



THE HORIZON OF ISLAMIC CONTEMPLATION

Osman Nûri TOPBAŞ



Allah Almighty is saying:

“We have not sent you except as a mercy to all the worlds.” (Al-Anbiya, 107)

“We send down in the Qur’an that by which is healing and mercy to the believers.” (Al-Isra, 82)



Our Prophet ﷺ is saying :

“Every Prophet was sent to his people but I have been sent to the whole of mankind.” (Bukhari, Tayammum, 1)



Jalaluddin Rumi is saying:

“I am the servant of the Qur’an; I am the dust of Prophet Muhammad Mukhtar’s blessed path as long as my soul is in my body.”

© Erkam Publications - Istanbul: 1444 ah. - 2022 ce.

THE HORIZON OF ISLAMIC CONTEMPLATION

Osman Nûri TOPBAŞ

Original Title: İslâm Tefekkür Ufku

Author : Osman Nûri Topbaş

Translator : El Mahdi Rezoug

Editor : Prof. Dr. Süleyman Derin

Graphics : İlhan Baştaş

ISBN : 978-625-440-494-8

Printed by : Erkam Printhouse

Address : İkitelli O.S.B. Mah. Atatürk Bulvarı,
Haseyad 1. Kısım No: 60/3-C
Başakşehir, İstanbul, Türkiye

Tel : (90-212) 671-0700 pbx

Fax : (90-212) 671-0748

E-mail : info@islamicpublishing.org

Web site : www.islamicpublishing.org

Language : English



THE HORIZON OF ISLAMIC CONTEMPLATION

Osman Nûri TOPBAŞ



CONTENTS

FOREWORD9

ISLAMIC WORLDVIEW 19

 The Necessity of Knowing the “Islamic World View” 22

 The Difference Between Philosophy and Religion 24

 The Three Elements of Culture25

 The Two Distinctive Features of the Islamic World View 28

 A. Divine Origins29

 B. Bilaterality.....32

THE GENERAL PRINCIPLES OF THE ISLAMIC WORLD VIEW 35

1- PRINCIPLE OF VOLUNTARISM 39

 Voluntariness 46

 The Nature and Boundaries of Human Will 46

 Possible Influencers on the Human Will..... 49

 Secret of Destiny 50

 The Judgment in the Sight of Allah57

 Empty Delusions (Waswasah) 60

 What is Your Duty?61

 Useful advice65

 Willpower and its natural forces67

 Stages of the Nafs.....82

 Partial Will (Iradah Juzziyah) and Submission..... 92

2- PRINCIPLE OF UNIVERSALISM 95

 The Slander of Being “the Prophet of the Arabs” 99

 Universal Justice103

 Fallacy of Historicism.....107



3- PRINCIPLE OF IDEALISM	111
4- PRINCIPLE OF HUMANISM	127
The Humanism lie.....	131
Real Mercy is in Islam	137
Mercy to Non-Muslims	138
The Law of war full of mercy.....	143
Virtues Admitted by Even the Enemy	145
Minority Rights	147
Issue of Slavery.....	149
Why Didn't Islam Abolish Slavery Directly?	150
Mercy to Animals.....	155
Mercy Even to Plants and Inanimate things.....	159
5- PRINCIPLE OF REALISM	161
Innateness	164
Adilla Al-Shariah (Evidences of Islamic Jurisprudence)	168
Ijma	169
Qiyas (analogy)	169
Istihsan	170
Istishab	171
Masalih Al-Mursalah (Public Benefit)	172
Sayings of the Companions	174
Sadd Adh-Dharai (Blocking the Means that take one to evil).....	174
6- PRINCIPLE OF SCIENTISM.....	175
From Bigotry to Idolization	177
Examples	178
Science in Islam	189
Ilm-e Ladun (Inspired Knowledge)	198
7- PRINCIPLE OF RATIONALISM.....	201
Which Intellect?	206
The problem of Submitting Religion to the Intellect.....	217
8- PRINCIPLE OF OPTIMISM.....	225
An Instillation of Hope: Belief in the Hereafter.....	236
The Balance of Hope and Fear	238

THE TANGIBLE AND PRACTICAL PRINCIPLES OF THE ISLAMIC WORLD VIEW	243
1- PRINCIPLE OF DYNAMISM	247
The Dynamics of Struggle	252
Dynamism of Infaq (spending in the way of Allah)	254
Missionaries and Similar Dynamic Structures	255
No Inertia.....	258
Diversity of Duties.....	261
Islam and Material Progress	265
2- COMMUNITARIANISM OR PRINCIPLE OF SOCIAL JUSTICE	267
Establishing Social Justice/Balance	275
The Civilization of endowments.....	279
Obligations towards the society	282
3- PRINCIPLE OF ORDER	287
Shariah and the laws of Punishment.....	292
Formalism.....	295
Order in Social Life	297
Order in Individual Life	298
Moderation in Spirituality	302
4- PRINCIPLE OF JUSTICE	303
A. Administration	308
B. Jurisdiction.....	317
Foresight in Judgment.....	326
C. Transactions	329
The Rights of God Almighty	329
The Rights of the Prophet Muhammad	330
The Rights of Believers	330
The Rights of Creatures.....	332
The Spiritual Aspect of Justice	334
The Justice of God Almighty.....	338
Some Distinctive Features of the Islamic Justice System	342



5- PRINCIPLE OF LIBERTY	345
Deviant Liberty: Claiming Godhead.....	349
Liberty of Faith	357
Dhimmi (Protected Class).....	360
Slavery.....	362
Other Liberties	364
Liberalism in the Economic Sense.....	366
Protection of Personal Life.....	368
6- PRINCIPLE OF JIHAD.....	371
Virtue of Jihad.....	378
The Jihad Desired in the Qur'an.....	385
Role of the Sword	389
Why Does Religion Order Something as Evil as War?	391
Struggle in Different Fields.....	396
Jihad by Tongue	397
Against Whom is Jihad Waged?.....	398
7- PRINCIPLE OF MORALITY	401
Fundamental Features of Islamic Morality.....	410
A. Islamic Morality is of Divine Origin.....	410
B. Islamic Morality is Based on a Mind and Conscience	
Submitted to Revelation.....	413
The Importance of Good Morality	415
Does Morality Change?	417
C. Islamic Morality is Based on Altruism.....	419
D. Individualism and Sociality in Islamic Morality	420
E. Morality in Islam Protects Human Honor and Dignity	423
Justice and Benevolence in the Treatment of People	426
8- PRINCIPLE OF PRACTICAL CRITERION.....	427
An Example for Everyone	436
The Prophet's Characteristics.....	441
The Several Marriages of the Prophet.....	442
The Lesson to Take from the Principle of Actual Criterion.....	450
AFTERWORD.....	452

FOREWORD

Endless praise is due to Allah the Almighty and blessings to our Prophet, the Honor of Universe.

Allah Almighty created human beings with different characteristics from all other creatures. He endowed him with qualities such as reason, conscience and will. He adorned him with the ability of becoming familiar and socializing.

People built cities, societies and civilizations and they developed multiple sciences, culture and art. All of which was passed down from generation to generation through teaching and education.

However, humanity has also been involved in oppression because of the dark, lowly and material side of their ego. They became wild, arrogant and succumbed to deviations called "ignorance".

Throughout the history of humanity, Allah the Almighty has sent prophets who are human educators with books of divine guidance in order to help them to reach the true path.

Every civilization produces its own type of people. The type of people is in harmony with the attributes and character of the civilization to which it belongs.

There are the dark and egoistic worldviews established by Pharaoh, Nimrod, Caesar, Darwin, Marx, Lenin, Hitler, Adam Smith and the like...

They and the types of people they raised have never brought mercy and compassion to the world. They brought only oppression and darkness to humanity, as idolaters of ruthless materialism, unscrupulous brute force, soulless machines and electronic devices. They caused gloom and distress. They turned countries into wastelands.



Then there is the divinely revealed way of Islam, the religion of mercy and peace...

The Islamic civilization is a peak that has been reached once in the history of humanity. The reason of this is that the innate human talents were perfected by divine knowledge from Allah. The eminent people of the Islamic community revived their hearts with true knowledge and sought to eliminate their internal sicknesses. They benefitted from having the conscience bestowed by Allah in the light of revelation in the best way possible. They have lived and sustained the moral values of Islam with all its splendor.

The origin of Islamic civilization is the Qur'an and Sunnah.

The success of the Islamic civilization is due to the innate harmony between the Qur'an, man and the world.

Both this world and the Qur'an have been bestowed by God Almighty man to reflect on.

The world that is full of cosmic miracles, is almost a silent Qur'an and the Qur'an which is full of divine speech is a vocal world. The people of Qur'an are an essential pillar of wisdom and understanding.

Man, who was created as an example of inaccessible secrets and fathomless depths, preserves his high value only by living in the realm of the Qur'an and Sunnah, in the direction of servitude to his Lord.

One of the most important blessings of the Qur'an is to make man feel the external beauties with an inner awakening, that is, to attract him to the love of his Lord in the objective and subjective senses.

It is stated in the verse as follows:

"The believers are only those whose hearts tremble when Allah is mentioned, whose faith is increased when His Signs are recited to them ..."

(Al-Anfal, 2)

Shuddering with a heart in relation when hearing the book of the universe is a state peculiar only to wise believers who have become a living book.

There is limitation in human science while there is boundlessness in faith, which is the science of Qur'an.

The Qur'an was revealed to the precious, gentle heart of our Master, the Messenger of Allah ﷺ. Therefore, the hearts of believers, living by the Qur'an with the spirit, virtue, and mercy of our prophet Muhammad, the Honor of Universes, are the greatest places of manifestation for the divine names.

While the person who strays away from the Qur'an by being deprived of the Prophet's guidance who is the "Uswa Hasana" (excellent example), becomes a fool and ends up miserable. He becomes a prisoner of his ego and becomes putty in the devil's hands. Satanic delusions and egoistic whisperings appear in him instead of divine manifestations.

Conscience is made a prisoner in such a miserable person. While his mind lauds the cruel and ugly behaviors, and presents excuses for wrongdoings. As a result, selfish worldviews and distorted mentalities emerge. Unsound philosophies and miserable world views emerge by mixing truth with falsehood in order to promote ideas fueled by selfish desires and delusions.

Mirrors don't lie! they just reflect whatever is in front of them. However, there are some mirrors in some circuses that distort the image, showing the small big and the big small, the thin fat and the fat thin. Deviated ideologies are just like the ill proportioned warped reflections of circus mirrors:

- They called moving away from traditional values 'progress',
- They called arrogance "courage",
- They called disloyalty "independence",
- They called egoism "individuality",
- They called nudity and violence "freedom",
- They called the most meaningless display "art",
- They called their oppressions "bringing democracy",
- They forced the world to follow their values and called it "equality",
- They called fattening the rich and oppressing the poor "equality of opportunity and free market".



In the words of the Qur'an, they changed the places of the words, put them out of perspective and falsified them.¹ They emptied the human being who was created to serve Allah, and filled it with their own meaningless philosophies.

From time to time, we held question-answer programs with high school or university students in cities such as Bursa, Konya and Ankara. We tried to answer many questions that occupied their hearts.

The questions we encountered in such programs showed that there were some harmful trends that were bothering the minds and hearts of the youth. Question marks and hesitations around certain subjects that are at the heart of our religion and civilization such as: the belief in divinely decreed destiny, the matter of jihad, women's head covering, slavery and administrative systems that have taken place in our history etc.

Of course, there are many reasons for this:

- **The craze of Westernization and imitating the West**, which started in the Tulip Era of the Ottoman Empire and increased with the Tanzimat Reform Era, then engulfed the academia, the world of education and the intellectual people ...

- Then, the corrupted products of these harmful ideas spread to the public through **the harmful programs of television and internet, the fashions that led to a blind imitation and the deceptive advertisements...**

Yes, although it is not named philosophically, there are clear ideologies behind these movements against Islam.

All kinds of rebellions that destroyed the previous nations in the past are committed in the most severe way today all over the world. Unfortunately, they spread to our country and our people too. Because unfortunately, our people are watching these programs, listening to them, and are under their influence.

Our religious education institutions were closed during the above-mentioned Westernization period. It was replaced by an extremely inadequate two hours a week "religious culture lesson" or a summer course at the local mosque. The ratio of those who attend Qur'an courses and increase their religious education a little bit compared to all the young people is only one in a thousand...

Unfortunately, the language and style that dominates the religious high schools and Faculties of Theology is almost as if they justify these criticisms and doubts against Islam instead of answering these questions properly. The reason behind this is the orientalist mentality adopted from the West... The result is deviations from the real Islam and opposing the age old tradition of all the best Muslim scholars of history by declaring that we don't need to follow a Madhhab (school of Islamic jurisprudence) and promoting a modernist understanding which reduces the Qur'an to a mere historical book...

Microbes can grow and spread in places where medicines are manufactured. Institutions that are supposed to produce solutions can become part of the problem. They invite people to make concessions on Islam, to reform it with man-made ideologies.

But the reality is Islam is perfect and therefore has no need of anything to support it. In other words, Islam does not need any reinforcement or prothesis from any human system or distorted religion.

Islam which is the only true religion, has extremely wise, useful and accurate guidance and knowledge for the happiness of humanity in this world and the hereafter, in relation to every aspect of this life, from law to morality, from economics to psychology and sociology, from history to art, from family to society.

Islamic scholars have adopted the worldview of Islam, that responds to everything, so much that they have considered, raised and answered even the issues that have not yet been encountered but that may come to mind. (This is called farazi fiqh i.e. hypothetical jurisprudence for hypothetical questions.)

Various beliefs and philosophies were encountered all over the world while Islam spread to wide geographies. Imam Al-Ghazali and other scholars, who opposed to their infiltration into Islam, clarified the theological and intellectual basis of Islam in the most brilliant and systematized way.

On the other hand, Sufism was the greatest precaution against moving away from the roots of Islam and its spiritual beauties. The masters of the 'golden chain' that reaches to the Messenger of Allah ﷺ renewed the spiritual life of Islam in every century and prevented it from turning into an ostensible dryness.



In brief;

- Islam has the best answer to every question.
- It has the most satisfactory explanation for every hesitation and doubt.
- It has the most effective solution for every problem.
- It has the most justified defense to every criticism.
- It has a perfect order that no human system or distorted religion could achieve.

The children of Islamic civilization are not ignorant of these truths. Let them read, research, ask, learn and live. They should never, ever feel an inferiority complex against any ideology.

It is essential for Muslim minds who take it upon themselves to explain our supreme religion to the people of this century, to know the worldview of Islam, the general principles in analyzing life, the universe and man. As well as the inaccuracies, deficiencies and contradictions of distorted religions and human systems. As, giving satisfactory answers to criticism and slanders directed against Islam from other worldviews, requires having a deep knowledge of Islam.

Dear readers!

My friend of 60 years, the late **Kadir MISİROĞLU**, whom we entrusted to the Most Merciful in Ramadan 2019 / 1440, was an invaluable thinker and intellectual who spent many years giving numerous conferences and works in order to answer the criticisms directed at Islam, he worked hard to teach our civilization and especially the Ottoman history and to refute the falsification movements that were aimed at our religion and belief by turning the whole country to a classroom.

He wrote down the principles that we will summarize with the title of “Islamic World View”. We have taken the schema drawn by him and the index in which he determined the framework as a basis in this work that is between your hands. However, we have greatly improved the style and content by taking into account the needs of our time and the spiritual conflicts of our people.

We have tried to present the ideas in a simpler manner and with more examples in order to be to be more accessible to wider audiences. Therefore, we can say that this work is a kind of commentary on our friend Kadir Mısırlıoğlu’s work called the Islamic World View.

You will encounter some philosophical titles and “isms” in the content of the book; such as “communism, capitalism, liberalism, realism, rationalism and optimism”. Our aim by this is never to reconcile Islam with these trends or to compare and defend them. On the contrary, it is to show that Islam is incomparably perfect and superior to all these concepts, and that it always displays a balanced and just attitude.

For who can know the creatures better than their Creator? Our supreme religion, Islam, is a perfect set of measures, the rules of which have been determined based on the complete and perfect knowledge of Allah regarding the characteristics of beings and especially human beings. Therefore, even this quality alone makes Islam superior to all other religions, humanistic and philosophical systems.

For this reason, the work in your hand begins with the following two principles specific to Islam:

1. Principle of Divine origin: The origin of Islam is completely the word and revelation of Allah... every rule is directly or indirectly based on the Qur'an and Sunnah (i.e. the prophetic tradition).

2. Principle of Bilaterality: Instead of looking at the issues from a single window, Islam considers each and every issue from its two wings and takes into account every aspect that needs to be considered... Thus, Islam remains safe from the disease of fixed idea and obsession.

Afterwards, we studied the following principles in eight articles:

1. The general Principles of the Islamic World View

We can summarize these principles as follows:

a. The Principle of Voluntarism: Allah has given free will to man. And Islam considers man responsible for this will. Therefore, man is responsible for this partial will that he has been given. Islam does not force man because of this principle, but helps him by training the will.

b. The Principle of Universalism: Islam is valid everywhere and at all times. As long as the fixed verses are adhered, it achieves its ability to preserve its universal quality until the Day of Judgement, through flexible principles such as being open to ijtihad (i.e. reasoning to arrive at a judgement on a new



matter) Islam determines the essence but leaves the external form to the local traditions.

c. The Principle of Idealism: Islam has depth and spirituality. It attributes a metaphysical purpose and meaning to every issue. Thus, it satisfies the spiritual and inner hunger of man at the highest possible level.

d. The Principle of Humanism: Islam is mercy to all creatures. In particular, it is mercy to human beings. Allah is the One who made man honorable. Man finds human dignity and honor only through Islam.

e. The Principle of Realism: Islam is a religion of truth and reality. With all its idealism, it still takes reality and human nature into account. It establishes not imaginary, but practical and applicable rules.

f. The Principle of Scientism: Islam is based on useful knowledge. It strongly encourages the pursuit of knowledge as long as it is beneficial for humanity either in this world or in the hereafter. It doesn't allow knowledge to be a tool for cruelty and oppression. It considers positive science as a means of determining Allah's law over the universe, which are the cosmic verses and contemplating on them. Islam is not an obstacle to scientific progress, on the contrary, it is a vehicle for it and the witness of this is the glorious Islamic history.

g. The Principle of Rationalism: In Islam, intelligence is the basis of responsibility. Islam, which always stays away from excess and understatement, gives intelligence the place it deserves. That position is to arrive at certainty through reflection and service in the content of revelation.

h. The Principle of Optimism: Islam always instills hope. The skepticism which is often seen in philosophical movements, has no place in Islam. On the contrary, absolute despair is considered blasphemy. It inspires a constant hope and optimism with its motto, "the future will be for the God fearing people".

After these "general principles", come "the tangible principles" in eight articles:

2. The Tangible, Practical or Moral Principles of the Islamic World View

Which are as follows:

a. The Principle of Dynamism: Islam sets the Muslim in motion with activities that treat every aspect of life as an embroidery. So he builds, works, strives, constructs and revives.

b. The Principle of Social Justice: Islam is not a religion of isolation that considers the individual only. It is the means to bring justice to society, to heal social wounds, and ensure brotherhood and solidarity. It realizes it not by force but by spiritual and moral inspiration.

c. The Principle of Order: Islam reforms and regulates. For this, it supports a public authority. It does not allow anarchy, chaos or oppressive acts such as debauchery.

d. The Principle of Justice: Islam dispenses true justice. It considers the distribution and recommendation of the right as one of the most important duties. It takes the most sensitive measures for the establishment of justice in administration and judiciary.

e. The Principle of Freedom: Islam grants man the widest freedom. It protects man who has a will and whom it considers free, from compulsion. While immorality and indifference are not considered as freedom.

f. The Principle of Jihad: Islam is a religion of striving and effort. It inculcates and encourages the struggle against both the ego (the internal enemy) and the external enemies on the battle field. It requests from every Muslim to struggle with his hand, tongue, pen, wealth and life for the sake of Allah. And it brings the most just and merciful law to war.

g. The Principle of Morality: Islam is a religion of compassion and kindness. It aims to give each individual a moral depth. The principles of this morality are shar'î (Islamic laws), conscientious, reasonable and social. Islam has raised up people of mercy who built the civilization of virtues, from people of ignorance.

h. The Principle of Practicality: Islam has been practiced perfectly. It is not a utopian theory without practical examples or a philosophical thesis that was invented on a desk and left behind on dusty shelves. It has been perfectly practiced and lived in the best way by our Prophet himself, his companions, the khulafa rashidun (the rightly guided caliphs), the friends of Allah and the righteous believers throughout history.



When all these principles are properly considered, it will be understood that Islam has answers, solutions and the most accurate views on every issue of life, every problem experienced in our time, and even every issue that may arise in the future.

Since Islam has a wide horizon of contemplation and a universal world view, it is quite natural for it to have principles regarding all sciences that regulate every field and stage of life. It is imperative that these principles cover every issue from the simplest to the most complex, from the tangible to the abstract.

Some of these Islamic principles are simple and worldly matters that concern everyone. However, some principles are truths that contain sublime depths that will make even educated brains incapacitated. It is well-known that it is difficult to deal with such issues and analyze them in the context of a book.

It is certainly not possible to achieve a complete success in revealing these intricate and high realities of Islam within the possibilities of reason, science and language. However, it is an Islamic principle that one should not give up the achievable part of something that cannot be completely obtained. We ask our esteemed readers to excuse our shortcomings in comprehension, explanation and expression.

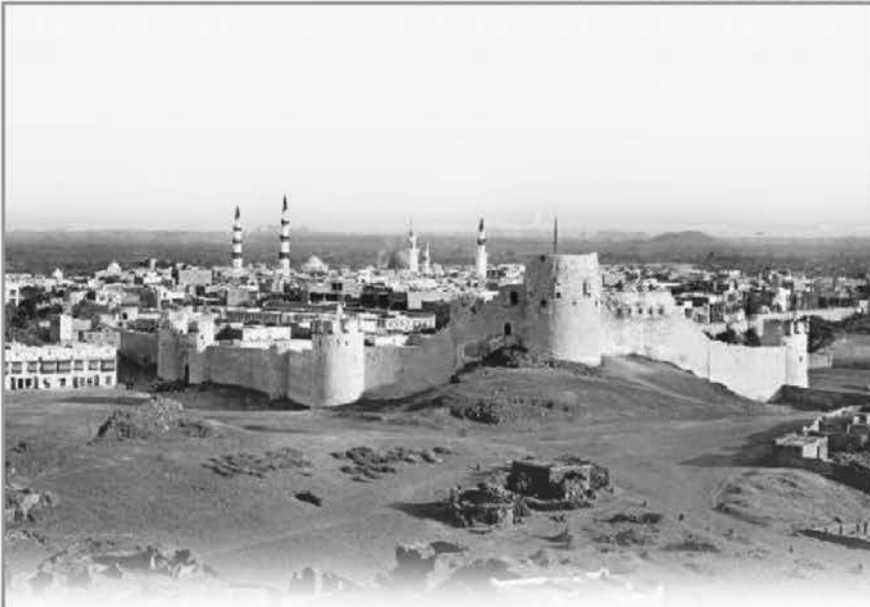
We hope that this humble work will be useful to contemplative minds who read, think and are interested in worldly affairs, the education of the community that aims to raise a faithful generation, and the pious people of science and wisdom who consider their duty to make Islam speak to the understanding of the century.

In addition, we would like to thank all our brothers, especially Mustafa Asım Küçükaşçı ve M. Akif Günay, who contributed to the preparation of this work and we pray to our Lord that this effort will be a continuous charity.

Success is from Allah.

Osman Nûri TOPBAŞ

Üsküdar 1442 / 2021



ISLAMIC WORLDVIEW

Islam is by no means a human ideology, as it originates from revelation. It is the only “divine order” that gives the most correct and perfect answer to every question.

It is essential for a Muslim intellectual to understand Islam as a “world view”. A teacher, an imam, a preacher or any other profession, a well-educated and cultured Muslim who explains, conveys and represents Islam should know how our religion explains the nature of life, the universe and humanity in terms of its main principles. The most fundamental issue in understanding Islam and digesting it by the heart is to have this depth of contemplation.

ISLAMIC WORLDVIEW

Before explaining the world view of Islam, it would be beneficial to explain what the notion of “world view” means:

Worldview means the view that answers every question that might come to mind within the human imagination. It is the whole of thoughts and understandings about the universe, events, individuals and society. However, it is not enough for a view to be considered as a complete world view just because it tries to answer every question. These answers need to be;

- Consistent and free from contradictions. In other words, there must be a relationship between them and these answers should support, confirm, complete and affirm each other.
- They should be linked to logical reasoning. That is, they must be harmoniously connected to each other.
- These answers should involve clear goodness and truth, far from being an empty philosophical imagination.
- They should not lead to disappointment in the world and the hereafter, but on the contrary, these answers should lead to salvation and happiness in both realms.

From this perspective; The morbid views that have been spread across the world by philosophers and have been adopted by many ignorant people can never be an acceptable world view. Some common and corrupt conceptions that can be seen all over the world due to the mutual weaknesses of humanity, have never brought peace and happiness to humanity, nor can they. The concept of “bad luck” that is prevalent everywhere although it has no basis, is an example to this.

For example, Christians consider the number 13 to be unlucky, and they do not get a seat on the plane with this number. Unfortunately, similar mis-



conceptions have been created in our society. Considering bad luck in the owl's hooting bad luck and similar practices are baseless considerations and are not permissible for Muslims.

The worldviews or ideologies put forward by the philosophers are human artifacts in essence, they are a result of superstitious thought.

However, Islam is by no means a human ideology, as it originates from divine revelation. It is the only guidance for humanity. In other words, it is a "divine order" that gives the most correct and perfect answer to everything.

Humanity has always felt the need to explain abstract issues throughout history. In this way, many concepts, expressions and explanations have been produced. Those who are interested in these subjects have unfortunately fallen into all kinds of false ideas due to their distance from the guidance of divine revelation. Thus, they have fallen into obsessions that poison their souls and blind their senses.

However, Muslim scholars, sufis, intellectuals, writers, poets and artists handled and evolved these abstract ideas in the light of divine revelation, in a far superior way.

There is no place for arbitrary philosophies in religion. However, there are endeavors to reach sublime wisdom, deep contemplations, and endless subtleties that nourish the heart and mind at the highest level. This transforms a person to a "perfect human being" and leads him to the straight path. What is the ultimate purpose of contemplation other than this?!

In addition, Islam did not leave any aspect of life empty. And it brought a measure of moderation and right direction to every subject in the field of abstract ideas and understanding. Likewise, Islam is not indifferent to any matter. It has always set an exceptional and perfect measure with in every matter.

Thus, the "Islamic World View", which took steps under the guidance and arbitration of the Qur'an and Sunnah, has always preserved its moderation and balance, while human systems have always faltered.

The Necessity of Knowing the "Islamic World View"

Islam is the only worldview that does not leave the slightest doubt in the heart and mind of a person by answering every question in a complete sense.

As it answers every possible question that comes to mind. As long as the person wants to understand and does not close himself to the truth. Even a truth that is as bright as the sun can be rejected and denied by people with the nature of bats. Just like the situation of those who look at Islam unfavorably.

Mawlana Jalaluddin Rumi gives the following advice to such people:

"If your nose is unable to smell, don't blame the rose!"

On the other hand, it is essential for a Muslim to understand Islam as a "world view". Regardless of whether he is a teacher, an imam, a preacher, or from any other profession, a well-educated and cultured Muslim who teaches, conveys and represents Islam should know how our religion explains the nature of life, the universe and man with its core principles.

The following incident shows that even the western intellectuals realized that without Islam the world intellectual history cannot be written, the famous Muslim and French intellectual Roger Garaudy who went up to his rector in the university and told him that he will not be able to teach philosophy lectures any more. Knowing that Garaudy was a capable professor in the field the rector asked why and Garaudy gave the following answer:

"Until today I thought that after the ancient Greeks up to Descartes in the 16th century the philosophical activity stopped. However, with a careful look I saw that there is Chinese philosophy, Indian philosophy and especially the Islamic philosophy which saved Europe from darkness of the Middle Ages. Since I don't know Islamic philosophy, I will not teach this subject any more instead I would like to teach aesthetics." It is interesting that eight years after he said this, he became a Muslim, realizing the depth of Islamic thought.

The most fundamental issue in understanding Islam and digesting it deeply is to have this practice of contemplation.

Starting from childhood, a human being gradually begins to wonder about existential questions. However, the answers to these questions should not remain at the level of childhood or the common people, among the intellectual personalities that we have mentioned.

Why?

Because our age is a time when ideas and ideologies spread everywhere thanks to media tools such as the internet and television. Although it is a



“Modern Age of Ignorance” in terms of state and morals, our era is called the “the age of information” in terms of appearance.

A Muslim who defends the view of Islam on any issue should be knowledgeable enough to persuade or at least silence an educated non-believer when they clash intellectually. Otherwise, the weakness of a Muslim who is in the position of representing his religion might be a reason of blaming Islam, instead of him. This may cause hesitations and suspicions to increase against Islam or cause negative conditioning to take stronger roots.

This is a heavy burden to carry in the hereafter for a Muslim who represents Islam. It is highly probable that people who have doubts and hesitations due to an incompetent or even negative representation will fall into atheism, deism, superstitions and deviant philosophies if they cannot reach correct and sufficient Islamic knowledge.

Another reason for the need to understand Islam with the depth of a worldview is:

Just as the medical principle of first cleaning the wound before treating it, also in Islam there is the principle of first removing idols and superstitions with “لَا إِلَهَ” (no god), and then building a sound faith with “لَا إِلَهَ إِلَّا اللَّهُ” (except Allah).

This truth has become a general principle with the expression of Majalla; “eliminating harm before seeking benefit.” In other words, there’s no point in trying to attain the beneficial things before we have cleaned away the harm. Therefore, in our time, accusation and slanders against Islam must be refuted with the truth in order to obliterate them.

The Difference Between Philosophy and Religion

The most obvious difference between philosophy and religion is that philosophy is based on reason while religion is based on revelation. However, this doesn’t mean that Islam is detached from reason.

As we will see in the following pages, Islam is also “rationalist” to a certain extent. Islam shows reason as a condition of responsibility, anyone who has insanity is has no religious responsibility. But it assigns an imperium to the mind within the limits of revelation.

Muslims don't consider reason as the only means to arrive at the truth unlike most philosophers who end up enshrining human reason to the point where they virtually worship it. However, the power of reason is similar to abilities such as seeing and hearing. Seeing; Just as hearing is blinded by certain conditions and limitations, similarly hearing is limited by conditions such as certain frequencies and the presence of air, the comprehension power of reason is also limited.

The simplest and most practical proof that reason can't be the only means to reach the truth is that no philosopher can really ally with the another and they always end up contradicting each other, reveling that none of them therefore have the complete picture

In this regard, the following determination of Necip Fazıl is very meaningful:

"Philosophy is the institution that the reason has established to show its own sovereignty... And it is the institution of correcting the wrong not about finding the truth... In philosophy, each school tells the truth while pointing out the other's mistake. (But it is unable to see its own mistake.)"²

Islam, which is based on divine revelation from the creator of the universe, has reached us from Prophet Adam to our Prophet, the mercy to all the worlds, in an uncontradictory unity of creed. All prophets, saints and righteous believers have confirmed the same doctrine of the oneness of Allah.

The Three Elements of Culture

It is necessary to convey and inculcate the theoretical content of Islamic knowledge before passing into the field of application. Those who will carry out this duty must have a considerable level of knowledge in the following three sciences in order to be fully successful:

Religion, Language and History...

The real culture is to have the consciousness of religion, language and history because individuals and societies can only survive with their religion, language and history.

2. See. Batı Tefekkürü ve İslâm Tasavvufu, p. 14, Büyük Doğu Yayınları, İstanbul 2012.

The content of religion covers every stage of life.

Religion enables us to comprehend the purpose of the universe and man. It covers every stage of life from the cradle to the grave. Even the breath we inhale and the steps that we take... Religion is a set of laws and rules that prepares people for peace of conscience in this world and eternal happiness in the hereafter.

We are freed from falling into mistakes and contradictions when we understand Islam correctly. Otherwise, there is a possibility of making things worse while trying to fix by inculcating some mistakes that are thought to be right.

Islam is also understood and expressed through **language**. All heavenly books have declared the true religion to humanity with a clear language.

In particular, the Qur'an, which is the miracle of our Prophet that will continue until judgement day under the divine protection, is the unattainable peak of language and literature as it is the words of Allah.

The nations that were honored with Islam also enriched their vocabulary by adopting notions of the true religion from Arabic. In particular, they took abstract and metaphysical concepts from Arabic, which is the language of the Qur'an and Sunnah.

The Turkish language was naturally enriched by the addition of sublime terms from the Qur'an.

Unfortunately, in the last few centuries, with the gradual loss of Islamic consciousness and sensitivity; an enmity has arisen against our original words. The disease of throwing our Arabic and Persian origin words out of the language by making them look obsolete, and imposing a lot of fabricated, rootless and non-authentic words instead of those deep and rooted words began.

Words that were adopted and used by people for centuries and were understood even by the shepherd on the mountain were removed and replaced with vulgar, harsh and rootless words.

The main purpose of this was to distance the Turkish people from Islam.

The great damage of the mistakes made to the language was not considered. When a word is removed, all the words from that root are erased, and the

idioms, expressions and combinations built with that word are forgotten. The language was also impoverished with this destruction.

For example; there are significant differences between the words “ihtilâl, inkılâb ve ıslahat” (devolution, revolution and reform) which were removed and replaced with “devrim” (i.e. revolution). All of the words “alenî, bâriz, âşikâr, ayan, bedihî, vâzih, sarih...” (i.e. clear, obvious, open etc.) were referred to a single word “açık” (i.e. open).

While there were 92 thousand Turkish words in the Redhouse Turkish-English Dictionary published in 1890, this number was reduced to 15 thousand in the Turkish Dictionary published by the Turkish Language Association in 1945, this is an obvious example of the “sterilization” activity carried out as a coup against Islamic culture under the name of “simplification”.

One of the first things a Turkish Muslim should do today is to save his language from this sterilization, to learn its rich and deep-rooted language, to speak and write, especially by protecting the words of the Qur’an.

The third foundation of culture: **HISTORY**

History is the science of evaluating an event in terms of its causes and consequences.

History is the effort of analyzing the causes and consequences of the events experienced by humanity within the framework of linguistic and religious elements and determining the laws of the history in this way. Societies, nations and tribes have a fate just like individuals and the “sunnatullah” (the pattern of Allah) that determines the main patterns of destiny that the science of history tries to determine.

History is the memory and collective of experiences of a nation.

One third of the Qur’an consists of stories of the prophets and other exemplary anecdotes. In other words, the history of tribes that were prosperous and others that were miserable.

If the experiences of the past nations are studied with their causes and consequences, they become a compass showing the right direction for the future.

Therefore; they say “History repeats itself”. Based on this saying, Mehmed Akif invites us to take lesson from history:

*They describe history as repeating itself,
But if any lesson was actually learned, would it repeat itself?*

Each worldview has interpreted historical events according to its own mentality and understanding. We should also evaluate the course of history in the light of the Islamic worldview.

Our Ottoman ancestors established a truly great civilization with Islam. Almost no state can write its own history without referring to the history of the world's longest reigning dynasty, the Ottoman Empire.

For this reason, the Muslims should learn the true religion of Islam in the best way, with its beautiful and rich language, and its history which is full of lessons and examples.

A nation unaware of the lessons from its past is like a sapling whose roots have been cut and it subsequently loses its way. If you take it away its spiritual values and historical consciousness, only an aimless group of humans will remain, not a nation.



The Two Distinctive Features of the Islamic World View

What are the characteristics that make Islam different and distinguished from other world views?

As all human systems such as communism, socialism, liberalism and capitalism have some basic hopes; every religion, such as Buddhism, Judaism, Christianity and Islam, have certain basic principles, values, criteria for what is right or wrong.

We will discuss here the characteristics of Islam that make it distinguished from other religions and systems, its basic principles, and how it sees the human being and his place in the universe.

An accurate and complete definition should include all the elements in its content without leaving any component out, and should not include the issues that do not concern it.

Based on this fact, the Islamic worldview has two basic characteristics that are not found in other worldviews. These are “**Divine origins**” and “**Bilaterality**”.



A. Divine Origins

Allah Almighty is the one who gave us Islam. He is the one who commanded the shariah (divine law). While other human systems and distorted religions were developed by specific individuals.

For example, communism was founded and developed by philosophers and statesmen such as Marx, Engels, Lenin and Mao. Buddhism was designed by men in the name of Buddha.

Christianity was founded by **Paul** and then shaped by human interventions like the councils and later on by the popes. These reconstruction and alteration activities are still continuing in our time. False creeds and practices have been adopted such as confession, where they believe if you confess your sin in private to a priest then it will be forgiven.

Similarly, **Judaism** has reached the present day through human interventions. For example, sins are laid on a goat and that goat is released into the desert. From this point of view, the term “scapegoat”. Today, some Jewish sects practice this bizarre superstition with chickens instead.

Mainstream Judaism is a religion based on ethnic elitism, as all non-Jews are forbidden to enter their religion and are even considered as lower kind of creatures, while they themselves believe they are exclusively Gods chosen people.

While the Qur’an, which is the main source of Islam has reached the present day under divine protection, with no change in a single letter.

An ongoing miracle of the Qur’an is that the scientific truths revealed by the Qur’an emerged centuries later. In other words, the Qur’an leads ahead of science, sciences come behind Qur’an.

- The uniqueness of fingerprints,
- The expansion of the universe,
- The stages of development of the embryo in the mother’s womb and
- Many other examples can be given, such as the formation of milk in the intestines.³

3. For extensive information on this subject, our work titled *Breeze of Mercy and the Miracle of Qur’an and School of Universe* can be checked.



Another ongoing miracle of the Qur'an is its historical information that is confirmed centuries later by studies such as archeology etc. For example, the Qur'an states that Pharaoh gave the order to build a tower to Haman. In the past century, historians of Ancient Egypt were able to determine that Haman was also responsible for the quarries as a result of archaeological excavations.⁴

The Qur'an is the divine word. While the divine origin of the Sunnah is declared as follows:

Our Prophet ﷺ has the authority to insert law in religion. Therefore, the Sunnah is the second source in religion. Allah Almighty declares:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

“Whoever obeys the Messenger has obeyed Allah...” (Nisa, 80)

In reality this authority is based on revelation. For this reason, the enforcer of the rules determined by the Sunnah is indirectly Allah Almighty.

Namely, a decree established by our Prophet;

- Either it is based on a revelation that is not recited,
- Or it is an ijtihad (reasoning) of our Prophet.

The revelation that is not recited refers to the revelations that our Prophet received from Allah Almighty, other than the Qur'an.

For example, there is no verse that explains prayer times clearly with their time limits. However, there are only verses that refer to times of prayer in general.

We learn from Hadiths that prayer times were taught to our Prophet through the angel Jibril عليه السلام.⁵ Therefore, the determination of prayer times is one of those matters which is divinely revealed, even though it is not explicitly stated in the Qur'an itself.

In this sense, the Sunnah is the Prophet's interpretation of the Qur'an and his living example.

4. See. Şaban Kuzgun, “Hâmân” DİA, XV/437.

5. See. Bukhârî, Mawaqit, 1; Muslim, Masajid, 166, 167; Muwatta, Wuqut, 1.

A decree can set out by the Prophet and not based on the Qur'anic text but rather the ijtiḥad (reasoning) of our Prophet. When the ijtiḥads of our Prophet are confirmed by Allah Almighty, they also become divinely approved laws.

Sometimes Allah almighty did not confirm Prophet's ijtiḥad and they were corrected by Allah almighty. For example;

- The Prophet released the prisoners of Badr by taking ransom as a result of consultation with his companions. Later, this situation was corrected by a verse that was descended. (See. Al-Anfal, 67)
- The Messenger of Allah ﷺ led the funeral prayer of Abdullah Ibn Ubayy bin Salul, the leader of hypocrites. Allah Almighty corrected this behavior too. (See. At-Tawbah, 84)

In other words, Allah Almighty corrected and confirmed the Sunnah, which means the practices of the Messenger of Allah and his noble Sunnah is considered part of the revelation.

That means, if there was an issue in the practice of the Messenger of Allah that did not comply with Allah's consent, it would be corrected immediately. The fact that our Lord did not correct some practices of the prophet ﷺ means that there was nothing to correct. In other words, this shows divine approval. As our Lord has definitely intervened when there was something that doesn't comply with His consent.

It is understood that since the whole Sunnah is divinely approved, it is a second source in religion. Thus, the Sunnah is also of divine origin.

Considering that the acceptance of an idea, ijtiḥad and opinion in Islamic civilization depends on the condition of not contradicting the Qur'an and Sunnah, it can be better understood why the distinctive feature of Islamic civilization is that it has **Divine origin**.

Therefore, Islam presents a straight and correct life style to humanity that is valid until the end of end with this principle which is not found in any man-made system.

It is stated in the Hadith:



“I have left two things with you. As long as you hold onto them, you will not go astray. They are the Book of Allah and the Sunnah of His Prophet.”
(Muwatta, Qadar, 3)

Although religions such as Christianity and Judaism were originally of divine, their later loss of this characteristic was due to their inability to maintain the measures expressed in this hadith.

The Qur'an is the divine instructions; while the Sunnah is the explanation and application of these instructions by Allah's Messenger.

In this regard, Jalaluddin Rumi makes the following analogy: the fixed foot of the compass stands at the central point, while the movable pen moves around the center, forming a stable and perfect circle due to the stability of the fixed foot.

The fixed foot represents the divinely ordained law. If this fixed point is lost, then one cannot draw a proper circle, the religion loses its focal point and moves away from what it was.

B. Bilaterality

Islam is a religion of moderation and balance.

All human systems have shown excess in their field of concentration and neglected the other fields.

For example, man for **capitalism** is only an economic entity that works as a cog in the machine. He produces surplus value and consists merely of matter.

According to the point of view of **Freud's psychoanalysis**, man consists of only sexual urges. **Materialism** remained blind to spirit and meaning. **Christianity** has lost its laws on human conduct and turned into a religion of belief without law, simply claiming "God loves you". While **Buddhism** is simply a way of meditation and asceticism and lacks any guidelines on how to live life.

Taking a single issue and trying to explain everything with it (monism) has been the mistake of almost all worldviews except Islam. These other ways have a certain aspect of truth but are incomplete.

For example, economics is a truth for human beings, but it is not the only truth. It is a relative truth that can have an importance of three percent, five percent or even from person to person.

Jalaluddin Rumi gives the following warnings in order to avoid the heedlessness of analyzing everything single sidedly:

“Look at the beautiful face that is proud of being as bright as the moon! But look at its end after seeing its beginning, so that you don’t fall into the stupidity of seeing only the worldly side of something without being able to look at the other side of it, like the single-eyed devil...”

“The devil saw the clay of Adam; he did not see his spiritual significance. He could see the mud of this world but not the spirituality which belongs to the other world...”

Islam builds a moderate society which is called the middlemost community. It stays away from exaggeration and understatement in every matter. It does not ignore or neglect any fact that needs to be taken into account.

The great companions of the prophet used to sing “the real life is the life of hereafter” but they doesn’t neglect this world and they had laws how to live in this life. The true religion always inculcates to the believer, the direction of servitude which is balanced between this world and the hereafter.

As it is stated in the following verse:

“Seek the abode of the next world and what Allah has given you, without forgetting your portion of this world!...” (Al-Qasas, 77) In other words, Islam does not consider focusing on one side and completely neglecting the other side.

In Islam there is both;

- Hell and Heaven.
- Punishment and reward.
- Love and well as hate to those who deserve it.
- Private life and public life.
- It takes care of both the common and cultured people at the same time.
- Satisfies the mind beside the soul and does not neglect the rights of the ego nor the body.



Manmade systems have always gone to extremes and strayed from the truth and try to change the nature of things. Going to extremes is mentioned in the Hadith as one of the reasons for the destruction of the previous nations.⁶

For example, in Christianity, monks, priests and nuns were confined to monasteries without getting married. However, this attitude destroys the family institution. As the Qur'an puts it, they fell into sexual perversions since they couldn't abide by this unnatural monastic life that they have invented.⁷

Again, the Catholic sect rejects divorce. This extremism gave birth to the spread of married people who live separately, which again led to family disasters.

On the other hand, Islam views marriage as a natural need and the glue of society, and considers divorce something that is a last resort for cases where it is clearly necessary.

To give another example:

Some religions and systems take an extremely passive stance in the name of "peace" and ignore the reality of "war". For this reason, they have been invaded, destroyed or persecuted.

On the contrary, Rome and many other empires considered every means to be permissible in warfare, they suspended all humane limits and displayed extreme brutality towards their enemy.

However, Islam accepts the possibility of war in order to prevent oppression but it imposes rights and laws on the warring sides. It prefers peace, security and order as an environment that must be preserved.

However, the following matter should not be forgotten:

The measure of moderation and being in the middle is the Qur'an and Sunnah.⁸ It is not according to people's whims and desires. When this reality is overlooked, there might be some who come with false suggestions such as "Don't be excessive, be moderate, keep the middle way!" to a believer who tries to live an Islamic commandment as it is commanded.

6. See. Ibn Majah, Manasiq, 63.

7. See. Al-Hadid, 27.

8. See. Al-Hujurat, 1.



THE GENERAL PRINCIPLES OF THE ISLAMIC WORLD VIEW

1. *The Principle of Voluntarism*
2. *The Principle of Universalism*
3. *The Principle of Idealism*
4. *The Principle of Humanism*
5. *The Principle of Realism*
6. *The Principle of Scientism*
7. *The Principle of Rationalism*
8. *The Principle of Optimism*

THE GENERAL PRINCIPLES OF THE ISLAMIC WORLD VIEW

We have stated that one of the two unique principles of the Islamic worldview is “bilaterality” which means to consider all the directions that need to be looked at and not just one side.

For example; idealism and realism are considered as opposites. However, the Islamic worldview is both idealistic and realist. In other words, it has an endless potential of elevating man and his society the highest levels of knowledge and excellence in all fields and it has the wisdom to accept things as they are by observing the natural and social reality of human beings and life.

Islam is both rational and reasonable, however it doesn't allow the idolization of human reason. He does not allow the mind to go beyond its natural limits, as Necip Fazıl describes as “flying a kite unaware of the sky” or “attempting to harpoon the sky.”

Islam wages war against ignorance, it is scientific. But it prevents science from taking people to arrogance and exuberance. It strives for the realization of contemplation and “spirituality”, which is the purpose of having knowledge.

It is necessary to digest the theoretical principles thoroughly in order to understand the concrete principles correctly.

For example; Islam has the principle of rule and **order** which means principles and sanctions that regulate social life. Some circles intentionally present it as something frightening to those who don't know.

However, if the **voluntarism** of Islam is understood correctly, it will be seen that Islam demands the application of these rules of order “voluntarily





and willingly”, by training the will of individuals, maturing their hearts with faith and their souls with purification.

As another example; it is necessary to thoroughly digest the abstract **humanism** principle in order to understand the tangible **jihad** principle.

Especially the hope-inspiring and benevolent nature of Islam is a never-ending source of morale and motivation for educators and religious leaders.

Deeds are evaluated according to intentions, similarly the practices are valued according to mentality of those who practice them.





1- PRINCIPLE OF VOLUNTARISM

Islam is based on individual will. It considers man responsible due to this will.

It seeks and aims for confirmation by the heart in **belief**, sincerity in **action** and a disciplined will with **morality**.

1- PRINCIPLE OF VOLUNTARISM (Islam disciplines the will)

Islam is based on individual will. It considers man responsible due to this will.

Islam seeks the confirmation by the heart in the field of belief, sincerity in deeds and a disciplined will with morality. It is necessary to purify the ego for a disciplined will.

There is no compulsion in believing because compulsion in issues of belief wouldn't be valid as it would not come freely from the person.

The specialty of man among other creatures is due to his free-will:

Angels are conscious beings who have no power to do evil, they do everything Allah commands without rebellion or objection, they are created for service and worship.

On the other hand **animals** act instinctively, they cannot go beyond their own limits drawn for them and they are devoid of intelligence. Hence willpower cannot be valid for angels and animals.

Whereas, mankind and jinn are accountable for their actions and were created to be tested, for that they have been given intelligence and lower desires because of that they act voluntarily.

As we will see on the subject of destiny, the Creator of human actions is Allah Almighty. Not even a leaf falls from its branch without His will and creation.⁹ However, although Allah's will is present in everything -good and bad- based on the secret of testing, His consent is only in good.

9. See. Al-Anam, 59.



Allah almighty knows the choices that man will make in advance. However, this reality doesn't mean that man doesn't have a partial will, and it doesn't absolve the servant's responsibility. Besides, the fact that a person has a partial will doesn't mean that he can use this will in defiance of the will of Allah Almighty.

The fact that Allah Almighty asked man, "**Am I not your Lord?**" (See. Al-Araf, 172) in the realm of spirits, is evidence for the existence of will even in his spirit.

Man is free to accept, believe and obey his Lord. As a result of this freedom, he will be among the people of Paradise if he uses his will correctly, and he will be among the people of Hell if he uses it wrongly. In other words, whichever way a person uses his will while in the world, he draws to himself his final destination with his own hands. As a matter of fact, it stated in a verse;

"Indeed Allah does not wrong people in any way; rather, it is people who wrong themselves." (Yunus, 44)

A person is free enough to be held liable for the divine test. The relevance of this issue to the "Worldview" is as follows:

Voluntarism was developed from the word "**volunteer**".

Compliance with the principle of the free will, and respect for the individual's right to choose are not allowed by human systems most of the time. Most human systems are revolutionary. Revolutions and military coups seize the political power by using force, and the political system established is imposed on everyone, whether they want it or not. Those who do not accept the system are even eliminated.

The issue of voluntariness and free will is realized either by the law or by worldly interests. The system tries to establish the rule with the power of law and sanctions.

Systems such as **fascism** and **nationalism** adopt oppression as a method in itself. They disregard the will of the individual for the imagined benefit of the society. As a matter of fact, these merciless systems were built on the blood of millions of people.

For example, no one pays taxes voluntarily and willingly in **capitalism**. Therefore, the heaviest penalties are given so as to stop tax evasion.

Communism was also practiced with heavy oppression and persecution. No one is demanding communism by donating their property to the state.

However, in Islam zakat is performed from the heart, with sincerity, pleasure and an ecstasy of worship. The giver is thankful towards the receiver. The rich Muslim also prays to Allah Almighty so that He may accept the zakat taken from him.

It is impossible to encounter such a virtue in other religions and systems. Let me give an example:

Forty or fifty years ago I went to England. It was around eleven or twelve at night. There were subway trains called “the underground”. As I got off the train, I saw an old woman who was perhaps ninety years old, trembling in the corner.

I said to my friend who was studying there:

“There are definitely hospitals and nursing homes here. What’s up with this woman? Why doesn’t someone pick her up and take her there?”

He frowned and said:

“You think anyone in London will get a taxi, drive her there, spare an hour of their time and pay ten pounds on top of it... do you think it will happen, there are no such things here. If someone’s parents need to go to the hospital, they pack their own bag and go to the hospital by themselves. Then after the treatment they get out on their own and return home. The most compassionate relative visits them in the hospital once and brings a bar of soap, or few flowers, that’s all.”

This is the selfish, pragmatist¹⁰ and opportunist¹¹ society that we see all over the world! This doesn’t exist in Islam. Self-centeredness and cold heartedness is strictly forbidden. It is necessary to solve the troubles of the afflicted, to share their wealth with the deprived, and to show gratitude to the poor with-

10. **Pragmatist:** A person whose criteria of good is only personal benefit, a utilitarian, a self-seeker.

11. **Opportunist:** A person who pursues short term personal interest, does not refrain from taking advantage of every opportunity for this, considers every way to be permissible to attain personal interests, prefers short term interests over long term common good, tries to save the day,

out offending; it is even necessary to show thankfulness to the poor for their receiving the alms offered to them.

Even worship in Islam gains a value in the sight of Allah only when it is performed voluntarily, in other words, with sincerity, love and harmony of heart and body. Otherwise, an act of worship that consists of a soulless and dry form has no value.

All these sensitivities are absent in other systems. There, it is considered sufficient to fulfill the duty, even if it is performed unwillingly.

Another kind of disrespect committed against free will is deception and dishonesty. **The missionary movements of Christianity** use all methods from providing unfair advantage to lying and cheating, in order to gain followers by deceiving and then brainwashes them with lies.¹² As will be explained in the principle of “rationalism”, those who ask for an explanation are not answered but intimidated by the inquisition and similar threats instead.

In Islam, faith is realized by the heart. Faith takes place as a result of a confirmation by the heart, in addition to an acknowledgment with the tongue. There is nothing anyone can do to make someone else become Muslim, we can only be a good example in our behavior and no one can force them to accept Islam.

Therefore, Islam aspires to conquer the hearts on non-believers. For Allah says in the holy Qur'an;

“There is no compulsion in religion” (See. Al-Baqara, 256; Al-Ghashiyah, 22)

While receiving the banner from the Prophet during the Battle of Khaibar, Ali عليه السلام asked:

“Ya Rasulallah! Should we fight the Jews till they become Muslim?” The Prophet ﷺ said:

“No, we will invite them to Islam patiently and calmly.” (Bukhari, Jihad, 143)

As a matter of fact, the Jews were left in their lands with freedom of religion after the conquest of Khaibar.

12. For detailed information on this subject, read the title “Missionary and Similar Dynamic Structures” on page 332 of our book.

The greatest development of Islam took place in the period of the Treaty of Hudaibiyyah. Following this, Mecca was conquered without bloodshed. Even after the conquest of Mecca, the Prophet ﷺ didn't force anyone to do anything against their will, he forgave them and bestowed favors on them. However, one year later, the Qur'an commanded the pilgrimage zone to be cleared from the unbelievers. This was also implemented by giving the nonbelievers enough time to resettle.

The safeguard measures of the second Khalifa Sayyidina Umar Ibn Al-Khattab and the great Ottoman ruler Fatih Sultan Mehmed are among many witnesses of the practice of not putting pressure on non-Muslim citizens in the Islamic world. In fact, the Shaykh al-Islams (the chief Muftis) themselves prevented some rulers who had thought of forcing non-Muslim subjects to accept Islam.

However, this freedom is not allowed for the sinners and criminals to do their evil plans. Instead, Islam helps to strengthen the free will of the believer, it teaches the ways of purifying the ego and beautifying the manners. Measures are also taken to facilitate the implementation of the orders and prohibitions of Islam. While paths leading to evil are closed. If something is prohibited, for example alcohol; selling, producing and distributing it is also prohibited. Thus, people who are addicted and unable to resist harmful things by their free will are protected.

However, Islam ensures that believers stay away from alcohol not only with material and social prohibitions, but also with a participation from heart.

Alcohol was banned in the USA in the famous prohibition of 1930, but it was unsuccessful because it did not come from the hearts and will of the people. Although the state used all kinds of techniques to show the evil aspects of alcohol they could not achieve it. This bad habit just went underground. Today, Western countries are suffering from incapacity in this regard.

Freedom of the human will is also recognized in **liberal** systems. However, an unmeasured and almost unlimited freedom is given to sexual behavior.

The end result of leaving everything to volunteerism without taking any social precautions, leads to anarchy. As a matter of fact, anarchists are against even the state that takes the most basic security measures. Islam doesn't accept this degree of freedom and irresponsibility as it will serve the lowest aspects of humanity.



In Islam, the education of children is entrusted to their parents. The education of orphans is entrusted to their custodians and guardians. For example, the property of an orphan who reaches adulthood but still can't exhibit adult behavior, is not handed over to him, but it is kept by his custodians or guardians.

For this reason, punishments have been imposed on committing major sins in public, so that human beings do not fall into the mistakes of seeing the hereafter as far and get the idea of "I will repent later". At the same time, it is never allowed to encourage and spread sins in the society, and preventive measures are taken against it.

Voluntariness

Today, when the word "volunteer" is mentioned, a freedom of choice comes to mind like: "it's okay whether you do it or not". This is not correct, In Islam, Allah almighty expects from us to put our "hearts" into our actions, do our good acts willingly but this does not mean that doing good is arbitrary. In other words, involuntary, forced, sloppy, hypocritical actions are not accepted even if they are good on the surface. We must do what we are doing sincerely and from the heart.

A candid and sincere affectionate loyalty is of course more valuable than a forced obedience with external coercion.

As it is stated in the verse by Allah Almighty:

"If We so wished, We could send down a Sign from heaven, before which their heads would be bowed low in subjection." (Ash-Shu'ara, 4)

Which means that Allah Almighty desires the obedience and submission of His servants of their own free will. As a matter of fact, when this spiritual level is realized in the hearts, our will automatically turn towards the right and the good, even if there is no external warning or coercion.

The Nature and Boundaries of Human Will

This is a principle of creed:

"The condition of responsibility is according to the capacity of the responsible one. Otherwise, it would be making someone responsible for things that he cannot bear."

In other words, the condition for Allah to consider His servants responsible and liable for religious orders and prohibitions is having the ability to them. Allah Almighty doesn't put a burden on any of His servants above their strength.

For example, if God Almighty gave us the strength to lift 25 kilograms, we will be responsible when we lift less. On the other hand, our Lord does not require us to lift 50 kilograms as it will exceed our strength.

As a matter of fact, Allah Almighty makes clear that certain deprivations will make the servant exempt from certain responsibilities:

“There is no constraint on the blind, nor the lame, nor the sick” (Al-Fath, 17; An-Noor, 61)

Allah Almighty also says:

“Allah does not impose on any self any more than it can stand.” (Al-Baqara, 286)

If a person has been given divine aid through destiny that facilitated his obligations, he will be taken into account in the hereafter according to his thankfulness for these blessings. On the other hand, if he is exposed to conditions that make his obligation difficult, these will also be taken into account in favor of the servant in the hereafter.

Let's explain with an example:

The child of a non-Muslim parent who is born and raised in an environment of wrongdoing people will not be taken into the same account with the person who grows up in a religious environment and under the discipline of devoted parents.

It's just like this:

A teacher in a village school in a remote corner of the Eastern Turkey can give a good grade to even a small success of his students due to their lack of facilities.

However, if the same teacher was appointed to Istanbul, he would give an “intermediate” grade to his students at the level of the student, whom he gave a “good” grade in the village school. This is a necessity of justice arising from taking account the ease or difficulty of the situation.



Therefore, there is no **equality** in the conditions of the servants' worldly test. However, there is a **justice** in taking into account the blessings and deprivations in the hereafter.

In other words, the more difficult and arduous the conditions are, the higher the reward for success and the narrower the scope of responsibility will be. On the other hand, the easier and more favorable the conditions are, the reward of success will be kept at a level accordingly, and the scope of responsibility will expand to that extent.

Allah Almighty will take into account the strength that He has given to His servants and everyone will be responsible due to his strength. For example, the responsibility of the person who has ten liras is according to the amount that he has, while the person who has millions is responsible for how he spends what he has.

As Prophet ﷺ said:

"A Dirham surpassed a hundred thousand Dirhams."

The Blessed Companions said: "How?"

He ﷺ said: "A man had two Dirhams and gave one in charity (half of his wealth), and another man (who is very rich) went to his wealth and took out a hundred thousand Dirhams and gave them in charity." (An-Nasai, Zakah, 49)

The responsibility of wealth is indeed heavy. Just as you have to give to the one who comes forward and asks, you also have to seek and find the deprived people who are shy about asking due to their high sense of decency and modesty. Allah Almighty say; "...**You will know them by their mark...**" (Al-Baqara, 273).

Everyone thinks that wealth is very good and comfortable. However, the poor are only responsible for themselves while the rich are responsible for wherever they can reach. He is in charge of protecting the strangers, lonely, destitute, orphans and widows wherever they are.

Allah will not question the person whose sustenance is only sufficient for himself while He holds those to whom He has given wealth responsible for the poor that they can reach.

We can apply the example we gave from wealth to the fields of physical strength, knowledge and education, rank and authority.

For example, Allah gave you knowledge. But the people around you don't even know the Fatiha (the opening chapter of the Qur'an), they are unaware of wudu and prayer. In such cases, you are responsible for teaching them. If you don't teach you will be held to account.

For this reason, it is necessary to understand properly the truth that "Allah does not request more than the capacity of someone, but He wants us to fulfill our highest capacity." As the believer must use his will to the full extent and force the limits of his strength.

In short; some commandments in Islam are clearly defined, like we know the times of prayer and fasting; the amounts and percentages of zakat (wealth tax) are known. However, duties such as serving Islam, jihad and conveying the message of Islam are open-ended orders. The amount of spiritual blessings and opportunities is not defined.

The companions lived in this concern. They considered themselves responsible for the whole world and the conduct of society, this is due to their self-sacrifice and selflessness inculcated by Islam. They worked very hard with great enthusiasm in the way of Allah in order to be able to express gratitude for the blessing of their faith be it the greatest or the smallest of the obligations. Some of them went as far as China, some went to Samarkand, some to Africa, some to Spain and some reached all the way to the borders of Istanbul with this consciousness.

Possible Influencers on the Human Will

Human will is influenced by;

- Biological inheritance (the genetic characteristics inherited from the lineage)
- Sociological inheritance (the material-spiritual education of the family and the effect of the environment)
- Geography and climate
- Food and nutrition
- Circle of friends
- Education

It is necessary to consider the influences that are beyond the person's will like an event of destiny and to know that divine justice will consider the disadvantages of these influences in favor of the servant in the hereafter.

However, a person is responsible for matters that are within his willpower. In other words, a person should personally control the effects of the food he buys, the people he is friends with and the places he visits. That is to say, one should eat halal and wholesome food, avoid what is doubtful and haram. He should be friends with righteous and truthful people, and should stay away from bad company and places of where wrong actions are indulged in. For food, friends and the environment have an invisible but definite influence on people, just like radiation.

Secret of Destiny

The matters that affect a person's will that are outside of his control, enter into the field of divine destiny.

One should consider the positive influences that lead one's will to goodness as divine blessings and give thanks to Allah.

For example, being born in a faithful and devoted family, a righteous environment and having the opportunity to have a good education is a big blessing.

As for the negative effect:

A person should surrender to the will of Allah Almighty in these matters. He should not consider them as an excuse for doing evil because there is no environmental condition that can give an excuse to disobey Allah. For, Allah Almighty has created countless proofs for the existence and unity of His Supreme Being in both the inner and outer world of every human being.

It should not be forgotten that environmental conditions can't have a complete influence on the course of human beings and they do not have the power to control human will.

Allah Almighty sent His prophets to the world under very different conditions in order to explain and prove this matter:

He made some of them rich like Prophet Sulayman عليه السلام,

- And tested some of them with very heavy illnesses and losses, like Prophet Ayyub عليه السلام.

However, the enormous wealth and kingdom that Prophet Sulayman عليه السلام had, couldn't lead him to pride and arrogance as he knew how to protect his heart. Prophet Ayyub عليه السلام also preserved his state of praise, gratitude and contentment with his Lord in the face of severe troubles, calamities and diseases.

In other words, both of them succeeded in conditions that are opposite to each other. Allah Almighty said about both of them, "نِعْمَ الْعَبْدُ : **what a beautiful servant he is**".¹³

- Prophet Musa عليه السلام was raised up in one of the worst possible places, namely in the palace of Pharaoh, but he was utterly incorruptible.

Afterwards, he lived in poverty and hunger in the deserts of Madyan, but nothing changed him from his lofty spiritual state and perfect contentment.

- Prophet Ibrahim عليه السلام lived in a society where he had no one to teach him tawhid (asserting oneness). However, despite these negative conditions he never gave up the struggle for tawhid.

- Prophet Yusuf عليه السلام was in the position of an adopted slave in a life that was very conducive to all kinds of sins and wrongdoings. However, he was able to protect his chastity and morals by taking refuge in Allah.

These blessed people were protected from the negative effects and environmental conditions by Allah. Which means that the will of the servant is able to overcome even the most unfavorable conditions with the help of Allah Almighty.

Therefore, a believer should never use the bad events and bitter surprises of life as an excuse for negligence in servitude. He should not hide behind any excuse concerning servitude to God.

It should not be forgotten that the difficulty and heaviness of the test conditions will increase the reward of the good action even more. Indeed, the value of a victory is greater in proportion to the difficulties endured to achieve it.

13. See, Sad, 30, 44.

On the other hand, some philosophers claim that some people are born biologically criminal by nature. They claim that it is impossible for these people to train their will or prevent themselves from committing crimes due to their genes, brain structure and similar reasons.

This is not true. As a matter of fact, there are many who turn from the wrong path, regret their mistakes and become very righteous.

As semi-savage people who used to bury their daughters alive during the Age of Ignorance and compete with each other in cruelty and injustice, were humbled by remorse for their old ways and they became dervish spirited figures with tearful eyes, full of compassion and mercy after being honored with guidance.

Imam Ghazali says:

“Man is like wax. He can be given the desired shape -positive or negative through training.”

