [and] who remember God when they stand, and when they sit, and when they lie down to sleep, and [thus] reflect on the creation of the Heavens and the Earth: "O our Sustainer! Thou hast not created [aught of] this without meaning and purpose. Limitless art Thou in Thy glory! Keep us safe, then, from suffering through fire!" (3, 190-191).

In these verses, the Qur'an calls the *a'mal* (deeds) of the reasoning heart (*kalb*) as *tafakkur* (contemplation), which I interpreted as "deep reflection" meaning the act of reading the existence. This type of reading, called as *tafakkur*, is a conquest removing the curtain between man and matter. This type of *fath* from man to nature and matter is a discovery. In other words, it is to remove the curtain covering the secrets of nature and matter.

The fact cited in these verses is that every existence has a meaning. The faith in Allah is to deny the meaninglessness. Allah exists and the existence created by Him is not absurd. The opposite of this fact leads us to assume that starting with man himself, everything else is absurd. Albert Camus who celebrated his existence saying that "he is transgressing; therefore; he exists", in fact, was denying Allah who gives the meaning of the existence. Nihilists who systemized the philosophical thought that life is without objective meaning, purpose, or intrinsic value made the same mistake and transgressed. Islam calls this *Kufr* (*rejection of belief*). The philosophy of denial which rejects the meaning of the life, the universe, and the existence led its followers to material or spiritual suicide.

In fact, the statements made by Fritjof Capra depict the wonderful relationship between Allah, man, and nature occupying the universe beautifully: *Cosmos, teos, and humans. In other words, we cannot talk about god without the context formed by universe and humans. We cannot talk about humans without god and universe. And we cannot talk about universe without god as the horizon and humans as spectators* (Capra, p. 130).

There are two methods to learn the secrets of the universe and the matter. The first method is *Hikmah* (*Wisdom*) and the second

method is torture which is just like torturing someone to talk. One can be made to talk by one of these methods.

Modern West uses the torture methodology to make the nature and the matter talk. The first person who systemized this method is Francis Bacon known to be the founding father of the Western civilization. Bacon is also known to be the first name who replaced the old logic with the empirical method. According to him, the truth is sought through empirical methods. To experiment is to make the nature talk. In this case, there needs to be a method to make the nature talk by whatever it takes. Bacon, the leading judge of the Royal British Supreme Court, had seen that the criminals talk when tortured and he developed the theory that the nature could talk and reveal its secrets when subjected to the same treatment. The core of his empirical methodology consists of the torturous apperception occupying his subconscious world. The postulation of Descartes, who is the father of the modern thought, is the same as Bacon: to own and to rule the nature.

The Western Modernism, which is founded with such a perception, started out with a goal to create the heaven in the world in Bacon's words but turned the world into a hell in three hundred years. Today, 80% percent of the resources of the world are utilized by only 20% of the world population. The architect of the arms race, which is capable to explode the Earth many times and to root out the life on the Earth in a second, is the Western Modernism.

The biosphere of the Earth which consists of air, sand, and water is being destructed unbelievably. Nuclear and industrial wastes are promoting the environmental disaster which is difficult to repair. The Earth is being converted to a desert gradually; the natural balance is broken; the industrial gases released to the atmosphere cause global warming which is called greenhouse effect; thus, the climates change; the natural flora disappear day by day and every year three thousand plants and living creatures become extinct.

Every living creature that becomes extinct is an *ayah* (proof) that disappears. There is no difference between destroying the

nature and destroying the divine revelations. This is the perception of Islam. Islam asks man to view the nature and the matter as an *amanah* (trust) not as a belonging. The Prophet Mohammad (pbuh) perceives the environment as a matter of *Iman* (faith) and expresses that taking care of the *amanah* is one seventy-third of *Iman*.

The majestic balance in the universe exists in the nature. When the balance is broken, the cosmos turn into the chaos and in the terminology of Islam, it means the Armageddon (*Qiyamah*). To betray the nature is to betray *Iman*. The punishment for the betrayal to the trust is severe. The nature knows how to revenge those who torture itself.

Since Islam wants the nature to be perceived as a trust, not as a criminal to be tortured and forced to profess its secrets, the innovations and discoveries of Muslims rely on very different warrant from the warrants of the Modern West. For example, the advancement in Algebra and the discovery of zero, which is the greatest revolution in Math, by Muslim scientists took place in order to ensure that a divine order is realized.

In Islam, the law of descendant's estate is called *faraiz ilm*. In *faraiz ilm*, the descendant's estate is divided through detailed calculations. When these calculations are conducted, zero is needed to ensure that the divine order is realized as ordered in a just manner and the greatest revolution of the history of mathematics was done for such a holy goal and for social benefits.

The goal in the innovation of the clock is to surrender to Allah, Almighty, five times per day. To resolve the difficulty in deciding the prayer times once and for all, the idea of a clock was born and the clock was innovated at the time of Abbasids. Ibn-i Miskawayh had developed an apparatus due to the requirement of performing wudu (ablution) before praying. The well-known Muslim alchemist Jabir b. Hayyan innovated his legendary elixir to achieve the eternal happiness hereafter and to have some reward hereafter by way of finding a cure to the sufferings of humanity unlike some modern scientists who primitively attempt to turn elements into gold for a

worldly and rude goal. He was so far from the worldly goals and ambitions that he had spent all of his life single. To think that Jabir had attempted to turn elements into gold and to exhume all of his life to discover the immortal body is not to know him at all.

The fundamental motivation that led Muslim astronomers to research the space is the verses in the Qur'an that order the contemplation. The compass and the magnet utilized by Chinese in fortune telling were utilized by Muslim scientists to find the direction to Mecca during the prayer times and to develop raw materials to manufacture arms for *Jihad*. These facts are expressed by the science historians.

Muslims' interests in the nature and the matter originate from humanist and Islamic causes and goals. Ikhvan as Safa¹⁰, one of the unknown soldiers of Islam, explains the goal of *Hikmah* (the wisdom) as to uplift man to Allah and to embark on a journey to challenge his human capacity similar to the *Hadith* that suggests that *Hikmah* is to have the morality of Allah by man (Rasa'il, III – 24). Biruni¹¹ states that the life on Earth and the successes of human are temporary and the everlasting is only Allah.

In Islam, the discoveries that mean *fath from* man to the nature and matter were realized with such noble causes and goals. The discoveries of Modern West had very different causes and goals. Many discoveries in the West were realized in order to secure economic, military, and political superiority, not for humanitarian causes. For this reason, there were no moral considerations. The West has viewed the science and the technology as a means to

10 At the end of the 10th century, a group of Shiite philosophers named Ikhvan As-Safa (Brothers of Purity) developed a science concerning the conformity between music and the elements of nature, including animals, plants, minerals and color. They said that musical instruments were similar to medicinal plants and fragrant spices. The tar was compared to healing, fragrant saffron; the nagara to cloves and ginseng; the ud to valerian; the ney to lemongrass and the zurna to strong coffee.

11 Abū Rayhān Muhammad ibn Ahmad Bīrūnī (Arabic: ابوریحان محمد بن احمد بیرونی), often known as Alberuni, Al Beruni or variants, (born 5 September 973 in Kath, Khwarezm (now in Uzbekistan), died 13 December 1048 in Ghazni, today's Afghanistan) was a Persian scholar and polymath of the 11th century.

enslave. Even the most innocent technological innovations were used as a pretext to exploit human labor and a means of economic hegemony.

For this reason, I claim that economic development with the methods of the West is a disgraceful crime against humanity. In the foundations of the industrial revolution of the West, there is the sweat, the blood, and the tears of the millions of blacks subdued and enslaved from the coasts of Africa. The number of dead in the mass enslavement and migration of blacks from Africa to North America is 19 million. In fact, the vandalism against the humanity that is called the advancement and the economic development is a backward march of the world other than West. Furthermore, they were killing 10 people to enslave one black.

One of the bloodiest leaders of the human history, Timur¹², had built a pyramid from the heads of 70,000 killed to break a record when he occupied Isfahan. The advanced technology of the modern age have exhibited the ability to kill 150,000 and to wound more than 200,000 in a minute in Hiroshima and Nagasaki that is more than what Timur was able to kill and wound in weeks in Isfahan. That is what the logic of the advancement of the West.

The advancement is a product of the modernism project that is considered independent from human and it had cost the humanity of being human. The proposal of Descartes that is to make man the master of nature had turned into a competition to turn the Earth into a hell by the hand of man. The West that embarked on with the slogans of "The advancement cannot be stopped" and "The hunger is universal" transformed our globe into a nuclear arms depot that is one million times greater than the nuclear bomb dropped

12 Timur (from the Perso-Arabic form تیمور Timūr, ultimately from Chagatai (Middle Turkic) Temūr "iron"; 8 April 1336 – 18 February 1405), also known as Tamerlane (from Timūr-e Lang "Timur the lame"), was a 14th-century conqueror of much of western and central Asia, and or Pirnazar founder of the Timurid Empire and Timurid dynasty (1370–1405) in Central Asia, which survived until 1857 as the Mughal Empire of India

onto Hiroshima. What it means is that there are 5 tons of classical explosive per capita on the Earth. It is impossible to tell that the sadism that brought human life of several million years on Earth to the brink of extinction in just 300 years becomes of the so called the development and the advancement.

The so-called advancement has brought humanity to the point of hunger in agriculture. The deep plowing methods with the motorized equipments had led into the desertification since the most productive layer of the Earth crust, the topsoil layer, is disappearing. Once again, the forestry and the mono-acculturation techniques utilized by the West had result in the deforestation of the Himalayas, one of the most thriving forests of the world in the past. Due to the egoist politics of Britain, Bangladesh is flooded every year. Tens of thousands of lives are lost; hundreds of thousands are forced to migrate; and the thousands of homes are destroyed. In 1985, when the technological and scientific advancement were at their heyday, 85 million people died due to hunger and inadequate nutrition.

The same is true for the geographical discoveries. I will focus on this in another heading.

In Turkey, the Western elitists implemented the modernization project by force, destroyed the understanding originating from Islam that the nature is trusted to humans by making the outdated positivist thinking as the main reference of education in 18th and 19th centuries. This destruction led not only to pollution of the environment but also to the pollution of the minds. The positivist logic that alienates man to the Creator, Allah, the Almighty, had also estranged man to the nature and the matter.

It is evident that how urgently we need the metaphysical perspective of the Prophet Mohammed who said, "O, my Lord, please teach me the truth of the matter" in such an environment where we feel the pang of existence in our bone marrows.

Conquest from Man to Earth: Land and State

The land is nothing by itself. It is how it becomes a grace to the material life when conjoined with water. It becomes a grace to the human life when conjoined with human. It becomes a grace to the spiritual world when conjoined with the faith (*Iman*).

The homeland in agrarian primitive societies was a fetish. The ancient societies that depend on the livestock lived a nomadic life while the agrarian societies attributed a divinity feature to the land that fed them.

The nation states that emerged in the modern times benefited from the debility of the societies' dependencies on the land and their tendency to attribute holiness to the land for their own interests. To sustain their hegemony over the agrarian societies, the holy land feeling had to be manipulated. The dominant powers established hegemony all the time. They did not refrain from claiming the land the most holy of all existence since they never hesitate to trade, negotiate, and sell for their own and their own groups' interest.

The most typical example of the love of the homeland that is misused by the nationalists is the well-known saying wandering around and presented as a *Hadith* (*words of Prophet Mohammad*). Baath, The Pan-Arabism Movement, pioneered by a Christian Arab named Michelle Aflak placed the slogan of "Hubbu'l vatan mine'l-iman" under the heading of the magazine published in Syria in 1920s. This slogan meaning, "the love of the homeland is from *Iman* (the faith)", spread quickly after that date. Even more strange is that the well-known figures cite this slogan as a *Hadith* without any research. I cannot forget how I was surprised when I saw this slogan presented on the back cover of a well-sold Islamic jurisprudence book as a *Hadith*.

M. Sabri Efendi, one of the last Supreme Court presidents of the Ottoman Empire, states one of his memories: One of the scholars from Al-Azhar was accusing him of being short on the love of homeland and reminding him the slogan of "the love of the homeland is from

Iman (the faith)" as a *Hadith*. The ignorance of the Al-Azhar scholar made M Sabri Efendi even angrier and responded him as such:

This scholar who does not know our thinking and is accusing us of being short on the love of homeland has exhibited his ignorance on the Hadith Science by considering a very well known saying as a Hadith-i Nabawi though he is from a reputable school such as Al-Azhar.

This superstition that was turned into a fetish in primitive societies was eliminated by the universal message of Islam. Likewise, Islam replaced the belief of the holy land that is the subject of zoology and botanic and perceived as holy since it feeds humanity with the understanding that the land is the place where man lives safely and freely. For the sake of his faith, the Prophet Mohammed (pbuh) had left Mecca where he was born and as his homeland, he had chosen Madinah where he made his faith rule. When asked whether he was going to return to Mecca after the conquest of Mecca, he said that "Madinah is from us and we are from Madinah". In addition, he did not even consider returning to Mecca after Mecca was conquered.

In reality, the behavior of the Prophet Mohammed (pbuh) had no relation to the common understanding of the homeland in today's world. The Prophet Mohammed attempted to weaken the understanding of the homeland in Arab culture by praying in Mecca and in Madinah for 16 months towards Jerusalem. While the Kaba, the greatest source of pride for an Arab living in the age of the ignorance and the holy memory of Abraham (pbuh) who is the father of all Arabs, is present in Mecca, it is easy to see how disappointing and demeaning to pray towards Jerusalem for all Arabs. The miracle of Miraj (ascension to heavens) which symbolizes not only a horizontal but also a vertical uplifting arouses the idea that Muslims cannot be confined to a limited piece of land in the world while they are given the opportunity to be universal and to belong to the Intelligent Design of the universe.

Islam uplifts the understanding of the belonging of humans to a higher plane by purifying from simple and primitive ontological factors such as race, sect, blood, tribe, color, and gender that human

has no chance to pick. Saving human beings from primitive biases of sexism, tribalism, racism, and social class stratification, Islam donates human beings with a universal identity that represents the eternal values of humanity and that is attained through his own efforts. Human beings who attained such an identity cannot attribute themselves to a confined homeland, a fixed geography, a set race, class, state, ideology, and even a specific messenger and *sharia* (religious law). They are Muslims who are subdued to a universal chorus. Islam is the universal values of humanity at global plane and is the collection of laws that the universe obeys at the cosmic plane.

The land is part of the universe and it is subordinate to the universal laws. By its nature, the land is a Muslim just like the moon, the sun, and the water. Nevertheless, the land sometimes can be used contrary to its nature. By the very hands of the human beings who are living against their own nature, the land can be a homeland to *Kufr* (the blasphemy). *Kufr* is the unnatural. *Kufr* is every kind of transgression. It is possible to call all kinds of *Kufr* as *Synthetism*. This word that I coined from the word, synthetic, reveals the synthetic nature of *Kufr*, polytheism, atheism (Ilhad), dissension, revolt, and transgressions.

The greatest treason to a piece of land is to deny *Iman* from it or to keep quiet when *Iman* is denied from it. The greatest appreciation that one can demonstrate to a piece of land is to make *Iman* rule it. Not separating the land from the whole that it belongs to and not depriving it from the universal choir would make it possible to please the land which we are made up of and which we are going to be buried eventually. Yes, the value of the land is dramatized in the Qur'an in the following verses:

And He [it is who] applied His design to the skies, which were [yet but] smoke; and He [it is who] said to them and to the Earth, "Come [into being], both of you, willingly or unwillingly!" - to which both responded, "We do come in obedience." (41:11)

Yes, human who voluntarily submits himself to the order of the

Almighty Creator definitely suites well to the land which voluntarily submits itself to the covenants of the Almighty Creator. In this symbolic dialogue which is one of figurative speech methodology of Qur'an, the position of the soil and the water and the Earth and the sky in the universal choir is expressed. In addition, it is reminded that the human who is an existence with a will should not disaccord the universal choir in which the existence without a will is subordinated.

We had said that the greatest treason that can be done to the land is to deny *Iman* from it. Of course, the reverse is true, too. The greatest grace that can be done to the land is to open it up to *Iman*. In fact, that is the *fath* (the conquest); to open up a piece of land to Islam. If the goal is not to open up a piece of land to Islam, the committed act is not *fath* but invasion, sack, hegemony, despotism, and take over.

Islam names the land and the district that opens its chest to itself as *Dar* (house or place). That place becomes Dar al Islam (the house of Islam). Islam converts every piece of land that is *Dar* to itself into a Madinah. Madinah means the state with its very first literal meaning. The term Madinah originates from "*temeddun*" etymologically. In other words, it is the opposite of *Badiyyah* and it means the place that has a religion or the place that has life style. *Badiyyah* is the house of *badawî* (nomadic desert Arab people) and Madinah is the house of the civilized. The civilization is the opposite of nomadic culture.

In this case, if "to be civilized" is "to become Madinah"; if the religion is the religion of Madinah; if that religion is to experience all dimensions of the life; and if this religion is not an ordinary religion but "*Ad-Din*" (the Religion), this life style, of course, is the truest of all life styles.

In fact, the word "*Dawlad*" (State) is an Arabic word. And its meaning is just like the meaning of the word *Qalb* (the heart). It means that it is the one exchanged; it is the value that has counterpart in the life; it is the one that is in circulation. Remember that *Qalb*

means the one that evolves eternally; it is the one that is in motion; it is the one that changes from one status to other; and it is the one that has a fluid focus?

Prophet Mohammed showed the best methodology for the conquest from man to the Earth. The unforgettable examples of the Islamic conquests that exemplify that they are not invasions but a movement of the conquest are demonstrated by Prophet Mohammed (pbuh) and the *Sahaba (Companions of the Prophet)*. When Khaybar had to surrender, the Messenger of Islam did not touch this well prosperous city. He was just satisfied with an agreement to receive a share of their annual crops despite the great hostilities coming from the Jews living in Khaybar. It was such a just agreement that Khaybar Jews had to say that “the skies and the Earth are standing on this justice”.

The people of *Taif* came to the Prophet Mohammed (pbuh), who never perceived the booty as an opportunity even at times when it was needed the most, with proposals that are impossible to accept due to incongruence with the faith as if they were the ones who are dominant. The Messenger of Allah did not reject one of the proposal items which require attributing holiness to *Taif* just like Mecca. The Messenger of Allah knew that just by accepting holiness of *Taif*, it would not be holly. Nevertheless, in this way, the natural beauty, the historical artifacts, and the city architecture of *Taif*, which is the greenest and the most historical city around, would be saved. In this way, the conquistadors had protected much better than their original owners rather than sacking and destroying.

When the general of the Palestine Army, Amr ben As, sent a letter to the Caliph Umar asking permission to enter and to take over rich Egypt which is the gate to Africa and dream of every commander, the Caliph Umar was worried and he had written that “If you did not enter to Egypt when you receive this letter, do not enter and return to Madinah for sure” in his response. The general, Amr b. As, who knew the concerns of the Caliph Umar well, did not open the letter by feeling what the letter might say although the

letter reached him when he was on his way to Egypt. As a result, he had showed that the conquest of Egypt as if it is a *fait accompli* (an accomplished fact).

The very same Caliph Umar had discharged his commander by scolding him harshly since he had occupied the lands of Persian (Iranian) Empire by the pretext of chasing the insurgents running from Bahrain to Iran.

The reason behind all of these behaviors is the fear that these conquests would only be occupation of the land and would not turn into a *fath* from man to heart. The goal was neither to become a world conqueror nor the sake of the booty. The goal was to remove the barriers between man and Islam. The Calip Umar was considering it worrisome when the land is occupied before the hearts and minds are won. His thinking was that Egypt was to become land of Islam and Iran was to become land of Islam. He never thought to occupy neither Egypt nor Iran and force their people to convert into Islam. To become Islam by heart and mind can only be accomplished by the *fath* that is human-oriented. If it is not done as such; and if there is a dominant understanding of a *fath* that is worldly-oriented (the booty oriented), then, the exact opposite happens and Islam becomes Egyptian and Iranian whereas Egypt and Iran need to be Islamic. Unfortunately, Islam became Egyptian and Iranian. The wrong understanding of the *fath* of the governors who did not have the sensitivities of the Caliph Umar soon resulted in the happening of events Umar had feared.

However, it is fact that Islam, by its very nature when it is not impeded, had attracted the attention of those who seek their nature whenever and wherever it is on the Earth; when its political and military power is the weakest, it won the sympathy of the masses; wherever it had reached, it had won and still acquires affiliates (*muntasib*) with clean and clear conscience. When you win over the hearts and the minds, what is the importance of the land and the capital? The ones who give their heart will give their capital, their land, and their life when required anyway. As a matter of fact, there

are many examples of such givers in the history. Today, much of the geography where the Muslim populations live on became an Islamic homeland by winning of a single heart at a time.

The adventure of Turks becoming Muslims is a typical example of winning hearts and minds. The very first common military operation of Arabs and Turks is the battle of *Talas* against the Chinese at the time of Abbasids. Although Turks were not Muslims at the time, they fought on the side of Muslims against their ancient rival, China. This relationship will later form the foundation of mass conversions to Islam. Nevertheless, the mass conversions were accomplished by winning the heart and the mind of a *khan*.

The most typical example of the winning hearts and minds is the convert, Chagatay Tugluk Timur Khan. A saint Muslim named Jamaluddin who is aware of his responsibilities to Allah gets into the hunting grounds of Chagatay Tugluk Timur Khan in his journey. Tugluk Timur Khan orders his men to strangle the man who dared to venture into his hunting grounds without permission and to bring to him. His men tie him up and bring him to the Khan who asks him how he dares to enter his ground without permission. Jamaluddin Hodja responds that he did not know that the grounds belong to the Khan and the road led him to the grounds. When the Khan finds out that Jamaluddin Hodja is an Iranian, he tells him that "A dog is more worthy than an Iranian" with an intention to insult. Jamaluddin Hodja responds to this insult in the following manner: *Yes, if we were not Muslims, we would have been lower and despicable than a dog.*

The Khan who cannot hide his startle asks the Hodja what he means and what it means to be a Muslim. Jamaluddin Hodja tells him. The question and the answer session goes on for days. At this time, the Khan is amazed by the moral values and the life style of Jamaluddin Hodja and declares that he wants to become a Muslim by saying that he believes in that Islam will make him happy. He adds that "I cannot persuade my nation to accept Islam if I declare that I become a Muslim now". He continues on saying that "Please

be patient with me for a while and come back when I rule all of the country that my ancestors left". Meanwhile, Jamaluddin Hodja loses his life due an unrelenting illness. Before his death, he tell his son, Rashiduddin, the dialogue between himself and Tugluk Timur Khan and make the following request: "Once Tugluk Timur Khan becomes the great ruler, go to him on my behalf and remind him the promise that the Khan gave me". A couple of years later, Tugluk Timur Khan becomes the greatest Khan of the Chagatay State and Rashiduddin goes to the palace at the capital in order to dispose his father's will. Nevertheless, Rashiduddin is not even allowed to approach to the palace let alone to remind the great Khan about his promise. At that moment, a bright idea comes to the mind of Rashiduddin. His idea is to call for the Morning Prayer on the spot that is closest to the palace. The Khan who is woken up by the call for prayer that he had not heard before orders his man to catch the one who commits this act and brought before him. Rashidudin who is brought before the Khan reminds the Khan about his father's will. The Khan responds that "I never forgot my promise and awaited your father all along" and declares that he is Muslim. He calls of his Khans and extends the divine invitation to them. The first Khan, Tulik Bey, declares that he became a Muslim three years ago by the mediation of a Muslim from Kashkar but he could not declare it since he was afraid of the great Khan. All the invited except for one accepts the invitation and become Muslim. Abul Gazi writes that 160,000 individuals become Muslim only in a day in his *Shecere i Turk* (The Origin of Turk). After that, the Chagatay State turns into a Muslim State very quickly (Arnold, 239-240).

The first one to accept Islam is Berke Khan who is one of the rulers of Altinordu¹³ (Golden Horde) State between 1257 and 1267.

13 The Ulus of Jochi or the Golden Horde (Turkish: Altin ordu, Mongolian: Алтан Орд, Altan Ord; Tatar: Алтын Урда, Altın Urda; Russian: Золотая Орда, Zolotaya Orda) is an East Slavic designation for the Mongol later Turkicized – Muslim khanate established in the western part of the Mongol Empire after the Mongol invasion of Rus' in the 1240s: present-day Russia, Ukraine, Moldova, Kazakhstan, and the Caucasus. Also known as Kipchak Khanate (not to be confused with the earlier Kipchak khanate prior to its conquest by the Mongols), the territory of the

According to Abul Gazi, this ruler accepted Islam after he rose to the throne. The ones who told him about Islam are two traders whom he saw in a caravan coming from Bukhara and run into by coincidence. The Khan probably saw them praying and it must have attracted his attention. The Khan and the two traders went into seclusion and the Khan who asks questions about Islam receives satisfactory responses to his questions and converts to Islam. First, he hides his faith. After he persuades his younger brother to accept Islam, he declares that he is Muslim. In a short period of time, the lands of Altinordu (The Golden Horde) State became the homeland of Islam (Arnold, 231).

The Islamization of the Ilkhanate State¹⁴ occurred in a similar way. Berke Khan who is the ruler of the Altinordu (Golden Horde) State becomes the supporter of Islam and partners with the Sultan of Egypt. This led the founder of Ilkhanate State, Hulagu Khan, to be close with the Christians. Hulagu Khan attempts to partner with Armenian Kingdom and the Crusaders. The beloved wife of Hulagu Khan was a Christian. His wife had struggled for a long time to convert his husband to be a Christian. Hulagu Khan had his son, Abaka Khan, marry to the daughter of Byzantium Emperor. Abaka Khan, who did not convert to be a Christian, had hired many Christians to work in his palace. He had also chosen partners from Christians such as the St Louis, the French King, Charl, the Sicilian King, and James, the Aragon King. He even sent a delegation of 16 people to represent the Mongols to the committee of priests in Lyon in 1274. Some of those from the delegation were converted to

Golden Horde at its peak included most of Eastern Europe from the Urals to the right banks of the Danube River, extending east deep into Siberia. On the south, the Golden Horde's lands bordered on the Black Sea, the Caucasus Mountains, and the territories of the Mongol dynasty known as the Ilkhanate.

14 The Ilkhanate, also spelled Il-khanate or Il Khanate (Persian: *مسلطه ایلخانی*, Mongolian: *Ил Хан улс*), was a Mongol khanate established in Persia in the 13th century, considered a part of the Mongol Empire. The Ilkhanate rulers, beginning with Ghazan, embraced Islam, the religion professed by most of the people living in its territories which included present-day Iran, most of Iraq, Afghanistan, Turkmenistan, Armenia, Azerbaijan, Georgia, Turkey, and western Pakistan. The Ilkhanate was based, originally, on Chinggis Khan's campaigns in the Khwarezmid Empire in 1219–1224, and founded by Chinggis's grandson, Hulagu Khan.

Christianity and baptized. Abaka Khan's brother, Takudar Khan, who was probably baptized and grew up as a Christian due to his mother's major influence, replaced his older brother. Even though his name was replaced to Nicholas, he became the first Muslim from Ilkhanate Khan by the mediation of some Muslims who established friendship with him and their behavior resulting from high morality, and later, replaced his name to Mohammed Khan. He made genuine efforts for Tatars to become Muslims and he succeeded in that. There is a historical document demonstrating the sincerity of Takudar Khan. This historical document is a letter written by Takudar Mohammed Khan to the Sultan of Egypt and seeks help to implement the Islamic laws by the mediation of the supreme judge, Khutbuddin and Atabeg Bahauddin. The letter is as follows:

All thanks and praise are to the mighty one, Allah. He protected us with the light of Hidayah (the demonstration of the truth in the heart). Even when we were young, He provided the true guide to us. I witness that His messenger is the Sayyidina Rasulullah (Prophet Muhammad pbuh) and commend the grand Waliyullah (the true worshippers of Allah) with respect. And whomsoever God wills to guide, his bosom He opens wide with willingness towards self-surrender [unto Him]; and whomsoever He wills to let go astray, his bosom He causes to be tight and constricted, as if he were climbing unto the skies: it is thus that God inflicts horror upon those who will not believe (6:125). Since I assumed the responsibility of ruling the country of my father and brother, our will on the way to improve the conditions of Muslims and to exalt and to increase the honor of Islam never wavered. The Almighty Allah never wavered his support to us and He rained honor and distinction from his ocean of compassion. Our hopes became true with His kindness and the doors of the governance were opened one by one. In the grand gathering, our brothers, children, elders, and commandeers were present. They all said "Yes" to execute the will of my older brother to prepare a grand army. It is such an army that the Earth which so vast will be small for this army and consternates the hearts of the enemies. Against the courage of this army, the summits of the mountains

besech and against the determination of this army, the hardest of the rocks will soften. Based on this decision which is in line with the popular demand, we considered and decided that it is in line with our goals. Our only goal is to realize Islamic laws. We never issued a decree or a law that does not ban the spill of the blood, does not remove the devilry, and does not help the peace and the well-being. We wanted to be in good relations with all servants of Allah (Arnold, pp 233-234).

Muslim businessmen had taken Islam all the way to Ceylon. The British author Sir James Emerson says that "If Portuguese had not come to Ceylon, the Island of Ceylon would have been completely an island of the Islamic homeland. Muslim businessmen were loved and respected by the people and the administrators of this Island before Portuguese military ships showed up in Indian Ocean" (Arnold, pp. 268-269).

Islam had entered to many places such as China, Malaysia, Indonesia, Madagascar, and Java and many other places by the help of Muslim businessmen.

While we have mentioned the great role of Muslim businessmen in the introduction of Islam to Indian Ocean, we should talk about the great role of Muslim businessmen in the conquest of hearts. That fact is that two thirds of Islamic geographies of today were conquered by the high morality of Muslim businessmen, not by the soldiers of Muslim armies.

The fact that is experienced in the past is a light that sheds light on the path of Muslim businessmen. The competence and honesty shown at work is the greatest arm of Muslim businessmen as they won the lands by their honesty and the competence in their work. These very same lands could not be conquered by canons and rifles, armies, and navies.

Economy is the greatest arm of today's world. The philosophy of the contemporary conquerors is built on these never wearing examples. In the modern world in which the man is depreciated into the level of economic animal, the role of representing the humanistic

values falls onto Muslim businessmen.

While Muslims conquer the outer world by carrying such humanistic values, the Westerners view the outer world as a place to be occupied and sacked. As such, they committed the greatest genocide that the history ever witnessed. The strange part of all is that the atrocities the West committed are called the discovery and the ones who committed those atrocities are named as the discoverers.

Realizing the worlds and the civilizations that existed for thousands of years and presenting them as the discoveries is a science canniness that is peculiar to the West. The logic behind this canniness is arrogantly seeing themselves at the top of the humanity and considering their civilization above all others. We understand. However, what we should say to those who impose this canniness to our children as education and have our children read them as a lesson?

Look at these and see the examples that demonstrate how the Western civilization prospered over the blood, labor, and tears of the oppressed of the World:

After Christopher Columbus, in 1519, Hernan Cortes, a Spanish adventurer, embarks on a sea excursion to Southern America. At that time, in today's Mexico, Aztecs who ruled the Aztecs Empire had been living. The strange of all is that according to a legend, the dead priest king, Quetzalcoatl, of the Toltek Civilization who died three centuries ago would resurrect in 1519 and return by the way of seaside and come as a savior. The savior in this legend resembles to Hernan Cortes by name and physical look. Aztecs welcome Hernan with a great excitement by the influence of the legend. The King Montezuma II (1502-1520) respects him greatly and gives him all kinds of treats. Cortes sees it as an opportunity and takes the king as a prisoner and sacks the treasure of the kingdom. He commits genocide against the king and his nation that welcomed him and opened their arms and hearts. In the capital, Tenochtitlan, which is replaced by today's Mexican capital, Mexico City, an atrocious

THE CONQUEST OF HEART

genocide is committed. The great Aztec Empire is destroyed by handful of European adventurers. After a while from this massacre, a Spanish sergeant named Francisco Pizarro attacked the Inca Empire. By making use of the in-fight in the royal family, he captivated the king, Atahualpa. He asked the treasure of the kingdom to forgive the entire nation. When he secured the treasure of the empire, he did not keep his promise and put everyone to the sword.

The Westerners committed the same atrocities and the theft on the coasts of Africa and the Indian Ocean. When Vasca de Gama took over the fleet of Indian trade ships in the port of Calicut on the coasts on India, he killed eight hundred sailors and then, cut the hands and the legs, and sent the butchered corpses to the Calicut King as a gift with a letter.

Portuguese discoverers were as skilled as Spanish discoverers when compared by their massacre and theft. While Spaniards were rooting out American Indians and looting their lands, Portuguese were putting the natives living on the coasts of India to sword and looting their country. Portuguese conquerors besieged the island of Bete, the natives accepted to surrender after the agreement. Portuguese did not abide by the agreement, captivated the people of the island, and forced the natives to battle against Muslims. The Emirate of the Bete Island rejected that and Portuguese discoverers burned all innocent members of the Island of Bete to death.

Those who say that European Civilization rose over the blood of African nations are not totally wrong because the number of the migrated and enslaved from Africa is close to 150 million. The ones who died on the way to their destinations on the West alone are 19 million. The West which is not satisfied with it used the grandchildren of these people in battles as bait. Only in the First World War, the number of slaves who were brought from African colonies to battle at French frontlines is 845,000.

The well-known French author, Michel Eyquem de Montaigne (1533-1592), was describing the barbarism at the time as it is in the following:

We made use of their ignorance and lack of manners and had them

THE DIMENSIONS OF THE FATH (CONQUEST)

get used to torture, backstabbing, rakishness, and all kinds of inhuman behaviors. Who turned the trade into such exploitation in what age of the history! So many cities are burned down. So many nations are rooted out. Millions of people are put to sword. The most beautiful and the richest cities of the World are turned upside down. Why? Is it just because of trading pearl and paprika? These are despicable victories of the machinery. Never in the history of the mankind, did the lust of money and none of unlawful exploitations lead people into a horrific grudge and revenge and such heart wrenching massacres (Montaigne, Essays, 1970).

Roger Garaudy cites that Saint-Arnaud Marshall Begeaud noted "In Africa, we need to make a big invasion similar to the occupation of Goths and Flamencos. There will be water and productive land everywhere. The exploiters will have to settle without worrying who owns these lands". May 1951 journal of this very same Marshall is as follows: "I left a large fire where I passed through. Approximately, two hundred villages were set fire entirely. The gardens were ransacked. The olive gardens were cut down". The colonist French Colonel, Tontagnac is writing from Mascara, Algeria: "We are following the enemy. We are capturing the women and children. We are seizing animals, wheat, and barley." Comte d'Herison cites from one of the eye witnesses in his work of *Human Hunt: We are bringing a barrel of pairs of ears collected from the prisoners. The ears of the natives were 10 francs for a long time and the women were treated as prey.*

We have emphasized that the conquest from man to Earth cannot be perceived as take over of a piece of land by those whose religion is Islam. The problem is more than the religious identity of those who occupy the land and it has to do with how the people live on the land. If there is oppression on those lands rather than justice, the fact that they are Muslims will not change anything. I guess that it is to emphasize this fact, Abu Hanife who was at his last grasp under torture in the prisons of Abbasid Caliph, Abu Jafar Mansoor and telling those who were left behind "*Please bury me into a piece of land that is not usurped.*"

FATH (The Conquest) AS A LIFE STYLE

The transformation of the *fath* into a life style for man is only possible with a man-centric perception. One who does not consider man the *sakil* (heavy and precious) existence cannot transform the conquest of the heart into a life style.

A human-centric perception is a view that does not disburse man for the sake of other existence that is lower in terms of nobility. It is a view that does not disburse for the sake of anything and that sacrifices the life for the sake of winning hearts.

The will of one who chooses *fath* as a life style cannot be called ambition. However, the will of one who wants to make money is not as such. It is an ambition and it is a false earning. One who has a lot of money can have servants, bodyguards, gardeners, laborers, workers, and the line. None of these can be called as winning hearts. The only thing that it can be called is human trading. For both sides, it is not a grace but a disgrace that is humiliating and shameful. However, winning hearts is a true grace all the time.

The reason that places both of these earnings into two different opposite bases is the characteristics of the things that are subject to the earnings. It is a fact that to win a heart is only possible with the conquest of the heart and the money does not have a heart.

To transform the *fath* into a life style is possible by viewing man as a book. Man is a holy book that expects to be read tediously and underlining its each line by care. The act of reading man as a holy book is called as "to know one's self" by many leading scholars throughout the history. "To know one's self" means "to read the human".

The one, who solves the puzzle of man, finds Allah, the Almighty. For this reason, man needs to be read. To read is a manifestation of seeking. The driving force behind it is the curiosity towards the truth. The one who wonders about the creator wonders about the created. Is it possible to ignore the artifact while wondering about the cause? Every power presents the greatness in its artifacts. Man is the magnificent work of Allah, the Almighty. For this reason, the one who knows the magnificent work of Allah, will know Him. The one who exalts the magnificent work of Allah, will exalt Him. The old scholars express this fact in the following saying:

The magnificence of engravings is the proof of the greatness of the engraver.

It is great happiness to win a man; however, the loss of man is a horrific disaster. For this reason, winning man is the cause of all winnings and losing man is the cause of all losses. The transformation of the social life into heaven or a hell depends on this cause. The positive or the negative social transformations depend on winning or losing.

For this reason, the graceful divine messages that revealed to humans through the prophets and the evil messages that revealed to humans through Satan and his associates target man. Every man who is won participates in the cosmic harmony of the universal choir. Every man who is lost is a *carrier of firewood* (In the life to come, he shall have to endure a fire fiercely glowing; together with his wife, that carrier of evil tales. 111:5) to the hell of the social chaos. The distortion of the tissue lays the groundwork for the distortion of the organism. The society is the tissue and the individuals are the cells. The social distortion starts out with the distortion of the individuals. Of course, the other way around is also valid.

Everyone who is conscious of his social responsibilities is interested in the environment that they live in since the environment is within the responsibilities of man. The man who does not feel an urge to sort out the social problems within the society that he lives in and does not fulfill his responsibilities against his fellow man suffers the consequences of his action even if he is not a criminal.

Man is a social existence. For this reason, none of his actions can be considered separate from the society. The behaviors that look like individual have social dimensions. In a society where there is social degeneration, none of the individuals cannot see himself or herself above and feel irresponsible for that. It is a fact that the Prophet Mohammed likened the *Ummah* with a magnificent similarity to a living human body. It is such an *Uzviyyah* (a living body) that every individual is a chromosome of this body; every family is a cell of this body; every congregation is a tissue of this body; every nation and society is an organ of this body. Apart from these, a nervous system that ensures communication among these cells, tissues and organs; a blood circulation system that ensures the liveliness of the nervous system; a respiration, a digestion, and a reproduction system that ensure the vital functions of this body are required. Just like the body which has certain defense mechanism against certain viruses and microbes, *Ummah* as an organism need to have certain defense mechanism against the social malfunctions and illnesses. The immune system that ensures the resistance to the malfunctions and the illnesses is vital for *Ummah* organism.

If *fath* (conquest) transforms into a lifestyle for a group of people from *Ummah*, this group of people will take the responsibility of defense mechanism of the body of *Ummah* and resurrect the dead organs with the live cells that they produce.

Every human being who is conscious of his or her responsibility should feel the pang of anyone's living away from Islam which is the other name of the happiness. The flowers flooded by the crimes flowing in the streets of the cities in which riots are blessed should be collected and saved from the cruelty. Everyone should fight to save even one soul from the global fire that is caused by Modernism and sacking the human tears. The man who believes in and has faith should have the following emotion: *They will question me as a murderer of every individual that I could give a hand but I did not give one to save them from the cruelty of the ignorance and modernism that pushes people to concerns of the world and engulfs them with desires of human*

nafs (ego). They will say "Come. If you had held their hands, these people would have not been in the fire". They will say "If you had fulfilled your responsibilities, the holy book would not have been sad". They will say that "If you had been the worker of fath (conquest), the time and the place would not have been subjected to treason.

You will not say that "What can I do by myself?" You will not forget that the news of spring is given by the snowdrops that bloom under snow despite the stubborn winter. You will not look at who is there or not. You will say "I am here" and you will just forge ahead. You will point the Earth to the stamp seeds while you pity to those who are ignorant masses on the streets. You will be the stamp gardener who meets the stamp seeds with the stamp Earth. The congenial climate will be given by Allah, the Almighty.

Leave the clover fields to those quacks. Your eye will be on the humans all the time. When you see someone whose material is still good but who lost his address, you will say "He will make such a good Muslim" and you will pray with all your heart for his "*Hidayah*" (to reach the true path). When you see him in a state in which he lost his identity, you will grieve deeply; you will plead sincerely like the Prophet Mohammad (pbuh) and say "My God! Forgive them. And Give them true path (*Hidayah*) because, they don't know" even if you cannot do anything. You will hang to the door of the skies for them and you will bang and bang your head in prayer to the doorstep of the skies to unseal their hearts.

You will not judge those who learn Islam not from the friends of Islam but the enemies of Islam. You will know that many of those who reject Islam reject their fathers' Islam not Allah's Islam. You will remember that it is also the Islam that you need to reject. You will enlighten his heart rather than blaming him. You will cast your love fly into the ocean of the heart with deep grace.

You will call him to his own self not to yourself, your cult, your party, your clique, fellowship, and congregation and ask him how he resolves the question of the existence. You will ask him "where he comes from" and "where he goes to". You will ask him "what he thinks about the death". You will ask him "what he understands

from the happiness?" You will ask him if he contemplates on his own or not; if he listens to his own conscious or not; if he imagines or not; if he dreams or not; if he loves or not; if he yearns or not; if he cries or not; if his heart sizzles to what kinds of things or not.

You will first love. You will love without hard-feelings and gratuitously. You will love without any bargaining and cost. The cause of the love will be immortal. For this reason, your love will be immortal. You will present the food of invitation with the spoon of love. You will not expect any shares and return from this love because the pay for the love is only love. The only other return is to give away the love. You will say that "My only pay belongs to Him". You will set out by burning all the invoices, and in future, you will be unable to produce invoices for your love.

When you have a slight share in the enlightenment of a single human heart, you will be happy as if you are given the title of the world. You will be righteously proud of being a spiritual mother of every man that you are a cause of resurrection on this journey where you consider every Adam is a universe. You will be the thankful one who resurrects and the noble and fortunate one who dies to save others against those who give birth to kill.

You will see every lost as if your lost *Hikmah* (virtue). Your eye will be on the man to find your *Hikmah*. When you find it, you will read as a divine verse as if just revealed. You will construct. You will interpret. You will expound. You will find his heart with your own heart. You will target his heart and win his heart with your heart. You will bring the human verse and the Qur'anic verses together and you will leave them alone. While you attempt to remove other barriers between the man and the Qur'an, you will not be a barrier. You will not go into a silly manner in which you will scold him as you lead him to the true path. You will not expect a return. On the contrary, you will plead abjectly to Allah as He gifted you with *Hidayah*.

Yes, the *fath* will turn into a life style in this way. And the *fath* will be realized not only in the global domain but also in the universal plane.

LIMITLESS AND CLASSLESS FATH

67:1

HALLOWED be He in whose hand all dominion rests, since He has the power to will anything:

67:2

He who has created death as well as life, so that He might put you to a test [and thus show] which of you is best in conduct, and [make you realize that] He alone is almighty, truly forgiving. (3) [Hallowed be] He who has created seven heavens in full harmony with one another: no fault will thou see in the creation of the Most Gracious. And turn thy vision [upon it] once more: canst thou see any flaw?

67:4

Yea, turn thy vision [upon it] again and yet again: [and every time] thy vision will fall back upon thee, dazzled and truly defeated.

(67:5) And, indeed, We have adorned the skies nearest to the Earth with lights, and have

made them the object of futile guesses for the evil ones [from among men]: and for them have We readied suffering through a blazing flame.

The *fath* has to be universal if the caliphate of human is at universal domain. The discovery of the universe is the self discovery of human since human is a small universe while the universe is a great human.

There are complex and hard to grasp relationships between man and universe. The commonality between humanistic dimension of man and universe is a known fact. Qur'an cites this fact frequently and expresses that man is created from mud. This fact is cited in different forms such as "soil", "dried mud", "baked clay", and "mud".

Nevertheless, awakening and transformation of the simplest virus into an animate being rather than mud is such a small probability that it cannot be even be expressed by numbers. The probability is one in 10119776. There is no computer to read this number. You need to write 119776 zeros and add 1 to the end. This probability calculation is for the formation of the simplest virus. Moreover, the formation of a human being is much more complex and requires the functional co-existence and integration of one hundred trillion cells. The numbers prove that the creation is not a coincidence but an intelligent design. As a result, it can only be explained by the existence of Allah.

We can indicate the following relationships between physical human and universe as examples:

1. The movements of the moon and the menstruation of women.
2. The congruency of the base figure of color and sound and the number of weeks.
3. The timing of some psychological distemper and the spring season.

The relationships between human psychology and universe are even more complicated and mysterious. In this regard, I would like to express a footnote that I read in one of the works of a Scottish convert to Islam: There is energy that universe beams across its vast domain. When man lacks of this energy, there emerge psychological problems. The cement prevents this energy called "Prana"; as a result, the residents of the modern cities suffer from the psychological discomforts such as depression, melancholy, anxiety, and nervousness.

A journey that is made by man in limited time and place is a mental *fath* (conquest). There is also a journey in heart and more of a spiritual journey. This journey is from the material world to the spiritual world. This journey is from the immanent world to

the loved world. This fact is expressed best in *Mi'raj*¹⁵ "ascension to heavens" or "night journey".

Mi'raj was a *fath*. It was the opening of the door of the mysterious and unknown worlds and universes to man. *Mi'raj* was a love journey to the beloved, Allah, with the horse of love. To insist on explaining *Mi'raj* with the limited world of physics is to ignore the power of the heart and the unknown side of man. The heart is a power center that nuclear power plants fail to compete with.

Mi'raj is to embark on a spiritual journey by the opening of the doors between the material world and the spiritual world. *Mi'raj* represents the highest summits and the nobleness that man can attain. When he degrades to his mud side, he becomes a creature that is the lowest of the low and that even Satan stays away from him. When he ascends to his spiritual side, he becomes a unique existence that the angels cannot compete with.

Mi'raj originating from the root word *Uruch* (ascension) is to reach the outer limits of man by holding onto the polar of his spirit. *Mi'raj* can be even felt with love thermodynamics when mind fails to explain. *Mi'raj* is a journey of which energy is the love; vehicle is the heart; the route is none and all. For this reason, the speed of *Mi'raj* compared to light in terms of speed is like comparing the speed of eagle to turtle. The speed of consciousness does not even compare to the speed of *Mi'raj*.

Only the speed of the *Du'a* (supplications) can be compared to the speed of *Mi'raj*. For this reason, the prayers are the *Mi'raj* of the *Mu'minoons* (true believer) and the prayers are a *fath* which opens up the closed doors of the ego; goes over the barriers that are unchallenged; is committed towards the heart not towards to the material world.

The greatest teacher who teaches us how this *fath* can be achieved is the Prophet Muhammad (pbuh).

15 In Islamic tradition, the Night Journey, *Isra* and *Mi'raj* (Arabic: الإسراء والمعراج, al-'Isrā' wal-Mi'rāj), are the two parts of a journey that the Prophet Muhammad (pbuh) took in one night, around 621. Many Muslims consider it a physical journey but some scholars consider it a dream or vision. A brief sketch of the story is in verses 1 and 60 of one of the Qur'an in sura Al-Isra, and other details were filled in from the supplemental writings, the hadith.

THE PROPHET MUHAMMAD (PBUH): CONQUISTADOR OF THE HEARTS

Islam prioritized to conquest the hearts of man. For this reason, in an unbelievably short period of time, Islam found followers who are whole heartedly believed in four corners of the world. In the very first years of Madinah period, there was a confederation of *Tawheed* (oneness) formed together with the Jews and Muslims coexisted and Jews had the same rights until they committed treason.

In the conquest of *Khaybar*, the Prophet Muhammad (pbuh) sent some silver to be distributed to poor people by Abu Sufyan in *Mushrik* (polytheist) Mecca where there was a danger of hunger.

In the conquest of *Khaybar*, when Ali was talking about cutting and shearing, the Prophet Muhammad (pbuh) told Ali that “Slow down, Ali! I swear to God that to have someone attain *Hidayah* (truth) is more worthy than having a herd of camel with red wool”. In a different version of this event, the Prophet had told Ali that “I swear to God that to have someone attain *Hidayah* (truth) is more worthy than having everything under sun.”

According to what Ibn-i Khayyim tells in his *Ahkâmu Ehli'z-Zimme*, when the sons of *Nadir*, a Jewish tribe in Madinah, were punished with exile after they attempted to assassinate the Prophet, the Prophet asked everyone to discount the debt that did not mature yet so that the people of *Nadir* could pay their debt. When *Khaybar* was taken over, there was an agreement to give one half of the harvest to Muslims. The tax administrator of the Prophet Muhammad (pbuh) suggested that “If you would like, you can divide

and I can take the part that I like the most or if you would like, I can divide and you can take the part that you like the most". The Jews in *Khaybar* noted their contentment with such a nice gesture and said that "Indeed, the skies and the Earth are standing because of this justice that you exhibit" (Ibn-i Hisham III/409).

Indeed, the loss of life on the side of *Mushriks* was very low due to the policy of conquest of the hearts while Muslims suffered high rate of casualties due to the hatred of *Mushriks*. In 10 years of Medina phase, there were 87 campaigns; of which 27 were battles and 60 were combat operations (Belazuri, *Ansab* I 287-384). According to Hamidullah, the number of killed during these campaigns is just around 150. The author did not include the sons of Qurayzah into this number though they were punished by death by the judge whom they selected on their own. The highest number of the killed by Muslims is around 900. On average, it is 17 people killed during these 87 campaigns. This casualty is the cost of the conquest of 1.5 million square kilometer which is about the size of the Western Europe.

The *Nabawi* view that prioritizes the conquest of the hearts over the conquests of the land continued during the Caliphs period. Umar ibn al-Khattab (r.a.) ordered Amr b. al-As that "If he receives the letter he sent before entering Egypt, do not enter and return to Madinah" when he asked permission to enter into Egypt. The concern of Umar was that he would not be able to carry the divine message to the people of Egypt. He was ready to reject the conquest of Egypt with the back of his hand if the invasion was going to turn people against Islam. When Caliph Umar (r.a.) learned that the commander, Ala b. el-Khadrami, who commandeered an Islam army, chased a group of rebels, and entered Iran with the pretext of chasing them, he was sad, angry, and removed the commander from the office (Taberi, *Tarih* IV / 79-81). Caliph Umar was so right on his concern and the values of Islam started to erode just within years after the death of the Prophet Muhammad.

The *fath* experience in Alexandria is the greatest example of

how Islam engraved the understanding of the *fath* to the hearts of Muslims. The imprisoned Christian soldiers were asked to prefer between choosing Islam or being free if they chose to pay a tax. When one of these prisoners chose Islam, Muslims were saying that "God is great" and it was louder than their "God is great" in the battle fields of Alexandria. However, when one of the prisoners chose to pay the tax, Muslims were saddened deeply as if one of their friends decided to join their enemy (Taberi IV/1060).

Indeed, Islam spread from Central Africa to Eastern Indian Islands, from Zanzibar to Morocco, from Bosnia Herzegovina to New Guinea, and from Sierra Leone in the West Africa to Siberia with the understanding of this *fath* methodology. The response to the mischievous orientalist who claim that this spread is achieved by arms and guns comes from their own fellow countrymen. The philosophical historian Thomas Carlyle says that "*Common, grab your arms. Let's see if this spread can be achieved with the arms (Stanley Lane Poole, Study in a Mosque, pp.86-89)*" after he proved the absurdity of the laughable proposition.

This perspective is rejected by L. Caletani and Brockelman though their perception is more subjective unlike Carlyle's views. T. W. Arnold suggests that just the opposite is true and says that the spread of Islam and its political rule develop in inverse proportion. He says that "*I am one of those who believe that the largest numbers of Islamic converts were attained when Islam had the weakest political power*".

Indeed, in Andalusia, Leon and Coastal Ferdinand threatened and massacred Granada Muslims, most of whom were the native Spaniards, to choose between the death and converting to Christianity. At the same moment, Islam was planting the very first seeds of the Conquest of Hearts without even showing a sword in Mindanao in Southeast Asia, Malaysian Islands, Aceh - Sumatra, and Indonesia. The same movement of the *fath* was happening in East and Southeast Anatolia, Armenia, Azerbaijan, Movarounnahr, Caucasia and many other lands in the East and the West. Although

these lands were taken over in the very first century of Islamic calendar, the time that these people living on these lands accepted Islam coincides with the time in IXth and Xth centuries that Islam was the weakest politically.

The mass acceptance of Islam should not be perceived as a development occurred in the past centuries. The mass converts in Russia from 1906 to 1910, the ongoing mass converts among Hausa and Mandingo in Central and South Africa despite the missionary work of Europeans with large resources, the Black Muslim movements in the United States, and the thousands of native Europeans who chose Islam on their own are all great evidences that Islam still protects its attractiveness originating from its own dynamics despite the Muslims and some of their poor examples.

Islam is the true salvation of the mankind in the modern age. Modernism that set out to turn the world into a heaven transformed our world into a hell. Nothing except Islam can resist to modernism. Mankind needs the resurrecting breath of Islam more than ever. In this case, the problem originates from those who are responsible to take Islam to needy people, not from Islam itself.

The resolution of the problem depends on the following:

1. To know Islam well to re-conquest our own hearts invaded by modern icons.

2. To know the age and the modern individual well to conquest the mankind degraded into level of screw in the modern society's mechanism and shepherded by the media.

3. To establish a brand new language of religion to bring together the mankind seeking the true happiness and Islam, and to explain that Islam is the other name of the happiness and the peace of individual, social, ecological, and cosmic beings. Then, there is no reason why the following Qur'anic target would not be realized: *"And the fath is near. Tell the believers the good news."*

THE LOGIC OF ISLAMIC CONQUESTS

And [withal, He will grant you] yet another thing that you dearly love: succour from God [in this world], and a victory soon to come: and [thereof, O Prophet,] give thou a glad tidings to all who believe (61:13).

Islam is a life-style if defined in a comprehensive way. Islam aims to change and to transform the life like any other system that has a say about the life.

The systems that aim to transform the life can be categorized in two:

1. Systems that transform the life voluntarily via an internal intervention.
2. Systems that transform the life forcefully via an external interference.

A life system that accepts the transformation of the life voluntarily via an internal intervention must be built upon a belief and moral system. This is known as religion with its generic name. Religion, first, asks from the man his heart. The faith is essential. Religion does not accept submission if there is no faith. The faith is a heartfelt acceptance or a heartfelt rejection. It does not hold by force but by persuasion. The faith is a torch that is lit in the heart. Without lighting this torch, an external interference is unwilling. Nobody can be forced to be a believer (*Mu'min*). By force, you could only make people *Munafiqun*. He will not believe in but he behaves as if he has faith.

The systems that accept the external interference as a method to transform the life are usually, ideologies. Every ideology is secular. Secularism originates from Cartesian philosophy generally.