If it was not possible to change some negative characteristics in human beings, there would be no such word as “training and education” in the dictionaries.

Certainly, people who have physiological damage in their brain, such as mental illness or schizophrenia are not responsible and they will be excluded from the divine testing. But this situation is rare.

While some philosophers claim that people who are deemed guilty in the eyes of society or religion commit crimes due to physiological reasons.¹⁴

14. In 19th century Europe, the Positivist Criminology school developed a view called “biological positivism”, which was based on Darwin and his famous “theory of evolution”. According to this; criminality is based on an abnormality in the perpetrator, and such persons are biologically inferior to normal humans. Such physically backward people will most likely commit crimes. (See Ali Emrah BOZBAYINDIR, *Criminology*. T.R. Anadolu University Publication. Eskişehir 2017; Füsün Sokullu AKINCI, *Criminology*, Beta Publication. İstanbul 2017)

Again, according to the Italian criminologist Lombroso, who is based on the theory of evolution, most of the criminals are human types who are stuck in previous stages of evolution. (See Tülin Günşen İÇLİ, *Criminology*, Seçkin Pub. 2013)

According to Lombroso, it is possible to distinguish a criminal by his appearance. In other words, criminals are more brutal than normal people who do not commit crimes, and this

And this is not a correct idea.

Let's reconsider the issue in the light of the following Hadith:

"Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (wickedness), and Al-Fajur leads to the Fire, and a man may keep on telling lies till he is written before Allah, as a liar." (Bukhari, Al-Adab, 69)

That means that wickedness and piousness are from the inspiration of the servants. And the servant is inspired to choose either truth or lying, chastity or indecency.

It is stated in the Hadith:

"The servant continues to lie and a black spot grows in his heart until all his heart becomes black. Then he is written, in Allah's sight, among the liars." (Muwatta, Kalam, 18)

It is this truth that is expressed in the verses with the expressions hardening of the heart, sealing the heart, rusting the heart and dead heart.

Those who committed various crimes and were imprisoned say things like "we are prisoners of fate". Although these words express some consolation, they are not completely true.

On the other hand, our Lord has declared that the people of Hell will confess the truth and will say the followings:

"They will say, 'If only we had really listened and used our intellect, we would not have been Companions of the Blaze.'" (Al-Mulk, 10)

Fate and Consent to the Status

Sufis give a special place to attain the state of contentment. It is the art of forgetting complaints. It is the art of being content with Allah's decree under changing conditions without being caught up in the tides of life.

description (inspired by the theory of evolution) fits an ape-like appearance. If a person has inherent criminal characteristics, it is pointless to expect from that person to change. Therefore, the idea of excluding these people from society is a natural consequence of biological positivism. (See. BOZBAYINDIR, Criminology, p. 36)



Contentment and being happy with one's situation is very important in our present day because unfortunately in our time, egoism and worldliness always lead people to showing off. It inclines people towards wealth, fame and lust with selfish thoughts.

The person who tends to these issues doesn't think that they may not be in his favor. Everyone wants to be rich, famous or attain high positions. However, he doesn't consider being successful in the test of those blessings or bearing their heavy responsibility in the hereafter.

However, the goal of the believer is not to be rich or attain a high position, but to be a good servant in any situation that will bring Allah's contentment.

How important is the following hadith qudsi (where Allah speaks on the tongue of the Prophet) for us to contemplate:

"Only wealth makes some of my believing servants strong; if I make him poor that will spoil him.

While poverty keeps some of my believing servants strong; If I give him wealth and plenty of sustenance that will spoil him.

Some of my believing servants want a degree in servitude. But I do not give him this request so that he doesn't fall into self-conceit so that it doesn't spoil him.

Only health keeps some of my believing servants strong; if I make him sick that will spoil him.

(The narrator says: I think that he also said:)

Only sickness keeps some of my believing servants strong, If I give them health that will spoil them.

I take care of my servants' affairs with my knowledge of their hearts; I am the All-Knowing and All-Aware." (Al-Bayhaqi, Names and Attributes, p. 122)

We should consider the fact that Allah Almighty takes care of the affairs of His servants according to their hearts, and that He manifests His judgment, is according to the state of piousness or complaint that is in the heart of His servants.

For example, prayer is a good deed. However, its righteousness and acceptance are according to the taqwa (fearful awareness of Allah) in the heart. If the heart is corrupt, the prayer is considered corrupt even if performed correctly outwardly. If the deeds are flawed but the heart is good, one hopes for Allah's forgiveness and mercy.

In addition, Allah Almighty states in the Qur'an; "He intervenes between the person and his heart".¹⁵ Servants who have a heart which Allah is pleased with, will receive many divine favors and blessings.

As a matter of fact, although the knife was sharp, it did not cut the neck of Prophet Ismail عليه السلام. Although the fire burns, it did not burn Prophet Ibrahim عليه السلام and became a cool garden for him.

Allah grants his servants exceptional favors by His power when he is completely helpless. This is the wisdom and truth of divine support that manifested in the famous Battle of Badr. In short; Deprivations or blessings occur according to the sincerity, intention and quality of the heart.

The following story beautifully expresses how Allah rewards His servants when they fulfill their duties of servitude with a high awareness of Him:

Allah revealed to one of his prophets and said:

"I have decreed that this servant of mine should spend half of his life in poverty and the other half in wealth. I will give him whichever he wants first. Ask him, let him make his choice."

That prophet called this man and told him about this revelation. The man said that he wanted to consult with his wife, who was a righteous woman. Upon this consultation, his wife said;

"- Prefer wealth to be first!"

Although the man said;

"- Poverty is difficult after wealth. While wealth after poverty is very sweet." his wife answered by saying:

"- Follow what I told you about this matter!"

15. See. Al-Anfal, 24.

So the man went to that prophet and told him that he preferred wealth first. Allah Almighty opened all the doors of wealth to him, the man attained great abundance and blessings.

That wise lady said to her husband:

“If you want this blessing to continue until the end of your life, be generous to Allah’s servants. When you buy clothes for yourself, definitely buy clothes for a poor person...”

When the first half of the man’s life was spent in such abundance and gratitude, Allah revealed to that prophet:

“I decreed for that servant to spend half of his life in wealth and the other half in poverty. But that servant of mine was grateful for all my blessings. Gratitude necessitates the continuation of the blessings in abundance. Give good news to my righteous servant that I decreed for him to spend the rest of his life with wealth!”¹⁶

There are many similar examples. Happy is the one who can see with the eye of wisdom!...

We should also reflect on this:

It is not physically and logically possible for everyone to be rich and in high positions. Society needs people from all levels. Some need to be chief, some to be officers, some merchants and others farmers. Some will set up a business and some will work there.

These duties are divided according to people’s abilities, opportunities, education and similar conditions in the society. But this is just the outward appearance of the matter. At the same time there is the inward hidden realities and a divine decree full of secrets and wisdom is active in the whole universe.

If we contemplate, we will understand that it is Allah who creates and distributes those skills and abilities.

On the Day of Judgment, everyone’s account will be realized according to their conditions.

16. 16. See. Bursevî, Rûhu’l-Beyân, Al-Baqara, 3; Ramazanoğlu Mahmud Sâmî, Bakara Süresi Tefsîri, p. 33-34

In this respect, Umar Ibn Al-Khattab ؓ lived his life in a continuous state of zuhd (asceticism) due to the concern of responsibility. When his daughter Hafsa proposed him to raise his own salary a bit;

He said: “O daughter! Let my burden be light and my accounting be easy!”

And added:

“The two friends (the Prophet ﷺ and Abu Bakr ؓ and I are like three travelers on the same path. The first of us (the Prophet) reached his station. The other (Abu Bakr) followed the same path and reached it the first. The third, who is me, would like to reach my friends, too. If I go with a heavy burden, I can’t keep up with them! Don’t you want me to be the third of this path?”¹⁷

In the light of these examples, when this world is viewed with the vision of heart, it can be seen that it consists of the manifestations of Allah’s Names. In this world, some people will be poor due to the manifestation of the Names al-Qabid (the Constrictor) and al-Mani (the Withholder), while others will become rich due to the manifestation of the Names al-Wahhab (the Bestower) and al-Latif (the Subtle). Some will be healthy, some will be sick, some strong and some weak.

Every human being is subject to a test with the opportunities and conditions that are given due to these manifestations.

The Judgment in the Sight of Allah

It should be noted that; The fact that a person is rich does not mean that Allah values him. Likewise, the fact that a person is poor does not mean that he is worthless in the sight of Allah.

The heedlessness of this materialist mentality, which measures everything in terms of worldliness, is stated as follows in the Qur’an:

“And as for man, when his Lord tests him by honoring him and favoring him, he says, ‘My Lord has honored me.’

But when He tests him by restricting his provision, he says, ‘My Lord has humiliated me!’.” (Al-Fajr, 15-16)

17. See. Ahmed, Zühed, p. 125; Şehbenderzâde Ahmed Hilmi, Târih-i İslâm, I, 367.

This state of mind is a result of heedlessness of the fact that the world is a realm of testing. However, Allah Almighty states that He gives both blessings and deprivations to test His servants.

In another verse it is stated that the society and geography where people are born have different characteristics. Afterwards, it is declared that the only measure of value in the sight of Allah is “taqwa” which means to fearful protect yourself from the anger of Allah by doing what He has commanded.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ

“Mankind! We created you from a male and a female, and made you into peoples and tribes, so that you might come to know each other. The noblest of you in Allah’s sight, is the one with the most taqwa. Allah is All-Knowing, All-Aware.” (Al-Hujurat, 13)

This verse was revealed about a slave who was sold in the market of Medina:

This strong slave, whom everyone admired, wanted only one thing from the person he would serve:

“Having permission to perform his prayers in congregation with the Messenger of Allah.”

As a matter of fact, the slave who was bought with this condition, began to perform his five daily prayers behind the Prophet with great ecstasy and enthusiasm.

The Messenger of Allah also showed great attention to this man and he would look for him when he came to the mosque. So much that he went to visit him with his companions when this servant fell ill. And he took care of everything until his burial when he died. The Muhajir and Ansar were astonished at the attention shown to this slave, thereon this verse was revealed. (Wahidi, p. 411-412)

This shows that the most valuable characteristic of a servant in the sight of Allah and His Messenger is;

It is to feel the desire to be with Allah and His Messenger and prostrating to Allah Almighty in a state of spiritual ecstasy. And in order to achieve this, it is necessary to live a life of taqwa that Allah Almighty will be content with by arranging every stage of life with the criteria of the Messenger of Allah.

Allah almighty is saying:

“As for those who call out to you from outside your private quarters, most of them do not use their intellect.” (Al-Hujurat, 4)

This means that not being able to appreciate the value of the Messenger of Allah and being deprived of him is the greatest ignorance.

On the other hand, it is a characteristic of the ego that man desires to show off with his wealth, children and power in the worldly life. In other words, these are egoistic temptations that have been put as a necessity of testing man.

In this regard; the believer should not be deceived by the worldly life and feel sorry for the worldly blessing that he is deprived of, he should be grateful in any case and evaluate his value in the sight of Allah according to the measure of taqwa.

The Prophet ﷺ directed people's sense of yearning for other people's lives and fortunes to goodness with the following hadith:

“Look at those who stand in a lower level than you but don't look at those who stand at a higher level than you, for that is better-suited that you do not disparage Allah's favors.” (Muslim, Zuhd, 9)

“...Whoever looks to one above him for his religion and follows him in it, and looks to one who is below him in worldly matters and praises Allah for the blessings He has favored the one who is above him with, then Allah writes him down as grateful and patient.” (Tirmidhi, Qiyamah, 58/2512)

On the other hand, everyone's responsibility is different. For, the limits of each individual's responsibilities are in line with the blessings and opportunities granted by Allah Almighty.

The companions; In order to pay the price of the blessing of Islam and the grace of being a companion, they rushed to convey the message all over the world. They put forward a self-sacrificing effort with a great sense of responsibility far from giving up or being lazy.



As Allah Almighty states:

“Then you will be asked that Day about the pleasures you enjoyed.”

(AL-Takathur, 8)

Even the prophets are not free from this responsibility. Our Lord commands:

“We will question those to whom the Messengers were sent, and We will question the Messengers.” (Al-A'raf, 6)

For this reason our Blessed Prophet ﷺ said three times at the end of the Farewell Sermon;

“Have I conveyed the message to you?”

And people replied, “O Messenger of Allah, yes you did!” The Prophet ﷺ again said thrice,

“O Allah! Be witness for it.” (Bukhari, Al-Maghazi, 77)

Therefore, our concern must be to make an effort to be grateful for the blessings we have been granted, not to gain more material things in the world.

Empty Delusions (Waswasah)

A heedless man can't appreciate the value of the state he is in, and instead of being grateful for the blessings that he has and seeking the consent of Allah, he falls into empty and useless delusions. He cannot find time to show proper gratitude for the blessings he has by running for a lifetime after the blessings that he can't reach.

Moreover, the nafs or lower self and the devil make infusions from time to time by appearing from the truth. For example, a poor person who believes these infusions;

He is busy with nonsense such as “I wish I was rich, I would help like this and like that!”

If he is physically worn or sick, he would fool himself by saying, “I wish I was healthy and strong. I would make an effort like this and like that!”

He finds excuses adorned by the devil and egoistic desires.

He is unaware of the opportunities granted by Allah to him and wastes his breath in pursuit of matters that are none of his concern. He cannot realize the real servitude and effort he can make in his own life because of these temptations for other lives. He wastes his life with vain desires and wishes.

However, the companions did not wait to be rich in order to spend, but they managed to become people of charity even when they were poor. If they have a date, they share half of it and sometimes they even give the blessings that they need to another needy Muslim, displaying “Ithar” (altruism), which is the peak of generosity. In other words, they didn’t console themselves by saying “I wish I was rich and could give charity” but they compete in goodness by demanding the contentment with Allah with whatever they had.

They never make the mistake of being dissatisfied with their destiny by envying what others have, and they always endeavor to develop the talents and opportunities that Allah has given them.

In Sufism, past yearnings and future concerns are considered as obstacles that prevent people from making good use of the present moment and get in the way of them reaching their real purpose in life. Therefore, it is encouraged to be “Ibn al-waqt (son of the moment) which means to have the consciousness of making the best use of the present moment.

It is stated in the Hadith:

“Don’t say, ‘If I had not done that, it would not have happened so and so, but say: Allah did that what He had destined for me. Your’ if’s opens the gate for the Satan.” (Muslim, Qader, 34)

The past yearnings that we are talking about here are rather worldly considerations. Of course, the servant should account for his past wrongs and turn to his Lord saying; “I wish I hadn’t done it!” and seek forgiveness. However, worldly considerations such as “I wish I had invested my money here, I wish I had a marriage like this, I wish I had chosen that profession, I wish I had bought a land from there...” are not to be caught up in as they tire the heart unnecessarily, and lead to discontentment with the favors of Allah.

What is Your Duty?

The believer should think about his answer to the following:

What is his duty if he is rich?

- Understanding that his wealth is a trust of Allah.
- Trying to live modestly and spending the surplus in the way of Allah.
- Avoiding waste and meanness.
- Spending the opportunities given by Allah in the way of Allah.
- Taking care of the poor.
- In short, being one of “aghniya’ shakirin” the grateful rich people.

As a matter of fact, Allah Almighty said about Prophet Sulayman عليه السلام, who fulfilled the duties of being a wealthy person; “What a beautiful servant he is!” (See. Sad, 30)

What is his duty if he is poor?

- Happily continuing servitude and working hard, with patience with whatever means he has.
- Not making his deprivations an excuse for mistakes and disobedience.
- Not saying “why?” and giving up all complaints.

At times the Prophet would tie stones to his stomach due to hunger but he never complained about his condition. He always lived in a state of praise, gratitude and contentment.

This is the state of being one of the “fuqara sabirin” the poor with patience”. It has been reported that they are the same as the rich people of gratitude in terms of conveying contentment to Allah, and that they will even enter Paradise before them.

Allah also said about Prophet Ayyub عليه السلام who showed perfect patience and contentment through all the immense difficulties he faced; “What a beautiful servant he is!” (See. Sad, 44)

What is his duty if he is sick?

The person who is sick, disabled or in similar situations;

- He should not forget that the troubles in his life are an expiation for his wrong actions, and a means for him to rise in his station with Allah.

- He should be happy because he is freed from accountability for every blessing that he is deprived of.
- He should find peace by contemplating the tremendous reward for showing patience.
- He should take the example of the prophets who were tested with various diseases.

Maybe a blind person will be thankful on the Day of Judgment, saying; "If my eyes could see in mortal life, I would not be able to protect myself from some negative situations. Maybe I would fall into many unlawful things and I wouldn't be able to answer for them now."

The relatives who serve their patients; should think, "this patient is untrusted to me." He should consider him as a means of reward for himself and strive to receive his good prayers by serving him.

What is his duty if he is strong and powerful?

Allah Almighty will ask all of His servants in the hereafter;

"Where did you use the power I gave you?"

For this reason, the believer should mobilize all his resources in the way of Allah, just like the Companions. He should live with the attitude that the weak are entrusted to him.

Because we need to serve both with our time, power and wealth in the way of Allah.

What is his duty if he is young?

- He should know the value of youth.
- He should use his enthusiasm and energy in the way of Allah.
- He should look at how nature is excited in the spring season and take an example for himself. The comprehension that he reaches from evaluating this season should be striving like ants instead of buzzing like a cicada. He should work hard with his youthful energy.
- It is important to remember that youth comes only once. All the opportunities given are for once only. In this respect, it is essential to revive the



youth by taking the young companions as an example. We should not forget how they lived in the spiritual joy and how they were like moths around the Messenger of Allah, racing to fulfill his commands.

What is his duty if he is old?

- He should strive to be a compassionate and merciful person, setting a good example for new generations with the consciousness of being a good servant of Allah until the end of his life.
- He should take a lesson from the paling leaves and drying trees of autumn and his own state, and consider the picture of his life part of this landscape. At the beginning of his life, a person experiences a tremendous vitality, freshness and productivity in the spring, while he goes the opposite end in his old age just like autumn. He sees that the trees in the graveyard start to wave at him – welcoming him to his new home.

In this respect, he should increase his preparation for the hereafter by realizing that he is in the time of sunset, should do his best before it is too late.

What is his duty if he is an administrator?

- He should rule those under his command with justice and fairness, and he should never forget his responsibilities.
- He should make an effort to cleanse his heart of poisonous feelings such as pride and arrogance that may come with his rank and position.
- He should know that all of his successes come from Allah and attribute his faults to himself...

What is his duty if he is under someone else's command?

- He should work honestly, in an effort to make his earnings halal.
- He should be useful to people.
- He should do his work in the best way possible.

What is the duty of someone who is a father or mother?

- They should consider their children as a divine trust.
- They should leave the best quality of character as a legacy.

- They should present an education and manners of the Qur'an.
- They must provide them halal sustenance.
- They should set a good example for them as righteous parents.

Useful advice

The following advice could help us to be more content with our Lord. For example, a poor person should say to his heart; "Whatever Allah has ordained for me is the best for me. If I was rich, maybe I would waste my life by falling into Qarun's situation. I would fall into wastefulness and go astray, and I would not be able to account for my lifestyle..."

As a matter of fact, when they used to ask Umar Ibn Abdulaziz رضي الله عنه; "What do you like?" he used to say; "I only like my destiny."

For example, someone who does not have a child can find peace and consolation by contemplating; "Aisha رضي الله عنها had no children and she never complained.

As in the story of Khidr عليه السلام reported in Surah Kahf, maybe it would not be good for me if I had a son. My patience with submission to deprivation is of course a greater source of reward for me."

The increasing psychological disturbances of our era mostly arise from being discontent with one's place in life and resulting, conflicts and complaints out of this rejection in his/her inner world.

We should be content with our Lord so that He will be content with us.

Contentment is so valuable for servitude that Allah gives the good news to such people that they will enter Paradise as "رَاضِيَةٌ مَرْضِيَّةٌ" which means "they are pleased with Allah and Allah pleased with them."¹⁸ Particular attention should be paid on an issue of "contentment with the situation". Having contentment with God's decree does not mean an excuse for one's, sluggishness, laziness and neglecting what needs to be done. This is only valid for things that you cannot change. The things you can change positively you should do.

Man must fulfill his duties. He should show the necessary effort for this world and the next world. He should try to get his sustenance without begging

18. See. Al-Fajr, 28.



from anyone. If he is sick, he should seek treatment. He should not be a burden on anyone, on the contrary, he should be beneficial to everyone.

Real contentment and submission is that the servant doesn't lose his good thoughts, love and pleasure with his Lord with a heart always devoted to Allah Almighty, no matter what the outcome may be.

Our Blessed Prophet ﷺ went to Taif to give the call the people to the truth, and he was met with a very harsh response. They mocked and insulted him and threw stones at him. He was only concerned for their eternal salvation and he said,

“O Allah! I complain to You of my weakness, my scarcity of resources and the humiliation I have been subjected to by the people.

O Most Merciful of the merciful. So long as You are not angry with me, I do not mind what You do with me.

I desire Your pleasure and satisfaction until You are well pleased.” (Ibn Hisham II, 29-30; Haitham, VI, 35)

Allah is pleased with His righteous servants who are content with His decree. This state of content expresses the highest stations of spirit in Sufism.

Our Lord indicates:

“Nothing occurs, either in the earth or in yourselves except, without its being in a Book before We make it happen. That is something easy for Allah.” (Al-Hadid, 22)

It is also stated in the Hadith that, “Belief in destiny removes all kinds of sorrow and sadness.” (Suyuti, Al-Jami' as-Saghir, I, 107)

When Umar ؓ learned about an epidemic that occurred in Damascus he gave up going to Damascus as a result of necessary consultations. In the face of this precaution that is more compatible with the order of Allah Almighty and The Prophet ﷺ, Abu Ubayda Ibn Jarrah ؓ said to Umar ؓ:

“Are you running away from what Allah had ordained?”

Umar said, “Would that someone else had said such a thing, O Abu ‘Ubayda!” and continued:

“Yes, we are running from what Allah has ordained here, to what Allah has ordained there. Don’t you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allah had ordained that, and you would graze them on the dry one only if Allah had ordained that?” (Bukhari, Medicine, 30)

As the Messenger of Allah was passing under a wall that was unstable, he accelerated his walk. And, when they asked him why, he said:

“I don’t like sudden death.” (Ahmed, II)

In other words, taking precautions is not discontentment with destiny.

A bedouin came and asked:

“O Messenger of Allah! Should I tie down my camel and put my trust in Allah or should I put my trust without tying it?”

Our Blessed Prophet ﷺ said; “Tie your camel first, and then put your trust in Allah.” (Tirmidhi, Sifatul Qiyam, 60)

Willpower and its natural forces

The activation of certain hormones or brain functions in a person’s body while committing a crime are also facts that shed light on the training of the will. As man acts with three basic forces:

1. **Quwwayi Aqliyya** or the force of intellect
2. **Quwwayi Ghadhabiyya** or the force of anger
3. **Quwwayi Shahwiyya** or the of the force of desires

Imam Ghazali رحمه الله states the importance of bringing these three elements to the point of moderation by getting rid of excess and infringement.

Excess in the Intellect:

In its most succinct terms; over-reliance on reason, overestimating it, and immodesty. It is to idolize the intellect by not evaluating it within its real limits and abilities. It is an attempt to connect everything to the mind and its power.

However, the reason is a tool. It is like a double-edged sword. It can be used for both good and evil. It is a vehicle so the important thing is where it takes you.

Therefore, acting on the basis of reason tarred with egoism leaves a person in the arms of evil, disobedience and masiwallah (other than Allah). It destroys a person in pursuit of the most unreasonable pursuits. Pharaohs, Nimrods and Abu Jahl are the most obvious examples of this fact.

Every reason that follows its own whims is in fact wandering in the pits of heresy and falsehood. In this respect, the poet Fuzuli draws attention to this excessive weakness of the reason by saying:

*I ask my reason to show me the right direction,
My reason shows me the path of heresy!*

We should state that the minds deprived of the revelation's guidance are incapable of guiding themselves, even if they are the brilliant minds of philosophers. They were able to do the most stupid things in the world while saying "we are smart" and turned millions of people away from the truth.

For example, although the famous Aristotle laid the foundation for some laws and rules of ethics, we cannot see a single individual or society that attained happiness by believing his philosophy and applying it to his life, since it is far from the guidance of divine revelation.

The hearts of philosophers have not been purified and their ideas and actions have not been matured with the support of revelation. For this reason, their systems have not been able to go any further than conference rooms or books.

Here is an example of their and the pious servants situation:

The Bookworm and the Moth:

I hear that in my library one night a bookworm spoke thus to a moth:

"I have lodged in the books of Avicenna. I saw Al-Farabi's works. I wandered among their endless dry lines and pale letters and consumed most of them. I wandered around each street and avenue of Farabi's Al-Madinatu'l-Fazila meaning 'The City of Virtues. But I have not learned anything about the

secrets of life. I became a sad traveler of nightmarish dead-ends. I don't have a sun to brighten my days..."

In response to this cry of the louse, the moth showed its scorched wings and said, 'Look, I burned my wings for this love.' And continued, 'It is the struggle and love that gives life its intensity, and it is love that enables wings to fly.'

In other words, the moth showed its burnt wings and said, 'Save yourself from being destroyed in the dead-end streets of this philosophy! Enjoy the benefit of Mathnawi's oceans of wisdom, full of love and ecstasy in order to fly to reunion!.."

Without this intensity of spiritual yearning and wisdom, it is impossible to understand the divine manifestations in life. As it is one of the enigmas that have troubled the understanding of human beings ever since they were created;

There are four divine manifestations:

1. Both good at the internal and external level
2. Both bad at the internal an external level,
3. Good at the external level but bad at the internal level,
4. Bad in appearance but good at the internal level.

Both good at the internal and external level

A great generation that became a sadaqah jariyah (ongoing charity) and khayrul khalef (dutiful descents) to their parents by using all their means in the way of Allah, such as strength, health, knowledge, halal wealth...

Both bad at the internal an external level,

Worldly troubles and calamities such as illness or bankruptcy that lead a person to disobedience and spiritual disasters...

Good at the external level but bad at the internal level:

A newborn child that was welcomed with joy becomes a heavy calamity to his parents by being an very wrong acting unbeliever in the future; wealth

that spoils its owner with arrogance; knowledge that brings pride; position; rank etc...

Bad in appearance but good at the internal level:

In the story of Prophet Musa and Khidr عليه السلام, Khidr pierced the ship of the righteous sailors in order to save them from the tyrant king's dis seizing. Khidr also killed the child who would go astray in the future; these are all bad seemingly but in reality, they are good, similarly putting up with suffering in the way of Allah, becoming a martyr etc...

There is no doubt that life revolves around these four divine manifestations. The important thing is to grasp the secret behind them. Only then are the heart and mind in balance.

For example, a merchant can go bankrupt. This might seem like a state of grief from the outside. However, it is possible that this will be a cause for great good that is hidden as perhaps in this way, this merchant will realize his weakness and get to know his surroundings and gain valuable experience. So much so that sometimes such situations will be a means for some to preserve their morals and save their faith.

As it is indicated in the below verse:

"It may be that you hate something when it is good for you and it may be that you love something when it is bad for you. Allah Knows and you do not know." (Al-Baqarah, 216)

It should not be forgotten that the mind has many shortcomings in both comprehending truth and exhibiting reasonable behavior. As not all of the many prisoners in prisons are stupid, some of them are even very smart people. However, being smart and intelligent did not benefit them, nor could it protect them from their excesses and mistakes.

Therefore, despite all its value, the reason alone is always deficient and inadequate. Both the science of logic and philosophy have been unable to overcome this deficiency.

Reason is valuable if it is in the way of understanding the truth under the guidance of divine revelation. If the reason acts on its own, it either violates

spirituality and destroys the balance by being driven to excess, or it becomes miserable by falling into deficiency.

Deficiency in using the Intellect:

Deficiency in using the intellect is stupidity. Such a mind is foolish, confused and it lacks understanding.

The greatest manifestation of this stupidity in this mortal life is to prefer this temporary world to the hereafter. In other words, the mind that has left the hereafter aside, no matter how clever it is in this world, it is essentially stupid.

Prophet Isa عليه السلام became friends with someone. One day, they came across a pile of bones on their way. That person immediately said, ‘O Isa! Please teach me that sublime name (Ism al-Adham) so that I revive those bones and bring them to life.’

Prophet Isa warned him by saying, ‘Do not try to do things that are beyond your power, know your limits! Give up such stupid demands!’

This time the man said, ‘O Isa, then you recite it so that I can see their resurrection.’

Astonished at the folly of this wish Prophet Isa murmured:

“O Lord, what is this, He wants to resurrect the bones even though he is (spiritually) dead!”

Advice, warnings and reminders are generally of no use to fools who do not use their intellect. For this reason, Jalaluddin Rumi warns us by saying, ‘Do not sell mirrors in the bazaar of the blind and sing in the bazaar of the deaf!’

Again, one day, Prophet Isa عليه السلام was running as if a lion was chasing him. A man curiously caught up with him and asked why he was running. When Prophet Isa عليه السلام said, ‘I’m running from the fool!’, this time the man asked, ‘aren’t you the “Messiah” by whose breath the blind and the deaf are healed, and with his prayer the dead are resurrected? Why do you run from the fool when you can do whatever you want?’ Prophet Isa عليه السلام replied:

“I swear that I recited the Sublime Name on the deaf and blind, they were healed; I recited on the dead and he came to life; I recited on the poor and he became rich. But even if I recited that prayer a thousands of times to a fool’s



heart, it wouldn't help. The fool turned into a solid rock and he didn't give up on his stupidity!"

The man who was even more astonished, asked Prophet Isa again:

"Why does the prayer of the Ismal Adham (the Sublime Name) not affect stupidity even though it is a means of healing for every patient? What is the wisdom behind it?"

Prophet Isa ﷺ answered:

"Stupidity is from divine wrath. While the other afflictions are not subject to divine wrath. Foolishness is a disease that often injures and harms others."

Moderation with the Intellect:

It is the state of the mind to be in divine balance in a way that is safe from all kinds of excess and understatement, extremism and laxity. In other words, reason is acceptable when it surrenders to the guidance of revelation. It is to have knowledge of the divine secrets and wisdoms displayed in the Qur'an and the universe.

For this reason, it is necessary to use the mind within the limits determined by the revelation. Just as the eye has a certain distance to be able to see and the ear of hearing, the mind undoubtedly has a limited distance to perceive. The reason is useless once it goes beyond that limit. Just as a person cannot breathe outside of the atmosphere, the mind falls into the same situation once it leaves its own field. Thinking that the mind can grasp everything is similar to believing that a small scale can weigh mountains.

How significant are the following words of Jalaluddin Rumi:

"Reason is essential and necessary for human beings, but man must be wise enough to understand that reason is limited."

Every believer must protect himself from the insanity of the mind that philosophers have fallen into.

Therefore, it is necessary to use the mind with the guidance of the prophets i.e. the revelation. Because, as Jalaluddin Rumi said:

"As the animal gains value from its ability man gains value by using his reason (under the guidance of revelation)."

When someone was praised to the Messenger of Allah ﷺ, he used to ask; “How is he using his reason?” (Ghazali, *Ihya*, I, 211)

In fact, Ali عليه السلام also said, ‘Speak to people only according to their level of understanding!.’ (Bukhari, *Ilim*, 49)

Because comprehension takes place according to the levels of their intellectual capacity. The way to tell a truth to a clever person is different than to say it with someone with less intellectual capacity.

For this reason, when a bedouin came to The Prophet ﷺ and asked, ‘O Messenger of Allah! What should I do to enter Paradise?’ The Prophet reminded him of the most basic Islamic duties necessary for eternal salvation and told him that is enough for him.

However, when a companion with high comprehension like Muath Ibn Jabal عليه السلام came to him, he told him, ‘It is not enough for you to do only these; you must also do this and this.’ And made suggestions suitable for his level.

Umar عليه السلام narrates the following incident as, ‘One day I entered the presence of the Messenger of Allah. He was talking with Abu Bakr عليه السلام about tawhid (divine unity). I sat between them. I couldn’t understand anything from their words as if I was someone who didn’t know Arabic. I asked Abu Bakr, ‘What is this state? Do you always talk with the Prophet ﷺ like this?’ Abu Bakr عليه السلام said, ‘Yes, sometimes we talk like this when we are alone together.’ (See. Ahmad Ibn Abdullah at-Tabari, *ar-Riyadu’n Nadra*, II, 52)

The Noble Prophet ﷺ said in a famous Hadith, ‘We (the prophets) have been commanded to speak in a manner that people can understand.’ (Deylemî, *Musnad*, v. I, p. 398, no. 1611)

Jalaluddin Rumi said, ‘No matter how much you know; what you say is as much as your listeners can understand.’

“The reader understands to the extent of his intellect.”

Understanding this balance is an important principle in training the mind. The purpose is to reach an ideal mind and understanding freed from excess and understatement. Jalaluddin Rumi describes this as follows, ‘The ideal mind is not for regret later, it is for thinking properly and taking precautions.’



In this regard, Abu Bakr ؓ also evaluates the mind according to taqwa, 'The wise person is the one who has taqwa, and the fool is the one who is cruel.'

At the Boundary of the Mind

Philosophers prioritize reason before everything and the result is they go astray. Theologians work with reason within the field of revelation, but they also get stuck at a certain point.

For this reason, the Sufis reach the perfection of servitude with submission where the power of intellect ends because Islam is named after submission. In this respect, the people of Sufism do not enter into disputes with Allah, since they continue on their way by surrendering to Allah, the Prophet and the Book of Allah.

The devil was the first one who disputed with Allah due to an excess in the force of the intellect stemming from his arrogance. He could not comprehend the inadequacy of his mind and opposed the command of Allah, he said, 'I am superior to Adam.' However, Allah didn't ask him, 'Are you superior or Adam?' He only commanded him to obey. In the same way today, saying, 'It cannot be otherwise at this time. In my opinion, that's how it should be. If the prophet had come today, he would have done as I thought.' making concessions from Allah's commands does nothing but eclipses the reason.

Excess in Anger:


It is being angry uncontrollably, which is called rage. This is the bane of the mind because when anger comes, the mind leaves. In this respect, the worst influencer that weakens the positive and ideal mind is anger. As a matter of fact, the vast majority of murders and cruelties occurred as a result of a moment of anger. Indeed, it has been said, 'Anger darkens the sight when it comes and it reddens the face when it leaves.'

When Abu Darda ؓ said to The Prophet ﷺ, 'Teach me something that will make me enter Paradise!' The Pride of the Universe said, 'Don't get angry!' (Bukhari, Adab, 76; Tirmidhi, Birr, 73)

Again, the Prophet ﷺ advised those who became angry to make wudu, to sit if they were standing and to lie down if they were sitting, which means to change their situation.

Lack of balanced Anger:

This is cowardice. The ugliest kind of cowardice is the one shown in the face of the enemy and the oppressor. It is necessary to fear Allah in order to eliminate cowardice. The fear of mortal beings decreases as the fear of Allah increases and eventually all other fears lose their power.

For example, the Pride of the Universe  used to send letters of invitation to Islam to various kings. When he asks, 'Who will take this letter?' Many young people used to come forward and say, 'O Messenger of Allah let this honor belong to me!'

They didn't think, 'How will I cross these deserts, how will I read this letter in front of the executioners who look at the eye of the kings?' They would set out with a great strength of faith. They would stand upright in the presence of the kings and would not feel any fear from the cruel glances of the executioners. They would read the Prophet's letter of invitation to Islam with dignity even putting their lives at risk.

The love of the Messenger had transformed them and melted away any fear of mortals.

Moderation in Anger:

It is bravery. It is to use power with a high will, in its proper place and to the extent necessary. It is not to go to extremes in punishment. It is to eliminate the weakness of being defeated by the ego by being enraged.

As it is stated in the Hadith, "The strong is not the one who overcomes the people by his strength, but the strong is the one who overcomes his anger." (Bukhari, Adab, 102; Muslim, Birr, 106-108)

The power of the Desire

Shahwah (desire or lower appetite) is the general expression of all lower desires. Some of the lower appetites can pose a very strong temptation towards forbidden pleasures. The powerful urge at times affects people to a degree that it makes them even ignore the threat of divine punishment. Otherwise, who would aspire to harams in the face of all the torment that will follow? No one.



If there were no enjoyment in haram things, there would be no meaning of testing. No one is tempted to something that isn't attractive. Is there any intelligent person who hungrily tries to eat soil? Is it possible for a sane person to gnaw wood with pleasure?

That's why Allah has connected certain forbidden things to our natural lusts and desires. The issues on which this feature intensifies and attracts people the most are generally gathered around the following three points:

- Wealth
- Fame
- Desire

These three issues are the three places where the lower self can easily overcome our spiritual side. These have been the keys to both eternal losses and gains for people. While the ones who are not deceived and keep their way with a strong will win, those who are defeated by their lower desires and take unlawful ways are always disappointed.

Many have used "wealth, fame and lust" as a trap in order to defeat the other side in a struggle because it melts weak wills and destroys them.

Excess in animal Desires:

This means wickedness, that is, to plunge into indulgence.

Allah Almighty states that He inspired both depravity and taqwa in order to test human beings.¹⁹ Which means that the cure of depravity is taqwa.

Taqwa means to guard oneself from the anger of Allah by avoiding everything Allah has forbidden, both in the outward actions and inward states, and taking on everything Allah has commended both in outward actions and inward states. In this way, the lower self is subjugated to the higher spiritual faculty which has no conflict with the commands of Allah.

Only if a person has taqwa can he escape being a victim of his wrong actions because when he falls into a forbidden thing due to a heedless moment, he immediately turns back to Allah in tawba (repentance). All the pleasures of a humble servant are realized with good deeds.

In short, it is necessary to live a life of servitude with taqwa in order to be protected from the calamities of lust, indecency and immorality which destroy human dignity.

For, a life without taqwa is spiritual suicide in the whirlpools of Nafs al-Ammara (the commanding self). It lives a life that does not comply with Allah's commands, and it is deceived by the mirages of the deserts throughout its life. The more it is deceived, the further it is from the truth and the way of eternal salvation.

Therefore, taqwa is the only way out for eternal salvation and it is an absolute necessity. Otherwise, a person cannot establish a balance in his desires.

Deficiency in Desires:

This is a state of Jumud, which means dullness. It is lifelessness, inactivity and passivity in human life which is never acceptable. It is to fall from one mistake into another mistake. Just like the Catholic Church, which forbade marriage for its priests and then very ugly and perverted sexual acts ensued.

All these abnormalities are caused by not educating people according to the divine measures.

Moderation in Desires:

Chastity is to live within the circle of halal according to the standards of modesty and decency. These criteria are the most basic conditions of Islamic morality in terms of the continuation of man's progeny, which is the main purpose of man's desire for the opposite sex. So much so that the great Sufis said:

“both the beginning and the end of our path is Good manners.”

Jalaluddin Rumi expresses this as follows:

I asked my intellect “What is faith?” He bent down to the ear of my heart and whispered; “Faith is good manners.”

In short, getting rid of excesses and deficiencies and finding moderation can only be achieved as a result of proper spiritual training. The name given to this training is “Sufism”.



SUFISM and the TRAINING of willpower

Sufism is the training of man's willpower. It is the purification of the heart and ego which are the center of the will.

For this reason, repentance, forgiveness, dhikr (remembrance of Allah) and prostration to Allah Almighty are kept at certain time periods especially at the dawn. With Dhikr and Sayr-u suluk (Spiritual Journeying) man progresses gradually.

The sâlik (the spiritual traveller) is separated from bad company in order to protect his heart and allow taqwa to grow. Protecting the heart on this path is essential. A piece of jewelry is never displayed in public, it is put in an elegant box covered with cotton and kept in safes so that the thief will not steal it, similarly the heart should be protected. The thieves of the heart are the people immersed in wrong actions the sensual temptations and the demonic attractions displayed all around us.

The sâlik is warmed to spirituality step by step through sohbah (companionship) and companionship with the righteous. Good character is instilled with service to human beings and other spiritual efforts.

In Sufi training, the wrongdoer is approached with compassion not driven away by showing anger.

If a person falls into temptations and commits a thousand mistakes and breaks his repentance, the door of hope for Sufi guidance is still open.

According to the narration there were two dervishes who were close friends, as one of them lost his way and went astray people told the other:

“Now you should give up on your brother!”

He said: “Why?! On the contrary, he is in more need of me now. Would it be right to leave him at a time like this?! Now I will give him advice and pray to Allah to rectify his condition.”

A student of Imam Junayd al-Baghdadi (may Allah be pleased with him) was extremely embarrassed because of a bad action he had carried out and escaped from the Dergah (Sufi lodge). After a while, Imam Junayd was passing through the bazaar with his friends and saw this student whose heart had turned into ruins. The student saw his teacher and run away immediately due

to his deep embarrassment. Junayd al-Baghdadi  understood the situation and said to his companions:

“You go back, there is a bird that escaped from my nest!” and went after his student. The student who looked back and saw that his teacher was following him, got excited and quickened his steps. After entering a dead-end street, he hit his head against the wall. When he saw his teacher in front of him, he turned from one color to another and bowed his head out of shame. Imam Junaid al-Baghdadi said to him with a benevolent voice:

“My son! Where are you going, who are you running from?! A teacher’s help and protection for his student is needed in such difficult days and times.” and took him back to his Dergah.²⁰

The Sufi looks at everyone with the compassion and mercy of the Creator. No matter how far a person has stayed, his inherent perfection is respected. You can’t turn your back on him. You can only pray for him and expect that he would repent. One should try to be a life buoy that will save the wrongdoer’s eternal life. The following example explains this reality beautifully:

During a gathering of dhikr in Jalaluddin Rumi’s place, a drunken man came. The dervishes wanted to kick him out harshly. Rumi warned those who wanted to hurt him by saying;

“He is the one who drank the wine, but you are the ones who act like drunkards!”

Looking at the creatures with the eye of mercy; requires to not project the hatred of a particular evil deed onto the perpetrator of the deed. Instead of getting angry at the person, it requires seeing him as in need of compassion and treatment like a wounded bird. It is necessary first to conquer the hearts of those who are deprived of the bounty of faith or those who have weakened willpower and follow their egos inclinations, by approaching them with the language of mercy and not putting them down.

How meaningful is the following prayer, which shows the compassion and mercy in the heart of Jalaluddin Rumi:

20. See. Tezkiretül-Evliyâ, 469.



“My Lord! If only your righteous servants should hope for Your mercy, to whom should the criminals go and seek refuge?

O Allah Almighty! If You accept only your special servants, to whom should the others go and beg? (Verily, You are the Most Merciful!..)”

Definitions of Sufism

Sufism is attaining purity in the heart. It is an effort to make the outer and inner worlds of the disciple to resemble the state of our Prophet ﷺ. For, it is indicated in a Hadith Sharif:

الْمَرْءُ مَعَ مَنْ أَحَبَّ

“A person will be with whom he loves.” (Bukhari, Adab, 96)

In order to be with the Messenger of Allah ﷺ, it is essential to take on his states, deeds and character. Sufism is the only education for this task of fully taking on the prophet example not just with our deeds but with our character and inner states.

Sometimes, the prophet passed through the most severe tests a person can go through. However, he did not lose his trust and submission even for a moment.

Sometimes, he was stoned but he never cursed those who treated him with cruelty. On the contrary, he sought refuge with his Lord and prayed for their descendants to be Muslims.

At times, he passed through a thousand troubles and tribulations but he became the peak example of patience and gratitude.

Quite often, he was subjected to the heaviest insults and persecutions by the pagans but he never gave up on his cause and always took refuge with his Lord and submitted to Him.

He was never arrogant. There was no selfishness, jealousy, pride or haughtiness in any moment of his life. On the contrary, he always lived at the height of humbleness. He never attributed the blessings and success he achieved to himself. Instead, he always said:


“O Lord! All my success is only your blessing, it is your grace and bounty...”

His heart was softer than cotton toward all creatures. He has always been the ocean of mercy. Even when he was in need, he preferred others.



He always thought of his ummah before himself. He became a “monument of generosity” through putting all his means to the service of his followers.

He was always at the peak of working hard and courage.

Ali  says:

“I remember the day of Badr, when we were seeking shelter with the Messenger of Allah  and he was the closest of us to the enemy and the most courageous of the people on that day.” (Ahmad, I, 86)

Kindness and grace in his daily life were part of his nature.

The Prophet had an extremely fine and sensitive heart. One day the Messenger of Allah  saw spittle on the wall towards Qibla, he was so affected that his blessed face turned red. A woman from the Ansar got up right away, she scraped it and put a nice fragrance on it. Thereupon, The Prophet  relaxed and said; “How nice it became.” (Nasa’i, Masajid, 35; See. Muslim, Masajid, 13)

Even in his first declaration, he first asked them how they knew him, and all the Meccans bore witness to his truthfulness and uprightness, after this he invited them to eternal salvation. Hence it is very important for a believer to gain the trust of his fellow believers.

All the friends of Allah have always been favorably remembered by the Muslims. The prayers that are made for them continue with the words “*عَلَيْهِ الرِّحْمَةُ وَالْعُفْرَانُ*” that is, “May Allah’s mercy and forgiveness be upon them”. Allah Almighty demands such a character from us too.

The aim of Sufism transform the heart to a state that will please Allah Almighty. Which means to strive to be a inheritor of the Prophet’s spiritual universe. In other words, it is to reach a consistency that will make the heart go through stages in “mahabbatullah” (Love of Allah) and “marifatullah” (Direct Knowledge in Allah).

Sufism: It is the art of living with taqwa.



Sufism: It is the art of not getting overwhelmed by all the ups and downs and surprises of life.

Sufism: It is the art of forgetting complaints under the changing conditions, keeping the balance and always being content with Allah's will.

Sufism: It is the art of attaining good manners.

Sufism: It is a sacred education.

Sufism: It is the effort of a believer to be a support for all creatures and make up for their shortcomings.

Sufism: It is the way that brings the servant to the presence of Allah.

Sufism: It is to realize the knowledge of the Book and Sunnah and live in spiritual ecstasy.

Sufism: It is to prepare for the last breath.

Sufism: It is to spend life with the consciousness and realization that we are under divine supervision.

Sufism: It is divine love and spiritual ecstasy that result in the admiration of God's blessings and the purification of low emotions.

Sufism which is the school of such a spiritual state, is also called taqwa, ihsan (excellence) and zuhd (doing without); is like a spiritual window that opens from hearts towards ascension in terms of mahabbatullah (Love of Allah) and marifatullah.

Through Sufi training the soul advances on the spiritual ladder.

Stages of the Nafs

Al-Nafs Al-Ammara (The self commanding to evil): It is the disobedient self in the lowest state, which drives the servant away from his Lord to commit evil. The sole purpose of the self or nafs in this stage consists of satisfying its whims and desires beyond measure.

The self at this level is a kind of "living corpse", which is expressed as a "hardened heart" in the Qur'an.

Nafs al-Ammara is the condition of the disbelievers and hypocrites.

Heedlessness is a veil in front of the eyes of heart. Just as nothing can be seen when the eyes are covered, the heedless person is deaf to the invitation of the truth and goodness, and is blind to the light of wisdom and truth.

Why was he born, in whose kingdom does he live in, and what is the purpose of his coming and going from this world, where does this flow lead?... He is unaware!

Allah Almighty describes the state of the heedless as follows:

“The worst beasts in Allah’s sight are the deaf and dumb who have no intellect.” (Al-Anfal, 22)

Deaf are those who are unable to hear the voice of the divine revelation while the mute are those who are unable to recite the holy Qur’an.

Heedlessness is the atrophy of innate virtues.

Heedlessness is like losing the sun in the middle of the day. A person who is heedless is like a ship with a broken rudder in the middle of the ocean. Heedlessness is to forget the reason of creation and be deceived the life of this world. It is indicated in the Qur’anic verse:

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا
وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ

“As for those who do not expect to meet Us and are content with the life of this world and are at rest in it, and those who are heedless of Our signs.” (Yunus, 7)

Therefore, “heedlessness” will not be accepted as an excuse on Judgment Day. As it is commanded in the verse:

“They will shout out loud in it, ‘Our Lord! Take us out! we will act rightly, differently from the way we used to act!’ Did We not let you live long enough for whoever was going to pay heed to pay heed? And did not the warner come to you? Taste it then! There is no helper for the wrongdoers.” (Fatir, 37)

One of the reasons that makes a person fall into heedlessness is that he considers himself independent of his Lord due to the riches he acquires in his worldly life. The ego of a person who finds a solution to all his problems

becomes proud. An immature ego that doesn't suffer any desperation becomes a rough person and forgets to say "O Lord!" He begins to consider himself "لا يُسأل": irresponsible" and idolizes his own whims and desires.

A person who is unaware of why he was born, whose property he lives in, and the secrets and wisdom of coming and leaving this world, is in the grip of heedlessness.

The person whose egoistic desire goes wild cannot realize the dangers that will come to him. Jalaluddin Rumi and the other friends of God, describe the state of the heedless with the following metaphors:

- **The fish chasing the hook;**

"There are many fish that live safely in water but they destroy themselves out of their greed, they are caught on the hook." (Mathnawi)

Ambition and greed are great afflictions that destroy the servant spiritually.

- **The lamb's love for the wolf;**

"No wonder the lamb ran away from the wolf because the wolf is the enemy and hunter of the lamb. However, the main thing to be surprised about is if the lamb's falling in love with the wolf..." (Mathnawi)

Satan has had envy and hatred for man since he was created, and because of this hatred, he is an insolvent who has spent his whole life being hostile to people. Despite this, what a great heedlessness that man follows the devil!

- **The ship taking water;**

"If water enters the ship, it will sink the ship. While the water under the ship will support it and bring it to the desired destination." (Mathnawi)

Water represents worldly opportunities. If a believer uses those opportunities as means for the hereafter, he will reach his aim. But if he turns the means into a goal in themselves he will be destroyed.

- **The trick of the crocodile;**

"The crocodile opens its mouth where there are long worms between its teeth! Small birds see the worms between the teeth of the crocodile and they

go to eat them. The crocodile whose mouth is filled with birds, suddenly closes its mouth and swallows them all!

Consider the world that is full of bread and nice foods as the mouth of a crocodile! O one who seeks food, who strives for food, don't feel secure against the crocodile of time while chasing food!" (Mathnawi)

• **The fall of man into the doomed shadows of mistaking misery for happiness;**

Those who fall in love with the world are like the hunter who tries to hunt shadows. How could the shadow be seized? As a matter of fact, a foolish hunter thought that the shadow was a bird and wanted to catch it but even the bird that was on the branch was stunned by this idiot." (Mathnawi)

Real life is the life of the hereafter. This world is only the shadow of the hereafter. Leaving the sea and falling into the drop, leaving the truth and being deceived by the shadow, is indeed a great heedlessness and stupidity.

As it is stated in Surah al-Muddaththir, the heedless ones will tell how they were dragged to Hell without realizing as:

"We were not among those who prayed and we did not feed the poor. We plunged with those who plunged and denied the Day of Judgement until the Certain came to us." (Al-Mudassir, 43-47)

Al-Nafs Al-Lawwama (The reproachful self): It when the servant feels remorse for his evil deeds and all the negligence and faults he has. He then reproaches himself for everything that is against the orders and prohibitions of Allah.

This is the very human state that is the forgetful heart. It is the heart of average Muslims who swing from good things to bad things.

As a matter of fact, the following is stated in the verse about the approach of Prophet Adam to the forbidden tree:

فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

"...But he forgot. We did not find that he had firm resolve." (Taha, 115)



ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ

“But then his Lord chose him and turned to him and guided him.”

(Taha, 122)

The wonderful thing is to turn the unstable, zigzagging, regret of the one of the Naffs Al-Lawwama into a permanent repentance.

Allah Almighty describes the most prosperous time for asking forgiveness:

وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

“...Those who seek forgiveness before dawn.” (Ali’ Imran, 17)

The thing that causes the believing servant to be indifferent at the level of Lawamma is the deception of “I will repent later anyway, Allah is Ghafur (the Ever-Forgiving), Rahim (the Most Merciful), He forgives.”

The brothers of Prophet Yusuf also said:

“Let’s get rid of Yusuf, then we will be righteous people!” It is indicated in the following verse that this suggestion is whispered by the devil, and therefore it is necessary to avoid it:

“Do not let the Deluder delude you concerning Allah!” (Luqman, 33)

The believer must meditate on all of the divine names in order to get rid of delusion and forgetfulness. It should not be forgotten that Allah has attributes of beauty like “forgiving, merciful...” he has also attributes of majesty like “the one who punishes severely, the one who destroys the wrongdoers”.

In another verse:

“Do not be like the woman who spoils the thread she has spun by unravelling it after it was strong.” (Al-Nahl, 92)

The person who is in the stage of Lawammah, may neglect some of the rules of Islam in the family, trade, friendship and similar phases of life. If this situation can be rectified, the person passes to the stage of “Nafs Al-Mulhamah” (the Inspired Nafs).

The healing of this forgetful heart is to continue:

- Halal food
- Compliance with the rights of servants and animals
- Infaq (to spend in the way Allah)
- Increasing familiarity with the Qur'an
- Getting up at dawn to worship
- Contemplating on death

As a result of all these;

- Striving to take on the noble character of the Morality of Muhammad ﷺ

Al-Nafs Al-Mulhamah (The Inspired Self): It is the stage where the seeker has acquired the ability to distinguish between good and evil in a sensitive way and to resist the desires by the grace of Allah.

Al-Nafs Al-Mulhamah implies a heart full of enthusiasm for worship. It is the heart of an obedient believer. Such hearts find peace in the remembrance of Allah:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ

“Those who believe and whose hearts find peace in the remembrance of Allah.” (Ar-Ra'd, 28)

Avoiding evil and clinging to worship is strengthened in this stage. However, the complete liberation from the self has not been achieved yet. Therefore, there is a danger of stalling and falling backwards if the distance toward Al-Nafs Al-Mutmainnah is not covered.

Al-Nafs Al-Mutmainnah (The Self at Peace): It is the nafs that is free of all spiritual diseases by following the orders of Allah Almighty, it carefully avoids what is forbidden, and attains peace, tranquility and confidence with a true and strong belief.

Al-Nafs Al-Mutmainnah corresponds to the Rabbani heart i.e. the heart in the presence of the Lord. These are the hearts of the prophets and the distinguished saints. This heart gets complete satisfaction and rest with the attributes of Allah. As a matter of fact, when Prophet Ibrahim ﷺ asked Allah



to show him how He brings the dead to life and was challenged as to why he asked this he said the reason was:

لِيَطْمَئِنَّ قَلْبِي

“So that my heart may be at peace.” (Al-Baqarah, 260)

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“Only in the remembrance of Allah can the heart find peace.” (Ar-Ra’d, 28)

Allah Almighty gave good news to in the last verse of Surah al-Fajr, saying “Enter my Garden!” From this point of view, it has been deduced that the stages before the level of Mutmainnah are not sufficient for eternal salvation. Those who have reached to the Nafs Al-Mutmainnah, have become aware of the inner as well as the outward aspects.

They attain truth, tranquility and certainty, and get rid of their sorrow and worries, they also attain some inspiration by the grace of Almighty God.

Muhammad Masum ﷺ says:

“A person only practices the external form of Islam until he reaches the stage of Nafs al-Mutmainnah. For example, when he prays and fasts, he fulfills only their outward appearances. When the ego reaches the level of Mutmainnah, it rises to the truth of the religion by moving from imitation to realization; it begins to experience the truth of prayer, fasting, pilgrimage, zakat and other orders.”

At this level, the servant gains “value” in the sight of Allah. One of the names of Allah Almighty is “al-Karim” (The Generous). Our Lord wishes his servant to be “gracious” too, and informs us of the way to achieve this:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

“The noblest among you in Allah’s sight is the one with the most taqwa.” (Al-Hujurat, 13)

Good manners manifest at this phase. It is stated in the verse:

وَأَنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“Indeed you are truly vast in character.” (Al-Qalam, 4)

As it is Allah Almighty who taught the Prophet excellent manners. Our Lord also desires His servants to follow the manners of the Messenger of Allah.

At the stage of Nafs al-Mutmainnah, bad and ugly qualities have left their place for good manners. The high character of Allah’s Messenger, who constitutes the pinnacle of behavioral maturity and is an exemplary personality for all.

The hearts of such people are always busy with the remembrance of Allah. At this level, the horizons of the heart are opened, and the characteristic of “reading the universe in the name of the Lord who created” is manifested. As it is stated in the verse:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ
فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا
سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

“Those who remember Allah, standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth: ‘Our Lord, You have not created this for nothing. Glory be to You! So safeguard us from the punishment of the Fire.’” (Al ‘Imran, 3)

The rain and the roses, mountains and bees speak with the Sufi whose heart has reached this station. The disciple turns the pages of the book of the universe and begins to read the verses of the universe.

Al-Nafs Al-Radiyah (The Pleased Self): It is the nafs that has attained the consciousness of being with Allah by turning to the Truth, it has attained His wisdom and order, and has become content and pleased with all kinds of decrees of its Lord.

The servant who has risen to this level has given up his will and become completely annihilated in the will of God. This state of content means showing

patience against all ordeals coming from God and wholeheartedly accepting His will in these matters. The people of this station see everything from their beloved as beloved.

It is stated in the Qur'an:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالشَّمَرَاتِ وَبَشِيرِ الصَّابِرِينَ

“We will test you with a certain amount of fear and hunger and loss of wealth and life and fruits. But give good news to the patient.” (Al-Baqarah, 155)

The tests of this station are more severe than the previous ones because afflictions increase as a person rises spiritually. As a matter of fact, the Messenger of Allah ﷺ said:

“The people who are tested most severely are the Prophets, then those nearest to them, then those nearest to them. A man is tested according to his religion.” (Tirmidhi, Zuhd, 57)

Al-Nafs Al-Mardiyyah (The Self Allah is pleased with): It is the station of those whom Allah is pleased with.

A servant who has attained this station sees everything from the view of “hakka'l-yaqin” (reality of certainty). He might have a grasp of some divine secrets with the permission of Allah.

Allah becomes their eyes that see, their ears that hear, their tongue that speaks and their hands that grasp due to their contentment, reliance and submission to Him.²¹ He bestows the power of influence on their state, words and good manners.

The servant that reaches this station becomes aware of the divine wisdom behind the following verse:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

“...And He is with you wherever you are...” (Al-Hadid, 4) He performs everything he does with the awareness that he is in the presence of Allah Al-

mighty. He even considers Allah Almighty closer than his soul as it is stated in the following verse:

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

“...We are nearer to him than his jugular vein.” (Qaf, 16)

Here are a few examples of the high morality of the prophets and the friends of God in this regard:

Prophet Yaqub عليه السلام declares his state due to the successive misfortunes he experienced by saying, “I can only endure with beautiful patience!”²²

- When the wife of Prophet Ayyub عليه السلام, who was exposed to unbearable diseases and afflictions, she said to him:

“Pray to your Lord so that this suffering of yours will come to an end.” He answered her:

“God gave me a healthy life of eighty years. I would be ashamed to ask for health when I have not suffered that much disease yet.” (Suyuti, Durru’l Mansur, Anbiya, 83)

- Prophet Ibrahim عليه السلام also said to the angels who came to help him while he was thrown into the fire:

“Who is the One who kindles the fire? He knows my situation. I have no demands from you!” (Durru’l Mansur, Anbiya, 68-70)

- Habib An-Najjar didn’t complain about his condition when he was martyred by his people. He didn’t curse his people. On the contrary he said;

“If only my people knew how my Lord has forgiven me, and made me one of the honorable. Thus, they would not have been deprived of the blessing of guidance. If only they were willing to give their lives in the way of Allah.”²³

- The magicians who were martyred by Pharoah having their hands and feet cut off on their sides, were concerned with their faith, they thought of nothing but giving their last breath with faith and prayed in full contentment with Allah by saying:

22. Yûsuf 18, 83.

23. See, Ya-Sin, 26-27.

“Our Lord! Shower us with perseverance, and let us die while submitting to You.”²⁴

They didn’t curse at Pharoah.

- The companions of the Messenger of Allah ﷺ considered the Qur’an to be a table spread of spiritual nutrition descended from the sky, and they endeavored to benefit from it in.

Umar ؓ describes:

“My Ansari neighbor from Bani Umayya Ibn Zaid used to live at ‘Awali in Al-Medina and we used to visit the Prophet ﷺ in turns. He used to go one day and I the next day. When I went I used to bring the news to him of that day regarding the Divine Inspiration and other things that I heard, and when he went, he used to do the same for me.” (Bukhari, Kitab al-Ilm, 27)

- A purified soul always seeks serving his creation that will attract Allah’s approval. Baha-ud-Din Naqshband Bukhari took care of the sick, the animals with no owners and cleaned the roads that people would pass through for seven years.

In the face of the manifestations of divine greatness that he attained, he said the followings in a state of nothingness:

The universe is wheat while I am straw,
Everyone is good while I am bad!

Al-Nafs Al-Kamilah (The Perfect self): The perfect self is pure and sublime. It has been purified as a result of tazkiyah (purification). It is a station where all knowledge of Allah is achieved and bestowed only by Allah Almighty; It is a gift from God that cannot be obtained by working alone. It is a divine benevolence based on the secret of destiny.

Partial Will (Iradah Juzziyah) and Submission

A rumor spread that Shaykh Muhammad Nuru’l-Arabi, one of the famous Sufis of the 19th century, denies the “human/partial will”. Sultan Abdulmajid Han who heard this, ordered that the Shaykh be invited to his presence for a royal meeting and to ask him about this matter. They invited Shaykh

Muhammed Nuru'l-Arabi and when they asked him about the nature of this issue, he gave the following answer:

“Of course there is a partial will in the servant. This is the source of responsibility. But not for everyone and not always.

For example, of course I have a partial will. However, I came here by the order of the sultan. It is not in my power to get up and walk away from here. They say “come” we come. They say “leave” we leave. It is not possible for us to use our will as we wish, while the will of the sultan surrounds us. This means that my will here is null and void in certain matters. However, look at the heedless and other creatures outside; they are perfectly free in their will.

Likewise, since we are in the presence of the sultan, our actions are limited. Just like in this example, some people live their lives in a permanent realization that they are in the presence of their Lord.

Even though Allah is omnipresent, many people consider themselves to be in divine presence only in prayer. However, those who have risen to a certain spiritual level live in the realization that they are always in the presence of God. You decide whether there is a partial will in such people or not.”

The sultan, who was delighted with this answer, offered Shaykh Efendi gifts, favors and compliments.

So the friends of God become so devoted to the divine will that they no longer have any will of their own and they attain the secret of “when you leave yourself, the Creator remains.” As their closeness to Allah Almighty increases, their horizons of knowledge expand and they become familiar with many secrets, wisdom and truth that the common people are unaware of.





2- PRINCIPLE OF UNIVERSALISM

Islam is not limited to a certain geography or a certain time. It is the only religion whose rule is valid at all times and places until the Day of Judgment.

Other prophets were sent to a certain time and nation. While the Messenger of Allah ﷺ, who is a mercy to all the worlds, was sent to all of mankind and jinn.

The Qur'an which is the greatest miracle of The Prophet, is valid until the end of time while the miracles of other prophets are specific to their own era.

2. PRINCIPLE OF UNIVERSALISM (Validity at all times and places)

Islam is not specific to a certain geography or a certain time. It is the only religion whose rule is valid at all times until the Day of Judgment, and it was sent to all humanity and all universes. It is stated in the verse:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“We have not sent you, except as a mercy to all the worlds.” (Al-Anbiya, 107)

Our Prophet ﷺ is “Rasul Al-Thaqalayn” which means that he was sent as a mercy to both species; humans and jinn.²⁵

Other prophets were sent for a temporary time, and some were sent exclusively to specific nations.

The Prophet ﷺ explains this reality as:

“I have been given five things which were not given to anyone else before me.

- Allah made me victorious by frightening my enemies for a distance of one month’s journey.

- The whole earth has been made for me a place for praying, therefore wherever the time of a prayer is due, my ummah can pray there.

25. See. Al-Ahkaf, 29; Al-Jinn, 1-19.



- The booty has been made Halal for me yet it was not for anyone else before me.²⁶

- I have been given the right of intercession (on the Day of Resurrection).

- Every Prophet used to be sent to his nation only but I have been sent to all mankind.” (Bukhari, Tayammum, 1)

In one way, all humanity that will come from the time of the Messenger of Allah ﷺ until the Judgment Day is his ummah (i.e. nation). Those who believe in him and follow the invitation to eternal salvation are the “Ummah Al-Ijabah” (the nation that has answered and accepted the invitation), while the others are the “Ummah Al-Gayr Ijabah” (the nation that has denied the invitation).