Cartesian Philosophy is a degrading polytheist philosophy which divides the origin of the *Haq* (truth), the world from the hereafter, the visible from the invisible, the form from the core, the thought from the sentiment, the intelligence from the heart, and the state from the religion. Ideologies that pursue to transform the life by force are deterministic. For example, while the religions accept miracles, ideologies reject them. Miracles, in fact, are other extreme dimensions of the material. The acceptance of the miracles is a rejection of the determinism.

The determinism in the universe, the fundamental postulation of the 19th century positivism, was destructed by the general Relativity Law and after that, the dormant, eternal, and infinite universe superstition of the modern science was disproved by the Quantum Law. As a result of these two discoveries, the modern ideologies were destroyed. Mechanism in theoretical physics was being applied to social life with the help of ideologies characterized by positivism. Marxism attempted to do that in the Soviet Socialist Republics Union, China, Cambodia, and Albania by cruelty and blood. USA, the castle of the capitalism, did the same thing in Vietnam, Panama, and Northern Iraq by arms; in China, Middle East, and Africa by money; and in the Mediterranean Belt which includes Turkey, Balkans, and Caucasia by politics. More specifically, those who force transformation by the Westernization project did the same thing.

The goal of all of these human ideologies is to transform the life top to bottom towards man devised laws and principles. Manmade ideologies that are secularist and positivist have no problem as such *Iman*. On the contrary, they were a product of revolting to *Iman*. For this reason, they cannot accept a humanistic methodology as the conquest of the hearts. Even if they pursue such a methodology, it will not be for their favor. A well known administrator who was tasked with the modernization project in Turkey was saying that "Revolutions that are realized through spilling blood will succeed". It is the case and it is a fact as well. The secret of why the system in

Turkey is still intact while the 20th century systems are falling apart one by one lies in that statement. According to this statement, the one who wants to find out which revolution succeeded more has to look into the amount of blood spilled.

However, the divine messages addressed the heart all the time. And they perceived resurrecting one man as resurrecting the whole world. The verse that reveals that killing one man is like killing the whole mankind tells that this fact is also present in Torah. Indeed, Torah and Bible include similar statements.

It is possible to see how the divine messages approach the mankind with grace and compassion in the personality of the Messenger of Allah, Mohammad (pbuh). As it is stated before, the revolution in the Golden Age, which took place without blood, cannot be compared to any revolution in the history of the world. In 10 yearlong Medina phase, there were 87 military battles of which 60 were operations that the Messenger of Allah did not participate and 27 wars that he participated personally. According to well-known scholar, Mohammad Hamidullah, of the life of the Messenger of Allah, the number of casualties in these battles is around 150. The scholar did not add the number of the executed the Jews of Banu Qurayza in Medina. As known, Banu Quarayza was a Jewish tribe residing in Medina and they had an agreement with the Messenger of Allah. However, they conspired to assassinate the Messenger of Allah. When the assassination attempt was revealed, they agreed to accept the decision of a judge that they will select. They suggested Sa'd ibn Mua'dh, a leading man among Aws, a Jewish tribe that converted to Islam, whom they believed would judge in their favor, and hence agreed to. Sa'd ibn Muad'dh ruled according to Torah and he passed an execution sentence against the Qurayza. 600-900 Qurayza men were executed. If we accept the highest number here and add up with 150 casualties in other battles, each battle averages to 17 people.

This number is the casualty figure of the establishment of Messenger State that is comparable to the Western Europe in size.

When the casualty figure of the revolution in the Golden Age of the Prophet Mohammad compared with the casualties of the French Revolution in 1789, the Russian Communist Revolution in 1917, and the Kemalst Revolution in 1923 and aftereffects, the value and respect given to the human being is obvious.

The following example, known as the Banu Cazima Occasion in the history, indicates the value given to the human being.

The Messenger of Allah (pbuh) sent a battalion of around 350 soldiers to Banu Cazime tribe to invite them to Islam under the commandment of Khalid b. Walid in the 8th year of *Hicrah*. The goal of the battalion was not engage in war but *fath*. When Banu Cazime saw the battalion, they got armed and attempted to resist. Khalid invited them to Islam. Banu Cazime laid their arms and they started to scream "Sa'bana! Sa'bana!" meaning "We converted! We converted!" The expectation of Khalid was to hear "Eslamna" meaning "We submitted to Allah!" Khalid who misinterpreted the word "Sa'bana" ordered his battalion to attack. As a result, some people were killed and some others were enslaved. When the news got to the Messenger of Allah, he reacted to the news extraordinarily, opened his arms to the skies, and started to proclaim that "O, my dear God, I am far from what Khalid did. O, my God, I seek refuge from you for what Khalid did". The Messenger of Allah called Ali (ra), gave him some money from the treasury, and ordered him that "Go to Banu Cazime and pay for their loss. Do not respect to the traditions of the Ignorance Age and do not hesitate to topple and step on those traditions". Ali (ra) arrived to the land of Banu Cazima. He paid the cost of the blood for those who were killed. He also paid for the loss of property to those who lost their property even if it was a baked clay bowl used by a dog to eat. When all the loss was paid off, there was still a little money left and he said that "I am giving the left over money as a reserve. The Messenger of Allah must know something since he gave more money than what is lost". When Ali (ra) completed his job and returned, he found the Messenger of Allah opened his arms and proclaiming that "O, my God, I am far from what Khalid did" (Ibn Khisham, IV/561).

There are many examples of the value given by the Messenger of Allah to human life. Such an example occurred to Usama b. Zaid. In a heated battle, he killed his opponent who declared the Shahadah (his faith) saying "*lâ ilâha illallâh, Muhammadun rasûlullâh*" "There is no god but God, and Muhammad is the Messenger of God" when he was about to be killed. Usama b. Zaid thought that the reason for his Shahadah was that he was about to kill him and it was a deception. When the Messenger of Allah was told about the incident, he was angry and asked "Usama, did you really kill someone who says that "his Lord is Allah?" whenever he sees him. Usama responded to these continuing criticisms saying that "The Messenger of Allah repeated his criticism so many times", I told myself that I wish I became a Muslim after this event".

Because of the value given to human life, the masses did not hesitate to convert to Islam. Those who did not even convert to Islam, fought against their very own people since they were tired of the disrespect for human life and dignity. The most typical example occurred in Syria. The Byzantium Emperor, Justinian, in 144 according to the Muslim calendar (based on 622 A . D . The year of the Hegira) positioned the Christian Slavs in Syria against the Muslims, but later, the Slavs sided with Muslims. The Christian Slavs habituated the same location to protect the Muslims and the lands against the Byzantium Empire. Later, the Christian Slavs fought against the Byzantium Empire along with the Muslims (Lebeau, *Histoire du Bas-Empire*, published by M. St. Martin, Paris, 1830, Vol. XII, p. 27-31). Bernard Levy suggests that "The Christian Samaritans in the Palestine helped the Muslims so much that the Muslims felt that they need to keep the Christians exempt from the tax" (*The Arabs in the History*, 67).

Many churches and synagogues in Cairo, Baghdad, Basra, Chufa, and the like founded by the Muslim is a witness to the great tolerance of the Muslims to other religions. It is a fact that many of those historic churches and synagogues were built after these establishments were founded by the Muslims, not before these cities were founded.

During the Christian Crusades, the Muslim doctors were treating the wounded Christian soldiers after they treated their own fellow Muslim soldiers once the war was over (Garaudy, *The Promises of Islam*. p. 86).

Every man who grasps the spirit of Islam behaves according to the facts that every man is either a brother in religion or a counterpart in humanity. This is the finding and behavior of Ali (ra). One of those who grasped this spirit was Amir Abdulqadir, who fought decisively against French for 30 years in Algiers. The legendary commander was taken a prisoner at the end and was exiled in Syria. In an uprising in Damascus in 1860 against the Christians, he safeguards 14,000 Christians and save them from being killed (Khasim Sadullah, *The Life of Amir Abdulkhadir*, Shirketul Vatani, Tunisia, 1974). For this reason, the Pope awards Amir Abdulkhadir the Pie IX Distinction. In 1940s, 80 years later, France commits a mass murder in Algiers who fights for freedom from French colonization. The massacre means a total loss of one million lives.

There is no questions about that people belonging to other religions did not exhibit the tolerance in faith that the Muslims showed against them. Saint Bartholomew's Day massacre in 1572, French Catholics killed around 3,000 people only in Paris in a couple of days. Citeaux Episcopal Arnold Amaralicus was asked what to do with the residents of the city of Beziers, he replied that "Kill them all! God will know who is on His side". With this response, 20,000 people were killed without age and gender discrimination and the city was sacked.

The greatest victims of the Christian fanaticism are the Muslims of Andalusia. Those who look at today's Andalusia which was the cradle of Islam for seven centuries can see the difference between Islam and Christianity. When King of León and Castile invaded Cordoba, committed genocide of Muslims, and taxed Granada Muslims, while the native Spaniards were still converting to Islam though they knew what would happen to them. The well-known British historian, Carlyle, who saw what was happening in

Andalusia, disproved the orientalist thesis that Islam was spread by sword in the following: "Come on, grab your swords. Let's see if it is possible by the sword".

The well-known Islamic historian, Yaqut al-Hamewi, in his work titled *Mu'cam* meets a group of Muslims living in Hungary in Aleppo in 1228. These are a group of people known as Bashkirds and they chose Islam. They say that "they are sent systematically to be educated on Islamic law according to the *Hanafi Sect*". According to them, 30 different locations under the rule of Hungarian King were totally resided by Muslims. The King does not let them build castle since he is afraid of them rebelling. They speak the same language, wear the same clothes, they fight alongside them, and they are subject to the same taxation as Hungarians. They respond to the questions of "How you became Muslims?" as in the following: "According to what we heard from our ancestors that seven Muslims came over from Bulgaria and started to live amongst us. These seven Muslims were correcting our mistake kindly and they were demonstrating the true path with their lives to us. Late, our Lord became our guide and opened our hearts to *Iman*. And we had all become Muslims. We came here to be educated on Islamic law" (I/469).

In a work on Bashkirds, M. Tayyib Otic tells that Hungarian historians call these Muslim Bashkirds as *Ismailis*. According to the same article of Otic, the Hungarian King, Szent Laszlo, orders to Muslims to convert to Christianity in his decree dated 1092. The ninth article of the decree is as follows: "The King orders: If the Muslims tradesmen convert to Islam and they circumcise their kids after they are baptized and Christianized, then they will be exiled to other cities.

Not to tolerate any lapses in Christianization of Muslims in Hungary, the Assembly of the King Karlman appended more restrictive articles to the orders of the King, Szent Laszlo. These articles are as follows:

Article XLVI: If one lets the King know that *Ismaili* fasts and eats contrary to the Christian traditions; does not eat pork; performs

ablution (wudu); or commits things related to his own religion, he/she will receive part of the property of the *Ismaili*.

Article XLVII: Every *Ismaili* village will build a church and will also donate to this church at the same time. After the church was built, the half of the *Ismailis* will migrate from the village and they will live with us just like living in the same house and just like the people who have the same religion. They will also pray in the church of Chris without raising any doubts.

Article XLVIII: An *Ismaili* will not give his daughter to someone who is from his own religion. He will give his daughter to someone who is from our religion.

Article XLIX: When someone goes to an *Ismaili* as a guest or he/she invites an *Ismaili* to his home, they will only eat pork.

Of course, in the history, there were acts that are against the spirit of Islam. Togluk Temur, who is the founder of a Khan replacing the Chagatay Khan of Hulagu, changes his name to Mohammed after becoming a Muslim. He also forces Mongols to become Muslim. He is so shortsighted that he nails a horseshoe to the head of someone who does not want to wear a turban on his head. Mirza Mohammed Khaydar, who talks about this incident, says that "May the Lord forgive him for his sin!" (The History of the Rashidi, pp. 13-15).

THE MOVEMENT OF FATH: ONCE MORE

It has never become so easy to access human in none of the history of human legend. This is accurate. Nevertheless, in the long legend of human history, people have never been so secluded from each other and the individuals have never felt so lonely.

“Man is the wolf (enemy) of man” postulation used by Hobbs when defining man has become valid for all the societies of the world following the Western Modernism. Since the modern West perceived the goal of man on Earth as such, it searched for the ways of securing himself and partly discovered the ways of not becoming victim of the fierce competitors. The point of origination of the Western Modernism was individualism which will trigger the fierce competition of the wolves. However, the eastern societies of the West under the hegemony of the modern Western culture become the mutual enemy of each other; however, they never become as individualistic as the Western societies. For this reason, the manifestations of the modernization in the Eastern Societies were more destructive and devastating than the Western Societies.

Of course, we are not saying that we are now modern and let's become individualistic as well. It is not a solution and it is a total destruction of the hopes of the formation of an Islamic Society. It is the law of the nature “Different things do not become the same even if they do the same thing”. By throwing stones rather than wheat into the modernism mill, you cannot escape from the modernism mill which grinds man. The fundamental work is to rebuild a life that is well-suited to human life. In this regard, our recommendation is the character replacing individualism.

The character is a human who protects his uniqueness while fulfilling his role in the larger society. The dictionary meaning is the one who is not ordinary but significant and discernible human. It is only possible to make modern individuals who are the wolves of each other a character man through a serious *fath* campaign. We call this “*the new conquest movement*”.

The new conquest movement will start from the center and will spread in a spiral movement to the outer society as suggested by the divine methodology with the verse of “*Wa anzir ashiratekel’l akrabin*” And admonish thy nearest kinsmen, (26/214). The conquistadors of the new conquest movement should first start the job by saving the hearts and minds invaded and enslaved. It is obvious how it is impossible to open up the hearts and minds invaded by the modern icons, the abstract idols, and images of the technology. The man who protected his heart and mind from the invasion of the icons, idols, and deities succeeds in becoming the character.

If the Muslim character is rebuilt, the greatest barrier in front of rebuilding a Muslim society and Islamic life will be removed.

The Lost Children of Islam

The thick walls covering up the consciousness of Muslim society in which we live can be torn down with love and grace. The question that is confusing our minds is the same: How did the generations who were the conquistadors belonging to Islam become the enemies of Islam in a century? How did the miserable Muslims who say that “*Down with Sharia*” while up until 70 years ago, their ancestors claimed that “*Islamic law (Sharia) is justice*”

Those who owe their whole existence to the *kufir* (blasphemy); those who play the role devotedly given to them by their disbeliever masters; those who become the voluntary Amr ibn Hishām (Abu Jahl)¹⁶

¹⁶ Amr ibn Hishām (Abu Jahl) (died March 17, 624) (Arabic: *عمر بن هشام*), better known as Abu Jahl, was one of the Meccan leaders, known for his hostility against the Muslims.

of *kufr* (blasphemy) and *shirk* (polytheism) are the leaders of the *kufr* (blasphemy) and Qur'an explains how they will be treated.

However, there is also an ignorant mass as expressed with the word of "ignorant" literally other than the marginal group of leaders. This ignorant mass learned Islam from the enemies of Islam not from the friends of Islam. This ignorant mass turned to be the enemies of Islam when Islam was subject of life, not object of it. Those are the ones who enter an inn searching for the light but are unaware that the light that they are searching for is coming from their back.

The first target of the conquest campaign is the ignorant mass that learns Islam from the enemies of Islam, not from Muslims. They are the lost children of Islam. They are the orphans of the modern age. It falls onto Muslims to approach them with grace and compassion like approaching an orphan, to open arms like a mother does, and to invite them from streets to the home. Amongst them, there are may be the ones such as Indian Prince who played the role of fighting his own family after he is kidnapped, trained, and made hostile to his own family. If these types realize the reality, they will fight against the soldiers of the great Satan more powerfully than everyone else. The lost children of Islam, educated and trained to be used against Islam by the enemies of Islam, will be the greatest *mujahedeen* of *Iman* front.

The Role of European Muslims

The movement of the re-conquest will not stop at the borders of Europe and will consider everyone globally as the lost children of Islam. They will look for their African, Asian, European, American, and Australian brothers who are black, white, yellow, and red skins.

In this regards, although there are many problems, we believe that the existence of growing Muslim migrant population in Europe indicates that it is the time for expecting a re-conquest. European Muslims who are struggling with their own problems need to

design their economic, cultural, and educational activities in a way that models an alternative life to the individuals of Europe who are degraded to teeth in a toothed wheel. Muslim migrants who have a significant share in Fast Food Market with “Shawarma” (Gyro) should know that a sandwich can result in magnificent events. We should change our long-lasting and damaging perception of the disbelievers as dirty infidels. We should embrace a new perception in which we should see the disbelievers as the candidates of Muslims. We should stop damaging their property, hitting shoulders, stepping on their neck when they fall, and thinking some of Islamic behaviors such as celebrating their feasts and weddings and offering condolence when someone passes away as illegal (“*haram*”). Instead, we should resurrect and adopt model behaviors of the Messenger of Allah, Mohammad Mustapha (pbuh).

We should remind that the Messenger of Allah went to offer his condolences when his disbelieving neighbors passed away. We should remind that he also offered food to the disbelievers, accepted their offerings, and behaved them with respect. We should remind that he stood up when their funeral procession was passing by. We should remind that when someone asked him “why is he standing up while the person in the coffin is a disbeliever?” he responded that “Isn’t he a human?” We should remind that when he was asked to curse onto the disbelievers who attempted to assassinate him, he opened his arms and said that “O, my Lord! Forgive them and give them the straight path (*Hidayah*) because they don’t know!”

We emphasized that it is a fact that there is no correlation between the political power and the converts in the history of Islam. If it was not so assertive, I could have stated that the political power of Islam and the converts to Islam are inversely proportional. Islam’s attractiveness originates from the fixed values of humanity that it embodies in itself. Islam is a life system that has original attractiveness and does not need the mandate and force of outsiders.

The most striking example is the mass Islamization movements that occurred in the age in which we live. This Islamization

movement is valid for both of the Muslims who were traditionally Muslim but they were under the influence of the Western Culture and who belonged to different religions but they converted to Islam later finding their “true nature”.

An example to the former is the growing Islamic movements in the lands of Islam and the growing trend of consciousness. The later has many examples. We will mention some of them here.

In Western Africa, almost all of the Akan Tribe living in Ghana, Togo, and Ivory Coast chose Islam in the age we live in although Christian missionaries spent treasures (The Muslim Nations Encyclopedia, I/55). Bambarans living in Malawi, Guinea, and Gambia and from Mandingo language group had 12% Muslim in the first quarter of the century but now they have 70% Muslim. And Islam still continues to spread speedily among the group of tribes who speak Mandingo language (Age. I/139).

Hausas, the largest tribe of the virgin land of Africa, flock into Islam in masses. Islam has structural impact on these people and Islam does not just stay as name change or an image change. Leo Africanus, who is an African researcher and is professing this fact, states that Mandingos are the most civilized and respectful of all tribes in Africa (Izzeti 162).

All of Budumas, living in the islands of Chad Lake, converted to Islam in the age in which we live in (Muslim Nations Encyclopedia. I/242).

Mass converts do not only occur in Africa but occur in all continents. In Russia, there were mass converts in between 1906 and 1910. The scholar researching the reasons for the mass converts characterized the conversion as a result of moral degradation of Russian society. In this regard, the devoted messengers were able to reach even to Russian Char. The Russian Char, Vladimir, professed that his only challenge is drinking and he has difficulty in stopping drinking. For this reason, he did not want to become Muslim when he was invited to Islam.

In American continent, the number of Muslims reached to 7 million. Statistics show that Islam became the second religion by the number of followers in North America. Muslims in America proved that the logic of “all” or “none” is the logic of the gamblers not the logic of Muslims. The Nation of Islam movement started by Ford whose life is highly complex and as a movement far from the core values of Islam is changing lanes and turning to the straight path of Islam gradually after the death of Elijah Mohammad who enunciated himself as the Messenger of Allah. Despite all the mistakes, deficiencies, and whatever and however they are, the existence of a Muslim in America or wherever they are on the globe is valuable for each Muslim and is an extension on *Ummah* Ocean on that part of the World. One Muslim is only proud of his brother who joins his universal family.

Islamization in Europe is developing more healthily. The converts that are more wide-spread among scholars and intellectuals indeed brought in unique and valuable individuals to Islam. One of these individuals is Roger Garaudy. He suggests that “The solution to the fears and problems of the Western Civilization which is on route to destroy humanity established in two million years in just a couple of hundred years is Islam”. He adds that “Islam is salvation” (Uluch, 40). Another French Muslim expresses that the fact that Islam is spreading despite the negativities of traditional Muslims very nicely: “The Westerners are becoming Muslims by looking at Islam not by looking at Muslims (Uluch, 156)”.

We understand why Abdulkhalim Winter, 25 years old Cambridge student, become Muslim from his following statements easily; “All the disasters in the Modern World occur from the materialism. Money and materials is enticing humans to the World and result in forgetting religious values and spiritualism” (Uluch, 34). These statements confirm my statement that Islam embodies its own attractiveness.

We need to underline a mistake repeated often times. Muslims or convert Muslims even if they are Western intellectuals and scholars

never bring nobility Islam which is the straight path of our Lord. Islam is noble by itself and does not need anyone's skills, talent, ability, or any other power. The reality is just the opposite. The one who chooses Islam does not bring nobility to Islam; on the contrary, he finds nobility with Islam. As it is in the story of Jamaluddin Hodja who was called as dog by the Mongol Khan and responded that "Yes, if I was not honored by Islam, I would be a creature lower than a dog", we would be nothing if not honored by Islam.

The interest shown to the converts to Islam is normal and necessary to a certain point. The happiness of winning another brother should not be lower than the happiness of getting the title of the world. We should not forget that every Adam is a universe by itself. If the cause of this happiness is Allah, the Almighty, then, it is legal. If this happiness is a result of a psychology of beggar on horseback, it means that this is valuing your belief by someone else's belief. It indicates that you are unable to value your own belief. Such an attitude is an insult to Islam. We, the Muslims, should not see the interest of the disbelievers to Islam a cause for our own interest or motivation in Islam. If we do that, we discard that we are on the right path and we are right and we attempt to show that we have excuses. It simply means that we are sure in our beliefs and we are not *Muminoons* (true and sincere believers).

The way to be sure of your faith is not to have your faith certified by others but have your faith certified by your very own heart. *Iman* (faith) that depends on others' attitudes and behaviors is not *Iman* because *Iman* is trust to the truth (*Haqq*). Those who expect that the faith they believe in needs to be certified by others are not either sincere in their faith or ignorant of comprehending the value of their faith.

The following should be known that whoever chooses Islam as his or her life style choose it on his own advantage and whoever does not choose Islam as his or her life style choose it on his own disadvantage. Islam provides nobility and honor. Nobody can oblige our Lord for her or his choice of Islam. On the contrary,

everyone who chooses Islam should be grateful to our Lord; should feel indebted to our Lord; and should show gratitude because our Lord shows the true path for the eternal happiness. The reverse is the behavior of a modern but the behavior of Bedouin. As it is expressed in the following verses:

“Many people think that they have bestowed a favour upon thee [O Prophet] by having surrendered [to thee]. Say thou: “Deem not your surrender a favour unto me: nay, but it is God who bestows a favour upon you by showing you the way to faith - if you are true to your word!” (49:17)

A common mistake repeated often times is that many of those who look at the photos of the converts spelling “Shahadah” (the Muslim declaration of belief in the oneness of Allahu Ta’âlâ and acceptance of Muhammad as his prophet) in front of *Imams* (preachers) with envy and happiness, delete thousands of own sons of Islam or sometimes the millions of Muslims with a pencil stroke because of some pretexts and seeing them as non-Muslims. This spiritual massacre has been the greatest barrier in front of the union of Muslims because we think that his faction is not my faction and his line is not my line.

CHAPTER 3

TOOLS OF CONQUEST IMAN (FAITH)

Iman is the energy of life, even perhaps is the life itself. Sayyidina Husain, grandson of the Prophet (pbuh), the Great Martyr, was saying: "Life is Iman and Jihad". Not only life is Iman, but also Iman is the life.

A life without Iman is like living without a life. A society without Iman is the one in which "vertical reptiles" live. Human being is not solely a hose between dining room, bedroom and restroom. Faith is the virtue which elevates a human being (beshar) to the level of mankind.

Iman is to have a cause. In other words, it is to have a thesis. Those who are without a thesis do not have a say in this world. People without a say cannot pay their due to being alive. To have a cause means to deserve to live. This is the main difference between the life of mankind and that of a worm, a mosquito or a bedbug.

A man without a cause is the one without an aim, a goal. If someone has no aim or goal, he doesn't have personality or identity either. What matures personality of and gives identity to mankind is the presence of a goal. A person who lost his aim also loses his reason to live. He will either embrace fake aims and be driven

from here to there, or be confined to a life without identity and personality. In either case, he will not be able reach the genuine source of happiness.

This is the biggest handicap of the modern individual. Indeed, the process through which he becomes a modern individual already intends to make him faithless and aimless. By this way, mankind is degraded to the level of a simple and mechanic bolt of the modern machinery. Otherwise, how can modernity remain standing? Because of this feature, modernism remains as the major threat to the humanity of the human being.

Personality is the counterpart of the “modern individual”, the human type of the modernity. Personality belongs to same etymological root as diagnosis and tangible.¹⁷ Personality is the attribute of someone who is not plain, ordinary or insignificant; but who is significant, characteristic, not singular but distinct, not subjective but authentic. A world that tries to turn humanity into a standard cluster of woods composed of 6.5 billion members as today’s population, is of course one which intends to destroy the humanity of human being. In such a world, people of cause, regardless of their claims being right or wrong, are faced with the fate of living an isolated life like islands in the middle of an ocean. In the modern world where human being and humanity are subjected to the operation of production of ordinary people like timbers; struggling for the sake of a claim and becoming a man of faith is a virtue on its own. Such people are awarded by Allah by not being forgotten, even if they pursue a wrong cause. People who sacrifice themselves for a wrong cause and spend their lives for their aims are awarded by being remembered by public in this life. There is no doubt that if the same thing is done for a right cause, the subjects are going to be in the list of eternal in both lives.

When you look around, you see that the ones who invest in mankind are the people with a cause. Winning a human being into

¹⁷ In Arabic all of the three words are derived from the same root, “shakhs”, meaning “person”.

Islam is the greatest worship of the believer. There is no suffer they cannot face, no trouble they cannot bear or no cost they cannot pay just to carry Iman into another heart. They proceed with the understanding that “an Adam (man) is one world”. While everybody in the struggle for acquiring more wealth, they focus on mankind. When they succeed to achieve one additional heart, they get pleased as if they are endowed with treasures of the world.

Those who set their hearts on the cause of Iman perceive the mankind as the most valuable treasury to gain. They are well aware of the fact that none of the other attainable objects can be as permanent and a true value as the human being. They also know that Iman is a trust of the mankind, and mankind is a trust of Iman. If Iman is left without mankind, the former is betrayed. Similarly, when mankind is left without Iman, mankind is betrayed. Those who committed betrayal belong to the line of traitors.

Those who love Iman know that Iman is security. They acknowledge that one cannot be trustworthy without observing the trust, be Mu'min (Believer) without being trustworthy; and that disbeliever is the one who betrays the most important trust which is Iman. They don't forget that the observance of the trust of Iman is directly connected to the respect to the trusts of consciousness and will. The victory of consciousness and will is the victory of Iman per se. In this respect, Taqwa is the consciousness of responsibility towards Allah. One who is not equipped with this consciousness will eventually be alienated from himself, from all objects and from his God.

Carrying the faith in modern times means, in the words of the Prophet (pbuh), carrying an ember, or even thousands of embers in hand. Fire carried in hand is the price of the sun carried at heart. Those who carry the sun of Iman in their heart need to be consent to this price of carrying the fire in hand for the sake of enlightening the humanity. If your hand is aligned with your heart, just like Abraham (as), the power coming from your heart will protect your hand from burning. However, if you abstain from holding that ember, not only your hand will burn, but your heart too.

Denying such an Iman which is carried by such a big price will nullify deeds in this world; and the denier will be among the losers in the hereafter, according to the warning of Qur'an (5:5). The other name of denying the Iman is the illness of rejection (takfeer).

Takfeer is not only "refection of faith", it is also the illness of wasting the human being. The true way of dealing with people who learned Islam from its enemies rather than its friends is to regard them as "uninformed" and to enlighten them, instead of making bad judgment on them. The same is valid for those who become enemies to Islam in a context where Islam is not dominant but subordinate. The religion they pursue enmity against is not the religion of Allah, but the religion of others. For those who continue their enmity against Islam even after learning it in an atmosphere of its dominance, then the judgment will be made upon them.

Appealing to the words of Kung Fu Tse, in an environment where ignorance is accepted as bliss, adjudicating upon people and sentencing them is sacrificing them. Carrying the felicity to victimized generations that grown up in the arms of the modern age of ignorance, through hearts with a prophety affection just like a goldfinch of happiness, is the job of nobody but conquerors of hearts who themselves are the living models.

A MODEL LIFE

“And who could be better of speech than he who calls [his fellow-men] unto God, and does what is just and right, and says: Verily, I am of those who have surrendered themselves to God?” (41/33).

Prophecy is the institution of exemplification. This is one of the main differences between the divine teaching and all other human ideologies. The attraction of those ideologies is in their theories. The appeal of the divine teaching, however, stems from the living examples it exhibits. That is why any human ideology couldn't compete with the divine teaching; nor could any ideology have found reflection on human consciousness.

One of the major differences between ideological leaders and philosophers on the one hand and prophets as life examples on the other is that the former do not bear the responsibility of being examples. It can be called Mallarmé complex. Mallarmé, endeavoring to relocate the poet and the poem to their respective posts of medium and prophecy as in time of ignorance, claimed that he was created for nothing but reflecting, and goes on: “Doing? Our servants can accomplish this for us”.

Another western philosopher, probably Kierkegaard, was saying: “Philosophy is the milk mother of the life with dry breasts; it trains but does not suckle”. Would it be unfair if we claim that all intellectualists have tried to cover the disgrace and misery of life with the gaiety and pomp of their words? That is why J. P. Sartre was asking: “Vivre ou raconteur,” or, living or saying?

This is the dilemma of the intellectualism: Leave the life, take the theory... That is why a religious person can be an intellectual but not an intellectualist.

One is calling to a possible life, not to a utopian theory, when he calls people to the Religion, simply because the Religion is life. None of the prayers is theoretical or practical. The divine teaching has realized the type of human being it wants to build in the personality of the prophets, who have called people to not only an abstract system of principles but also to a tangible life that embodied in themselves. They were chosen to become ideal models for believers and were grown up as such. Also their followers are requested to become exemplaries for all others; just like the mission described for Prophet Muhammad (pbuh) in the following verse of Qur'an: (2:143)

Thus, have We made of you an Ummah justly balanced, that ye might be models over the nations, and the Messenger a model over yourselves;

The Qur'an puts a special emphasis on the exemplary mission of two prophets: Prophet Muhammad (pbuh) and Prophet Abraham (60, 4). Our prophet takes all-good practices of Prophet Abraham as "sunnah" and adopts them into his own sharia. Circumcision, cutting fingernails, removing pubic hair, growing beard are among these practices. By doing this, the Prophet introduced the principle of continuity of the goodness; calling attention to the importance and permanency of a model life, at the same time. He also passes on such good practices to his followers. Among these practices some pertain to the inner richness and soul training, while others are meant to beautify and smarten the life. Voluntary prayers, repentance, tesbihat (repeating Allah's names and other religious phrases) and reflection are examples of the former, while tooth brushing, washing hands before and after meal, using scents are examples of the latter. Apart from these, the Prophet's practices protecting moral principles concerning all fields of life including economy, politics, legal system, interpersonal and international relationships, are to be taken within the framework of his exemplary mission, which is indicated in this verse of the Qur'an: (33,21)

Ye have indeed in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Final Day, and who remembers Allah.

Societal leaders who carry the mission of transforming the society can be successful to the degree of their exemplariness. That is because an exemplary life is the most common means of educating the society. Qur'an calls the knowledge and the knower to become identical. According to Qur'an, if these two are different and separate from one another, this is a situation of hypocrisy: *O YOU who have attained to faith! Why do you say one thing and do another? Most loathsome is it in the sight of God that you say what you do not do!* (61, 2-3). Of course these verses do not mean that "don't call to a goodness that you don't exercise on yourself". Just like compliance with a religious order doesn't relieve one from the duty of enjoining what is right, forbidding what is wrong - , or notifying that order to others; non-compliance do not free us from the same duty either. Doing is a responsibility, and calling others (tabligh) is another. Notwithstanding, Allah (cc) takes away the effect from the word of non-doer. Man can say a word, but the one who creates an effect out of it is Allah (cc). In this case, although the price of a non-practicing caller in the hereafter would remain protected in accordance with his intention and purpose; his price in this world, in terms of a positive outcome from his invitation, is quite restricted.

Modernity destructed the knowledge which is supposed to turn into life, just as it did the same for the reflecting heart. Life and knowledge stood apart, practice and theory remained separate from each other. The analogy of tree by old Islamic theologians in defining Iman (belief) is an excellent expression of the integrated view of human being in Islam: "Iman is a tree whose root is knowledge, body is attestation, branches are declaration (ikrar) and fruits are deeds". Detaching this tree into parts leads to destruction of its functionality.

Life itself is the best message. The word of his jail mates "*Verily, we see that you are one of those who know well*" (12, 36) well expresses how Yusuf (s) had impressed people by his behavior. Prophet Muhammad (pbuh) gathered appreciation and praise of people with his exemplary life, both before and during his

mission. This exemplary life was his major facilitator in his dawah (invitation) to Islam. His addressees were not able to make even little condemnations about his earlier life. His first followers were referring to his behaviors and exemplary life as a source of trust in their belief, not his miracles. Here is the opinion of the first believer Khadijah (ra) about him, even when he himself was not sure if his visitor was an angel sent by Allah (swt) or not: "You're always kind and generous. You always behave well to people. You help the poor and the needy. Of course Allah (swt) will not make you embarrassed and miserable." (Ensab 1, h.no 193).

Abu Zerr belonged to a tribe which lives on booty and robbery, then he became penitential and left both his tribe and profession, for a secluded life. When he heard that a prophet came out in Mecca, he sent his brother to investigate. Back from this journey, his brother was describing Muhammad (pbuh) to him as follows: "He is known as reliable and easy going man. He orders the good and prohibits the bad".

Having troubled by the tyranny of the Mushriks of Mecca, Muslims sake refuge in Ethiopia. Mushriks sent an envoy to Nacashi, King of Ethiopia, and requested extradition of the Muslims. People around the King, who were already convinced by the Mushriks, were also supporting this request. However, Nacashi firmly refused this request, as he listened to these words from Cafar bin Abi Talib, Muhammad's cousin, about his exemplary life and mission:

"O King! We were among ignorant until Allah (swt) chose someone among us and sent as the Prophet. We used to perform idolatry, do bad deeds under the effect of our egos. We used to oppress the weak and accept every immorality as allowable. We were acknowledging his virtue, honesty and purity from the beginning. He taught us to refrain from doing badly to others, worshipping only to Allah which is the Unique God, aiding the poor, fasting and doing every kind of good deeds".

We see the best examples of the fact that life is the most effective invitation and that hearts are conquered by life, in the

lives of Messenger of Allah and of the blessed generation grown up in his hands. According to Ibn Hisham, Sumame's converting to Islam was a victory of exemplary life. Sumame, one of the two kings of Yamamah, had visited Mecca before Hijrah (the migration to Medina). The Prophet invited him to Islam just like he did for anyone he met. Sumame, being affected by the arrogance and pride of his worldly power, answered to the Prophet in the following way:

"If you offer this again, I will kill you." (Ibn Hajar, Isabe)

At a later time, the same person tried to kill the envoy of the Messenger (s.), and gave up due to intervention of his uncle (Ibn Sa'd). In some way, a battalion of Islam had caught him up and brought him to Medina. According to Ibn Hisham, they didn't know who he was. Rasulullah ordered him to be tied to the pillar of Masjid, which is located in the heart of social life. To understand the hikmah of this order, the function of Masjid as an institution in Islamic society should be remembered. Masjid is the heart of city in its literal sense. The heart of city beats there. The center of all social activities in Islamic society is Masjid and its neighborhood. The head of state is also Imam of the Masjid.

Five prayers every day brings together governors and governed, manager and servant, supervisors and supervised, employer and employee. Friday khutbas (sermons) are public education whereby each and every aspect of life is considered and addressed. The Messenger of Allah receives foreign delegations in the Masjid. For instance, in the year 9 of Hijrah, known as the year of envoys, the corps from Necran composed of 63 people, are received in the Masjid, even these Christian members of delegate performed their prayers in the Masjid of the Messenger. Likewise, war aids were being collected in the Masjid, the Zakah was collected there and distributed to the needy, booties were divided among people in the Masjid. Above all, Masjid is always used as a center of education, like a school.

The reason to imprison a king like Sumame in the Masjid is the desire to demonstrate the exemplary life of Muslims to a forced

guest, rather than Masjid being used as a prison. By this decision, Rasulullah wanted to show him the kind of life Islam granted to people and that being Muslim means happiness in personal and social life.

The Messenger of Allah remembered him at first sight and ordered the attendants not to treat him rude. Sumame was so voracious that the whole milk of a camel did not suffice to him. The Messenger was also sending him food from his rooms adjacent to the Masjid. Whenever Rasulullah comes to Masjids he was talking to Sumame and inviting him to Islam. Sumame was always responding as follows: "If you kill me, you will have killed a murderer. On the other hand, if you accept me paying blood Money, I am ready to give whatever you want." The Messenger was getting away with a smile on his face, without answering to him. Surname was observing whatever happens in the Masjid. He was witnessing the life of the Prophet, his relationship with his relatives, the affection and interest he shows to his subordinates as a leader, and the respect and love Muslims have towards the Prophet. He was listening to the dialogs between the Prophet and Muslims, watching with admiration the five daily prayers and how believers go into raptures with humbleness and submissiveness during prayers. The buzzing coming out of Muslims during prayers, just like the buzzing of bees around a hive, was leaving traces in his heart.

It had been three days since Sumame was tied up into the Masjid. When he answered to the invitation of the Prophet in the same way, the Messenger ordered him to be released without tribute money. Sumame, one of the most affluent kings in the region, left the Masjid of the Prophet as amazed and confused, and faded away in the Baqi Grove. After a while, he came back as sweat dripping from his hands and hair, with puzzled eyes of the people. He made his direction towards the Prophet, who was with people surrounding him, and he declared his obedience to Allah (swt). The Messenger, who used to say that the resurrection of one person is more appealing than the world's being surrendered to him, said as his eyes twinkling:

“Sumame, you seemed disgusting until now, but now you are more beautiful than anyone else”. Sumame was feeling the joy of Iman to the bones. In the evening of the same day, servants brought him his usual meal. However, he refused the meal this time unlike before when he was finishing out everything and still not being satisfied. Apparently, the joy of Iman had already satisfied him. When companions told this to the Prophet in bewilderment, he would say: “No need for bewilderment, the mumin (believer) eats with one stomach, while the non-believer eats with seven”.

Sometime later Sumame left Medina to his country, Yamame. On his way he visited Maccah and made his prayer by complying all of the rules, before the eyes of people. This was declaration of his becoming Muslim to the Moshriks (idol-worshippers) of Maccah, who resented and tried to kill him. A wise man among them reminded them how they are dependent on the wheat from Yamame, which is the grain repository of Maccah, and they released him. Notwithstanding, Sumame challenged them in a way that frightened them:

“From now on, you will not be able to get even a piece of wheat from Yamame without permission of the Prophet.”

It didn't take a long time since then when there appeared a famine in Maccah. Moshriks had to apply to Rasulullah (s) to make Sumame lift the embargo on them.

The Prophet used to host envoys from neighboring tribes either in the Masjid or in the houses of his companions, in order to show the beauty of Islam. The delegate from Taif was hosted in a place very close to the Masjid, so that they could witness the exemplary life of Muslims and their spiritual joy during their rituals. Likewise, the captives from the Battle of Badr were distributed to the houses of Muslims in the groups of two or three persons, instead of being imprisoned altogether (Ibn Hisham). The aim was to impress them through the model life of Muslims.

Muslim Personality and Modern Individual

Lack of a model is the most important problem of our age. People would like to see tangible examples that personally materialize the system of life you invite them to. They want to see model families, streets, villages, towns and cities which embody that system. No need to say that all of these entities are to be initiated by the model human being. The name of the model human being is Muslim personality. He is the opposite of the modern individual.

As a typical product of disobedience of the human being to Allah (swt), modernism first consecrated the reason and then tore it away from the divine whereas, the reason (aql) meant "tie" in the authentic Arabic language. In Arabic, an animal tie was also called "uqal".

Reason was a tie which connects the ultra and intra, religion and world, material and spirit, physics and metaphysics, essence and form, word and deed, feeling and thinking, here and hereafter. Modernism, which is built upon the Cartesian philosophy of Descartes, was taking away this tie between pairs of beings and turning means into aims.

When reason is taken away from being a tie and declared as the source of the truth; the relations between religion and world, politics and religion, word and deed, spirit and material, essence and form are torn apart; pairs are detached, homes of the things are destructed, the unitary life where all things are connected to each other in a wonderful way is divided into its elements, and at the end cosmos turned out to be the chaos.

Wahy (revelation) describes Allah (swt) as the light of not only the skies but also the Earth. Again it was Wahy that challenges those who try to cut the tie between the sky and the Earth, the spiritual world and the material world, by saying "It is He who is the God of the sky and the Earth".

Modernity deprived the world of its God, then tore it apart from the sacred, and then declared human being as God: Humanism.

As being declared God, human being started to see the nature and things as "belongings", rather than a trust; and came under the delusion that he has the absolute authority on it. By the postulate of the experimental method, all truth is degraded to the observation. An inelastic determinism of perceiving everything in the context of cause and effect has become a part of the modern human being creed. The mechanical view of world considered everything as so standard and automatic that this pathological viewpoint became a means of legitimization for the enmity towards all differences and for a blind war against different cultures and beliefs.

"I think, therefore I am" , Descartes' aphorism that deifies thinking and reflects it as the only explanation of being, took the act of thinking from gratitude of being and turned the cause into the aim, and of course it deified the reason that is the organ of thinking. Heidegger was going to try to correct that huge delusion which underlies the Western thinking by saying "I am, so I think", but it was too late then.

In the course of a whole history, The West tried to cover the disgrace and misery of its life with merriness. Those whose eyes are dazzled against the brilliance of the Western thinking, couldn't see the stench in their life. Those who did see it were foresighted enough to not get fascinated against the illusion of the modern Western thinking. These people realized at first sight that the modern individual built by the modern West is kind of a person who is alienated to himself, to Allah (swt) and to the things; someone who is stereotyped, ordinary, insignificant and automatic. The identity represented by this type of human is just the opposite of the Muslim personality which is suggested by Islam. None of the world cultures owns a faith ground that could survive in the modern age at all circumstances. That kind of survival is only possible in Islam which is full-equipped to impose any digression to the notions of kufr (disbelief) and shirk (idolism). This situation covers also the fact that Islam and Muslims will become alienated to themselves if they are influenced by modernism. If Islam can equip a society, nation, a site

or even a family with a self-esteem enough to challenge modernism despite all perversions and satanic claims of our age, that would mean the refutation of the claim of being the only choice by the modern paradigm and destruction of the global charm.

Because of the reasons some of whom we mentioned here, the International System will try to strangle the light in its bed by employing everything it has to prevent Islam from being the dominant actor in life in a city, even in a street, let alone a country. That is simply because they too know well if Islam once prove its feasibility and its ability to turn into a real life, no matter what the scale is, one cannot stand in front of it.

Once feasibility of Islam, which is the permanent body of values for humanity, is proven, it is apparent that it will go forward. To block such an example that would bring its end, the International System intervenes into personal freedoms and puts barriers on exercise of Islam even in personal realm. The desire of the system is to produce individuals with hearts where Iman (belief) is prisoner, instead of ones in whose hearts Iman has the authority.

Whatever religion he may belong to, a modernized individual is a kind who degraded the Iman to a form. For modern individual, religion is something cultural, not the life itself. For the modern individual who is content with the image, the religious knowledge is not a practical knowledge, nor knowledge of life, but an "intellectual tool". The piety of Muslim personality was turning into "acting like religious" in modern individual. Modern individual would not trust in Allah (swt), so he would prefer acting rationally to *amel-i salih* (righteous deeds). For him, profit was a tangible gaining which he can touch and see. Therefore, *sawab* (divine reward) was not considered so rational. That was also the reason why he would prefer the temporary advance payment to the permanent credit.

On the other hand, Muslim personality was the one who trusts in Allah (swt). His life was based upon trust (Iman). He was the kind of man who turns trust into a way of life. For this reason, the life of the Muslim personality was nothing else than an Iman in the form of action.

While calling people to the religion, Islam and Qur'an, those whose lives can be described as Iman in the form of action actually call them for a real life only; life being salvation, peace and verity. If knowledge is required to call even for the illusion, it is already required to call for the verity. The word ilm (knowledge) stems from alamah (sign), so ilm means knowledge with evidence. Therefore, it was necessary that the call to verity be done with documented knowledge.

KNOWLEDGE

Kung Fu Tze says “Ignorance is happiness”. Of course for crowds. For human beings, ignorance is a disaster, indeed the worst one. To be as happy as a cow, one needs to be as ignorant as it is. Only then a bunch of grass and a handful hay may become enough reason of happiness.

Human being is the only creature which questions its existence and thinks about it. That should be the meaning of his being created upon the most beautiful way/Ahsen-i taqweem; that means an educable creature, even a creature with limitless capacity, the unique one whose capacity increases parallel to the intensity of education it gets.

Allah (swt) who chose the title of Rabb (educator) for himself is the greatest educator. Messengers he sent and books he revealed are products of his education. He calls kufr/shirk (rejecting the faith) as the biggest impudence and names it *cahiliyyah*/ignorance. So, ignorance is synonymously with kufr/ shirk. This denomination may be understood as assignation rather than sanction.

Ignorance is a state of not knowing. Jahiliyyah-the institutionalized form of ignorance- is a metastate whereby that state covers all of the society just like a social epidemic. Islam assigned the ignorance as the first target to be eradicated by calling its biggest enemy “Abu Jahl-Father of Ignorance”. Thus, the call of Islam is a call to get from darkness out to the illumination.

Conquerors of heart are warriors of illumination who open hearts closed to the light of wahy, as if they are walking suns. They fight against soldiers of darkness, for illumination, for an enlightened

heart and head. The armor of those light warrior heart conquerors is Ilm/knowledge. They know well that ignorant calls only for ignorance. The master of conquerors of heart, the greatest conqueror of hearts, Allah (swt) who chose the adjective "Fattah" for himself, was commencing his revelation to his Messenger Muhammed (s) with the word: "Iqra'! (Read)".

Therefore, every conqueror of heart should start his mission by reading and by making others read, as Allah (swt) had started his vahy sent via his Last Messenger and had opened his heart by this word: Iqra! This order was including all the meanings of reading. Read by eye, by mind and by heart. Read the book, nature, universe, events, history and most importantly read yourself. Read by reading, by thinking, by living, by feeling. Above all, read by believing and in the name of Allah (swt). It is possible to obtain knowledge by reading, hikmah/wisdom by thinking, experience by living and irfan/God endowed knowledge by feeling. Contemplation was a type of reading, so were dhikr and tasbih, just like qiraah/reading and tilawah/reading Qur'an.

Every conqueror of heart needs to get access to the knowledge of three things: passenger, route and routine. Passenger is human. Conqueror of heart should know him well and read him correctly. Human action is a book of Haqq¹⁸ full of verses and is a masterwork of Allah (swt). Every conqueror of heart should see anyone whom he just met as a new book revealed to him from Allah (swt) and read him, understand and interpret him. To know the passenger is possible, to a certain degree, by knowing one's self. That's because in this route each guide is also a passenger; a passenger who has a passenger assigned to him and who knows the route. The one who performs guidance in the way of Allah cannot behave like a tourist guide and cannot develop such a mission for himself.

None of the guides is professional in this path. Prophets, the greatest guides sent to humanity are ordered to tell people "I

18 A name of Allah (swt).

am a human like you". In fact that was meant to say "I am also a traveler". Besides, without exception, all of them were ordered to tell "my payment is to be made by Allah (swt)", "I don't demand any price from you for my invitation". This word was completing the meaning of the other: "I am also a traveler and I will get my payment at the end of the journey just like you and together with you".

Prophet (s), one of the greatest guides in the path of Allah (swt) didn't guarantee even for his own guidance and replied to Othman B. Ma'zun, when he said "Blessed are you, you are destined for heaven" as follows: "What do you say? I split my oath of my soul that I do not know even what will happen to me tomorrow".

It is not enough to know and identify the traveler; it is also a must to know the route well. The route, or Islam. And this is possible only by regarding the reading as a primary and vital need as eating, sleeping and drinking water. As you don't receive wahy, how can you fill your documentation? Today the problem of the majority of Muslims is due to the fact that information on their religion is folkloric information rather than knowledge from the book. Those who learn their religion from hearsay such as stories and mythology cannot even be aware of that they believe to a different religion instead of Allah's religion during their whole lives. When you compare the religion in the Allah's (swt) book to the religion from oral traditions of ancestors, you see the big difference between these two belief systems and get amazed.

Those who learn the route from others instead of knowing it from the owner of the route are doomed by being deprived of their route, especially those it from those sitting on the route and tripping up passers-by, from ones enjoying metaphysical drugs on the route, wandering around the route after turning it to a prison for himself by surrounding it with fence, entering the route like a sprinter but laying down on the route on the 50th meter, throwing towel about the journey after realizing that the walk is long and the route is tough, giving up walking and instead writing about the traveler and

the destination, boasting whole lifetime by showing the invoice of the thorn prickled into his foot, and giving the route away by getting angry with the wrong guides. The best way to learn about the route is to learn it from its owner. The guide of the traveler in this route should be Rasulullah (s), his map be Qur'an, compass be reason, capital be Iman, food be good deeds, fuel be love, character be morality, accessory be decency, quality be affection, name be honor and glory, model be eternal, catchword be patience and constancy. The traveler should greet and chat with every signal stone on the way but not lose his heart to it. The best thank to the signal stones on the way is to go ahead on the true path.

If he hugs and wastes his whole life with the signal stones and signboards with the aim of thanking them, the means turns out to be the aim and he happens to betray the journey. The loyalty to the route is reaching the destination, not sticking up the route; and loyalty to the guide is keeping the way on the direction indicated by him, not sitting on his back all the time.

Fellow traveler is as important as the route, perhaps more. The popular saying is not worthless: First companion then route. That is true; first friend then the route. If you have a good companion, the journey becomes a pleasure and bearable, no matter how long and a difficult route it is. Likewise, if your companion is bad the journey turns out to be unbearable and torture, even if it is a short distance. The companion you pick should be someone you would like to share with not only the bread and water, but also love and despair.

It is not enough to get accustomed to the traveler and know the route; one should also know the routine, or procedure. That's why our ancestors said an ever fresh proverb: "Lack of reach is due to lack of procedure". Indeed it is so; most of time the reason for failure to reach one's aim is because of not knowing the procedure. Perhaps it is possible even to say that, a follower of a null cause can reach his aim through a procedure, while one with a just cause cannot reach his aim without it. It is also possible to formulate this in that way: A just but irregular struggle against an unjust

system cannot be accomplished. In the modern world, one needs to work systematically to avoid being captivated and enslaved by the system. Actually there is no need to say much to show the importance of the procedure. It is enough just to look at the name of the work which is considered to be the starter of the Western Enlightenment: "Discourse de la Méthode" or "A Discourse on Method" by Descartes. Philosophy historians commence the Western Civilization and Western Renaissance with this book and introduce it as a revolution of mentality.

Interesting to us is the West's starting its own renaissance initially by dealing with the method. Isn't it the "method" or "procedure" itself which is meant by Sunnah and hikmah in Islam? I believe it is highly useful to read the Sunnah from this perspective also and to think of the word Hikmah in some verses of the Qur'an also with this meaning, in addition to the mainstream way of thinking. Sunnah is the name of the Prophet's way of turning the wahy (revelations from Allah (swt)) into life. Prophets are eternal students of the divine school and eternal teachers of the humanity. These sacred students of the school of Allah (swt) were reflecting their education to people in the form of Sunnah. In fact, under this meaning, Sunnah is not a static and formal teaching but a dynamic and lively method, that of turning the Book into life.

While opening the heart of humanity to Islam, the conquerors invited "with knowledge", they invited to life with the help of knowledge; simply because it was not possible to invite to life without knowledge, and one can only invite to the ignorance with his ignorance. However the sole knowledge would not mean anything for conquering the heart, unless that knowledge turned to morality.

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French philosopher Henri Bergson mentions two basic sources of moral obligation; first is human \ social power of pressure, second is goddess charm. If the source of moral obligation is the society, then there is no morality under places, times and circumstances where social pressure does not exist. Social pressure would turn moral obligation from being a human virtue into a liability fulfilled through force and pressure. On the contrary, moral obligation should be an order of conscience out of free will of individuals.

Conscience alone cannot impose moral principles. If it were the case, moral obligation would change from one individual to another; something accepted as moral by someone would be considered immoral by another, and that would lead to anarchy of morality in the society. Of course that is not an indication of an incurable defect in the human nature. It can even be argued that man is equipped with a sense of moral sight (basirah) that can be considered as a kind of inner sense, in addition to outer senses and the ability of speaking.

Being equipped in such a manner does not entail human to be an angel though. What matters is the use of his abilities in good or bad manner, abilities that give nobility to the soul when applied, but darkens it when left abandoned...it is the Creator of human who knows those abilities that make souls noble. He has a special interest towards human soul. Verses from Qur'an like "*They ask you concerning the spirit, Say: Rooh (the Spirit): it is one of the things, the knowledge of which is only with my Lord*". (17\85). "*I created man and blew **My Spirit** into him*" (15\29) shows Allah's (swt) special interest in soul.

Just like everything else, human being also has an essence, which is soul, and the form is body. Both improvement and deterioration begin at the essence. The purpose of moral obligations is to make human free and glorify him by developing his essence. The human kind itself cannot impose the principles that will accomplish this aim. Indeed, entitling human to this privilege means deifying him. Western humanism did this, and the consequences are manifest.

The privilege of imposing universal values for humanity belongs to Allah (swt). With his limited capacity, impotence and deficiency, human being cannot act in perfect objectivity in any judgment. No piece is independent from its inventor. Pieces made by a creature which is limited in capacity, impotent and deficient, will bear these characteristics. Therefore, it is unavoidable to depend on a superior authority to prevent anarchy.

That superior authority is Allah (swt) and He decided on the unchangeable values of humanity by means of wahy (divine revelation). Those who don't obey the principles set forth by Him are destined to be slaves of their devilish passions and sensual desires. It is their taking possession of governing authority and political power, and imposing their inferior desires and ordinary passions to people via that power, which corrupts the world and brings about unhappiness for humanity.

"And when they are told, "Do not spread corruption on Earth," they answer, "We are but improving things!" (2,11).

It is time to mention the moral system of Qur'an that has regulated the lives of billions of people for 14 centuries, and that can convey messages as efficient and lively as the first day, and something that the believers are dying to apply in their lives.