Similarly, the Qur’an which is the greatest miracle of The Prophet ﷺ is valid until the Day of Judgment while the miracles of each prophet are specific to their own time. Indeed, the Qur’an will continue to exist, protected from corruption until the Day of Judgment because this is a divine promise.²⁷

The fact that our Prophet is Khatam Al-Anbiya / The Seal of the Prophets and that no other prophet will come after him is a proof that his shari’a (law) is valid until the Last Day.

There are verses in the Qur’an that state that the Islamic message is universal and has a broad nature to encompass all humanity:

“We only sent you for THE WHOLE OF MANKIND, bringing good news and giving warning But most of mankind do not know it.” (Saba, 28)

“Say, “O mankind, indeed I am the Messenger of Allah to you all...”
(Al-A’raf, 158)

The fact that the Prophet was sent to Mecca in the Arabian peninsula only expresses the starting point of his prophethood.²⁸

The reasons for choosing Arabia for the beginning of the revelation are as follows:

26. In other words, although belief, which is the basis of the religion, has always remained the same from Prophet Adam to the Messenger of Allah, Allah Almighty has assigned different provisions in the Shari’a rules to different ummahs.

27. See. Al-Hijr, 9.

28. See. Al-An’am, 19, 92; Al-Shura, 7; Al-Juma, 2-3.

- The Kaaba, which had always been one of the centers of tawhid (the oneness of God) since Prophet Adam and Prophet Ibrahim, is located there,
- The descendants of Prophet Ibrahim and Prophet Ismail were chosen for the last prophet,
- The superiority of the Arabic language in expressing abstract concepts and especially improved by divine was chosen for the final revelation,
- Although the Hijaz is in the center of the world, it was protected from the corrupt cultures around it due to its unattractive geographical conditions surrounded by deserts,
- Likewise, the illiterate Arabs did not get involved into philosophically and mentally corrupted currents that had spread throughout the world at that time,
- The fact that the people in these lands, which are not suitable for agriculture, were accustomed to travel and they were able to easily spread all over the world to carry the message of Islam.

These advantages were fully utilized, Islam was introduced in the surrounding area through the letters that our Prophet dictated and sent while he was still alive. During the reign of the Rashidun Caliphate, the region up to North Africa, Iran, Azerbaijan and the interior parts of Anatolia was honored with Islam. Islam was spread in the following regions in a very short time;

- China and India in the East,
- Morocco and Andalusia in the West,
- The Balkans in the North
- Central Africa and Indonesia in the South

Today, there is almost no language left in which the Qur'an is not translated. There is almost no place in the world where Islam is not known and Muslims doesn't exist.

The Slander of Being “the Prophet of the Arabs”

Some Christian orientalists, pretending to champion the truth, portrayed the Prophet as a prophet who was sent only to the Arabs and tried to narrow the scope of his message. When in actual fact their religions were rendered invalid after the arrival of the Messenger of Allah ﷺ.

However, from the very beginning, Islam has addressed not only the Arab nation but all humanity as has been clearly demonstrated earlier. Our Prophet ﷺ sent letters to the Byzantine Emperor Heraclius, the Persian (Sassanid) Khosrow, the Abyssinian Negus, the Byzantine Alexandria Governor Cyrus and many other leaders of various nations.

The Companions went on long journeys to carry the guidance of the Qur'an to Samarkand, to China, to the Caucasus, to Africa and to all human societies that they could reach, and many of them were buried in these places they reached. The fact that the number of companions buried in Mecca and Medina did not exceed 20.000 while there were 120.000 companions in Hijjat-ul Wada' (the Farewell Pilgrimage) is a clear indication of this.

Even during the Meccan period, Islam began to spread in Christian Abyssinia. The most obvious indication of this is the non-Arab Companions of the Prophet, such as Bilal the Abyssinian, Salman the Persian, and Abdullah Ibn Salam ﷺ the ex-Jew.

The quality of a people who place no importance on skin color and nationality is expressed as follows in the Qur'an:

“Mankind, We have created you from a male and female, and made you peoples and tribes so that you might come to know each other. The noblest among you in Allah's sight is the one who has the most taqwa. Indeed, Allah is All-Knowing, All-Aware.” (Al-Hujurat, 13)

It is indicated in the Hadith Sharif:

“All mankind is from Adam and Hawa, there is no superiority of an Arab over a non-Arab, or of a non-Arab over an Arab, and no superiority of a white person over a black person or of a black person over a white person, except on the basis of personal taqwa and righteousness.” (Ahmed, V, 411)

On the other hand, the distorted Judaism was transformed to be only for the Israelites. The following statements are included in their distorted book:

“You are the children of the Lord your God. You are a people holy to the Lord your God. Out of all the peoples on the face of the earth, the Lord has chosen you to be his treasured possession.” (Deuteronomy, 14)

In other words, since the religion has become a race and race has become a religion for the Jews, they look down on and even despise those who are not one

of them, and sometimes they do not even consider them as human beings. In the Talmud, which is the interpretation of the Torah, oppression and injustice done to non-Jews is considered permissible. There is no missionary organization trying to spread Judaism as is the case in Christianity. However, there are some societies that serve the Jewish people with Freemasonry based on Zionism.

Let us briefly touch on how the only true religion, Islam, views nationalism:

It is clearly understood from the above verse and hadith that there is no place for nationalist supremacy in Islam. The morality of Islam, which rejects both individual and racial arrogance and commands humility and selflessness, will certainly not approve of biological racism.

There is no logical side to racism. God created every nation. If one race had superiority over another, it would be an injustice. Allah Almighty is free of all kinds of injustice and any other deficient attribute. If our Lord wished, He could have made all humanity a single race. As a matter of fact, all humanity is descended from the Prophet Adam and our Mother Hawa. Unfortunately, when divinely revealed knowledge weakens in a society, racial animosities are brought forth in order to keep people together.

Islam does not reject people's natural love and attachment to their own tribe, nation and culture. It is advised that the person who wants to give charity should start with his close relatives. Islam uses the feeling of competition in people as an element of encouragement among nations in order to compete in charity and good deeds. Love of the homeland is good as long as this devotion to one's own group does not result in hatred of other nations, this being the causes of tyranny and arrogance.

The Ottomans acted with the consciousness of serving all nations without breaking away from their historical traditions, and never insulting or deriding other nations, lived a fruitful life of 620 years, which was not shared by any dynasty in history.

It is also compatible with the principle of "Realism" of Islam that nations are inspired by their own values in terms of culture, history, language and literature in order to compete with other nations towards the future in a fair and equitable manner.

Islam also deals with the matter of lineage in terms of the benefits of social inheritance in education. It does not accept the supremacy of lineage, but it is aware of the importance of lineage. The importance of lineage is to the extent that it inspires its members to the right direction. Otherwise, it is worthless.

As the famous Abu Lahab was the uncle of the Prophet, but he was cursed in the Qur'an.

On the other hand, it is a requirement of love for the Messenger of Allah to love the Ahl al-Bayt, who are the believing relatives of the Messenger of Allah.

Blood ties and biological affinity alone mean nothing. However, family and kinship ties infused with faith and taqwa are very influential in a person's upbringing.

One of the companions asked the Prophet ﷺ,

"O Messenger of Allah! Who are Muhammad's relatives, Ahl-i Bayt (the people of the household)?"

The Prophet replied:

"Muhammad's family are all righteous, all whom have taqwa." (Taberani, Awsat, III, 338)

It is stated in another Hadith Sharif as:

"Beware, my friends are not only the family of my father. My real friend is Allah and the righteous believing people." (Muslim, Iman, 336; Bukhari, Adab, 14)

Again, the Prophet ﷺ said about Salman Al-Farsi ؓ:

"Salman is one of us. He is one of my Household (Ahl Al-Bayt)." (Ahmad, II, 446-447)

In short; If there is no heartfelt unity, biological and genetic affinity means nothing.

In order to explain this reality, the Qur'an gives the example of Prophet Nuh's ؑ son, Ken'an, who did not believe in his father. Our Lord said to Prophet Nuh, who prayed to God Almighty for the salvation of his unbelieving son by saying that he was from his family:

“Nuh, he is definitely not of your family. He is someone whose action was not righteous. Do not, therefore, ask Me for something about which you have no knowledge. I admonish you lest you should be among the ignorant.” (Hud, 45-46)

It is also indicated in the Hadith Sharif that;

“...He who is slow-paced in doing good deeds, his lineage does not make him get ahead.” (Muslim, Dhikr, 38; Ibn Majah, Muqaddimah, 17)

Universal Justice

Our Prophet ﷺ informed his companions and us many about many events that would transpire before the end of the world. He stated that they would be protected from misguidance and falling into falsehood, by firmly clinging on to the Qur'an and Sunnah.

The “Farewell Sermon” of our Prophet is the most perfect and exceptional “Declaration of Human Rights”. It is an immutable constitution for Muslims.

Today, lawyers and legal experts gather to write constitutions due to legal crises, but immediately after they were canonized, deficiencies and mistakes emerge. The need for changes and corrections arises over and over again. However, the constitution of our Prophet, which was divinely approved, is the most magnificent constitution that does not need any change and will continue until the end of time.

The sublime truth and the tremendous justice that the Messenger of Allah brought to this world is praised even by non-Muslims.

As a matter of fact, even the philosopher La Fayette (d. 1834), who was one of those who prepared the intellectual foundations of the horrific French Revolution of 1789, examined all legal systems, and when he saw the supremacy of Islamic law, he could not help but make the following remark, referring to the Prophet:

“O glorious and great man! No matter how much you are appreciated, it is less! Because you have found justice itself. (Until now, no one has been able to reach the level of justice that You dispensed!)”²⁹

29. Kâmil MÎRAS, Tecrid-i Sarîh Tercemesi, IX, 289.

While the British author Thomas Carlyle said the followings:

“No emperor with his tiaras was obeyed as this man in a cloak of his own clouting.”

German statesman Bismarck’s expressions of admiration are as follows:

“O Muhammad! I truly regret not being your contemporary...”

Humanity will not see a distinguished powerful person like you again. I bend the knee of a deep reverence in your presence.”

Johann Wolfgang von Goethe, who actually became Muslim and is one of the Germany’s most loved writers, expressed the following appreciation of the Prophet:

“Nobody could take a step further than the principles of Muhammad. Despite all the success fallen to Europe’s share, all of our laws are deficient compared to Islamic civilization. We, the nations of Europe, despite our great civilizational power, are just in the first step of the ladder, to whose last step he had already reached. There is no doubt that nobody will be able to outstrip him in that race. And since this book (Qur’an) is extremely practical, it will never lose its influence and will gather other nations around it.”

This famous German poet, who was highly influenced by reading the di-
van of Hâfız-ı Şîrâzî, also wrote the following verses addressed to The Prophet:

“Look at the stream — How merrily it flows
Like a galaxy rising from the breast of the meadow!
In the cradle of the clouds it lay in sweet slumber,
And opened its keen eyes in the embrace of the mountains.

From tiny stones its graceful flow draws melodies
Its face is like a mirror polished, unblemished!
How merrily it flows to the boundless ocean.”

Again in 1979, the most influential figures in the history of the world were researched by non-Muslims using computers and statistical facts, and it was declared that the person who had the greatest impact on humanity was Prophet Muhammad ﷺ.

Secrets of Universalism

The creed of Islam is the same as the first man; prophet Adam, and has not changed.

While the practical side of Islam which its shari'ah (religious laws), is universal thanks to the principles it has brought.

It is seen that the laws and principles of Islam are determined by Allah in such a way that they can be applied everywhere and can be practiced in all local conditions.

For example, Allah Almighty states:

“O Prophet! Tell your wives and daughters and women of the believers to draw their outer garments closely around themselves. This makes it more likely that they will be recognized and not be harmed. Allah is All-Forgiving, Most Merciful.” (Al-Ahzab, 59)

The outer garment that is mentioned in the verse is worn over a normal clothes to not reveal the body shape, and serves to protect women from lustful looks.

It is understood that veiling means covering the parts of the body that should be covered, provided that it is not tight or transparent. The material that will be used is left to the choice of the believers according to the geography and climate in which they live. In cold climates, people would wear thick clothing, but in hot climates people would prefer cotton material, and silk which is only for women.

In other words, Islam preserved its universal characteristic by not making the customary, local and historical elements a condition of the shari'ah.

Fasting is ordered according to the lunar calendar system coming 10-11 days ahead of the solar calendar every year. Hence the month of Ramadan passes through all the seasons, so the people living in the northern and southern hemisphere can fast fairly. This is another truth that confirms the universalism of Islam. If it was fixed in the winter season according to the solar calendar, it would be summer in the other hemisphere, and fasting would always be in difficult conditions.³⁰ Some nations would fast short hours in winter and

30. See. Tâhiru'l-Mevlevî, Müslümanlık'ta İbadet Tarihi, p. 117.

others always longer hours in summer, this is prevented by the lunar month of Ramadan as explained above.

Every issue that humanity will encounter until Judgment Day is resolved with the primary and secondary sources which are the Book of Allah, the Sunnah of His messenger, the Ijmah (consensus of the scholars), and Qiyas al-Fuqaha (analogy of the scholars).

Keeping the door of ijtihad (legal reasoning) open indicates the truth that future issues are not left unsolved.

One of the issues that ensures the universality of Islamic law is that the reasons and justifications of some rules are explained.

For example, wine was known as khamr at the time the Qur'an was revealed. Our religion forbids drinking khamr. However, both the signs in the Qur'an and the clear expressions in the hadiths indicate that the reason for this prohibition was the "effect of intoxication". For this reason, everything intoxicating has the same ruling by this analogy until the Day of Judgment. Different types of alcohol and intoxicants that came later will not be exempted.

In the same context, another issue that ensures its validity until the Day of Judgment is that the main purpose of the shari'a has been declared clearly. Accordingly, shar'i decrees have always been set in order to achieve the following five goals:

- Protecting religion
- Protecting life
- Protecting wealth
- Protecting reason/sanity
- Protecting the progeny

These general provisions ensure the Islamic jurisprudence doesn't become dull, that it always remains dynamic and can always respond to new needs.

When the methods of jurisprudence are used fully and correctly, Islamic rules will never become dull or succumb to time.

The Qur'an has built a great civilization. Its descent was completed in 23 years. The Messenger of Allah taught his companions by living according to it. People who were ignorant before Islam came then went on to build a great

civilization and transmitted the way of the illuminated city of Medina to all humanity until the day of judgment.

Fallacy of Historicism

Despite the universal character of Islam, in recent centuries, some have put forward a fallacy called “historicism” under the influence of the orientalist.

This false understanding claims that many of the contents of the Qur’an, even the stories mentioned, are only valid for the region and the period in which they were revealed by God. According to this false understanding, the rules of the Qur’an are no longer applicable and instead, people should develop their own laws based on the moral views of the Qur’an.

For example, they propose to set aside the provisions of inheritance, which the Qur’an informs in all its details³¹, and to adopt the division of inheritance according to a secular system.

From this point of view, historicism actually means putting the rules of the Qur’an aside with the psychology of defeat against secularism. Historicism, just as in Christianity, is leaving the judgments to Caesar and confining religion only to the temple and the conscience.

Islam is the only way until the day of judgment and historicism is never acceptable in our religion. Historicists misuse and distort some truths in order to make their views accepted. For example, one of general rules of Majalla, a famous Ottoman Islamic law book, is as follows:

“It is undeniable that with the change of times, the provisions will also change.”

However, this provision is not related to the ta’abbudi (related to worship) and tauqifi (i.e. based on revelation) rules that are fixed with the Qur’an and Sunnah.

In other words, there will be no change in worship such as prayer, fasting, pilgrimage and zakat, which are fixed with the Qur’an and Sunnah. What is

31. See. Al-Nisa, 11-14.

haram will never become halal and what is halal will never become haram with the changes of time.

This change is reserved for the provisions made through ijtihad (independent legal reasoning) with secondary evidence such as custom and business. As change doesn't occur in the essence of the provision, but in its details.

The same Majalla has also revealed the following point:

"Ijtihad cannot be made when we have a clear verdict of the Qur'an and Sunnah"

If ijtihad was possible in decrees fixed by the Qur'an and Sunnah, the religion would be the play-thing as it happened in the hands of clerics in Christianity and Judaism, then we could have so many conflicting religious understandings. Unfortunately, many false understandings of this kind continue to emerge today.

As a warning, the Messenger of Allah ﷺ said:

"My nation will split into seventy-three sects. All of them are in the Fire except one."

The companions asked: "which one is it, O Messenger of Allah?"

The Prophet ﷺ said:

"The one which is based upon what I am upon and my Companions are upon." (Tirmidhi, Iman, 18; Ibn Majah, Fitan, 17)

The number 73 reported in a hadith-i-sherif can be an exaggeration to express the numerousness, or it can also be the exact number.

Al-Firqah Al-Najiyah (the Saved Sect) is the only way to salvation and it is the way of "Ahl Al- Sunnat wa'l-Jamaat", which continues in the direction of the Book and Sunnah.

Let us give an example of the ijtihad provisions that has changed with change of time:

In the time of the Messenger of Allah, expeditions were mostly made by land. Even if there were sea voyages, they were limited. Today, air travel has been added to these, just as they have all accelerated and developed.

In those times, to be considered a traveler was determined as a 3-day journey. Today, this measure is calculated as 90 km, which is the distance covered in three days in the past.

Here the following question may come to mind:

There have been great developments in technology since the revelation of the Qur'an 15 centuries ago. Is there no historical development and change?

This should be answered as:

If the change is an obvious change, it is accepted directly by common sense. For example, today, war is no longer fought with tools and equipment such as swords and arrows. For this reason, our minds automatically replace the provisions in the verses and hadiths that refer to them with today's modern weaponry and equipment.

Again, for more than a century, slavery has been abolished. Therefore, the provisions regarding slaves in the verses and hadiths will not be applied today.

These do not prove that Islam has become obsolete with the passage of time, on the contrary, it proves its universality and shows that fiqh can be refreshed with the advancement of time.

Let's explain it this way:

The freeing of slaves is mentioned in various instances in the Qur'an but in each of them; another way is shown by saying "if you can't",³² hence there are other ways of redemption.

On the contrary, it is indicated in the Qur'an that a time will come when slavery will be abolished, therefore the Qur'an introduced other ways of atonement.³³

Also the Prophet said;

"Beware, the real strength is shooting and throwing."³⁴ This hadith prophesizes the cannons, rifles, missiles and similar weapons that would be invented centuries later.

32. See. Al-Nisa, 92; Al-Maida, 89; Al-Mujadalah, 3-4.

33. See. Al-Anfal, 60.

34. Abi Dawud, Jihad, 23.

The rules of fiqh as:

“Necessities make objectionable matters permissible.”

“Personal harm is preferred for public good.”

If there is necessity “Ahwan al-Sharrayn (the lesser of the two evils) is preferred.” Such principles of Islamic law prevent the deadlock under changing conditions of time.

For example, it is reported that in northern countries close to the poles, the conditions for the Isha (night prayer) are not met during the summer. How to perform Isha prayer then?

Scholars of fiqh have suggested that in such a case the Muslims can follow the nearest city where the Isha prayer is normal.

For example, if a person cannot determine the qibla (the direction of the Kaaba) exactly, he can determine an approximate qibla and pray. He mustn’t abandon the prayer just because he doesn’t know the qibla.

Someone who cannot find water makes tayammum (the act of dry ritual purification using a stone). Someone who is sick and cannot stand up, performs his prayer sitting. While those who are unable to do so, perform their prayers by gestures, so there is always a way to honor the obligation of the prayer according to our capacity to do so.





3- PRINCIPLE OF IDEALISM

Islam gives the believers a deep spirituality by connecting even material events to a spiritual purpose, in order to steer them away from selfishness, worldly ambitions and lead them to a divine direction. It idealizes not only the acts of worship and morality, but also the acts arising from the bodily and human needs of man. For example, eating and drinking is a biological need of man. However, Islam idealizes this physical need and turns it into a means of reward with the intention of gaining strength for worship.

The idealizing characteristic of Islam is not found in any other world order. For this reason, no system can satisfy the spiritual hunger of man as much as Islam.

3- PRINCIPLE OF IDEALISM (Islam is Depth and Spirituality)

Worldviews are divided into those that attribute value to metaphysics and those that do not.

While some of them give importance to physics/matter and neglect metaphysics/spirituality, the others focus on metaphysics and neglect physics.

On the other hand, Islam combined physics and metaphysics, matter and meaning, external and internal, body and spirit, in a divine balance and made harmony between them.

Even philosophers like Plato felt that this material world was not the real world, but the shadow of a real realm. However, they couldn't avoid falling into disbelief as they were far from revelation and they claimed that the universe was a part of Allah. In other words, they were caught in a belief called "Panthéism".³⁵

Panthéism is the utterly illogical view that the whole of the creation is divine. This cannot be possible because it disposes of the important distinction

35. Plato came to the idea that there is a real and essential world (the realm of "ideas", "forms") apart from this visible world that we can perceive emotionally and mentally, and that the world consists of the reflection of that realm. He argued that the truth can be reached through contemplation and imagination, as the soul is immortal it will reach to the realm of ideas after the death of the body. However, since he was detached from revelation, he couldn't reach the idea of a Creator and thought that the realm of ideas was eternal.

Plato's teacher Socrates knew that the universe was created for man, that there is another reason behind everything that appears and that nothing was created without reason through his reasoning and conscience. However, Socrates was poisoned, because he opposed the belief imposed by the Athenian city state and argued that everyone would find peace by listening to their inner voice.



between the creator and the creation. Allah Almighty is exalted beyond any possible connection or resemblance to His creation and He is not contained in a form. On the other hand, the universe is His creation which is a clear manifestation of His Names and Attributes. In the same way that we know sunlight is not the sun, Allah's creation is not Allah.

We are commanded to reflect on the Names and Attributes of Allah that can be observed in the creation but not on Allah's Essence. Human perception cannot comprehend Allah's Essence because our intellect is created and limited can never encompass its creator who is beyond limitless. It is stated in the following Hadith Sharif:

“Reflect deeply upon the creation, but do not reflect upon the essence of the Creator. Verily, His essence cannot be known...” (Daylami, Musnad, II, 56; Haythami, Majma al-Zawa'id, I, 81)

These expressions also declare that understanding the Essence of Allah Almighty is a quality above human comprehension.

The human mind is “muhdas”, which means it was created in time. Of course, it is impossible for this created being to adequately comprehend and encompass the eternal existence. Allah is beyond time and space. Since human perception is conditioned by time and space, human logic can only operate within the records of time and space. In order to understand something, it is necessary to have a similar or opposite of that thing in the visible world and an impression in the mind.

Whereas one of Allah's necessary attributes is “mukhalafatun lil-hawâdis”, having absolutely no similarity to His creation. This means being completely different, superior and perfect from everything that came into existence afterwards.

As a matter of fact, Islamic scholars said the following concise words to express that Allah Almighty is far beyond human comprehension and imagination:

كُلُّ مَا خَطَرَ بِإِلَهِكَ وَاللَّهُ وَرَاءَ ذَلِكَ

“Whatever you think about Allah, Allah is other than that.”

God Almighty can never be compared to His creation. He has perfection, majesty and power above all creatures. It is also a rational and logical necessity that it should be so. In this respect, it is neither possible nor correct for human beings to speculate about the sublime Essence of Allah, which is unique.

Also, Islamic scholars said; “Allah Almighty is so manifest that He is hidden from the power of His manifestation.” in order to express that understanding His Essence is a matter that exceeds the limited capacity of man’s comprehension.

Besides, Islam which is the only true religion, is almost entirely based on metaphysical truths. All the principles of faith in Islam are based on belief in the unseen. Saying the kalima shahada (bearing witness to faith), which is the first step of becoming a Muslim, is to accept these principles in the heart and confirm them with the tongue. Namely, being a Muslim is a pre-acceptance, it means declaring belief in the unseen truths that have been conveyed by the revelation.

Even prayer that seems to consist of some movements when viewed from outside, carries an abstract content and a lofty meaning that far exceeds its visual side. Prayer is to experience closeness and conversation with Allah by standing, bowing and prostrating, turning away from all the comings and goings and noise of life and turning to Allah.

In the other pillars of Islam too, such as fasting, zakat, and pilgrimage, there are profound spiritual meanings and deep reflections to a person draw closer to Allah.

Islam is a way of life in accordance with the Qur’an and Sunnah, without leaving any area or moment of life blank. While doing this, it gives a lofty purpose and meaning and explanation that goes beyond the material and tangible existence of everything. In other words, it idealizes all the necessities of life.

The way to do this is a genuine intention. That is, if a believer fulfills the necessities and needs of his daily life with a sincere intention for Allah, he will transform his daily behavior into a form of worship.

Our supreme religion gives a sublime content to even physical and apparent events by connecting them to a spiritual purpose, in order to steer believers away from their egos towards the divine. It idealizes not only the lofty acts of

man regarding worship and morality, but also his daily preoccupations arising from his bodily and human needs.

For example, eating and drinking is a bodily need of man and Islam transforms this need into a means of gaining reward from Allah because of the intention of eating and drinking only to gain strength for worship. In other words, it gives a metaphysical dimension to what is normally a purely physical matter.

Again within this framework, Islam encourages us to start the meal by mentioning the name of Allah - to ponder the greatness of Allah's mercy and gifts in every bite we eat, and to praise, thank and remember Him in return for all these blessings.

Marriage provides the establishment of a family, that will ensure raising the next generation. It makes the society pure, clean and decent. It establishes bonds that create spiritual rights and responsibilities, together with love and respect, between parents, children and relatives.

On the other hand, expressions like "we don't need a signature on a piece of paper or a formal ceremony to show that we love each other!" are simply empty excuses people make to account for their cohabitation without marriage.

However, marriage is not just a signature on paper. It has a great meaning. Marriage is the promise of both parties in the name of Allah. It is from this protecting contract that many rights and laws will arise.

Widespread fornication in a society is a great disaster that causes the collapse of the family institution, the corruption of the generation and the destruction of the society. It lowers man to the level of other creatures. Human society without the institution of the family would be no different from, or even inferior to animal herds. Lineage, chastity, rights and responsibilities are trampled underfoot.

Family is the most basic element that keeps society alive. Since the Tanzimat (modernization reform in the Ottoman Empire) of 1839, the material shocks and upheavals in our society have always been overcome thanks to our solid family structure. The victory at Gallipoli, our War of Independence and more recently the resistance of our people on July 15 against the military

coup, are prime examples of this. The deterioration that had occurred in society since the Tanzimat could not penetrate into the family life and remained only in a certain group of people who were in love with anything western and European.

However, we are sad to see that today, the negative effects of the internet, television, fashion and advertisements have started to penetrate into the institution of family. If we can't protect it and the family structure deteriorates -God forbid- the society will become unable to overcome the future tremors.

Another example:

Money can be earned by honest hard work and engaging in commercial activities; on the contrary, it can also be earned through usury (riba), or on the black market, or by extortion and deception. All of these increase the amount of money but one is halal and the other is haram.

A mind deprived of the guidance of revelation thinks that whatever it can achieve is profit without considering if it is halal or haram. whereas in reality, a penny earned from halal means is more valuable than millions that are earned from haram ways. Halal earnings that a believer can easily give account for, actually carry huge benefits due to the blessings in them that come from the transaction being Halal and therefore acceptable to Allah. While wealth acquired through prohibited means will lack benefit and be much less useful and may also ultimately lead to punishment in the next world.

It is indicated in the Hadith Sharif:

“Allah loves to see His servant tired from chasing halal earnings.” (Suyuti, Jami'u al-Saghir, I, 65)

On the contrary, usury (riba) is such a serious crime that whoever does it is promised “war from Allah and His Messenger” in the Qur'anic expression.³⁶ Both halal and haram might appear as a source of income. However, one attracts the mercy of Allah while the other incurs his wrath.

Another example:

The murderer and the martyr may appear from the outside that both perform the same acts. But one is murder, while the other is sacrifice and heroism.

36. See, el-Baqara, 279.

In other words, there is an enormous difference in meaning and essence between the actions of the two, as much as Heaven and Hell.

When a war is a fight between human societies to usurp something from each other, it is savagery full of the cruellest consequences. For example, the 1st and 2nd World Wars, which were waged for political purposes, material interests such as being stronger, richer and bigger, and egoistic ambitions, cost the lives of 70 million people. This was a great destruction and disaster for humanity.

However, the fight that is carried out for the sake of Allah and establishing the rule of Allah, which ultimately brings justice, security and peace to humanity, is very valuable in the sight of Allah.³⁷

Of course, jihad in Islam is not about shedding blood, fighting for land as this is forbidden and unlawful. The sword is only used to abolish oppression and to lead to guidance. A sword that does not serve this purpose is only a tool of evil.

Our beautiful religion, Islam -as in these examples- has provided believers with opportunities to obtain Allah's love at any time by connecting all the necessities of human life to a lofty purpose.

Eating, drinking, sitting down, greeting, sleeping and working in order to earn halal becomes a form of worship for believers if their intention in doing these things is consciously for the pleasure of Allah alone.

Muhammad Ibn Ali Tirmidhi (died in 285 AH) said:

"If a person concentrates all his efforts and gives the most importance to religion, all his worldly affairs become religious for the sake of his efforts. If a person's concentration is only on the worldly, even his religious deeds become worldly because of his intention."³⁸

For this reason, Islam aims to bring a good "consciousness of intention" to the hearts through a spiritual training. For, as it is commanded in a Hadith Sharif;

"A believer's intention is better than his deeds." (Suyuti, Jami'u Saghir, II, 194)

37. See. al-Tawba, 111.

38. Feridüddin Attar, Tezkiretül-Evliyâ, p. 566, İlim ve Kültür Yay. Bursa 1984.

As a matter of fact, in another Hadith Sharif, this truth is exemplified as follows:

“If somebody keeps a horse in the way of Allah motivated by his faith in Allah and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine.” (Bukhari, Jihad, 45; Nasai, Khayl, 11)

The following state of the king and hero of Khorasan, Amr Ibn Lays, is a good example of the high value of sincere intentions in the sight of Allah. A righteous person saw him in his dream after his death. And the following conversation took place between them:

“How did God treat you?”

“God has forgiven me.”

“For which deed did he forgive him?”

“One day I was on the top of a mountain. When I looked at my soldiers from above, I liked their large number, I felt emotional and said:

“I wish I had lived in the time of the Messenger of Allah ﷺ so I could have helped and supported him” In response to this intention and desire, Allah granted me his forgiveness.”³⁹

So, spiritual depth is very important in Islam. It is the essence that matters rather than the form and the intention rather than deed.

The following Hadith Sharif, which describes a scene from the Judgment Day, clearly reveals the importance of intention in deeds:

“The first of men whose affair will be decided on the Day of Judgment will be a man who died as a martyr. He shall be brought forth and Allah will make him recount His blessings and he will recount them. Then will Allah say:

What did you do?

He will say: I fought for Your sake until I died as a martyr.

39. Kadi Iyâz, Şifâ, II, 28-29.

Allah will say: You have told a lie. You fought so that you might be called a "brave warrior". And you were called so. Then orders will be passed against him and he will be dragged face down and cast into Hell.

Then there will be brought forward a man who acquired knowledge and imparted it to others and recited the Qur'an. Allah will make him recount His blessings and he will recount them.

Then will Allah ask: What did you do?

He will say: I acquired knowledge and disseminated it and recited the Qur'an seeking Your pleasure.

Allah will say: You have told a lie. You acquired knowledge so that you might be called "a scholar," and you recited the Qur'an so that it might be said: "He is a Qari" and such has been said. Then orders will be passed against him and he shall be dragged face down and cast into the Fire.

Then there will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth. Allah will make him recount His blessings and he will recount them.

Allah will ask: What have you done?

He will say: I spent money in every cause in which You wished that it should be spent.

Allah will say: You are lying. You did that so it might be said about you: "He is a generous fellow" and so it was said. Then will Allah pass orders and he will be dragged face down and thrown into Hell." (Muslim, Imarah, 152)

No other world system has the idealizing characteristic that Islam does. As a result, no other system is capable of satisfying man's spiritual thirst like Islam.

The soul of man, cannot be fulfilled by this physical world and can only find peace and fulfillment in the eternal.

There is rebellion against transience in the nature of the ego. The inclination of Prophet Adam and Hawa to the forbidden fruit in Paradise was also due to the fact that they were deceived by Satan's seduction, who claimed that they would stay there forever. Man naturally hates death; he wishes to stay in the mortal realm forever; he seeks refuge in his wealth and status, believing

that these will keep him there indefinitely. Despite being preoccupied with mortal joys and entertainment, he is constantly dissatisfied. This leads to straining the boundaries and even a longing for life that has no bounds and rules like animals.

As a matter of fact, drugs, perversions and suicide are very common in Western countries where there is excessive freedom in terms of satisfying sensual desires. Those who take drugs, in reality, waste their lives trying to avoid the facts of life, which are full of turbulence and tides, and to wander in a false and lethal dream land.

Terrorist groups are known to use such drugs to fool their members and make them capable of carrying out acts such as suicide bombing.

However, man's true satisfaction is spiritual. It is said in the verse:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“Only in the remembrance of Allah can the heart find peace.” (Ar-Ra'd, 28)

As long as a person is unable to achieve this spiritual satisfaction, he will not be able to avoid seeking happiness in the market of misery. It is critical for Islam to idealize material issues as well as spiritual ones because teachings such as Buddhism and, in particular, the Catholic branch of Christianity, exhorted humanity to complete renunciation of the world. They had tremendously terrible consequences since they sought happiness outside the divine revelation and worked against nature. They have gone astray by inflicting pain on the body and cremating the dead.

In Islam, on the other hand, there is no “clergy,” which implies a life of extreme asceticism. There is a serene and balanced life in which the soul and body are in harmony. There is no place for emphasizing one side while ignoring the other. Both sides' rights must be honored. The human body, like his spirit, is given as a divine trust.

This incident is indeed very exemplary:

One day, the Messenger of Allah told his companions about the day of judgment. They got very emotional and cried. Then ten of them gathered at the house of Uthman Ibn Maz'un. Abu Bakr and Ali were also among them. They resolved to retire from the world, have themselves castrated, spend their

days fasting and their nights worshipping, not to eat meat, to reduce their affection for their spouses, not to use perfumes, and not to travel around as a result of their consultation. When the Prophet heard this, he got up and went to Uthman's house, but he couldn't find him there. He left a message to his wife for Uthman and his friends to come to him. After a while, they went to the presence of the Prophet. Counting the issues they decided on one by one, our Prophet said:

"Did you agree on these matters?" And they said:

"Yes, O Allah's Messenger! In making such a decision, we have no other goal except to do good." Thereupon, The Prophet ﷺ said:

"Indeed, I am not commanded with these. Of course, your self has rights over you. You should sometimes fast and sometimes break your fast. At night, worship and sleep. I both pray and sleep. There are days when I fast and days when I do not. As I eat meat, I sometimes spend times with my wives too. Whoever rejects my Sunnah is not from me."

Then he gathered his companions and delivered a speech to them, saying:

"What is it with certain people that they make it haram for themselves to be associated with their wives, eat and drink, wear perfume, sleep, and enjoy genuine worldly pleasures?

Certainly, I'm not ordering you to become monks or priests. There is no abstinence from meat, no separation from women, and no rejection of the world and confinement to monasteries in my religion. My ummah's path is fasting⁴⁰, and their taqwa is jihad.

Worship Allah, do not associate anything with Him, perform Hajj and Umrah, pray, pay zakat, and fast during Ramadan. Be truthful so that others will be as well.

40. Long and arduous journeys, which used to be quite difficult, were recommended for purposes such as purifying the soul, being able to evolve spiritually through striving, taking a lesson, and contemplating.

Instead, the Prophet ﷺ advised believers to practice asceticism by fasting and staying with their children and community.


According to Ibn Abbas' narrative, every phrase in the Qur'an that implies "journey" also indicates "fasting."

The nations that came before you were destroyed as a result of their excesses. They made their religion difficult for them, so Allah made it difficult for them. What remains today in churches and monasteries is their remnant.”

Upon this incident, the following verse was revealed:

“You who believe, do not make haram the good things Allah has made halal for you, and do not over step the limits. Allah does not love people who over step the limits.” (Al-Maidah, 87) (Wahidi, p. 207-208; Ali al-Kari, al-Mirkat, 182-183)

Wahb Ibn Abdullah  narrated:



“The Prophet  made a bond of brotherhood between Salman and Abu Ad-Darda. Salman paid a visit to Abu Ad-Darda’ and found Um Ad-Darda’ dressed in shabby clothes and asked her why she was in that state. She replied,

“Your brother Abu Ad-Darda’ is not interested in this world.” In the meantime Abu Ad-Darda’ came and prepared a meal for Salman. Salman requested Abu Ad- Darda’ to eat, but Abu Ad-Darda’ said,

“I am fasting.” Salman said, “I am not going to eat unless you eat.” So, Abu Ad-Darda’ ate.

When it was night and Abu Ad-Darda’ got up for the night prayer, Salman told him to sleep and Abu Ad- Darda’ slept. After some time Abu Ad-Darda’ again got up but Salman told him to sleep. When it was the last hours of the night, Salman told him to get up then, and both of them offered the night prayers. Salman told Abu Ad-Darda’,

“Your Lord has a right on you, your nafs has a right on you, and your family has a right on you; so you should give the rights of all those who have a right on you.”

Abu Ad- Darda’ came to the Prophet  and narrated the whole story. The Prophet  said, “Salman has spoken the truth.” (Bukhari, Sawm 51, Adab 86)

In other words, it is necessary in Islam to live in moderation and balance, avoiding excess and deficiency. The Qur’an and Sunnah serve as the measure for this equilibrium.

Ahmed Hamdi AKSEKİ briefly expressed the characteristics of religions as follows:



“Buddhism makes one taste a passive, dull, and helpless nothingness. It almost teaches indifference. (It tries to satisfy the souls with the goal of attaining Nirvana by eliminating the ego’s desires rather than fostering them.)

In this regard, Buddhism lacks tasks to save humanity, they do not have activities that necessitate vigor and power, such as defending the right, assisting the oppressed, and establishing justice. Hence, it is lop-sided.

Judaism, on the other hand, solely deals with the material side of human nature. The compassion for humanitarian, softheartedness and conscientious aspects have all but vanished in Judaism. Their sole aim became to grab the political power all over the world using all kinds of corrupt means. Only tribal prowess remained and spirituality lost its power in this religion.

Christianity, on the other hand, seeks to satisfy the love and compassion aspects of human nature but is void of any clear legal aspects. In Catholic Christianity, the principle of priesthood is something that suppresses and ignores human tendencies and goes against nature. Being a good Christian requires a negative attitude toward worldly pleasures (even if they are permissible).

[For example, according to the corrupt view of the distorted Christianity, one’s washing and cleansing himself means valuing the world.

Known for her cruelty, torture and massacres against Muslims, Queen Isabella of Castile was a devout Catholic. She smelled so awful that she couldn’t be approached since she had never been bathed. She was known throughout history as Dirty Isabella. She only washed twice in her whole life because of this illogical understanding, people abandoned their smelly wives and became attracted to prostitutes just because they were taking baths, and this increased the popularity of prostitution, which is the basis of all evil in society. As a result, the sickness of infidelity, which decimated the family, ravaged their souls and generations. This is the miserable state of a religion which was corrupted by human intervention!

For example, the Catholic clergy do not marry either and the clergy have been involved in the most unthinkable sexual deviance such as pedophilia.

Once again, Christianity couldn’t maintain its supposedly non-aggressive posture of “Turn the other cheek!”. The Crusaders committed unprecedented

brutality in the world, and did not hold back from committing massacres even against fellow Christians of different sects.

The persecution, plunder, death, and destruction done by the Latin Catholics during the fourth crusade (1204 CE) in Orthodox Istanbul were so ingrained in people's minds that when they offered to ask help from the Catholics two and a half centuries later, during Fatih Sultan Mehmed's siege of Istanbul; Grand Duke Notaras said:

"I would rather see a Turkish turban in the midst of the city than the Latin mitre."]

As for the religion of Islam, this religion satisfies human nature and innate tendencies, giving each of them a valid shape without suppressing or ignoring any of them. It established a brotherhood between people based on the love of God and a basis of cooperation accordingly. Thus, it strengthened compassion and love. It has set up rules that satisfy all of our feelings down to the finest points of our nature while simultaneously providing for the other half of our human nature, namely how to use one's strength and power."⁴¹

As we have stated before, "two-sidedness" and observance of moderation between these extreme sides is one of the most important principles in Islam. For this reason, Islam also advises seclusion from the public in moderation. It emphasizes formal aspects as well as the spiritual aspects of worship. It is not only satisfied with the legal cleanliness, but it also requires purification from spiritual dirtiness.

It is commanded in the verse:

"You who believe! do not put yourselves forward in front of Allah and His Messenger" (Al-Hujurat, 1)

The delusion of some fake Sufis and people who have gone astray who say, "formal worship is not necessary for us" is a perversion in the name of spirituality. Formal obligations were not abolished for Allah's Messenger and he was the most advanced person in spirituality.

The following incident explains this truth beautifully:

Shaykh Abdulqadir Al-Jilani (may Allah be pleased with him) said:

41. A. Hamdi Akseki, *İslâm Fitrî, Tabîî ve Umûmî Bir Dindir*, İstanbul 2004, p. 31-32.



“One day, a light appeared in front of me and covered the whole horizon. While I was looking at it, I heard a voice coming from this light saying:

“O Abdulqadir, I am your Lord. I am so pleased with the good deeds that you have done that I have made the harams, halal for you.”

However, as soon as the voice was over, I knew that the owner of this voice was the devil himself and said,

“Get out, O cursed one! The light you offer is an eternal darkness.”

The devil answered me: “You have escaped from my hand again with the intelligence and wisdom that your Lord has given you!” and added; “Though I led hundreds of people to the wrong path by using this strategy” and then went away.

I opened my hands to Allah Almighty in prayer and thanked Him, realizing that this was a bounty from Him.”

One of the listeners who was in his company asked:

“O Shaykh Abdulqadir! How did you know he was the devil?”

Shaykh Abdulkadir Al-Jilani replied:

“From the words that he said, “I have made haram things halal for you! “..”

This is an insight that every believer needs throughout his life. For, if a servant were to be exempted from the obligation to comply with halal-haram due to his righteous deeds and good morals, first of all, our Prophet ﷺ, who is the pinnacle of humanity in worshipping Allah, would have been exempted. Since such a privilege is not granted to him, it will not be granted to anyone else.

For this reason, Imam Junayd al-Baghdadi said:

“If you witness a man flying in the sky, but he is not following the mandates and prohibitions of the Qur’an and Sunnah, do not accredit him, for what he demonstrates is istidraj/deception, not karamah.”⁴²

In short, idealism in Islam never departs from the human reality. It establishes harmony and balance between the external and internal aspect, free of excess and deficiency.

42. Istidraj: They are some extraordinary states that occur from unbelievers, hypocrites and sinners, as the opposite of karamah (i.e. supernatural wonders performed by Muslim saints). These states are divine tests and gradually lead them to destruction. (See. Al-A’raf, 182-183)



4- PRINCIPLE OF HUMANISM

Man is an honorable creation of Allah. Humanism is nothing compared to the value Islam gives to human beings.

Humanism is the post Christian European idolization of its own ego. The humanist West rains its bombs of freedom on villages and cities. Killing women, children, old people and sick people.

Poor refugees who sought safety in them after fleeing war, starvation, poverty, and persecution are brutally treated. They even wish for them to drown and perish. As a matter of fact, they have turned the Mediterranean into a graveyard for refugees, those desperately escaping the hellish war in Syria and others from Africa and elsewhere escaping devastating poverty.

This is the true face of the West. Their use of phrases like “humanism” and “human rights” is exposed as hypocritical.

4. PRINCIPLE OF HUMANISM

(Islam is a mercy to all beings, particularly to human beings)

Islam is a religion of mercy.

Allah Almighty most often mentions the name “Rahman” (the All-Merciful) and “Rahim” (the Most Merciful), among his beautiful names, in the Basmalah and in the Qur’an.

- Rahman means the universal mercy for all the creation.
- Rahim is the specific mercy for the believers.

Mercy is the motto of our Lord. It is stated in the following verses:

كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ

“...He has made mercy incubant on Himself...” (Al-An’am, 12)

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

“...My mercy encompasses all things...” (Al-A’raf, 156)

فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ

“...Your Lord is the possessor of vast mercy...” (Al-An’am, 147)

وَهُوَ أَرْحَمُ الرَّاحِمِينَ

“...He is the most merciful of the merciful...” (Yusuf, 64)



Our Holy Prophet ﷺ is also a pure mercy. He is mercy to all worlds. Our Lord says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“We have not sent you, except as a mercy to all the worlds.” (Al-Anbiya, 107)

Also, in the 61st verse of Surah at-Tawba; The Pride of the Universe is described as “mercy for believers”:

“.. a mercy for those among you who believe...”

The Prophet was described in the following verse as “ra’uf and rahim” (gentle and merciful), which are used to depict our Lord Almighty:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

“A Messenger has come from among yourselves. Your suffering is distressing to him; he is deeply concerned for you; he is gentle and merciful to the believers.” (At-Tawba, 128)

The attributes “ra’uf and rahim” are used only to describe our Prophet ﷺ in the Qur’an. They are not used in the Qur’an about other prophets. This is an indication that our Prophet is the pinnacle of mercy and compassion. Therefore, we are rightfully proud of being among his Ummah.

By referencing to His Essence as the attribute of rahma (divine mercy) and our Prophet with compassion and mercy, our Lord teaches believers to be “people of mercy.”

People of mercy;

- Do their work without any expectation and only for the sake of Allah. There is pureness and sincerity in their deeds.

- Are unselfish, generous and self-sacrificing people, not unproductive individuals.

- Are like rain, they give life to everything they touch.

- Are like the sun, they brighten even the darkest and inaccessible corners.

- Revive those who are seeking guidance.

In the final verse of Surah al-Fath, Allah Almighty characterizes the companions of Allah's Messenger as having distinguished attributes. The second attribute is:

رُحَمَاءُ بَيْنَهُمْ

"Merciful among themselves..." (Al-Fath, 29)

The Humanism lie

In the West, the 15th century is regarded as the beginning of "Humanism". The word humanism is derived from the word "human". For this, it has been attempted to assign meanings such as "humanity". At first glance, it is thought that humanism is a movement that values people, glorifies people and human love, and is based on approaching them with compassion, mercy, respect and love.

However, the true equivalent of Humanism is "anthropocentrism". It is to use the human mind, not revelation, to understand life and the world, to make value judgments, and to establish laws and standards. It entails recognizing the created human being as the basis of all human values rather than the Creator, so it was just a nicer word for atheism.

Without a doubt, this movement arose as a reaction to the bigotry of the church which stemmed from the distorted Christianity that dominated medieval Europe.

In medieval Europe, the church was not just a place of worship. The feudal system was incapable of establishing a strong political force. The Church which was the organized power of Christianity, occupied the position of central power.

Popes were the ones who crowned the kings. The church was seen to be the conduit through which monarchs obtained their political power from

God. As a result, they were likewise subject to the power and supervision of the religious authorities.

Rights and freedoms could only be exercised to the extent granted by the church in such a structure. Those who expressed ideas that the church forbade were executed by hanging or even burning, and their works were destroyed by inquisition courts. In this period, the mind was practically enchained, ideas were enslaved and science was imprisoned in dark dungeons.

With the fall of feudalism and the establishment of powerful centralized states, the church's dominance was loosened. The reaction against the church's oppression, which had accumulated over centuries, gave birth to the Reform and Renaissance movements, these ideologies started to develop human rights and freedoms in the person of the newly emerging economic class (bourgeoisie).

However, since this development was born as a reaction against the church, it did not stop with the pursuit of natural rights and freedom. Similarly, to the "sophism"⁴³ movement, which was born as a reaction to the oppressive and totalitarian Greek City-State and does not recognize any binding value other than the "right, true, and good" determined by man, everything of divine origin was scrapped due to accumulated resentment and grudge against the church. Due to the rage against the church's intolerance, they have moved far back from Jewish and Christian civilization to pagan culture. They placed the human being at the center of life, influenced by sophist philosophy, and celebrated Ancient Greek art, poetry, and philosophy. In this way, the roots of modern Western philosophy and secular mentality was laid.

In fact, as a result of their efforts to relieve the heavy pressure exerted by kings who oppressed the people with the support of the papacy in medieval Europe, political philosophers such as the English John Locke, Thomas Hobbes, and Rousseau who was a Swiss Jew, rejected the notion of state and king - theocratic powers which claimed to rely on divine revelation. As a result of the Reform and Renaissance movements, the "humanism" movement

43. The sophists mastered debate skills and considered it a virtue to defend any notion with dialectical/logic games and suppress the opposing side, whether genuine or false. They even taught these abilities to the youth and nobles of the Greek city-state in exchange for money. Plato described the sophists by saying; "They are the merchants who sell the food necessary for the nourishment of the soul with money".

emerged in this new period, aided by advances in positive sciences. This secular approach to the state became stronger and stronger attributing ultimate power to humans, not to God.

According to this point of view, the absolute measure of everything is “human.” What man accepts to be true and good is really true and good. There is no need for divine authority. Truth is limited to what man can see with his five senses. Aside from that, there is no source that can be used to refer to the truth.

In short, the Western mind, devoid of a sound revelation, was carried away in the turbulence of excess and deficiency, and misunderstood the nature and position of man. As a result, it either crushed man, by perceiving him as a source of all evil that should be kept under tremendous strain, or it exalted him, by hailing him as the sole touchstone of all values and the only measure of truth.

Humanism, in this sense, is the European idolization of its own ego, pleasure, and reason. Humanism evolved into pathological currents such as existentialism, individualism and liberalism, all of which attribute excessive freedom and a hollow holiness to man.

In truth, Europe and the West have never valued human beings. Thus:

- They carried out great massacres during the crusades.
- They killed and enslaved hundreds of millions of people in the Americas and Africa with their invasion and colonial movements, which they called geographical exploration.
- People other than themselves are nearly an animal species in the eyes of this period's Europeans. Westerners, who took pride in the label of humanism, put the black people they brought from Africa and the Aborigines from Australia into cages in miserable conditions and displayed them in European cities. In other words, they considered it a pleasure to treat oppressed people like animals while trampling on humanity's pride and dignity.
- In their African colonies, they abandoned the tribes after setting them against each other and exploited their underground and aboveground resources, minerals, and all other forms of wealth.

One of the most important features of ancient Greek philosophy is that the values and ideas they developed were valid only within their city states.

This peculiarity also manifests itself in Western philosophy. As a result, all of the values generated by the West are exclusively relevant to Westerners. Morality, virtue, human rights, democracy, freedom, justice, and other values have no meaning for those who are not of their own race, religion, or even sect.

In reality, about ten thousand protestants were massacred in Saint Barthlemy, France, in one night, and Mary, the daughter of Henry VIII, one of England's most famous queens, was named "Bloody Mary" as a result of the protestant massacres.

In Darwin, we find the ideological roots of this mindset, which excludes others who are not like them. There is no divine order in the universe, according to Charles Darwin. Living forms supposedly came into existence by themselves and evolved over time. Evolution still continues and for that reason it is entirely normal for beings that failed to complete their evolution to become extinct.

This theory has also been applied to social sciences by Western sociologists and political scientists, who have called it "social Darwinism". According to this belief primitive societies and nations have not completed their evolution. As a result, they deserve to be destroyed (!)

Furthermore, according to this arrogant belief, the European is the most advanced human being. Others are backward, semi-savage humans who have not fully evolved. As a result, the Europeans had the right to slay and enslave them as they saw fit. So, they do not consider themselves as having committed a crime (!)

Westerners try to ease their conscience by supporting colonialism and their aggressive attitude toward other cultures with this nonsense. Indeed, Humanism in the hands of the West, has never been a positive and beneficial concept that cherishes humans.

In recent centuries, the West, which also gained technological power, has emerged as the world's dominating power. However, the "Humanist West" was responsible for the deaths of almost 200 million people through the two world wars, the Bolshevik revolution, and colonial activities.

For example, two atomic bombs were dropped on Japan in 1945. Women, children, old people, and innocent individuals who had nothing to do with the

battle and did not take part in anything, as well as animals and plants, were mercilessly destroyed.

What kind of humanity, what kind of civilization is this?!

Again, they considered it permissible to shed the blood of the oppressed in order to seize the oil resources. During the First World War, French Prime Minister Georges Clemenceau stated, “A drop of oil is worth a drop of blood,” and defended this view.

The humanist West loaded desperate Africans into ships and sent them as slaves to its South American colonies for forced labor. Anyone who got sick or caused problems on the way, were simply tossed into the ocean.

They fed their slaves not what they ate, but what they fed their animals. They did not consider them to be human beings. Those who opposed from the African slaves who worked on the underground roadways were buried in concrete by the French.

An incident in the French Congo:

When the people began to resist the persecution, they gathered all pregnant women in one area to terrify future generations. Then they seized a pregnant woman and threw her with a catapult. With her child in her womb.

Other pregnant women who witnessed this were obviously horrified and had their hearts in their mouths and the children born to those women became fearful, shy, and terrified of white people.

When we look at colonial states, we see that they impose their own religion, language, and culture on the places they seize, and they destroy those countries’ local cultures.

The West, which is based on “humanism,” finds no problem with raining bombs and rockets on towns and cities during wars. Women, children, the elderly, and the sick are all burned where the bomb lands. The world is currently witnessing the modern savagery of tyrants who use science and technology as weapons. The powerful oppresses and make the weak people devastated.

The hypocrisy of humanism equals to nothing in comparison to the true value Islam places on human life...

Even in their own world, the masked civilization of the West promoted capitalism, which made the rich richer and the poor poorer. They turned individuals into willing slaves who were forced to work in a vicious spiral to repay their loans and the mounting interest attached on them.

With an unlimited freedom in terms of morality corroding the family, it has created a society of drug addicts, drinkers, gamblers, and people who are violent and hollow. By removing the woman from her lofty position in her home for the purpose of material gain, it reduced her to the status of a slave worker of the outside world, or transformed her to a piece showcase material and a commercial product.

They portray their shallow and miserly lifestyle to the world as happiness and freedom through television, cinema, media and the internet.

They attacked in the most brutal way in Andalusia, the Balkans, the Crimea, Central Asia, Africa, and today in the Middle East, Syria, Arakan, Afghanistan, Kashmir, or wherever Muslims were oppressed and victimized.

They supported and patronized the oppressors who would serve their own ambitions and they kept silence against the oppression of the oppressed.

Despite the fact that it has the ability to end numerous wars throughout the world, the West is preoccupied with selling weapons, filling its coffers, and deepening wars through mischief.

They are brutal to the impoverished refugees who are attempting to flee war, starvation, poverty, and persecution by seeking asylum in European countries. They even work to drown and kill them in the seas before landing. As a matter of fact, they turned the Mediterranean into a graveyard for refugees.

This is the true face of the West! Their euphemisms like “humanism” and “human rights” are clearly exposed as a lie.

As it is portrayed with the feelings of Mehmed Akif:

Spit on that indecent face of the cross holders,
Spit on their untrustworthy words,
See the ridiculous creature called civilization
Spit on the masked conscience of the century!

Real Mercy is in Islam

Despite its looking at its own bloody massacres, the West attempts to portray Islam as a religion of terror and violence. The goal is to get between people and Islam, which is the sole solution for humanity. With the winds of lies and slander they have blown through the project of “Islamophobia,” which is their own invention, they are attempting to keep people away from studying and researching Islam.

Despite these slanders, Islam is the fastest growing religion in the West.

In Islam, man is an honorable being. Allah Almighty says:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

“We have honored the children of Adam...” (al-Isra, 70)

It is essential to treat everything created by the Creator with compassion and mercy, including plants, animals, and even inanimate objects. Indeed, it is vital to regard the human being, which is the most honored creature, with far greater reverence and compassion.

As we mentioned in the discussion of universality, the principle of humanity in Islam also includes the precepts of Islam that transcends tribes, geographies, and cultures. Islam, transcending the narrow, racial, local or cultural context, considers all humanity as members of a single family, with the attribute of “Bani Adam” (sons of Adam). It encourages believers to regard one another as “brothers in faith” and those seeking direction as “brothers in humanity.”

The instruction in the following verse is very important:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ

“Mankind! We created you male and a female, and made you into peoples and tribes so that you may come to know each other. The noblest among you in Allah’s sight is the one with the most taqwa.” (Al-Hujurat, 13)

Indeed, man is the most honorable of all creatures in Allah's eyes because "human beings" which are created in the most perfect form are the purpose of the creation of the whole cosmos.


A portion of Allah Almighty's names is manifest in every creature in accordance to its nature and disposition and mankind represents the pinnacle of existence, due to the divine names manifested in him.

However, this greatness, which exists as a potential, can only be expressed as a true value and esteem through faith and taqwa. If there is no worship of Allah, a person's value in the is reduced to "asfal as-safilin", which means **"the lowest of the low"**.

Mercy to Non-Muslims

Man has a special honor since he was created with a breath blown by Allah Almighty. Even if he is not a Muslim, he has the possibility of being a believer until his last breath.

It is not permissible to commit injustice and oppression to non-Muslims just because they are not Muslims. In reality, the Qur'an condemns Jews and Christians who consider it their right to do injustice to those who are not among them.⁴⁴

The Prophet had the trust of many non-Muslims when he emigrated. Ali  had been appointed by him to deliver the trusts he had to their rightful owners.

In our religion, it is forbidden to have intimate and heartfelt affection non-Muslims and to praise them.

As a matter of fact, the following warnings in the Hadith are extremely meaningful:

"When a sinful person is praised, Allah Almighty becomes angry, and the Earth shakes as a result." (Beyhaki, Shuab, IV, p. 230)

"Do not call a hypocrite sayyid (master), for if you consider him a master, you will displease your Lord, Most High." (Abu Dawud, Adab, 83; Ahmad, V, 346)

Also, the following prayer of the Messenger of Allah ﷺ is conveyed:

“My God! Do not grant me neither the help nor the blessing of a sinner (so that my heart does not incline towards them)!..” (Ibn Kathir, Tafsirul Qur’an al-Adhim, Mujadalah, 22)

However; It is not forbidden to do good to non-Muslims who are not hostile to Muslims. It is commanded in the verse:

“Allah does not forbid you from being good to those who have not fought you in the religion or driven you from your homes, or from being just towards them. Allah loves those who are just.” (Al-Mumtahanah, 8)

Drought and hunger broke out in Mecca in the seventh year of the Hijra. Our Master, the Pride of the Universe, reached out to the Meccans, who had been hostile to him for the previous twenty years. He sent gold, barley, and dates to them. And Abu Sufyan distributed them to the needy among the Quraysh.

Even Abu Sufyan’s hardness and enmity softened as a result of the Messenger of Allah’s help to the destitute of Mecca, and he said:

“May Allah reward my brother’s son with goodness! Because he has observed the right of kinship!”⁴⁵

The humanitarian assistance of our Prophet, who was sent as a mercy to all the worlds, is not confined to this.

In the Battle of Badr, the Muslims came early and settled in the area where the Badr Wells were located, and formed a pool to benefit from the waters of the wells.

After the army of Quraysh arrived, a group of polytheists, including Hakim Ibn Hizam, came to drink from the pool of the Muslims. When Muslims wanted to prevent them, the Messenger of Allah ﷺ said to them;

“Let them drink!” So, they came and drank.

Offering water to the enemy was a great embodiment of compassion and the dignity of Hakim, who drank from that water that day, later became a Muslim. When he wanted to strengthen his word with an oath, he used to say:

45. Yākūbī, Tārīh, II, 56.

“I swear by Allah, who saved me from being killed at Badr and bestowed upon me the blessing of Islam!”⁴⁶

On that day, the greatest victory of the world was won by the Muslims at Badr. Many of the notorious ringleaders of the Makkan disbelievers, who used all kinds of insults, slander, brutality, violence, and torture against the Prophet and the Muslims for 14 years, perished that day and seventy persons were imprisoned.

The treatment of the captives, on the other hand, was a separate demonstration of Islam’s kindness and grace in its regard for humanity.

There was a 150-kilometer distance between Medina and Badr on the way back. The mount was insufficient. The Companions would occasionally dismount from camels to put the captives on, and walk.

The factors that prompted the companions to make this sacrifice were as follows:

- Looking at the creatures with the compassion...
- Showing them the Islamic character...
- The hope that they will find guidance and ultimate redemption...

Abu Aziz, Mus’ab Ibn Umayr’s brother, was a polytheist who was captured during the Battle of Badr. As a ransom for his release, he was going to teach children to read and write. He was given to a poor house from the Ansar. The inhabitants of that home would provide nice food, which was difficult to find, to the captive who taught their children to read and write, and they would confine themselves to dates and water.

Abu Aziz relates:

“I was ashamed that they offered me the best food they could find, whereas that family merely ate dates and drank water. Although I told them:

“Don’t do that. Let me eat dates and drink water like you, and give these delicious foods to your children.” They said:

“No, that’s what the Messenger of Allah ordered us.”⁴⁷

46. İbn-i Hişâm, II, 261.

47. Heysemî, VI, 86; İbn-i Hişâm, II, 288.

In the face of these unique scenes of humanity and mercy, many like Abu Aziz soon became Muslim. From the half-savage and brutish people of ignorance, an age of bliss arose, composed of wise, conscientious, and brilliant personalities who shed tears for Allah.

In the Conquest of Mecca, Our Prophet showed the same humanity and generosity. He sent aid to Mecca, which was in famine before the conquest. He also took every precaution to prevent an armed conflict in the course of the events leading up to the conquest.

In fact, they gave their banner to Sa'd Ibn Ubada on the route to the conquest. He was in the path of the troops. While passing by Abu Sufyan with the Prophet's banner, Sa'd shouted:

"O Abu Sufyan! Today is "Yawm Al-Malhamah", that is, "the day when the dead will be laid on the ground! It is a day when the Haram will be freed! Today Allah humiliated Quraysh!"

When the Messenger of Allah ﷺ heard this, he said:

"No! Today is the "Yawm al-Marhamah" or "day of mercy". Today is the day when Allah honored Quraysh!" He dispatched a messenger to Sa'd Ibn Ubada and dismissed him from his duty, handing over the banner to his son Qays Ibn Sa'd. (Al-Waqidi, Maghazi, II, 821-822)

After the conquering, the Muslims got a chance to take revenge for 20 years of persecution, warfare, mischief, and massacres by the Meccans. Those who were responsible for his blessed daughter's martyrdom, as well as those who ruthlessly mangled his beloved uncle's body, were waiting for the edict to be given between the two lips of the Messenger of Allah, the commander of the victorious Islamic army.

But that Ocean of Mercy asked them:

"O community of Quraysh! Now what do you think I'm going to do with you?"

They said:

"We are hoping that you will do good because you are a kind and generous brother! You are the son of a generous and benevolent brother! .."

Thereupon, The Prophet ﷺ said;

“As the Prophet Yusuf told his brothers, I tell you;

لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ يُغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

“There is no blame on you today. May Allah forgive you! He is the Most Merciful of the merciful!” (Yusuf, 92). Now, go. You are free!”⁴⁸

In the wake of this monumental and supremely forgiving behavior and great generosity, all of Mecca became Muslim in a short time.

The heart of The Prophet was like an immense ocean of forgiveness. When Hebbar Ibn Aswad, who martyred his daughter by pushing her from the camel during the migration, came and said, “La ilaha illallah, Muhammed Rasulallah!”

He didn’t even ask, “Why did you push my daughter to fall off the camel and become a martyr?” He also forbade anyone from insulting and taunting him.⁴⁹

Our Prophet, the Pride of the Universe, did not hurt anyone nor did he get offended for a personal matter. Instead of displacing the people of Khaybar who attacked him, he made them farmers in their own land with the condition of sharing the harvest with Muslims.

He generously distributed the tremendous booty and vast flocks captured in Hunayn, to those whose hearts he wished to warm to Islam.

When the Prophet freed the slaves given to him as a spoil of war as a result of the Hunayn Campaign, the companions said; “We also donated our captives to the Prophet of Allah!” in order to share the same virtue.⁵⁰

That day 6,000 prisoners were released without ransom. In addition, 24,000 camels, 40,000 sheep and 4,000 uqiyah (approximately 500 kg.) of silver taken as booty was returned to its owners.⁵¹

As it will be stated in the topic of Jihad, the Prophet’s battles are primarily defensive wars. In the same way as Badr, Uhud, and Khandaq (the ditch)...

48. See Ibn-i Hişâm, IV, 32; Vâkıdî, II, 835; İbn-i Sa’d, II, 142-143.

49. See Vâkıdî, II, 857-858.

50. Buhârî, Meğâzî, 54; İbn-i Hişâm, IV, 134-135.

51. İbn-i Hişâm, IV, 135; Vâkıdî, III, 943, 950-954.

The Battles of Mu'tah and Tabuk were defensive battles aiming to prevent an impending attack. The conquest of Mecca, on the other hand, occurred with the intention of regaining the usurped rights of the Muslims as well as punishing the Meccans violation of their pact with the Muslims.