Qur'an is a book of dawah (invitation) and The Messenger of Allah (s) who announces it to people is an inviter. Qur'an is the book of life. A conqueror of heart has to think very seriously on this subject: how can a book of invitation can cover such a big place in the hearts and conscience even after so many centuries have passed

after its revelation? How can it attract people from every race and nationality: Asian, African, European, American and from all over the world, no matter if they are black or white? How can it set up the throne in the hearts of hundreds of millions of people despite so much bitter experience, practical deviations and historical debris, and grant them hope and resistance in life?

There are two answers to this question: first is that moral principles with divine source are durable to time more than any human ideology can compete with, and that they find echo in human conscience; second is that these divine principles are in perfect harmony with human creation (fitrat) and they have real influence in this life. The first refers to the Qur'an, the theoretical source of divine principles, and the second to sunnah, practical reflection of these principles.

Written Source of Moral Behavior: Qur'an

Qur'an gives the principles of ethics, and sunnah shows how these principles are realized in Hz. Muhammad's life. The Messenger says he was sent to complete the good ethics. He does not claim that good ethics started with him. This is because Islam is the name of unchanging value system regardless of times and places from the first man to the last one. So, principles of good ethics are always stipulated by wahy, during long journey of the caravan of humanity. As for Muhammad (s.), he is bound by duty of perfecting the good ethics in the final phase of the journey. While the Messenger of Allah (swt) explains the purpose of his mission as to perfect the good ethics, Qur'an cites the same reason for his being chosen among people: It answers the possible question of "Why Muhammad – son of Abdullah – and not somebody else?" in the following way: "*for, behold, thou keepest indeed to a sublime way of life*" (68/4).

Qur'an is classified into four categories by the greatest interpreter of Sahabah, Ibn Abbas (r): Tenets/belief system (aqidah), ethics/morality (akhlaq), prayers/worships (ibadat) and transactions

(muamalat). That means the building of religion contains four floors. The base is the belief system; others are built upon it, as without belief, there cannot be worship or ethics. There is no problem at this point. Nowadays the main problem is about the hierarchy of the other floors. Ones who make the religion that of prayers, put the prayers on top of belief, while those who make it political put the transactions on top of belief system. According to them, ethics is the last one as a kind of transitory floor; it is same if it exists or not...

Yet the truth of Qur'an is different. When Qur'an is calling for Islam, it was saying "Tell there is no god but Allah, and reach salvation". When this call was made, there were no rituals or bans except for a prayer or two. On the contrary, in surah Qalam, revealed in the first year of prophecy – according to some scholars the second revealed surah – there was the ayah mentioned above, explaining the reason of Muhammad's being chosen as the Messenger.

During the initial years of the prophecy, tens of ayahs on ethical issues were revealed:

Not doing wrong to the orphan (93/9)

Not chiding the beggar (93/10)

When giving, worrying if it is accepted and with a trembling heart, not by a hurting manner (23,61)

Turning away from useless jobs and mouthiness (23,3)

Keeping up the words and promises (23,8)

Respecting to contracts (13,20)

Kindly getting rid of the evil (13,22)

On the other hand, some ayahs concerning orders and bans are revealed during the very late years. For example, zakah became obligatory in the 15th year of the prophecy, fasting after it and hajj is on the 19th at earliest.

Bans like drinking alcohol, gambling, eating pork and interest on money were all imposed on a step by step basis between 16th and 23rd years.

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Qur'an's system of inviting people to Islam relies on the method of persuasion by explaining reasons and aims of its orders and prohibitions, unlike the Kantian method of Bible, which is exemplified as follows: "Do it like this, because it is ordered". For example, the ayah which orders fasting indicates that the aim is the protection of man against his bestial drives: "O YOU who have attained to faith! Fasting is ordained for you as it was ordained for those before you, so that you might remain conscious of God". The ayah ordering salah – prayer – also gives the reason:

"...And be constant in prayer: for, behold, prayer restrains [man] from loathsome deeds and from all that runs counter to reason..." (29/45)

Moral doctrine of Qur'an is based on voluntariness instead of worldly benefit and profit, consent rather than force and violence, a stimulating and incentivizing method rather than a revolting and insulting one.

The Qur'an's doctrine of morality is not the invention of a poet (21:5, 26:224,36:69, 37:36)

It is not an invention of a soothsayer. (52:29, 69:42)

Not of a dreamer person (21:5)

This doctrine is not craziness (7:184),

Not an evil delusion (26:210),

Not a systematic lying (7:203),

Not a personal interest of desire (53:3)

It is a Godly light (4:174) that shows the true path (2:2,5,97-),

It is the most beautiful word (39:23)

It is a serious and certain (73:5) doctrine which is in harmony with the pure nature (30:30),

It follows a good ethical tradition and revitalizes it (2:135. 3:95. 4:26-)

This doctrine establishes the justice, truth, obviousness, science, divine wisdom-hikmah and absolute right.

It is the cure of hearts (10:57)

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It elevates souls (2:129,151)

It is the real life itself (6:122, 8:24)

Some of the moral attitudes and behaviors that are praised in moral doctrine of Qur'an are:

Believing in Allah (swt) (2:177. 6:136)

Obeying Allah (swt) (24:54)

Deep reflection on Allah's (swt) verbal ayahs and ones related to the Universe (7:185. 30:8. 33:29)

Not forgetting Allah (swt) even a moment (33:41)

Recognizing Allah's (swt) blessings (16:78. 28:73. 43:12,14)

Trusting and relying upon Allah (swt) and only him (9:129. 39:38)

Tying every promise and word to the will of Allah (swt) (18:23)

Loving Allah (swt) (2:165. 5:54)

Requesting only from Allah (swt) (1:4)

Worshipping only to Allah (swt) (1:4)

Doing the best deeds (11:7. 18:7)

Saying the most beautiful words (17:53)

Being sincere (4:171. 9:119)

To act with modesty and decency (24:30,31,33)

Earning lawfully and consuming only halal (permissible) food (2:168,172. 5:4,5)

Courage, patience and resistance (2:177. 18:28)

Being humble (25:63)

Acting pre-cautiously in making decisions (4:94. 49:6,12)

Being benevolent in the broadest meaning (16:90)

Behaving in good manner towards parents (6:151. 17:23)

Caring about getting enlightened about his duties and teaching others their duties (9:122. 16:43)

Moral effort (90:11-17)

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Living in compliance with the model life (33:21. 46:35. 60:4)

Acting at a balance, away from extreme sides (17:110)

Honesty/uprightness (42:15)

Contesting in performing good and beautiful deeds (2:148. 3:114)

Behaving good towards spouses (2:229,231)

Fulfilling one's obligations towards his wife and consultation (4:19. 65:6)

Helping relatives, close and distant neighbors, destitute travelers, poor, and indebted in the most suitable manner (many ayahs/verses)

Supporting the poor and orphans in case of need (90: 14,16)

Helping someone deprived of his freedom gain it back (2:177, 16:90)

Generosity (13:22)

Righteousness (2:282)

Telling the truth even when it is against us (2:282,283, 65:2)

Delivering the trust to its owner (2:283. 4:58)

Keeping promises, contracts and oath (2:177. 5:1. 12:20)

Hospitality, love and affection towards others (59:9)

Toleration (7:199. 24:22. 25:63,72)

Defending against evil with goodness (13:22. 23:96)

Encouraging to goodness and preventing from misdoing (3:104,110,114.

7:157,199)

Motivating for mercy (4:114)

Collaborating on virtue (5:2)

Loyalty for true unions (3:103)

Firming sacred ties (13:21)

Loving and praying for beloved (61:9. 59:10)

Types of behaviors approved by non-distorted revelation and intact wisdom (2:228,232-235. 4:5,8,114. 33:32)

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Qualifications of all these behaviors and their ethical reasons, even the ethical honors and titles their doers entitled, are expressed in the Qur'an. To mention some of them.

“True goodness” that make his subject a real good (2:220-221. 4:19),

“Benefaction and even greater benefaction” that makes its subject beneficent (2:263. 4:58,59,128 and more)

“Birr (kind of goodness, virtue and righteousness)” that makes its owner virtuous (2:177. 3:92).

Here are the ethical reasons of behaviors and related notes:

More beautiful (4:125. 5:50),

More just and fair (2:282. 33:5),

More valuable (29:45),

Measure of taqwa – consciousness of responsibility towards Allah (swt) (2:177. 22:32),

Requirement of philanthropy (2:236),

Necessity of taqwa (2:180,241),

Requirement of sacrifice for weak and helpless (4:75),

Requirement of affection towards unfortunate people whom we sympathize either by way of putting ourselves in their place, or by remembering our self past when we see a sufferer, ignorant and a confused person or by ourselves taking refuge in divine toleration (4:9. 4:94. 24:22),

Our ethical attitudes and behaviors have very positive sanctions also on our psychological and inner world such as:

They purify our hearts (2:232. 5:6),

Open the soul and improve its power and resistance (2:232. 9:103. 24:28,30),

Hit and shake human heart in a more effective way (73:6),

Support and strengthen the soul and human psychology (2:265. 4:66),

Provide soul with peace and tranquility (13:28. 39:23),

Eliminate suspicion and doubt in human mind (2:282),

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Take away immorality (29:45);

Provide conscience of responsibility towards Allah (swt) and makes one closer to Him (2:153, 157,237. 5:8);

Protect from doing unjust deed unwittingly and save from the pang of conscience the unjust deed would bring (49:6)

And connect to Allah (swt) again (25:71)

Among the major attitudes and behaviors reviled and prohibited in the moral teaching of Qur'an are:

Forgetting Allah (swt) (59:19)

Imperfection in believing in Allah (swt) (6:136)

Disobedience to Allah (swt) (33:36)

Setting up partners with Allah (Shirk) (2:22)

Using Allah's name in an inattentive way that would bring undesirable consequences (2:224. 5:89)

Breaking off the sacred ties put by Allah (swt) and divisiveness (3:103)

Suicide (4:29)

Rape or taking direction to behaviors which would result in it (4:24,25. 5:5. 17:32. 25:68)

Prostitution or adultery or deviating to an open or hidden immorality (6:151. 7:33. 16:90)

Lying (22:30)

Boasting and self-flattering (4:49. 53:32)

Fulfilling personal desires and appetites without considering limits (4:235)

Imitating the bad and falsehood (3:156. 8:47)

Lust after properties of others (4:32. 15:88)

Accumulating assets and loving money a lot (89:19,20)

Walking arrogantly (17:37)

Dressing by women in an indecent and immoral way that seduces men (24:31,60. 33:33)

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Harnessing something that is filthy either materially or spiritually (4:2. 74:5)

Killing children for any reason (6:151.17:31)

To regard serving old parents as burdensome and treating them disrespectfully and rudely (17:23)

Bad behavior of wife and husband towards each other and neglecting mutual rights and responsibilities by them (2:229,231-233. 4:19)

To shed human blood which is given immunity by Allah (swt) for any reason other than fulfilling justice (6:151. 17:33. 25:68)

Causing religious, social or political anarchy in the world (2:11. 7:56)

Going beyond bounds too far even towards the enemy and acting too aggressively (5:2.7:33. 16:90)

Seizing and using property of others without consent (2:188. 4:29)

Seizing property of orphans with bad intention (4:6.6:152. 17:34)

Behaving bad to orphans (107:2)

Using force to orphans (93:9)

Neglecting the poor (89:18)

Admonishing beggar or demander (93:10)

Giving the worst part of one's property to the needy (2:267)

Giving charity with expectation of personal interest (74:6)

Showing off the favors to others (49:17)

False witnessing (25:72)

Abusing others' trust (8:27)

Entering into privacy of others without permission and greeting (24:27,28,58,59)

Leaving a meeting without permission of the administrator (24:62)

Slandering (49:12)

Going after secrets of the opposite sex (49:12)

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Ridiculing and blemishing people (49:11)

Attaching people undesirable nicknames or defining them with unwanted names (49:11)

Contributing to an injustice or wrongfulness (5:2)

It is not groundless to forbid and disparage all these evils, as these are reasons and means for other more fundamental ones. Outcome of the deep destruction caused by these behaviors on human morality is much more fatal and startling. For example, one who performs them confuses his way (1:7. 2:16,108,175.),

Becomes infected by the illness of recklessness (7:179),

Walks in the darkness (2:17. 6:39,122),

Digresses and draws away the true path (4:27,135. 23:74),

Goes astray (4:22. 17:32),

Overturns his values (9:37. 17:104. 35:8),

Suffers facedown by illnesses (67:22),

Falls down spiritually and materially as if rolling over a cliff (22:31),

Is enslaved by desires (6:119. 7:176),

Worships his obsessions (25:43,.45:23),

Engages in an unfortunate trade (2:90,102. 3:187),

Has a bad title (49:11),

Imitates cruel (4:140. 5:51),

Turns out to be very ugly and nasty (49:12),

Loses his feelings like deaf, mute and blind (2:17,18,171. 6:50,104),

Becomes one who is stupid and uses his mind for bad deed (2:44,171).

Those who behave in a bad manner are ignorant (2:102,103),

Their knowledge is inadequate and shallow (53:30. 30:7),

They refuse something they don't know in essence (10:39. 27:84),

They make argument ignorantly and surrounded by darkness

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(3:66. 22:3,8), defend somebody or a thesis without knowing if it is true, or without documentation or without experience (2:80,169. 3:151. 7:33).

What they do is bad judgment (6:136),
Disproved evidence (42:16),
Groundless and baseless (5:68. 9:109),
Imitation of ignorant and pervert ancestors (2:170. 3:154),
Following simple presumptions (2:78),
Spuriousness (8:8),
Unrealism (10:66. 29:42),
Lying (3:75,78),
Deed of Satan (5:90),
Perversion (2:256),
Wantonness, unreason and craziness (2:13,130. 4:140),
Transgression and not knowing one's limits (4:171. 5:77),
Brazenness (2:169,268. 4:22. 7:28),
Ingratitude (9:67. 24:21. 58:2),
An outrageous action that eliminates self-trust (4:22. 40:10),
Deformation, disorder and rottenness (2:282. 3:82. 5:3,59,81),
Cruelty of man towards himself (2:231. 4:97),
Tactlessness (2:217.17:40),
A big sin (2:188. 4:2,20,48,50),
Betrayal of man to himself personally (2:187),
Heart staining (4:41),
Moral impurity (5:90. 9:28,95,125),
Immorality (20:115),
Skepticism (9:45,110),
Opportunism (4:72,73),
Self-seeking (24:48),

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Obduracy (2:74. 6:43),

Undeserved pride (25:21. 40:56),

Fake interest, artificial admiration (26:225),

Saying words inconsistent with deeds (26:226),

Becoming secular and attached to world (7:176),

Getting away from Allah (swt) (5:91).

All of these result in:

Darkness of soul and its getting lost within its own darkness (83:14),

Disease of heart and its becoming paralyzed (2:10. 5:52. 9:125)

Worse than that, death of mind (6:122.27:80. 30:52)

This whole process brings one to an irreversible perversion (2:18) making him the most degraded and harmful of all created (8:22,55. 95:6. 98:6).

It is our Prophet (s) who has embodied the Qur'anic doctrine of morality in himself in a perfect way. That is why Aisha (r) told people who asked her to talk about his morality, in the following way:

“Don't you read Qur'an? His morality was the Qur'an itself”.

Based on this perfect conclusion, we can claim that if we could turn Qur'an into human it becomes Muhammad (s) and vice versa.

Morality which is compliant with Qur'an is not dependent on Qur'an itself as an object. There lived prophets whose morality was Qur'an, even in before the latter. Here the main point is human being's turning to his pure nature and intact creation. The Messenger of Allah was Muhammad The trustworthy (Al-Amin) before becoming Muhammad the Messenger of Allah (swt), because his morality was in harmony with his pure nature. He conquered the heart of Khadica (ra) with this morality while he was not yet a prophet.

Creation and wahy (revelation) belong to the same source. That

is why turning to creation means turning to the Qur'an and vice versa. Distortion of the creation and distortion of the Book cause the same consequences. The main point is protecting values from distortion, corruption and deformation.

Human Source of the Moral Behavior: The Prophet (s)

Morality has two sources springing from one center. The first one is Qur'an as the literary source of knowledge of morality and the second is Sunnah as the human source of moral behavior. Sunnah is the name of a practice and it means the Prophet's religious practice stemming from his divine mission. His behavior should not be evaluated independently from his special mission.

The best evidence for this is the following verse of Qur'an:

“And it was by God’s grace that thou [O Prophet] didst deal gently with thy followers: for if thou hadst been harsh and hard of heart, they would indeed have broken away from thee. Pardon them, then, and pray that they be forgiven. And take counsel with them in all matters of public concern; then, when thou hast decided upon a course of action, place thy trust in God: for, verily, God loves those who place their trust in Him” (3:159)

Islam's moral teaching has attracted morally upright people from all societies during history.

When one looks at the moral report card of first Muslims, he can easily understand why those people didn't have difficulty in adapting to the moral standards brought about by Islam. It is the unchanging rule of nature that pure attracts pure and the nasty attracts nasty. People with pure soul, clean conscience, clear mind and pure heart are the first to hurry in following the call of Islam. With this structure, Islam has proven, at every age of history, that it can solve problems of social morality that no other doctrine can.

A western intellectual who knows this ability of Islam, Canon Taylor, suggests leaving whole Africa to the control of Islam by indicating that Islam is the most effective tool against trade of

alcohol and narcotic drugs by African people (Izzeti, 171). A western philosopher makes this confession openheartedly: The West has to accept Islam sooner or later, if she wants to overcome her problems.

Of course, the moral teaching of Islam caused people with low morality to escape from itself, unlike virtue seekers. In *Asr-i Saadah* (the golden age of Islam) a man called Vabis from the tribe of Mahmuz was punished as he was drunk, then he dissented and migrated to Byzantium to become a Christian. Cebele Bin Eyhem was a Muslim prince. He was punished as he had beaten a poor when the latter stepped on his skirt unintentionally. Prince Cebele dissented from Islam because he was not given privilege. Similar events are witnessed in our age, too. At the beginning of this century, when people were becoming Muslim in groups, the message of Islam was delivered to the Tzar family. Tzar Vladimir had rejected Islam only because of his addiction to alcohol. Heart conquerors have to calculate it well where to begin while they are introducing Islam to man. In this chapter, when we were talking about the timing of some orders and prohibitions, we wanted to take attention to the way Allah (swt) invited people to Islam.

One of the basic principles of Qur'anic style of invitation is going by stages, meaning progressiveness. Almost all orders and prohibitions of Islam have taken their final forms not all of a sudden, but in the matter of time, within long processes. Ban on alcohol had been finalized in four phases, in a process that took years. Ban on interest had been realized within eight years. The first ayah on interest came during Uhud war, but it was not until Khutbah of Wada' (Farewell Speech of Prophet) that it was clearly abolished.

Order of Salah (daily prayer) was for once a day at the beginning of prophethood, then it became twice, finally it was increased to five times. It was also within a process that Salah took its final form. For example, it was not forbidden to talk during prayer in Maccah, this was prohibited in Medina (or in the last year of Maccah).

Fasting was also subjected to progressiveness. At the beginning, only fasting in 10 days of Asurah was obligatory, then it turned

to fasting during the month of Ramadan by ayah. There is a very sensitive point here. It is the question of whether this principle of going by stages can be applied today or not. If this is applicable, where are the boundaries?

Progressiveness is one of the three main principles of Sharia. Therefore, it is valid today too. On the other hand, it is not unacceptable to say that it can't be applied individually, for the sake of preventing abuses. This principle should be realized in the hands of a legitimate administration to educate society, within the framework of a social reform plan. Let me give a historical illustration to it: there is a massive Islamization somewhere. Those people who just became Muslims, are charged with salah. However it will take time to teach them to read Fatiha and other basic surahs of Qur'an in original language, Arabic. In that case, they can perform their prayer by reading those surahs in their mother language until they learn how to read them in Arabic.

Indeed, it is mentioned in Mabsut¹⁹ that according to Imam Abu Hanifah, it is permissible, based on the evidence that Salman Farisi (one of the Sahabah) sent Persian translation of Fatiha to Persians who are just converted to Islam, by permission of the Messenger of Allah (s) (1,37).

In my opinion, this jurisprudence of Imam Abu Hanifah should be understood not as a permanent rule but as a temporary solution to a casual situation. Because it was time of Umayyads when this jurisprudence was issued and the former were trying to discourage potential Muslims from converting to Islam, simply to keep *jizya*²⁰ revenue from diminishing. They had imposed difficult conditions on new potential Muslims and they were forcing Persians who declared their Islam to pay *jizya* by denying their conversion to prevent massive Islamization of people and to keep tax revenue stable.

19 A basic text of law of Islam according to Hanafi sect (translator).

20 *jizya* is a per capita tax imposed on free non-Muslim adult males living under rule of a Muslim government. (translator)

MORALITY

This oppression had reached in Bukhara even to a point that about 400 new Muslims who gathered to protest this Umayyad tyranny in Bukhara Mosque were fired by Umayyad governor of the region while those helpless ones died drowned and screaming. According to us, this jurisprudence of Imam Abu Hanifah was meant to stop that oppressive practice.

Another probable example might be the question of how Islam would reform the banking system of a country where Islamic principles are started to be implemented in some areas. Again, let's think about the supremacy of Islam in a country where prostitution is practiced by the state itself and where there are ten-thousands of legal prostitutes. How would Islam rehabilitate this social illness? All such problems would be solved by the basic principle of the Qur'anic invitation which has validity upon all times and places: progressiveness, or going by stages.

WORD

“ART THOU NOT aware how God sets forth the parable of a good word? [It is] like a good tree, firmly rooted, [reaching out] with its branches towards the sky yielding its fruit at all times by its Sustainer’s leave. And [thus it is that] God propounds parables unto men,’ so that they might bethink themselves [of the truth]. And the parable of a corrupt word is that of a corrupt tree, torn up [from its roots] onto the face of the Earth, wholly unable to endure.” (14: 24-26)

Qur’an informs us that the universe of existence started with the word “be”. Bible of John begins with the phrase “First, there was the word”. Psalter is a lyric appeal from the beginning to the end. This approach of holy books which emphasizes power of the word is embraced by the world literature too. In famous Ezop stories for instance, the best and the worst organs of human being are stressed upon: tongue and heart. In Anatolia, there are popular proverbs like “two words make magic”, “good word takes a snake out of its hole”. These unforgettable lines emphasizing the power of word belong to Yunus.²¹

Word may cease a war,

Word may cause head be cut,

Word may turn bitter meal into honey.

Pharaoh, who was continuing to rule in spite of all his kufr (disbelief) and mutiny, was devastated because of his one word:

“and then he gathered [his great ones], and called [unto his people] and said, *“I am your Lord All-Highest! And thereupon God took*

²¹ Yunus Emre. A famous Anatolian poet and mystic who lived in 13th and 14th centuries.

him to task, [and made him] a warning example in the life to come as well as in this world" (79:23-25)

Words are important. As seen in the above ayah, sometimes kufr deeds and feelings do not initiate Allah's rage but only one word does. That should be why Islam theologians attempted to count kufr words (alfaz kufr) one by one in their books while they don't make the same thing for kufr deeds or kufr opinions; sometimes even by going too far in this attempt.

Speaking is one of the distinguishing features of human being. Allah (swt) has bestowed a piece from His attribute of speech to mankind, and it is only the mankind who is addressed (from Allah (swt)) by speaking. Qur'an is a word in its broadest meaning and it is called Kelamullah (Word of Allah). All celestial books are at the top of art of word in their original languages, Qur'an being at the highest level, it is at the apex of apexes. This is because the society it is revealed to was one where poem was like magic, poet was like magician and word was queen. Qur'an, while emphasizing that it is not a poem but the word of an honored Messenger and it is sent down from the Lord of the Worlds (69:40-43. 81:19) (Not the word of Allah but a word from Allah (swt)), implicitly it was also emphasizing that it has a power of art which is far above poem, the summit of word art. Tablig, the name of carrying Islam to man comes from the same root as Balagah, the art of word, just like the case between "adaab" (manners) and adabiyat (literature) where the first is a manifestation of Iman and the second is common name of all word arts. Allah (swt) was also teaching the art of word to his prophets, with wahy He revealed to them. In this respect, there was some divine advice which can be called principles of impressive speaking, to heart conquerors in the person of Muhammad (s).

Art of Word According to Qur'an

1- *"O you who have attained to faith! Remain conscious of God, and [always] speak with a will to bring out [only] what is just and true" (33: 70)*

Opposite of haqq is falsehood (batil) and opposite of truth is lie. Every haqq word is true at the same time and every truth is haqq; just like every batil is lie and every lie is batil. One must always burst out haqq and tell the truth wherever he is. This is the sign of being Mu'min (believer), which means someone who is trustworthy.

Shouting out haqq has a price, of course. All prophets who had shouted out haqq and spoken the truth during history and their successors had paid this price by being despised, insulted, ridiculed, humiliated, tortured, exiled, imprisoned and even being killed; their followers are still continuing to pay it. When there is a price even for speaking batil, let alone haqq, shouldn't there be a price for bursting out haqq? The bigger and more important the truth you talking about, the more price you would pay. In the course of whole history, rage of rulers has been attracted by people who tell them haqq and truth. The Prophet (s) mentions this in the following words: "the most virtuous jihad is shouting out haqq to cruel ruler" (Ebu Davud, Tirmizi, Nasa'i, Ibn Majah and others.)

2- *Wa kulu gavlân ma'rufa (...and speak unto them in a suitable way)* (4: 5-8).

We translated the word *ma'ruf* as "suitable", as it was the true way. This sentence is placed in the ayah in the context of marital relationship. Let it be in the house-wife relationship or all interpersonal relations; style of dialogue, arguments and words used to and should show change from one place to another and from one time to another. The main point is reaching the aim. The truth is unique but there are many ways to express it. The popular saying "talk to people in the manner that they can perceive" which is quoted as hadith by some ignorant people, is not a hadith but actually the expression of this reality.

It is not the only necessity that what we speak is true. If you want your word to find its target, you have to tell the truth in a true time, in a true context, in a true manner. That is what is meant by the word *ma'ruf* in the ayah and what we translated as "suitable".

3- *Ve kul lehum fi enfusihim kavlen belîga* (and speak unto them about themselves in a gravely searching manner) (4:63) the word “fi enfusihim” (in themselves) in the ayah also recalls that the word to be told should penetrate their self personality. Indeed it is so, where your word will reach depends on which part of your body you are speaking from; if you speak from your lips, it reaches your counterpart’s earlap; if you speak from heart, it will affect his heart. The main point of ayah is taking the attention of the target person to his/her own reality. One who doesn’t see his own reality always deals with “others” and ‘them”. Those who keep themselves always away from center of attention don’t take any advice personally on themselves, they do not accept themselves as subjects of any invitation. Therefore they do not accept advice, do not straighten themselves out. So they are like blind, deaf and mute.

4 - *Fekûlâ lehu kavlen leyyinen* (“But speak unto him in a mild manner”) (20:44) . This divine warning was made to Moses (as) and Aaron (as) who were commissioned to warn Pharaoh. If the main point is carrying Islam, every legitimate way was going to be tried. At the top of them were soft words and a smiling face. When this was ordered to Moses and Aaron, Pharaoh was yet an ignorant who didn’t receive holy invitation. His kufr-disbelief was one of *kufr cahli*, not *kufr inadi*.²² As his attitude against dawah became clear and he insisted in kufr, the manner those prophets communicate and speak to him also changed naturally.

Nowadays, language of some Muslims while warning their brothers about their wrong doings may become more revolting and cruel than the manner that was used against Pharaoh. It is a famous anecdote that Harun Rashid, one of the big Abbasi Khalifas, told one counselor by referring the above cited ayah from surah Taha:

“Easy there! Allah (swt) had sent somebody better than you to someone (Pharaoh) more evil than me but He ordered him (Moses and Aaron) to speak soft!” .