In other words, the immense mercy and justice served as the foundation for all of the wars of the Prophet of Allah, who was the "Prophet of Mercy," and they became a mercy for humanity.

Killing a life unjustly in Islam is like killing all humanity. As it is stated in the Qur'an:

"...If someone kills another person – unless it is in retaliation for someone else or for causing corruption in the earth - it is as if he had murdered all mankind. And if anyone gives life to another person, it is as if he had given life to all mankind." (Al-Ma'idah, 32)

For this reason, Islam, which is based on the preservation of peace, has prescribed a sensitive law of war, as war is unfortunately sometimes necessary.

The Law of war full of mercy

As we mentioned before, Islam is a religion of moderation and is also two-sided. While it is founded on peace, it also allows for war when absolutely necessary. Because failing to amputate a gangrenous limb is cruel to the rest of the body. If there is no other option to eliminate an evil other than war, refusing to authorize war will result in a much greater loss.

War is like bitter medicine. If there is no other option for treatment other than that bitter medicine, the bitterness must be endured. Islam, which always aims to preserve peace and well-being, does not hesitate to use this bitter medicine when it becomes a necessity. But it obligates a perfect law:

In the event of a war that could not be avoided through peace and agreement and occurred due to force majeure, the Prophet ﷺ stated that women, children, the elderly, trees and plants, and those drawn to temples such as churches, monasteries, and synagogues should never be touched, and that



temples should not be destroyed and trees should not be cut down.⁵² War is against only those who fight against the soldiers of Islam.

Muslims have followed these commandments throughout the history of Islam. Sultan Alparslan treated Emperor Diogenes, who had been captured, with humanity and released him after defeating the Byzantine army on the Malazgirt Plain.

The French knights who apologized to Yıldırım Bayezid Han and swore an oath by saying “We will not come again!” were also treated similarly.

Such was the treatment of Sultan Mehmed the Conqueror to the humiliated patriarch of the defeated Byzantium.

The following event, which occurred after the conquest of Istanbul, is a good example of how the true conquest is the conquering of the hearts:

After the conquest, a big parade was organized. Sultan Fatih personally served his soldiers. He gave them many gifts and bounties. On that day, the Shaykh of the sultan Akşemseddin stood up and gave the following address:

“O heroic soldiers of Islam! Do not waste your booty, spend it for goodness! Spend your money on the poor of Istanbul in order to show thanks for the praise that the Messenger of Allah made for you! Donate to the people of this land!”⁵³

During the Ottoman conquests, the sword was only used to break the locks of oppressors’ prisons, to save the oppressed, to eliminate injustice, and to remove any obstacle between humanity and Islam, which is the only path to eternal happiness.

The Muslim inhabitants of Anatolia, who had made Islam’s kindness and grace their nature, had settled in conquered lands. Their magnificent representation of Islam became the most efficient means of communication, and the blessed people of Macedonia, Kosovo, and Albania were honored with Islam.

52. See, Ahmed, I, 300; Taberânî, Kebîr, XI, 224/11562; Buhârî, Cihâd, 148; Müslim, Cihâd, 24, 25; Taberânî, Evsat, I, 48/135; İbn-i Mâce, Cihâd, 30; Vâkıdî, III, 912; Abdürrezzak, Musannef, V, 220.

53. Mustafa RUNYUN - Osman KESKİOĞLU, Fatih Devrinde İlim ve O Devirde Yetişen İlim Adamları, p. 18-19.

The conquest of Bosnia by Sultan Mehmed the Conqueror was realized with the same aim and results. Bosnians flocked to Islam in droves after witnessing the graceful and generous Muslims they witnessed in the lodges, mosques, and alms houses.

The swords of the conquerors protected those oppressed nations from the Impaler Voivodes and their cruel and tyrannical overlords.

The Ottoman Empire's forces often conquered towns at the invitation of the oppressed. As far as they could, the Ottomans always came to the rescue of the oppressed and prevented the tyrants from oppressing the afflicted.

So much so that Barbaros Hayreddin Pasha rescued the Jews, who were persecuted and exiled by the Catholics of Spain, with ships and brought them to Istanbul. The Muslim people showed mercy and concern to them by saying "These are oppressed".

Virtues Admitted by Even the Enemy

The most obvious indicator of a person's virtue is the confession that his enemies are compelled to state. Here are a few confessions that attest to the Ottoman Empire's great justice:

Martin Luther, the German reformist who formed the protestant sect by revolting against the irrational cruelty and mistakes in Christianity that had got out of hand, said:

"My God! Bring the great Turks to us as soon as possible so that we can benefit from Your divine justice through them!"

In addition, Martin Luther warned his own rulers, who brutally exploited his people, with the following words:

"We prefer Ottoman rule to living under the authority of selfish princes, landlords, and bourgeois like you because they are more compassionate to the poor than you are."

In the 16th century, Stephen the King of Moldavia, who fought extensively with the Ottoman Empire and acquired the title of "Christian Knight," but who was also cognizant of the Ottoman Empire's unique justice, made the following bequest to his sons on his deathbed:

“Perhaps you’ll need protection soon!” Never approach the Russians in such a situation; they are treacherous and will harm you! But place your trust in the Ottomans; they are just and merciful!”

These statements, without a doubt, are among the numerous proofs of the Ottoman Empire’s trust, security, truthfulness, equity, and justice, which it built even in the Christian world. As a result of this situation, there is no record in our history of Christians who were Ottoman subjects supporting the crusaders in any form during many fights against crusader troops.

However, with the weakening of the Ottoman Empire, the Islamic world turned to grieving lands. Because when the lion died, the hyenas and vultures arrived to the Muslim territories that they found deserted. They usurped their underground and aboveground wealth, particularly oil, through wars and occupations.

The Ottoman Empire ruled over three continents and had a sphere of influence of more than 24 million square kilometers. The Ottoman Empire, on the other hand, was never a colonizer. The Ottoman Empire was notable for allowing each nation to practice their own religion, language, customs, and culture.

The impressions of several Western journalists and ambassadors of the Ottoman Empire’s final decades attest to the nobility that was present till the very end.

Indeed, Mouradgea d’Ohsson, Sweden’s ambassador to Istanbul at the time and author of a seven-volume study on Ottoman institutions and organization based on his research, says:

“Ottoman Turks are admired for their values founded on the most treasured principles of the Qur’an, such as chastity, honesty, and truth, among other virtues. One of their admirable qualities is that they keep their promises.

They have a strong sense of guilt if one deceives others, or exploits the ignorance of simple people.

They demonstrate this perfect morality, which has permeated all of their transactions among themselves, to all foreigners, regardless of religion or nationality. They make no discrimination between Muslims and non-Muslims at this point.

Because they consider all unlawful profits to be haram in the eyes of Islam, and they firmly believe that a wealth that is not earned legitimately will have no good either in this world or in the hereafter.”

Charles Mac-Farlane is known as an enemy of the Turks. Despite this, he could not resist making the following admission:

“There was a poor peasant named Bucalı Mustafa, whom my friend M. W. used mostly as a messenger between Çeşme and İzmir to carry his valuable things.

This man used to carry bags of gold and would leave Izmir in the evenings, walk all night, and arrive in Çeşme the next morning with this precious cargo, after walking thirty leagues across difficult mountains. (...)

The surprising part was that everyone along the road knew who he was and what he was carrying. Despite this, no Izmir businessman was hesitant to transport their money in such a risky manner...”

Also, an Anzac soldier, who witnessed the humanitarian treatment of the captives of war, made the following statement:

“Despite our technological capabilities and superiority numbers, we were constantly pushed back by the courage and effort of the Turks. During one of the attacks, I was hit in the head with a heavy rifle butt and passed out.

When I regained consciousness, I realized I was among the Turks. At first, I was terrified because the British portrayed the Turks as a violent and barbaric race. When I completely came to my senses, I noticed that they had healed my wounds and treated me. None of them were angry at me. They also offered me the food. I became aware that they had little to no food and I was surprised. I felt like a guest and I said to myself:

“Shame on me! Woe to the lying Englishmen!””

Minority Rights

For centuries, non-Muslims were able to live freely in Islamic areas without fear of being mistreated.



This is due to Islamic principles and the mercy of Muslim authorities who adhere to Islamic moral values. Islam enables the people of the book (Jews and Christians) to live in conquered areas by paying a tax known as “jizyah”.⁵⁴

Taking the jizyah ensures that the Muslim authority would protect the residents’ lives, property, and honor. In reality, because the security of these people was left to Muslims, non-Muslims who paid the jizyah and lived in Muslim territory were referred to as “dhimmi”.

These people cannot be forced into accepting Islam. They cannot be prevented from practicing their own religion. Even their consumption of alcoholic beverages and consumption of pork meat was be unaffected. They were only prevented from spreading their distorted religion.

It is vital to respect and accept the freedom that Islam has provided to non-Muslims under its rule by only contemplating on the historical trajectory. There are still large numbers of Christians, Jews, Yazidis, and other communities in Damascus, Egypt, and other such regions that have been under Muslim sovereignty for fourteen centuries.

If Islam had spread by the force, as some ignorant traducers try to claim, there would have been no non-Muslim populations left in these areas.

The same truth is valid for the period of Ottoman rule. Orthodox and Catholics maintained their existence in the Balkans, which remained under Ottoman rule for centuries at the height of its power. Centuries later, the Hungarian President Pal Schmitt gratefully commemorated their 150 years under Ottoman control as the sole reason for their nation’s survival.

The following incident is an exceptional example of the justice and equity of the Ottoman Empire:

Gazi Osman Pasha fought the Russian siege of Pleven for three months. When the anticipated aid did not arrive, it was determined to break the siege with the Huruç operation. Following that, Osman Pasha summoned Christian delegates. As he was taking the jizya tax from them in order to keep them safe. Opening the issue of leaving the castle, he said:

“I took the jizya from you to protect you but I can no longer protect you today. For that I am returning these taxes to you.”

In the face of this justice and generosity, the representatives of the Christian people were moved and said:

“Where are you going and leaving us? We will come with you.” Indeed, thousands of Bulgarians participated in the Huruç operation.

When the Muslims learned of the Byzantine army’s approach, they returned the taxes they had collected from the residents of Homs, who were under their protection and governance, and declared:

“We are currently under a massive attack, so we are deprived of the opportunity to protect you. (We received these taxes to protect you.) Now you are free, you can do as you wish.”

“We swear that your governance and justice are much better for us than the cruelty and tyranny we were under before,” the people of Homs stated. And added that they shall protect the city against Byzantium with the governor.

The Christians and Jews of the other cities under Muslim rule acted in the same manner. As a result, after the Islamic army triumphed, they reopened their cities to Muslims, lived in peace, and the minorities continued to pay their taxes willingly.⁵⁵

Issue of Slavery

When it comes to human rights, the concept of “slavery” immediately comes to mind. It should never be forgotten that slavery was not invented by Islam. Slavery has always existed in one form or another. Slavery arise in history out of the fear that those captured in wars would become hostile again after releasing them.

Although there was a ransom system in place, it was not always easy to find a guardian willing to pay money for each prisoner. Although it was possible to free captives without a charge, this was regarded as aiding the enemy.

55. Belâzuri, *Fütûhu'l-Büldân*, Beyrut 1987, p. 187.

Keeping captives in prison all the time without receiving service was also illogical. However, individuals like commanders, princes, etc., who had an important position were sentenced to prison instead of enslaving.

The use of the captives as slaves actually meant to spare their lives because one of the elements of war was the application of the death sentence on prisoners of war.

When technology and weaponry began to take precedence over the human element in warfare in the last centuries, states began to return captives to the opposing side at the end of the war, exchanging the prisoners of war. As a result, slavery was abolished.

The true reason that slavery was considered a disgrace in the rest of the world was after the Western nations started acquiring slaves through abduction and human smuggling without wars, and they also practiced slavery with terrible brutality, humiliation, and torture. A discriminatory attitude toward black individuals of African heritage who were brought to the Americas as slaves still remains.

Slavery, on the other hand, was almost already eliminated in Islamic civilizations when it was abolished.

Why Didn't Islam Abolish Slavery Directly?

Islam achieves a balance between idealism and realism. Abolition of Slavery would have been a utopia, or a dream, at the time of the arrival of Islam. It would not comply with the social reality.

In fact, many slaves who were liberated by their masters could not even find a place to live and would continue to work for their previous master who had freed them. They'd only continue their lives with their support.

Slavery also had an international aspect. It cannot be removed unilaterally. If Islam had directly abolished slavery, Muslims kidnapped in warfare would have been enslaved, but Islamic armies would have had to release their captives. This would be against the Muslims. International concerns, on the other hand, are based on the principle of reciprocity, that is, on the notion of treating the enemy with the equivalent of his treatment.



Islam has re-established the institution of slavery, which it did not invent, under the most just and merciful conditions. Namely:

- **Islam strongly encouraged the emancipation of slaves:**

In Islam freeing slaves is a great source of reward. And it is commanded in the verse:

“But he has not braved the steep ascent. What will convey to you what the steep ascent is? It is the freeing of a slave or feeding on a day of hunger an orphaned relative or to a poor man in the dust.” (Al-Balad, 11-16)

In order to expiate for killing by mistake or breaking an oath is to release of a slave.⁵⁶

The verse encourages Mukataba, or the slave’s working by agreeing with his master and being liberated in exchange for money.⁵⁷

- **Slaves will be treated humanely if they are to be maintained in service:**

Slaves were not recognized as human beings during the Age of Ignorance. In fact, it is narrated that when Abu Sufyan’s wife Hind heard the Islamic message, she said:

“What kind of religion is this? Am I going to be equal with a slave?!”

High standards have been imposed in our religion, such as treating slaves well, not torturing them, feeding them from the same food you eat, dressing them from what you wear, and not giving them a duty that is too heavy for them to do.

It is stated in the verse:

“...be kind to those slaves in your possession!” (Al-Nisa, 36)

Umayya Ibn Khalaf, a disbeliever, owned Bilal ؓ as a slave. Abu Bakr ؓ freed him from Umayya’s oppression. Because of his wonderful voice, Bilal became our Prophet’s ﷺ muezzin in the years that followed.

As a result, Islam abolished the class discrimination between owner and slave, which was a form of “caste system” in society.

56. See, Al-Nisa, 92; Al-Maidah, 89; Al-Mujadalah, 3-4.

57. See, Al-Nur, 33.

Despite this, the traces of ignorance could not be erased immediately. Bilal was of Abyssinian descent and was black. One day, Abu Dhar ؓ was angry with him and called him;

“O son of the black woman!” The Messenger of Allah ﷺ warned him severely.

Ma’rur Ibn Suwayd describes a later state of Abu Dhar ؓ as follows:

I met Abu Dhar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied,

“I abused a person by calling his mother with bad names.” The Prophet said to me,

“O Abu Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allah has put them under your command. So, whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them to do things beyond their capacity and if you do so, then help them.” (Bukhari, Iman, 22; Muslim, Ayman, 40)

Abu Mas’ud al-Badri reported:

When I was beating my servant, I heard a voice behind me saying: Abu Mas’ud, bear in mind Allah has more dominance over you than you have upon him. I turned and found him to be Allah’s Messenger ﷺ. There fell from my hand the whip on account of awe of the Prophet’s. I said:

I will never beat my servant in future.

According to another narration Abu Mas’ud said: Allah’s Messenger, I set him free for the sake of Allah. Thereupon he said: “If you didn’t do that Hell would have opened for you.” (Muslim, Ayman, 34-35)

A man came and sat in front of the Messenger of Allah ﷺ and said:

“O Messenger of Allah! I have two slaves who lie to me, deceive me, and disobey me, and I scold them and hit them. So what is my case because of them?” He said:

“The extent to which they betrayed you, disobeyed you and lied to you will be measured against how much you punish them. If your punishing them is equal to their sins, then the two will be the same, nothing for you and noth-

ing against you. If you punish them above their sin, some of your rewards will be taken from you and given to them.”

So, the man left, and began weeping and crying aloud. The Messenger of Allah ﷺ said:

“You should read what Allah said in His Book: **And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is the weight of a mustard seed, We will bring it forth. And We are sufficient as a reckoner.**”⁵⁸

So the man said:

“By Allah, O Messenger of Allah! I see nothing better for myself, than me parting with them. Bear witness that they are all free.” (Tirmidhi, Tafsir, 21/3165)

The last words which the Messenger of Allah ﷺ spoke are quite significant:

“Pay attention to your prayer and fear Allah about those whom your right hands possess.” (Abu Dawud, Adab, 123-124/5156; Ibn Majah, Wasaya, 1)

When these rights and rules brought about by Islam regarding slaves are observed, not having a slave has almost become preferable to owning one, and having a slave is, in some ways, equivalent to being a slave. Fearing these hard conditions and hoping for the forgiveness of Allah Almighty, many Muslims freed their slaves.

This incident is indeed very exemplary:

Jafar As-Sadiq had a slave. He was pouring water from the pitcher while Jafar As-Sadiq was washing his hands in the basin. Suddenly the water splashed on his clothes. Jafar As-Sadiq looked at the slave with some anger. Thereupon the slave said:

“O Master, in the Qur’an; **“Those who swallow their anger: وَالْكَاظِمِينَ الْغَيْظَ”**⁵⁹ are given the good news of Allah’s forgiveness and Paradise.”

Upon this, Jafar As-Sadiq said: “Then I swallow my anger!”

58. Al-Anbiya, 47.

59. Ali Imran, 134.

The slave recited the rest of the verse: **“Those who pardon the people:**
وَالْعَافِينَ عَنِ النَّاسِ”

Jafar As-Sadiq said: “Ok then, I forgive you.”

The slave continued reciting the verse: **“And Allah loves the good-doers:**
وَاللَّيَّالِيَّاتِ الْمُحْسِنِينَ”

Upon this, Jafar As-Sadiq said: “Come on, you are now free for the sake of Allah! Take this thousand dinars, it is yours too!”⁶⁰

Slavery, on the other hand, was utilized as a significant form of teaching and training by the merciful Muslims throughout Islamic history.

Abdullah Ibn Umar ﷺ used to release slaves who started to pray. One of his friends felt obligated to warn him. When he said that some of his slaves went to the mosque just to be freed, he replied:

“We are willing to be deceived by those who want to deceive us with Allah!”

Abdullah Ibn Umar released more than 1000 slaves on various occasions.⁶¹

The freedmen of the companions are their most famous students. Scholars who were trained in this way were called “Mawali: Freedmen”.

Furthermore, the Ottoman Empire’s devshirme method allowed talented youngsters selected from non-Muslim people to become soldiers and statesmen by obtaining a good education. When we look at the historical documents, we can see that these children were picked for a high-quality education, which pleased their family.

As a result, Islam can never be condemned for the institution of slavery, which it did not create. Slavery’s negative characteristics are eliminated by Islam, which linked its circumstances to Shari’a and moral values while always encouraging the releasing of slaves. It had shifted the perspective on slave lordship closer to that of a modern-day worker with a boss where we have wage slaves or even salary slaves.

It is critical not to overlook the fact that, despite the declaring of slavery being abolished, it is not abolished but has just changed form:

60. İbnü'l-Cevzi, Bahru'd-Dümü', p. 142.

61. Riyâzu's-Sâlihîn Tercüme ve Şerhi, v. 1, p. 139, Erkam Yay. İstanbul 2001.

- Workers working under severe conditions,
- Stateless refugees who have nowhere to go and are trying to survive in devastated camps,
- Hundreds of thousands of people who lack access to potable water and adequate nutrition,
- Children and women forced into prostitution.

Yes, everyone claims slavery has been abolished today. However, in today's modern jahiliyyah (age of ignorance), an unnamed enslavement regime persists because there is no equal sharing that is compatible with human dignity. Because the capitalist and materialist world is almost saying,

“Let the oppressed, hungry and miserable be left to their misfortune!”

In fact, the condition of people who are sentenced to pay interest to a bank for the remainder of their lives is a form of slavery. Furthermore, these slaves, however free they may feel, they are bound by heavy burdens of debt.

Islam, which exalts the honor and dignity of human beings, closed the entrance doors of slavery as much as possible, opened the exit doors as much as possible, and advocated the freedom of individuals in this situation at every chance, with the lofty principles it brought. Could there be a better method to end slavery than this?

Mercy to Animals

Western humanism glorifies man by idolizing him rather than honoring his morality and virtue. Of course they only recognize these privileges for their own race and religion.

As a result of this arrogance, Western science and technology caused the extinction of thousands of species, as well as the emergence of pollution and corruption on land, sea, and even in the atmosphere. The oceans have become polluted, the ozone layer has been depleted, and even the poles' never-melting ice has begun to melt. The view of the capitalist elite sees people, animals, plants, and everything else as commodities to be plundered, exploited, and sold.

However, the principle of humanity in Islam imposes duties and responsibilities on man. All creatures were created for man. It is commanded in the verse:



“He has made everything in the heavens and everything on the earth subservient to you. It is all from Him. There are certainly signs in that for people who reflect.” (Al-Jathiyah, 13)

In particular, it is necessary to respect the rights of living creatures, i.e., animals, at the highest level.

Among these creatures are;

- Our dietary requirements are met by chicken, sheep, cattle, and other livestock.
- Elegant species like peacocks, nightingales, and gazelles make us contemplate Allah Almighty's artistry.
- Creepy creatures such as snakes, centipedes and scorpions are warning signs that remind us of the divine torment.
- Every living thing, from microorganisms to massive whales, is a stunning proof and witness to divine power.

All of them are entrusted to the care of man. Allah created them as well as us. A believer's duty is to treat all animals with compassion and never harm them.

The Messenger of Allah ﷺ said: even a poisonous animal that attacks a person should be killed in one hit, without causing any torment.⁶²

We must pay serious attention to the issue of animal rights. For example, nowadays, fields are set on fire to quickly remove the stubble left over from harvest.

It should not be forgotten that the turtles, ants and insects that are burned to death in those fields, despite the fact that they cause no harm to anyone, will be resurrected tomorrow and they will demand their rights.

Hunting is permissible in our religion only for food and in their proper seasons. Baby animals should not be separated from their mothers and the mothers should not be left without their babies.

If it is not for food, one should not hunt for pleasure or turn it into game. It is prohibited in the Hadith to use animals as arrow targets.⁶³

62. See, Muslim, Salam, 147.

63. See, Muslim, Sayd, 59.

Animals will be resurrected on the day of Judgment so that injustices among them might be rectified.⁶⁴ Later, those who have been oppressed will receive their due from those who have mistreated them, only after that they will all be reduced to dust. The unbelievers who will observe this scene will aspire to be like those animals in order to avoid the divine punishment, saying:

يَا لَيْتَنِي كُنْتُ تُرَابًا

“...Oh, I wish that I were dust!” (An-Naba, 40)⁶⁵

In order to avoid such regrets in the Hereafter, we must faithfully follow Allah Almighty’s commandments and prohibitions, as well as the rights and rules of all His creatures.

The Prophet ﷺ often reminded his companions of the rights of creatures over us:

Once the Pride of the Universe ﷺ came across an anthill that had been set on fire. His heart, which was filled with compassion and mercy for all worlds, became sad and could not accept this situation. He said:

“Who has burnt this?! It is not proper to punish with fire except the Lord of fire.” (See, Abu Dawud, Jihad 112/2675, Adab 163-164/5268)

Also, the Messenger of Allah ﷺ came upon an emaciated camel and said:

“Fear Allah regarding these dumb animals!” (Abu Dawud, Jihad, 44)

Abdullah Ibn Ja’far reported: The Prophet, peace and blessings be upon him, entered a garden among the Ansar. When a camel saw the Prophet, it started weeping and making sounds as its tears flowed. The Prophet came to it and patted it on the head, so it became silent. The Prophet said:

“Who is the master of this Camel? Whose Camel is this?” A young man from the Ansar came and said

“This is mine, messenger of Allah ﷺ.” He said;

64. See, Al-An’am, 38; Muslim, Birr, 15, 60; Tirmidhi, Qiyamah, 2.

65. See, Tabari, Tafsir, Naba, 40.

“Don’t you fear Allah about this animal which Allah has entrusted to your possession. It has complained to me that you keep it hungry and load it heavily which fatigues it.” (Abu Dawud, Jihad, 44)

In another instance, on his journey to the Conquest of Mecca with his army of ten thousand, the Prophet spotted a dog laid out over his puppies, suckling them on the path of the army. The Prophet called Juail Ibn Suraka, one of his companions, and set him as a guard over the dog and its puppies and he cautioned the army not to frighten them. (Wakidi, II, 804)

Sawada Ibn Rabi ؓ quotes the following example of magnificent kindness and mercy:

“I went to the presence of the Prophet ﷺ and asked something from him. He ordered that I be given a few (3 or 10) camels. Then he gave me the following advice:

“When you return home, remind your family to take good care of the animals and feed them properly!” He also ordered that their nails be clipped so that they do not hurt their udders when milking the animals!” (Haythami, V, 168, 259, VIII, 196; Ahmed, III, 484)

It is stated in another Hadith:

“A lady was punished because of a cat which she had imprisoned till it died. She entered the Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth.” (See. Bukhari, Anbiya, 54; Muslim, Salam, 151-152)

Our Lord’s pleasure and wrath are hidden in deeds that seem little at times. As a result, no good or evil act should be considered insignificant.

With this consciousness instructed by our Prophet;

Animal rights were strongly enforced throughout the Ottoman Empire. Elegant birdhouses have been added to buildings, and troughs in the fountains have been made for cats and dogs to drink from. Also, various foundations were established to treat sick migratory birds.

Sulayman the Magnificent even paid attention to the resting and grazing hours of the horses, donkeys and mules used in the construction of Sulaymaniye to ensure that no creature’s rights were violated.

This is a demonstration of compassion and mercy that foreign travelers who visited our country at the time reported. The cats and dogs in Muslim districts flocked around people, but they flee when they encounter people in non-Muslim communities.

The animal rights are given great importance in Islam, where a life based on Allah's pleasure is lived and they are treated with compassion and mercy because of their Creator, whereas the humanist West's animal adoration stems from selfish sentiments because they are cut off from revelation, they evolved a "self"-centered worldview in which their "ego" is at the center of everything.

For this reason, the so-called animal love of secular people actually comes from the fact that they love their own ego. They adopt the animal they like and love the animal they own. However, they don't know that there is a relationship based on rights between him and the animal. They adopt an animal they like and then abandon it on the street when they lose their interest.

They use the pets, which they acquired for selfish purposes such as alleviating loneliness, satisfying the urge for dominance, having fun or showing off to others, as a way of "attracting attention," as an accessory material, often taking their dogs to the hairdresser and dressing him in clothes. While they take care of their own animal at a level of waste, they don't give a bowl of water to animals they don't own or they don't call "mine". In reality, the recent killing of camels on the Australian continent as a result of their water consumption is a typical illustration of the same cruelty.

Mercy Even to Plants and Inanimate things

Our Prophet ﷺ, who was sent as a mercy to all the worlds, saw a bedouin trying to shed leaves by hitting the branches of a tree with a stick in his hand in order to feed his animals; said to those next to him:

"Bring that Bedouin to me, but be gentle with him, do not frighten him!"


When the Bedouin came to him, he said in a gentle manner;

"O Bedouin! Drop the leaves softly and gently by shaking the tree, not by knocking it off!" (Ibn al-Asir, Usud al-Ghabah, Beirut 1417, VI, 378)



Our Prophet, who refused to let even a fresh branch be broken unnecessarily, called his ummah to kindness, grace and mercy at every opportunity. He suggested that we should be mindful even to plants and said the following:

“There is no plant on the ground that does not have an angel watching above it safeguarding it with its wings. This continues until the plant is harvested. Whoever tramples this plant will be cursed by the guarding angel.” (Ali al-Muttaqi, Kanz, III, 905/9122)

The Prophet even looked with a loving eye at Mount Uhud, where his beloved uncle Hamza  and many distinguished companions were martyred;

“Uhud is a mountain that loves us and is loved by us.” (Bukhari, Jihad, 71; Muslim, Hajj, 504)

When a new mimbar was built, the palm stump on which the Prophet used to lean while giving Khutbah (Friday sermon) started moaning out of the pain of separation, and the fact that our Prophet calmed it by stroking it are among the most beautiful manifestations of our Prophet’s mercy, even to the inanimate.⁶⁶

The prohibition on waste in Islam has guaranteed that the environment, particularly clean water is protected:

“Do not waste water even when making wudu from a stream!” is an insurmountable environmental principle of Islam.⁶⁷

Islam always encourages grace and refinement. As stated in the Hadith, even removing a stone from the road so that it does not harm others is considered as an act of charity.⁶⁸

In short, Islam is a religion of mercy. Mercy builds the human civilization and character in Islam. The history of Islam is the most vivid witness of this mercy.

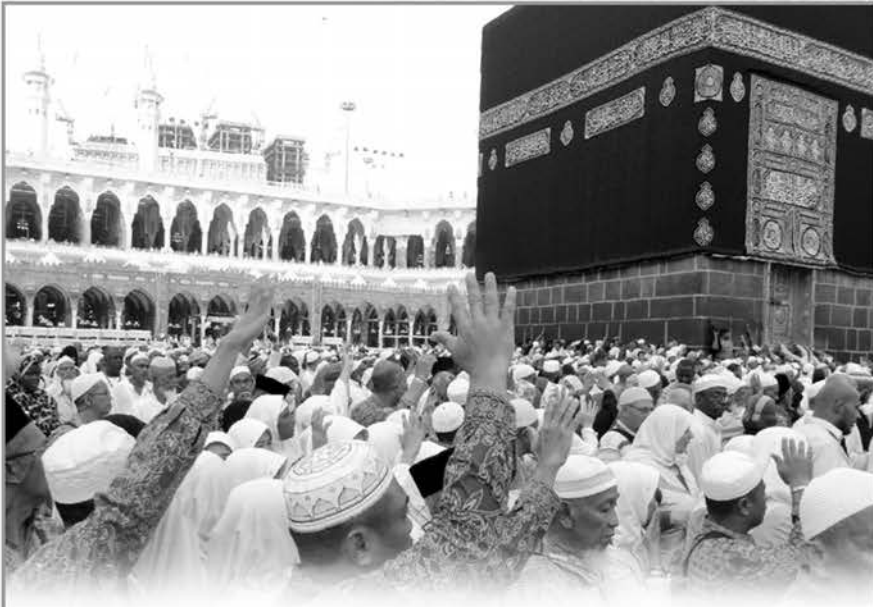
No human ideology including “Humanism”, which pretends to be humane, tolerant, and merciful on the surface has been able to deliver mercy in the true sense. Mercy which is not based on revelation, always expresses harshness and cruelty for another. Words like Peace, humanity, of some philosophers didn’t go beyond being empty wishes.

66. See, Bukhari, 26; Tirmidhi, Manaqib, 6/3627.

67. See, Ibn Majah, Taharah, 48.

68. See, Tirmidhi, Birr, 36/1956.





5- PRINCIPLE OF REALISM

Islam is a religion of fitrah, fully in accordance with the nature of man. Even if the time and content change, the human natural features always remain the same in terms of their original nature.

For this reason, Islamic rules and prohibitions that take human nature into consideration are never out of date. Islam is the only religion that can bring peace and happiness until the day of judgment.

Distorted and invalid religions and human systems lack this perfection.

5- PRINCIPLE OF REALISM

(Islam is the Religion of Reality and Truth)

The principles of Islam include measures that will help ensure human happiness, and these provisions always take reality into account. Furthermore, because Islamic decrees are founded on the true nature of man that do not change and always remain the same, they do not become incompatible with changes in time and place, but always retain their importance and relevance. In this regard, it is impossible for Islamic regulations to become obsolete.

Human worldviews are theoretical. For example, communism was never implemented as Marx imagined and thought at his desk because it is not realistic. It is against human nature and the realities of life.

As a matter of fact, Marx neglected the fact that people are born with different skills and abilities. For example, in an athletics race, the referee blows the whistle and all of the athletes begin running with all of their strength, as a result the fastest one wins. But Marx almost says; “Let it not be this way, let everyone be equal”.

Communism attempted to equate between the innovative, hardworking, brave and determined person with a passive individual who lacked these features, both economically and socially. It reduced the conditions of an ordinary and unskilled employee to those of a manager, or artist by saying, “Let this one be the factory manager one year, then the guard the next”. This framework, which disregards people’s differences in talent and consequently leads to atrophy of abilities, naturally instilled enmity.

Other worldviews are also far apart from life’s realities. Capitalism ignores the fact that in an uncontrolled state of freedom, the desires of human ego will lead to further oppression and injustice.

Liberalism is based on the false assumption that freedom brings only good.



Christianity believes in the dream that through priesthood, man will be free of his human desires.

Ideologies that are considered hypothetical - called utopia in philosophy - lose their coherence and integrity once they confront the realities of human life. For this reason, they caused misery rather than happiness.

It is Allah, the Creator of man, who knows best how we can achieve happiness. Since Islam is based on Allah Almighty's infinite knowledge, it has determined its commands and prohibitions in accordance with the purpose of creation and the natural tendencies that man possesses to accomplish this purpose. As a result, true peace and contentment can only be attained by fitri (natural) and shar'i (religious norms and regulations).

Fitri means being compliant with the characteristics that Allah gave mankind while creating them.

Shar'i means conforming to the religious principles sent by Allah.

Islam, which is founded on Allah Almighty's universal knowledge, forbids whatever a sound mind naturally sees as ugly and rejects, and requires what it considers beneficial and acceptable.

On the other hand, another definition of realism in Islam is that every principle is founded on the criteria of right and truth. As will be revealed in the principle of "scientism," the rules that govern every part of life in Islam are never founded on superstition, unsubstantiated tales, hearsay traditions, or customs that lack logic or insight. It is founded on right and true principles, the framework of which is determined by the science of fiqh (Islamic jurisprudence).

It is critical to defend Muslims' religious and worldly interests while also protecting Muslims from situations that will damage their religious and worldly interests.


Innateness

Islam the religion of fitrah, man's true nature.

As it is stated in the verse:

"So set your face firmly toward the religion as a true natural believer. Allah's natural pattern on which He has made mankind. There is no chang-

ing Allah's creation. That is the true religion but most people do not know it." (Ar-Rum, 30)

Even though the circumstances of time and location change, human nature remains constant in terms of their core characteristics. This situation has not changed since the Prophet Adam .

Just as there were people of ignorance 1400 years ago, there are people of ignorance today. There were people who reached their pinnacle of morality back then, and they still exist today. In other words, the innate tendencies that Allah has given His servants do not change over time. Islamic rules and prohibitions are in perfect harmony with human. Islam is the only religion that can bring real peace and happiness till the day of judgment. Religions and human systems lack this perfection.

The most evident manifestations of Islam's innate essence are as follows:

Human needs are not ignored by Islam, rather, they are taken into account. First and foremost, it puts them in dimensions that will be the source of man's eternal happiness. Then, as we discussed in the isolation principle, it idealizes, or ties it to a higher aim.

Similarly, taking into account people's inherent differences, Islam allows for choices such as "adhima" (the main rule) and "rukhsa" (concession or dispensation). It demonstrates flexibility in its provisions and gives convenience in the face of necessity. As an example;

- If water is not available, it is permitted to purify oneself for the prayer using stones or pure earth, which is known as tayammum.
- It allows people who are unable to stand up, to perform their prayer in a sitting position, and it gives the permission to perform their prayers by gestures to those who are unable to even sit.
- It enables a sick person or traveler who is unable to observe the mandatory Ramadan fasting to make up for them later. It also provides a method of compensating for individuals who are too sick or too old to make up for their fasting by feeding a certain amount of poor people.

In other words, it does not absolve the obligations; rather, it desires that the servitude be fulfilled. However, it also provides easiness to make this possible.



Furthermore, when evaluating and assigning rights and obligations, Islam takes into account the innate nature of human beings:

- It does not hold children accountable until they reach a recognized age of maturity. It gives them time to be get use to pray and fasting before it becomes a must.
- It does not require women to do tasks such as earning money or fighting in battles, which would make their motherhood difficult.

On the other hand, realistically, the woman's part of the inheritance is set as half of her brother's. However, to balance this, the brother is burdened with a lot of financial responsibilities towards the parents and even his sisters and so he needs more money for these duties.

Furthermore, one of the wisdoms of this division in inheritance is to ensure that the family unit is sustained by monetarily reinforcing the woman's allegiance and trust to her husband, since marriages are usually between equal families.

These are realistic guidelines that have nothing to do with humiliating women and in fact have everything to do with protecting women.

In today's secular world, rights and obligations are determined as if men and women's natural characteristics are equal, therefore women, who are physically weaker than men, are forced to compete with men. This situation led to the destruction of the family and the collapse of society's morality.

Looking at the fitrah, or creation, it is clear that the Western system has caused humanity to decline further and further into an invented fantasy of delusional progress but is actually just destroying both the human creature and the environment.

Due to a women's physique not being as strong as a man's, the mercy a women's soul, and the delicacy of her feelings, is perfectly designed for the family and the child. Western civilization has established a structure that will ruin society by destroying nature, masculinizing the spirit of the woman, dulling her feelings.

A righteous woman is the spiritual strength that will bring a nation to prosperity, whereas a woman whose nature has been distorted assists in the ruin that of civilization.

How sad is the state of the flowers trampled on the pavements and the diamonds thrown away, losing their original place!...

Another example of Islam's realistic and innate nature is that it followed gradualism during the legislative process when determining and conveying its orders and prohibitions. Human nature can gradually adjust and become adapted to events, the prohibition of alcohol, for example, was implemented in four stages.

As we have mentioned in our discussion of "humanism," the fact that Islam did not eliminate slavery but improved its conditions is perfect example of being realistic.

Another example of the realistic nature of Islam is as follows:

"What cannot be fully achieved cannot be fully abandoned." (practicing what is possible.)

For example, those who have not achieved the desired perfection in their prayers should not abandon the prayer. Just as tons of soil must be filtered to obtain a gram of gold, patience and effort are required to perform the prayers in perfect consistency.

It is also a manifestation of this principle that Muslims can exist in oppressive regimes such as communism, where Islam is not permitted to be fully practiced, and that they return to the endeavor to practice their faith in all aspects of their lives at the first opportunity they get.

All of Islam's commandments are in accordance with human nature but someone may ask: can't the human mind discover these innate and natural principles without revelation? We may respond to this question by saying:

The human can easily lose its conformity with natural principles as it swings from one extreme to another. A reality which is only 5% valid, in our minds may sometimes seem 100% valid. For example;

- Communism and Capitalism consider man only as an economic and material entity.⁶⁹
- Psychoanalysis sees man as a merely sensual being, motivated by sexual urges.

69. In old days people used wells for irrigation, where they used to tether a horse, close its eyes, and swing it around the well to get water. This method was used to irrigate gardens. That horse was driven forward, sometimes by the force of the whip, and sometimes by showing a food bag. Both communism and capitalism are human systems that ultimately oppress and exploit people by using different methods, communism uses the power of the whip to activate people, while capitalism shows the food bag.



- Catholicism and Buddhism both commit the error of viewing man solely as a spiritual being and demonize man's sexual desires.

Besides, since human systems do not foresee the effects of the unseen, future, and social movements, they never achieve the outcomes they envision in their minds. What social sciences have uncovered about humans is only the tip of the iceberg. Man remains to be a great enigma. No one can truly understand him except his Creator.

As a result, the revelation's guidance is required in order to get a result that is in conformity with the innate and natural facts in the arrangement of life.

Islam is the pure religion of God, who created the cosmos out of nothing. As a result, innate realities and Shar'i truths are in full agreement. Those who are unaware of this are those who only gaze with greed, negligence, or bias.

Adilla Al-Shariah (Evidences of Islamic Jurisprudence)

Islam illuminates the meanings of life from the cradle to the grave. As a result, Allah Almighty has left the door of *ijtihad* (independent reasoning) open to His servants in order to meet their new requirements as they arise over time. This *ijtihad* authorization is a tremendous blessing from Allah Almighty to His servants because it is a great source of mercy and convenience for people. Indeed, *ijtihad* provided flexibility to Islam, facilitated its expansion in various civilizations and circles, and assured that Islamic rulings could be easily applied to new situations.

Our Blessed Prophet ﷺ said;

"If a judge gives a verdict according to the best of his knowledge by making *ijtihad* and his verdict is wrong, he will get a reward, and if a judge gives a verdict according to the best of his knowledge by making *ijtihad* and his verdict is correct, he will get double the reward. (Bukhari, *I'tisam*, 21; Muslim, *Akdiyyah*, 15)

A *mujtahid* is someone who makes *ijtihad* based on Shari'ah evidence, that is, someone who seeks the truth and declares religious rulings.

A *mujtahid* is an expert who is both materially and morally competent. He makes *ijtihad* on a matter using the *istinbat* (the power of decision making of Islamic law) technique. *Istinbat* means "to draw water from a well". A *mujtahid* scholar also collects and analyzes all shar'i evidence from works

prepared by the muhaddithun (scholars of Hadith) and commentators of the Qur'an on a subject before drawing conclusions.

The authority to make ijtiḥad belongs to the mujtahids, who are masters of that field, just as a person who is not qualified in the science of medicine cannot practice medicine. Faqihs also issue fatwas (legal verdicts) based on the situations and necessities of the time, taking into account the ijtiḥad of mujtahids on various issues. All of this necessitates a thorough understanding of Islamic sciences and methodology.

As a result, if a person who has not attained this level in religious sciences makes a judgment based solely on his own understanding of the Qur'an or a hadith, he may make several errors. A Muslim's obligation is to follow mujtahid imams and jurists who have the authority to issue fatwas.

There are four main proofs in Islam:

1. The Book of Allah
2. Sunnah of the Messenger of Allah
3. Ijma
4. Qiyas

The Book and the Sunnah are divine and prophetic instructions, the decrees in Qur'anic verses and noble Hadiths.

Ijma:

It is the consensus of a century's mujtahid scholars on the resolution of a problem. The existence of ijma creates a separate force for the judgment and prevents it from being interpreted differently in subsequent generations.

Qiyas (analogy):

How will issues that emerge later that are not specified in Shari'ah be clarified?

If the mujtahid can determine similarities between an issue on which no judgment has been issued and another on which a judgment has been issued in Shari'ah, and he applies that decree on the unspecified matter. This is known as qiyas.

For example, many different sorts of alcohol and drugs that did not exist during the time of the Prophet ﷺ were invented or discovered in the following centuries. In the age of bliss, wine made from dates and grapes was known and this was forbidden. With the use of hadiths, the source of this restriction was established to be “iskar,” which means “intoxication”.

So, with analogy, the norm of declaring “alcohol” haram will apply to all intoxicating substances until the Day of Judgment.



Mujtahids examine the major evidence first. However, if they are unable to reach a decision based on the major evidence in a problem, they will resort to secondary evidence known as “far’i evidence”. We can summarize them as follows:

Istihsan:

It is a deeper and more complex form of qiyas. It is possible to reach a conclusion outside of the main norms due to numerous necessities and difficulties.

Istihsan occurs when the mujtahid resorts to a decree other than similar decisions in order to address an issue that he deems stronger.

For example, the cleanliness of the water or food residue that an animal’s mouth touches is generally compared to whether or not the meat of that animal is permissible to eat. As a result, the water or food that animals whose meat cannot be consumed is considered najis (impure).

However, the verdict that the leftovers of birds of prey, whose meat is prohibited to eat are deemed najis, has caused difficulties for Muslims, since these birds drink from everywhere. A close examination reveals that the beaks of these birds do not pollute the water.

The dirtiness of land animal residue is caused by their saliva mixing with water. In birds, however, this is not the case. Their beaks are made of bone and cartilage. As a result, residues from birds of prey are makruh (disliked) rather than najis.

Istihsan is also used in the explanation of some decrees determined by the Qur’an and Sunnah.



For example, eating or drinking something, as a general rule, breaks the fast. However, according to the hadith, eating and drinking by mistake during fasting does not invalidate the fast. The decree in the hadith has brought an exception to the general rule because there is no coercion in religion.

Istishab:

The dictionary definition of Istishab is to be together (musahabah) or to continue being together (sohbah). Conceptually, it has been described as:

It is to judge that something fixed in the past and not known to have changed later on, stays fixed in the present. Istishab is a proof accepted by all madhhabs (schools of law).

“The most essential element of things is permissibility.”

For example, unless there is a rule to the contrary, it is permitted to eat a newly discovered fruit or vegetable because no fruits or vegetables are haram.

If a new commercial method emerges, it will be considered as permissible if there is no objectionable situation in its content such as usury (riba), profiteering of deceiving etc., which is prohibited by Islam.

Let us give an example of the different provisions of Istishab:

If a person disappears, his marriage continues as long as he is not declared dead, and alimony is paid to the individuals he is obligated to provide for from his wealth. If he does not appear for an extended period of time, the fuqaha (the people of fiqh) have established several guidelines under which he can be declared dead.

Another example:

“It is essential that people are considered innocent unless proven guilty and everything is halal unless it is proven to be haram.”

This is also a fundamental principle of the reasoning approach. In other words, unless proven otherwise, a person must be considered innocent and debt-free. If a person sues and asserts that another person is guilty or indebted, the claimant (plaintiff) is required to provide proof of this. The defendant is not required to prove his innocence.

Customs:



They are a set of rules and behavioral patterns that are reasonable and appropriate and born naturally out of the society's conscience. They should not contradict common sense and are widely accepted and practiced. Such customs, traditions, and practices are Shari'a proofs that are consulted as necessary.

It is also a rule of the Majallah:

"Customs are valid judgments."

In other words, something that is customary is considered valid. However, in order for custom to be considered legitimate evidence, it must not contradict the Qur'an and Sunnah, and it must be practiced by a large, rather than a small, group of people.

There are also traditions which are bad and they are not accepted by Islam. Bad traditions, such as not granting daughters inheritance and blood feuds, for example, were rejected by Islam.

Unfortunately, these two concerns remain open wounds in Türkiye. Despite the clear provision of the Qur'an about inheritance, there are regions where girls are deprived of inheritance and even demanding these rights is considered shameful. This is a usurpation of rights, no different to stealing. Unfortunately, in this case, customary law is favored above Shar'i law, and women's rights are severely violated.

So is the blood feud. This is clear murder. No matter how common these practices were in societies, Islam condemned them as superstitious and barbaric customs.

Customary practices cannot take preference over the Shariah rules in Islam. Customs are only permissible and valid if they do not contradict the decrees of Allah.

Masalih Al-Mursalah (Public Benefit):

Masâlih is the plural form of "maslahat," which means the general good, the opposite of iniquity, something that leads to good, suitable, convenient, beneficial, and upright.

It is well recognized that the unchangeable decrees in the Book and Sunnah take into account the believers' worldly and otherworldly interests, and

that there is wisdom in every decree. These are already Mu'tabar (acknowledged) benefits of Shari'ah.

On the other hand, Islam rejects some seemingly good things due to their hidden harm. These are also called Mulghat (rejected) benefits. For example, alcoholic beverages that are haram may have commercial benefits for those who sell them but the necessity of eliminating the harm of alcohol nullifies all those benefits.

Another example is the establishment of a fire brigade to extinguish fires, this is not ordered in the Qur'an and Sunnah. However, it is deemed valid in terms of repelling danger and benefiting believers.

Similarly, Muslim men are permitted to marry women from the People of the Book (Jews and Christians) according to Shari'ah.⁷⁰ However, based on the concern that marriage with non-Muslim women will become widespread and Muslim women will not be preferred, Umar ؓ recommended not to do this.⁷¹ Thus, both the rights of Muslim women and the order in the Islamic society were protected.

There was a severe drought and famine during Umar's ؓ caliphate. So much so that it did not rain for nine months, many animals perished, and many people could not find food. Umar did not impose the punishment of cutting off the hands of thieves who stole food during the famine.⁷² This is because Islam does not consider it a crime to eat what is not permissible if one is close to death from starvation.

As a matter of fact, Abbad Ibn Shurahbil ؓ narrates an incident that happened to him during the time of the Prophet ﷺ as follows:

"I was suffering due from the drought; so I entered a garden of Medina, and rubbed an ear-corn. I ate and carried in my garment. Then its master came, he beat me and took my garment. He came to the Messenger of Allah ﷺ who said to him:

"You did not teach him if he was ignorant; and you did not feed him if he was hungry."

70. See, Al-Maidah, 5.

71. Ibn-i Kesir, Tefsiru'l-Kur'ani'l-Azim, Beyrut, 1966, I, 257.

72. See, Ahmed es-Serahsi, el-Mebsut, Beyrut: Dâru'l-Mârife, 1993, 9/140.

He ordered him, so he returned my garment to me, and gave me one or half a wasq (sixty or thirty sa's)⁷³ of corn." (Abi Dawud, Jihad, 85/2620-2621; Nasai, Kudat, 21)

Sayings of the Companions:

If a mujtahid cannot find any evidence in the original sources regarding an issue, he may rely on the words of a companion of the prophet who was present at a similar situation because those who saw the Prophet of Allah ﷺ with their own eyes took directly from his knowledge, wisdom, and abundance.

They witnessed the revelation of the Qur'an and were intimately familiar with the reasons behind the revelation of the verses.

Although there are different opinions on this matter, the opinion of the companions is also mentioned among the secondary evidences. For example, the Hanafi school determined the lower and upper limits of a woman's menstrual cycle according to the words of Abdullah Ibn Mas'ud ؓ.

Sadd Adh-Dharai (Blocking the Means that take one to evil):

In islam, bad things are haram but also those things which help the evil things are considered haram. Sadd adh-Dharai means to block the path that takes people to evil. While opening the roads leading to good, on the other hand, is known as Fath Adh-Dharai.

This notion can be found in numerous decrees established by the Qur'an and Sunnah.

The application of this is subject to various criteria. For example, it cannot be prohibited to grow grapes on the grounds that it promotes wine production. Grapes are a permissible blessing that can be used in a variety of ways.

However, just as gambling is forbidden, so is the use of gambling cards and dice in non-gambling games because it is evident that this will accustom the individual to gambling.



6- PRINCIPLE OF SCIENTISM

A science that is not guided by revelation cannot provide happiness to humanity. In reality, such a science becomes a vehicle for oppression and injustice on a greater and more severe scale.

The horrific nuclear destruction of Hiroshima and Nagasaki by the atomic bomb was a direct product of the progress and advancement of science and technology. The fact that science and technology have progressed today in destroying humanity is a terrible indicator of how science may be a source of tragedy rather than happiness when the life-giving standards of Islam are disregarded.

6. PRINCIPLE OF SCIENTISM

(Islam is Based on Beneficial Science)

Scientism is a school of thought that asserts that human science will meet all humanity's needs. It maintains the concept that man can solve all of his difficulties in life with knowledge and that science is sufficient for arranging life and there is no need for God. So really it means that science is the new God.

Islam famously places a high emphasis on science, while it does not go to extremes in glorifying it. Instead it assigns it a deserved worth. Only when science is used as a blessing with moral values under the guidance of revelation can it be called "useful science".

From Bigotry to Idolization

Europe lived in ignorance during the Middle Ages, under the influence of scholasticism and dogmatism. Christianity prohibited even the slightest scientific activity. The distorted book was attached to the primitive thoughts and superstitions of the previous centuries with rigid intolerance, and any who claimed otherwise were handed over to the inquisition and mercilessly executed.

However, thanks to the translated writings of Muslim scholars, astronomical truths began to spread throughout Europe. Galileo (1564-1642) said that the Earth was spinning, contrary to what the church had claimed. For this reason, he was sent to the inquisition court. He was sentenced to life imprisonment. Galileo changed his statement to avoid punishment. As he was walking out the door, he couldn't help saying:

"And yet it moves!"



In this period, the Muslims, were enjoying the magnificent fruits of the Baghdad Civilization. The Qur'an, the unaltered word of Islam, did not contradict scientific facts and even opened new avenues to nascent science. Many scientific discoveries and inventions that are assumed to be Western today were originally invented by Muslims, because Islam does not prohibit, but rather encourages, scientific investigation.

Examples:

- The science of algebra, zero and numbers were discovered by Muslims and reached Europe through Muslims.

The number 388, for example, was written in Roman numerals as CCCLXXXVIII. These primitive numbers could not be used to conduct advanced mathematical sums. There were also bigoted Europeans who, for a while, claimed that because the decimal system originated with Muslims, using it was the work of the devil, and opposed everything that originated from the Muslims due to church intolerance.

- Because of the developments in mathematics, during the reign of Abbasid Caliph Ma'mun (786-833), Ahmed Ibn Musa and his brothers calculated the length of the equator as 39,000 kilometers with a 2.5 percent error.

Many Muslim geniuses such as Khwarizmi in mathematics, Jabir Ibn Hayyan in chemistry, Ismail al-Jazari in mechanics, Al-Farghani and Al-Battani in astronomy, and Ibn Sina in medicine made very important discoveries in the history of science.

The religious view of pharmacy and medicine in medieval Europe is summarized by the following foolish statement of the Christian cleric Tatian:

“Worldly medicine is a lack of faith in God. Why are you being treated with herbs like dogs?”

However, Islam declared that there is a cure for every disease other than death and encouraged patients to seek treatment.

In 807 in Aachen, Abdullah, one of the ambassadors of the Abbasid caliph Harun Rashid, presented an alarm clock invented by Muslims to Kaiser Karl.

Yet again, it was Muslims who established geography as a science. The travel books of Ibn Battuta (1304-1369), who traveled from one continent to another non-stop for 29 years, and Evliya Çelebi (1611-1682), who traveled to numerous countries around the world, are historical and geographical treasures.

The famous explorer Christopher Columbus (1446-1506) who claimed to be first to set foot in America, believing that because the earth is round, India could be reached by traveling from Spain to the west, based on the teachings of Ibn Rushd.

Birûnî (973-1048) spoke about the existence of America centuries before its discovery while Pirî Reis (1465-1554) drew the map of Europe in his work Kitab Al-Bahriye. Furthermore, Piri Reis' world map is one of the historical events that science has yet to solve. According to the original, the "Island of Greenland" is depicted on this map in three pieces. However, this is a fact that can only be proven after humans set foot on the Moon.

Idrisi (1100-1166), who lived 800-odd years ago, was able to draw maps identical to modern-day globe maps.

It should not be forgotten that;

Most Western explorers like Christopher Columbus , Magellan, Amerigo Vespucci are adventurous bandits with no human or moral concern. Indeed, these are thieves who have for years exploited, enslaved, and slaughtered Africa's and America's oppressed people.

The true explorers are Ibn Battuta, Evliya Çelebi and similar figures. They brought science to the world's attention from every location they visited.

Ibn Khaldun (1332-1406), one of the most notable personalities of philosophy of history, is known as the pioneer of sociology and continues to shed light on the world of science with his famous work the Muqaddimah.

When it comes to architecture, the first person who comes to mind is Mimar Sinan (1489-1588), whose wonderful masterpieces live on in our hearts.

Ulu Bey and Ali Kuşçu's astronomical observatories, as well as the sky maps they developed, were pioneering endeavors in the history of science.



Unfortunately, they are no longer mentioned in publications on the history of science produced with an inexplicable inferiority complex in relation to the West, and the inventions of the people of disbelief are always highlighted.

This denial is also a manifestation of the West's ingratitude, as it covers the fact that the information they got was from Muslim sources.

This negligence is the outcome of an inferiority complex in the Orient, which is unaware of its own values.

The West, on the other hand, owes its growth to the scientific richness provided by Muslims. Westerners encountered scientific discoveries during both the crusades and in the universities of Andalusia, and it was only after that that they were able to develop themselves.

The late scholar Fuat SEZGIN, dedicated his life to the proof and revelation of this reality. His studies also reveal;

- Today, Roger Bacon (1219-1292) is credited with the first use of mathematics in the natural sciences, and Levi ben Gerson is credited with inventing the "dark room," which is the foundation of optics and the camera (1288-1344) by western authors. However, Ibn al-Haytham has precedence in both of them (d. 1041).

- Regiomontanus is credited with developing trigonometry as a distinct discipline (d. 1476). This honor, however, belongs to Nasir al-Din At-Tusi (d. 1274).

According to Fuad SEZGIN, the Europeans credited the works translated from Arabic to themselves or to the Greeks. In other words, attempting to erase the names of Islamic scholars from scientific history was a purposeful and deliberate endeavor.

Copernicus and Kepler are credited with developing the heliocentric world notion. These scholars, on the other hand, are influenced by scholars such as Andalusian Az-Zarqali (11th century). In each field, there are hundreds of other examples that could be mentioned.⁷⁴

As a result, there is no need for Muslims to feel inferior to the West in terms of scientific and technological progress. On the contrary, Islamic civilization possesses innumerable scientific achievements.

For example, important European intellectuals such as Thomas Aquinas, Pascal, Descartes, and David Hume benefited from Imam Ghazali's works while developing their own thought systems.

In this regard, the following confession is sufficient as a summary:

"From algebra and coffee, to guitars, optics and universities, the West owes a lot to the People of the Crescent. A millennium ago, while the West was shrouded in darkness, Islam enjoyed a golden age. Lighting in the streets of Cordoba when London was a barbarous pit; religious tolerance in Toledo while pogroms raged from York to Vienna. As custodians of our classical legacy, Arabs were midwives to our Renaissance."⁷⁵

People working in science in the Western world eventually rose above the pressures of the Catholic church and became prominent. However, as a result of centuries of mutual enmity between "Science and Religion", they became hostile to all religions and subsequently attempted to replace religion with science.

Recognizing Allah as the origin of science is, first and foremost, a question of faith that necessitates a "pre-acceptance." During the Reformation, the Western system of thought, which cut off communication with God owing to hatred for church oppression, made the error of conflating the source of knowledge with the means of attaining knowledge. It took the cause as the causer, the product as the Producer and the art to the artist.

As the positivist mind discovered the principles that Allah Almighty imposed on the cosmos, it began to see "how" the material universe functioned. However, it mistook the explanation of these "how" questions for the answer to the "why" inquiries. It was ignorant of the reality that the events of nature and the rules of beings are the work of a Creator with infinite knowledge and power. It constructed a mechanical cause-and-effect link in its thinking and perceived the universe as a self-existing, purposeless system that operated on positivistic principles.

75. George Rafael "A is for Arabs", Jan. 8, 2002.



For example the positivist mind, observes only material world principles, such as evaporation and condensation of water, when it looks at the pouring rain, while a believer enlightened by the light of revelation, admiring Allah's infinite knowledge, power, and artistry, who created these principles, will look to the meaning and the divine mercy in the pouring rain. Whether he looks at trees, birds, earth, water, atmosphere, or his own body, he perceives Allah's divine seal of power on all of them.

However, the West adopted the crumbs of science granted by Allah as its deity rather than Allah Himself who is the source of science and knowledge, and became servants of physics and chemistry by claiming, in Descartes' words, "we shall be the masters of nature."⁷⁶

Today, an extremely erroneous mentality dominates many circles that has been exposed to the negative influences of the West, as if there is a contradiction between religion and science and those who engage in positive sciences must be atheists.

According to them, "religion" was a human invention and it is now left behind. From now on, society will be guided by scientific principles rather than religious superstition.

Unfortunately, during and after the Tanzimat period in Ottoman times, when westernization prevailed, this mentality spread to some intellectuals(!) in our lands as well.

In his poem "Haluk's Creed", Tevfik Fikret proposed a so called alternative to the Islamic Creed;

One day, science will turn this black earth into gold,
I believe that everything will be possible with the might of science...

And he joined the caravan of those who worship science with these verses.

Despite the passage of centuries, modern science and technology have never been able to undertake the task comparable to religious duties, despite having advanced. Islam, the sole true religion, as well as distorted and false religions continue to exist.

Scientific and technological advancements have not brought peace and happiness to humanity but simply more material comfort to a very small section of humanity. It has made people egoistic and pragmatic, and it has increased the prevalence of psychiatric disorders.

The late Nurettin Topçu (d. 1975) was our teacher at Imam Hatip High School. He asked us a question one day:

“Children! Is the man of yesterday or the one of today happier?”

We answered:

“Of course, today’s people are more happy.”

When he asked why, we replied by saying:

“Today’s man travels the ancients’ three-month route in three hours. Previously, a lady would hand-wash the laundry, which would take half a day. The washing machine can now do it for you in an hour..”

He rejected this and gave long explanations, by saying:

“The advancement of the machine has disturbed man’s soul. In 1945, America unleashed two atomic bombs, destroying two cities. Nobody has the right to scorch the land. Nobody has the right to massacre women, children, the old, animals, or plants...

In short, the ancient people were not that cruel. Despite their troubles, they were far happier than today’s population. Because the iron claw of materialism, which paralyzed the human soul, didn’t exist at that time...”

Today, the inventions that occur with the progress of the machine are thought to be “civilization”. It is hoped that the machine, a soulless piece of iron, electronic equipment that does not recognize moral values and virtual intelligence that lacks pity and conscience, will help humanity. Crude souls centered on material power are dragged into an egoism that prioritizes their own interests and happiness at the expense of everything else, as well as oppression and injustice towards others. They serve as an example of the misery described in the following verses:

“...who has amassed wealth and hoarded it! He thinks his wealth will make him live for ever.” (Al-Humazah, 2-3)

Indeed, in today's modern ignorance, some people believe that as science advances, disease, famine, and wars will end, epidemics will disappear, and man will become immortal by becoming a deity.⁷⁷

Unfortunately, these ideas are spreading like wildfire among young people who do not have any knowledge of Islam at all and he ego enjoys the image of an unattended life free of spiritual responsibilities.

Furthermore, this secular and materialist mentality deceives its interlocutors by instilling a sense of rebellion against the transience inherent in human nature. Just like the devil. As a matter of fact, the devil persuaded Prophet Adam and Hawa to eat the forbidden fruit with the promise of eternal life in Paradise.⁷⁸

Modern Jahiliyyah (age of ignorance) continues to mislead humanity with the crude illusion that science, technology, and virtual intelligence will solve every problem, including old age and death, and that in time, an immortal and hereafter life will be lived, and thus religion, which applies otherworldly responsibilities on people, will be completely obsolete.

Human knowledge, on the other hand, has a finite power. Because Allah Almighty created man with a limited mind, comprehension, and wisdom. It is impossible to fully comprehend the infinite secrets, wisdom, and truths that our Lord, the owner of knowledge, has imbued in things and events. The limited cannot encapsulate the unlimited.

In truth, no matter how far mankind develops in science, the history of humanity is filled with moments of incapacity:

For example, an HIV virus appeared in the 1980s, and 30 million people have perished from AIDS caused by this virus up to the present day. While medicine works to identify solutions and produce treatments, new viruses emerge, such as today's Covid-19. Man remains incapable of totally comprehending and encompassing that realm.

77. As a matter of fact, Israeli Yuval Noah Harari, whose books are among the bestsellers in many countries today, defends such perverted ideas in his book "Homo Deus: A Brief History of Tomorrow"

78. See, Taha, 120.

Although the materialist science, which denies unseen and spiritual beings such as spirits, angels, and jinn, accepts that viruses and germs can impact people even if they are invisible to the naked eye.

Epidemics, which are referred to be “left behind and eliminated by scientific developments...”, continue to exist by taking on entirely new forms. In fact, as these lines are being penned, the Covid-19 epidemic has become a worldwide calamity.

Furthermore, this situation occurred at a time when humans had advanced to an incredible level in science and technology, making tremendous advances in nanotechnology, medicine, chemistry, and the pharmaceutical industry, as the paths to immortality were sought, and the possibilities of life beyond Earth were explored.

However, those who worship money, power, and science, on the other hand, were gravely disappointed by a virus that did not differentiate between powerful and weak, famous and ordinary, rich and poor.

Doesn't this mentality that clings to science like a religion, forgetting Allah and the Hereafter, ever think that even if a vaccine-medicine for the Covid-19 virus is found and the disease is completely eliminated, is there a guarantee that a new virus or another general epidemic will not emerge tomorrow?

In a warning manner, Allah Almighty asks:

“Do the people of the cities feel secure against Our violent force coming down on them in the night while they are asleep? Or do the people of the cities feel secure against Our violent force coming to them in the day while they are playing games? Do they feel secure against Allah’s devising? No one feels secure against Allah’s devising except those who are lost.” (Al-A’raf, 97-99)

In short, calamities, droughts, famines, wars, and epidemics, are all different kinds of divine warnings that warn individuals and societies that this world is a temporary testing ground, and that the real life is the life of the Hereafter.

Man’s responsibility is to take the required lessons from these warnings and to carry out his struggle for Allah. It is to submit to Allah Almighty’s universal will. As a result, it is to keep the peace of mind by seeking refuge in the owner of the ultimate power.

Again, our most important duty is to protect ourselves and future generations from the false delusions of atheist materialism that “aim to eliminate Allah from interfering with the life of this world” and fail to read the divine messages contained in the cosmic verses of the universe’s book, just as they failed in reading the verses of the Qur’an.

Today, atheists are attempting to plant a new seed of confusion in the minds and hearts of future generations with the false dialectic of “Religion or science?”.

The answer of this question is both! Religion and science are not alternatives, at odds with each one another. What we call science consists of the attempt to understand the material world of nature that we observe around us. This world is also understood as a book made up of cosmic verses of our Lord, who created everything.