²² Kufr jahli is disbelief without knowing about Allah (swt) and his religion Islam. Kufr inadi is insisting upon kufr even after knowing the truth (translator).

The language of Qur'an is a unique treasure for the heart conqueror. There are many principles we can derive from Qur'an's style of invitation. We will mention only some of them here:

a) In Qur'anic way of divine invitation, there are no silly details which would lose attention of addressee. The truth is conveyed straightforwardly and in the least number of possible words. If it wants to take attention to deeds, the relevant ayah comes in the form of verb sentence. If the doer should be known, he is clearly emphasized. If not, the verb comes in passive voice. If the aim is stressing upon the doer instead of the action, it is stated as a noun sentence.

b) For the sake of keeping the attention of addressee, Qur'an generally does not mention concrete names, dates and places. In Qur'an, only one believer who lived during the time of its revelation, Zeyd B. Sabit, and one nonbeliever, Ebu Leheb-uncle of Muhammad (s) are mentioned by name. Apart from this, Qur'an always emphasizes deeds, not names. Even in historical anecdotes, names like Nimrod and Pharaoh are common nouns meaning king, sultan etc; not private names.

That is because names divide, increase the disagreement, and lose attention. Prioritizing historical places, people and times would lose attention, which cannot be tolerated by Qur'an as a message that reaches beyond ages. For example in ayah *"And who could be more wicked than he who invents a lie about God, or says, "This has been revealed unto me," while nothing has been revealed to him?"* (6:93) ugliness of the action is stressed without giving names. If it had given name, that warning would have been limited to one person instead of being valid for all times and places. Indeed, this language directly addresses all persons attempting to do the same in all times and places. Again, it does not mention the name of man running from the furthest corner of city to call people to obey holy messengers (*"a man came running from the farthest end of the city, [and] exclaimed"...*) (36:20), nor it does mention name of the city. We can claim, as a historical knowledge, that the name of that person is Habib Naccar

and the city is Antioch (in modern Antakya in south Turkey). This is only a guess. This claim does not restrict the message of Qur'an even in the slightest degree.

Qur'an does not mention numbers except for rare cases. As an example, it gives the number of gatekeepers of the Hell as 19 in ayah (*"Over it are nineteen [powers]"*) (74:30) and an interesting warning follows it: *"and We have not caused their number to be aught but a trial"* (74:31). And we all learned, in the course of history, what kind of a sedition it is, with movement of so called *"followers of 19 miracles"*.

c) Qur'an uses the method of *nefy and isbat* (negation and confirmation) very much. Nefy is negating bad, batil and lie; isbat is replacing it with haqq and truth. The best example of this is Kalima Tawhid. It is stated in Qur'an in the form of *"La ilaha illa hu"* – There is no god but Him. *"La ilaha: The is no gods"* is nefy and it cleans the ruins, *illallah: But Allah is isbat*, and builds the truth in place of the wrong. This Qur'anic way of expression is the most beautiful and coherent way of conveying an idea to the addressee; first establishing the wrongness of the wrong and dismissing it from the post of the truth it seized, then putting there the truth, the natural owner.

d) Qur'an takes the addressee to three time dimensions while passing on him the truth: present time, past and future. Present time represents now and here for the addressee. In some occasions, present time is used in a deep manner that targets the heart of the addressee. Present time is the environment of feeling, reflection and action that addressee lives in. Sometimes it is mentioned in individual dimension while at other times it is brought in social context.

Past is neither personal nor physical past but it is social and spiritual past. While taking man to the past, Qur'an sometimes emphasizes events that happened during long journey of the caravan of humanity, and sometimes it drags him along past of his soul. What is meant by future is of course not the worldly future which even cannot be regarded as future; Qur'an suggests and

indoctrinates its addressee the feeling of 'eternal future'. It is a very often witnessed feature of Qur'an that an ayah about civil status or humanitarian relations suddenly passes from present time to future and reminds hereafter. In this way, man lives all three times at once in his realm of feelings and imagination; his mind takes wings to the horizons of thinking; his heart lives among now, past and future just like a fast spinning radar. This language takes man to journey of time-space at a speed to which light speed cannot even come close to. Even, at a certain time there remains no time or place. This is the highest step of a state of soul which Qur'an aims to provoke at mankind. This state is the state of one's feeling Him closer than his jugular vein to himself. That state is the state of becoming a universal human being; that state is being present, endless past and an eternal future, all at the same time.

e) Qur'an, as a text challenging poems and poets, utilizes all arts of word in a perfect way. There is no doubt that it is not a poem, it is something very superior to poem. One can come across in it any kind of metaphors, similes and borrowings. Claiming that there are no metaphors in it does not glorify Qur'an. Perhaps just the opposite, it means being unfair to it unknowingly. The presence of metaphors, similes and borrowings in it doesn't weaken its firmness and clarity, nobody can argue this. These arts are applied in Qur'an not for weakening the reality of the message, but for conveying the message more easily by employing all facilities of the language.

Our prophet whose morality is Qur'an itself, was also the exemplary of ideal way in invitation to Islam. He used to say his words in a language which can be understood by every addressee from the society. The ayah (39:18) "*who listen [closely] to all that is said, and follow the best of it*" had become a part of his personality and morality. Mushriks were calling him by the nickname "ear" for he used to listen everyone who had a word (9:61). In order to claim to be entitled to the right of speech, one must fulfill the duty of listening. This moral responsibility is the most important shortage of today's man. According to a scientific research, it was found that in a conversation, 65 percent of speech is not heard at all.

If one doesn't know how to listen, he doesn't have the right to be listened to. The Prophet's (s.) morality is the ideal example of this. His manner was not compromising on principles while taking into account the facts. When his step uncle Abu Lahab asked with a bad intention after passing over of his father – and Mohammad's (s) uncle - Abu Talib, "Where is my father?": He answered in the following way by respecting principles: "He is in the hellfire."

Let's look through this passage in the Khutbah of Wada' (last sermon of the Prophet (s)): O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust...".

To understand the message of the Prophet (s) in this long sentence, in our opinion, we should know many things including life of jahiliyyah, Arab traditions, manner of the Messenger of Allah (swt) etc. If we take into account these elements we can find out the original message that beginning sentence of khutbah of Wada carries, by agreement. In this context, Arabs were respecting not people but places, times and venues, and consecrating them. They were not respecting human and his values. In order to explain the sacredness of human to people of a culture which degrades man, The Messenger spoke to them in their style and first counted their sacred things. In doing this, his aim wasn't to mention the sacredness of the month, place, or day but to explain the immunity of man's life and property. To make them understand this reality, it was necessary to be in the same page with them. That is what the Messenger (s) was doing.

His manner of dawah was not one neglecting the facts and public opinion. A typical example is that: Prophet (s) tells Aisha (ra): "Do you know your people did not build Ka'bah on the base of Ibrahim (as), they left out a part of it". Upon hearing this, Aisha (ra) tells him: "O the Messenger of Allah! Why don't you rebuild it on Ibrahim's base?" and Prophet (s) answers: "Only if your people's memories about jahiliyyah were not so fresh, I would rebuild it on my ancestor Ibrahim's base" (Bukhari, Haj 42, Tafseer 2/10. Also

Muslim, Muwatta, Nasâi and others.). Considering the possible reaction the Arab public opinion which just got rid of jahiliyyah, The Messenger (s) preferred not to rebuild Kabah but he put signs on the part that had been left out and declared that those parts are within Kabah. In that way, he could fix a mistake without disturbing the public opinion.

Rasulullah (s) used to behave very compassionately and kindly while educating people around him, he was correcting their wrong behaviors without offending them. As a new Muslim, Muawiyah b. Hakem didn't know the requirement of silence during prayer, so when somebody sneezed during prayer, he replied "May Allah bless you!". People around him looked at him in an angry way. Again he told surprised: "why do you look at me, what did I do?". Then others tried to warn him by touching him gently. Muawiyah understood the meaning of warning and he got silent. He mentions the reaction of the Prophet at that time in the following way:

"My mother and father be sacrificed to the Messenger (s). I didn't see a better educator before or after him. He didn't rebuke or swear at me, he just told me that "No worldly words at prayer. Only tasbeeh, takbeer and reading Qur'an " " (Muslim, Masajid 33. Again, Ebi Dawud, Nasâi etc.).

The Messenger (s) had to bear very difficult situations when carrying Islam to people. Badouin Arabs, whose lives were mostly in deserts on camel and horsebacks were generally ignorant about morality and rules of conduct in humanitarian relations. They were not respecting even basic rules of good manners sometimes. As an example, one of them Uyeyne b. Hisn el-Fezari was famous among people with two nicknames: "seed of the wild" and "consistent idiot". That man once had peed at the corner of Masjid, although all sahabah were agitated, the Messenger brought a skip of water and poured on it and he responded by a great patience to that immoral behavior. There is even more. According to the famous historian Suheyli, in his Rawd-ul Unuf, that man again had entered the house the Prophet (s) suddenly without permission, when he saw Aisha

WORD

(ra) sitting at house in the heat of Arabia not aware of anything, he had the audacity of saying, with an ignorance mixed with stupidity, "O the Messenger! Do you give this humeira (rosebud) to me in response to whichever of my wives you want?". Of course the Messenger (s) answered this offer in the suitable manner (II/187-188).

Let me finish this part by the prayer of Moses (as) in the Qur'an:

*"Said [Moses]: "O my Sustainer! Open up my heart [to Thy light],
and make my task easy for me,
and loosen the knot from my tongue,
so that they might fully understand my speech" (Taha 20, 25-28)*

TREAT AND FAVOR

“But [since] good and evil cannot be equal, repel thou [evil] with something that is better and lo! he between whom and thyself was enmity [may then become] as though he had [always] been close [unto thee], a true friend . Yet [to achieve] this is not given to any but those who are wont to be patient in adversity: it is not given to any but those endowed with the greatest good fortune” (41: 34-35)

An Arabian proverb tells man is slave of goodness. Every authentic disposition is affected from goodness and treat. This is the unchanging rule of humanity. Those who abolish it are ungrateful, and ungratefulness is betrayal.

As a conqueror of hearts, Prophet (s) used to be famous with his goodness and generosity in his neighborhood even before he got the message from Allah (swt). He had joined the *Hilf-al Fudul* (Alliance of Virtue) that was established to claim the rights of repressed and wronged people during jahiliyya and later on he was going to say: “I would join such An alliance even during rule of Islam without hesitation” (Ibn Sa’d, Tabakat I/129).

Khilf-al Fudul is not an alliance of belief(Iman), but is it is alliance for human rights. Any kind of alliance that would be built around basic human rights and freedoms are more then legitimate; they are necessary, every Muslim considers supporting such alliances an Islamic virtue. Any kind of solidarity for human rights and freedoms are modern *Khilf-al Fuduls*. Muslims should not wait to be invited to such alliances, but they should invite other people for the sake of establishing justice and assuring human rights and freedoms. When they are invited, they have to participate regardless of the religion

of inviters, provided that they are sure of sincerity and pureness of what they are being invited to. In our belief, the oppressed is not asked about his religion. If one is oppressed, he should be helped regardless of his belief, and oppressor is opposed and interfered with, whatever his religion is.

Goodness and treat may not always end up with opening of the heart of a person to Islam. Anyway, by doing this, it is possible to ease one's enmity towards Islam and even to persuade him to help Islam and Muslims even though he does not become a Muslim. The most striking example of this is Abu Talib, uncle of Muhammad (s). Is it possible to treat Abu Talib and Abu Lahab equally? It is true that both were nonbelievers and belonged to the religion of jahiliyyah. However, even if with the motivation of kinship, Abu Talib sacrificed his presence to the Messenger of Allah, while his other uncle Abu Lahab did every possible evil to him. So far so that Qur'an cursed Abu Lahab in a way which wasn't made for anyone else: "Tebbet-1,2". We can easily say that Abu Talib played a role in supporting the rise of Islam in Mecca and keeping its existence in those hard days. His support was not less than that of Omar (r.a.) or Hamza (r.a.), two strong supporters of the Prophet, at all. Here a question comes to mind. Are there any humanitarian reasons which drove Abu Talib in supporting his nephew, other than the kinship tie? The answer should be "yes", and at the top of these reasons may come Muhammad's (s) financial and spiritual support to his uncle in his hard and poor times. As one might remember, Abu Talib was once very rich, then he became so poor that he even couldn't take care of his large family, then Muhammad (s) supported him and took his son Ali (ra) when he was a small child and raised him.

It is sure this favor of Muhammad (s) had played an important role in Abu Talib's full support to his nephew, even if it didn't open his heart to Islam. The most important thing a heart conqueror shouldn't forget is making a treat before carrying the message of Islam to someone, just like Apostle of Allah (swt) did. When he received the order of dawah, his first action was throwing a banquet

to his relatives and friends (Buhari VI/221-222). The method of invitation to Islam was ordained to start with calling one's close circle of friends and family members, then expanding the call to larger circles (26:214).. When the aunts of Muhammad (s) learned the aim of this invitation, even though they advised him not to invite Abu Lahab who was a hated man in the family, he didn't listen to their advice and invited him. According to Belazuri, when guests left the first meal, Apostle of Allah made a second invitation and publicized Islam there. First reaction came from his step uncle Abu Lahab, who attended the meeting without being invited (Ensab I, H. nu. 235).

After hijrah (migration to Medina), Muslims ceased to be the minority and took the power. Islam turned out to be the ruling religion of Medina from oppressed religion of Mecca. Muslims were utilizing facilities of being a state to the latest degree, to open hearts of people to Islam. Being driven by the principle of "forgiveness by the weak is contempt, that by the powerful is glory " Muslims used their power not for tyranny or cruelty but for justice.

Best examples of this were witnessed during Battle of Badr. It represents a rare occasion where morality of war was obeyed so perfectly during history of humanity. Vakidi mentions an interesting event in his *Magazi* : According to Yazeed, a mushrik who was captured as slave during Badr, victorious Muslims gave their horses to beaten mushriks when they were returning to Medina and they themselves walked all the way. Again the same book states that two mushriks called Saib b. Ubeyd and Amr b. Alkama were released by Muhammad (s) for free, as they didn't have enough money to pay for their rescue (I/138).

Rasulullah (s) was treating those whose kufr stem from ignorance and stupidity on the one hand, but he was not showing mercy to those leaders of kufr who defend their kufr and insist on kufr; he even didn't accept rescue pay from them. Ukbe b. Ebi Muayt was one of them. Messenger of Allah applied the ayah "*But if they break their solemn pledges after having concluded a covenant, and revile your*

religion, then fight against these archetypes of faithlessness..." (9:12) to them. Simply because their presence is an obstacle between man and Islam and the Prophet (s) didn't hesitate to remove this obstacle.

This anecdote cited in Ibn Hisham and Tabari demonstrates and documents the importance Islam attaches to man: Abu Aziz, brother of Mus'ab b. Umayr who was taken captive in Battle of Badr tells: "when captives brought to Medina I was given to an Ansar family. As Rasulullah (s) recommended them to treat the prisoners of the war in a good manner, they were giving their meal to me morning and evening, they were eating only dates. Whenever they got a piece of bread they gave it to me. I was trying to give it back shamefully, but they were rejecting it and re-passing it to me." (Sira II/288, Tabari II/461).

Messenger of Allah was behaving in a good manner to those mushrik leaders who would hopefully be positively affected from this treatment. Saffan bin Umayya was one. He had enjoyed the general amnesty at Conquest of Mecca. He came to Rasulullah (s) and requested two month time for thinking on accepting Islam or not. The Prophet (s) gave him four months, showed kindness and glory. Saffan was so affected from that, the day after he lended Rasulullah (s) 100 armors and 50,000 dirhams (of money). After war, Muhammad (s) paid all back and added many sheep and camels from booty as gift. Saffan accepted Islam even before four months, thanks to this kindness (Belazuri I, H. nu. 758).

Something more interesting happened during the year of scarcity. Partly due to commercial embargo by Sumame, King of Yemama, there appeared a scarcity in Mecca. Rich people were finding a way to survive, but poor and orphans were heavily affected, naturally. According to Samhudi in his *Al-Wafa*, when Rasulullah got informed about it, he sent a big amount of silver money to be distributed among the poor of Mecca, without hesitation. Samhudi comments that the Prophet (s) meant to attract hearts of people of Mecca to Islam by so doing, with his words "yataallafahum biha" (May Allah open them with this).

THE CONQUEST OF HEART

In later Islamic conquests, this method of Rasulullah (s) was going to be applied often. Musa b. Nusayr, the conqueror of Africa, was going to use a big amount of money given to him by Khalifa to buy African slaves from their owners and get them free (Izzeti, 195). The secret of Islamization in Africa lies in this movement of affection. This attitude of affection and mercy by Musa b. Nusayr was going to give fruits in a very short time and those freed slaves were going to dedicate their lives to Islam; the path of freedom. It is weird that while Muslim conquerors had donated freedom to the slaves of Africa, European occupants enslaved free people of Africa and took them to America and Europe during XVth and the following centuries.

Sanusi did the same thing with Musa b. Nusayr, centuries later than him. They educated slaves they bought and gave their freedom in their lodges in Cagbub, to send them back to their tribes for inviting their people to Islam. As a result, many native idolater tribes had been converted to Islam.

Thomas W. Arnold takes attention to the fact that Muslims spread Islam in Africa by helping poor and treating their illnesses (p.355). Similarly in Spain, it is slaves who accepted Islam first. In India, lower casts were the first to embrace Islam. It was because in that hierarchical system of society upper classes were oppressing the lower ones who weren't considered as human beings.

In Cape colony, the most effective reason in spreading of Islam was Muslim's adopting abandoned children and growing them up. Thanks to this, abandoned children and orphans became children of Islam. One of the wisdoms why Qur'an insistently emphasizes orphans was to be understood as a consequence of that.

TOLERANCE AND FORGIVING

The notion of tolerance refers to being patient, tolerating, resisting. In Arabic this is translated as “musamaha”. This word is never mentioned in Qur’an, but it is used in sunnah under the heading of offering convenience in trade. Almost all of these tolerance hadiths are cited in Musnad by Ahmad b. Hanbel. The most famous one is *ismah yusmahu lek* meaning “tolerate so that you get tolerated” (I/248).

In interpersonal relations tolerance makes life easy and livable because man has a nature of being always akin to make mistakes. One who tolerates faults and mistakes of others not only is entitled to expect the same from them, but also prevents life’s turning to be a torture by making life bearable. However people can tolerate only those wrongs and faults whose subjects are themselves. It would be ridiculous to talk about tolerating things made to others. If this appears in the form of attempting to tolerate a felony towards Allah (swt) and his religion, this is truly extravagation. Human being may tolerate one’s swearing at himself. If the person is unconcerned, he may even tolerate one’s swearing at and insulting his wife and children too. But nobody has the authority to tolerate one’s swearing at Allah or his religion.

If this disobedience to Allah does not reach the limit of kufr (rejecting faith) and nifaq (dividing the society) and stays within deeds, the witness of this act can only request forgiveness from Allah for that person and may wish hidayah (guidance) for him. Qur’an rejects tolerating rebellion of nonbelievers and hypocrites to Allah (swt) and orders Muhammad (s) to behave strictly, not softly to them (66:9).

In another instance, the Prophet (s) is warned about performing janazah (funeral) prayer for the leader of hypocrites and is ordered not to do the same again (9:84). On the other hand, Qur'an is advising to the Prophet (s) to be patience for oppressions and insults against himself: *"and disregard their hurtful talk, (53) and place thy trust in God: for none is as worthy of trust as God."* (33:48).

"Endure, then, with patience (all that they who deny the truth may say) -always remembering that it is none but God who gives thee the strength to endure adversity" (16:127),

"and endure with patience whatever people may say [against thee], and avoid them with a comely avoidance" (73:10)

Rasulullah (s) had conquered hearts of many by transforming this divine advice into a moral principle. Ibn Sa'd and others tell the story of Hakem b. Qaysan's conversion to Islam as follows: "Hakem and his friends were caught and brought to Rasulullah (s) in a gazwa (battle) as they were accompanying a caravan of mushriks. Messenger of Allah invited Hakem to Islam and he didn't accept. Rasulullah insisted and invited him again, he refused again. This insistence continued so much that Omar (ra) thought he wouldn't become Muslim, and requested permission from the Prophet (s) to kill him. Muhammad (s) didn't permit him and insisted on his invitation. At the end, Hakem accepted Islam. Rasulullah turned to Muslims and told them: [If I were to do what you've said, he was going to be killed and put in hell]".

Hakem b. Qaysan didn't content himself with being an ordinary Muslim and he learnt Islam to become a teacher. Rasulullah (s) included him in the group of 70 sent to Najran Tribe to teach Islam. He became one of the martyrs who were killed as they were trapped near Maune Well (II/11 and on.).

A little favor or a beautiful word may sometimes become an intermediary for eternal rescue, hidayah of a person. This is an issue of affection. Those who act like sun in affection and mercy, win people. Just like everything from the most poisonous snakes

TOLERANCE AND FORGIVING

to ferocious birds, from wild hyenas to cacti; everyone can benefit from the light of Iman (the faith).

Sahabah were soldiers of the movement of affection initiated by Muhammad (s). With this feeling, they carried Islam to every corner of Earth. It was that feeling which brought Aba Ayyub Al Ansari as far as Istanbul. He and his companions were of course aware of the fact that they cannot take Istanbul, capital city of Eastern Rome which survived for centuries, only by fighting; and that even if they succeed in that by chance, they couldn't keep it for a long time. Indeed, even after eight centuries from then, when Byzantium fell so weak, Sultan Mehmed (Mohammad) the Conqueror was going to be able to take the city with almost threefold number of soldiers of the population of city which was 70,000 after a 54 – day siege. Therefore, the real motivation that brought Aba Ayyub Al Ansari and other 60 some sahabah who are buried in Istanbul can only be explained by that campaign of affection.

A sincere Muslim should be sorry for every lost person just like he or she does for his or her own child. Let's remember the attitude of soldiers of Islam during conquest of Alexandria. If a captured soldier accepts Islam, they were showing happiness more than they did for the conquest of the city. If one rejects becoming Muslim and accepts paying jizya, they were getting sad as if they lost their brothers.

An Arabian prince, Jamala b. Ayham is an interesting example. He was a Christian. Omar (ra) told him to be Muslim and give zakah, and that otherwise he would be forced to pay jizya. Jabala was a very honorable man. That is why he couldn't accept paying jizya, he was requesting to pay zakah although he was not a Muslim. Omar (ra) rejected this offer and told him he could leave the land of Islam as a third option. Then he went to Byzantium with 30.000 people. According to Belazuri, Omar (ra) had become very regretful when he learned about this. Ubada b. Samit got angry with Omar and said: "if you had accepted zakah from him and try to open his heart to Islam, sure he would have become a Muslim" (Futuhu-l Buldan, p.194).

THE CONQUEST OF HEART

Islam gained many societies by winning its leader to Islam. Islamization in India, China, Indonesia, Java, Philippines, Malaysia and Africa has been realized in that way. Typical example of this during Asr Saadah (the time of prophet) is hidayah of Adiy b. Hatem. The reason for this bishop, a leader of Tay tribe's choosing Islam is Muhammad's (s) forgiving his sister Sufane as she was a captive. Sufane, who was confiscated in the Masjid of the Prophet together with other captives, had made this request when Rasulullah (s) was passing by after a prayer: "O Messenger of Allah! My father died. My mate and brother are lost. Forgive me and Allah (swt) forgives you." Sufane had repeated these during three days when Ali (ra) indicated her to say it again, she did it and Muhammad (s) forgave her. Sufane was sent with a caravan destined to Dimashq, with guarantee of security. This tolerance of Muslims gained heart of Sufane and his brother Adiy b. Hatem, leader of the tribe (Ibn Hisham IV/247).

During age of jahiliyyah, one of the qayyum (maintainer) of Ka'ba was someone whose name is Osman b. Talha. His family had been undertaking this duty for centuries. The guy didn't want to let the commander of the army which conquered Mecca into the Ka'bah. Ali (ra) took the keys by using force and Rasulullah (s) entered Ka'bah. After getting out of Ka'bah, Rasulullah called Osman b. Talha from his house where he closed himself being affected by defeat, and gave the keys to him among surprised eyes of people around. Some tafsirs quote this event as the reason for revelation of ayah "BEHOLD, God bids you to deliver all that you have been entrusted with unto those who are entitled thereto" (4:58).

Hind b. Utba, who had the Prophet's uncle killed, is a good example of tolerance of Muhammad (s). Hind was at the top of enemies of Islam in Mecca. That woman was so loyal to her hatred that she wanted murder of his husband Abu Sufyan when he requested lack of resistance to Muslims during Conquest. Tolerance and good attitude of Muslims softened her and dragged her to the front of Rasulullah (s). After swearing for loyalty to him, she said:

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“O Muhammad! Wallahi there was no family on the Earth whose disgrace I wished as much as yours. Now, there is no other family whose honor and glory I wish as much as yours.”

Rasulullah (s) was taking fealty from women among whom was Hind, and he said: “pledge also for not killing your children!”. Hind replied: “We have grown them up and you killed them in Badr, you know that better!”. Muhammad (s) tolerated her words and he smiled. Hind told him, again with same sincerity, “O Rasulallah! Forgive what we have done to you in the past”. His reply was affectionate: “Allah (swt) forgave what you did.”

In this context we shouldn't skip Anatolia without mentioning an example there. Ashik Pashaoglu states how big a role forgiveness and tolerance of Muslims had played in first conquest of Bursa²³ and its neighborhood in his famous history book as follows: “for that reason, they told that valor is the best of battles. Moreover, many became Muslim when they witnessed that valor” (p.46)

²³ Bursa is a big city in western Anatolian part of Turkey.

JUSTICE

If we were to classify all values under two headings, they would be Tawheed and Justice. Tawheed (oneness) is the aim of Iman, and justice is the aim of Islam. Tawhid is concave justice and justice is convex tawhid. Tawheed is the aim of love spreading from mankind to Allah (swt) and justice is the aim of love spreading from Allah (swt) to mankind.

Aim of religion is to realize tawhid in the relationship of Allah (swt) and man, and justice in human relationships. What forces man to believe in Allah (swt) and the Judgment Day is his obsession to justice. The stronger ambition of justice one has, the firmer Iman he obtains; the weaker ambition of justice he has, the weaker Iman he reaches. That's why shirk, the biggest kufr is also the biggest zulm/ injustice (31:13).

Tawheed is the fundamental of Iman, justice is that of property. Just like an Iman without tawheed collapses like a groundless building, a state without justice collapses too. That saying which is attributed to Ibn Taymiyyah refers to this reality: "State does not collapse due to kufr (rejecting faith), but it collapses due to injustice". The aim of divine invitation is establishment of justice on the world. Therefore, the invitation is made solely to justice. Those who invite to justice should have implemented it on themselves first. One who is not fair and just cannot invite others to justice.

In any phase of the history of mankind was injustice able to gather so many volunteers as it is in recent times. Future historians will call the modern age as an era of global sadism in which mankind gets pleasure from damaging himself, things and the nature. Inviting

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modern individual who suffers from new fashioned tyrannies of the modern age to Islam, is also inviting him to get out of a global nightmare.

Zulm/injustice means taking something from its true place, while justice and hikmah (wisdom) means putting something to its original place. At modern age, no value is in its original place. First, man is replaced with goods. Man got the place of goods and vice versa, and both of them became subjected to injustice by this way. Then reason is replaced with wahy (revelation), as a *zulm* to both. Religion is replaced with ideology; religion turned out to be ideology and ideology resembled a religion. At such an age, invitation to Islam means invitation to put everything in its own place. This increases the responsibility of conquerors of heart. As in any subject, Rasulullah's (s) exemplary behaviors will enlighten our way. Those behaviors fascinated not only friends, but also enemies of Islam.