The Qur’an invites contemplation on the cosmic verses revealed in the book of the universe. So, in journey of marifatullah (direct knowledge of Allah), the servant travels from the effect to the cause and from the art to the Artist. It reminds the servant of God’s manifestations of strength and magnificence in every being he encounters.

How would man reveal such a thing as “science” if God Almighty had not set these rules in the universe and had not given man the cognitive ability to uncover them? In reality, Allah Almighty does not give the ability to engage in knowledge to other creatures on whom He does not impose the obligation of servitude. He exclusively bestows this to humans. As He commands in the verse, “**...And you have not been given of knowledge except a little**”. (See, Al-Isra, 85)

Therefore, idolizing science against God, who has infinite and absolute knowledge, with this little knowledge is the deep pit of heedlessness into which the atheists and deists have sunk.

Allah Almighty is the one who has given religion to people and bestows science. They are not distinct from one another. The Muslims have always promoted and encouraged science throughout history. While the Western world was mired in ignorance and superstition, the Islamic world advanced to a dazzling level of science and civilization. The Qur’anic verses shed light

on science. The discoveries made did not refute any verse of the Qur'an, but rather confirmed it.

As a result, Islam, the sole true religion, has no problems with science. On the contrary, the Qur'an comes first, followed by science, which confirms it.

In fact, the scientific community has only recently discovered the facts revealed in the Qur'an 14 centuries ago about the creation of man, breast milk, dactyloscopy, dermatology, genetics, hygiene, botany, astronomy, geology, physics, geography, history, and similar sciences, and it has been proven over and over again that the Qur'an is the only true divine book. Of course as Muslims we accept the bible and torah as divine books but they have been altered and nevertheless they are abrogated by the coming of the final revelation of the Qur'an.

Since Christianity has been distorted, its wrong premises clashed with scientific discoveries, and the church authority, which dominated society and administration, hampered science in order to conceal their weakness against science and not be exposed by it. Therefore, taking a stand against religion by defending science is an attitude that became popular in the West and spread to the world from there. However, in the Islamic world, there is no justified ground for this attitude whatsoever.

As a result, the battle of "religion versus science" is one of the poisons thrown out by western circles seeking to sow doubt and denial in the pure minds of the younger generations, whose hearts are filled with faith. It is every Muslim's responsibility to be extremely cautious and careful of such spiritual viruses.

Let us not forget:

Based on the wisdom of the test, Allah, the Exalted, has made both life and death the fate of every human being. Who has won a dispute with God on this matter so that people who worship science with the hope of finding immortality can succeed?!

The Lord of all the worlds bestows on man the power of reason, intelligence, understanding, inspiration, and discovery, which will lead to the development of science and technology. Allah Almighty is the creator of technological products invented through science, as well as the materials that make



up the content of manufactured commodities. The great knowledge that He bestowed upon humans are but a drop in comparison to His boundless knowledge of all things.

Jalaluddin Rumi portrays the heedlessness of those who turn away from Allah in perplexity of pride and arrogance by relying on their knowledge and capabilities through the story of a fly:

“A fly lands on a straw in a little puddle, it finds a great position for itself and develops a strong desire to be a captain.

It says: “I know both the ocean and the ship well because I am a skilled, proper, and right-thinking captain aboard a solid ship on a big sea right now!”

O person who sees his minuscule existence through the eyes of this fly! Don’t you ever wonder what will happen when Azrael pulls the straw that you stand on?”

Our Lord invites the human being that He created to know his limits and says:

“Does man not see that We created him from a drop yet there he is, an open antagonist?” (Ya-Sin, 77)

Heedless people who forget that their humble beginnings cannot avoid being caught in the swirl of ego, envy and arrogance, which are the worst spiritual disasters.

In truth, the devil attempted to argue with Allah because of his ego. He claimed that he is better than Prophet Adam and got devastated.

Karun was given great treasures and opposed Prophet Musa when he tried to collect zakat from him he became arrogant, saying:

“I have earned these treasures with my own knowledge”. He forgot that those treasures were the Lord’s gift to him. So, he got swallowed up by earth with the treasures in which he had placed his trust.

Balam Ibn Baura, haughtily inclined to his desires and credited his spiritual achievements to himself. So, Allah Almighty punished him by turning him to a fool like a dog lolling out its mouth.

When the Titanic set sail on its maiden voyage in 1912, it was claimed that “no power can sink this ship”. On its first journey, the ship collided with a gigantic iceberg and sank into the depths of the ocean, taking its passengers with it.

The spacecraft called the Challenger, exploded 73 seconds after its launch in 1986, killing all on board.

On March 18, 1915, the French warship “Inflexible”, which means “unbending, unshakable, obstinate”, was severely damaged and rendered out of action in Çanakkale. On the same day, the British cruiser “Irresistible,” sank after hitting a mine.

The Allied navy named the enormous battleship “Goliath”, after the tyrant Jalut, who was the giant famously killed by Prophet Dawud, and it was buried in the cold waters of the Bosphorus on 13 May 1915 by the Muâvenet-i Milliye Frigate, which appeared incomparably small and weak.

With countless examples like these, history shows oppressors who try to compete with Allah’s majesty and greatness. The powerful tribes like Ad and Thamud who prided themselves on saying who is stronger than us, and those who became arrogant by relying on the means they invented with the mental capabilities given to them by Allah, were always destroyed under the whips of torment as the most exceptional examples of divine wrath and revenge.

In summary, when a believer receives a blessing, he should say, “هَذَا مِنْ فَضْلِ رَبِّي: This is from the favor of my Lord”⁷⁹, and he should show appreciation to the original owner of the good. Rather than falling into the illusion of thinking that he himself did it and therefore forgetting his mighty Lord. He should rather show humility and praise and thank Allah. It befits the servant to remember his Lord and recognize every single blessing he receives by saying “All the blessings are your grace, O Lord”.

Science in Islam:

One of Allah’s attributes is knowledge. Knowledge is a manifestation of Allah’s attribute “al-Alim,” just as all the entities in this universe that we know

79. See, Al-Naml, 40.

and do not know are manifestations of divine names and combinations of attributes.

The Qur'an contains 99 names of Allah, which are numbered up to 700 by Muslim scholars. Aside from that, there are names known solely to the Prophet of Allah, names known only to the Messenger of Allah ﷺ, and names known only to Allah Almighty. It has been stated that their number reaches 4000.

All beings created by Allah Almighty are a reflection of different names and attributes. We may better understand this by using the following example:

In chemistry, if you take a formula and change one of the elements in it, either in quantity or by substituting another compound, you will have the formula of a new substance with completely different properties.

For example, increasing the hydrogen or oxygen values in the sulfuric acid (H_2SO_4) composition results in the formation of another chemical. Other compounds are generated when sulfuric acid reacts chemically with sulfur, carbon, iron, aluminum, and other elements. This continues on forever.

As a result, there are no absolute identical beings in the cosmos. Faces, fingerprints, temperaments, and characteristics differ across the numerous worlds of existence, including the realm of humans. Every day's destiny is unique. Even two sheep's fates are not the same. All of them are manifestations of Allah Almighty's infinite wisdom, might, and majesty.

In this respect, there is an unbreakable bond between the realm of existence and its Creator. Just as the Qur'an is the verses of God, the universe, which is an actual book, is likewise His tangible verses. The Qur'an and the universe are two divine books that mutually interpret one another. Scientific disciplines consist of discovery and determination of the norms that Allah Almighty has established on material entities.

In Islam, the ultimate goal of science is to bring the servant to "marifat-ullah" which is direct, experiential knowledge of Allah and if a person reaches it then he or she will be transformed by it. For, without the guidance of the revelation, a science devoid of spirituality and morals, divorced from understanding the divine, cannot bring humanity happiness. In fact, the information obtained makes the owner envious, grants him malevolent skill, and turns

into an instrument that allows him to practice his oppression and injustice on an even bigger scale.

In fact, the destruction of Hiroshima and Nagasaki, came from the latest nuclear technology. The fact that science and technology have progressed today in both harming and preserving humanity is a tragic indicator of how science may be a source of tragedy rather than happiness when the life-giving standards of Islam are tossed aside.

While Islam, the religion of mercy, places a high priority on science, study, and development, it also gives it a higher value on a right direction, and a lofty morality. “Ilm Nafian” or knowledge that is beneficial to humanity both materially and spiritually.



Knowledge has three levels:

1. Common Knowledge: This is knowledge whose causes are unknown. Just as an uneducated person knows that thunder will follow when the lightning flashes... This level of knowledge is acquired via repetition and is the knowledge of the common people.

2. Scientific Knowledge: This is knowledge that has more details of the pattern of events and their relationships. Anyone with this degree of expertise understands that lightning is composed of electrical charge in the clouds. He understands that, although thunder is the sound of the same occurrence as lightning, it is heard later due to the slower speed of sound compared to light.

3. Irfan (Awareness, Wisdom): It is the ability to move from the cause to the Causer, from the act to the Absolute Actor, the art to the Artist, in short, from the created to the Creator. It is essential to perceive knowledge with this level of depth and relate it to character.

In truth, becoming a pleasing servant to Allah is possible through mentally and spiritually absorbing the Qur'an and Sunnah and forming an Islamic character.

Allah Almighty commands in the verse:

“I did not create jinn and man except to glorify Me.” (Adh-Dhariyat, 56)



Ibn Abbas ؓ refers to the expression “لِيُعْبُدُونِ” : In order that they may glorify me” in this verse and interpreted it as “لِيَعْرِفُونِ” : So that they may know me”⁸⁰.

Irfan is the heartfelt recognition and knowledge of God Almighty.

knowledge is generally referred to as outward knowledge. Such knowledge has three sources on reason, transmission and external experience. Irfan, which is inward knowledge, on the other hand, is based on unveiling, inspiration and witnessing.

Above irfan, there is another knowledge that is divided into three degrees and is referred to as “marifah”.

- The first level of Marifah is to realize the existence of Allah’s will besides the will of actors. Our belief in “خَيْرُهُ وَ شَرُّهُ مِنَ اللَّهِ تَعَالَى”, “Good and evil are from Allah” necessitates this.
- In addition to this, knowing the Divine Names manifested in an event is the second level of Marifah.
- The third and final stage is to know the “Divine Will” in the events happening. This is the pinnacle and the ultimate limit of human knowledge.



Science and education are like a double-edged sword, they can be used for good or bad. Thus;

A faithful and conscientious doctor, who treats his patients with the intention to please Allah as an act of worship, dispenses healing and mercy. On the contrary, a doctor who is closed to spiritual life, can use his medical knowledge to become a vicious butcher. Instead of searching for a treatment for diseases in the lab, he may attempt to develop biological weapons by generating viruses.

If a judge’s conscience is bereft of a feeling of right and justice, he can become a ruthless executioner...



Scientists have developed the most advanced weapons, such as atomic and hydrogen bombs. It was once again dropped on cities by educated people, with no distinction between guilty and innocent, soldier and civilian.

This signifies that scientific endeavors that are disconnected from divine guidance can result in evil rather than righteousness, and calamity rather than bliss.

The only way to avoid this danger is to first clearly define the objective of science. For if the blessings bestowed for the purpose of divine testing in worldly life are utilized appropriately, they will be a means of goodness. When deviated from its original purpose, it damages both the individual and society.

It is stated in the verse that **“only a little knowledge is given to man”**⁸¹. This “little knowledge” is supposed to be a means of contemplation and a step toward divine truths.

Mental knowledge should be used to lay the groundwork for spiritual knowledge. When mental knowledge is digested with a heart directed by revelation, it becomes wisdom. This gives man the most spiritual fulfillment. As it is said in the verse:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“Only in the remembrance of Allah can the heart find peace.” (Ar-Ra’d, 28)

Allah Almighty is the source of all knowledge. Minds and hearts preoccupied with science should not be left heedless of Allah. Otherwise, they won’t be able to display true vigor, like uprooted plants.

Religious education should be done with sincerity as well as a benevolent mindset. Otherwise, the eventual result of such an education will be as described in Surah Jumu’ah: “donkeys loaded with books”⁸².

Or else, the eventual result of such an education will be similar to the terrible condition of individuals, « ثَمَنًا قَلِيلًا » “who sell Allah’s Signs in exchange for temporary and low interests”⁸³.

81. See, Al-Isra, 85.

82. See, Al-Jumu’ah, 5.

83. See, Al-Baqarah, 174; Ali Imran, 187; Al-Maidah, 44; Al-Nahl, 95; Al-Tawbah, 9...

In terms of feelings, the awakening of the heart in religious education is also very significant.

The true education is the education that brings all of these realities to life and enables a life based on this understanding. To order life according to the will of the One who created it, is to regulate human interactions accordingly, and to bring the servant to righteousness. It is stated in the verse:

وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ

“Have taqwa of Allah and Allah will teach you.” (Al-Baqarah, 282)

For example, Rumi was at the Seljuk Madrasa, which means that he was at the pinnacle of Islamic sciences. Shams Tabrizi, on the other hand, was a self-contained dervish who brought mercy from his heart. He had limited formal knowledge and no written works. However, his heart was full of knowledge.

Shams, whom he met when he was thirty years old, taught him many secrets, wisdom, and spiritual depths. He broke the bindings of Mevlana’s heart and transformed his knowledge into marifatullah, or the true wisdom. He provided an infinite breadth and depth to his horizon of contemplation. Shams taught Mevlana not to stay warm when the poor are feeling cold, that is, to be concerned about their troubles, to be compassionate and self-sacrificing, and to be aware of the spiritual blessings caused by all of this. Mevlana began to feel cold after that day, even when he was in a warm room.

True knowledge comes from taqwa, which leads to the path of friendship with Allah Almighty.

In fact, after reaching the pinnacle of true knowledge, Mevlana uttered the following couplets:

مَنْ بَنَدَهُ قُرْآنُكُمْ أَكْرَزَ جَانُ دَارِمْ
مَنْ خَاكَ رَهَ مُحَمَّدٌ مُخْتَارِمْ

“As long as I have life, I am the slave of the Qur’an. I am dust at the path of Muhammad the Chosen ﷺ.”

The friends of Allah, who are endowed with the exceptional manifestations of Marifatullah and Mahabbatullah (Love of Allah), are like an ocean whose volume and depth cannot be understood. Everyone can plunge into the depths of that ocean and benefit from it according to their own capacity.

In fact, a thinker who is a lover Rumi stated that most people are unable of adequately comprehending his inner states:

“We listened to Mevlana Jalaluddin’s cries of yearning. It is impossible for us to see the depths of the sea of peace in which he plunged. We see only what comes out of the bottom of that sea and hits the surface of the water. We did not grasp Mevlana’s love, but only his love cries. All of this is what we are attempting to convey with our lisping tongue. He was the one who plunged alone into the sea of peace. We are left with the sound of his storm of spiritual ecstasy. Alas! We think that it is Mevlana!”⁸⁴

In a Hadith Qudsi, our Lord says:

“Whoever harms a wali (friend) of Mine, I declare war upon him. My slave draws nearer to Me with nothing more beloved to Me than that which I have made obligatory upon him. And then My slave continues to draw near to Me with optional acts (nawafil) until I love him. And when I love him, I become the ear with which he hears, and the eye with which he sees, and the hand with which he grasps, and the foot with which he walks. And if he seeks My protection, I will surely grant him My protection. And if he seeks My victory, I will surely grant him the victory.” (Bukhari, Riqaq, 38)

It is ordered in the 96th verse of Surah Maryam:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

“As for those who believe and do good actions, the All-Merciful will bestow His love upon them.”

If Allah Almighty loves a servant, He will endear that servant to the people of heaven and earth. Those righteous people also guide the believers who turn to him out of affection. This love, commanded by our Lord, is so effective

84. Nurettin Topçu, Mevlânâ ve Tasavvuf, p. 139.

that the spiritual services of those individuals continue even after their mortal lives.

Today, it is impossible to consider people such as Abu Ayyub al-Ansari, Jalaluddin Rumi, Aziz Mahmud Hüdayi and Yahya Efendi, who still host thousands of visitors every day, spiritually dead. In this regard, the Awliya of Allah (Friends of Allah) are the most long-lived servants.

All these great characters gained their perfection after fighting with their ego/nafs. Aziz Mahmud Hüdâyî, only reached the level of giving discourses that brought guidance to the people and sultan, and writing works that would guide his unknown interlocutors in the future, after he eliminated the ego by selling liver with his caftan and cleaning toilets. In that way he reached a high spiritual level, enabling him all this great influence.

The friends of Allah did not have significant works that guide people before they took the path of marifatullah. However, following their spiritual journey, they presented works such as the Ihya Ulumaddin, the Mathnawi, and the Maktubat of Imam Rabbani, Ahmad Sirhindi.

Yunus Emre began to sing those sublime poems only after years of carrying wood to the Dergah (sufi lodge).

The Qur'an and hadiths contain numerous remarks about the value of learning and knowledge. They digested their knowledge with their hearts and this became a stepping stone to marifatullah.

As it is stated in the verse:

"Only those of His slaves with knowledge have fear of Allah." (Fatir, 28)

"...Are they the same - those who know and those who do not know? It is only people of intelligence who pay heed." (Az-Zumar, 9)

Learning, as described in these verses, is more than just storing dry information in one's mind.

Real knowledge is to comprehend the reason for one's entrance and exit from the world, to comprehend the language of creation, and to read the divine mysteries in them with wisdom.

To know is to be familiar with manifestations of heavenly splendor and power, and to accept from the heart the truths and wisdom displayed in them.

In addition to the words of the Qur'an, it is to be able to read the verses of the universe with the eye of the heart.

To know is to find the solutions for the real necessities. The real necessity, as revealed in a verse, is to "die as a Muslim."⁸⁵

To know is to be able to awaken to the dawn of truth by freeing oneself from the shackles of the ego before death.

To know is to take oneself into account before being called to divine account.

"I was raw, then I got cooked, and now I'm burned," Mevlana said of the ordeal path of true knowledge. In other words, he described his position as "raw" when he was at the pinnacle of the outer sciences, "cooked" when the secrets of the universe began to be disclosed to him following his obtaining of marifatullah, and "burned" when he was annihilated in God Almighty.

Unfortunately, the modern education system seeks only information exclusively for the sake of acquiring a career, achieving worldly rank and prestige, or just demonstrating intellectual pedantry. This must not be confused with knowledge. During the opening of schools, verses and hadiths are read in sermons stressing the importance of learning in Islam, without really understanding the spirit of that learning.

As a result, many people may misunderstand the subject and conclude, "Since Islam loves science, I should educate my son". They send their children with their own hands to places where worldly knowledge is imparted but spiritual perils abound. They send them to foreign countries or locations where alienated spiritualities are dominant. These students learn some worldly sciences but lose their faith in the hereafter.

A similar situation was experienced in the Tanzimat period. Many young people were sent to Western capitals such as Paris and Vienna, in order to not fall behind Europe in terms of knowledge and science. But this endeavor did not give the expected benefit. They were assimilated there and when they returned, they were transformed into Europeans dressed in Ottoman attire. They were made enemy to their own values and roots.

85. See, Ali' Imran, 102.



Today, we witness a large number of young people who have graduated from universities, have a higher degree, and are well-educated and cultured. Regrettably, they are clueless about the Qur'an and Sunnah. They believe that the science praised in the Qur'an and Sunnah is their education. Knowledge that does not bring a person's mind and heart close to Allah and makes them recognize His strength and majesty, may give a person a title and label in this world, but it cannot save him from eternal disappointment.

As Jalaluddin Rumi is saying:

"There are so many scholars who lack wisdom. They have memorized knowledge (they have turned their mind into a repository of knowledge), yet they have not been able to become Allah's beloved!"

Therefore, the first thing a Muslim should learn is to act on what he knows. The Qur'an and Sunnah, which our Prophet taught his Companions for 23 years, are the most significant and primary sources of education, as are the noble character traits. Furthermore, these are not only kept in the mind, but also digested by the heart and implemented with love, ecstasy and enthusiasm.

After this is done, worldly sciences also become beneficial. Otherwise, the outcome will be harmful from which one should seek refuge in Allah. For that reason, the Messenger of Allah said;

"I seek refuge in You from knowledge which does not benefit!" (Muslim, Dhikr, 73)

Ilm-e Ladun (Inspired Knowledge)

In Islam, illumination knowledge is referred to as "ilm-e ladun," which means "gift from Allah." This knowledge cannot be attained through endeavor or external learning. It can only be granted by Allah.

The knowledge of our Prophet, who was an illiterate, was also instructed by his Lord.

Khidr's knowledge is ledunni as well. He astounded Prophet Musa, who was the most knowledgeable person in terms of shari'a at that time.⁸⁶

Sufis take indication from the Qur'an (ishari tafsir) through unveiling and contemplation, that is, using knowledge gained through. In other words, Allah has removed veil for them that was between them and some of the secrets and wisdom contained in the Qur'an.

Scholars determined the following conditions for "ishari tafsir" (allegorical interpretation);

- Not to contradict the apparent meaning,
- To be in accordance with the context,
- Not to contradict the content of the Qur'an and Sunnah.

For example;

The apparent meaning of the verse, "Those who are constant in their prayer"⁸⁷ is "They keep their prayers, don't abandon, don't forget, and don't miss them."

Sufis, on the other hand, interpret this verse in an allegorical sense as:

They sustain the state of prayer, that is, the awareness that they are in the presence of Allah Almighty, even between the prayer times. In other words, they carry in their hearts the constant awareness that Allah is watching them, this is called ihsan."

As Jalaluddin Rumi says:

"Make such an ablution that will never break, pray a prayer that will never come to an end. Five daily prayers are insufficient for the lover, he wants to pray five hundred thousand times. Does the true lover ever want his union to end?"

If you reflect on it, you'll see that this is the divine purpose of the five daily prayers because the verse states the following;

"...establish prayer for My remembrance!" (Taha, 14)

There are secrets in inspired knowledge that are extremely tough to comprehend. The Messenger of Allah stated in one of his hadiths:

Tasavvuf" can be viewed.

87. Al-Ma'arij, 23.



“By Allah, if you knew what I know, you would laugh little and cry much... and you would go out in the streets, beseeching Allah.” (Ibn Majah, Zuhd, 19)

The outer appearance of the Qur'an and Sunnah, which determine the fundamental principles of Islam, is not contradicted by Ilm-e Ladun. In this regard, if at times the Sufi's words seem to contradict Islam, then they are described as a state of spiritual intoxication and not taken at literally or at face value.

The aim of Sufism is not to seek divine secrets. “Sufism consists of endeavoring to practice the Shari'ah in its complete sense,” declared Imam-i Rabbani.





7- PRINCIPLE OF RATIONALISM

Islam demands us to move forward with genuine submission in things beyond the limits of reason. As a matter of fact, belief is realized as a result of “acknowledgment by the tongue and the heart, not by the mind”. Allah Almighty does not want us to reason in the face of divine truths. On the contrary, it is stated in the verse as:

“Say, Do you presume to teach Allah your religion when Allah knows everything that is in the heavens and everything that is on earth? Allah has Knowing of all things?” (Al-Hujurat, 16)

Allah Almighty endowed us with reason, so that we can discern what is useful and harmful for us in this life and the next life through the guidance of revelation. Otherwise, it is not for us to reject and deny from the divine truths what cannot be weighed with the mind’s weak scale!...

7- PRINCIPLE OF RATIONALISM (Islam Gives Reason the Position It Deserves)

This principle consists in embracing the mind as an assistant in the transmission of knowledge unlike philosophy which accepts the reason as the greatest way to achieve the truth, and unlike a rationalist worldview of ascribing reason limitless power that it can comprehend everything. Islam recognizes reason as a necessary tool of comprehending the Qur'an and Sunnah, namely transmission.

Rationalist philosophers do not even accept the existence of anything that they do not understand, or find reasonable and logical. In this regard, they have become idolaters of reason by committing the fallacy of turning the means into an end in itself.

Theologians (Scholars of Kalam of Aqida) use reason within the limits of Qur'an and Sunnah.

While the Sufis continue to advance with heartfelt submission to the divine revelation especially where the reason has been blocked.

The following couplet by Aziz Mahmud Hudayi is a representation of the Sufi's point of view:

“Oh, Effendi! Remove the constraints of the limited mind that have begun to obstruct you, and be one of those who sip the cup of divine love - served in the assembly of the righteous servants who have achieved the Truth!”

The power of reason is limited in the same way that the sight of the eyes and the hearing of the ears are. There are several beings that cannot be seen because they are beyond the scope of the human eye. Many sounds are inaudible because they are outside the frequency range of the human ear. Similarly, there



are many facts that cannot be grasped because they are beyond the mind's power of comprehension. The intellect is incapable of fully comprehending these truths. At that point, Islam requires full submission to the guidance of revelation.

Since the believer believes that Allah is the absolute source of knowledge, the limit of his knowledge is as wide as the frame drawn by Allah. A believer believes in what Allah has revealed, even if his mind's ability is insufficient.

While rationalist philosophy regards reason as an absolute value in itself, it only accepts what reason can comprehend and ignores what it cannot.

The famous Islamic scholar Ibn Khaldun, considered the father of philosophy of history and sociology, has this to say about the subject.

"The intellect, indeed, is a correct scale. Its indications are completely certain and in no way wrong. However, the intellect should not be used to weigh such matters as the oneness of God, the other world, the truth of prophecy, the real character of the divine attributes, or anything else that lies beyond the level of the intellect. That would mean to desire the impossible. One might compare it with a man who sees a scale in which gold is being weighed, and wants to weigh mountains in it. The fact (that this is impossible) does not prove that the indications of the scale are not true (when it is used for its proper purpose). However, there is a limit at which the intellect must stop. It cannot go beyond its own level."⁸⁸

How well the poet Ziya Pasha expresses this truth:

Understanding the deeper truths and higher ideas is beyond the comprehension of this little mind, because this scale cannot measure that much weight.

That is, the mind's cognitive power is limited. Attempting to push the mind beyond that limit will either lead to insanity or deviation, or both!

For example, if we try to operate a device designed to work with 220 volts of electricity with 2200 volts of electricity, that device will immediately explode, no matter how perfect it is. Similarly, the fact that some philosophers

who believe in reason's limitless authority have ended their lives in mental hospitals or by committing suicide is a manifestation of this fact.

Just as it is not possible to pour the ocean into a glass, so is the capacity of the mind in the face of eternal divine truths. The knowledge that can be obtained with it is only a drop from the ocean in the face of the infinity of divine truths.

The following Hadith explains this fact beautifully:

“(During the famous journey of Prophet Musa and Khidr demonstrated odd, strange, and mysterious events) a sparrow came and sat over the edge of the boat and dipped its beak once in the sea. Khidr said to Musa, ‘My knowledge and your knowledge, compared to Allah’s knowledge, is like what this sparrow has taken out of the sea.’” (Bukhari, Tafseer, 18/2-4)

This means that it is impossible to comprehend infinite and endless truths with a finite, bounded, limited means such as the mind. As a result, first and foremost, it is vital to correctly establish the mind’s limit. Allah Almighty, Who created and placed the mind in man, can provide the most precise and accurate measurements of this. In this regard, using the mind for the guidance of the revelation is essential for man’s happiness in this world and the next.

Rationalism, which accepts reason as the sole measure of truth, regards the senses as untrustworthy. Against this idea, empiricism has arisen, which means gaining knowledge by experience/experimenting and observing, and this understanding is based on the senses only.

While rationalists believe that humans have an innate intellect and the ability to determine truth, empiricists believe that there is no innate intellect and that knowledge is gained through the five senses.

In contrast, Islam argues that both are means of obtaining knowledge and that there is a need for revelation in deep metaphysical matters. It accepts that man was born with an innate but limited mind. It also paves the path for the development of worldly knowledge through the use of the five senses. It encourages the use of reason in moderation, avoiding excess.

The Andalusian scholar Ibn Tufail, in his book Hayy Ibn Yaqdhan, addressed the fact that a child growing up alone on an island discovers some material and spiritual truths with the help of his innate mind and senses, albeit



at a primitive level, without the influence of a human environment. In other words, he stated that the intellect is a means of connecting the artist to the art, based on the cosmic verses displayed in the universe. This work had a significant impact in the field of intellectual thought.

Which Intellect?

Before delving into the importance that Islam places on the mind, it is vital to question, "Which intellect?" In his *Divan-i Kabir*, Jalaluddin Rumi stated:

"You have two heads. One is the earthly head, and the other is the heavenly pure head."

Similarly, Islamic scholars distinguish between two sorts of mind:

1. Aql Al-Ma'ash
2. Aql Al-Ma'ad

• Aql Al-Ma'ash (Worldly Intelligence):

The simple mind is what allows man to care for his worldly interests and protect himself from material threats. Animals have a certain amount of this intellect in order to survive.

Again, this intellect might bring many benefits for people in worldly existence by accumulating knowledge gathered over centuries in worldly science. This intellect, however, is restricted and susceptible to many errors, omissions and weaknesses.

Indeed, the information produced by the intellect will always be tainted by uncertainty, hesitation and mistake. The intellect is definitely influenced by subjective beliefs, stereotyped thoughts, concepts that vary over time, good or negative suggestions from the outside world. It cannot entirely eliminate defects such as greed, anger, and obsession, as well as flaws such as forgetfulness, absent-mindedness, and blunders.

In this respect, the intellect is not a faultless source of knowledge.

Indeed, an area of study known as "logic" has been formed to determine the processes and rules of thinking in order to keep the intellect from making

incorrect conclusions. However, this scientific discipline, which establishes the principles of reasoning in order to explore the unknown based on the known facts, still proves insufficient in totally erasing the intellect's weaknesses.

Logic is founded on the intellect, which has many flaws in terms of the veracity of the fundamental facts upon which it is built. As a result, there are still many philosophical views that are rational and logical but incorrect.

"The sophist philosophers are the finest evidence of logic's inadequacy. They attempt to fool people or obtain advantages by using specific universal propositions that are true or perceived to be true. Although the method of induction follows the principles, the end result is confusion and sophistry."⁸⁹

In other words, using their logical games, even sophist philosophers demonstrated that the intellect is insufficient to achieve the right and wrong and discriminate between good and evil.

Reason and logic are also used by Islamic scholars. However, because the realities upon which they are founded are based on the revelation, which is never wrong, they always lead to what is just, good, beautiful and virtuous.

As a result, intellect and logic without the guidance of revelation are insufficient to distinguish between right and wrong. An intellect in the service of a raw ego can develop many things that are suited for its material and worldly goals but are actually wrong, ugly and immoral. In fact, it feels no shame about it and regards it as natural, almost like sweet music.

Furthermore, the intellect has a weakness that might occasionally lead to a dead end and lock itself up. The following incident from Ancient Greece is notable in this regard:

A young man seeks legal instruction from Protagoras, a famous sophist (philosopher of rhetoric, sophist, demagogue). Half of the agreed-upon fee will be paid in advance, with the other half paid if he wins his first case. This means that if the student wins the first case, his training will be perfect and the teacher is entitled to the second installment.

However, after completing the training, the student finds the first installment to be sufficient and requests that the teacher forego the second install-

89. Kadir Mısıroğlu, *İslâm Dünya Görüşü*, p. 268, dipnot 303.

ment. The first case was brought between the teacher and his pupil as a result of this request.

At the hearing, the student said to the committee of judges:

“I should not pay this money whether I win or lose this case.” When the judge asks why, he responded:

“If I win the case, I must not pay in accordance with your decision, but if I lose, I must not pay in accordance with the agreement between me and the defendant, because I lost the first case.”

On the other hand, the philosopher, who was his teacher, also said: “I have to get this money whether I lose or win this case.” When the judge asks him the reason, he explained

“If I win, I must take the money as per your ruling; if I lose, I must take the money as per my arrangement with the defendant. If I lose, he will have won his first case, and the requirement for the second installment will be met, resulting in the debt.”⁹⁰

As can be seen, both claims are rational and logical. This means that logic and reason might, on occasion, trap themselves behind the walls they have built and enter dead-end streets, as in this case. Similarly, putting a sign on the wall that says “It is prohibited to post signs here!” which also serves as a sign...

How can it be possible for the intellect, which is incapable of resolving even minor human disputes like these, to comprehend eternal divine truths in all of their aspects? If this is a person’s situation in a worldly matter, what must it be like in numerous otherworldly, heavenly, spiritual, and religious affairs that can only be known by revelation? Of course, there will be flaws, weaknesses and deficiencies.

As a result, the mind’s redemption from dead ends is dependent on its being educated through revelation and realizing that it is required to submit from the heart to the realities of the Qur’an.

For example, the mind gets stuck on topics like “destiny” and “the nature of the soul.” In such cases where the intellect is hindered, Islam, on the other

90. See. K. Mısıroğlu, *İslâm Dünya Görüşü*, p. 267-268; N. F. Kısakürek, *Batı Tefekkürü ve İslâm Tasavvufu*, p. 22-23.

hand, offers the possibility to advance with the wings of “submission” to the knowledge given in the Qur’an.

In this regard, Islamic scholars have emphasized that using reason under the guidance of revelation is necessary. As a matter of fact, Sha’bi states:

“By Allah, if you follow the analogies of the intellect that doesn’t submit to revelation, you will consider what is haram as halal and what is halal as haram.” (Darimi, Muqaddimah, 22/198)

Ibn Sirin  said:

“The devil was the first to use the analogy (saying that I am better than Adam because I am made of fire whereas he is made of earth). People worship the Sun and the Moon because of analogies (of this mind that refuses to submit to revelation).” (Darimi, Muqaddimah, 22/196)

Aql Al-Ma’ash can only work on things that can be seen and touched in the real world, making assumptions, predictions, and developing hypotheses. It also uses various experiences/experiments to determine whether these are correct. It builds new theses and theories on what it can prove.

But in the otherworldly realities we do not have the opportunity to experiment, experience, and develop theories in the sphere of unseen realities. In this aspect, the intellect needs the true revelation, unaltered by the human hand, namely the Qur’an and Sunnah.

In fact, Allah Almighty, who knows the characteristics of His servants much better than they do, has sent over 124.000 prophets throughout human history to compensate for the inadequacy and weakness of the intellect in reaching the truth by itself, and has helped humanity in reaching the truth through revelations and books.

Even this demonstrates that the mind alone is insufficient to achieve truth and goodness. If reason were sufficient in this regard, Allah Almighty would not have sent humanity so many books and prophets.

• **Aql Al-Ma’ad (Ethereal Intelligence):**

This is the intellect that submits to divine revelation, it is blessed with wisdom, understands its place before its Lord, does not serve the lower self and is not subject to its whims and wants.



As it is stated in the Hadith:

“The wise person is the one who opposes his lower self, and works for what is after death. And the fool is the one who follows his lower self and keeps hoping (goodness) from Allah.” (Tirmidhi, Qiyamah, 25/ 2459; Ibn Majah, Zuhd, 31)

The Qur’an praised this ethereal mind and posted the following question to the humans:

أَفَلَا تَعْقِلُونَ

“...Will you not use your intellect?” (Al-Baqarah, 44; Ali Imran, 65; Al-A’raf, 169...)

أَفَلَا تَتَفَكَّرُونَ

“...Will you not reflect?” (Al-An’am, 50). These warnings are always at the end of the verses expressing the existence, unity, might and majesty of Allah Almighty.

And again, he announces various truths with the phrases:

“Only people of sound mind can understand this.”

“There are indications and signs for folks who understand.”

As a result, despite the numerous manifestations of might and grandeur that Almighty God has displayed in the Qur’an and in the universe’s cosmic verses, the error of rejecting Islam and belief in it, as well as the ignorance of falling into atheism and deism, can only be explained as an abdication of reason.⁹¹

The inadequacy of the intellect of the disbelievers in reaching the truth is expressed in the following verses:

Those who do not believe in the Next World give the angels female names. They have no knowledge of this. They are only following conjecture. Conjecture is of no avail whatever against the truth. So, turn away

91. For additional insight on these topics, please see our book “Akılın Cinneti Deizm” (The Insanity of the Mind, Deism).

from him who turns away from Our remembrance and desires nothing but the life of this world. That is as far as their knowledge extends. Your Lord knows best who are misguided from His Way and He knows best those who are guided.” (Al-Najm, 27-30)

The nature of angels and the realm of the hereafter, as expressed in the verses, is an area in which a mind deprived of revelation cannot obtain any knowledge even through intense contemplation and reflection. Angels and the afterlife belong to the realm of the unseen. The mind, on the other hand, is very limited in the matters of the unseen and must submit to revelation.

The mind that Allah Almighty praises in the Qur'an is the ethereal mind.

As it is stated in the Qur'anic verse:

“They know an outward aspect of the life of this world but are heedless of the Next World.

Have they not reflected within themselves? Allah did not create the heavens and the earth and everything between them except with truth and for a fixed term. Yet many people reject the meeting with their Lord.” (Ar-Rum, 6-8)

That is, those who have some outward knowledge of the world but do not reflect on the afterlife or the purpose of their creation have no comprehension in Allah's sight, and are ignorant and heedless.

Reaching adolescence and possessing intellect are two important conditions of responsibility in our religion. Children and insane people are not subject to the sharia, meaning religious responsibilities, because they do not have either a fully developed intellect or a properly functioning one.

Many of the wisdom and reasons in divine commands are “reasonable,” that is, they can be comprehended by the intellect.

A sound mind, for example, can easily understand why alcohol is forbidden. Intoxication deactivates the intellect and removes control over one's behavior, resulting in immorality, hatred, and doing things that are harmful to oneself and others.

Again, a sound mind will realize why adultery is forbidden as it obviously destroys the family, society, and ultimately humanity.



The reasonableness of Islamic rulings, that is, the understanding of the targeted benefit and the harm that is sought to be eliminated, is to a certain extent clear.

For example, the intellect can comprehend the value of prayer in revitalizing one's spirituality. However, it cannot understand why there are 5 prayers a day or why the fard of the morning prayer is 2 rak'ahs, why fasting is fard in Ramadan and not in any other month, in a cause-and-effect relationship. As a result, it submits to religious norms, despite its inability to comprehend its wisdom.

When the principles of belief are considered from the standpoint of a healthy mind, it is clear that they are never unreasonable.

The existence of "one God" in the universe, for example, is something the intellect will find rational and confirm. The existence of more than one god is not. If there were more than one god it would result in a power struggle, which would lead to destruction.⁹²

However, we are witnessing the harmonic operation of the universe's highly sensitive order. Assuming that several deities can reach an agreement suggests that they made compromises that are incompatible with the nature of divinity, which is illogical.

It is therefore rational and not illogical for the Creator to send prophets and books down to humanity. As it is said in the verse:

"Do people find it so surprising that We should reveal to a man from among them: 'Warn mankind and give good news to those who believe that they are on a sure footing with their Lord'? The disbelievers say, 'This is downright magic!'" (Yunus, 2)

When the spectacular event of the Miraj occurred, the disbelievers rushed to Abu Bakr رضي الله عنه because they thought they might dissuade Abu Bakr, whom they trusted in his intelligence, knowledge, and experience, from believing this "irrational" incident. They asked him; "Do you still approve of him, do you believe he went to Bayt al-Maqdis and returned in one night?"

Abu Bakr رضي الله عنه replied:

“Yes! What is so surprising about this? By Allah, he tells me that he receives messages from Allah at any time of day or night, and I affirm him in that.”

Afterwards, Abu Bakr went to the Prophet, who was at the time by the Kaaba. He personally listened to what came from his blessed lips and declared;

“Sadaqta (you have told the truth, O Messenger of Allah!...”

The Messenger of Allah, being very pleased with this confirmation of his, said to Abu Bakr with his smile that enlightened the world: “Abu Bakr! You are “As-Siddiq” (the truthful!)” he said.

Similarly, the “existence of the hereafter” is never in conflict with logic. In fact, the presence of an afterlife is mentally necessary for the reward of good deeds done in this world as well as the punishment of misdeeds.

The basic and limited intellect refuses to believe that the deceased will be resurrected in light of their worldly experiences. It sees this as impossible. This is due to the fact that people in the world do not have the ability to revive the dead. In their struggle against ephemerality, humans pursued things such as “âb-ı hayat, the elixir of immortality,” yet they were never able to transcend death.

From a broad perspective, it is necessary to accept that the One who creates and gives life to a living thing for the first time can re-create and give it life again. In other words, the reality of “resurrection after death” is similarly reasonable and does not contradict logic.

But how will Allah Almighty do this? This point is incomprehensible to a mind that thinks within worldly perceptions. A limited and imperfect power cannot comprehend and encompass an infinite and unlimited force.

Such is the nature of miracles, man only understands the existence and occurrences that follow the laws of physics, he regards anything that does not follow these laws as irrational. But Allah has complete control over everything. These miracles are created by Allah Almighty to affirm and support His prophets, which is a reasonable and essential purpose.

The following nuance should be noted here as well:



Logic is a discipline that was developed to keep the intellect from making mistakes. Its goal is to demonstrate the proper operating principles of the mind.

Since Imam Ghazali, kalam scholars have learned the science of logic and applied it in Islamic sciences.

There is a provision in logic known as “aqlan muhal,” which translates as “reasonably impossible”. In religion, on the other hand, there is nothing that is “reasonably impossible”. Religion rejects the impossible because there is no such thing as impossible for Allah Almighty.

However, the enemies of religion play word games and say: “You say Allah has power over everything. Is it possible for God to create another god who is identical to himself?”⁹³

This, however, is mentally improbable. This issue is formulated in the science of kalam as “Allah is not pleased with the impossible”.

Then there’s “practically impossible.” That is, something is out of the ordinary. It is, for example, practically impossible for a person to travel a month’s distance in a single day or a few hours. Prophet Sulayman, on the other hand, was able to realize this due to the miracles placed upon him.

Vehicles such as airplanes and high-speed trains have been invented as a result of advances in science and technology. Distances that used to be covered in a month can now be traveled in a few hours.

As a result, what was once extraordinary has now become ordinary.

As a result, the content of Islam, the only uncorrupted religion, contains “super-rational” truths but nothing “irrational.”


93. One of Almighty God’s essential characteristics is “mukhalafatun li’l-hawâdis,” or not resembling His creatures. Therefore, creating a deity similar to Himself contradicts this essential attribute of Him. In addition, as the verse indicates:

“Had there been other gods besides Allah in the heavens or the earth, both “realms” would have surely been corrupted...” (Al-Anbya, 22)

Because Allah possesses the attribute “Kibriya” (i.e. Grandeur). If there were more than one deity, they would disagree, and the universe’s order would be disrupted. As a result, the question of whether Allah can create another god like Him is illogical.

In this sense, superstitious and distorted religions contain irrational superstitions, illogical mythologies, legends, and so forth.

For example, the twisted Torah includes Yaqub's conflict with God, Yahweh, which is an interesting event. According to this, when returning to Canaan from his uncle's side, Prophet Yaqub and his family members encountered a man in the desert and he wrestled with him till dawn.

Even when Prophet Yaqub  says, "Let me go!" the person with whom he was wrestling did not let him go, and that person told Prophet Yaqub,

"You will no longer be named Yakub, but Israel!" (according to the Jews: the one who wrestles with God) because you wrestled God and triumphed!" (Taqwin, 32/22-32)

These Torah expressions, "God wrestled with Jacob by incarnating as a human being" plainly demonstrate an anthropomorphic creed. This, on the other hand, is the manifestation of a belief in Allah that is utterly devoid of tawhid (the oneness of God), lacking perfect traits and containing inadequate attributes.

Anthropomorphism is a belief in which God has a physical form. In monotheistic religions, on the other hand, there is a belief in "mute'al," or a God who is independent of all worlds, free of human flaws, and perfect beyond comprehension. This belief drives the human mind away from matter and toward meanings, attempting to make it comprehend boundless and endless spiritual truths that transcend matter's bounds.

However, instead of attaining this level, the human mind takes the easy way out by first erroneously incorporating Allah in its worldly dimensions and perceptions and ascribing to Allah a body. This has been the primary reason for humanity's fall into idolatry.

Hinduism has a similar concept. God descended to earth in the form of a human or animal. In Hinduism, this belief is referred to as "god's Avatar."

Jewish religious men attempted to interpret such Old Testament stories in various ways. In fact, the Torah commentaries explain this incident as follows: "The person Jacob is wrestling with is not God, but an angel who appears to be God." Even if this is the case, the idea that a created creature can take on the form of God occurs at this point, which cannot be interpreted reasonably.



In Christianity, for example, there is an irrational belief that the Creator God incarnated in Jesus and subsequently sacrificed himself for humanity.

According to Matthew and Mark, as Prophet Jesus was crucified, he said, “My God, my God! Why have you abandoned me?”⁹⁴ This is not a statement that a prophet could make because this is a form of ignorance, disobedience and desperation. All prophets are beloved to Allah and they know very well that Allah would never abandon them.

Moreover, this situation contradicts the Christian belief that the Prophet Jesus sacrificed himself to atone for humanity’s sins.

Furthermore, attributing divinity to the Prophet Jesus and accepting that such an expression of weakness may emanate from him is completely unreasonable and illogical.

Jesus ﷺ is a human being and a prophet, not the incarnated son of God. When we look at the history of all other prophets this belief makes sense. However, the Christian view of Jesus Christ, which has been distorted by human interference, contradicts both reason and logic. For it defies logic that Allah manifested a part of Himself in the form of a human being, while still keeping His separate existence as the father.

In today’s Christianity, drinking wine, which is forbidden in Islam, has become a form of religious ritual. Christians eat bread with wine to reenact last supper that Jesus ﷺ ate on the final night of his life. Bread is supposedly the flesh of Prophet Jesus, and wine represents his blood, according to these practices, which they term “Holy Meal.” They believe that by consuming these, they become one with Prophet Jesus. After baptism, this ritual, commonly known as the Eucharist, is the most essential form of worship. It used to be done once a year, but now it is done every week, and it has become part of the Christian creed.

Similarly, in the first centuries, the question of whether Jesus was a human or a god was debated in councils and determined by the councils themselves. In other words, it is humans who turn these illogical matters into a creed. When confronted with these conceptual inconsistencies, many priests nowadays feel obliged to say;

“We believe without questioning! We believe because we do not understand” Of course, submitting to superstitions resulting from such human interventions in the religious field would be wrong.

For this reason, submission in Islam is within the framework of the Qur'an and the authentic Sunnah.

Scholars' and mujtahids' opinions cannot be accepted without question. Within the framework of the Shari'ah procedure, they can be criticized. However, if their opinions are founded on Shar'i scriptures and their inferences are correct and consistent, those views can only be objected to if there is a stronger Shar'i opinion.

The problem of Submitting Religion to the Intellect

Modernists have emerged today, attempting to broaden the role of reason in the sphere of religion.

They advocate, for example, judging the hadiths in the limited power of reason and eliminating those that do not satisfy their thoughts. However, what they call reason is nothing but the product of their prejudiced judgments and ideological interpretations that are tainted by their desires and personal opinions, and not founded on knowledge. In other words, it is not a sound reason, but a reason with many flaws.

Islamic scholars analyze hadiths and inspect the chain of narrators, determining that if they reach the Messenger of Allah ﷺ with strong chains, when the chain is strong then they act upon it.

The scholarly rigor and effort demonstrated by hadiths scholars throughout Islamic history is beyond comparison. Scholars of hadith have classed them with considerable care, determining if a hadith is authentic, marfû', ahad, or mutawatir.

Scholars of Hadith meticulously examined the narrators from many angles. They even paid attention to how the narrator treated his riding animals. They did not consider him trustworthy if he showed even the slightest sign of cruelty to his animal. Furthermore, they carefully assessed whether the text of the hadith corresponds to the style of Allah's Messenger.



The hadiths that went through such rigorous examination phases by the muhaddithun provided a solid amount of information for the mujtahids' ijtihad. Mujtahids also drew conclusions from hadiths based on the opinion of the muhaddithun.

In this regard, eliminating a hadith that is included in reliable sources such as Bukhari and Muslim, that the ummah unanimously accepts, and that was transmitted to us by reliable narrators close to mutawatir (mass transmitted), by saying "this doesn't fit to my reason!" is to destroy the sources of the religion and to corrupt religion through human intervention, just as it is in Judaism and Christianity.

Dismissing and rejecting hadiths would imply deactivating the jurisprudence derived from them and would therefore be a major act of falsification. The reason has no right to have a say in matters related to religion and the unseen which are beyond reason's comprehension.

The following statement of Ali Ibn Abi Talib عليه السلام is a beautiful expression of this truth:

"If religion were based on reason, it would be more proper to wipe the under part of the feet than the upper (when making tayammum wudu, muslims wipe the upper part only)." (Abu Dawud, Taharah, 63)

Jalaluddin Rumi also said:

"There is no way to comprehend the essence of religion; all one can do is adore it."

Sometimes, the "time" interprets an unsolvable issue. In other words, scientific advancement over time lifts the veil of obscurity from that subject, revealing its wisdom or truth.

However, in issues whose wisdom cannot be understood until the time comes, the Islamic attitude is submission rather than objection and rejection. The same as in the narrative of Khidr عليه السلام and Musa عليه السلام. Prophet Musa likewise opposed Khidr عليه السلام at first because of his seemingly unjust behavior, but when he learned the inner side of the issues, he saw that the same reality was approached from different directions, and his heart was satisfied.

Irrational creeds are likewise rejected by Islam. For example, the Christians' saying, "God is three," and confessing their sins to people like them-

selves. Another thing which is against human nature is that priests and nuns are forbidden to marry because Prophet Jesus did not marry. This is special to him and not something that was commanded for his followers.

In fact, just as blocking the natural flow of water led it to seek alternate routes, these practices contrary to nature in Christianity led to worse perversions.

In short, Islam rejects “irrational” concepts, but when it comes to “super-rational” facts, it demands surrender rather than rejection and denial. Time sometimes interprets matters that the intellect is unable to comprehend and discloses its truth, and sometimes it leaves it as a divine secret that must be surrendered to, as in the case of “destiny.”

Approaching religious decrees under the guise of “rational criticism” and attempting to nullify them is a result of negative influence from orientalist and anti-Islamic movements in our era, is misguidance.

In fact, opponents to the Sunnah who allege that some hadiths are contradictory to reason likewise deny the meaning of the hadith stated below:

“If a fly falls into the bowl of one of you, he should instantly immerse it entirely in that bowl. Then take the fly out and throw it away because one of its two wings is healing and the other is poisonous.”⁹⁵

When Doctor Asaf Ataseven heard this hadith while he was studying at the Faculty of Medicine, he went to Ömer Nasuhi Bilmen, who was a mufti at that time, and asked:

“Hodja, we will be doctors, what kind of hadith is this?” Mufti Efendi said: “This is an authentic (sahih) hadith, a Bukhari hadith.”

Dr. Asaf Bey said to himself:

“Let me close this issue for now. Maybe there is a part of it that I don’t know about.”

Later, a young man from North Africa who obtained his doctoral thesis on flies, discovered that there are harmful bacteria, and viruses on one wing of the fly, and beneficial bacteria, which is its antidote, on the other. As a result,

95. Bukhari, Tib, had. No: 5782.

when both wings come into contact with water, they neutralize each other, meaning that the negative effect of one is offset by the positive effect of the other.

Furthermore, such hadiths should not be misinterpreted because, in desert conditions, a glass of water can be extremely valuable. This hadith may have been mentioned with the intention of teaching how to survive in a desert or a particularly hot region by drinking flies-infested water rather than dying of thirst.

Additionally, the Prophet's declaration that one wing of a fly carries a malady and the other has a treatment should be seen as a call to scientists to discover the germ and antidote in the fly's wings and develop medication to combat diseases conveyed by the fly.

Similarly, another hadith that Sunnah opponents reject as "contrary to reason" is concerning "camel urine." Anas رضي الله عنه narrates:

"Some people of `Ukl or `Uraina tribe came to Medina and its climate did not suit them. So, the Prophet ﷺ ordered them to go to the herd of (Milch) camels and to drink their milk and urine (as a medicine). So, they went as directed and after a while they became healthy..." (Bukhari, Wudu, 66, Tib, 5,6)

Imam abu Hanifa, Imam Shafii, and other mujtahids issued fatwas declaring that all urines is najis (impure), although they considered the urine of animals whose meat is consumed to be of mild impurity. Meanwhile, practically all jurists issued fatwas stating that it is allowed to use what is haram as treatment if necessary and under particular conditions. Scholars who believe that urine is najis and haram agreed that the Prophet's permission was also given out of necessity.⁹⁶

As in the hadith concerning fly wings, the Prophet of Allah ﷺ did not propose it as a general, always-to-be-done therapy procedure. When other treatment options are available, no one is obligated to prefer such treatment.

Furthermore, those who claim that the advice in such hadiths is repulsive to modern people and causes aversion to religion ignore the fact that much more unpleasant materials, such as scorpions, snakes, fly larva, alcohol, mold fungus, are used in the manufacture of many drugs and the treatment of dis-

eases today. The fact that they do not speak out against them and use negative words against what our Prophet advises us in his hadith demonstrates that their primary concern and goal is to oppose the Sunnah.

However, there are still medical studies being conducted on this subject today. Urine benefits have even been the subject of a book.⁹⁷ Many Muslim and non-Muslim academics have studied the poison in the fly's wings and its antidote, and all of the research has proved that the hadith is a miracle.

What should not be disregarded in these hadiths is whether an illiterate Prophet living 14 centuries ago could have known this kind of information without the help of revelation.

As it is stated in the verse:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

“Nor does he speak from whims. It is nothing but a Revelation revealed.” (An-Najm, 3-4)

In fact, some of Islam's orders and prohibitions contradict the modern mentality of our time, rather than the sound mind. As an example:

- The prohibition of usury (riba) in Islam does not comply with the tyranny of the capitalist economy, which is entirely based on usury.
- Alcohol prohibition in Islam does not comply with systems that easily put the populace to sleep and deceive them by being addicted to drugs.
- The prohibition of adultery in Islam runs counter to the goals of moral relativists who seek to undermine the family.
- The Islamic order of jihad does not correspond to the desires of those who seek to occupy and attack Muslim nations, conveniently exploit underground and aboveground resources, and turn Muslims into modern-day slaves.
- The honorable position granted to women by Islam does not meet the disgraceful plans of those who wish to turn women into an objects of lust.

97. See, Carmen Thomas, Çiştaki Mucize, trc. Leman Çalışkan, 1995.

In short, all the rules of Islam are compatible with the sound mind. Allah is the creator of the intellect and the sender of religion.

Those who approach religion with rational criticism, on the other hand, strive to reinterpret the provisions of the Book and the Sunnah according to current views, which may be abandoned in time as their flaws are discovered. So, they try to change everything according to their whims and personal convictions, leaving nothing except some moral ideals. As in Protestantism, this entails a variety of religious interpretations.

As previously stated, the mind has a distance only up to a point! Islam desires that we journey in waters beyond reason with genuine surrender and trust of Allah. Indeed, belief is accomplished as a result of “acknowledgement by the tongue and heart - not by the reason.” Allah Almighty does not want us to reason against divine orders, prohibitions, and other declarations. The verse, on the other hand, mentions the following:

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

“Say: ‘Do you presume to teach Allah your religion when Allah knows everything in the heavens and everything on the earth? Allah has knowledge of all things?’” (Al-Hujurat, 16)

Allah Almighty has gifted us with intelligence, allowing us to distinguish between what is good and harmful for us in this life and the next, under the guidance of the Qur’an and Sunnah. Otherwise, it is not for us to reject or deny divine truths that cannot be weighed with the intellect’s weak scales!..



In terms of the intellect, we stated that we must ask, “Which intellect?” Indeed, we can see that, despite their claims to be rational, many human systems and understandings contradict one another. What one says is “white,” another may say is “black”.

The intellect is obviously a relative and subjective entity that varies from person to person. As a result, each person’s mind can generate different ideas based on his natural abilities, growing conditions, education, experiences

gained and a variety of other similar influences. The truth, on the other hand, is one. As a result, without the guidance of revelation, it is impossible to reach the absolute truth.

If the intellect was an unbiased, objective, and unaffected by anything, then all human systems that refer to the reason should always produce the same result. But they do not because many desires and whims, evil and selfish motives, worldly interests and concerns come into play under the disguise of reason.

On the other hand, the term “reason” can also mean “understanding, mentality, approach, philosophy, point of view, style of thought” in common parlance.

Therefore, as previously stated, Allah’s decrees may or may not correspond to the mentality of this or that human system. For example, the Islamic understanding of women does not completely agree with the feminism philosophy. This does not mean that it doesn’t conform with reason; rather, it simply does not conform to the feminist mentality.

Of course, the truth that “Islam is superior, nothing can overcome it!” remains valid. Islam is perfect. It is never acceptable to force it to be interpreted by the human mind.⁹⁸



98. You can refer to our book Reason and Philosophy in the Perspective of Islam for more detailed information on the place of the mind in Islam, its characteristics, its boundaries, and the differences between the concepts of mind in human philosophies.





8- PRINCIPLE OF OPTIMISM

Islam does not inspire despair and pessimism but rather it inspires benevolence and optimism. As in famous proverbial phrase, it makes you to see first the full side of a half-empty glass. In any case, it helps the person to develop the character to be thankful. By helping to see the good side of every event, it saves people from despair, stress, depression, complaint and disobedience. No matter how difficult the situations that a believer encounters, he says that "I have an omnipotent Lord. No worries because there is Allah. If I have faith, I will always have ways to overcome this situation" and thus he would have a great treasure of peace.

8- PRINCIPLE OF OPTIMISM (Islam Promotes Hope)

In Islam, benevolence and optimism are emphasized over despair and pessimism. A half-empty glass, for instance, is seen as half full. Whatever the case may be, it provides the capability to be grateful. By focusing on the positive side of every situation, it helps people avoid despair, stress, depression, complaints and rebellion.

Malik Ibn Dinar رحمہ اللہ explains this as follows:

On his way with his disciples, the Prophet Isa عليه السلام came across a dead dog. His followers said:

“How bad it smells!” while the Prophet Isa عليه السلام said:

“Look how white his teeth are!” (Abu Nu’aym Hilyat al-Awliya’, II, 382)

In other words, the Prophet Isa otherwise known as Jesus عليه السلام taught the wisdom to perceive not only the negative but also the positive sides of every being and event, the virtue of appreciating the good and beautiful elements of everything, and the foresight to avoid being swayed by the negative qualities.

A snake, for example, is a considerably frightening animal. Those who look with wisdom, on the other hand, are fascinated by the patterns on this animal’s skin as well as the speed and agility with which it moves, despite the fact that it lacks hands and feet. They regard it as one of the countless verses in the book of universe and read it with the eyes of the heart. They perceive Allah Almighty’s manifestations of wisdom in this creation.

While the snake itself is somewhat unpleasant, as with all animals, it plays a vital role in its ecosystem and we take medicines from its lethal venom.



That is why it is said, “He who looks positively finds the positivity, the one who looks beautifully finds the beauty” This perspective presents numerous benefits at all phases of life. For example, as the family institution deteriorates and divorce rates increase, the heart perspective provided by the following hadith is in high demand:

“A believing man should not hate his wife; if he dislikes one of her characteristics, he will be pleased with another.” (Muslim, Rada, 61)

Indeed, one of the most dangerous viruses threatening marriages today is that the husband and wife lose sight of their beautiful qualities and instead focus on each other’s flaws. This positive attitude and the ability to think optimistically, as taught by the Messenger ﷺ, is a cure that can save many families from falling apart.

In fact, all of Islam’s commands and prohibitions are revitalizing and constructive, like an elixir for our peace and happiness. As it is stated in the following verse:

“You who believer! Respond to Allah and to the Messenger when he calls you to what will bring you tp life!” (Al-Anfal, 24)

Believing sincerely that every order Allah and His Messenger invites us to follow is a revival for both our material and spiritual well-being, is also a source of peace, tranquility, happiness, and safety for our hearts.

Human systems frequently rely on rationality. Since the mind is skeptical, it is pessimistic rather than optimistic. As a result, people become destructive rather than constructive.

On the other hand, Islam invites us to see the good and beauty in everything, and be thankful to Allah, and keep our peace even in the most difficult situations. No matter how tough the circumstances are, true believers who surrender entirely to their Lord and place their trust in Him, will have a tremendous treasure of peace by saying:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

“Allah is enough for us and the best of guardians.” (Ali ‘Imran, 173)

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Truly we belong to Allah, and truly to Him we will return.” (Al-Baqarah, 156)

“We serve an all-powerful God; where there is God, there is no sorrow; and where there is faith, there is opportunity.”

The Shadhili master, Shaykh Al-Arabi Ad-Darqawi ؒ tells:

“My master was preparing to send me to a tribe. I said to him, “There isn’t even a single servant of Allah with whom I can have spiritual conversations in the place where I’m going! I’ll be there by myself...”

My master replied, “You will raise the person you need!” (That is, you will seek-find and raise that one by yourself)”

Indeed, striving with more hope in adversity and difficulty, leads to the rise of many opportunities - by Allah’s grace. As God Almighty does not deprive those who work hard.

As Shaykh Ibn Ata’illah Al-Iskandari says:

“My Lord! What has the one who found You lost? And what has the one who lost You found?”

A wise man also said:

“What is the righteous servant who has the peace of mind that comes from believing in Allah deprived of? And what did the heedless person who denied Allah obtain?”

Would a billionaire feel sorry if he lost ten dollars on the way? What is the value of ten dollars compared to the billions that he possesses?

When confronted with a worldly problem or tragedy, a righteous believer considers being a servant of Allah and a member of our Prophet’s nation to be the greatest richness and happiness. With this happiness, patience becomes easy for him or her. In this frame of mind, he replaces worldly afflictions with the joy of being a member of our Prophet’s ummah, who is an example of Allah’s grace and benevolence to the believers. He does not worry excessively or destroy himself by complaining and whining because of his worldly distress and loss.

The Companions endured torture, injustice, and an embargo for the sake of Allah. They faced many misfortunes and calamities with the fortitude of faith. Due to their love of Allah and His Messenger, all worldly tribulations ceased to matter in their eyes. Despite their poverty, their faith was so strong that they said:

“May our life, our wealth, and everything that we own be sacrificed for you, O Messenger of Allah!”

In fact, the unbelievers asked Khubaib رضي الله عنه, whom they had captured and were about to execute, “Would you prefer your Prophet to take your place in exchange for your life?”

Khubaib رضي الله عنه said:

“I wouldn’t even want a pin to prick him in exchange for my life”

Abu Sufyan, who later became Muslim was absolutely astounded by this and said:

“I have never seen any people in the world who loved their leader as much as Muhammad’s companions loved him.” (Al-Waqidi, I, 360; Ibn Sa’d, II, 56)

Those blessed Companions were applying the following verse and embodying it through their lives;

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

“The Prophet has closer ties to the believers than their selves.” (Al-Ahzab, 6)

Again, with the same spiritual level, Sad Ibn Rabi رضي الله عنه, whose body was riddled with wounds from Uhud, gave these words with his last breath:

“Tell your people that they will have no excuse with Allah if the Messenger of Allah, may Allah bless him and grant him peace, is slain while one of them is still alive.” (Muwatta, Jihad, 41; Hakim, III, 221/4906; Ibn Hisham, III, 47)

There are countless examples of the sacrifices made by the Companions in order to maintain their loyalty to Allah and His Messenger in the face of adversity.

Despite the trials of the mortal world, a believer who follows that exemplary generation with love and compassion should find refuge in the peace and contentment of being part of the only true religion, Islam, and the nation of our Prophet, who is a mercy to all the worlds.

Again, a believer should understand that despite the fact that we did not pay any price, we were created as human beings. We were not made in the form of a snake, worm, or leaf, but rather as a human among other beings. We have attained the pleasure of being among the people of faith, as a member of the nation of Prophet Muhammad ﷺ, the imam and master of more than 124 thousand prophets. All of these gifts and blessings are tremendous divine favors and bounties for which we are unable to express gratitude.

Allah Almighty cautions humanity against being reckless in the face of these bounties and favors by saying:

“We guided him on the Way, whether he is thankful or unthankful.”

(Al-Insan, 3)

Our most valuable spiritual treasures are faith, the Qur'an, and the Prophet of Allah ﷺ. What would it be worth if we possessed all worldly advantages and opportunities and lived on earth for a thousand years, but were deprived of faith, the Qur'an, and knowing Allah and His Messenger?! Eventually, our lives on this planet are destined to end... However, the peace and contentment that result from knowing Allah and His Messenger and sincerely obeying our Lord is everlasting...

Even if we spent a lifetime prostrating and keeping our heads bowed in gratitude for these rewards, it would still be insufficient and incomplete...

Islam also tells us to be aware of the goodness in everything, and to give praise and thanks in all situations.

Human systems and false religions, on the other hand, make their followers look for flaws in everything, which leads to dissatisfaction, despair, stress, and depression.

In fact, the English political scientist and philosopher Thomas Hobbes (1588–1679) stated in his work *Leviathan*, “A man is a wolf to another man” in an attempt to highlight the avaricious, unreliable, and cruel nature of such human types.



Christianity was defiled by the misguided manmade doctrine of original sin, where they claim that a baby is immediately a sinner just for being born.