Here is an example: Hayber was conquered. Representatives of people of Hayber made an agreement with triumphant. In accordance, they would stay in their places and continue to harvest their lands in price of giving half of the harvest. In harvest season, collector of Rasulullah (s) went to Hayber, stood by the fields and said: "If you wish you divide it and I choose any half, or I divide it and you choose one". Jewish population of Hayber couldn't conceal their astonishment against this attitude and tell: "It is this justice that keeps skies and lands!" (Ibn Hisham, III/409).

In fact, fair treatment of Muhammad (s) had been affecting Jews since the first year of Hijrah. One of them is Mukhayriq, both a scholar and a leading rich person of Jews. On the day of Uhud, he came to military encampment of Islam with his arm, and joined them to fight on their side. His will was as follows: "If I die at this war, all my belongings will be given to Muhammad (s). He can spend them where Allah (swt) orders him to." According to Ibn Hisham, Ibn Sa'd and Vaqidi as well as other historians, Mukhayriq was killed during that war. Rasulullah says for him "Mukhayriq was the best

man among Jewish.” Ibn Hisham counts him as Muslim (II/136) Ibn Sa’d says he was on his old religion when he died (I/502). No matter whichever is true, the main point is the fact that heart of a Jew was earned to the degree of his sacrificing his life and property. Mukhayriq’s land is the first *waqf*²⁴ in Islam.

This is a very meaningful anecdote mentioned by Belazuri: “Muslims captured Humus without need to war and they collected jizyah from its people. When they learned that the emperor of Byzantium is targeting them with a big army, they returned the jizya telling people that they won’t be able to protect them, because jizyah was a tax imposed on non-Muslim citizens in return for protecting their security of life, property, chastity, generation and belief. Upon this behavior, Christian and Jewish habitants of Humus replied them “we prefer your justice to the oppression of Heraclius, a Christian” and that they would defend their land together with Muslims if they don’t leave them. Indeed they kept their promise.”

Bar Haberi, a Syrian Orthodox priest, writes about Sulaiman Kutalmisoglu who is one of the first conquerors of heart in Anatolia: “as this man conquered hearts of people of Antioch, Christian people of Antioch have been pleased with him and approved him more than they did for the former ruler Pilardos who was of their religion” (History of Abu-l Faraj II/331).

Same writer tells about Danismend Gazi, the Conqueror of Malatya, Turkey and one of the conquerors of heart in Anatolia: “Danismend didn’t allow murder of anyone as he considered each member of population belonging to himself, and sent everyone home. He also brought cows and commodities like wheat from his hometown to distribute among people. During his rule, Malatya gained a lot of benefaction” (II/342).

Fuat Koprulu quotes a Bulgarian writer when he explains fair politics Ottomans had followed in Balkans: “During Islamic rule,

²⁴ Charitable fund.

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Bulgarian women prefer Islamic courts, which give them half of a men's share in heritage instead of church courts which give them equal share with men." (History of s. med p.310). History documents the famous word by Byzantine admiral Likas Notaras before conquest of Istanbul: "Better to see in Constantinople the turban of the Turk than the helmets of Latin priests" (Werner II/108).

We witness how a fair attitude can lead to a fascinating transformation, in an event cited by famous thinker Roger Garaudy as the reason of his conversion to Islam. The hero of the event that Garaudy explained with the words "I owe my learning to this Qur'anic understanding of honor ...that day in the brilliance of death, that spiritual dimension of human life is Abrahamic unconditional obedience to an absolute norm" by Garaudy is an ordinary Algerian Muslim soldier. This ordinary Algerian probably didn't even consider to open heart of one of the most famous philosophers of the 20th century to Islam, when he transformed into life the principle of justice in Islam as an entrenched value of his society. Garaudy explains that event in his Biography of the 20th Century as follows:

"I was arrested and exiled to Ghardaia region in Sahara border in the south of Algiers in September 14, 1940 because of one of the first actions of movement of resistance in Albi. Camp commander was a Frenchman. Our guardians were Muslim warriors from south. During a harmless upheaval, the commander ordered them to fire on us unless we return to our tents to lay down. Nobody did lay. As a challenge, we started singing . We were on the third and final warning. There left only a few seconds between us and death. Living against death...that time there remained no observations, not even a memory of reading from Heidegger. Calculation of all my days had been completed in a second. Twenty eight years. Inhumane four years tore apart from a life; almost two years in army, one year at war, another one in prison. It is also necessary to subtract childhood; a life when there are no problems or seeking for meanings. At the end, the remaining time is perhaps ten years. How about that ten years? Unborn actions and generations. I feel those

incomplete hopes rise in my inner me lightly as bubbles; something else. Stupidly, a school memory of an old writer wakes up in my memory, in my past. Because I don't have a future anymore. I have nothing apart from my being anymore. I leave it to you and this is what we are experiencing.

There was rising a limitless and meaningless laugh from the deepest of that life I hadn't lived at all, from my inner me. It was echoing deeply as if it were coming from walls of a bottomless well. It was getting bigger until it became earsplitting just like an empty bubble puffing, or to the opposite like lava of a volcano which breaks stones of mountain with its fire to collapse a stonebed. What kind of a humming was that which would be thought as the voice of spasm as worlds are burning from their roots? Again all of us; crazy choral of optimists, are singing with slight and terrible joy.

Then the miracle shows itself. The commander threatens his men with a whip in his hand. They reject firing, without hesitation. An armed man's firing at an unarmed is against honor of Maghreb warrior. In obeying rules of war or rejection of something against order of Allah Teala, everything is related to honor. I owe my staying alive at that March 4, 1941 – it has been 44 years since then - and learning in the brilliance of death, that spiritual dimension of human life is Abrahamic unconditional obedience to an absolute norm; to this Qur'anic understanding of honor" (p.240).

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"Wouldst thou, perhaps, torment thyself to death [with grief] because they [who live around thee] refuse to believe [in it]?" (26:3)

It is true that Islam is a movement of affection. It is such a movement of affection that requires wearing one's self out to carry man to Islam and Islam to man, sacrificing one's himself and leaving the beloved ones. Struggling, without giving up, to bring water so that one more person drinks from the water of eternal happiness. Carrying happiness to people, heart by heart. Doing this without expectation of any price or personal benefit. Considering that pleasure of being means to salvation of a person is the greatest price. Expecting only a "close love", demanding this as a payoff to your love, being aware of the fact that the love you spent will multiply. You have a complete right to demand this love:

"Say [O Prophet]: "No reward do I ask of you for this [message] other than [that you should] love your fellow-men.." (42:23)

Your love is not sufficient alone to open hearts to Iman. If it were, the Prophet's love would suffice; that is why Allah (swt) ordered: *"VERILY, thou canst not guide aright everyone whom thou lovest: but it is God who guides him that wills [to be guided]; [Or: "God guides whomever He wills." (28:56).*

Noah (as) had prayed with affection of fatherhood for his son who was perishing materially and spiritually before his eyes, and the reply from Allah (swt) was tough: *"God answered: "O Noah, behold, he was not of thy family, for, verily, he was unrighteous in his conduct. And thou shalt not ask of Me anything whereof thou canst not have any knowledge." (11:46).*

If hidayah were up to prophets, they would have donated it to their relatives first. Then Noah (as) wouldn't have experienced the pain of his son's infidelity. Moreover, he would carry hidayah to his wife and warrant her salvation. Prophet Abraham (as) would bring hidayah to his father first. Lot (as) would bring hidayah to his wife and daughters. Muhammad (s) would bring hidayah to his uncle. All these examples from Qur'an demonstrate that your hidayah is dependent upon your own endeavor more than others'. It is your own endeavor which attracts Allah's (swt) mercy with priority.

Prayer is confession of one's impotence. It is declaration of man's not being self sufficient to Allah (swt). Prayer is the essence of worshipping, in the words of the Prophet (s). The word salah referring to five daily rituals in Islam, actually means prayer. Salah is the physical form of prayer/is the prayer practiced in physical form. That is why Fatiha of Qur'an, the surah that opens hearts to belief, is an astonishing prayer of hidayah: (1: 1-7)

"(1) In the name of god, the most gracious, the dispenser of grace;

(1:2) ALL PRAISE IS DUE TO GOD ALONE, THE SUSTAINER OF ALL THE WORLDS, (1:3) THE MOST GRACIOUS, THE DISPENSER OF GRACE, (1:4) LORD OF THE DAY OF JUDGMENT! (1:5) THEE ALONE DO WE WORSHIP; AND UNTO THEE ALONE DO WE TURN FOR AID. (1:6) GUIDE US THE STRAIGHT WAY – (1: 7) THE WAY OF THOSE UPON WHOM THOU HAST BESTOWED THY BLESSINGS,* NOT OF THOSE WHO HAVE BEEN CONDEMNED [BY THEE], NOR OF THOSE WHO GO ASTRAY!"*

The key for hidayah is in power of Allah (swt), because He owns the keys of hearts. Nobody except for Him can exercise power on hearts. Only He can make calm and stabilize the heart which evolves from one state to another, which is not stabilized, which rolls from one side to another like a stormy sea. Prophets, being aware of this fact, seek refuge in prayers whenever they got out of power during their lifetime mission of da'wah; not being able to find any other care. Here is the prayer of a prophet, which also reflects how great a price he had paid for calling people to iman; the prayer of Noah (as) who spent his life in order to carry iman to his people:

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(71: 26-28):

(26) *And Noah prayed: "O my Sustainer! Leave not on Earth any of those who deny the truth:*

(27) *for, behold, If Thou dost leave them, they will [always try to] lead astray those who worship Thee, and will give birth to nothing but wickedness and stubborn ingratitude.*

(28) *"O my Sustainer! Grant Thy forgiveness unto me and unto my parents, and unto everyone who enters my house as a believer, and unto all believing men and believing women [of later times]; and grant Thou that the doers of evil shall increasingly meet with destruction!*

Abraham (as) is more affectionate. He prays as follows: (14: 35-36)

(35) *AND (remember the time] when Abraham spoke [thus]: "O my Sustainer! Make this land secure, and preserve me and my children from ever worshipping idols,*

(36) *for, verily, O my Sustainer, these [false objects of worship] have led many people astray! "Hence, [only] he who follows me [in this my faith] is truly of me and as for him who disobeys me — Thou art, verily much-forgiving, a dispenser of grace!*

Jesus (as) was begging with a prophetic affection: "If thou cause them to suffer - verily, they are Thy servants; and if Thou forgive them - verily, Thou alone art almighty, truly wise!" (5: 118).

His saying "they are your servants" recalls the word of Muhammad (s): "Allah is more affectionate towards His servants than a mother to her children". Jesus (as) desires them to be forgiven, as understood from his reminding that Allah's (swt) highness would not be harmed even a bit if those are forgiven. But there is also emphasis on the divine wisdom of Allah (swt) and that His wisdom is pure justice.

Battle of Uhud was that of life and death for Muslims. An initial victory turned out to be an absolute defeat there because of a fault. Even the most loyal companions of the Prophet hurried for their own lives, enemies got so close to the Prophet that they wounded him seriously. People were screaming to tell "Muhammad died!" but it

was soon appeared that he was alive. When his tooth was broken and his beard got wet from its blood, his companions couldn't bare this and told him to curse the enemy. Prophet of Allah (swt) raises his hands and prays as follows:

“Oh my Lord! Take my people to your true path, forgive them, because they don't know the truth!”

According to Bukhari and Muslim, two prominent sources of hadith (words of the Prophet), our mother Aisha (ra) asks the Prophet: “Oh Prophet of Allah! Have you ever experienced a worse day than Uhud?” He replies: “Yes, I had it in the process that ends with Aqaba. That day was more challenging than ever. I had gone to Taif to invite my friends to Islam and they had rejected. I got so sad. I walked around without knowing where to go until I reached Qarn Saleb. There I realized a cloud was overshadowing me. An angel told me ‘your Lord heard your prayer, saw your situation and sent me to you. If you like I will tear down these two mountains on them’”. The Prophet (s) answers: “No. Perhaps Allah (swt) is going to create from their descent people who would worship only Him.” Prayer of that day by the Prophet is very famous:

Here is the prayer I quote from Ibn Hisham's Sirat:

Oh Allah/my Lord!

I submit you that my power fades away!

I complain to you that I am getting powerless and I am being humiliated in the eyes of people!

Oh the Most Merciful!

You are the Lord of the repressed!

You are my Lord!

In whose hands you have discarded me?

In the hands of those strangers who oppress me?

Or of an enemy who would destroy my cause?

If you didn't resent me, I never mind them.

But your blessing will comfort me

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I seek refuge in your glory which enlightens darkness

Which saves my world and hereafter...

I seek a harbor to escape

From your possible rage and your anger which would catch me.

I seek asylum in you, if only you contended with me.

Power and strength is from you, nobody but you...(II/29-30).

Tirmizi quotes: The Messenger of Allah used to pray Allah to get the support of one of two strong personalities of Mecca at that time. One of them was Amr B. Hisham, who was going to be called Abu Jahl (father of ignorance) later; and the other was Omar B. Khattab. Allah (swt) accepted the prayer of His Messenger and honored Omar B. Khattab with Islam (Manakib, 17).

A quote from Muslim explains very well the importance of prayer in one's finding the straight way. Abu Khuraira asks the Prophet to make prayer for his moshrik (disbeliever) mother. The Prophet (s) did not refuse him, he prayed for her. When Abu Khuraira went back home to invite her to Islam once again, he witnessed her hidayah/ acceptance of Islam, even before he spelled a word (F.Sahabah, 158).

Any sincere Muslim who comes across someone who is overwhelmed with disbelief, polytheism and revolt because of his ignorance, he should be very concerned as if his addressee is blindly moving towards fire, he should scream as loudly as he can do. He should use every means to reach that person, and try every way to make the person hear his voice.

The first condition for being such a person who tries to rescue someone else from falling down in fire is openness of his/her own eyes. This is possible by knowledge as ignorance means blindness. The second one is that the person should not be in the fire; a fireman who is burning in fire cannot be expected to rescue others. Being in the fire means that the rescuer is missing the basic essentials. One who tries to save people from marsh has to step on a dry land first, if he is sincere in his claim. If he breaks into marsh with the claim of saving somebody; unavoidably he will be sinking into marsh as well.

One without pain in heart cannot conquer hearts. Every conquest of heart is a birth, which can't take place painlessly. This is the pain of compassion for human. Those who suffer from it know what it means; it is equal to pain of giving birth. Those who carry human being in their hearts carry him forever; while those who carry their child in their belly do it for a limited time...

Conquerors of heart who feel the pain of human appreciate human being the most. They feel the pain because they love and they care for the human beings. They give spiritual births to human beings by conquering their hearts with love and compassion.

Mission of followers of Islam is to act as the mothers of humanity. If he didn't accomplish this mission by undertaking his responsibility towards humanity, he will be questioned by Allah (swt) just like a heartless mother who killed her own child with her hands. Read this ayah carefully, feeling the responsibility of a mother: (2/143).

"Thus, have We made of you an Ummah justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves;"

Ummah is derived from the word umm, meaning mother. Ummah is given this name as it is desired to become the "mother" of humanity. Becoming mother of humanity is only possible by defending it, protecting it from the hellfire, feeding it from the breasts of eternal happiness, by keeping it away from the danger of hell, by sacrificing one's own life for the sake of its eternal happiness.

The word Imam also stems from umm, he is also a "mother", the mother of ummah. One who protects children of ummah, who sees ummah as one body and becomes heart of that body, who would be the addressee of the divine message *"Wouldst thou, perhaps, torment thyself to death [with grief] because they [who live around thee] refuse to believe [in it]?"* (26,3).

He is also a mother who would follow Prophet as a model as drawn by Qur'an in the following ayahs: "

(9:128) *INDEED, there has come unto you [O mankind] an Apostle*

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from among yourselves: [I.e., “a human being like yourselves, not endowed with any supernatural powers, but only chosen by God to convey His message to you”.] heavily weighs upon him [the thought] that you might suffer [in the life to come]; full of concern for you [is he, and] full of compassion and mercy towards the believers.

(9:129) But if those [who are bent on denying the truth] turn away, say: “God is enough for me! There is no deity save Him. In Him have I placed my trust, for He is the Sustainer, in awesome almightiness enthroned.”

SALAH²⁵ AND QUR'AN

Watching a Muslim while he performs his salah in submission and rapturously is more exciting than watching the world from outer space. A salah of a believer who makes salah not only with his body but also with his heart takes one to a totally different realm and confronts him with himself. From this aspect, the salah is a ritual of existence.

Salah is a pathway, a traveler and a destination. Likewise, a truly submitted believer who devotes himself to the salah becomes the pathway, the traveler and the destination. One who watches him sees not only him but also the way and the destination in his salah.

Having ended the relationship with metaphysical, modern individual is caught up by the swirl of meaninglessness. Living without consciousness of Allah is living meaninglessly. Absurdness is just the opposite of love. For someone who couldn't gain a meaning for his life with the metaphysical, world is meaningless, life is meaningless, death is meaningless, birth is meaningless; time, place, material and spirituals are all meaningless. That is because he himself became a meaningless being. Meaning leads to Allah (swt) and salah is the shortest and the healthiest way of gaining meaning for one's life.

Salah: A Conquest Going Beyond the Conquest

Wudu²⁶ is a cleansing, it symbolizes physical cleansing: salah is also cleansing, the symbol of spiritual one. Wudu is meeting of soil

²⁵ Muslim prayer performed 5 times daily and on occasions throughout year (translator).

²⁶ Washing relevant parts of body in preparation for salah (translator).

with water. In one way, it indicates to the mud, the raw material of mankind. In another way, it indicates to the life that is carried to the dead soil by means of water. This reunion brings about greening of a seed and the shoot rising from the plant's root. Within time, soil of life transforms to be so miraculous that life turns out to be an astonishing orchard like heaven.

Covering one's genitals and private parts is also an indication of a function of salah: covering of man's imperfections and disgraceful features. Salah itself is remover of imperfection and coverer of the disgrace. A salah performed by reverence covers disgrace of thought and imperfection of feelings, while at the same time opening the heart and developing its ability to reason. Feelings which embarrass hearts, thoughts which confounds reason, cheeky seeds of doubt are all covered by salah. Salah is the clothing of soul, those who don't wear it are naked souls.

Qiblah²⁷ is the consciousness of place and geography. Qabah is the symbol of divine on Earth. Qabah symbolizes a time journey in a three dimensional place. From one aspect, the Qiblah of heart has no direction from one angle; from another it is all directions. It is without direction because itself is a qiblah. This is because the One who is closer to man from his jugular vein is closer to heart than the heart itself.

It is every direction; in a journey which is not bound by place and time, place is insignificant. Where place ends, no place is the route, no place is traveler and no place is the destiny. Every way goes to Him, He is everywhere. This consciousness makes man universal. The map in the heart of universal man is limitless and classless.

The particular time of each salah is the consciousness of time. The Qur'anic expressions of swearing by *asr* (afternoon or century), dawn, sunglow, midmorning, daytime and night are all meant to take attention to the blessing of time we don't appreciate as we live

²⁷ Turning toward Maccah when performing salah (translator).

within it. Consciousness of time is *sine qua non* for consciousness of existence. Heidegger's title for his masterpiece indicates to this fact: Being and Time. The Philosophy of Existence, one of the summits of western thinking which is thoroughly a philosophy of skepticism, leaves man alone in middle of anything without reaching to the Absolute Being who created the existence, or being. Salah is also the best way to rescue man from that feeling of unattendedness and being lost.

Intent is exactly the way of equipping with consciousness. Intent is determination, selection and aiming. Journey gains meaning by selecting the route and determining the destination. A journey without aiming a reach is not a journey but wandering around. Intent is the answer to questions of why, how and where. A salah which didn't answer these questions is not a "straight" one. Owner of such a salah is the real addressee of the verse "*So woe to the worshippers*" (107:4). Sincere intent is what distinguishes worship from tradition. In the absence of it, either worship is traditionalized or the tradition took the form of worship.

Ability to tell *Allah-u Akbar* (Allah is the greatest!), being able to say it from heart, is to challenge all fake gods of a polytheist age. Allah-u Akbar is a divine slogan which turns prayer into a resistance, against the age which destroys transcend dimension of human being, imposes fake gods and sentences the life to meaninglessness; and against Satan as well as inveigling self-ego.

I assure everyone that life of someone who couldn't say Allah-u Akbar can end up with only one kind of victory; that of meaninglessness and absurdness. A life ending as such is a wasted life. On the other hand, Allah-u Akbar is the key for producing life, doing this eternally. Allah-u Akbar, the door to salah, is tawhid (unity) in obedience and in uprising. By saying Allah-u Akbar, one begins a journey towards a new world; a timeless time, a place out of place, by throwing time and place to the back of his hands. *Miraj* is the name of this journey.

Qiyam or standing up is a stand of respect before Allah (swt).

It is the expression by body language of the fact that all praise is to Allah, and a natural result of saying Allah-u Akbar. The respect will soon turn out to be admiration by qiraat (reading Qur'an) and will lead man to bow in front of Allah; admiration will become love in *ruku* (bowing down) and reach its summit during sajdah (prostration). Another meaning of Qiyam is uprising, against all idols, satans, misgivings of inveigling ego, ordinary pleasures and temporary delights. Indeed, is it possible at all to turn the prayer into Miraj without uprising to them and throwing them back?

Qiraat symbolizes the Qur'an, the fuel of journey. Soul which came from Him, sings His words during the journey towards Him. This singing is to turn of the divine meaning into human words, just like decrypting the password. That is why it is *Qiraat* and not *Tilawat* which is made during the salah, that is, reading by understanding (qiraat) is asked from the worshipper, not just recitation (tilawat). The element which turns a basic reading into Qiraat is to feel the meaning by heart, to put it into mind and to transform it to deed. That was what made the salah of sahabah (companions of the Prophet (s)) different. They used to disconnect ties from the world during salah and face their perception to the metaphysical world, that is why they used to sound like bee buzz during their reading. That was what they call Qiraat. That sound was like the reflection of an internal combustion engine, the fire in its heart and enormous energy it gives to man.

Ruku (bowing down) is a post of obedience and bewilderment. Acquaintance begins with bewilderment. It was the feeling of bewilderment which would bring man to the ultimate truth. *Ruku* was the symbol of this bewilderment. Ruku was the summit of obedience, of conscience without condition. Ruku during salah was an indication that Islam included the sharia (ritual principles of Jesus). Ruku was the basic ritual of the prayer of Christians, while *secde* was the basic ritual of Jewish prayer. Islam united these rituals in its own salah and put it into the most perfect form.

Secde (prostration) is the ultimate point of *miraj*. It represents

the pure love. It is the bodily expression of saying "I don't suffice to myself". It is the expression of saying "I am weak and You are strong, I am demander and You are the giver, I am limited and You are the limitless, I am apologizer and You are the forgiver, I am created and You are the Creator, I am servant and You are the Lord". Sajdah is the last point of diminishing of body and the first point of the enlargement of soul. It is the confession of "I know my limitation so I came to You".

If I am asked to show a behavior which is the symbol of pure and divine love, I would point out to *sajdah* without doubt.

As for sitting down on knees, it is for enjoying the journey and carrying it from the realm of heart to conscience. Sitting down to feel the prevalence of miraj, and to place this experience to relevant parts of life with divinely wisdom. And greeting people by understanding the language of religion from East and West, from every color and geography; and telling them "I am with you again, I am on action to be entitled to a new miraj and to sew my world to my hereafter by the yarn of love and needle of salah".

Can you imagine how deep impressions such a perfect salah could leave on a witness? It was one of the things that frightened infidels the most during time of Prophet (s). That is why salah of Abu Bakr, a close company of Muhammad (s), in his yard with endless teardrops, were melting the hearts of even the most hardhearted idolaters and leaving deep effects on many, ending up with their finding the straight way. We learn from Ibn Hisham and Bukhari that many inhabitants of Maccah including men and women, children and elderly were gathering in front of Abu Bakr's house to listen to him reciting Qur'an during salah. Mushrik leaders were taking his noble action as a cause of war. A salah like that may do what armies couldn't do.

Likewise, Ammar B.Yasir was performing salah in his yard, mushriks were complaining about him to Abu Jahl under whose auspices he was, as they see people getting affected from his salah (Bidaye, VII/311).

A famous Jewish scholar had found the straightway and became Muslim by taking the name of Said B. Hassan in the year 1298, thanks to the Friday salah. Goldziher unveils the life of that famous ex-Jewish religious scholar in his book "*Said B. Hassan d'Alexandrie*", in which he mentions the aforementioned entering in the masjid while he was suffering acute pain. Let's listen to him:

"When I entered in the masjid I saw Muslims sitting in regular rows. I heard an inner voice which almost tells me that it is the congregation noticed by old Jewish scholars. Imam was reciting the following ayah: "*Allah commands justice, the doing of good, and given to kith and kin, and He forbids all indecent deeds, and evil and rebellion: He instructs you, that ye may receive admonition.*" (16/90). When he finished, I was very frightened. When they started their salah, an unseen power mobilized me because, the row of Muslims praying seemed to be a row of angels to me. Their humbled sajdahs and rukus were carrying signs of the presence of Allah (swt). My inner voice was telling me: 'If Allah (swt) had addressed Jewish people twice in the past centuries, He addresses these people during every salah they perform'. Then I was convinced that I had been created to be a Muslim." (Arnold, 415-416).

The same source quotes a confession by Ernest Renan, famous for his animosity toward Islam, in his own book: "It has never been the case for me when I enter in a masjid to stay unaffected, even to get out without regretting for not being a Muslim" (416).

World has got smaller in our age, and means of transportation are so wide and fast. Muslims go and see non-Muslim parts of the world for different reasons, some of them even settle there. During these journeys, the salah turns out to be a serious problem due to ignorance of those Muslims. Christians confined their rituals into churches. According to Islam, life is worship and worship is life; just like Earth being accepted as a big masjid. Can you imagine the circle of interest a Muslim can attract, submittedly performing his/her salah at a neat place in Hyde Park of London, Broadway of New York, Brandenburg of Berlin or Navona Square of Rome?

This situation is more interesting and impressing than UFOs for modern Western man who already tore apart his ties with the metaphysical and who turned out to be an ordinary gear of the modern machine. Of course that is possible only for those who can question existence. It is the point where salah turns into a form of delivering the message. Then your salah becomes a vivifying breath that donates soul to dead lifes.

Just like salah, Qur'an also leaves deep tracks on people. Typical examples of this were seen during the time of Prophet (s). When he was in Maccah, he used to recite Qur'an with a loud voice in his yard. Inhabitants of Maccah from every social level were gathering near his house to be able to listen to him. Three leaders of Maccah came there secretly, at once. When they came across one another, they made promises not to go there to listen to Qur'an anymore. However they went there again the other night, seeking refuge into the darkness of night. They met on their way back home again; and repeated the promises. This continued for three days (Ibn Hisham).

In another instance, a famous fortuneteller called Dimad from Azd tribe of Yemen, when happened to visit Maccah, heard from mushriks of Mecca that there was someone in the city who made fabulous magic (!). He went to meet his competitor in order to beat him and requested him to perform his ability. While he was waiting for magic, The Prophet of Allah recited ayats from Qur'an to him. Dimad liked it so much that he wanted him to repeat - or to go on - three times, at the end he became Muslim as Qur'an conquered his heart (Muslim I/237).

It was again Qur'an which made Omar (ra), the second khalifa of Islam, find the straight path. Najashi, the king of Abyssinia, had approved that Muhammad (s) was the real Prophet when he listened to Surah Maryam from Qur'an by Ja'far (ra), a companion of Prophet (saw).