According to Islam, the only true religion, we are born innocent, pure and sinless. It further states that if a person who lives a life of disbelief and denial and later is blessed with faith, Allah will consider him as if he was reborn with the blessing of this spiritual birth and all his previous wrong actions will be erased. And the same thing for a sinner's sincere, contrite repentance will make him as if he had never committed his past sins. In accordance with the following hadith:

"The one who repents from sin is as if he has no sin." (30 Ibn Majah, Zuhd)

Jalaluddin Rumi expresses the following condition for attaining this favor:

"Repent with a heart full of remorse and eyes filled with tears! Because flowers bloom in both sunny and moist environments..."

Again, the exceptional mercy of Allah is that he transforms evil deeds into good deeds in proportion to the servant's sincerity and efforts when he repents.

According to the verse:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

"Say: My slaves, you who have transgressed against yourselves, do not despair of the mercy of Allah. Truly, Allah forgives all wrong actions. He is the Ever-Forgiving, the Most Merciful." (Az-Zumar, 53)

The following verse describes how to access this divine mercy:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ
أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ

“Turn to your Lord and submit to Him before the punishment comes upon you, for then you cannot not be helped.” (Az-Zumar, 54)

All of these are a great source of hope for those whose hearts have been buried in despair, helping them to repent, better their position, and attain eternal salvation.

The pessimism of philosophy extends to a universal worldview: according to them, it is chaos that controls the universe. And in nature, the rule of the strong oppressing the weak.

Islam, on the other hand, recognizes the supremacy of peace, tranquility, and harmony in the universe. It declares that mercy overcomes wrath in Allah's Essence.⁹⁹

Islam, also known as the religion of mercy, requires Muslims to be “merciful people.” It binds the believer to his fellow believer. It requires a merciful heart from the believer where the weak, defenseless, poor, and oppressed can find refuge. It highlights and instills the need to defend the vulnerable with compassion and kindness in order to achieve excellence in character.

Throughout history, the Islamic world has been endowed with foundations that act as institutions of compassion and mercy, fostering social harmony and peace.

A believer who understands that everything created has a wisdom behind it, recognizes that nothing can be evil. And with this realization, he adds, “There is good in everything,” protecting himself from sinking into despair even in the face of the most seemingly negative situations he encounters.

This hopeful state of Muslims is neatly conveyed by Ibrahim Hakki Erzurumi:

God transforms evil into good,
Do not think that He does something else,
The wise one watches and observes Him,
Let's see what He does,
Whatever He does is magnificent! ...

99. See. Bukhari, Tawhid, 22; Muslim, Tawbah, 14-16.

Since the believer perceives the temporal world as a testing ground, he will not be startled or distressed when obstacles, disasters, and trials arise; rather, he will approach them with a contented attitude. He understands that if he remains patient with them, ease will follow challenges and rewards will follow patience.

Many philosophers, deprived of the serenity of faith, fell into misery and said, "Life is nothing but suffering." While other philosophers have asserted that the sole goal of being is to seek "pleasure" in order to avoid "pain". Consequently, numerous philosophies have fallen into "Nihilism," drowning in a pointless and meaningless whirlpool of denial and rejection. As a result of this feeling of emptiness, many individuals commit suicide or develop alcohol and drug addictions.

Despite the fact that science and technology have enabled people to live in unprecedented comfort and convenience, humanity is unable to be optimistic and hopeful about the future. Future perspectives are dominated by escalating catastrophe and a gloomy picture of the world. Climate change, the expansion of robots and the rise in unemployment, economic crises, global pandemics, biological and nuclear conflicts, etc., all contribute to a grimmer future outlook.

Only Islam gives the way out with a positive view of the future and true peace of mind.

Islam prohibits actions such as "tasha'um," which entails "perceiving things as foreboding and interpreting them negatively" and causes individuals to feel anxious and hopeless. On the other hand, "tafa'ul," which means "optimistic thinking," is encouraged.

If a person has a bad dream, for instance, he or she should not tell anybody about it and should immediately discard its harmful influence by invoking Allah's protection from evil and saying "audhubillah."

As stated by our Prophet ﷺ:

"So, when one of you sees a bad dream (hulm) which he does not like, he should spit on his left side thrice and seek refuge in Allah from its evil; then it will not harm him and change the side on which he had been lying before."
(Muslim, Ru'ya, 5)

A believer should not give credence to such dreams and not share them with others, and should seek refuge in Allah from the devil's temptation.

The Messenger of Allah ﷺ also said:

“The good visions are from Allah. If one sees a good vision, he should give thanks and tell his dream.”

(In a different narration)

“A good vision comes from Allah and a bad dream comes from the devil. So, when one of you sees a bad dream which he does not like, he should seek refuge in Allah from its evil; then it will not harm him.”

Another Hadith states:

“...The realization of a dream is according to the first interpreter.” As a result, the dream should only be revealed to those who are qualified and righteous but it is better to interpret it favorably.

Placing an excessive amount of importance on dreams and acting on them may have a variety of bad outcomes. In all matters, the Sunnah, should be the decisive factor for a believer.



This story exemplifies a friend of God’s wisdom, fortitude, and peace of mind in the face of apparent obstacles and hardships:

Ibrahim Ibn Adham decided to make the pilgrimage on foot. On the way, he encountered a very proud tribe chief sitting on a camel. The chief was astonished that Ibrahim Ibn Adham set out alone in his old age and did not appear to have any sustenance. As a result, he asked, with a confused expression:

“Where are you going like this, old man?”

Ibrahim Ibn Adham stated calmly, “I am going to the Kaba for pilgrimage.”

The tribal chief’s odd glare softened into a mocking smile in response to this answer. This continued on for quite some time. Then he said, mockingly:

“Ah, old man! Are you insane?! You don’t have a mount, and you don’t have any food! The road is really long! In your frail and elderly state, how will you reach the Kaba? How will you get through this long journey?”



Ibrahim Ibn Adham, hoping to awaken the heart of this heedless person, said:

“Actually, I have many mounts; but you can’t see them...”

Following these words, the chief maintained his sarcastic attitude and asked,

“Please explain so I can comprehend...”

So Ibrahim Ibn Adham begun elaborating by saying:

“I have a mount called **patience**, and when adversity arises, I traverse it. My other mount is called **thankfulness**, and I use it to travel great distances whenever I am blessed with a goodness.

Again, when I have an accident that I could not have prevented and for which I am not at fault, I tell myself that I do not know the ghayb (the unseen) and I reach my destination with my subservient mount named contentment.”

As he listened to these comments, the chief’s cynical demeanor turned into astonishment, and he asked with amazement:

“What else do you have?”

“Also, when my ego succumbs to a worldly desire, I refrain from obeying my ego, thinking that there are people in graves who are much younger than I am. Since every human is old enough to die!”

The chief looked at Ibrahim Ibn Adham for a long time as he contemplated these words, and then the following words fell from his lips:

“In fact, it was me the one walking, and you the one riding, O venerable one! Continue on your journey. As with this graceful and truthful heart, you will achieve what you want anyway.”



An Instillation of Hope: Belief in the Hereafter

Those who lack faith in the hereafter perceive death as the end, and when they realize they are approaching it, they are either dragged into spiritual depression or propelled into drunkenness and exuberance in search of “false comfort” that will distract them from their impending demise.

Nevertheless, belief in the afterlife is one of the most essential things that motivates believers to be hopeful in their daily lives. They know that death is not a complete destruction, but rather the beginning of their eternal life. In addition, every action in this world will unquestionably be rewarded in the afterlife. Oppressors will not go unpunished and neither will good deeds go unrewarded.

In fact, Islam guarantees that the punishment for evil is proportional to the deed, and the reward a good deed is multiplied anything from ten to seven hundred times. This is an extraordinary source of hope, peace, and tranquility for believing hearts.

In this sense, the slave must utilize all of the resources available to him in this house of testing to prepare for the hereafter. Nothing can prevent him from gaining more rewards.

The following hadith shows Islam's highest level of optimism:

"If the Final Hour comes while you are holding a shoot and it is possible to plant it before the hour, you should plant it." (Ahmad, III, 183, 191)

Eventually, a sapling may mature into a tree that bears fruit. A believer, on the other hand, who comprehends that his deeds will be judged based on the intention in his heart, will never be offended or give up on his endeavors.

Optimism is a principle that keeps Muslims well, vigilant, strong, and active. Even in the direst conditions, Muslims preserve their hope for the future. Even when confronted with great destruction and loss, their faith gives them the determination and joy to once again rise from the ashes.

Thus, divine and prophetic good news also inspires hope. As it is indicated in the verse:

"...My righteous servants shall inherit the land..." (Al-Anbya, 105)

In actuality, we can see these optimistic manifestations in the birth of the Ottoman empire when the Muslim world was subjected to immense catastrophes due to the Crusades from the west and Mongol invasions from the east.

The Sufi master Edebali planted spirituality in this new state, kneaded it with knowledge and wisdom, and endeavored in the expectation of achieving



the following good news of our Prophet and extending Islam's dominance all over the world.

"Verily, you shall conquer Constantinople. What a wonderful army will that army be, and what a wonderful commander will that commander be."¹⁰⁰

Thank to Allah we see a similar goodness today; the light of Islam began to re-emerge in countries where the tyranny of communism had been crushing them for 80 years.

Even now, despite the difficult situations in the Islamic world, it is our responsibility to keep the high aims of Islam alive in our hearts, such as the conquest of Rome, spreading Islam to every place and home that day and night can reach¹⁰¹, and completing Allah's light.¹⁰²

Let us not forget that the true life is the afterlife. For those who are virtuous and can travel a long distance in Allah's friendship, there is no place for despair in the Hereafter.

As it is stated in the verse:

"So be patient. The best end result is for those who have taqwa." (Hud, 49)

"Yes, the friends of Allah will feel no fear and will know no sorrow."

(Yunus, 62)



The Balance of Hope and Fear

Hope increases a person's life energy, enthusiasm, effort, and determination through enhancing his spiritual power.

Man is capable of committing mistakes. Due to his "forgetful" nature, he may periodically stray from his primary purpose in life, which is to worship Allah. If the hope of obtaining Allah's forgiveness and mercy, does not come into effect at this time, this distance will continue to grow and lead a person down a path that cannot be reversed. A person who loses hope in Allah's mercy is exiled from divine mercy, like the devil.

100. Ahmad, IV, 335; Hakim, IV, 468/8300.

101. See. Ahmad, IV, 103.

102. See. As-Saff, 8; At-Tawbah, 32.

In fact, dictionaries indicate that the word “iblis” (devil) derives from the infinitive “iblas,” which means “hopelessness”.¹⁰³

Allah Almighty’s mercy proceeds His wrath. He accepts the repentance of His slaves. He delays the punishment and allows His slave time to improve his condition, and demonstrates patience and compassion.

Therefore, the servant has no reason to fear for his own future. The hadith informed that even a man who killed 100 people was forgiven by God through sincere repentance.

Although it is Abu Said Ibn Abu’l-Hayr, this rubai has been attributed to Rumi over time due to its particular compatibility with his way. It is a sign of Islam’s ultimate salvation, which does not abandon even the most sinful person:

باز آ باز آ هر آنچه هستی باز آ
 گز کافر و گنبر و بُت پرستی باز آ
 این درگه ما درگه نومیدی نیست
 صد بار اگر توبه شکستی باز آ

“Come, come, whoever you are!
 Wanderer, worshiper, lover of leaving, it doesn’t matter.
 Ours is not a caravan of despair.
 Come, even if you have broken your vows a hundred times.
 Come, come again, come.”

This compassionate invitation serves as a lifeline for those who have given up hope of eternal salvation. At the same time, such cries for mercy and hope should not be exploited as an excuse for laziness or a source of self-deception.

However, hope and optimism necessitates a sensible, well-balanced, and reasonable effort in obeying Allah. The devil, who has sworn to deceive and mislead people, may poison the soul with these suggestions:

103. See. al-Samin al-Halabi, Umdat al-Huffaz, “BLS”.

“Allah is both Al-Ghafur (All-Forgiving) and Ar-Rahim” (the Most Merciful). Now just satisfy your desires and you can repent later!”

As indicated in the following verse:

“Do not let the Deluder delude you concerning Allah.” (Luqman, 33)

Again, the Qur’an states that “umniyya and amal,” or baseless hopes, hollow fancies, and empty dreams, push people to heedlessness and divert them from genuine faith and taqwa.¹⁰⁴

One of these is the Jewish delusion that “Hellfire will not touch us except for a numbered day!”¹⁰⁵

Still, some Muslims who have become complacent may express the following sentiments:

My father is a hajji and my grandfather was a mufti...

My heart is pure... Therefore, Allah will not punish me,” which are baseless hopes and pure stupidity.

Therefore, the sense of hope must be tempered by a sense of fear. A believer’s heart must always be on guard between the fear of losing Allah’s love and approval and the hope of receiving divine kindness.

Fear is necessary to instill taqwa in an individual and protect him from extremism and cruelty. Again, this fear is necessary because it protects the servant from heedlessness by reminding him that he is always in Allah’s presence and that Allah can take away his blessings at any time.

Even with regard to His prophets, who are under divine protection, Allah Almighty declares:

“We will surely question those who received messengers, and We will question the messengers themselves.” (Al-A’raf, 6)

In other words, even the prophets, who had divine assurance of their eternal salvation, clung to repentance and forgiveness out of a fear of failing to perform their responsibilities properly.

104. See. Baqarah, 78, 111; An-Nisa, 123; Al-Hijr, 3; An-Najm, 24; Al-Hadid, 14.

105. See. Ali Imran, 24.

The final Prophet of Allah ﷺ stated the following in a hadith:

By Allah! I ask for forgiveness from Allah and turn to Him in repentance more than seventy times a day.” (Bukhari, Da’awat, 3)

“O people, seek forgiveness from Allah. Indeed, I seek forgiveness from Him a hundred times a day.” (Muslim, Zikr, 42)

It is also narrated that Umar رضي الله عنه said:

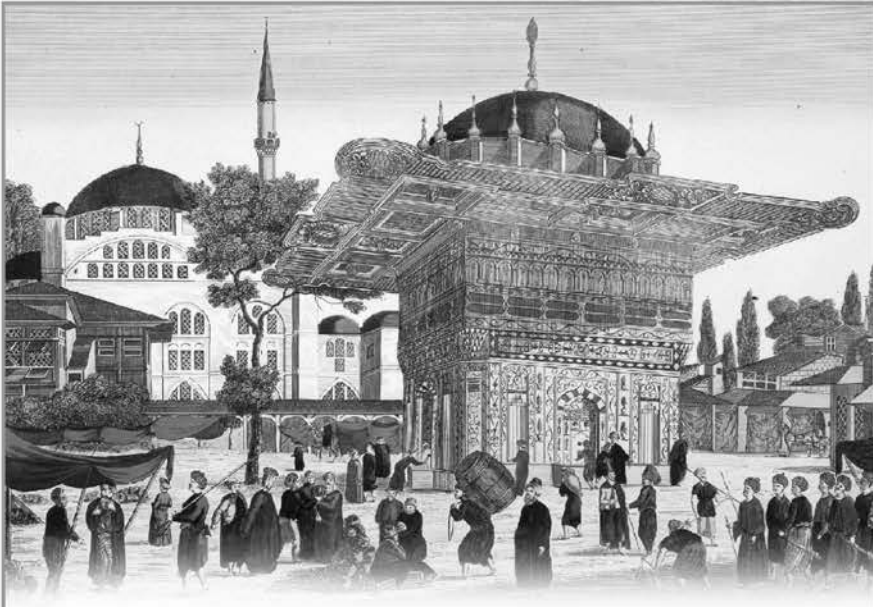
“If a voice from heaven said, O people! Only one person will go to Hell, I would be afraid that that person was me. And if a voice said, O people! Only one person will enter Paradise, then I would hope that person is me.” (Abu Nu’aym, Hilyah, I, 53)

In conclusion, a balanced and prudent hope is a sign of faith. Despair and unhappiness resulting from the lack of natural balance, on the other hand, are an indication of disbelief.

As stated in the verse:

“No one despairs of solace from Allah’s mercy except people who are kafirun (disbelievers).” (Yusuf, 87)





THE TANGIBLE AND PRACTICAL PRINCIPLES OF THE ISLAMIC WORLD VIEW

- 1. Principle of Dynamism*
- 2. Communitarianism or Principle of Social Justice*
- 3. Principle of Order*
- 4. Principle of Justice*
- 5. Principle of Liberty*
- 6. Principle of Jihad*
- 7. Principle of Morality*
- 8. Principle of Practical Criterion*

THE TANGIBLE AND PRACTICAL PRINCIPLES OF THE ISLAMIC WORLD VIEW

Islam is not actually a religion, but rather a way of living that covers every single aspect of life. From the private to the public, from personal worship to governance and economics. It is not a utopian, theoretical system like human philosophies.

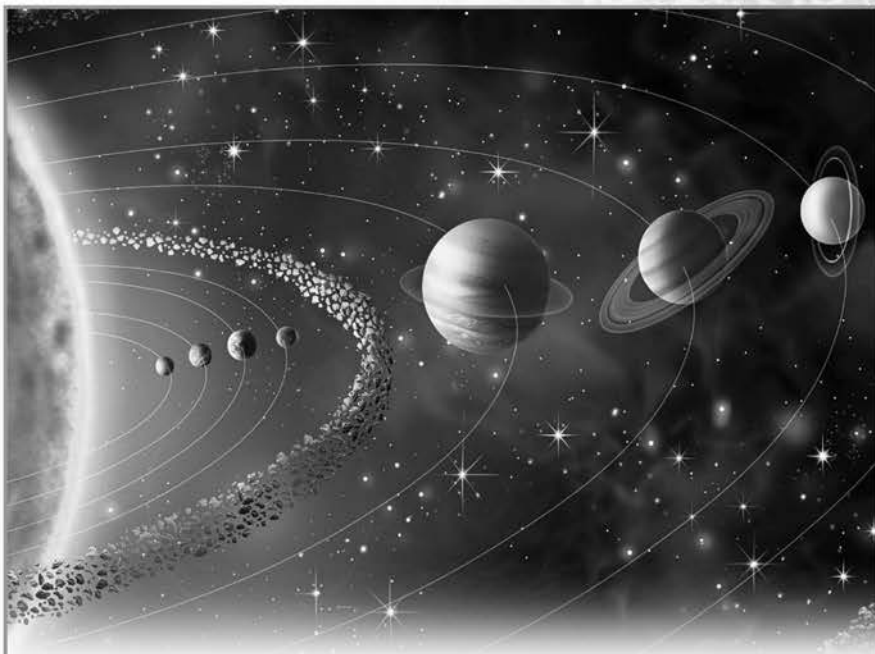
The Qur'an is the final divine book to be sent to mankind containing all that we need to live in within Allah's limits. The Sunnah is a de facto commentary on the Qur'an that demonstrates the practical implementation of the Qur'anic teachings in daily life.

The companions tried to apply every verse of the Quran that was revealed at the time. Our Prophet ﷺ taught them the laws of the Qur'an by living them personally, setting an example for his companions, and applying them to himself first.

While philosophy books with only abstract ideas were left to collect dust on library shelves, the Qur'an transformed people, societies, and states better when it was put into practice wholeheartedly.

The principles of the Islamic worldview were the criteria that explained Islam's mental and emotional attitudes, sentiments, and ideas in life. The tangible principles of the Islamic worldview can be defined as a set of metrics that outline how those abstract concepts will manifest in life, how they will be implemented, and with which principles they will be achieved.





1- PRINCIPLE OF DYNAMISM

When we look at the universe, we see that there is no clumsiness, dullness or inertia in anything. The Earth, the Sun, the Moon, the stars and all living beings uninterruptedly fulfill their divinely determined duties; that is why they are constantly moving.

The situation is the same even in the micro world. For example, when we examine inside an atom; Protons, neutrons, electrons, and other quarks are seen to be in constant motion at a tremendous speed. Even the world of inanimate beings, which is thought to be lifeless, is in a state of constant submission to the command that Allah has ordained.

What a pity for a person to stay away from this effort, activity and good deeds and not to be a part of this divine organization set up for human beings!

1- PRINCIPLE OF DYNAMISM (Islam Activates!)

The world view of the Muslim necessitates going beyond what one already has, transcending the present capacities, taking action, always progressing, and being ready at all times.

Islam always pushes its followers to compete in good character and noble acts, to go further down the path of goodness, to never think that the goodness and beauty that already exist is enough, and to add to them whenever possible.

One day, the Prophet ﷺ said:

“There is no one who dies but regrets.”

The Companions said: “What shall he regret, O Messenger of Allah?” He ﷺ said:

“If he was a good doer, he regrets that he did not do more, and if he was an evil doer, he regrets that he did not stop.” (Tirmidhi, Zuhd, 59)

And he also said in another hadith:

“The believer will never be satisfied with the good he hears, until he ends up in Paradise.” (Tirmidhi, Ilim, 19/2686)

Therefore, Islam is a religion that emphasizes constant movement, activity, and effort. It is not a religion of seclusion, social distancing or inactivity as some Far Eastern religions and ideologies are.

For Islam aims for;

- Improvement and reconstruction.
- Preventing oppression, to eliminate evil, injustice, indecency, and evil, and to establish right, justice, good morals, and virtue.



- Guiding people who lack direction is to equip them with taqwa.
- The objective of reaching out to and comforting those in need, such as the destitute, the poor, orphans, and widows.

Each individual is held responsible for the realization of these goals. Social duties such as *amr bil maruf wa nahi anil munkar* (enjoining the good and forbidding evil), *jihad i'la kalimatullah* (the struggle to raise high the Name of Allah) and *infaq* (spending in the way of Allah) are the main obligations that ensure the dynamism of Islam.

The Companions, who acquired these responsibilities from the Prophet, spread Islam rapidly, reaching China and Samarkand in the East, Qayrawan, the Atlantic Ocean and Andalusia in the West, the interior of Africa in the South, and Anatolia and the Caucasus in the North.

Wherever Islam went, it brought high civilization and justice outwardly, and gardens of sublime tranquility and wisdom inwardly. There is no other example to be found of such incredibly fast and successful conquest in all of world history.

The French politician, historian, and scholar of literature, Lamartine, says:

“If greatness of purpose, lack of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with the Prophet Muhammad ﷺ? The most famous men created armies, laws, and empires only. They founded, if anything at all, no more than material powers, which often crumbled away before their eyes. This man moved not only armies, legislation, empires, peoples, and dynasties, but millions of men in one-third of the then-inhabited world.”¹⁰⁶

From an outsider's perspective, this is how the moving, dynamic character of Islam is acknowledged.

Some religions are not expansionist in nature. That is, they do not seek to disseminate their beliefs and gain new followers. For example, Judaism has devolved into a tribal religion. They do not invite anyone who is not of their ancestry to Judaism because religion has become race and race became reli-

gion in Judaism. They only try to put those who are not among them under the command of organizations that serve Jewish interests.

Except for individuals who personally apply to them, there are almost zero outreach initiatives in Far Eastern religions. Their religious activities consist of some meditations.

On the other hand, every Muslim is excited to spread of Islam. He desires the truth to rule the world. He rejoices for every individual who embraces Islam. He views assisting a person's eternal salvation as the greatest pleasure and delight.

The Prophet ﷺ was stoned and insulted by the people of Taif, whom he invited to eternal salvation but he was happy that a slave named Addas converted to Islam there. Again, in Medina, the conversion of a Jewish child to Islam made the Prophet joyful.

As our Prophet's blessed heart was beating for humanity's eternal happiness and safety. He advised the entire ummah through Ali ؑ, in regards to the significance of conveying the message:

"By Allah! If a single person embraces Islam at your hands, it will be better for you than the red camels." (Bukhari, Jihad, 143)

As Abu Huraira ؓ said:

"Among the Companions, we used to hear (the following truth):

On the Day of Judgment, an unknown man will approach and take another by the collar. The man will ask in surprise, "What do you want from me? I don't even know who you are!"

The other will say:

"When I was in the world, you would witness me making mistakes and doing ugly things, but you would never warn me or protect me from those sins" and complain against him.

This characteristic of believers is stated in the verse as follows:

"You are the best nation ever to be produced before mankind. You enjoin the is right, forbid what is wrong and believe in Allah." (Ali Imran, 110)



The Dynamics of Struggle

There is a constant struggle in the world between right and wrong, belief and disbelief, good and evil.

The Prophets, martyrs, and righteous believers are on the right side of this struggle. The devil and his supporters are on the wrong side.

A believer's passivity in this struggle, remaining numb, and impotent, is incongruous with a full realization of Iman (belief). A believer must work for Islam's victory with his life, property, abilities and efforts with all the means he possesses. These efforts contribute to the attainment of tremendous blessings in the sight of Allah.

Khalid Ibn Walid ؓ was one of the Companions who most embodies Islam's dynamism as a great military commander. As he was about to meet his death in his bed, he grew sorrowful and desired to draw his last breath standing, leaning on his sword. How wonderfully his final words represent the enthusiasm of a believer:

"In my grasp, many swords splintered. What bothers me the most is that I die in my bed. None of the Prophet's companions died in his comfortable bed. They were martyred on battle fields or in distant lands for the cause of spreading the religion of Islam.

Oh, Khalid! Would someone who spent his life running around on battlefields swinging swords end up in a bed like this? No! Here, I will face death while standing up, as if in war.

Give my horse, my only asset, and the sword on which I rely to a brave warrior who isn't afraid to take risks in battles. Dig my tomb with this sword of mine, as the clanking of swords gives pleasure to the warriors."

The participation of Khalid Ibn Zayd Abu Ayyub al-Ansari ؓ in the Istanbul expedition at the age of eighty-odd,

- The immense challenges that Fatih Sultan Mehmed Han faced in the steep passages on the way to the conquest of Trabzon,
- The expedition of Sulayman the Magnificent to Zigetvar at the head of his army, when he was seventy-odd years old, where he sent the viziers and pa-shas to pull a cannon out that was stuck in the swamp during this expedition,

- Sultan Yavuz Selim Han's great Eastern Campaign, which crossed the Sinai desert, and numerous other examples, are some of the historical manifestations of the hard work, dynamism, and diligence that Islam instilled in Muslims.¹⁰⁷

In short, a righteous believer is a perfectionist. He is a dedicated, self-sacrificing individual. He is someone who never considers what he does for the sake of Allah to be sufficient and always strives to do more.

As an example, consider the ardent efforts of those who chase the word for an empty cause: If they get the whole world, they will have an insatiable desire and say, "I wonder if I can get some land from the moon as well?"

Our Prophet ﷺ explained the endless passion of such people with the following simile in a hadith:

"If the son of Adam was given a valley full of gold, he would want another one; for nothing fills the belly of the son of Adam except dust..." (Bukhari, Riqaq, 10)

A person who is deprived of the peace of mind that comes from believing in Allah and the Hereafter seeks it by clinging to fleeting earthly goods. He seeks safety in his wealth, status, and power, believing that these will ensure his immortality. While he persists in this heedlessness and sorrow, he is forced to surrender to death one day. He abandons the worldly possessions he thought belonged to him and travels to the afterlife, where he will be held accountable for them.

Ali  gave the following advice on this subject:

"The life of this world is traveling away from us and the Hereafter is traveling towards us. Both have children (aspirants), so be from the children of the Hereafter and not from the children of this world." (Bukhari, Riqaq, 4)

A believer puts his desires more in the afterlife than in this world. As a result, he believes that he should exert more effort than others who fight for this world, for the hereafter, which is a vital and eternal existence.

This religion instills in the believer an insatiable desire for service. A righteous believer can never be in a state of emptiness and lethargy, nor can he immerse himself in *malayani* (futile things). Every day, he is looking for something he can do for the sake of Allah.



107. For more information on this, see *The Principle of Jihad*.



Dynamism of Infaq (spending in the way of Allah)

As previously said, Islam addresses the subject of economics with the ideals of justice, charity, and brotherhood. As a result, individuals with financial means are required to give zakat (obligatory wealth tax) to those who are entitled to it. This effort is expressed in the following verse describing the believers:

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

“Those who pay Zakat.” (Al-Mu’minun, 4)

People with means do not just give to those who ask; they also seek out the poor who hide their poverty because they are too embarrassed to ask, and they strive to support them by recognizing them by their faces.

Furthermore, Islam urges the earning from halal employment, being a shelter and support for the needy by spending the surplus for the sake of Allah by following its principle, “The hand that gives is better than the hand that takes.”

The fact that “zakat” (obligatory wealth tax) and “hajj” (pilgrimage) are required of wealthy people shows that being wealthy is not incompatible with “zuhd” (asceticism) and “taqwa” (careful obedience to Allah).

A believer has to take care of his money in a way that Allah likes by only earning money from legal sources and strictly avoiding being wasteful or stingy.

Zuhd and taqwa do not imply withdrawal from the world, but rather that the world is in the hand but not in the heart. In other words, not to let the love of this world get into the heart and keep it in the pocket.

The situation of Prophet Sulayman عليه السلام, who was praised by Allah for being a “Good Slave” despite being granted a vast kingdom is a prime example. For Prophet Sulayman عليه السلام was never proud, and the worldly riches never occupied his heart; instead, he lived in a condition of constant remembrance of Allah, the true owner of all blessings.

In the Qur’an, Allah Almighty praises individuals whose preoccupation with the world does not prevent them from prayer, remembrance, and worship.¹⁰⁸

The following incident is a beautiful example of this truth:

Muhammed Parisa who was one of the great students of Shah Naqshband, came upon a young trader with a bright face in Baghdad, where he paused on his way to pilgrimage. He felt sad, thinking that the young man was constantly dealing with a large number of clients and an always absorbed in worldly interests. He said to himself:

“He is giving himself over to the world’s occupation just when he is at the best age for worship!”

After a brief assessment, he was astounded to discover that the heart of this young man who buys and sells gold is with Allah. Then, he complimented him by saying:

“Mashallah! Your hands are occupied with money, but your heart is with your Lord!”

In Sufism, this is the state of “*halwat der anjumen*”, or being able to stay with God in the heart even among the people and experiencing the state of union in the multitude.



Missionaries and Similar Dynamic Structures

Christianity also has a dynamic aspect in terms of missionary organizations and enthusiasm to spread their religion, unfortunately more often than not tied to political and economic exploitation, colonization, and theft of their fellow believers.

In fact, the church, which has been enriched by numerous sources of income throughout history, particularly through confessions and abusing its followers, has also benefited from Jewish moneylenders and has risen to enormous economic power.

Christianity claims to be a religion of mercy and love. However, the Christian Crusaders’ destruction, looting, and plundering in the countries they entered brought nothing but blood and tears. To see this, one only needs to look at the subjugated and suffering geographies that Christian states continue to exploit. Christianity’s dynamism has pretty much always been geared towards seeking its own benefit, not that of humanity at large.

Also, what Christian missionaries do is dishonest and deceptive. It’s like taking with a ladle and giving with a teaspoon, making it look like they’re helping while actually hurting others.



Concerning the hospitals established by Christians in Africa, the Burkinabe Dr. Khalid Sana recounts is a clear illustration of how missionary operations were carried out there. According to Dr. Khalid Sana:

“They present two pictures to Muslim patients in these Western-supported facilities. One is referred to as the Messiah, while the other is referred to as the Prophet Muhammad. And they tell them:

If you continue to believe in Muhammad, you will not be able to get rid of your disease! And they do not initiate the treatment necessary for his recovery.

They begin the appropriate treatment when he says, “I have started to believe that only Christ can heal me from my disease.” And when the patient gets well, they tell him:

“You see, Muhammad was unable to cure your condition, but Christ came to your aid! “ They are converting the weak believers to Christianity through inhuman and immoral methods.”

Indeed, Africa’s tremendous underground wealth increases the thirst of Western powers. The following statement by Kenya’s founding president, Jomo Kenyatta, is particularly relevant in terms of demonstrating Europe’s attitude to Africa:

“When the missionaries arrived, the Africans had the land and the missionaries had the Bible. They taught us how to pray with our eyes closed. When we opened them, they had the land and we had the Bible.”

In other words, through missionary activity, Africa’s tangible richness has been stolen, and they have been persuaded to believe in a discordant religion. As a result, both their worldly and other worldly lives were destroyed.

According to research, around the turn of the century, when Africa’s population was 300 million, the number of Christians was 9 million, with a 3 percent share of the total population. Muslims, on the other hand, numbered 165 million, representing 55% of the overall population.

Africa had a population of 1 billion and 13 million people in 2010, with 577 million Christians (57%) and 293 million Muslims (29%).

Christianity is on the verge of collapsing in the West today. Except for the elderly, hardly anyone regularly attends church. Many of the churches have become cafes or art galleries.

As a result, Christian missionaries devote their entire time to the Christianization of Africa, which Western powers have exploited and left impoverished and uneducated. Furthermore, by disseminating a twisted and superstitious doctrine, they are spreading poison while purporting to offer a cure. In this regard, they don't hesitate to deceive, and resort to methods of cheating and lying.


Both warriors and dervishes are sincere defenders of the same cause in the Islamic conquests. They build justice in conquered territories and act honestly and generously and never use these efforts to coerce and force the people of that town to convert to Islam because any Muslim knows that a forced conversion is not a conversion at all as it has to come freely from the persons heart.

Fascism and Communism are both expansionist and dynamic ideologies. They do not, however, have the ability to appeal to people's hearts. As a result, they quickly plunge into the swamps of brutality, with tyranny, harshness, and forced imposition.

Actions and efforts have value when they are motivated by the right intention and a just cause. Those who spend their only lives for worldly benefits, self-interest, or for a false cause and believe they made self-sacrificing efforts will simply obtain worthless fatigue in the Hereafter. In fact, the verse says:


عَامِلَةٌ نَاصِبَةٌ

“Laboring, toiling, endlessly.” (Al-Ghashiyah, 3)

One day, Umar Ibn Al-Khattab  came across a monastery while walking along the road with his friends. When he got close to the monastery, he stopped and called out:

“O priest, o priest!”

After a while, the priest looked out the window, as if to ask, “What do you want?” When Umar Ibn Al-Khattab saw him, he couldn't help but cry because of his great mercy. He was crying and looking at the priest at the same time. With great interest, those around him inquired:

“O Commander of the Believers! What is it about this priest that makes you cry?” Umar Ibn Al-Khattab  gave the following response:



“When I saw the priest, I remembered the verse of Allah saying; “ Laboring, toiling, endlessly. Roasting in a red hot fire.” (Al-Ghashiyah, 3-4). This is what caused me to cry.” (Ibn al-Jawzi, Manaqib, p. 210)

Sometimes people spend all of their efforts in pursuit of a goal that they believe is good and right. However, because the path was not that of the messenger, his efforts only served to distance him from the truth. These are the ones who waste the eternal happiness of the Hereafter.

Several verses in the Qur’an state that efforts undertaken without an appropriate belief in Allah are worthless in Allah’s sight:

“Say: ‘Shall inform you of the greatest losers in their actions? People whose actions in the life of this world are misguided while they suppose that they are doing good. Those are the people who reject their Lord’s Signs and the meeting with Him. Their actions will come to nothing and, on the Day of Rising, We will not assign them any weight.’” (Al-Kahf, 103-105)



No Inertia

The Islamic world order encourages people to be active and hardworking because of its social structure.

Islam does not accept inertia. In terms of its benign essence, no being created by Allah Almighty is inert. The entire animate and inanimate world is constantly in swirling motion.

When we look at the universe that Allah Almighty created as a world of testing and a school of knowledge, we see that nothing is clumsy, dull, or inert. The Sun and the Moon have been in orbit around each other for millions of years. Other stars, the sky, the earth, and all living things are in constant movement and continue to fulfill their divinely ordained patterns.

Even in the micro realm, the situation remains the same. When an atom is decoded and examined, it is discovered that protons, neutrons, electrons, and other quarks are constantly moving at amazing speed.



There is nothing meaningless and inert, even in the inanimate that is supposed to be lifeless. Everything is always in submission to the order that Allah has established.

What a massive mistake it is for humans to avoid good deeds and stay outside of this divine arrangement!

God Almighty states in Surah Ar-Rahman:

“He erected heaven and established the balance, so that you would not transgress the balance.” (Ar-Rahman, 7-8)

In other words, human beings must be in a balanced dynamism in their actions of will, in harmony with the universe’s divine equilibrium.

The human body, as well as the involuntary will, is a component of this dynamism. Even if a person has to rest, his heart, lungs, and other organs do not. Respiration and blood circulation are always in motion.

All of the dynamism and mobility in the universe drives the believer to always be active.

If a person stays in inertia, contrary to the universe’s tremendously dynamic divine order, or if he uses his strength against the revelation and at the command of falsehood, he will damage himself and waste the gift of life that Allah Almighty has bestowed upon him.

As stated in the verse:

﴿٧﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٨﴾ وَالْيَٰ رَبِّكَ فَارْغَبْ

“So when you have finished, work on and make your Lord your goal.”
(Al-Inshirah, 7-8)

As a result, a Muslim cannot have “spare time”. In truth, our Prophet ﷺ, who set a great example for his ummah by making the best use of time, never once said:

“Let me take a three-day vacation in the shade of a palm tree.” He never expressed tiredness, weariness as a result of his efforts and sacrifices in Allah’s service. He ran from one good to the next as soon as he completed the previous one. Worship, dhikrullah (remembrance of Allah), helping the poor, advising the ummah and guiding them to the truth brought peace to our Prophet’s heart.

The Blessed Prophet ﷺ, who wanted his companions to spend their time as he did, would frequently ask them:

- Who amongst you patted an orphan's head today?
- Who amongst you followed a funeral procession today?
- Who amongst you served food to the needy?
- Who amongst you has visited the sick today?

Thereupon the Messenger ﷺ said: Anyone in whom these good deeds are combined will certainly enter paradise." (Muslim, Fadhā'il al-Sahabāh, 12)

All of these good deeds are rewarded in the afterlife and; "There is no life worth living except the life of the Hereafter." (Bukhari, Ar-Riqaq, 1)

The fundamental principle is as follows:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

"...Man will have nothing but what he strives for." (An-Najm, 39)

There is no chance of working and earning in the grave or on the Day of Judgment after the blessing of life ends. As a result, it is critical to make the most of every moment of life's capital.

Let's not forget Ali Ibn Abi Talib's ﷺ statement:

"Today there is no accounting since it is the day of action. Tomorrow there will be a reckoning and there will be no opportunity to act." (Bukhari, Riqaq, 4)

According to a narration, when Prophet Ilyas عليه السلام encountered the Angel of Death, he shuddered. Perplexed by this, Azrail asked, "O Prophet of Allah! Are you afraid of death?"

The Prophet Ilyas عليه السلام replied to him:

"No! I'm in this state not because I'm terrified of death, but because I'm leaving this world's life..." Then he continues:

"In this life, I was trying to serve my Lord, enjoining good deeds and forbidding bad, devoting my time to worship and good works, and becoming accustomed to living with good morals. My day was filled with joy and delight,

and this was still my of peace. I am saddened that I will be deprived of these pleasures and will be imprisoned in the grave until the judgment day!"

As a result, before death, it is vital to expend all effort on doing good things while the opportunity exists. Because now is the day to obtain the supply of the hereafter. It is not possible to do good deeds after death, neither in the grave nor in the Mahshar (the place of gathering).



Diversity of Duties


One of the aspects that ensure the dynamism of Islam is the diversity of duties:


Individual worship, social worship, financial and physical worship, awrad (invocation practices), direct responsibilities to Allah, services towards people, parents, relatives and neighbors. There are the five obligatory prayers and the recommended optional prayers, fasting and giving charity, so all of this variety makes it possible for a believer to spend every moment of his life doing good deeds.

In the following verses, Allah Almighty demands from our Blessed Prophet to undertake societal worship during the day and individual worship at night in the following verses:

“Certainly rising in the night has a stronger effect and is more conducive to concentration. In the daytime much of your time is taken up by business matters.” (Al-Muzzammil, 6-7)

In other words, night time is ideal for individual worship, as it is calmer and more peaceful. While the daytime should be spend fulfilling the obligations of social life and other social duties.

As a result, ignoring social responsibilities in favor of individual worship is rejected. The following anecdote, as narrated by Abu Hurayra , expresses this reality:

A man from the Companions of the Prophet  passed by a ravine containing a small spring of thirst-quenching water, so he was amazed by how pleasant it was. And he said:



‘I should leave the people and stay in this ravine. But I will not do it until I seek permission from the Messenger of Allah ﷺ.’ So he mentioned that to the Messenger of Allah ﷺ and he said:

‘Do not do so. For one of you standing in Allah’s cause is indeed more virtuous than his prayer in his house for seventy years. Do you not love that Allah forgives your sins and admits you into Paradise? Then fight in the cause of Allah, for whoever fights in Allah’s cause for the time it takes for two milkings of a camel, then Paradise is obligatory for him.’” (Tirmidhi, Fadhail al-Jihad, 17)

Ubaydullah Ahrar, one of the friends of Allah, also states the following:

“It is vital to be occupied with whatever the necessity of time is. Even dhikr (remembrance) and contemplation are conducted when there is no service that will provide comfort to a Muslim. Serving a Muslim so as to alleviate his sorrow is more important than dhikr and contemplation.

Some believe that supererogatory worship is more important than service. The outcomes of supererogatory deeds can never be the same as the outcomes of a believers’ prayers and happiness. I did not learn this Sufi path through Sufi books; I learned it by serving the people.”¹⁰⁹

Again, the following incident exemplifies why social activities for the sake of Allah are far more valuable than supererogatory worship:

Ibn Abbas ؓ reports that, while he was in Itikaf (seclusion) in the Masjid-e-Nabawi (the Prophet’s mosque), a certain man came to him, greeted him, and sat down. Ibn Abbas said to him, “I see that you seem sad and troubled.”

The man replied: “Yes. O son of the uncle of Rasulullah ﷺ, I am indeed troubled because I have an obligation to fulfill towards someone. I swear by the inmate of this honored resting place that I am not able to fulfill this obligation.”

Ibn Abbas inquired: “Shall I intercede with that person on your behalf?”

The man replied, “By all means, if you so wish.” Ibn Abbas put on his shoes and proceeded out of the mosque. The man, seeing this, said:

“Have you forgotten that you are in Itikaf?” Ibn Abbas replied, tears filling his eyes.

“No, but the occasion is still fresh in my mind when I heard from the Prophet Muhammad, the esteemed inmate of this tomb say:


“Whoever sets forth in the way of settling a necessary affair on behalf of his brother, that service shall be better for him than to perform Itikaf for ten years; and whosoever performs Itikaf for a day, thereby seeking the pleasure of Allah, Allah will spread the trenches between him and the fire of Hell, the width of each trench being greater than the distance between east and west.”
(Bayhaqi, Shu’ab, III, 424-425)

In other words, Islam encourages us not to be detached from life by focusing too much on acts of worship and rather to be present and live a social life. It stimulates the struggle with life’s burdens, the struggle against evil, and working for the victory of goodness. Also have contentment with Allah’s decree while suffering some losses along the way.

All of this necessitates leading an energetic, vivacious, active, and dynamic life.

For this reason, there is no place for a passive and stagnant priesthood in Islam as in Christianity. In Islam, “*halwat der anjumen*”, or being able to be with God among the people, is essential.

Similarly, in Islam, working and earning a living with one’s hands is appreciated, while begging is disliked- except in emergency situations-, and individuals are always encouraged to exert effort.

Umar Ibn Al-Khattab  scattered those who made a habit of living on the charity of those who came to the mosque by saying, we are people of *tawakkul* (reliance on God); and told them; you are people of *ta’akkul* (free eaters, freeloaders).¹¹⁰

True *tawakkul* is an act of the heart, preceded by genuine effort, determination, dedication, and tenacity. As indicated in the verse:

110. See. Ibn-i Ebi’d-Dünya, et-Tevekkül, p. 45, thk. Casim Süleyman el-Füheyd ed- Devseri, Beyrut 1407/1987.

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

“Then when you have reached a firm decision, put your trust in Allah.”

(Ali Imran, 159) which means that perseverance and determination come before reliance.

As we indicated in the section on optimism, no negative event can dampen or halt the dynamism of a perfect believer. Allah Almighty demonstrates how He can create many beautiful things under the most adverse conditions by sometimes raising a fig tree out of a rock.

True believers, who can read this unfolding verse in the book of the universe with their hearts, find a way to serve and strive for Allah’s approval, no matter how difficult the circumstances appear. The heedless people who are deprived of this spiritual perspective are devoid of the blessing of being able to strive for Allah even in the best of circumstances.

As indicated in the Hadith:

“Even if the Resurrection were established upon one of you while he has in his hand a sapling of a date tree, let him plant it.” (Haythami, Majma al-Zawa’id, IV, 63)

That is, despite the unfavorable circumstances, a believer should not abandon right action. A believer is responsible for struggle, not victory, he is responsible for the process not the result. The servant is expected to put forth his best effort. “Tawfiq/success is the gift of Allah.”¹¹¹ If Allah wishes, He will grant you the grace to get results; if He doesn’t wish, He won’t.

A believer can achieve peace of mind by submitting to divine providence after showing the precautions and efforts for which he is responsible.

For example, a person who fulfills his duty to guide or spread the message, as long as he follows the rules and procedures, will not only be released from that duty, but will also be rewarded based on how sincere he was.

A person who goes to jihad in Allah’s path will attain “one of the two best things,” that is, martyrdom or victory.¹¹²

111. See. Hud, 88.

112. See. Tawbah, 52.

So, the believer has no reason to worry about anything that might get in the way of their work and actions.



Islam and Material Progress

Why, despite the idea of dynamism, did the Islamic world lag behind?

Is Islam an obstacle to progress?

Impossible!...

Due to discordant Christianity, Europe remained in the darkness of ignorance and sorrow for centuries. This has made philosophers and intellectuals in the West think that religion slows down the progress of people and society.

Since the fall of the Ottoman Empire, some politicians and thinkers with ties to the West have made the mistake of comparing Islam to Christianity and saying that religion is an obstacle to progress.

Ziya Pasha complains about this as follows:

It is Islam that has hampered the state's progress, they say,

There was no such thing before. This rumor has recently been made up!

First and foremost, it should be stressed that dynamism in Islam does not always imply global development, material progress, or technical superiority. However, hardworking people obtain positive achievements in these areas as well.

In fact, major scientific discoveries occurred in the Islamic world during the centuries when Muslims devoted themselves to Islam sincerely. Tremendous victories were achieved, and magnificent architectural marvels that are still standing today were constructed.

When our ancestors, the Ottomans, lived by the life-giving principles of Islam and acted in the spirit of jihad, they rose from a tiny tribe to an enormous world state covering 24 million square kilometers in a short period of time.

However, in previous centuries, in the shadow of our ancestors' tremendous conquests, Muslims fell into periods of lethargy and inertia, such as the



Tulip Period, and they trailed behind the material advancement of the people of disbelief.

In short, losing the effort and energy instilled by Islam resulted in a break and, eventually, a collapse for the Islamic world. Even now, the Islamic world is paying a high price for that huge negligence.

Mehmed Akif attempts to rouse the East from its lethargy and bring it to life in his famous poetry book, *Safahat*:

However, Allah Almighty has entrusted the Ummah of Muhammad ﷺ with the responsibility of always preparing forces against the enemy as the need arises.¹¹³ He condemned the Jews for their cowardice, as well as their disgrace and humiliation in the face of their enemy.¹¹⁴

There is also another factor concerning the problems of the Muslim world, that is the destiny, it is necessary to look at the issue with the secret of destiny because the changing tides of victory among people is a divine rule prevailing in this world.¹¹⁵ God gives victory to the Muslims at times and to the non-believers at other times.

The fact that today's victorious individuals are among the disbelievers, and that global forces have transformed the world into a modern era of ignorance, does not demonstrate their truthfulness. Inshallah, this will shift and return to the Muslims. There are also indications of this.

The believer's duty is to work and strive. As it has been said, "Destiny is in love with effort".

In this regard, perhaps the most painful comparison would be between unbelief's efforts for a false cause and a believer's lack of efforts for the cause of truth.

As Mehmed Akif says:

I'm not sure if our scholars are waiting for divine revelation,
While missionaries travel the planet day and night.

113. See. Anfal, 60.

114. See. Al-Maida, 21-25; Al-Baqarah, 61; Ali Imran, 112.

115. See. Ali Imran, 140.



2- COMMUNITARIANISM OR PRINCIPLE OF SOCIAL JUSTICE

Crises or tragedies have not been seen in communities where foundations, the institutionalized expression of Islam's morality of mercy and generosity, were woven like a web.

Cemil Meriç makes the following remark:

“Prayer is a form of psychological treatment because the one who prays is not alone. He is dependent on the greatest power. He is under the protection of that power. There is no psychological disorder in a society where people pray sincerely and with awe...

In a society that continues to practice worship like fasting, zakat, and charity, there will be no sociological explosions. Great depressions will not occur, and there will be no oppression.”

2- COMMUNITARIANISM OR PRINCIPLE OF SOCIAL JUSTICE (Islam make people socialize)

Allah Almighty made humans dependent on one another. A person is incapable of reaching his needs on their own because of this basic need, people felt obligated to live together and build communities and civilizations.

Having said that, every individual also wishes to act freely, independently, and according to his own ego. However, if each individual seeks to satisfy his every wish, there will be no order in society and anarchy will reign. Once anarchy reigns, people become deprived of even their social rights, since their individual rights get usurped.

As a result, the notion that “every individual’s freedom ends where the freedom of another person begins” served as the foundation of natural law. When an individual’s freedom infringes on the freedom of others, it results in oppression and injustice. Therefore, immeasurable or limitless freedom disrupts the coherence and orderliness of life.

In this regard, controlling individual rights in accordance with social interests allows humans to live in harmony within society.

In reality, the family, the neighborhood, the city, the state, and humanity are founded and sustained by social rules such as customs, morals, and law.

One of the most fundamental issues in all systems has been the balance between the individual and society. In some systems, self-sacrifice and renunciation were needed for the sake of society, and some of their rights were even forcibly usurped. Currents such as communism, socialism, and fascism have oppressed the individual.



On the other hand, in under the dominant capitalist liberalism, the freedom and liberty of the individual is given enormous importance, even if this harms the rest of society.

For example, it is obvious that deviations such as adultery and homosexuality will harm the family structure, which is at the core of society. Still, in the name of Western liberalism, it is being forced on people that this perversion should be accepted in the framework of “human rights.”

This is to turn a blind eye to the destruction of spiritual principles that keep societies alive for the sake of the sexual preference of tiny section of the society. It is overlooking the discomfort of the majority in order to please a small group. This is completely illogical and counter productive.

Islam reforms society by improving individuals. A reformed society produces good people. Islam establishes social justice, balance, and equilibrium with its material and spiritual measures.

“In order to avoid public damage, individual loss is preferable” says a rule of the Majallah.

In other words, in Islam, the harm to a specific person or group is taken into account in order to prevent harm to society. As an example,

- If a balcony or wall of a house blocks a public road and makes people uncomfortable, it has been judged that it must be taken down and the road opened, even if it is to the disadvantage of the individual.¹¹⁶

116. The following statement Umar ؓ is an example of respecting the rights of passersby:

Iyas bin Salama ؓ narrates from his father:

“Umar Ibn Al-Khattab ؓ stopped by the bazaar, he was holding a staff. Waving the staff at me, he said,

“Do not stand in the center, do not block the route of the Muslims!” At that precise moment, his cane touched the bottom of my clothes. When we met again the following year, he asked me:

“Salama, are you going to the pilgrimage?” I replied: “Yes.”

He took my hand and led me to his house. He handed me 600 dirhams and said; “These are for the staff I waved at you!” “O Commander of the Believers” I said, “I don’t remember the incident you mentioned?” He replied by saying:

“I have never forgotten it!” (Tabari, Tarih, IV, 224)

- Limiting the price of certain goods that are being sold for a very high price is a necessary safety measure to protect the public, even if it seems to be to the seller's detriment.

In Islamic jurisprudence, it is critical that prices are determined according to the condition of the market freely and are not tampered with. However, there is no such thing as complete market independence. In the public interest, a measure in the form of a "maximum price" might be adopted in order to prevent fundamental necessities from exceeding specific limitations through the intervention of the ruler. This is known as "narh".

One of the fundamental foundations of the Islamic economic system is to enable the society continue its existence without falling into famine or lack of goods because the people are Allah's trust to the political leaders. As a result, administrators are obligated to take safeguards against unfavorable conditions that disrupt the stable functioning of economic life, such as black markets, monopolies, excessive price volatility, fraud, deception, and supply-demand imbalance.

Islam also brings limits financial freedom of the sick on their deathbed, bankrupt debtors, orphans and children to a certain extent until they reach the age of mental maturity and health. Similarly, the disposal of "dissolute" people, that is, those who spend their own money excessively, squander it, or spend their income in sinful and wrong ways, is not wholly theirs. These are likewise subject to a "hajir"¹¹⁷ restriction.

The custodian for the child or someone who is mentally unwell may cancel or limit their financial transactions because there is a chance they may be duped or deceived through 'ghabn fahish'¹¹⁸.

For this reason, Umar Ibn Al-Khattab  said:

"No one should sell in our markets except one who has an understanding of fiqh (jurisprudence)." (Tirmidhi, Witr, 21/487)

The disposition of people with limited intelligence or religious understanding of their property is harmful to both themselves and to the society.

117. Hajir: It is the absence, removal or restriction of the capacity to use the rights. For detailed information, see TDV İslâm Ansiklopedisi, v. 14, Hacir Maddesi.

118. Gabn fahish: Excessive profit obtained by cheating, deception, deceiving in trade.



On the surface, this may look like a limit, but it is actually important for the interests of both those people and society as a whole.

In the followig verse, it is instructed that the guardian of the debtor who is dissolute, feeble minded, or ignorant should preserve his benefit:

“If the person incurring the debt is incompetent or weak or unable to dictate, then his guardian should dictate for him justly.” (Al-Baqarah, 282)

The following event is another example of how Islam protects people from being taken advantage of because of their mental weaknesses or ignorance:

The relatives of the Companion named Habban Ibn Munkiz said that Habban was constantly deceived in his shopping and requested that the Prophet put hajir on him. Rather than limiting this Companion’s abilities, the Messenger of Allah ﷺ suggested a solution that would give him three days of free time to complete the purchases he made.¹¹⁹

This and similar verses and hadiths formed the basis of jurisprudence on the conditions under which people’s legal actions would be abolished or restricted.

- Again, in Islam, banning deficient doctors from their profession, or imposing a restriction to preserve social order, are all considered as hajir actions.

On the other hand, Islam not only condemn actions that are harmful but also blocks the ways that allow such crimes to be perpetrated. For example, just as gambling is haram in Islam, so is the production of playing cards and other gambling materials. Just as drinking alcohol is prohibited, so is the production of alcoholic beverages. With such methods, Islam attempts to minimize the undesirable aspects of society.

The law is necessary for societal peace. To be effective, the law must be obeyed by individuals out of either love or fear.

Islam has imposed harsh penalties on individuals who lack the sensitivity of taqwa (piousness) to keep the material and spiritual tranquility of society. These are deterrent provisions designed to keep the crime from happening rather than punish the criminal.




Sincere Muslims willingly comply with the rules and restrictions established for the good of society. A righteous believer understands that the right of the public is very important since it is at times impossible to compensate society's loss.

Unfortunately, because the level of taqwa in people's hearts has decreased, numerous public rights are being violated in daily life - often without even realizing it. As an example;

- Shaking carpets and rugs from apartment balconies or windows and polluting the windows or balconies of neighbors living on lower floors,
- Illegally and recklessly overtaking cars in traffic,
- Disturbing the ill, sleeping children, pregnant women, and bereaved individuals late at night with fireworks or loud entertainments,
- Polluting the air, water, soil, and environment,
- Exhibiting careless, imprudent, impulsive, and ugly behavior in a way that endangers the physical and mental health of others as a violation of public rights.

The individual will face all these violations in the hereafter. As a result, adhering to the rights of the servants and the public should be a life motto for every believer.

Islam, on the other hand, does not suppress the individual in order to protect the interests of society; rather, it protects his rights.

For example, when Umar Ibn Al-Khattab  was caliph, he received complaints that it was difficult to get married because women or their fathers asked too much money for their dowry. As a result, Umar Ibn Al-Khattab  decided to limit the dowry to 400 dirhams, to make it easier for single people to marry and preventing young people from falling into haram. A Qurayshi woman disagreed, citing proof from the Qur'an.¹²⁰ Thereupon, Umar Ibn Al-Khattab  quickly reversed his judgment.¹²¹

120. See. An-Nisa, 20.

121. See. Ibn Hajer, Matalib, II, 4, 5.



This incident demonstrates how much respect Umar Ibn Al-Khattab had for women.

Umar Ibn Al-Khattab ؓ desired to expropriate the house of Abbas ؓ in exchange for a payment in order to expand the Masjid an-Nabawi. However, Abbas ؓ refused to recognize this expropriation decision, making it clear that individuals' property rights are inviolable and cannot be violated by state force. When Ubey Ibn Ka'b ؓ, who was assigned as an arbitrator, did not allow this decision, Umar Ibn Al-Khattab ؓ took a step back and did not intervene and in the end Abbas ؓ donated his house voluntarily.¹²²

There are numerous examples in Islamic history of not taking anyone's property by force through expropriation for the construction or extension of a mosque and meticulously avoiding violating the servant's right while safeguarding the public interest.¹²³

Also, history records that Murad Han II expelled a vizier who proposed imposing excessive taxes on the populace. He did this to demonstrate his sensitivity, not to oppress individuals in the name of protecting the public's rights and interests.¹²⁴

Yavuz Sultan Selim, too, was a strict sultan who would not tolerate mistakes or acts of negligence. However, both his strictness and beautiful compassion were within the borders of sharia. He once ordered the execution of forty people for a theft that had occurred in the treasury as a result of their carelessness. Shaykh al-Islam Zenbilli Ali Efendi, upon learning about the situation, rushed to Yavuz without authorization in an attempt to prevent him before the last decision was made. He demanded to hear the cause of this incident from the Sultan. Yavuz gave a stern answer by saying:

"What you've heard is correct, but you have no right to interfere in state affairs!"

Thereupon, the Shaykh al-Islam responded with the same sternness:

"My Sultan! I have come to inform you of the Shari'ah rules. As our duty is to protect your hereafter..."

122. See. İbni Sa'd, *Tabakât*, IV, 19-20; Ali el-Müttakî, *Kenzü'l'Ummâl*, XIII, 505-506.

123. See. *Âbide Şahsiyetleri ve Müesseseleriyle Osmanlı*, p. 412-413, Erkam Yay. İstanbul, 2019.

124. See. *Âşıkpaşazâde*, p. 196-197.

Yavuz Sultan Selim Han, who had calmed down in the face of the sharia, asked:

“Is it not permissible to kill a group of people in order to improve the public situation?” Zenbilli Ali Efendi replied:

“There is no relation between their killing and the betterment of the world. They must be punished in accordance with the nature of their crimes.”

The Sultan, who commanded vast armies, bent his head down and commuted imprisonment instead of the death penalty. Zenbilli, who was pleased with this, was about to go when he returned and said to Yavuz, who was looking at him with curiosity:

“My Sultan! My initial request was that the shari’a be conveyed. I have a second request, but it is only a request.” and added:

“Oh, my Sultan! These criminals are responsible for their own crimes. But who will look after their innocent families while they are imprisoned? As a result, my suggestion is that you pay alimony to their families until the penalty is completed.”

Yavuz, who also fulfilled the second request, was clearly carrying out the spiritual responsibility.¹²⁵



Establishing Social Justice/Balance

Almost every religion and human society advocate doing good to others and sharing the resources. But only Islam did not leave it at that; it declared a minimum portion of it fard (obligatory), the familial portion wajib (strongly recommended), and the remainder mustahab (recommended).

The minimum and obligatory part of infaq (spending in the way of Allah), is zakat (wealth tax). Zakat means that those who own more than the nisab (the exemption limit) for a whole year, give one-fortieth of it to the needy. Although a donation of “one in forty” may appear small at first glance, it is a huge opportunity for social justice because it is donated according to the whole property, not from profit or income, and it is repeated every year.

125. See. Âbide Şahsiyetleri ve Müesseseleriyle Osmanlı, p. 161-162, Erkam Yay. İstanbul, 2019.



As a matter of fact, there have been cities in the history of Islam where there were no poor people to receive zakat.

The family and compulsory parts of infaq, on the other hand, are associated with responsibilities.

According to Islam, everyone is a shepherd who is responsible for his “raiyya” (flock), that is, for those entrusted to him.

It is indicated in the Hadith:

“Everyone of you is a shepherd and is responsible for his flock:

- The Amir (ruler) of the people is a guardian and is shepherd for his subjects;

- The man is the shepherd of his household;

- The woman is the shepherd of her husband’s home and of her children;

- The servant of a man is a shepherd of his master’s property.” (Bukhari,

Ahkam, 1; Muslim, Imarah, 20)

In this way, a person with means is first and foremost responsible for taking care of the people he is responsible for.

It is also wajib, and even fardh in some madhhabs, for the head of family to give zakatul fitr for each member of his family at the end of Ramadan.

The mustahab (recommended) part of the infaq is the third part. The amount has been calculated in fard infaq. However, the recommended infaq limit is kept unspecified. The ideal one is to spend the excess of one’s needs in the way of Allah, as expressed in the Qur’anic verse as “الْعَفْوُ”. However, the extent of need should also be assessed by the sufficiency and asceticism criterion, by avoiding luxury, waste, and pomp at all costs.

In Islam, having a lot of wealth or making a lot of money never justifies excessive spending. Even if a believer possesses palaces, he should live a humble and measured life within the boundaries of Islam. A person who strives to attain whatever his ego wishes by avoiding infaq is considered spiritually poor, regardless of how rich he is.

According to the verses of the Qur’an, there are four degrees of infaq:

1. Not to refuse the one who asks help. To allocate a share of his property for the “sâil”.

2. To seek and find the “deprived” who, due to a high sense of decency and modesty, are afraid to ask.

3. To divide one’s wealth with the “needy”.

4. To give up one’s own necessities and choose the poor over oneself, which is referred to as “Isar”.

Infraq is the responsibility of all Muslims, whether they are rich or poor. Even if the believer only has one date, he should join the charity caravan with half a date.

In fact, when the verses about charity were revealed, the people of Suffa cut wood from the mountains, carried it on their backs, sold it in the market, and brought their earnings to the Prophet of Allah ﷺ, demonstrating their effort and excitement to be able to follow the verses about charity.

Abu Dhar ؓ was a poor companion. The Messenger ﷺ used to tell him:

“Whenever you prepare soup, add water to it, and have in your mind the members of the household of your neighbors, and then give them out of this with courtesy.” (Muslim, Birr, 142, 143)

When the Prophet asked the Companions for charity, one of them who had a handful of wheat, brought it with a peaceful heart.

Abu Mas’ud Al-Badri ؓ reported:

“When the verse of sadaqa (charity) was revealed, we used to carry loads on our backs (from what we have earned in order to give sadaqa).” (Bukhari, Zakat, 10, Ijarah 13; Muslim, Zakat, 72)

Abu Mas’ud al-Ansari ؓ said the following about the generosity of the Companions and the blessing of charity:

“Whenever Allah’s Messenger ﷺ ordered us to give in charity, we used to go to the market and work as porters to get a Mudd (particular measure) of grain and then give it in charity. Today some of us have one hundred thousand dinars.” (Bukhari, Zakat, 10)

For example, in the Battle of Yarmuk, a waterskin left in the middle of three martyrs while groaning from thirst because they chose another injured brother to drink surpassed the charity of many others who gave as much as mountains.

Islam expects every believer, regardless of their financial status, to go a long way towards mercy. It desires him to transform his heart into a place of kindness where all creatures might find peace.

A raw man is self-centered and greedy. He refuses to share what he has with anyone else. Islam, on the other hand, transforms people's negative feelings because Allah Almighty has obligated believers to one another. Therefore, it is impossible for believers to be unaware of each other's problems.

As our Blessed Prophet ﷺ said in his Hadith:

"He is not a believer whose stomach is full while his neighbor goes hungry." (Hakim, II, 15)

"He who does not worry about the problems of the believers is not one of them." (See. Hakim, IV, 352; Haythami, I, 87)

Ignoring the suffering of fellow believers is a heinous crime. Sari As-Saqati رحمه الله, who fell into a state of carelessness because of this insensitivity, expressed the following to show how sad he was about it:

"The Baghdad bazaar caught fire one day. My student came to me and said:

"Master! Only your shop survived the fire that swept through the Baghdad bazaar. Congratulations!"

So, without thinking of my brothers whose shops were burned, I said "Al-hamdulillah" (All praise be to God). I have been asking forgiveness for this moment of heedlessness for thirty years."

To remain in repentance for thirty years for this moment of heedlessness, merely because he thought about himself for a moment and was inattentive to his fellow brothers who suffered the fire... Here is the scope of altruism that Islam wishes to instill in people's hearts...

Belief in the afterlife, as well as the belief that donations made will be rewarded at least ten times by Allah Almighty and that material and spiritual efforts and sacrifices in the mortal world will be rewarded with eternal Paradise, ensured social justice in Islamic societies. In reality, the fact that Islamic civilization is "a Civilization of endowments" is a clear sign of this.

The Civilization of endowments

Income inequality and income disparity are two of the most serious oppressions in today's capitalist world.¹²⁶

The "Social State" is a state that takes the necessary steps to promote peace, security, and welfare in society while also caring for its residents' economic and social needs.

The essence of this framework, however, is founded on the taxes paid by citizens. As a result, poor people who are unable to pay their insurance premiums are denied access to a variety of treatments. In many so-called developed countries today, for example, a person who doesn't have health insurance can't get treatment unless he pays a large fee.

Furthermore, because these systems are never founded on compassion, the well-off adopt an excessively severe and cruel attitude toward impoverished people from outside.

Many people from nations devastated by poverty, starvation, and civil war aspire to relocate to European and Western countries where there are opportunities such as social status, unemployment benefits, and so on. However, in order to avoid sharing their resources, European and Western countries exhibit such arrogance and stinginess that they consign them to poverty or even death. And they take extreme measures to refuse immigrants or asylum seekers.

In our culture, most services for the oppressed, aggrieved, and poor are provided through the generosity of charitable people. Also, it was done with great kindness and grace, without asking for thanks but thanking the person in need for his acceptance.

The "endowments" are one of the most prominent manifestations of the Islamic world's social motto, that is to show compassion to all of God's creation for God's sake.

Waqf, endowments are the institutionalization of infaq, which is a demonstration of mercy, compassion, and love for the created ones because of their

126. According to Oxfam, an international charity founded in England, in its 2017 report, 8 people own the same wealth as half of the world's population, and the richest 1% own 82 percent of global capital.

Creator. By avoiding assignment and appropriation, a property is committed to Allah; that is, it is pledged to be used for a particular beneficial purpose forever. The objective is to purely to seek Allah's pleasure.

Foundations undertake an insurance duty by weaving society with a web of compassion by establishing a bridge between the poor and those who have the means.

The following example beautifully illustrates the foundation's nature and purpose:

Umar Ibn Al-Khattab ؓ got some land in Khaybar and went to the Prophet ﷺ to consult him about it, saying,

"O Messenger of Allah ﷺ, I have some land in Khaybar , I never had a better place than it. What do you advise me to I do with it?"

The Prophet ﷺ said, "If you like, you can give the land as an endowment and give its fruits in charity."

So Umar ؓ gave it in charity as an endowment on the condition that it would not be sold, given to anybody as a present, or be inherited, and its produce would be given in charity to the poor people, to the kith and kin, for freeing slaves, for Allah's Cause, to the travelers and guests." (Bukhari, Shurut, 19; Muslm, Wasiyah, V, 598)

Having such a means of sadaqah jariyah (ongoing charity) was so valuable to the Companions that Jabir ؓ said:

"I do not know of a single person from the Muhajirun or Ansar who has the means and does not have a foundation." (Ibn Qudamah, Al-Mughni, V, 598)

It would be appropriate to refer to Muslim Turkish culture in particular as a "Foundation Civilization."

During a visit to Anatolia in the 1300s, Ibn Batuta and his friends visited Denizli, which was then known as Ladik. He then goes on to narrate as follows:

"As we entered the town, we passed through a bazaar. Some men got down from their booms and took our horses' bridles. Then some others objected to their action, and the altercation went on for a while. Of course, we did not know what they were saying and were afraid of them, thinking they were brigands and that this was their town.

At length, God sent us a man who knew Arabic, and he explained that they were members of two branches of the “Akhi Brotherhood”. The first ones were the dervishes of Akhi Sinan while the second group were the dervishes of Akhi Duman, each of whom wanted us to lodge with them.

We were amazed at their generosity. It was finally decided that they should cast lots, and that we should lodge first with the winner. This being done, the prior of the first hospice, Brother Sinan, conducted us to the bath and himself looked after me; afterwards they served up a great banquet with sweetmeats and many fruits.

Some verses of the Qur’an were then read, and after that, we made dhikr together. The next day we met Brother Duman, the prior of the other hospice, who entertained us even better than their friends had done, and sprinkled us with rose water when we came out of the bath.”

How beautiful is the following information regarding the guest house in Sokullu Mehmed Pasha’s foundation by Evliya Çelebi:

“...If guests from rural areas arrive in the middle of the night, they will open the door and let them in. They provide food based on what is readily accessible. They would however, never allow anyone leave the place at night, whatever the reason might be.

When it’s time to leave in the morning, the innkeepers start calling out:

O Nation of Muhammed ﷺ! Are your property, health, horse, and clothes alright? Do you need anything?

And the guests respond to them by saying:

“Everything is fine. May Allah have mercy on the benefactor!” The door-men then opened the two wings of the gates at dawn, saying:

“Do not be heedless! Be careful, do not lose your belongings! Do not be friends with people you don’t know! May God make your trip easy for you!” and send them off with prayers and good counsel.”

There are exceptional examples of the civilization of endowments in our history:

- Foundations that compensate for broken dinnerware, tableware, and similar objects so that the servants do not get scolded...

- Foundations that prepare poor girls' dowries and assist them in becoming married.
- Foundations that offer honey sherbet to the congregation of the mosques on holy nights.
- Foundations that undertake the treatment of injured migratory birds...

Some of these foundations are still in operation today. For example, the Darul Ajazah, which Abdulhamid II founded in 1895, serves helpless children and old people, no matter of their religion, ethnicity, or class, with medical care and lodging.

With the inspiration of mercy, they took from the Blessed Prophet ﷺ, who was sent as a mercy to all the worlds, our Ottoman ancestors established 26,000 foundations. In addition to assisting people, these organizations also safeguarded the well-being of animals.

These foundations protected the health and dignity of society, as well as the safety of life, property, chastity, and honor, by preventing those in financial distress from resorting to illegal means such as robbery, bribery, and unchaste behavior.

As a result, crises rarely not occurred in communities where foundations, the institutionalized form of mercy and generosity, have been laid.

Cemil Meriç has a nice remark in this regard:

“Prayer is a form of psychological treatment because the one who prays is not alone. He is dependent on the greatest power. He is under the protection of that power. There is no psychological disorder in a society where people pray sincerely and with awe...

In a society that continues to practice worship, there will be no sociological explosions. Great depressions will not occur, and there will be no oppression.”



Obligations towards the society

In Islam, it is critical that society's guidance, material, and spiritual requirements are addressed. The responsibilities of tabligh (conveying the mes-

sage), amr bil ma'ruf wa nahy anil munkar (enjoining the right and forbidding the wrong) are fard kifaya (communal obligation). In the event of desertion, the entire society is held accountable and suffers torment.

As we discussed in the section on dynamism, it is neither acceptable nor adequate for a believer to hide in a corner and engage simply in individual worship and personal progress for his eternal happiness and safety. A believer is an altruistic individual who understands that his own salvation is found in aiding others. As a result, it is important to be with God in public as well as in solitude.

As the Prophet ﷺ said:

“...Hold to the Jama’ah (congregation), beware of separation, for indeed Shaytan is with solitary, and he is further away from two. Whoever wants the best place in Paradise, then let him stick to the Jama’ah...” (Tirmidhi, Fitan, 7/2165)

Another indication of Islam’s emphasis on socialization is the fact that the five-time mandatory prayers are to be performed in congregation as sunnah muakkadah (confirmed tradition of the Prophet).

Our Prophet ﷺ has several warnings for individuals who avoid the congregation without a reason.

How exemplary is this hadith:

The blind companion, Abdullah Ibn Umm Maktum ؓ:

“O Messenger of Allah, there are many venomous creatures and wild beasts in Medina (so allow me to pray in my house because I am blind).

The Prophet ﷺ said: Do you hear the call, “Come to prayer,” “Come to salvation”? (He said: Yes.) Then you must come.” (Abi Dawud, Salah, 46/553)

Hajj and Umrah also give people from all over the world a chance to meet each other. They are like an annual convention of the Islamic Ummah.

Again, as an expression of the significance Islam places on socialization, the hadith states:

“The believer is friendly and befriended, for there is no goodness in one who is neither friendly, nor befriended.” (Ahmad, II, 400; V, 335; Hakim, I, 73/59)



Islam expects Muslims to benefit both their environment and themselves. It is indicated in a hadith:

“The best of mankind are those who are of most benefit to mankind.”
(Bayhaqi, Shu’ab, VI, 117; Ibn Hajar, Matalib, I, 264)

Being civilized means not doing to others what one does not want done to oneself in social life. Furthermore, he should treat others as he would like to be treated. In fact, according to a hadith:

“None of you will have faith till he loves for his brother what he loves for himself.” (Bukhari, Iman, 7)

The morals, manners, grace and kindness that Islam requires of its followers give a perfect order in social life. Indeed, in our glorious history, foreign travelers admired the social peace in Islamic lands and recorded it in their memories.¹²⁷

Honesty in social life includes keeping your word, not deceiving, punctuality, speaking softly, genuinely, and with nice words, keeping your voice low, and walking modestly.

The late Musa Efendi ﷺ used to tell us:

“Jews were very careful when following their pledges in order to protect their own interests in their commercial lives. When we scheduled a meeting with a Hodja (an imam, or religious scholar), he would either arrive half an hour early or half an hour late. If Sami Efendi ﷺ was given an appointment, he would arrive on time. Not a single minute early or late. He’d arrive exactly on time; he was like a clock.”

Our religion has regulated social responsibilities and defined the following as Muslim rights over other Muslims:

- Greeting,
- Giving advice when asked,
- Visiting the sick,
- Responding to invitations,

127. For examples of such observations made by foreign travelers in Islamic areas, see the “Moral Virtues” section of our book *The Ottomans and Monument Personalities and Institutions*.

- Pray for someone who sneezes,
- Maintaining ties of kinship

The Messenger of Allah ﷺ frequently asked his companions if they were associated with orphans, the hungry, the sick, or their deceased religious brothers to see if they were performing these duties and to encourage them to do so.¹²⁸

The Prophet opened his eyes to life as an orphan and was personally involved with orphans and stated:

“I am dearer to a Muslim even than his self; and he who left behind property that is for his family; and he who dies under debt or leaves orphans, the responsibility of paying his debt and bringing up his orphans falls on me.”
(Muslim, Jumah, 43; Ibn Majah, Muqaddimah, 7)

While Anas Ibn Malik رضي الله عنه said:

“If the Messenger of Allah ﷺ did not see one of his Companions for three days, he would inquire about him. If he was far away, he would pray for him; if he was close by, he would pay him a visit; and if he was ill, he would go to seek a cure.” (Haythami, II, 295)

Our Blessed Prophet ﷺ would personally respond to invitations without making distinctions based on social status.

All of these words and actions of the Prophet of Allah ﷺ are concrete examples of how a Muslim’s heart should be in terms of social responsibilities.

The following Hadith Qudsi is sufficient as a final word in order to highlight the value of socialization in the sight of Allah:

Verily, Allah, the Exalted and Glorious, will say on the Day of Resurrection:

O son of Adam! I was sick but you did not visit Me. He would say:

O my Lord! How could I visit You as You are the Lord of all the worlds?

Thereupon He would say: Didn’t you know that such and such servant of Mine was sick but you did not visit him and were you not aware of this that

128. See. Müslim, Fedâilu’s-Sahâbe, 12.





if you had visited him, you would have found Me by him? O son of Adam! I asked for food from you but you did not feed Me.

He would say: My Lord, how could I feed You when You are the Lord of all the worlds? He said:

Didn't you know that such and such servant of Mine asked for food from you but you did not feed him, and were you not aware that if you had fed him, you would have found Me by his side? O son of Adam! I asked for a drink from you but you did not provide Me.

He would say: My Lord, how could I provide for You when You are the Lord of all the worlds? Thereupon He would say:

Such-and-such servant of Mine asked you for a drink, but you did not provide for him, and had you provided him a drink, you would have found him near Me." (Muslim, Birr, 43)





3- PRINCIPLE OF ORDER

From the perspective of taking lessons, it is clear that there is a marvelous order in the entire universe. Except for humans and jinn, who are subject to the test of servitude, all beings immediately submit to that divine order. Not even a single leaf falls except by divine will and knowledge. Water descends from the sky with a divine measure. If there was disorder in the universe, no living creatures could exist or live.

Allah Glory be to Him, has given all beings duties and abilities that serve the grand order in the universe. We can derive many lessons from this and therefore live our lives in accordance with the divine order that has been established in the cosmos.

3- PRINCIPLE OF ORDER (Islam, Improves)

Islam is more than just a system of beliefs. It establishes order in the lives of the individuals and society by divine regulations. In other words, Islam is the true religion; it is the set of principles for finding happiness in both worlds.

Man was not created to be idle. Rules, principles, and provisions have been established at every phase of his life to give him success.

If we contemplate, it is clear that there is a marvelous order in the entire universe. Only humans and jinn can disobey Allah, apart from them all of the entire creation is in harmony and submission with the divine order. Not a single leaf falls off a tree except by divine will and knowledge. Water descends from the clouds according to a preordained divine measure. No living thing could exist and survive if there was an irregularity in the cosmos, from the microcosm to the macrocosm.

There is a magnificent order in the sky. The Moon and Sun appear to alternate positions each night and day, functioning as an unfailing cosmic calendar.

The atmosphere has a different order. No one, not even an atheist, can say “I wonder if the balance of gases in the air will change tomorrow; should I buy an oxygen cylinder?”. Instead, he continues to live his life in complete trust of the heavenly order and program that has been set up in the atmosphere.

The animal world has a different order. Every animal has a distinct manner of existence. They all have diverse diets, social patterns, ecological responsibilities, life calendars, and their own destiny.

The cosmos resembles a heavenly poem and bestows wisdoms on everyone who knows how to read its amazing order and harmony. Elegant butter-



flies with their colorful and patterned wings, bees that collect pollen and make healing honey. Both the creation of the nightingales that sing their joyous and enchanting melodies, and the ferocious predatory animals that make us shudder with dread provide plenty to reflect on for people of intellect.

Allah Almighty has given duties, skills, and measurements to all creatures that serve the vast order of the universe so that man can observe and learn from them. Just as a person looks in a mirror and spruces himself up, he should beautify his inner awareness as he gazes at the divine order in the cosmos, which has been made as a mirror for him to see the mark of truth stamped on it.

As we explained in the principle of voluntarism and dynamism, God Almighty desires human beings to be in harmony with the rest of His creation by following His orders as the everything else does. The whole natural world and ecological system and also the unfathomable angelic realms never violate Allah's orders.

As stated in the Quranic verse:

“He erected heaven and established the balance, so that you would not transgress the balance.” (Ar-Rahman, 7-8)

When one exceeds Allah's limits, the equilibrium is lost, and everything devolves into chaos and anarchy.

Islam is a religion that rejects disorder and anarchy. As a result, it regulates individual and social life in a sensitive manner.

The concept of “good deeds,” which is demanded of every servant after accepting Islam, is fairly broad. Good deeds indicate that everything is in order, that everything is going on the right path, that everything is being done properly and that it is good for both worlds.

Law in Islam regulates the relations between;

- People and God,
- People with each other and
- People with other creatures and even inanimate objects.

According to Islam, arbitrary hunting and killing of animals or even breaking a tree branch unnecessarily is considered injustice.

Islam represents the biggest struggle against terrorizing humans, animals, and plants. It is interesting how the people who hate Islam have spent an enormous amount of time and money on their propaganda campaign to associate Islam with terrorism, when in reality, the Prophet of mercy worked harder than anyone to eliminate all forms of terrorism and injustice.

What needs to be done at each stage, from the moment a person is born to the moment he dies and is buried, has been determined and specified in Islam. Islam's all-encompassing instructions that govern daily life is called the Shari'ah.

Anything that the Shari'ah deems as obligatory (fard) is therefore well within the capacity of even the weakest person in society.

Whoever wants to take on extra actions on top of the well-known fard actions can do so according to his or her capacity and spiritual aspiration, without so much as a shred of coercion. Muslims do not believe in coercion in religion and any who do have not understood their own religion properly. Rather, drawing near to God comes from love and a desire to please Allah Almighty.

There are different stages on the "tariqah" (spiritual path) and different levels of awareness of the "haqiqah" (reality) for individuals who are inspired to go deeper. Different perspectives open up in the servant's heart as he becomes closer to God Almighty, and he organizes his life with far more sensitive methods than the common people.

We can describe the difference in the depth of knowledge and decency in comprehending and practicing religion by using the following renowned examples:

- According to shariah, your property is yours, and my property is mine.
- According to tariqah, your property is yours, and mine is yours as well.
- According to haqiqah, neither is your property yours, or my property mine because everything belongs to Allah.

Also:

- In shariah, eating after satiation is considered waste.
- In tariqah, eating until satiated is considered waste.
- In haqiqah, eating a sufficient amount while being heedless of the presence of Allah is considered waste.

Some of the Companions had achieved such high levels of illumination and awareness of reality under the spiritual guidance of the Messenger of Allah ﷺ that Abdullah Ibn Mas'ud ؓ said:

“We heard the food glorifying Allah while we were eating!”¹²⁹



Shariah and the laws of Punishment

All of Islam's principles, including creed, worship, social conduct, and punishment, are consistent and perfect.

The meaning of Muslim is one who “submits to his Lord”. He must obey Allah's decrees wholeheartedly and without objection.

In Islam, though, people who commit major crimes are also punished. This is done to prevent and fix corruption.

Some individuals today have difficulties understanding these obligations, prohibitions, and punishments since the hereafter has been forgotten about and they have been infective with an illusory idea of freedom. Religion is ousted from life and it is imprisoned in conscience.

For Muslims, religion must be capable of regulating life with all of its principles because religion is a way of life. Of course, this understanding is opposite to other religions, if we take Christianity as an example, it is an emptied religion, it is filled with gaps, contradictions, and abnormalities in all areas of belief, worship, and social conduct. In Christianity, for example, there are illogical traditions such as thinking that people are born sinful and will be cleansed of that sin by baptism, and by confessing to priests, who themselves are not sinless.

In this regard, I would like to share a memory that I heard from Necip Fâzıl Kısakürek:

Toynbee, a well-known British historian, traveled to Egypt. As a sociologist, he approached a Muslim beggar and asked:

“What would you do if I handed you money?” The beggar said:

“I will pray to Allah for you,” Toynbee inquires once more:



“Will Allah, then, accept your prayer?” The beggar replies:

“Sir, I pray, I do not interfere with the rest. If Allah wills it, He will accept it; if Allah doesn’t will it, He will not.”

Toynbee says:

“The priests that we suppose as an educated man claims that they can cleanse someone’s sins through confession. While the average ordinary Muslim says; If Allah wills, he will accept it.”

Today’s distorted Christianity has developed a structure that allows for such nonsensical actions. This irresponsible state of Christianity, on the other hand, appeals to many of its followers since it allows them to live a comfortable spiritual life.

A missionary who was honored with Islam and even translated our books into French later, described this situation in one of our conversations as follows:

In Africa, I was handing out Bibles to Muslims in front of a mosque. I was calling them to Christianity by saying:

“Look, you go to the mosque, but here is the true religion.” A Muslim approached me and said:

“You are distributing these Bibles here, but have you ever read the Quran?” When I said, “No, I had not read it.” he told me:

“Then go to the mosque and get the French translation and interpretation of the Qur’an, and once you read them, distribute these Bibles.

So I said to myself;

“That’s true, I don’t know about Islam” and I began to study the Qur’an.

There were several faults in Christianity that disturbed me. One of them was the transference of sin.

Many questions were occupying my mind, such as;

“How could Prophet Adam’s ﴿الخطيئة﴾ sin be passed down to future generations, and why is every person born a sinner? How can a person be held accountable for the sins of others? How does baptism and confession purify a person? How can this be logical?”

As I turned the pages of the Qur'an, I found answers to many more questions that had been bothering my heart and mind. I was highly impressed and chose to become a Muslim.

Then I went back home. My wife was a missionary as well. When I told her about my decision, she yelled at me, and said that I was possessed by the devil. She kicked me out of the house. So I went to the organization and informed them that I became a Muslim, and I resigned from my missionary duty. They told me;

“Are you out of your mind? Let's get you a psychiatrist.” I replied;

“On the contrary, now I have come to my senses.”

When I returned home in the hopes of persuading my wife, I found my belongings at the door. I was abandoned in Africa as a homeless person.

This is when I asked our brother, who summed up his journey of guidance;

“Christianity is devoid of a true creed, way of worship, rules of conduct and punishment for crimes; it has practically devolved into a religion of external appearances. Only the name remains, the name exists without the core, and churches that have been left without a congregation are being sold. Yes, there is a tendency toward Islam among a certain segment, but why does this not happen in large masses?”

He answered:

“Because Islam gives peace to the soul, but its practice necessitates some effort and sacrifice. Christianity is empty! There is no proper life of worship, nor is there any sanction to prevent sins. Everything is permissible.

For Muslims, there are the daily five prayers, fasting, zakat and charity. Furthermore, alcohol, gambling and fornication are prohibited; moral, commercial, and legal provisions are in place.

None of these exist in today's Christianity. This also pleases the ego...”

Despite this, many people who seek the truth and strive to follow the right path, seek out and study Islam, albeit on the other side of the globe, and accept Islam by recognizing its perfection.

Formalism

Islam's laws should not be regarded as formalistic. Formalism arises from imitation. Imitation, on the other hand, is a technique used by people when they are learning. Through imitation people can reach realization.

As a result, the criteria from the life of the Messenger, who presented the best example for humanity, were incorporated into religious regulations in the form of "Sunnah", which refers to a genuine commentary and interpretation of the Qur'an. These concepts, however, are founded on divine revelation and prophetic understanding.

For example, there are several nuances from the Messenger of Allah in the act of drinking a glass of water:

- There are particular utterances like 'Bismillah' and 'al-Hamdulillah'.
- Health advice such as not drinking standing up or in one gulp, not blowing into the cup, and drinking in three sips.
- Giving thanks and contemplation.
- Not wasting.

In other words, there is no such thing as a plane imitation in Islam but on the other hand, formlessness has no place as well.

Acts of worship, social interactions, and other servitude responsibilities are performed with the body and without the body we cannot execute the external components of prayer, fasting and pilgrimage. Having said that, what matters is the harmonious union of the body and the heart, matter and meaning, form and spirit.

The body is like a cloak that the soul wears. Therefore, the balance of spirit and body is essential. The spirit is represented by all forms of Islamic practices. Whatever form is prescribed, we see that it is definitely born of spiritual meaning, order and wisdom.

Muslims never regard following our Prophet's sunnah, who was sent as a mercy to the world and a teacher to the ummah, as blind imitation because Allah is his instructor.

One day, a disbeliever said to Salaman Al-Farsi  in a mocking tone:



“Your Prophet ﷺ teaches you about everything, even about excrement.” Salman Al-Farsi رضي الله عنه replied:

“Yes, indeed he does...” and listed to the manners that the Prophet ﷺ advised in this regard.” (See. Muslim, Taharat, 57-58)

In many topics, such as dressing modestly, Islam leaves the form and details to the society, their culture and traditions. It does not demand rigid formalism to make all societies the same.

In the regulation of Islamic principles, there is an emphasis on not resembling non-Muslims, “resembling only one’s own Islamic character.

When the form of the adhan (the call to prayer) had not yet been determined some Companions offered utilizing bells or horns to announce the times of prayer, but the Prophet ﷺ rejected these in order not to resemble non-Muslims. (See. Bukhari, Adhan, 1; Muslim, Salat, 1)

The Islamic character was designed with the notion of “not looking like non-Muslims” in many matters, from the days of voluntary fasting to not imitating non-Muslims in weddings and funerals.

The measure is determined by the following hadith:

“Whoever imitates a people is one of them.” (Abu Dawud, Libas, 4/4031)

At all times and in all places, a Muslim is obligated to represent the dignity and honor of Islam. In the final verse of Surah Fatiha, which we read in each rak’ah of prayer, it is stated as follows;

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

“The path of those upon whom You have blessed, not of those with anger upon them nor of those who are astray.” (Al-Fatihah, 7) We seek refuge in Allah Almighty from copying and following the path of people who have Allah’s anger upon them or of people who are astray.

Allah Almighty wants us to avoid those who have gone astray, that we do not imitate their practices and that we represent the personality and character of Islam with dignity. True belief necessitates loving who deserves to be loved and hating who deserves to be hated. Not imitating non-Muslims is also a sign of faith.

Of course, it is vital to distinguish between points of resemblance to non-Muslims that are related to creed and character, and not other matters. For example, not using useful machines built by non-Muslims would obviously be ridiculous and is not what is meant here. Our Prophet ﷺ was pleased with the lamps brought from Damascus to illuminate the Mosque. (See. Ibn Hajar, Al-Isabah, I, 184)

For example, the Messenger of Allah ﷺ said in another hadith:

“Do not be enlightened by the fire of the disbelievers!” (Nasai, Ziyat, 51; Ahmad, III, 99)

This means don't sit near them, don't get too close to them, stay away from them and their sphere of influence.

In this regard, it is critical to avoid states and behaviors that pose a serious threat to the noble character of a Muslim, such as:

- Carrying disbelievers' symbols and realms such as the cross, etc.
- Wearing clothes that have devious messages written in foreign languages on them,
- Celebrating Christmas Eve or Christmas Day or any religious holiday from another religion,
- Being a prisoner of the luxury and extravagance promoted by all kinds of non-Muslim fashion and advertisements.



Order in Social Life

A strong administration is what keeps society in order. Educating all individuals is a lofty goal that seems impossible to realize. As a result, in order to protect social life from corruption, adherence to the administration is extremely important.

For this reason, Muslims are commanded to obey the rulers of Islam. However, in the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ

“You who believe! Obey Allah and obey the Messenger and those in authority among you.” (An-Nisa, 59) The expression, “مِنْكُمْ : among you”, indicates that the administrators should be Muslims.



A significant portion of divine commands can only be carried out in the presence of a Muslim ruler. As a result, it is critical for Muslims to avoid being headless and to govern in unity and oneness. This wisdom is also reflected in the command to emigrate.

If three people embark on a journey, make one of them the Amir (leader).
(See. Abu Dawud, Jihad, 87)

Allah despises mischief-makers who promote discord and evil among people. The divine directive is as follows:

“Do not spread corruption in the land after it has been set in order.”
(Al-A’raf, 56)

Our Prophet ﷺ has given us very valuable warnings and advice on how to promote brotherhood and harmony in society, as well as preventing fitnah, chaos and maintaining social order. Islam never approves of the absence of authority and the chaotic atmosphere caused by heedlessness.

It was for this reason that when a sultan died in the Ottoman Empire, they would instantly pledge allegiance to the new sultan before the sultan was buried, so that political vacuum would not occur. In fact, because the people adopted this principle, despite some conflicts between the princes and the mothers, there were no major disputes between the people and the state in Ottoman history.

On the other hand, many worldviews, such as socialism and nationalism, accepted it legitimate to carry out revolutions in order to attain their aims, even if it meant shedding blood and violating rights in the process.



Order in Individual Life

Islam, which regulates the individual’s life from birth to death, places a high value on the family institution. According to the principle of idealism that we explained, Islam brings order to even basic everyday needs by endowing them with spiritual meaning.

As mentioned in the Hadith:

“When a man marries, he has fulfilled half of his religion, so let him fear Allah regarding the remaining half.” (Haythami, Majmu al-Zawa'id, IV, 252, hd. No: 7310)

An ideal marriage entails organizing half of one's life. In the other half, the husband and wife support each other.

With marriage, Islam manages the rule of attraction between the sexes and establishes mutual rights and law between spouses. It makes the family more favorable for the upbringing of good generations. Indeed, it serves as a peaceful home and a school where noble values are taught to future generations.

As a result, the institution of marriage and family has been considered a fundamental necessity for the order of life in Islam.

However, a person who, despite his best efforts, is unable to marry should not be upset as he is not considered a sinner.

No one but Allah is aware of the *ghayb* (the unseen realm). It is unknown whether getting married would bring him good or suffering. Perhaps Allah Almighty is shielding him from troubles that he cannot handle in this way. As a result, a person who cannot marry should say, “There must be good in this”, and submit to divine providence.

However, one of the most significant *sadaqah jariyah* (ongoing charity) is helping and supporting single people to get married.

Islam orders men work in order to look after their dependents in a lawful manner, and it condemns inertia. Everyone in society is entrusted to each other. Nobody is left alone. Those who do not have a custodian are cared for by *Ulu al-Amr* / administrator.

As it is indicated in the hadith of the Messenger of Allah ﷺ:

“I am even dearer to a Muslim than his own self; and he who leaves behind property, that is for his family; and he who dies with a debt or leaves orphans, the responsibility of paying his debt and bringing up his orphans fall on me.” (Muslim, *Jumah*, 43)

That is how Allah's Messenger, who was sent as a mercy to the world, is such a magnificent example of compassion to his *ummah*.

To keep the social order, Allah Almighty created humans with diverse abilities. It would be impossible if everyone was born with the same abilities. Every individual has gone to diverse professions and fields due to the diversity of their talents, and no gap has been left in any aspect of life.

As a result of the heavenly test, there are rulers and the ordinary people in society, as well as wealthy and poor, healthy and sick...

Islam has adopted the essential measures of compassion and kindness to ensure that the poor, needy, sick, and disabled, particularly widows and orphans, are not oppressed. It has recommended believers with the means, to see their fellow Muslims who are in poverty as a trust. It is stated that sleeping full when your neighbor is hungry is a sign of weak faith.

Mawlana and other friends of Allah (awliya) who have traveled enormous distances on the path to reach marifatullah (direct knowledge of Allah), couldn't warm up when there was someone feeling cold in a corner of the earth, felt the pain of a thorn that stabbed a Muslim's foot in their own hearts.

Furthermore, Islamic morality includes not breaking the hearts of the weak and needy, never despising them, and treating them in the same manner as the person would like to be treated if he was in their shoes.

According to the narration, one day, Mawlana sees his daughter, Malika Hatun, scolding her servant. Mawlana dislikes this and advises her:

"Why did you hurt her? If she were a lady and you were a servant, what would you do then? There are no male and female slaves in the whole world except those belonging to God. In reality, we are all brothers and sisters."¹³⁰

It is clear that in the hearts of the poor and needy people who have such compassion and mercy, would blossom instead of anger and therefore peace and security would reign in that society.

The Ottoman society, which was interlaced like a web by foundations and institutions of compassion, even the trade and business life was also organized by a spiritual institution such as Ahilik, which worked in the spirit of a dervish lodge. Those who entered the profession would begin their responsibilities with ceremonies that would make them aware of their spiritual responsibili-

ties. Individuals who failed to recognize this faced severe penalties; for example, a shopkeeper who cheated on a customer would lose his reputation, and this would serve as a lesson to everyone. Nobody would dare to make the same mistake again.

Also, instead of excluding criminals, dervish lodges welcomed them with kindness and compassion, helped them change in a gentle way, and reintroduced them to society as upright believers.

In summary;

- The most important aspect that orders Islamic society is adhering to the halal and the haram.
- The concepts of ablution, ghusl (major ablution), and purification from najas (impurity), ensure that cleansing measures are considered and developed, as well as the importance of preserving water.
- The requirement of calculating zakat regulates a Muslim's economic life.
- Rules such as avoiding excess, fasting, and obedience, bring a system full of benefits in terms of minimum eating and drinking.
- Worship, particularly the five daily prayers, instills in Muslims a sense of time discipline, punctuality, and orderliness in their daily lives. A prayer that has not entered its time period, in fact, cannot be performed. Even if one starts fasting two hours before fajr (the morning prayer and the start of the daily fast), he cannot break it two minutes before the time of iftar (the evening prayer and the time of breaking the fast). The slaughtering of the sacrifice animal cannot be carried out without performing the Eid prayer.

In other words, Islam teaches and instills the idea that people shouldn't act randomly and haphazardly in any part of their lives. This idea is taught and instilled through the order and discipline of worship.

Accordingly, a Muslim's twenty-four hours must be well-planned, ordered and regular. Every aspect of his life, including family and career, must be in complete order.

One of the indicators of a Muslim's high morals is that he is organized and tidy, especially when it comes to being somewhere at the time he has promised.

Moderation in Spirituality

Islam is a religion of balance that places a high value on order. Despite this, there were people who lost their spiritual equilibrium and became ecstatic, and were drawn into shatahat (ecstatic attitude) and other illegitimate and forbidden words and behaviors.

However, what is acceptable in Islam is not to be majdhub (ecstatic) but to be jadhib (appealing). In addition, majdhubs were always pardoned out of mercy.

Jadhib (divine attraction) is to get drunk from a strong divine manifestation that has been witnessed and is too much for the intellect to contain. A majdhub is a person who has become mad in his love of Allah, and has become fixed in the state of jadhib and it means that like the majnun or mad person they are often not in control of their actions. Just because they are pardoned, does not mean they are right. This simply indicates that they have an excuse and that their actions will not be held against them.

Majdhubs are protected because of this, but it is not a desirable situation.¹³¹

The existence of majdhubs does not violate the idea of order because this is not a common occurrence, it is a very unusual situation but something known among the sufis. The majdhub should be treated as a patient. It is important to see him as someone who was dragged into enthusiasm because he couldn't digest the divine attraction.



Filibeli Ahmed Hilmi Efendi describes our Master, Muhammad Mustafa ﷺ, who was the imam and seal of the prophets, after offering a taste of all religions' and prophets' prescription of "happiness" in his book A'maki Khayal:

"O humanity! Happiness is accepting life and events as they are, consenting to its burdens and striving for their improvement."

131. In his Muqaddimah, Ibn Khaldun provides a wealth of information on the majdhubs. They are exempted because they are considered mentally ill, which is the condition of responsibility in Islam. They are, nonetheless, people who are drawn to divine love in their hearts. Charity and smiles must be used to warm their hearts. However, it is vital to remain cautious and far from them as well, especially when their words and conduct are opposed to Shariah.



4- PRINCIPLE OF JUSTICE

Secular constitutions that reject any form of divine guidance are doomed to fail in the face of changing conditions. As a result, they need to be changed on a regular basis.

The Messenger of Allah's Farewell Sermon, on the other hand, is a declaration of rights, law, justice, and humanity that will last forever.

The late Necip Fazıl gives us a wonderful summary:

Every idea, every belief is seasonal;

The only regime that transcends time and space is Islam...

4- PRINCIPLE OF JUSTICE

(True Justice Is Dispensed by Islam)

Justice is a principle right at the very heart and core of Islamic civilization because peace and tranquility cannot exist in an unjust world and it is critical to defend rights and justice in Islam.

According to Islam, justice entails giving each right holder what he or she deserves. Giving too much or too little is against justice.

Giving someone more than he deserves is a violation of others' rights. Giving less is an extortion of rights. As a result, justice is defined as treating everyone and everything in a balanced, and correct manner by giving them their due.

Jalaluddin Rumi uses the following remarkable similes to convey justice and its opponent, oppression:

“What is justice? It is irrigating fruit trees. What is oppression? It is watering the thorns.”

“A person who does not know justice is like a goat suckling a wolf cub.”

Which means that the fostered oppression will one day prepare for the destruction of its nurturer.

History demonstrates that those who breach the rights of others by straying from justice for their own interests only wind up disappointing themselves and perishing in the end.

In that case, it is essential to constantly be on the side of justice, no matter how difficult it may be for the ego, and to adopt fairness as an indispensable slogan.



By celebrating justice, Islam not only says how important it is for peace and happiness, but it also reveals the commandments and prohibitions that will ensure this to a degree that no human civilization has yet reached.

Justice is intimately linked to the values of moderation, fairness and equality.

One of Allah Almighty's names is "al-Adl" (the Just), and another is "al-Haq" (the Truth). Allah Almighty does not oppress the believers; Instead, He orders justice and loves those who are just, stand by the truth, and spread the truth.

Justice is defined as "being correct in behavior and wise in judgment, being firm, and making correct decisions based on the truth." What constitutes the "correct direction, right, and truth" in this definition is determined by Islam's fundamental sources.

Allah is the source and center of all rights and truths. And the truth is, whatever the universe's Creator and Owner has told us in the name of truth.

As indicated in the verse:

"Say: 'Allah's guidance is the true guidance. We are commanded to submit as Muslims to the Lord of the worlds.'" (Al-An'am, 71)

Zakat is the third pillar of Islam and it requires anyone who has a certain amount of standing wealth that has not been used for a whole year, that one-fortieth of that wealth must be distributed to certain eligible categories of people who need it. Whoever is refuses to have his zakat taken from him from the zakat collector has committed a very grave wrong action because he has withheld money from others who are entitled to it and has denied a pillar of Islam.

My father, Musa Efendi رحمہ اللہ, used to say:

"The worst robbery is the rich stealing from the poor by not paying zakat."

Allah Almighty has established zakat as the right of the poor on the wealth of the rich.

However, if Islamic qualities such as compassion, charity, self-sacrifice and conscience are ignored and only the "worldly mentality" is considered,

the question of, “How did the poor deserve this property?” may arise in our thoughts. So, it is revelation that determines what is “right” in this situation.

Today, secular understandings of the law and justice based only on reason produce concepts such as “equality” according to themselves, and while this may appear correct in form, it can be incorrect and destructive in terms of reality and outcome. Some ways that “equality” is interpreted in human law can lead to the opposite.

For example, a communist mind forbids private property, whereas a capitalist mind ignores oppression of the poor for the sake of its own welfare and advantage. It almost legalizes oppression and ruthlessness.

By declaring that property belongs to Allah, Islam, on the other hand, has made it a “fard”, in the form of “zakat” for the rich to have a portion of their wealth taken from them by a zakat collector and immediately distributed to the needy. That’s not to mention the voluntary charity that the rich are encouraged to give from their own choice whenever they like and however much the like.

The frenzy of waste is one of the most serious societal tragedies. Extravagance is spending tremendously and declaring “the property is mine”. The property, however, is Allah’s. Every blessing is a trust placed on the servant.

Allah Almighty directs that the entrusted wealth be spent for charity, as well as the surplus. On the other hand, the verse gives the following warning to people who spend a lot of money to satisfy their selfish desires:

“Squanderers are brothers to the shaytans, and shaytan was ungrateful to his Lord.” (Al-Isra, 27)

As Imam Ali  said:

“The more the rich waste, the more people starve in society.”

Wastefulness and stinginess, which undermine compassion and impair many spiritual traits, would be prevented if we re-establish the correct practice of the pillar of zakat.

One of wisdoms of zakat is to restrict the growth of individual capital, and to make the wealth go to where it is needed more.



In a society, Islam has caused all those who aid or are helped to be entrusted to one another. Just as the poor require the rich's financial assistance, the affluent require the poor's otherworldly assistance in the form of invocations. This collaboration between the rich and the poor also ensures that love and peace reign supreme in the hearts rather than anger and envy. This heavenly arrangement has huge ramifications for social justice.

On the other hand, justice, which is a very broad concept, manifests itself even in individual worship. For example, respecting the rights of prayer's pillars, is called "Ta'dil al-Arkan" which comes from the root of "adalah" (justice). The Sunnah illustrates the extent of these rights.

In this respect, Sayyid Al-Sharif al-Jurjani defines justice as "staying away from religiously objectionable things and following the right path."



"Justice" is regarded as essential in three main fields in the Islamic worldview:

- Administration (Governing society)
- Jurisdiction (Judgment)
- Transactions (economy, family, business life, etc.)

Let us explain the implications of justice in these fields:



A. Administration

As stated in the premise of "communitarianism," because people are obligated to live in a community, a state law is required.

In light of this reality, Islam;

- Made it mandatory for the people to obey the just rulers among them.
- Also ordered the administrator to treat his people equitably and to act through consultation, that is, by consulting competent individuals, in his judgments.

Throughout history, the design of the administration has been dictated by what cultures regard as the source of dominance. The source of authority was



commonly regarded by ancient civilizations to be divine. In Islam, Allah is the one and only supreme source of all authority.

During the Middle Ages, the Christian world was swamped by the oppression of dissident Christianity, as a result of resistance to the church during the “Enlightenment” period, governments transferred the source of authority from the divine to the people. The source of authority to rule, according to this humanist and secular interpretation, is “human”. The reason of people, not heavenly declarations, is the foundation of truth. Whatever the people decide is the truth (!)

Allah is the absolute source of truth and the true source of sovereignty and the state should also employ its authority in the direction of Allah’s decrees for the sake of humanity’s peace, world order, the establishment of justice, and the abolition of oppression.

Islam left it up to customary law, which is based on Shari’ah principles, to select which administrative regime would take place, based on the circumstances of the period and the needs of humanity.

Throughout history, various forms of administration have existed. We can summarize them with the three articles listed below:

1. Monarchy (The full jurisdiction of a monarch.)
2. Constitutional Monarchy (The diluting of a monarch’s powers by a constitution.)
3. Republic (Establishment of governments by assemblies based on popular representation.)

Islam is not formalist religion dealing with the outer only. It accepts political rule only if follows the Islamic principles. It imposes on this ruler the responsibility of upholding and enforcing the Shari’ah.

According to Islam, a political ruler, whether it is monarchical, constitutional, or republican, is valid if Allah’s will is followed, which means that the laws and orders are in line with Shari’ah.

The Ottoman Empire, for example, gave great powers to monarchs and there was a Shaykh al-Islam next to the Sultan who was an expert on Islamic law and could then advise him and correct him if it was needed. The Shaykh

Al-Islam was very powerful as an expert in the law so it meant that the law was paramount.

The Shaykh Al-Islam was also not alone; he had a council as well. The Sultans could not really dismiss the Shaykh al-Islam, in the early period of Ottoman state such a thing would be unheard of.

Furthermore, even the sultans could not interfere with the “judiciary,” which was the state’s most powerful regulatory authority. They would have to submit to the judgment of the legal system, even if it was against them.

Again, if the Sultan intended to embark on an expedition, he needed to obtain a fatwa from the Shaykh Al-Islam. It is even reported that Yavuz Sultan Selim had to negotiate for three days in order to get a fatwa for the Chaldran Campaign.

A constitutional monarchy and a republican administration are both legal if they are subservient to Allah’s will; otherwise, they are illegitimate.

These are different systems of administration that can be adopted depending on the size of the state’s borders, the diversity of religious and ethnic groups in society, and the requirements of the circumstances.

A republican system of governance, for example, was not possible in the Ottoman Empire because there were as many non-Muslims as there were Muslims.

A constitutional monarchy or republican system of administration is also viable if the state is small and the majority of the population is Muslim.

The period of the famous four rightly guided caliphs was the most best period in terms of a just administration. Despite their immense conquests and accomplishments, they lived extremely modestly and did not veer from justice in the least.

Abu Bakr As-Siddiq رضي الله عنه said the following when he became Caliph. These words are a summary of justice in government:

“O people, I have been appointed over you, though I am not the best among you. If I do well, then help me; and if I act wrongly, then correct me.”
(Ibn Sa’d, III, 182-183)

The person who said these words is;

Our master Abu Bakr, the Messenger of Allah's ﴿﴾ devoted Companion during the Hijra and the Cave of Thawr.

- The Prophet's closest companion and advisor, referred to in the Qur'an as "the second of the two", the best of the ummah, may Allah be well pleased with him.

As a result, regardless of how righteous a leader is, he should always be open to warnings and recommendations from competent people.

After becoming Caliph, Abu Bakr ﴿﴾ would continue to trade to support himself. Umar Ibn Al-Khattab told him that this was not right, and that he should devote his time to the issues of believers while receiving a salary from Bayt al-mal (the state treasury). Even though Abu Bakr received a small salary, he bequeathed that even this amount be returned to Bayt al-mal before his death.

This is because Islam strictly enforces the observance of trusts. One of the most important trusts is to take part in administration. As a result, in Islam, taking up administrative responsibility for people is never an occasion for boasting. On the contrary, it necessitates seeing society as a trust and yourself as the one entrusted.

After being guided and raised with the morality and discipline of the Prophet ﴿﴾, Umar Ibn Al-Khattab ﴿﴾ became the ruler, a monument of compassion, kindness, selflessness, duty and justice.

So much so that he grew such a sensitivity that he couldn't be indifferent to a sheep being endeavored by a wolf near Tigris, which is hundreds of kilometers away from Medina.

His understanding of justice in such a beautiful way has earned him the title of "Umar Al-Adl" (Umar the Just)

However, Umar Ibn Al-Khattab ﴿﴾ was always worried about the weight of his administrative responsibilities and the possibility of making a mistake while carrying them out.

Hudhayfa ﴿﴾, who saw him in this position and discovered the cause of his sadness, said:

“Is this what bothers you? I swear we will correct you if we see that you do something wrong.”

The Caliph was overjoyed, and he demanded Hudhayfa repeat these words under oath, saying:

“Praise be to Allah, we have brothers among us who are Companions of the Prophet Muhammad ﷺ and will warn me when they see my mistake.” (Ibn Abi Shaybah, *Musannaf*, VIII, 154)

It is also reported that Umar Ibn Al-Khattab ؓ said:

“The person I love the most is the one who shows me my faults.”

It should be remembered that Umar ؓ, the Commander of the Believers, lived in extraordinary modesty. How well does the following story in the *Mathnawi* reflect his modesty:

Once a Greek ambassador came to Medina for a political meeting and he inquired about Umar Ibn Al-Khattab’s palace. The people he asked told him:

“Despite the fact that his name has spread over the world as an amir and a caliph, he does not have a palace. He has a gleaming palace in the hearts. He lives in a hut just like the poor people. However, you can’t see his spiritual and mystical palace with sickness in your eyes, as it is visible only to those with pure hearts!”

The Greek ambassador’s curiosity and wonder grew as a result of these words. He abandoned his load and horse and went in search of Umar. He asked about the Caliph everywhere. In astonishment, he said to himself:

“So there is such a ruler in the world who, like a spirit, can remain hidden from the eyes of the people!” And he kept looking for the Caliph. An Arab woman said to him:

“Under that palm tree, you’ll find the Caliph you’re seeking! He is on the sand, opposite to the others who sleep on a bed or a mattress! Go see Dhilullah¹³² (the shadow of Allah) lying under the shade of the date palm!”

132. The terms “dhilullah” or “dhil ilahi” are mentioned in some hadiths referring to the just leader. (See: Beyhaki, *Şuab*, VI, 15, 16, nu: 7369-7377; Heysemi, *Mecmau’zZevâid*, V, 196; Deylemi, *Müsned*, II, 343) This metaphorical expression emphasizing that just rulers are at the degree of witness and caliph of Allah on earth.

A pleasant feeling mixed with majesty came to the ambassador from Umar, who was sleeping. The ambassador was astounded by how, despite the fact that love and majesty are fundamentally opposed, they coexist in him. He thinks to himself:

“I have seen emperors and have been admired by them! Although I didn’t notice any majesty in them, this person’s majesty and affection blew my mind.”

“This Caliph is unarmed, undefended, sleeping on the earth. In contrast, I shiver with my entire body in front of him! What really is this situation? It means that this majesty is a gift from Allah. It is not from this person who is wearing a cloak!”


While the Greek ambassador was dealing with such inner conflicts, Umar awoke from his sleep. The Greek ambassador extended a respectful greeting to him. The salutation was met with a response from the Caliph. Following that, Umar Al-Ibn Khattab invited the ambassador, whose heart had been moved by him. He spoke to him in deep and mysterious words.

The ambassador observed the Caliph’s high spiritual rank. The delight of their discourse caused him to faint and lose recollection of the mission of giving and receiving messages...

When Umar Al-Ibn Khattab detected this state in him, he resumed his discussion in ecstasy. Finally, the sun of faith shone in the envoy’s heart, and he joined the caravan of happiness by saying the shahada in front of the Caliph.



The following story shows how much the Companions cared about justice:

The Messenger of Allah ﷺ used to send Abdullah Ibn Rawaha  to Khaybar, to assess the division of the fruit crop between him and the Jews of Khaybar. The Jews collected for Abdullah pieces of their women’s jewelry and said to him,

“This is yours. Go light on us and don’t be exact in the division!” Abdullah Ibn Rawaha said,



“O tribe of Jews! By Allah! You are among the most hateful to me of Allah’s creation, but it does not prompt me to deal unjustly with you. What you have offered as a bribe is forbidden. We will not touch it.”

When the Jews realized they couldn’t persuade Abdullah, they appreciated him for his just treatment of them and confessed:

“This is what supports the heavens and the earth.” (Muwatta, Musaqat, 2)

Allah states the following in His Noble Book:

“You who believe! show integrity for the sake of Allah, bearing witness with justice. Do not let hatred for a people incite you into not being just. Be just. That is closer to taqwa. Have taqwa of Allah. Allah is aware of what you do.” (Al-Ma’idah, 8)

A believer always follows the truth and acts justly, knowing that he will be accountable for oppression even if it is done to an unbeliever.

In other words, a Muslim must observe the rights of non-Muslims as well. They should not be subjected to the slightest oppression or inequitable treatment. While he should be careful about too much affection for them, he should pray for their guidance. During the time of the Ottoman Empire, charity aid was given to poor dhimmis; the non-Muslim subjects.



The Prophet Ibrahim ؑ was sent to the Chaldean tribe, and ten suhufs (scrolls) were revealed to him. These scrolls, according to Abu Dhar ؓ’s narration of the Messenger of Allah ﷺ, contained the following advice:

“Oh king, who has been entrusted with authority and who has been tested with that authority and who has been deluded by that authority: I did not send you to this world to amass the fortunes of it. Rather, I sent you to avert from me the call of the oppressed, for I do not reject the call of the oppressed even if it comes from a disbeliever.” (Abu Nuaim, Khilyah, I, 167; Ibn Athir, Al-Kamil, I, 124)


One of the advices of the Messenger of Allah ﷺ to Mu’adh while sending him off as a governor to Yemen was:

“Be afraid of the curse of an oppressed person because there is no veil between his prayer and Allah.” (Bukhari, Zakat, 41, 63, Maghazi, 60, Tawhid, 1)

Throughout history, periods such as Umar Ibn Abdulaziz's reign, the first three centuries of Andalusia, and the Ottoman Empire have displayed the most magnificent manifestations of justice.

When Umar Ibn Abdulaziz  asked Mohammed Ibn Ka'b Quradhi  what he should do to reign with justice, he replied:

“Consider the elders of Muslims to be your parents, the young to be your brothers and sisters, and the even younger to be your children!”

Umar Ibn Abdulaziz  exhibited exceptional beauty of behavior, established peace and tranquility in society and climbed to a lofty level of justice. His wife, Fatima, recalls one of the many incidents that illustrate his noble sense of responsibility to the ummah:

“I went to see Umar Ibn Abdulaziz one day. He was seated in his prayer room, his hand on his brow, crying, and his cheeks were soaked in tears. I asked him:

“What is the matter?” And he replied:

“Oh, Fatima! This ummah's heaviest load is on my shoulders. I feel sad for the hungry, the poor, the sick who can't find medicine, the widows who are left alone, the oppressed who can't fight for their rights, the Muslim captives in the land of disbelief and the old people who can't work to meet their needs, and the poor heads of families with many children.

I am crushed by my burden when I think about my believing brothers and sisters in near and far lands.

How would I reply if my Lord queries me about these on the Day of Judgment tomorrow, and if Allah's Messenger scolds and reproaches me for them?!” (Ibn Kathir, *Al-Bidayah*, IX, 208)

According to Islam, the ruler of a state is the public's guardian. The explanation for this is as follows:

In Islam, everyone is considered responsible for one another. The hadith of “All of you are shepherds”¹³³ declares this reality.

133. Bukhari, *Ahkam*, 1; Muslim, *Imarah*, 20.

For example, every father is the guardian of his children. The head of state, on the other hand, is the guardian of all orphans.

Every husband is responsible for his wife's alimony. However, the head of state is accountable for all widows, orphans, and the elderly.

Umar Ibn Al-Khattab used to wander the streets of Medina at night as a result of the weight of this responsibility. He said:

"If I live, I shall certainly travel for a whole year among my subjects, God willing. I know that people have needs that do not reach me. Their governors will not refer them to me, nor will they themselves come to me. I will travel to Syria and stay there for two months. Then I will travel to Jazirah and stay there for two months. Then I will travel to Egypt and stay there for two months. Then I will travel to Bahrain and stay there for two months. Then I will travel to al-Kufah and stay there for two months. Then I will travel to Basrah and stay there for two months. Indeed, what a fine year this will be!"¹³⁴

Umar Ibn Al-Khattab رضي الله عنه also said:

"Justice is the foundation of governance."

In other words, justice is the primary foundation that keeps states alive. So much so that, "one can stand with unbelief, but not with injustice!" Justice is the only way for an administration to endure.

Indeed, nations and states stand with rulers who wielded power and authority. Acceptance of power and authority, on the other hand, is proportional to its adherence to rights and justice. A power that lacks rights and justice generates oppression and tyranny. The great Companion Abu Bakr رضي الله عنه, for example, stated:

"Justice that does not rely on power is impotent. Power is cruelty if it is not used with justice."

That is, authority and might that are not following the divine Shari'ah only end up inflicting cruelty. Furthermore, justice presents itself in all its splendor only in the hands of wise and just people who can spread it. It can lead to shame and incapacity if it is in the hands of weak and incompetent people.

The Qur'an mentions the blessing of iron to with the balances of justice:

“We sent Our messengers with the Clear Signs and sent down the Book and the Balance with them so that mankind might establish justice. And We sent down iron in which there lies great force and which has many uses for mankind, so that Allah might know those who help him and His Messengers in the Unseen. Allah is All-Strong, Almighty.” (Hadid, 25) Some interpreters believe that iron in this context refers to swords and other fighting weapons. The power is maintained to protect justice, the state, the law, and to prevent corruption.

If justice is established in society:

- Safety is maintained, and people trusts one another;
- wealth and trade will be abundant.
- People's trust in the administrators is strengthened.

In short, order, peace, and tranquility prevail in social life.



B. Jurisdiction

Due to his role as the “public's guardian,” the ruler is obligated to supply all of society's needs. It is the responsibility of the ruler to resolve any disputes that may arise between individuals in a just and equitable manner.

Courts should be established to nominate and control just judges. Otherwise, illegal treatment, extortion and other unpleasant organizations will emerge in society.

The first Caliph Abu Bakr ؓ said the following when he became the leader:

“If God wills, the weak among you shall be strong in my eyes until I have secured their rights; and the strong among you shall be weak in my eyes until I have wrested from them the rights of others.”

Islam is strictly against bribery and favoritism, which are the two most significant impediments to fair judgment.

As it is indicated in the verse:



“Do not devour one another’s property by false means nor offer it to the judges as a bribe, trying through crime to knowingly usurp a portion of other people’s property.” (Al-Baqarah, 188)

A hadith clearly warns:

“Both those who pay and receive bribes are in the fire.” (Tabarani, Awsat, II, 296)

False witnessing was also strongly condemned, and certain guidelines for witness acceptance were developed. For example, the testimony of individuals found guilty of “qadhf,” or slandering the honor of others, cannot be accepted.

Also, the testimony of sinners who promote evil in society is rejected because the verse states the following:

“You who believe, if a deviator brings you a report, scrutinize it carefully in case you attack people in ignorance and so come to greatly regret what you have done.” (Al-Hujurat, 6)

Good conduct is required for someone’s testimony to be accepted. For it is hoped that a person with virtuous deeds will not have anomalous tendencies in his life, such as lying, deceit, and deception.

In today’s secular legal system, two false witnesses can come together and convict an innocent person.

Non-Islamic systems base their determination of right and truth not on the accuracy of an opinion, but rather on the great number of people who hold it. In the words of the late Necip Fazil, two sinners can come together and suppress the great jurist Abu Hanifah رحمہ اللہ.

Islam has a far more comprehensive understanding of justice than human law: this is in conflict with secular laws: The “law of inheritance” is one of many examples of this. In Islamic law, for example, if a person’s child dies, the “usul,” or parents, are also entitled to a share of his inheritance. In human law, however, the share is only assigned to the “furu,” or descendants of the person excluding the parents.

However, this is a situation that is detrimental to justice and violates morality and conscience. The person who has the most rights over a child is his parents. Parents have faced numerous challenges and made significant sacri-

fices in order to raise their children. For a time, the mother carried her child in her womb. Secular laws, on the other hand, overlook this truth and treat parents unfairly.

There are numerous examples in this regard. Here is another:

In Islamic law, jailing a person is extremely rare. Punishments such as qisas (retribution) are designed to prevent criminal behavior. As a result, it revitalizes society. Even rare crimes are punished and put an end to as soon as possible, whereas the individual who has been imprisoned for many years is a significant burden on society. This, according to Islam, is an injustice to society.

In this regard, Islamic law has such a high sensitivity that it cannot be compared to manmade law.

Even though the Prophet ﷺ was tolerant of crimes against himself, he would grow furious when a public right was infringed upon and only he would calm down again once the situation was put right.

Similarly, the Blessed Prophet ﷺ stated that no one should be considered privileged in the face of justice because of their genealogy, rank, position, or financial status.

One day a woman from a prominent family of the Banu Makhzum Tribe committed theft. Relatives of the woman began to plan a way out:

“Whom shall we send as a mediator so that Messenger of Allah ﷺ may forgive her?” Finally, they agreed to send Usama Ibn Zaid, one of the Prophet’s favorite Companions.

When Usama interceded for her with Messenger ﷺ, the color of the face of Messenger of Allah ﷺ changed, and he said,

“Do you intercede with me in a matter involving one of the legal punishments prescribed by Allah?” Usama said,

“O Messenger of Allah ﷺ! Ask Allah’s Forgiveness for me.” (Bukhari, Maghazi, 53; Nasai, Katu Sarik, 6, VIII, 72-74)

The Messenger of Allah got up and addressed the people. He praised Allah as He deserved and then said,

“The nations prior to you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would punish him.

By Him in Whose Hand Muhammad’s soul is, if Fatima, the daughter of Muhammad stole, I would cut her hand.” (Bukhari, Anbiya, 54; Muslim, Hudud, 8, 9)

As stated in the verse:

“You who believe! be upholders of justice, bearing witnesses for Allah alone, even against yourselves or your parents and relatives. Whether they are rich or poor, Allah is well able to look after them. Do not follow your own desires and deviate from the truth. If you twist or turn away, Allah is aware of what you do.” (An-Nisa, 135)

Justice in Islam eradicates inequalities and makes the different classes of the society equal in front of the law. An example of this is as follows:

The Messenger of Allah ﷺ straightened the ranks of his Companions on the day of Badr with an arrow which he had in his hand. The Messenger of Allah poked Sawad Ibn Ghaziyyah in the stomach with his arrow, who was standing forward from the line out of his eagerness to fight, and said:

“Get in the line, Sawad Ibn Ghaziyya.”

“O Messenger of Allah,” he said, “you have hurt me! God has sent you with the truth, so allow me to retaliate!” The Messenger of Allah uncovered his stomach and said,

“Take your retaliation!” Sawad embraced him and kissed his stomach.

“What induced you to do that, Sawad?” he asked.

“O Messenger of God” he replied, “you see the situation we are in. I was not sure that I would not be killed, and I wanted my last recollection of you to be that my skin touched yours.”

The Messenger of Allah ﷺ prayed for his welfare.¹³⁵

135. İbn-i Hişâm, II, 266-267; Vâkudî, I, 57; İbn-i Sa’d, III, 516. Krş. Ebû Dâvûd, Edeb 148-149/5224, Diyât 14/4536.

Our Prophet, who respected the rights of all animals throughout his life, maintained the servant's right on his agenda even after his death, and even though he was weak, he ascended to the pulpit and said:

“Your rights are dear to me, so whomever I have flogged on his back with a whip, here is my back let him avenge; and whomever I have reviled, here is my honor let him retort.”

Here, our Prophet ﷺ, whose life is a living explanation of the Qur'an, declares in a very clear language that even he has no privilege in front of justice. So, he said very clearly that the powerful people in society could not be favored.

The “Hilf al-Fudul” or the virtuous alliance which our Prophet joined before he became a Prophet, also served the objective of ensuring that fairness prevailed in business and social life. The weak and foreign people who were victims of injustice and were unable to ensure that their rights were assisted.

The manifestations of this sensitivity were seen throughout the life of the Messenger of Allah. As a matter of fact, this situation was expressed in his hadith as follows:

“A nation will never prosper if the weak among them cannot get their rights without trouble.” (Ibn Majah, Sadakat, 17)

“How can Allah forgive any people when they do not support their weak from their strong?” (Ibn Majah, Fitan, 20)

“Indeed, the most beloved of people to Allah on the Day of Judgement, and the nearest to Him is the status of the just leader. And the most hated of people to Allah and the furthest from Him in status is the oppressive leader.” (Tirmidhi, Ahkam, 4/1329; Nasai, Zakat, 77)

In short, the criteria of justice is not financial wealth or power but being right.

Indeed, there are numerous examples in our own history that attest to the boldness and freedom of judges in defending justice and equality, even in the face of the ruler to which they are subject:

After he took over Istanbul, Sultan Mehmed the Conqueror severed the arm of a Christian architect who did not follow his orders.

Fatih's closest friend, Hızır Bey, was the judge of Istanbul. And it was Fatih who appointed him as the judge of Istanbul.

The Christian architect, whose hand was severed, went to Hızır Bey and made a complaint against Fatih. At that time, the proper way of addressing Fatih was as follows:

"As-Sultan Ibn As-Sultan Al-Gâzî Abu'l-Fath Muhammed Han Al-Thani" (the sultan and son of the sultan, the veteran, the father of conquest Muhammed Khan the second) while Hızır Bey summoned the sultan as follows:

"Mehmed son of Murad, come to the court at this hour!"

Sultan Fatih appeared in court as a modest citizen without any show on the day of the trial and took the place of the accused.

Hızır Bey took his place in his court with great dignity, and the interrogation started.

In the courts, the judge sat because he administered justice, whereas the others stood and testified while standing. When Hızır Bey noticed Fatih seated, he warned him:

"You're on trial, stand up!"

Fatih stood up in response to the warning. As a result of the verdict, Qadi Hızır Bey found Fatih to be guilty. He read the qisas verse and decided that Fatih's arm should be severed in the same way.

Fatih, the Sultan of the World, who brought the whole world to its knees, took this decision calmly and humbly:

"The judgment belongs to the honored sharia!" he said.

This magnificent scene of justice moved the Christian architect to tears, and he said:

"I renounce my right and accept the diya" (monetary compensation)!"

After the situation was resolved in this manner, Fatih said to Hızır Bey,

"I congratulate you for fearing God rather than me!"

Qadi Hızır Bey pulled a bun from under the cushion he was sitting on and said:

“If you hadn’t accepted my judgment, I would have hit you on the head with this.”

In response, Fatih showed the sword hidden behind his robe and stated, “And if you hadn’t judged justly, I would have cut off your head with this...”

In addition, Fatih donated to the Christian architect a house from his personal property.

The Christian architect then said,

“There is no other example in the world of such a great level of justice. From now on, I am a Muslim too...” and recited the shahadah.

Fatih valued justice and the judges who dispensed it, and he always assisted them in upholding the truth and the law.

“Separation of powers” has been a principle in Western state law because it is unimaginable that the administration would not interfere with the judiciary. In other words, precautions have been taken to prevent the administration from meddling with the courts. However, this aim has never been attained in this matter.

Indeed, throughout the Middle Ages in Europe, the lords always fitted the law to their own interests with cruelty and despotism. In ancient Greece, Socrates was executed by the Athenian council for opposing the obligation to believe in the god, which was determined and imposed by the Athenian city state, saying that “he is poisoning the faith of the youth with his ideas.”

Similarly, the Inquisition courts of Medieval Europe were incapable of delivering justice and became a symbol of cruelty and injustice.

The Ottomans on the other hand tried very hard to control the monarchy from injustice by the rule that the sultan is required to seek a fatwa from the office of the Shaykh Al-Islam in important matters.

As we previously detailed in the principle of “Social Justice,” historical records show that Shaykh Al-Islam Zenbilli Ali Efendi opposed some of the dispositions of Yavuz Sultan Selim Han, a very mighty sultan. In these circumstances, despite his might, Yavuz bent his head to the knowledge of the shari’ah.



On his way back from the Austrian Expedition, Sultan Sulayman Kanuni was approached by an elderly woman who clung to the reins of the sultan's horse and said:

"I'm making a claim against you!" The Sultan smiled and asked:

"Who are you going to complain to? I am the Sultan of the World. To whom will you sue me?"

The woman replied:

"I will sue you in the divine court, my Sultan because your soldiers trampled my field and my crops were ruined..."

The Sultan, who was moved by these comments and pleased with his citizens' fortitude to speak the truth, instantly paid the woman for the damage done to her land and praised God.¹³⁶

When Kanuni, who spent his life with such a sense of justice, died, his body was lowered into the grave while a chest was brought. He was asked to be buried in accordance with the Sultan's wish. In this case, Shaykh Al-Islam Abussuud Efendi stepped in. He stated that burying something valuable with the dead is not permissible.