A very typical example of Qur'an's being an excellent means for the conquest of heart was witnessed in Ternate, the neighbor of Moluka Island of Indian Ocean. When colonialists from Portuguese

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arrived there, they got surprised as they learned that Islam was the religion of that small Island, and they asked how it happened. People of Ternate explained it as follows: A Muslim merchant called Datu Molla Husain recites Qur'an loudly while selling his goods. Local people like what he reads and want him to teach it to them. He tells them he can do it if they become Muslims. Ternate becomes Muslim in a short time by this way (Arnold 387).

Qur'an, if recited from heart and by feeling, is going to affect hearts without doubt. Because it is a light, a cure and the straightway; of course only for those who seek a light to get rid of darkness, those who are aware of their sickness and seek cure for it, those who know that only way to gain meaning for their presence is believing and submitting one's self to Allah (swt)...

CHAPTER 4

THE LOST OBLIGATION: ENJOINING THE GOOD AND FORBIDDING THE EVIL

“And that there might grow out of you a community [of people] who invite unto all that is good, and enjoin the doing of what is right and forbid the doing of what is wrong: and it is they, they who shall attain to a happy state!” (Qur’an: 3,104).

The famous metaphor by Hobbes “*Homo homini lupus*” was going to take the form of “the other is hell” in Sartre. It is no surprise that this would be the final destination of Christian postulate of Western philosophy *peché originale* (the original sin).

The Christianity of Apostle Paul has sentenced everyone beginning from birth. Because according to him, every man comes to the world with a hunch of sin, even one which he didn’t commit himself. That sin was committed by his ancestor Adam. Under obvious effect of Greek Paganism, paradoxes of this Christian thinking were not limited to that. Once originally started everything with such a fault, the body of Jesus Christ was necessarily deemed to be crucified as the ransom of that sin.

The church has added this into its dogmas just like it did for the *original sin*. In addition, it turned a tradition of Jewish prophets, *anointment*, into baptism and added it among its rituals of indulgence.

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As for Islam, a new born child is born without a sin, upon natural disposition given by Allah (swt): *“AND SO, set thy face steadfastly towards the [one ever-true] faith, turning away from all that is false, in accordance with the natural disposition which God has instilled into man: [for,] not to allow any change to corrupt what God has thus created - this is the [purpose of the one] evertrue faith; but most people know it not”* (30:30).

That means, the nature of human being is as clean as a blank page. Prophet (s) used to call this “naturalness” as the “disposition of Islam”. Therefore, Islam was the name of what is natural, and natural is the name of what belongs to Islam. That being the case, Islam accepts diversion as temporal, opposite to the Christianity of Apostle Paul, which considers it fundamental. The original state of affairs is innocence, cleanness, purity, naturalness; or Islam in short. Sin, disbelief, depravity and polytheism are incidental and temporary.

A prophet who considers ontological structure of mankind as “disposition of Islam” or the Qur’an that sees it as “disposition of Allah (swt)” couldn’t tolerate labeling human being as *lupus*/ enemy of each other. According to Qur’anic understanding, man is the heaven and evidence of each other. When this evidence is destroyed, the society composed of degenerated individuals would turn to being “the Hell whose fuel is human beings and stones”. Indeed, it is:

“O YOU who have attained to faith! Ward off from yourselves and those who are close to you that fire [of the hereafter] whose fuel is human beings and stones:[lording] over it are angelic powers awesome [and] severe,who do not disobey God in whatever He has commanded them, but [always] do what they are bidden to do” (66:6).

Households consisting of unprotected, unwarned, uneducated people turn to being the Hell whose fuel is the wall stones of the house and persons inside; streets turn to being the Hell whose fuel is people walking on them and stones they walk on; and cities to being the Hell where their inhabitants and buildings are burned as fuels.

It is possible to extend this to countries, geographies, continents and the world. The type of person Qur'an aims at forming, or "Homo Qur'anicus" we may call, is a kind of social, effective, and responsible one. Qur'an insistently reminds of their social responsibilities to believers by means of narrating stories of prophets and calls them to take lessons from the disasters faced by the ancient societies.

At one instance, Qur'an cites a society to whom Allah (swt) had sent a book and explains how they fell into social unawareness, and finishes with a shaking message to the reader:

"Learn a lesson, then, O you who are endowed with insight!" (59:2).

Laws of Social Transformation

Laws of social transformation are same regardless of time and place. Qur'an formulates that as follows:

"...Verily, God does not change men's condition unless they change their inner selves..." (13,11).

This verse of Qur'an stipulates personal transformation as a precondition of social transformation. If personal transformation occurs, Allah (swt) would realize the social one. This is valid for both positive and negative change. If a good society is going to corrupt, this will begin on individuals and then accelerate; if a bad society is going to develop for good, the same process should be expected.

Personal transformation does not happen spontaneously; some people should devote themselves to that aim. That is what the ayah we mentioned at the beginning of this chapter emphasizes. If there are people who are aware and awakening others in a society, a social transformation would be realized sooner or later. When it is time for a spring of social transformation, those awake people will be messengers of it. The opposite is also true. If personal transformation is towards destruction, social corruption is inevitable.

Qur'an touches upon this reality in a different language: *"And beware of that temptation to evil which does not befall only those among you who are bent on denying the truth, to the exclusion of others; and know that God is severe in retribution."* (8,25).

Almost all scholars of Qur'anic interpretation interpret this verse as follows: "This evil contaminates you as well because you didn't fulfill the duty of enjoining the good and forbidding the evil". It does contaminate because not reacting to the evil means sharing that evil.

The typical example is Prophet Saleh's people butchering the camel which was a means of trial for them. Qur'an mentions it:

"But they cruelly slaughtered her - and then they had cause to regret it" (26,157). In fact it is only one individual who butchered the camel. But the verse accuses whole society as they didn't prevent it; and the destruction surrounded them as a whole.

One's protecting himself is closely related to his protecting others. Human being is social creature; he affects others and gets affected from others. It is the environment which shapes man, and of course man shapes the environment as well. Therefore, if you do not give your color to your environment, it will impose its color on you. If bad people make up the most vigorous, the most vivid and the most diligent layer of a society, that society would eventually end up with self-destruction. Enjoining the good and forbidding the evil is a major religious duty which is obligated by Islam, which does not leave this matter to coincidences but assigned onto the believers.

What Is "Enjoining the Good and Forbidding the Evil"?

This Qur'anic expression can be translated, without depriving notions of their states, as "enjoining what is good and right (*ma'ruf*) and forbidding what is bad and wrong (*munkar*)". In this statement there are four notions: enjoining, forbidding, *ma'ruf* and *munkar*. The first two are action words and they are also among the notions of the methodology of Islamic law. Enjoining finds expression in the form of "do", and forbidding in "don't".

As can be seen here, enjoining and forbidding are behavioral notions related to either doing or not doing.

On the other hand, the last two – right and wrong – are intellectual and rational notions. They pertain to the intellectual realm rather than action world. Right (ma’ruf) is everything that is considered good by pure mind. Wrong is what is considered bad by that pure mind. If one is talking about enjoining good and forbidding bad, these notions must be transferred to the level of action from that of theory. In that case, the responsibility of enjoining the good and forbidding the evil is not towards ideas, feelings or theories. Therefore, this duty of enjoining the good and forbidding the evil cannot be understood in a manner that would destroy or limit freedom of speech. Enjoining and forbidding must be understood about actions; what is enjoined is good and should be done; what is forbidden is bad and should be prevented. Forbidding wrong is more important than ordering the right. Let’s remember the famous principle of law established in *Al-Majallah*²⁸ : Removal of a wrong is priority to performing a right.

Ma’ruf (right) is taken in two parts: 1- Obligatory 2- Non-obligatory. Ordering what is obligatory by religion and logic is an obligation; while ordering a non-obligatory good is not obligation. If we translate it to the language of Islamic law, it is obligatory (fardh) to order a fardh and it is extra (*nafila*) to order an extra. The reverse is also true, it is forbidden (*kharam*) to order what is forbidden, and it is permissible (*mubah*) to order what is permissible.

Munker (evil/wrong) is structurally divided into two at first: 1- Evil which gives harm to counterpart 2- One which does not affect counterpart. An example for the first one can be stealing a daily remuneration of a poor worker. Stealing the same amount from a billionaire illustrates the second. The first one is forbidden, both logically and by religion. The second is also abolished by religion, even if not logically. Here the required enjoining the good and forbidding the evil is to achieve a social justice by removing the economic disparity in the society. If you start enjoining the good

²⁸ Civil law in late Ottoman Empire.

and forbidding the evil by recommending patience to the poor in a society where there is a large divide between the rich and the poor, then you are not taking into account huge amounts of money stolen by the state, from pockets of millions of people every day under the name of inflation.

Evil is divided into two parts from the aspect of the harm it causes: 1- one whose harm is limited to its doer 2 – One which gives harm to others as well as its doer. Suicide is a first category evil; while bribery is the second.

Evil is also divided into two from the aspect of the wrong it carries within itself: 1- Logical misdoings 2 –misdoings with respect to religious laws (sharia). Fabricated news, injustice and slander can be counted among logical misdoings. Adultery, theft and murder are examples of the latter. That second category is also divided into two: 1 – Ones which everybody agrees on, 2 – Ones on which there is no consensus. Murder is in the first group, while abortion is in the second group.

Place of Enjoining the Good and Forbidding the Evil in Islam

Enjoining the good and forbidding the evil is mentioned in Qur'an more than many other obligations. On top of these comes ayah 104 of Surah 3. *“Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.”* In this ayah, the obligation of calling to khayr (right deeds) in order to reach happiness in this world and hereafter is established; and enjoining the good and forbidding the evil is emphasized as the way of calling to the right deeds. The ayah includes the word “out of you” which means “a group from the followers of Muhammad”.

Is it not interesting? This ayah tells us a lot when we consider the state of the *Ummah* (Followers of Muhammad) in our time. Allah (swt) knows the best, but I think what this ayah tells us is the

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following: If one day comes and cells of this *ummah*, a live organism, turns out to be a dead organ, loses its logic and mind, its defense mechanism collapses like someone infected with AIDS, without ability to react to attacks aimed at him, let a healthy organ stay there in the position of hearth.

In fact it was the duty of *Ummah* to call the entire humanity to good by way of enjoining the good and forbidding the evil. If it disregards and neglects this duty, at least a small group among *Ummah* should carry this duty. The fact that *Ummah*'s primary duty can easily be seen in the following ayah:

"YOU ARE indeed the best community that has ever been brought forth for [the good of] mankind: you enjoin the doing of what is right and forbid the doing of what is wrong, and you believe in God" (3,110).

Likewise in another ayah, while properties of the men and women believers are counted, enjoining the good and forbidding the evil is mentioned together with, even before, prayer and zakah (obligatory charity to be given to the poor):

"AND [as for] the believers, both men and women - they are close unto one another: they [all] enjoin the doing of what is right and forbid the doing of what is wrong, and are constant in prayer, and render the purifying dues, and pay heed unto God and His Apostle. It is they upon whom God will bestow His grace: verily, God is almighty, wise!" (9,71).

Enjoining the good and forbidding the evil is stated as an obligation which must be fulfilled together with prayer and zakah in this verse:

"[Well aware of] those who, [even] if We firmly establish them on Earth, remain constant in prayer, and give in charity, and enjoin the doing of what is right and forbid the doing of what is wrong; but with God rests the final outcome of all events" (22:41).

This obligation is not confined to the *Ummah* of Muhammad; it is highly probable that the obligation of enjoining the good and forbidding the evil was among permanent values of all ancient *shariahs* (religious laws) beyond boundaries of time and place. The

same was ordered to the children of Israel who had been chosen to carry the divine message to the humanity before the Ummah of Muhammad:

“But] they are not all alike: among the followers of earlier revelation there are upright people, who recite God’s messages throughout the night, and prostrate themselves [before Him]. They believe in God and the Last Day, and enjoin the doing of what is right and forbid the doing of what is wrong, and vie with one another in doing good works: and these are among the righteous.” (3:113-114).

Similarly, Prophet Loqman gives the same advice to his son:

“O my dear son! Be constant in prayer, and enjoin the doing of what is right and forbid the doing of what is wrong, and bear in patience whatever (ill) may befall thee: this, behold, is something to set one’s heart upon!” (31:17).

As can be seen in these ayahs, enjoining the good and forbidding the evil is an obligatory duty. Ibn Hazm had to admit, in spite of all his efforts to prove the opposite, that Muslim scholars have unanimous consent on the obligation of enjoining the good and forbidding the evil (el-Fasl, V/19).

As we emphasized above, obligation of enjoining the good and forbidding the evil is limited to the Islamic obligations and prohibitions meaning that it is obligatory to order what is obligatory and it is also obligatory to forbid what is forbidden. If something is extra (nafila), to order it or prevent from it is also extra. The obligation of enjoining the good and forbidding the evil is a form of worshipping Allah, and it is benevolence to the society. Sharia (law of Islam) made it obligatory since it aims for the happiness of people.

Followers of Islam have agreed upon the obligation of enjoining the good and forbidding the evil, but they disagreed on almost everything else. Ibn Hazm touches upon this reality in same section of his work. The basic reason behind this disagreement is political. Extravagancy of *Kharijis*, the first and the longest armed opponents

in Islam on the issue of enjoining the good and forbidding the evil caused some Islamic schools to behave extra cautiously in this respect.

The reason for disagreements about enjoining the good and forbidding the evil is that all rebels during the first ages of History of Islam against Umayyads and Abbasids put it forward as a means of justification for their rebellion.

Against this exaggeration and as a reaction to *Kharijīs*, the understatement that enjoining the good and forbidding the evil could only be performed by administrators has appeared. This is the view of Murjiyya and some scholars of People of Sunnah. Whereas, enjoining the good and forbidding the evil is made not only toward ordinary people but also toward oppressive rulers, as indicated in one saying of the Prophet. This is a responsibility of those being ruled toward rulers.

Enjoining the good and forbidding the evil becomes obligatory for scholars, while it is not obligatory for ordinary people sometimes, because religious scholars are successors of the prophets. They are liable to warn top level rulers as far as they can reach. This duty cannot be transferred or be performed by proxy. It can't be postponed either. With being close to the ruler, there comes onto the scholars the responsibility of advising them what is good and right, and trying to prohibit them from what is bad and wrong. Any religious scholar who does not do it is sharing the sins of tyranny, oppression, abominable deed and aberration with them. One of the basic rules of Islam about obedience is the following principle put by the Prophet: "No obedience to the created when there is mutiny to Allah" (Bukhari, Ahkam). No power, person or institution can be regarded out of coverage of this principle.

Its Method and Conditions

The following word of the Prophet as cited from *Abu Said* by *Muslim* has been used to determine the way enjoining the good

and forbidding the evil should be realized: “If someone among you witnesses a munkar (bad and wrong deed), he should change it by taking action. If he cannot, he should warn the wrong doer by his words. If he is not able to do even that, he should imprecate. But this last one is the weakest level of belief” (Belief, 78). This and other similar words of the Prophet emphasize that Muhammad (as) regards enjoining the good and forbidding the evil as part of belief. If a behavior is counted as part of Iman (belief), it is an indication of belief. Enjoining the good and forbidding the evil is an indication which measures the degree of one’s belief. Indeed *Muslim* cites such words of the Prophet in his book under the heading of “*The Chapter on Explaining That Forbidding Wrong is Part of Iman*”.

Another word of the Prophet, which I believe explains the above referred one and which tells us a lot about the method of enjoining the good and forbidding the evil is the following:

“All prophets sent before me had followers and loyal friends. They used to live according to the sunnah (way of their prophets) and fulfilling their orders. Then they changed the world, others came, who told what they didn’t do (as if they did), and did what they weren’t supposed to do. One who prevents them from doing so by action, is a believer. One who struggles with them by word, he is a believer. Even one who imprecates to them is a believer. There is no Iman (belief) beyond this, even as much as a grain” (Belief, 80).

The fact that it is quoted from *Ibn Mas’ud* strengthens the authenticity and effect of the *hadith* (word of the Prophet). Because Ibn Mas’ud was one of the loyal friends of the Prophet like the ones in the above *hadith* and he struggled during his whole life with rulers who tell what they don’t do and perform what they are not supposed to do.

As one can infer from these words of the Prophet, there are three layers of forbidding bad and wrong:

1. Reacting physically if one is powerful enough to do this. This is the reflection of *Iman* at the highest degree. This includes

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both the meaning of “applying any kind of action one can do to stop evil” and “one can solve the issue radically when he intervenes”. Of course modern methods of protesting, public meetings etc. are among actions that can be considered in this respect.

2. Verbal warning if one is unable to do number 1. This warning can be done by any means of communications like phone, telegraph, fax, e-mail, newspapers, magazines, Internet etc. Dialogue and intellectual discussions are also within this group.

3. Reacting on the basis of feelings and thoughts. This instance of reaction can be done by anyone. One who does not react against evil even by his feelings and thoughts can be considered as one who lost his belief. The real death is the state of indifference and unconcern. Just as the biggest oppressors of history owe their oppression to passive and unresponsive oppressed people, the most contemptible maleficent ones owe their evil doings to those masses who did not care about their evil doings.

When it comes to enjoining the good and forbidding the evil, the classical books of Islamic law bring the issue of leader (Khalifa) and evaluate the subject from that aspect. They are not totally wrong in that since almost all conflicts and problems in history of Islam have risen out of problems pertaining to the rulers and government. Even the diversity of schools on the subject of basic faith (kelaam) emerged from this issue. The first internal war among Muslims was also due to same reason. For example, Kharijīs were taking swords to so called forbid the evil against rulers, shedding blood of many, labeling Muslims who don't support their views as unbelievers and playing the biggest role in an era of a hundred year of anarchy and internal struggles. Of course those rulers whom they rebelled against were not innocent either, except a few. However they were the least affected ones from that anarchy; it was the poor and oppressed Muslim people that got affected most.

At this point, questions and problems, that should occupy our minds deeply, come to agenda. Can the duty of enjoining the good and forbidding the evil be a justification for using force? Can we

consider using force within the context of enjoining the good and forbidding the evil? What is the judgment of social uprising in that respect? Where violence is situated in delivering the Islamic message?

Each one of these questions is the door to many new ones, as well as potential answers would also stimulate new questions. First of all, can violence be a solution? This question must be answered correctly. Violence will cause counter-violence. This would end up with an ever lasting social disorder. So, what kind of support can violence deliver for social transformation? The answer is none.

Of course, when answering these questions, the presence of national states who extorts property of their citizens to buy weapons which they use to suppress their own people, the regimes they impose by force against the will of people, the excessive use of force by these regimes under the name of so-called "peace operation without respecting any rules or divine values, should be taken into account.

It is a well established fact that defense of their land by Bosnians is considered an act of terror by Serbians, just like Russian consider Chechnya's uprising against tyranny as terror and Jewish consider martyrdom operations as terrorist acts. This is not different from when people of Anatolia reacted with gunfire to the occupiers in cities of Anatolia during War of Independence, as they were labeled terrorists.

On the other hand, Israel's invasion of Lebanon, an independent state, to kill thousands of innocent people including women, children and elderly is called "Peace in Galilee". When an Israeli diplomat is assassinated in London, it is terrorism, but if they kill 327 unarmed Palestinian children in one year (1988), it is "establishing order". The same year, only 8 Israeli soldiers, including those opened fire on and killed the above mentioned children, are killed, and it was called "Islamic terrorism".

Whenever an oppressor, arrogant, imperialist and invader

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regime uses force, it is called “operation of tranquility or peace” and every legitimate defense against such terror is called “terror”. This is same in every part of the modern world. However, this is better than the opposite; if the oppressed go too far in defending themselves, not only they lose their status of being oppressed but also their reputation.

“*Ma jawaza haddehu inqalaba diddahu*” is an excellent principle which means “one who oversteps his limit turns to his reverse” in Arabic. Indeed it is so. Using excessive force destroys the wisdom in the aim. This is true for everyone. That reality does not mean abolition of the right of legitimate self-defense by an individual or by a society. Qur’an respects legitimate defense as a right, but it also imposes the duty of not passing the legitimate lines. Still it always recommends forgiveness and peace:

“And who, whenever tyranny afflicts them, defend themselves. But [remember that an attempt at] requiting evil may, too, become an evil: hence, whoever pardons [his foe] and makes peace, his reward rests with God - for, verily, He does not love evildoers. Yet indeed, as for any who defend themselves after having been wronged - no blame whatever attaches to them: blame attaches but to those who oppress [other] people and behave outrageously on Earth, offending against all right: for them there is grievous suffering in store! But withal, if one is patient in adversity and forgives - this, behold, is indeed something to set one’s heart upon!” (42, 39-43).

Qur’an states that the oppressed may talk bad and he can’t be denounced for that (4, 148) but in the next *ayah* it reminds the forgiving nature of Allah and suggests forgiveness. “*Allah loveth not that evil should be noised abroad in public speech, except from one who had being treated unjustly; for Allah is He who heareth and knoweth all things. Whether ye publish a good deed or conceal it or cover evil with pardon, verily Allah doth blot out (sins) and hath power (in the judgment of values).*”

Prophet (as) makes a broader delimitation of the ground of legitimate defense: “One who is murdered because of resisting

oppression is a martyr. One killed while defending his property is a martyr. One who is killed because of protecting his virtue and decency is a martyr” (Muslim, Belief 226). In Abu Dawud version of the *hadith*, there is the addition of “one who is killed because of defending his belief is a martyr”(Sunnah, no.4772).

“Balance” is the key notion here as well. To tell the truth is the fundamental main point. Of course it is important to tell the truth in a good manner. If enjoining the good and forbidding the evil is a religious duty, it must have conditions just like other duties. Mu’tazilah scholars argue that enjoining the good and forbidding the evil is a *jihad* and they divide jihad into two: 1 – Jihad by invitation. This is enjoining the good and forbidding the evil by saying and writing. 2- Jihad by war. It is enjoining the good and forbidding the evil by action (Abduljabbar, 145).

Notwithstanding, the above mentioned verses of Qur’an about enjoining the good and forbidding the evil falsify the reasoning behind this classification. According to People of Sunnah, if one describes himself as Muslim, no matter how big an angle of deviation he has, the duty of enjoining the good and forbidding the evil toward that person is done in the form of intellectual effort based on reform and refinement; but in no way by declaring a war toward that person. The famous rule on this subject is that: In all deviations except for clear disbelief (*kufur*), jihad is performed first by warning based on evidence, then by invitation to repentance and asking for forgiveness (Baghdâdî, 269).

Exaggerative attitude of kharijis in the subject of enjoining the good and forbidding the evil has caused reactions on some scholars of People of Sunnah, making this reaction to reach a point where this religious obligation became unfunctional at some instances. The view of Imam Maturidi is of that category: “Everyone is obligated to enjoin the good and forbid the evil. But circumstances have changed and this obligation is annulled, because nobody is doing it by virtue” (Nar, 87).

How appropriate it is to tell that “this is an obligation but

annulled due to abuses" ? Ibn Hazm is another scholar who tells that enjoining the good and forbidding the evil can be done only by word and by heart, not by action, by considering the excessive interpretation of this obligation by *kharijis*. (el-Fasl, IV/171).

Imam Abu Hanifah was not in that opinion. He thought that enjoining the good and forbidding the evil can be realized by any means. He was allowing even resistance to an oppressor government and governors even if they were Muslims, but requiring the condition of "definite success" for that. He himself made financial contribution to uprising of Imam Zayd against *Umayyad* administration and encouraged people to participate (Cessas, I/87).

He also supported grandchildren of Sayyidina Hassan (the grandson of the Prophet), Muhammad and Ibrahim, in their uprisings. The reason why he didn't participate personally in such uprisings can be found in his reply to a scholar called Ibrahim Al-Saig who set up the condition of enjoining the good and forbidding the evil in order to declare fealty to him: "If one takes the path of enjoining the good and forbidding the evil on his own, he would be killed and no evil disappears. This is not something to be done individually. Even prophets cannot overcome it in spite of being supported by Allah. This is an obligation different from others. Other obligations can be done individually." (Cessas, I/87).

Enjoining the good and forbidding the evil is the legal justification of legitimate opposition in an Islamic society. Any kind of opposition towards administration is free, even a must in Islamic society, provided that it is performed in line with conditions and style of enjoining the good and forbidding the evil.

To be able to perform it, one must know what to enjoin and what to forbid. If he cannot distinguish between good/right and bad/wrong, it becomes a possibility that he orders what is bad and forbids what is wrong by mistake. To forbid the evil, the evil must be apparent. Otherwise, this duty becomes an advice. Enjoining the good and forbidding the evil must not yield a worse situation or a social turmoil.

In enjoining the good, the easiest alternative should be preferred if there is more than one. Enjoining the good and forbidding the evil must be feasible; it must have a meaning and a subject in life. One who intends to enjoin the good and forbid the evil should behave in line with what he recommends to others. For Algazel, one cannot enjoin the good and forbid the evil towards who commits the same sin as himself, or towards one who is less sinful than himself. On the other hand, he has the duty and responsibility of forbidding the one who commits heavier crimes (El-Iktisad, 144).

One who enjoins something must do it himself first, one who forbids an evil must avoid it for himself first. If not, his place is fire as the Prophet (as) declares (Bukhari VI/238 and Muslim).

A believer must learn what he doesn't know. When he does it, that responsibility disappears, but a new one is imposed on him: Living in accordance with what he learned. When he started doing this, that responsibility is also fulfilled, but a new one comes: Expressing it to others. This is the correct sequence of realizing enjoining the good and forbidding the evil.

CONCLUSION

Muslim people living in the lands of Islam today have been experiencing a memory loss because of various historical, political and social reasons. Stemming from this memory loss, a loss of personality and character has become common defect of our people. The biggest responsibility of this very sad situation is, without doubt, on ruling elite who ascends to power by means of force, or brought to power by others.

This ruling elite, composed of politicians, military and other bureaucracy, intellectuals and hormone-fed rich are the main cause of that social corruptional decay, but not the only cause. The responsibilities of Muslims, who are supposed to carry the divine message, are not less guilty. In such an environment, every believer must bear heavy tasks.

To be able to realize their responsibility, sincere believers have to learn to get acquainted with each other before characterizing, to forgive before putting on trial, to invite before making judgment and to be benevolent before executing. That is because ignorant people are deprived of learning their religion not even from secondary sources, let aside primary, reliable ones.

The system's project was to create a society without religion. Of course it was not possible and that fact soon became apparent. People didn't turn out to be faithless, but they couldn't be religious either because of being deprived of learning true religion. They became "ignorant", for better word.

Of no surprise, among these ignorant people were enemies of religion, encouraged by their ignorance. Most of them were of the

kind who would confirm the saying “one is enemy of what he does not know of”. A small minority who nurtures hatred towards Islam consciously is an exception from that, of course. Apart from the ignorant masses, the group who learned the religion not from its friends but from its enemies deserves a treatment with affection rather than hostility.

They developed enmity towards a religion which they don't know about, as a consequence of persistent manipulation. When you learn about the religion of which they are enemy, you become surprised. Most of time you observe, with astonishment that their understanding of religion is not the religion of Allah (swt) but the religion of their ancestors, and Allah too is an enemy of that ancestral religion!

When you tell them about this fact, it becomes their turn to get surprised; consequently, ones who are fair and right minded begin the process of learning the religion from its main sources. If it is inevitable to judge about someone, this should be postponed for those who became enemies of the religion because of their ignorance until they are enabled to learn it from its friends; if they still resist in their enmity, then a judgment could be made.

Ignorance is a pure darkness. In such mood of darkness, the presence of an “eye” is not enough to be able to “see”. It requires the presence of light as well. They are equally necessary. If eye is wisdom in this example, light is the divine message. The biggest favor to men of modern times, which can be considered as accidents along the long journey of the caravan of humanity, is to show him the unique source of Truth, calling him from a virtual life to a real one. The power to do this is hidden in hearts of believers who are dedicated to Islam. Whenever that power is triggered, it will become a life breathe to heal hearts and the conquest of heart will be realized once again.

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