Curiosity drove Ebussuud Efendi to open the chest. And he came upon the fatwas he issued to the Sultan. In awe, he almost froze and said:

"You saved yourself, great Hakan! What shall I do tomorrow in the hereafter?" and started crying.

Because Kanuni took Shaykh Al-Islam's fatwa of every work that he would undertake during his life and executed it accordingly.

This incident is very remarkable:

After conquering Istanbul, Fatih Sultan Mehmed Han proclaimed a broad amnesty. This amnesty would assist those imprisoned during the Byzantine period. He checked all the prison records. When Fatih saw that there were three philosophers on the list, he wondered which crimes they had committed and called them to his presence. Fatih posed the philosophers the following question:

“What crime have you committed that Constantine imprisoned you?”
The philosophers replied:

“We were thrown into prison because we told Constantine that his state would collapse.” Fatih asked again:

“For what reason did you say that?” The philosophers said:

“We stated in the report we provided to Constantine that there is no such thing as justice and that an unjust government cannot survive, and even if it does, it cannot remain oppressive.” Upon this, Fatih told them:

“Then, travel within my country as well and prepare a report for me.”

The philosophers went on a tour of the country. They attended a case in one of the courts of Bursa. A man discovered a gold cruse on the farm that he had recently bought. The buyer of the land was telling the seller:

“This gold is yours. I can’t take someone else’s right. Take your gold back.” While the seller was saying:

“I sold you this land with everything I know and don’t know, above and below ground. I would not have sold it if I had known. But I can’t feed my children with this since it’s not halal.”

And the other person said:

“I bought this land, not the buried gold. I have to pay this much more money for it, otherwise it isn’t halal for me.” And the discussion went on for some time.

As a consequence of his investigations, the judge discovers that the defendant and plaintiff have a daughter and a son suitable for each other. He thus tells both parties:

“Let’s get them married and make this gold a dowry for them.”¹³⁷

The philosophers were astounded by the feeling of justice in the judge, in addition to the moral level of the people they witnessed in this situation because they were expecting the judge to use this opportunity and say;

137. A similar incident happened in previous nations and was told by the Messenger of Allah ﷺ. (See. Bukhari, Anbiya, 54; Muslim, Aqidah, 21; Ibn Majah, Luqata, 4)

“In that case, the gold belongs to the treasury; hand it out.”

The philosophers witnessed another incident somewhere else:

A man bought a horse from someone with whom he had a dispute. The horse died for no discernible reason. It was, nevertheless, a two-year-old, young, and healthy horse. The man claimed that he suspected that the seller fed the horse something that might have poisoned it in the long term, and when he took the horse to the veterinarian, the veterinarian shared his suspicions. He claimed that the horse drooled for three days, that he personally took care of the horse, and that the horse could not have been poisoned when it was with him.

At this point, the judge interjected:

“Well, since you went to the veterinarian, why didn’t you come to me in order to find a solution?” The man replied:

“I came to your office three days in a row. But you weren’t there.”

Thereupon, the judge said:

“You’re right. At that time, I was in my hometown because of my mother’s death. So the case is settled. Write it down, clerk! Because the judge was not present at the place of duty, he is liable for compensation...”

These spectacular manifestations of justice astounded the philosophers. After making many more observations, writing them down, and giving them to the sultan, they told Fatih that as long as this justice was in place, his land would be prosperous.

Indeed, the Ottoman Empire lasted as long as it carried justice as a crown on top of its head.



Foresight in Judgment

Allah Almighty, has bestowed extraordinary foresight on some of His servants. As a result of their grasp of wisdom and subtleties, they are able to make exceptionally accurate assessments and judgments.



The Qur'an praises Prophet Sulayman's reign. Prophet Sulayman عليه السلام possessed a deep knowledge and intelligence even at a young age. Our Prophet ﷺ expressed this about him as follows:

"There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said,

'It has taken your child.' The first said,

'But it has taken your child.' So, they both brought the case before Dawud, who judged that the living child be given to the older lady but the young lady was not happy with this verdict so they both went to Sulayman Ibn Dawud and informed him. He said,

'Bring me a knife so as to cut the child into two pieces and distribute it between them.' The younger lady said,

'May Allah be merciful to you! Don't do that, for it is her (the other lady's) child.' Hearing this answer Sulayman understood the truth and he gave the child to the younger lady." (Bukhari, Anbiya, 40)

Since no mother's heart would be willing to allow her child to endure even the slightest discomfort because of her great compassion and mercy.

Another story about Prophet Sulayman's عليه السلام justice is as follows:

A flock of sheep entered a field and destroyed the crop. The field owners filed a complaint with Prophet Dawud عليه السلام against the herd owner. Prophet Dawud عليه السلام also noticed that the damage in the destroyed field was comparable to the value of a flock of sheep. He then ordered that the sheep be given to the owner of the field.

Prophet Sulayman عليه السلام insisted that there was another way:

"Give the sheep to the landowner; let him benefit from their milk and wool. Meanwhile, he should arrange his field. Allow the sheep to remain with him until the field is restored, and then return the herd to its owner when his affairs are settled!"

Prophet Dawud عليه السلام liked this idea very much and judged accordingly.

On the other hand, a person who is responsible for the dispensation of justice must be well-versed in Shar'i norms and possess sufficient foresight,

cognizance, and sharp intelligence to accurately evaluate the mood of his interlocutors.

Qadi Ilyas, who lived in the first Hijri century, was a brilliant judge who dealt with numerous instances in Islamic law.

One day, he received a case. Where a man traveled on a journey and entrusted a thousand gold coins to someone. However, when he returned, he was unable to get his money back. So, he brought the situation to Qadi Ilyas, who inquired:

“Where did you give him the coins?” The poor man answered:

“There is a tree outside the city, I gave him the coins under it.” Qadi Ilyas asked him:

“Was there anyone else with you, and were there any witnesses?” The man said:

“I have no witnesses other than Allah.” The judge summoned and confronted the man who broke the trust. Then, while standing next to the suspect, he addressed the complainant as follows:

“Go pick a branch from that tree. I’ll make it speak. If you are right, that tree will bear witness for you.” And said to the man who denied that he took the coins:

“Sit down here. You cannot leave anywhere until he comes back.”

Despite the fact that half an hour, an hour, or two hours had elapsed, the complainant had not arrived. The criminal sat, but the judge never looked at him and continued his work. Finally, the culprit sighed and puffed:

“Sir! How long will I have to wait here like this?” he asked. The judge, on the other hand, said casually, “Whenever the man comes back”. The suspect then said,

“Sir, that tree is not so close, he won’t be able to come back right away.” When he said that, the judge got the answer that he was waiting for and said:

“That’s it! Look at how that tree spoke to me before it even arrived.” and demanded a thousand gold coins to be paid back.

C. Transactions

The concept of justice is at the center of divine commands and prohibitions. As a result, the believer must act justly toward his Creator, then toward all creatures according to their level of value in the sight of Allah, and lastly toward himself.

Therefore, a believer must act justly while measuring, making judgments, speaking, writing, and witnessing among people.

Furthermore, there is an obligation to value heavenly truths and daily worship and to fulfill their rights. Because this is the right of Allah and a debt of gratitude for the blessings granted by Allah to the servant. The servant's failure to fulfill this debt and duty is an injustice and oppression against himself, and it will drag him into a severe torment.

In Islam, the respect of rights and law is exceedingly broad and extensive. A believer is obligated to abide by the right and the law in all aspects of his life, at all times. As an example,

- Someone who shakes his carpet on his neighbor's balcony while cleaning the house is responsible for this act.
- Overtaking cars and getting ahead unfairly in traffic is a violation of rights.
- Every individual is responsible for his hungry and needy neighbor, as well as the cat and dog in front of his door...

In short, a Muslim's redemption from eternal disappointment is dependent on his distribution of truth, justice, and mercy. In truth, the following verse:

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

“ And urge each other to the truth, and urge each other to patience.”
(Al-Asr, 3) states the importance of living according to the truth.

As a result, the most important right for a servant is:

The Rights of God Almighty

The greatest right that a servant should respect is fulfilling the orders of Allah, who created him from nothing, sent him to the world as a “human being,” who was created in the most beautiful form among creatures and was made the most honorable of all creatures. The servant should give thanks by



increasing his contemplation of Allah's numerous blessings, executing his worship, and avoiding haram with zeal.

- Justice in faith; means avoiding shirk (associating partners with God) and defending tawhid (God's oneness) at all costs because shirk is the worst possible sin.
- Justice in worship; means adherence to Ta'dil al-Arkan (to perform the prayer properly). Giving each part of it, the attention it deserves
- Justice in punishments; means keeping the divine principles alive.

The Rights of the Prophet Muhammad

It is stated in the verse:

“Allah showed great kindness to the believers when He sent them a Messenger from among themselves to recite His Signs to them and purify them and teach them the Book and Wisdom, even though before that they were clearly misguided.” (Ali Imran, 164)

In fact, the Messenger of Allah ﷺ, who is an example of God's mercy, is our most valuable spiritual treasure.

What would it be worth if we had all the blessings of the world but did not know the Messenger of Allah? Our lives in this world, as well as the world itself, are bound to extinction... But the peace and contentment that come from knowing Allah's Messenger and following him sincerely is eternal...

The Prophet, who loved his ummah and experienced the most severe ordeals and difficulties in carrying out his mission, has a lot of rights over his ummah. And what he desires from his ummah is as follows:

“Do not blacken my face on the day of resurrection (by sinning)!” (Ibn Majah, Manasik, 76)

The Rights of Believers

Every believer should regard his brothers as a trust. Believers have innumerable rights over one another, ranging from visiting each other when they are sick to burying the corpse when one of them dies. Aside from practical rights like feeding the poor, there are also spiritual duties like guiding the one who seeks advice.

One of the most crucial topics in Islam is the right of the servant. It is critical to compensate the owners of the rights and request forgiveness from them. The material rights must be returned to the owner as soon as possible, while backbiters must apologize to the person, they have backbitten.

The Blessed Prophet ﷺ warned his ummah in this regard as follows:

“Whoever has wronged his brother should ask for his pardon, before some of his good deeds are taken and paid to his brother or if he has done no good deeds, some of the bad deeds of his brother are loaded on him.” (Bukhari, Mazalim 10, Riqaq)

In another hadith:

“Oh, you people! Whoever has taken over the rights of his brother should immediately restore them and not think that he will be disgraced in this world! Know that the disgrace of the world is very light in comparison to the disgrace of the hereafter.” (Ibn Athir, al-Kamil, II, 319)

Also, the Blessed Prophet ﷺ would not lead the funeral prayer of someone who was in debt. He would pay that debt himself if he could.

It is likewise forbidden to acquiesce to oppression, just as it is forbidden to oppress.¹³⁸ “Islamic jurisprudence” protects and confirms the rights of the oppressed, so they can seek justice and pursue their rights.

“Islamic morality,” on the other hand, advises persecuted people to practice “goodness against evil” and to forgive wrongdoers, especially if they regret it, as a great virtue.

As a result, virtuous believers who have reached a high level of faith and morality prefer to respond to wrongs done to them with forgiveness and mercy rather than justice. Because they believe that in the divine court of the after-life, Allah Almighty will treat them with forgiveness, mercy, grace, and benevolence rather than justice.

In fact, isn't the main point for a believer to be rewarded with Allah's grace in the hereafter?

138. Al-Baqarah, 279.

As a result, righteous servants do not reply to the adversity and persecution inflicted on them with the same, and they do not attempt to punish out of greed for vengeance. They are patient with Allah and purify their anger. They always take the route of tolerance and forgiveness. Thus, they strive to pardon Allah's servants and earn divine forgiveness.

Following this principle, Abu Bakr As-Sidiq ؓ forgave and continued to provide charity to the person who slandered his own daughter, Aisha ؓ. How significant is the following verse, which encourages this elevated virtue:

“Those of you possessing affluence and ample wealth should not make oaths that they will not give to the relatives and the very poor and those who have made hijra in the way of Allah. (this refers to some of the believers who vowed to stop supporting certain dependents because of their involvement in speaking the rumor) They should rather pardon and overlook. Would you not love Allah to forgive you? Allah is Ever-Forgiving, Most Merciful.” (An-Nur, 22)

In this regard, wise servants follow the rule of the following verse;

“A good action and a bad are not the same. Repel the bad with something better and, if there is enmity between you and someone else, he will be like a bosom friend.” (Fussilat, 34)

Being able to forgive and transforming something bad into good with kindness is an entirely different approach to correction and guidance. It should not be forgotten that forgiving the guilty individual is preferable to penalizing him if he really regrets and decides not to commit the crime again. However, when the offender does not display such remorse, forgiving can cease to be a virtue and become a source of disgrace.

In reality, forgiving someone who does not repent of his crime and continues to do it just encourages more brutality and injustice. As a result, if there is no hope of improvement in forgiving the sins done against the individual, it is the victim's inherent right to seek the criminal's punishment.

The Rights of Creatures

Because all beings have been made obedient to man, as the most honorable of all creatures, he has taken responsibility for their rights. In other words, man is obligated to safeguard not only his own rights but also the rights of

other beings. Man is responsible for defending the rights of plants, animals, and inanimate things.

The great friends of Allah set an example for us in their concern about the rights of other beings.

While traveling somewhere, Bayazid Bastami ؒ, sat down under a tree to eat something then got on his way. After a while, he noticed an ant on his bag and returned, saying:

“I separated this creature of Allah from its homeland.”

How well the poet Firdawsi expresses this reality in his work called Shahnameh:

مَيَّازَارُ مُورِي كِه دَانِه كَشَسْت
كِه جَان دَارْد و جَانِ شِيرِيْن خُوشَسْت

“Do not harm even an ant that draws a grain as food!
Because it has a life too. And life is nice and sweet!”

Furthermore, on the Day of Judgment, both animals and humans will be resurrected. The animals will take their rights that were infringed upon while on Earth and after that they will be turned into dust. In fact, when unbelievers see this, they will wish to be like those animals in order to be free of divine punishment and will say:

يَا لَيْتَنِي كُنْتُ تُرَابًا

“I wish I were dust!” (An-Naba’, 40)

In order to avoid such regrets in the Hereafter, it is vital to rigorously follow Allah Almighty’s commandments and prohibitions and pay utmost attention to the rights of all His creatures.

In this regard, it is forbidden to harm an animal or break a branch unnecessarily, or even to pluck a flower for no reason. It is not permitted to oppress, even while murdering a hazardous creature out of necessity. Even while elim-

inating a snake, it is required to kill it with one blow so as not to cause it any torment.

The Messenger of Allah ﷺ, who was sent as a source of compassion to the world, warned those who interrupted the conversation on their camels. He used to be really saddened when he saw a ruined anthill. There are numerous examples in this regard.

It is also a usurpation of freedom and animal rights that fish, which were created to wander the vast seas, are today kept in tiny aquariums, and that canaries, nightingales, and parrots that were created to fly freely in the skies are imprisoned in cages for entertainment.

People's use of animals must be careful and within the limitations of the Shari'ah. For example, hunting is permitted as long as it is done for food. Hunting for pleasure, is a great heedlessness. Those hunters will be questioned about the rights of a baby whose mother was shot, as well as the rights of a mother who is deprived of her baby.

Animals and plants, for example, have rights as well as inanimate beings. Polluting the water, air, and land used and needed by all people and other beings is a serious infringement of the rights of servants and creatures.

Unfortunately, science and technology have become tools for the greed of spiritually empty people, thus poisoning the atmosphere, glaciers at the poles, and fish in the sea. People, animals, plants, and even soil were annihilated by the bombs detonated on Hiroshima and Nagasaki. Even birds in the skies are harassed by fireworks.

These are things that no human being has the right to do. Islam teaches and instills ideas that make it important to respect the rights of all living things.



The Spiritual Aspect of Justice

The law and legal aspects of justice can be beneficial with a strong state authority. However, spiritual principles are required for the full manifestation of justice.

Today's legal systems exclude the aspect of spirituality from their agenda by claiming that it is within the realm of morality. As a result, the law is unable to satisfy people's consciences.

It is critical to understand that the best indicator of belief is "good character." Mercy, compassion, decency, modesty, dignity and truthfulness are some of its most essential aspects. In a civilization that has abandoned these characteristics, genuine humanity is hard to come accross.

As a result, the true law is essentially based on good character. Where there is good character, there is law. It is a requirement of moral character to be able to establish a law. Morality and justice are essential components. As a result, in Islam, a corrupt and violent person cannot serve as a judge or a witness.¹³⁹

In a legal system that rejects morality and spirituality;

- The rich can pay the best lawyers, take advantage of legal loopholes to conceal their oppression on a global scale, and justify themselves when they are wrong.
- Judges can be bribed.
- False witnesses can be found.
- Sometimes even the laws can be changed for their benefit by influencing the assemblies with their lobby activities.

In such circumstances, the law that arises is incapable of establishing justice. Decisions that are "legal" but not "just" continue to cause pain.

For example, in May 2020, a black person was killed by police in the United States. There was widespread outrage and protests because the white police officer who was responsible for these murder, which was similar to murders that had happened before, were not charged.

Since the ideas of brotherhood and justice taught by our religion have been widely adopted, these kinds of outrages are very rare in Muslim communities.

As every believer knows;

139. See. Al-Hujurat, 6.

Even if it is not brought to a court of this world, every injustice will be weighed in the Greatest Court on a scale that weighs even the smallest particles, and perfect justice will be dealt out in the next world.

Since this world is a “testing zone,” the full and perfect manifestation of justice will take place in the afterlife, which is the essential life. In truth, Allah Almighty mentions the following in the verse:

“We will set up the Just Balance on the Day of Rising and no self will be wronged in any way. Even if it is no more than the weight of a grain of mustard-seed, We will produce it. We are sufficient as a Reckoner.” (Al-Anbiya, 47)

In other words, those who believe they have escaped, despite having broken the rights, laws, and justice of this world, will one day bow down and render an account in the presence of Allah, “the Justest of Judges: **أَحْكَمُ الْحَاكِمِينَ**”.

Believers who truly believe this;

- Deliberately avoid persecution and injustice.
- Even if they can’t prove that they were treated unfairly in this life, they feel peace, tranquility, and comfort in knowing that they will be compensated in the next life.

On the other hand, they know that there is an otherworldly reckoning in the presence of divine justice.

As reported in Elmalı Tafsir (commentary of the Qur’an):

Abdân al-Hadrami had sued Imru’ al-Qais for a piece of land but had no evidence. As a result, the Messenger of Allah ﷺ decided to make Imru’ al-Qais swear an oath and he agreed. However, the Blessed Prophet ﷺ instantly recited the following verse:

“Those who sell Allah’s contract and their own oaths for a paltry price, such people will have no portion in the next world ...” (Ali Imran, 77)

Upon this warning, Imru’ al-Qais refrained from his oath and handed over that land to Abdân. Thereupon, the 188th verse of Surah Baqarah was revealed:

“Do not devour one another’s property by false means nor offer it to the judges as a bribe trying through crime to knowingly usurp a portion of other people’s property.”

Also, two opponents came to the Prophet’s ﷺ presence to be judged. The Messenger of Allah ﷺ said:

“I am only a human being and you bring your disputes to me, some perhaps being more eloquent in their plea than others, so that I may give judgment on their behalf according to what I hear from them. Therefore, whatever I decide for anyone, which by right belongs to his brother he must not take, for I am granting him only a portion of hell.” (Bukhari, Shadat; Muslim, Aqdiyah, 4)

Thereupon, both sides said, in tears:

“Give my rights to my friend!” the noble Prophet ﷺ replied:

“Look, research, then draw lots, and ask pardon from each other!” (See. Hak Dini Kur’ân Dili, Bakara 188)

As a result, deviating from the path of justice in numerous ways is a significant violation of rights and a plague of the afterlife. It is critical that a person claiming a right from another person in front of a judge carefully weighs on the scales of conscience whether he is truly correct or not.

The terms used are a further factor that reveal the spiritual differences between Islam and other legal systems:

The term “fiqh” was used instead of “huquq” (law) in Islamic civilization. The term “huquq” is made up of the plural form of “haq” (right). However, the issue is more than just rights. Justice requires that people know what their obligations are and how to carry them out.

According to Imam Abu Hanifa, fiqh is “a person’s knowledge of what is in his favor and against him (that is, his rights and duties)...”

If you pay attention, you’ll see that this description is far more detailed. In fact, the creed was referred to as “fiqhul-akbar” while tasawwuf (knowledge of the self) as “fiqhul-batin”.

In ancient Greece, extorting and stealing from enemies was seen as a way to get booty and even a manifestation of heroism.

However, according to fiqh, any unfair gain is “haram.” Something like this might be considered “lawful” under some human laws, but not in Islamic jurisprudence. There are numerous examples in this regard, ranging from usury to adultery, from drinking to gambling.

For this reason, our Prophet ﷺ stated that in the quest for truth and justice, one should not overlook the spiritual and otherworldly components of the topic, as follows:

“Consult your heart!

Righteousness is that which makes the soul feel at ease and the heart feel tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion.” (Ahmad Ibn Hanbal, IV, 227-228; Darimi, Buyu’, 2)



The Justice of God Almighty

We have already indicated that “revelation” is the standard of “justice, rights, and the law” in Islam. Allah Almighty is always just and never commits injustice.

Today, however, atheists accuse Allah of injustice. They often confuse the notions of “equality” with “justice”. In the realm of testing, the fact that each individual is born under distinct conditions is an inequity, but not an injustice because injustice implies denying the right deserved by someone. One person may argue that he is not equal while looking at the other. Yes, it might be an inequality, but it is not an injustice. Since everyone will be judged according to his/her conditions.

Objections in this regard stem from dissatisfaction and envy in the face of divine decree. It’s also based on the wish that there wasn’t a test in this world. It is made up of selfish delusions that are fabricated in order to avoid the duties of being a slave to Allah.¹⁴⁰

140. For detailed information on this matter, you can refer to our book called *The Insanity of the Mind*, DEISM.

It is critical to remember that Allah Almighty's test is unique to each individual. Everyone will be evaluated based on the test conditions to which he or she is subjected.

For example, if a blind person in this world has been patient with his situation, he will be happy because he will be rewarded for it in the hereafter, as well as exempted from the accounting of the blessing of seeing and the interrogation for looking at the forbidden.

Those who regard certain calamities and deprivations as "unfairness and injustice" as a result of the divine test's wisdom also fail to recognize the following:

When tested with health, well-being and abundance, many people are unable to sustain their servitude and are dragged into ingratitude and disobedience. Seeking equality in divine favors is also absurd. A boss after paying the deserved wages of his workers may divide his wealth however he wishes. A person who donates three liras to one impoverished person and five liras to another, for example, will never be thought weird because of the disparity in these gifts.

In this regard, the idea of "divine justice" is a key topic on which many people today make mistakes. Some people are wealthy, others are impoverished, some are congenitally disabled, some are healthy, some live long and some live short lives and Allah give whatever He wants to anyone. Man's creation from nothing is a favor from Allah who is not under any obligation to create anything and this favor alone is so enormous that we are incapable of expressing gratitude for it. What a heavenly privilege it is to emerge from non-existence into the realm of existence, to be created among all creatures as "human", who is the most honorable of beings, not a snake or a centipede!

Aren't these and other such gifts freely given as a result of divine grace? What did we have to pay to receive these blessings?

While this is the case, people who, due to temporary deprivations, seek justice from God Almighty in a heedless manner, as if to hold Him accountable, actually only hasten their own destruction because the servant has no right or possibility to exist, how can he have the right to ask for justice from Allah! Because the only way to get justice is through merit, which means to work, earn, pay a price, and deserve it.

We should think:

What price did we pay to be created as humans, and how much effort did we put in?

Everyone's answer is clear:

"Nothing, nothing at all!"

For that, we should understand that:

Allah Almighty, who designed life in two stages, "this world" and "the hereafter," manifests the attribute "Latif" (the Kind) in the first and "Adil" (the Just) in the second. In other words, it is by Allah's "Latif" attribute, not the "Adil" attribute, that He created the universe and human beings. What is the right of the creatures from creation? It is all from Allah's favor.

In this circumstance, Allah does not have any obligation to distribute His blessings evenly. Even if two beings were created equal in absolute terms, one of them would be absurd, or in other words, devoid of wisdom. Participating in the absurd is impossible for Allah because He is "Muta'ali" (Supremely Exalted, the Most High) and the sole possessor of all perfection beyond imagination, who created and ordered the universe in an incredibly delicate balance. Allah is flawless in every way.

In this regard, nobody can say:

"What was my fault that I am short? Why was I born the child of an ignorant person rather than a scholar? Why was I born into a poor family rather than a wealthy one?"

Because all of these are just different manifestations of the distribution of divine grace.

In this regard, this verse should never be forgotten;

"Then you will be asked that Day about the pleasures you enjoyed."

(Al-Takathur, 8)

Whether a few or an excess of divine favors and bounties are good for a servant or not, will only be determined in the afterlife. The debt generated by a single blessing is small but the debt due to a lot of favors is large.

For this reason, it is said, “A little wealth to be grateful for is better than having a lot and being unable to give thanks.” (Ibn Kathir, Tafsir, II, 388)

“Aghniya’ Shakirin,” or rich individuals who are thankful and generous; and “Fuqara’ Sabirin,” the patient impoverished, are both beloved to Allah and rare people in society. In terms of human honor and divine pleasure, the grateful, generous rich and the patient, dignified poor are united. In Islam, however, the haughty, arrogant rich and poor who are unable to be patient with fate are disliked.

Allah can make one of his slaves healthy and the other disabled. He has the power to make one wise and the other not. He creates one of his animals as a snake that crawls, and another as a bird that flies. As a result, none of the creatures have the right to object.

In fact, because animals have such a mind, knowledge, and feelings that give them the ability to only sustain their lives, they are all pleased with their situation. They are only concerned with filling their stomachs and satisfying their natural demands. It is impossible for them to wonder, “Why wasn’t I created as a human?” or feel this pain.

Just as it is impossible for animals and plants to wonder, “Why wasn’t I created as a human?” First and foremost, it goes against reason, logic, understanding, and conscience for people who are disabled, sick, poor, or otherwise deprived to say that Allah is unfair.

On the other hand, it would be improper for the servants to attempt to judge Allah’s treatment of His servants. Allah Almighty tests His servants in this world, not the other way around. Refusing to obey and acting like you’re questioning Allah Almighty are signs that a person worships his own whims and desires and lets his ego control him.

A believer knows with his full heart that if Allah punishes him, it is because of His justice, and if He leads him to Paradise, it is due to His mercy and grace.

All of the rebellious words and meaningless discourse regarding this topic stem from the heedlessness and ignorance of comparing Allah to worldly beings and failing to recognize Allah’s infinite knowledge, might and grandeur.

In fact, the root cause of all sins and disobedience is the lack of knowledge, or the inability to recognize Allah Almighty properly.

When Qasim Ibn Muhammad ﷺ heard someone saying:

“How daring this individual is in front of Allah!” He warned him as follows:

“It is not for the son of Adam to be daring in front of Allah! You could say, “How little he knows about Allah!” instead.”¹⁴¹

Consequently, a believer who knows Allah with all of his heart comprehends that seeking refuge in Him with sentiments of nothingness, poverty, and weakness is both a right of Allah Almighty and a necessary obligation of servitude and gratitude for himself.



Some Distinctive Features of the Islamic Justice System

Islam is the sole genuine religion and its rulings are valid until the end of time. As we indicated in the universality principle, Islam is also sufficient for all of humanity’s judicial and legal needs because the doors of “ijtihād” (independent reasoning) and “qiyās” (analogical extension) remain open.

Ibn Mas’ud ؓ, who was taught by the Messenger of Allah himself ﷺ, established the Law School of Kufa. That school educated the great Imam Abu Hanifa ؓ and his students. Legal geniuses such as Hammurabi and Solon look insignificant in comparison to Imam Abu Hanifa.

The Abbasid Caliph, Abu Jafar Mansur, desired to bolster his power with the authority of Imam Abu Hanifa, who had attained a spectacular level in fiqh. As a result, he offered him to be the qadi (judge) of Baghdad. However, Abu Hanifa declined his offer in order to prevent his knowledge from being utilized for corrupt political objectives, and as a result, he was imprisoned.

Until Majallah, Islamic fiqh progressed in a casuistic manner. As a result, each problem is considered distinct. For this reason, no fixed laws are formed in fiqh, and millions of possibilities are considered.

The qadi presents the issue to the mufti by isolating them from the individuals. The mufti adjudicates the case by avoiding the misleading psychological attitudes that the suspects may exhibit in court. However, it goes without saying that this system requires judges with a robust legal foundation.

However, there is now “legislative law.” The role of judges in this system is limited to matching cases with the articles stated in the laws. Their perspectives are quite narrow. Yet, there is a problem of solving an unlimited variety of issues with a restricted set of laws.

As a result, practically every case now moves to higher courts, where it occasionally encounters new jurisprudence. Occasionally, as a result of these directives, a new need is identified and new legal regulations are enacted. Thus, it is acknowledged that every law is always deficient in practice.

It is unrealistic to expect a reasoning system that has broken its connection with divinely revealed knowledge can adequately provide justice.

Secular constitutions lack guidance and are doomed to fail in the face of changing circumstances. As a result, the need to amend these rules arises at all times.

However, the Messenger of Allah’s ﷺ Farewell address, which is a de facto interpretation of the Qur’an based on his exemplary life, is a powerful legal document. It is a declaration of the superiority of right, the order of the law, justice and humanity that will stand till the end of time.

The late Necip Fazıl gives us a wonderful summary in this regard:

Every idea, every belief is seasonal;
The only regime that transcends time and space is Islam...





5- PRINCIPLE OF LIBERTY

A Muslim who adopts Islam is bound by divine and prophetic requirements. In other words, there is freedom of will and choice at the point of choosing or rejecting Islam. After accepting Islam, one can become a true Muslim only by willingly submitting his will and choice to the divine will.

Being a servant only to Allah is to get rid of servitude to one's own desires as much as possible. As a result, servitude to Allah is the highest form of freedom and honor.

5- PRINCIPLE OF LIBERTY

(Islam does not force or compel!)

Within the limits set by Allah, Islam considers the person it holds responsible to be free.

In the face of Islam, man is free, but he is also responsible. Human freedom, indeed, stems from man's responsibilities.

Furthermore, every species other than humans and jinn are naturally obedient. In their creation, there is no place for disobedience. Angels simply do what they are commanded. Animals, too, respond in accordance with the instincts that have been implanted in them. In other words, they are not permitted to deviate from the program established by Allah Almighty. As a result, their will and freedom cannot be mentioned.

In the Qur'an, it says that the rest of the creation was terrified of carrying the "trust".¹⁴²

According to the interpreters, this trust is "to be held responsible for the duty of being God's caliph on earth." Man's mind and will are also given to him as a result of this wisdom.

However, if a person does not use his free will and choice for good, he will have abused the freedom bestowed upon him. As a result, he falls to a lower level than the creatures who avoided the trust.¹⁴³

In today's modern ignorance, the concepts of "liberty, liberalism and freedom" have basically just become empty and manifest as apathy and irrespon-

142. See. Al-Ahzab, 72.

143. See. el-A'raf, 179; el-Furqan, 44; Muhammad, 12.



sibility toward divine instructions, moral laws, spiritual values and humanity at large.

For example, many Western countries allow their citizens to consume drugs while attempting to control their sale.

Similarly, the Western world makes the mistake of viewing abortion, euthanasia and suicide, all of which are types of murder, as individual liberties. Again, it is utter misguidance and stupidity to place adultery and sexual perversions within the framework of "freedom".

If freedom is not constrained by the divine law, moral, legal, and social standards, it will harm everyone. Autonomous, unrestricted and excessive freedom in one individual or group endangers the liberty of another individual or group.

Islam prevents corruption from spreading. As a result, it prohibits drinking, which hurts the mind and corrupts society and adultery, which destroys families and leads to moral collapse in future generations. It forbids all the forms of economic cruelty, the worst one by far being usury (riba). It orders that hadd punishments (death penalty) be applied to those who commit certain prohibitions.

The administration, which exercises state authority, has also been given the ability to apply "tazir punishment" (punishments at the discretion of the authorities) within the norms of Shari'ah in order to avoid corruption. These do not obstruct freedom. They, on the other hand, serve the objective of maintaining liberty.

It should not be forgotten that humans have free will and choices. They can even choose unbelief, disobedience, and sin but only if they are willing to bear the consequences! So, exercising one's free will in favor of living a life in accordance with heavenly norms is the wisest course of action.

God Almighty declares:

"Say: 'It is the truth from your Lord; so let whoever wishes believe and whoever wishes disbelieve.' We have prepared for the wrongdoers a Fire whose billowing walls of smoke will hem them in. If they call for help, they will be helped with water like seething molten brass, frying their faces. What a noxious drink! What an evil repose!" (Al-Kahf, 29)

We're not going to bring up the subject of fate again. However, man has a partial will. Human freedom is not limited by the fact that their acts and desires are recorded in destiny. That is, the servant is free to do as he pleases. The fact that God, who is free of time and space, knows future occurrences that are unknown to us with his eternal knowledge, does not prevent man from using his free will as he wishes.

Therefore, it is impossible to mention the influence of divine knowledge on human behaviors that arise from his partial will.

Allah Almighty has given man the ability to choose between belief and disbelief, uprightness and wickedness, good and evil. A person chooses what he wants from them with his partial will and he will undoubtedly reap the consequences of his choices.



Deviant Liberty: Claiming Godhead

Those who live a life apart from the guidance of revelation cannot find moderation in the concept of "freedom," as they constantly vacillate between excess and understatement.

In the past, people were unable to find comfort in distorted Christianity through means like scholasticism and the inquisition.

Totalitarian state ideologies, such as Nazism and fascism, saw and crushed individuals giving them no freedom of thought. Such was the case with Pharaoh and Nimrod in the past. The fact that Nimrud pulled two people out of prison, killed one and then released the other proclaiming, "I kill and revive too!"¹⁴⁴ exemplifies the state of the people in the face of harsh tyrants.

Over time, particularly during the Middle Ages, humanity, fleeing the oppression of the Catholic Church enhanced the idea of individuality and independence over time. Human rights and freedoms were attempted to be guaranteed by international agreements.

This negative attitude toward brutal governments and the church, on the other hand, extended to religion, morals, and traditional customs that govern life. Thus, divine decrees were excluded.

144. See. Al-Baqarah, 258.

For example, walking around virtually naked is now defended as a question of freedom. Human nature, habits and traditions, on the other hand, regard this condition as deplorable. In fact, nudity, which harms the family structure and the chastity of society, is also upsetting and irritating to others. However, in today's modern ignorance, this perversion is safeguarded as an individual freedom.

Furthermore, "the individual's desire to do anything" is regarded as the measure of his freedom under this flawed perspective. All forms of extremism are accepted, including perversions such as homosexuality, which have the heaviest damage to family and morality. Still, these disgraces are shown as "human rights," and not accepting them is presented as if it is a violation of their rights.

Man-made laws are the only criteria that determine the boundaries of freedom today. Such laws view abortion as a woman's right not to give birth, as illustrated above.

Religion is excluded in the secular legal system, only the "measure of reason" remains. There is no more divine guidance for humanity any more. Therefore, the mind cannot free itself from the shackles of animal desires. It should be known that in secular systems, the person is left alone, helpless, and defenseless against the ego and the devil's attacks.

However, Islam strives to assist the individual in his struggle against his ego with its Shari' provisions, *amr bil maruf wa nahy anil munkar* (enjoining the right and forbidding the wrong), and moral measures.

For example, a skewed view of freedom is to blame for how easy and common it is for dangerous substances like alcohol, drugs and gambling to be found in society.

However, Islam not only forbids all kinds of destructive actions but also forbids the paths that lead to them. It forbids the production and sale of substances that are haram to drink. Just as much as adultery is prohibited avoided, marriage is encouraged.

With such measures, Islam seeks to minimize society's negative influence by strengthening people's will. For example, seeing these forbidden things be-

ing openly practiced in society, makes it very difficult for a person with weak control over his will to control himself.

This implies that such an understanding of liberty makes some people dependent and enslaves them.

In the modern ignorance of today, it's becoming more common to think of freedom as an unmeasured, unfounded, immoral and harsh way of living characterized by the absence of responsibility and liability.

This is the source of the hostilities manifest against Islam. This is why some weak-willed Muslims seek a modernist Islam that diluted, partially or entirely detached from Shari'ah or even claim to be deist.

However, being "La yus'al," which means "unquestionable," and without having to give account to anyone, is only for Allah. Our Almighty Lord creates and does whatever He wills. No one can hold him accountable.¹⁴⁵

Allah Almighty, on the other hand, never oppresses, never breaks His promise because of his infinite wisdom, knowledge and justice. He is free from deficient attributes such as absurdity and meaninglessness.

It is not a shackle for a person to refrain from immoral, filthy, and ugly deeds that do not befit human dignity but rather a source of courtesy, honor and dignity. Indeed, Sufis define true freedom as "being free from the lower self and its desires".

Indeed, such captivity is portrayed in the hadith with about slavery:

"May the slave of Dinar, Dirham, Qatifa (thick soft cloth), and Khamisa (shirt) perish..." (Bukhari, Riqaq, 10, Jihad 70; Ibn Majah, Zuhd, 8)

The poet also says:

Do not seek the favor of anyone;
As its price is the jewel of freedom!

In other words, extending one's hand to others leads to the loss of one's freedom. Being self-sufficient towards people, understanding that sustenance comes solely from Allah, being contented and rich in the heart, is one of the greatest sources of freedom.

145. See. Al-Anbiya, 23; Hud, 107; Al-Buruj, 16.



As Umar Ibn Al-Khattab ؓ advises:

“Reduce your desires for this world so that you can live free!”

Similarly, Imam Ghazali says:

“There is freedom and dignity in contentment.” (Ihya, III, 242-243)

The following narrative, as told by Mawlana, demonstrates how true freedom can be attained by breaking free from the bonds of the self:

“A sultan told a Shaykh,

“Ask whatever you want from me!”

The Shaykh replied:

“O king! You are not powerful enough to contribute to my cause. Get a little higher, get a little stronger, and then try to do good!”

When the sultan was taken aback by this response, the Shaykh explained:

“You have two slaves. They are both disgusting and contemptible slaves. But they’re both giving you orders. You’re the sultan, but you have no idea how you’ve become the slave of those two slaves!”

The king inquired:

“It is a humiliation for me that slaves give me orders! Who are these two slaves?”

The Shaykh responded, saying:

“Anger is one of them, and lust is the other.

Know that the dervish who resigned from the worldly sultanate by controlling his anger and lust is the true sultan, his light glows even without the moon and the sun.”

It is a disgrace to me that the slaves give me orders! The king said.

Again, in Mathnawi’s account of “the parrot that was taken out of the cage by pretending to be dead and regained its freedom,”¹⁴⁶ it is stated that

true freedom is to die before death, that is, to be freed from the bondage of self-desires that will end when they die.

Unfortunately, today's ignorant people, who believe that their agony is happiness, think that being a prisoner of their own desires is freedom.

However, even if they deny it in this world;

“Every man is in pledge for what he earned.” (At-Tur, 21)

As many verses repeatedly remind us,

“You will be returned to the Knower of the Unseen and the Visable and He will inform you regarding what you did.” (Al-Tawbah, 105)

What those who live a carefree life of luxury in this world perceive as “freedom” is actually a condition of escape, full of difficulties just like a prisoner who has escaped from the law goes on the run until he is caught. When he is captured, freedom will be replaced by iron shackles.

Such negligence and indifference are an ugly state in the sight of the Qur'an.

“Does man reckon he will be left to go unchecked?” (Al-Qiyamah, 36)

“Did you suppose that We created you for amusement and that you would not return to Us?” (Al-Muminun, 115)

The notion of “Abd: Servant, slave” in Islam expresses the real condition of man and indeed all creation, before their Creator. This term means “slave”. The slave submits to his master.

In other words, Islam is submission to our Lord, our true owner and Creator. In Islam, however, being a slave to Allah is a voluntary act and affectionate obedience. Therefore, it is not a violation of freedom and is in fact the only true freedom because whoever is a slave of the Creator is therefore free of the creation.

Jalaluddin Rumi describes his enthusiasm for servitude in this consciousness as follows:

“I’ve become a slave; I’ve become a slave! I’ve become a simple servant at my Lord’s door! Every slave wishes to be released, but I am content to remain a slave at His door.”



The following statements by Mahmud Sami Ramazanoğlu ﷺ clearly reveal the genuine essence of servitude:

“Not everyone is a slave of Allah, they are only His creation. A genuine servant perfectly executes God’s orders and completely avoids his prohibitions. That’s the slave. Otherwise, individuals who spend their time in heedlessness and do not value worship and obedience would not be able to become slaves.”¹⁴⁷

To be a slave only of Allah means abandoning the desires of the self, such as wealth, lust, and fame. Therefore, serving God is the highest freedom and honor.

In the verse, the following is stated against people who deify Jibril (عليه السلام) and the Prophet Isa (عليه السلام), who are Allah’s servants:

“The Messiah would never disdain of being a slave to Allah nor would the angels near to Him. If any do disdain to worship Him, and grow arrogant, He will in any case gather them all to Him.” (Al-Nisa, 172)

In reality, the Messenger of Allah prioritized being a servant to Allah Al-mighty above all else. One of the narrations recounting this choice of the Blessed Prophet ﷺ is as follows:

The Angel Jibril was with the Prophet ﷺ, and he looked towards the sky as an angel descended. Jibril (عليه السلام) said, “Verily, this angel has not come down since the day he was created.” The angel said,

“O Muhammad, your Lord has sent me to you with the offer that I make you a king Prophet or a servant Prophet.” Jibril (عليه السلام) said,

“Be humble before your Lord, O Muhammad.”

The Blessed Prophet ﷺ said; “Rather, I will be a servant Prophet.” (Ahmed, II, 231; Haythami, IX, 18, 20)

Similarly, the Prophet of Allah ﷺ warned those who showed him excessive respect:

“Do not raise me above my rightful rank! Because Allah made me a servant before he made me a Messenger.” (Haythami, IX, 21)

The following verse explains very well the relationship between servitude and freedom:

“Remember when the wife of ‘Imran said,

‘My Lord, I have pledged to You what is in my womb, devoting it to Your service. Please accept my prayer. You are the All-Hearing, the All-Knowing.’” (Ali Imran, 35)

Maryam’s mother, Hanne Hatun, describes her child’s devotion to worship and service as “liberation” from the world’s burdens. As it is stated:

“I will not say, “Let the child come and look after me, let her fulfill this task...” when I entrust the child in my womb to the temple. She will have no other responsibilities but to worship. As a mother, I decline such personal requests.”¹⁴⁸

Therefore, servitude to Allah is true freedom. The freest people are those slaves who have taqwa. They are independent and free from worldly concerns, people’s praise and condemnation, and superfluous needs.

As Necip Fazıl says;

Let me tell you where freedom is:
It is in the circle of servitude to God!

The understanding of “zuhd” (asceticism) in Sufism doesn’t refer to possessing nothing, but more about not being possessed by anything. It means that neither worldly nor egoistic temptations can separate him from the direction of servitude.

In other words, being a perfect servant to Allah is the true liberation that frees people from being the servants of mortals. The verse indicates this trait of perfect believers as follows:

“Not distracted by trade or commerce from the remembrance of Allah and the establishment of the prayer and the payment of zakāt, fearing a day when all hearts and eyes will be in turmoil.” (Al-Nur, 37)

148. See. Firūzâbâdî, Basâir, «Hrr».

In the same way, in Sufism, the word “ahrar,” which means “free,” refers to enlightened spirits who can give their whole hearts to Allah because they have let go of their attachments to the world.

In Islam, on the other hand, “understanding your place” is a far more significant and emphasized principle than freedom. Considering the notion of freedom in such a way that the servant is free and irresponsible to Allah is actually going beyond the limit. Yes, during this divine test, the servant is given permission to be heedless for a short period of time. However, if he does not repent of his folly, he might reap the otherworldly consequences.

As previously said, the notion that a person who is a slave to his own whims and desires thinks of as “freedom” stems from Allah’s tolerance and love. Otherwise, our Lord has the power to destroy any being who considers committing disobedience at that very moment. However, due to the secret of the test, He delays it.

Servitude to Allah does not limit people’s freedom; on the contrary, it shields them from sin because all Shari’ah prohibitions target repulsive acts that degrade a person’s dignity and condemn him to Hell.

An honest person does not regard the prohibition on stealing as an “infringement on his freedom.” He takes solace in the fact that this limitation also protects his property.

If the halal-haram measures are thoroughly studied, it will be clear that Allah Almighty has granted halal alternatives to haram things in all fields. As an example,

- Adultery is prohibited, but marriage is permissible, it is even sunnah (Prophetic tradition).
- Usury is prohibited, but trade is permissible.

Each of the prohibitions that appear to limit freedom serves the benefit for the society and the individual. So, a person who voluntarily follows these rules gets the reward of giving up his own freedom for the good of society.

For example, a woman who modestly covers everything except her hands and face fulfills Allah’s instructions while also helping men in society to lower their gaze. Those who do the opposite are burdened with a heavy burden.

Liberty of Faith

Islam never accepts coercion in belief.¹⁴⁹

The Crusaders, who repeatedly attacked the Muslims throughout history and were usually defeated by Muslim armies, tried defamed Islam by claiming that it is spread only by the sword.

We will treat “Jihad” in Islam as an independent principle. Let us suffice here to say that forcing people to accept Islam by the sword is not allowed and totally invalid according to the rules of our religion.

Islam is conveyed by persuading the minds and warming the hearts to faith. Softness in style in dealings with others are the example we have been given. It is worth mentioning that the content of Islam is not hidden. A person who becomes a Muslim does so of his own free decision by declaring the shahadah openly and freely.

Those who wished to become Muslims were subjected to harsh oppression, cruelty, and torture by their families and Meccan rulers during the Meccan period of our Prophet’s mission. There were Muslims who were chained and barred from emigrating. The exiles and massacres committed against Muslims during the collapse of Andalusia, the recent genocides in Bosnia, the persecution of Muslims who had to live under the communist regime and the assimilation activities carried out against Muslims in East Turkestan demonstrate that societies were not forced to convert to Islam throughout history. On the contrary, it is clear that efforts were made to forcefully separate societies from Islam.

Islam forbids coercion. The Quranic verse is as follows:

“There is no compulsion where the religion is concerned. Right guidance has become clearly distinct from error. Anyone who rejects false gods and believes in Allah has grasped the firmest Handhold, which will never give way. Allah is All-Hearing, All-Knowing.” (Al-Baqarah, 256)

The reason for the revelation of this verse also demonstrates Islam’s freedom of belief:

149. For detailed explanation on this matter, see pages 57-60 of the Voluntarism chapter.



During the age of ignorance, when a woman would not bear children who would live, she would vow that if she gave birth to a child who remained alive, she would raise him as a Jew.

They were indirectly admitting that the People of the Book were superior to them because they were in disbelief at that time.

When the Messenger of Allah ﷺ migrated to Medina, some of the Ansar's children were left behind among the Jews.

When the Jewish tribe of Banu Nadir was exiled from Medina for violating their agreement with the Muslims and treachery, the relatives of these children came to the Blessed Prophet ﷺ and said:

“O Allah's Messenger! You drive them out but among them are our children and brothers. What will happen to them?”

The Prophet of Allah ﷺ did not respond (waiting for revelation), then the verse, “There is no compulsion in religion”, was revealed.¹⁵⁰

Then the Prophet ﷺ said:

“The choice was left to your friends:

If they choose you (becoming Muslims), they are among you. (They can stay in Madina.)

If not, they chose them (Jews), then they are one of them.” and exiled those who preferred to stay with the Jews from Medina with them. (Tabari, Jami al-Bayan, III, 10)

Another narration claimed the reason for this verse's revelation is about a Companion named Husayn or Ibn Husayn. Before the Messenger of Allah ﷺ went on his journey, two of his sons became Christians due to the influence of Damascene merchants.

When Ibn Husayn's sons visited Medina for a period, he tried to convert them to Islam by force. When his adult sons refused to convert to Islam. The verse “There is no compulsion in religion...” was revealed when his father came to the Prophet ﷺ. In other words, his attempt to convert his children to Islam by force was refused.

The significance of educating our young children in Islam, as well as protecting them from non-Muslim or heedless circles, is better appreciated here. As children grow older, their parents' effect on them diminishes significantly.

In this regard, the early development of children is critical. Every parent's most important job is to instill in their children the love of Allah and His Messenger ﷺ, to accustom them to praying, and to adorn them with good qualities such as modesty, generosity and mercy.

The hearts of children born with an Islamic nature are clean. The quality of the seeds sown on them, particularly the suggestions made by their parents, determines whether they will be roses or thorns in the future, bearing bitter or sweet fruits.

As the child's guardian, the parent bears responsibility. Therefore, parents must strive with love and self-sacrifice to raise their children in the best way possible.

However, if this instruction is not provided in a timely manner, children will not listen to their parents' advice once they become responsible. It is reported that the father mentioned in the story whined as follows:

"O Messenger of Allah! Should a part of me go to Hell in front of my eyes?"¹⁵¹

There is, however, nothing that can be done if someone does not become a Muslim voluntarily and sincerely. Compulsion does not bring faith to fruition in the heart.

For example, despite the fact that Prophet Nuh's ﷺ fourth son, Kenan, was a Prophet's son, he did not come to believe despite his father's repeated warnings. Thus, he fell into eternal grief along with those who disbelieved in that great flood.

In summary, belief is formed by first finding in with the heart and then with the tongue. Forcing someone who does not accept Islam wholeheartedly is neither a method nor a demand of Islam. Islam commands us to convey the divine truths beautifully. Accepting or rejecting is entirely up to the individual.

For this reason, the Blessed Prophet ﷺ said:

151. Prof. Dr. Bedreddin Çetiner, Sebebi Nüzul, İstanbul 2002, p. 110-111 .

“All my followers will enter Paradise except those who refuse.” The Companions said,

“O Messenger of Allah ﷺ! Who will refuse?” The Prophet ﷺ said,

“Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses to enter it.” (Bukhari, Itisam, 2)

Furthermore, forcing someone who does not wholeheartedly approve of Islam is similar to forcing him into hypocrisy, which is never acceptable or tolerated. As a result, no one can be forced to become a Muslim.

A Muslim who accepts Islam, on the other hand, is now obligated to follow the divine commandment and Prophetic example. In other words, at the point of choosing or rejecting Islam, there is freedom of will and choice. After accepting Islam, the only way to become a true Muslim is to submit your own will and choices in favor of the will of God.

For Islam entails wholehearted submission to Allah and His Messenger, as well as willingly accepting to live your life in line with the norms of the Qur'an and Sunnah.



Dhimmi (Protected Class)

The status of “dhimmi” is another manifestation of Islam’s recognition of religious freedom. Under specific conditions, citizenship is granted to non-Muslims such as the people of the book and fire worshippers in the lands conquered by the Muslims in order to fulfill the role of conveying the message and ensuring justice.

- Their temples cannot be touched.
- Alcoholic beverages and pig meat purchases are not forbidden to them.
- They are left free in matters such as personal and private lives, funerals and children’s schooling.

Only propagating religious propaganda or speaking against Islam in a way that harms Muslims is prohibited.

Despite the fact that they are not permitted to serve in the military, the state protects their lives and property. This is the origin of the term “Dhimmi.”



In other words, they are dhimmah or entrusted to the Muslim authority. As a result, they pay the “jizyah” (taxes of non-Muslim subjects).

In history, Muslim administrators who were unable to defend their non-Muslim subjects due to difficult conditions, remitted their jizya to the dhimmis. This is a very strong example of observing and respecting the rights of non-Muslims.¹⁵²



Due to religious freedom, Greeks, Armenians and other non-Muslims who fought in the Ottoman army were permitted to reside and worship in their churches.

Many non-Muslims from Anatolia and Istanbul migrated to the Balkans, Greece and other countries as a result of the population exchange at the end of World War I. The population exchange is the reason why there are so few non-Muslims in our country right now.

Despite 14 centuries of uninterrupted Islamic dominance, significant numbers of Christians and other non-Muslim communities continue to exist in countries such as Egypt, Syria and Iraq, preserving their own civilizations.

The Christian world, which slandered Islam as being spread by “the sword,” forcibly converted hundreds of thousands of Muslim residents to Christianity after the domination of Christians in Andalusia and Sicily. Muslims who resisted were deceived by saying: “We will take you to North Africa,” where they were thrown into the Mediterranean after being boarded on ships, and were subjected to genocide. The Mediterranean is like a Muslim cemetery.

Reports say that people who were forced to become Christians in Spain had to hang pork meat in front of their stores to convince the repressive authorities that they were Christians. Thus, there is almost no Muslim population left in Spain and Sicily today.¹⁵³

Unfortunately, the same deception, compulsion and oppression exist in Africa and other similar lands that are still exploited by Westerners.

152. The “Minority Rights” topic of “Humanitarianism” principle can be consulted for detailed information on this subject.

153. For more information about the persecution of Andalusian Muslims, you can also refer to the following address: <https://islamancyclopedisi.org.tr/moriskolar>



The religious oppression experienced by Muslims in the Balkans and under Soviet persecution in the past, as well as Muslims under Chinese occupation now, is at a horrific level.

Our ancestors influenced the hearts of non-Muslim citizens with their good lives, which meant the best representation and conveyance of Islam and in this way, they helped many hearts to become Muslim.




Slavery

We have discussed the subject of slavery in detail in the topic of “Humanism”. In this section, we will briefly discuss how it relates to the idea of freedom.

Islam has developed three attitudes toward societal facts and institutions:

1. Ibqa, allowing to continue the issues it approves of. For example, it kept the concept of mahr (dowry in marriage.)
2. Ilgha, removing the points it rejects. For example, it forbade the burial of girls alive, divination arrows, non-inheritance for women and marriage with a stepmother.
3. Islah, correcting or putting right.

Islam has taken the third attitude regarding “slavery.” Because international issues are founded on reciprocity or retaliation, it would be against Muslims to abolish slavery unilaterally, while other nations keep it. While Muslims who were captured in the battles were not released, Muslims would have to return the prisoners they had taken.

The abolition of slavery would not be beneficial to human rights and freedoms under those circumstances. Islam improved the condition of slaves by limiting the causes of slavery to only captivity in wars. Slavery itself was transformed into a method of instruction and socialization. For example, Abdullah Ibn Umar  raised over a thousand freedmen in this manner and incorporated them into Islamic culture.

On every occasion, Islam advocated slave emancipation. “Free a slave as atonement,” is the first thing when the slightest transgression was committed. It placed a great amount of responsibility on the slave owners and brought



conditions for humane treatment, such as feeding the slave from what the owner ate, not overburdening them with labor, and even releasing them rather than punishing them if he was not satisfied. Owning a slave had almost become a burden on the owner.

Most of the time, the Prophet ﷺ would release prisoners of war who fell under his jurisdiction. The blessed Companions also freed the prisoners of battle at no cost in order to comply with the sunnah of the Messenger of Allah ﷺ.

As a result, the fact that it maintained the system of slavery by organizing and reforming it does not in any way harm the principle of freedom in the Islamic worldview.

Allah Almighty aided the oppressed in their struggle against the enslavement of people by tyrants such as Pharaoh.¹⁵⁴

Islam, rejected race, gender and class discrimination and embraced all individuals as equal as the teeth of a comb in the sight of Allah.

For example, “laqîd/found” children whose parents are unknown are considered free in Islamic jurisprudence because freedom is the essence of human beings. The child’s best interests are served by freedom.

When it was claimed that slavery was now abolished at the turn of the twentieth century, there was no slavery crisis in Islamic countries that would harm the conscience. They were on a par with today’s servants and laborers in terms of social standing. In other words, Islam had almost completed the process of abolishing slavery when the international community removed it.

However, the core reason for slavery was problematic in the West. Human trafficking and extortion, rather than captivity, in wars agreed by the parties. Those so-called slaves who became ill or raised their voices in protest were thrown directly into the ocean to intimidate others. Black people taken from Africa were treated like animals in Europe and they were exposed to the public in cages and in miserable conditions.

In short, the record of the hypercritical West, preaches its pseudo morality to the world of “human rights” and abolition of slavery,” is itself full of such crimes against humanity.

154. See, Al-Shu’ara, Al-Qasas, 4.



In 2020, when we started to prepare this work, black people, the children of those slaves, were protesting the injustice and discrimination inflicted on them in the United States.



Other Liberties

If there are no shar'i, social, legal or customary limitations in Islamic society, every individual is free to do whatever they want to do.

Islam protects rights and liberties such as the freedom to travel and settle, the freedom to select a career, and the freedom to educate oneself. It also forbids the mafia and other tyrannies from resenting people based on familial, economic or other factors.

It is considered legitimate for two authorities other than the shari' law, to limit freedom:

- Parent - Guardian (For small children and people who are restricted)
- State (Everyone)

Minors and those with mental disorders have *walayah khassa* (private custodian) such as the authority of their father, grandfather and similar relatives or the guardians appointed by the state.

For example, a small child is not free to dispose of his property. This restriction is in his best interests and will remain in effect until he reaches the age of puberty.

There is a state administration in society that exercises the authority of *walayah a'mmah* (public guardianship). As we discussed in the article "Order," adherence to *Ulu al-Amr*, as long as the state's commands do not violate shari' law.

Furthermore, these administrators cannot arbitrarily limit the freedoms of people under their supervision, although they can enforce some norms and procedures for valid reasons. These administrators' dispositions are also open to judgment.

Through the principles of "Liberty, Equality, Justice and Fraternity," the younger generations were driven into resistance movements against the state and the sultan during the Ottoman Empire's final decades. Unfortunately, the



so-called “liberty” quest of these young people who rebelled against the state under the aegis of foreign forces resulted in the demise of the Ottoman Empire and the enslavement of many Islamic countries.

It is never permitted to engage in “rebellion” against the legal authorities. It is nevertheless, permissible against an illegitimate administration, which is bound by several conditions.

Limits on human rights and freedoms are measures that are taken to protect the rights and freedoms of other people living in a society.

In Islam, it is equally critical to strike a balance between freedom and the principle of slave rights. As an example,

In Islam, it is also essential to balance freedom with the principle of the right of the servant. For example;

One day, the Prophet ﷺ said,

“Beware! Avoid sitting on the roads.” The people said,

“There is no way out of it as these are our sitting places where we have conversations.” The Prophet ﷺ said,

“If you must sit there, then observe the rights of way.” They asked,

“What are the rights of the way?” The Prophet ﷺ said,

“They are;

- lowering of your gaze,
- refraining from harming people,
- returning greetings,
- advocating good
- and forbidding evil.” (Bukhari, Madhalim, 22)

And also;

- good conversation.” (Muslim, Salam, 2)

As it can be seen, a righteous Muslim does not have the liberty to look at everything on the road! He has no right to contaminate the road, block it, narrow it or invade it.

The moral basis for this is:

“Don’t do to others what you don’t want to be done to yourself and want for them what you want for yourself.”

For example, a landowner does not have the right to build a building so high that it blocks the sun, wind or view of his neighbor’s residence.

Administrators with *walayah a’mmah* (public guardianship) are required to regulate these matters. It is also vital for them to uphold justice.

The right to harm others should not arise from one’s freedom. The following hadith is particularly meaningful for us to correctly appreciate the wisdom of our religion’s prohibitions and sanctions:

Some of the boat passengers got seats in the upper part while the others got seats in the lower part; those in the lower part had to pass by those in the upper one to get water, and that troubled the latter. One of them (the people in the lower part) took an ax and started making a hole in the bottom of the boat. The people of the upper part came and asked him, saying ‘What is wrong with you?’ He replied, “You have been troubled much by my (coming up to you), and I have to get water.’ Now if they prevent him from doing that, they will save him and themselves, but if they leave him, they will destroy him and themselves.” (Bukhari, *Shahadat*, 30; Tirmidhi, *Fitan*, 12)

Fulfilling the duties of *amr bil ma’ruf wa nahy anil munkar* (enjoining the right and forbidding the wrong), according to this hadith, should not be viewed as an affront to freedom. However, in carrying out this job, the authority varies depending on the responsibility. Besides, extreme attention should be paid to good manners while fulfilling this duty.



Liberalism in the Economic Sense

Adam Smith, the founder of liberalism, summarized his economic perspective as follows:

“Laissez faire, laissez passer: Let be and let it pass.”

The premise is that if no customs, regulations or similar restrictions are imposed on capitalists and the scope of free enterprise is enlarged, the economy will find the appropriate path for itself and as a result of freedom, products

become abundant, quality improves, prices fall and everyone benefits. It is diametrically opposed to Communism, which forbids private property.

Capitalist and liberal policies have been implemented around the world in recent centuries. The predicted affluence, however, wasn't actualized. Big companies and monopolies have always established their own pricing and destroyed the weak by agreement. "Let the weak be crushed!" has been the end result of this freedom.¹⁵⁵

As noted previously, while Islam supports the free market and private property, it also requires a steady flow of infaq (spending in the way of Allah) from the rich to the poor. It makes some of it fard (obligatory) and encourages it with mustahab (recommended). By recalling its otherworldly reward, it increases the demand for these virtuous activities.

Furthermore, Islam does not promote a completely free market but controls it, whether prohibitions such as usury, hoarding, black market, speculation, profiteering and extortion are processed. Thus, farmers', producers', employees' and consumers' rights are all protected.

In our age global corporations have surpassed states in terms of financial power. A few global corporations are exploiting the entire world. With the invention of the stock market, identifying the powerful families behind these corporations has become harder. As they operate on a supra-state level, the law has grown impotent against them.

In this system, which has forgotten the afterlife and has lost contact with moral values, the poor are getting poorer and the rich are getting richer by the day.



155. In Medieval Europe, there were monarchies based on distorted Christianity and its ruling class, aristocrats. The bourgeoisie, which began to become wealthy with the discovery of ocean trade routes, desired to be free of the church's influence. In fact, for this goal, they constructed secular states founded on economic power, adopting a view of dominance divorced from the heavenly source. "Commercial and economic independence" is the fundamental principle of this new understanding of class and state. The idea of "Let be and let pass" which enlarged the freedom of the rich bourgeoisie, provided the framework for the most severe application of capitalism. In other terms, the "liberty" adventure of the Western mind, disconnected from revelation, manifested as the freedom of the richer bourgeois class to exploit the impoverished class even more.



Protection of Personal Life

The rights and freedoms that Islam protects and observes in the sphere of privacy are one of the characteristics that best illustrates the freedom principle of Islam.

Islam has introduced prohibitions and penalties for committing mistakes publicly in society. It has, however, hindered people from pursuing and spying in their personal lives.

This suggests that Islam is not attempting to abolish prohibition entirely, but rather to hinder its expansion and popularity in society. Even if it does not completely remove evil, the primary attempt to decrease it will be to strengthen taqwa and morality in society. This is a good example of the Islamic worldview's balancing of reality and idealism.

Umar ؓ was wandering in Medina at night. He heard a male voice singing in a house, so he jumped over the wall and entered. He noticed a woman and a bottle of wine next to the man. Upon this, he said:

“O enemy of Allah, you sin and think Allah will hide you?” The man replied:

“Do not hasten to judge me, Commander of the Believers! I disobeyed one of Allah’s commands, but you disobeyed in three ways. Allah declares:

“Do not spy on one another!” (Al-Hujurat, 12) while you spied.

“Enter houses from their doors!” (Al-Baqarah, 189) while you jumped through the wall.

“Do not enter houses other than your own until you have asked permission and greeted their inhabitants.” (Al-Nur, 27) while you entered without permission.”

Following this answer, Umar Ibn Al-Khattab ؓ calmed down and said:

“Will there be any good in you if I pardon you? Will you repent?” And he agreed to hide his situation on the condition of his repentance. (Kharaiti, Makarim al-Akhlaq, p. 152)

As can be seen Umar ؓ did not say, “I am the Caliph, I have permission to raid!”

However, if there is compelling evidence that a crime has been committed that would harm the public, of course, houses and other private places can be entered.

We can cite the following insightful words of Shaykh Ahmad Ibn Ata'illah Al-Iskandari as the last word on the subject of freedom:

“Because Allah knows that His servants have little desire to do righteous deeds, He made worship obligatory and ensured their entrance to Paradise by binding them with chains of obligation.

By making worship mandatory for you, Allah Almighty has made entry into Paradise obligatory.”

In other words, all of Allah Almighty's orders and prohibitions that appear to limit freedom are for the benefit of His slaves. Insha'Allah (God willing), a person who fulfills these commitments in this temporary life will enjoy everlasting freedom in Paradise filled with the blessings he wishes.

May Allah bestow this blessing on each and every one of us...





6- PRINCIPLE OF JIHAD

The Jihad demanded by the Qur'an is:

- First and foremost, the revival of the believer's heart in the light and spirituality of the Qur'an and Sunnah.
- The effort of the believer in the way of Allah with his life, wealth and all his means.
- Establishing and reviving schools like Darul Arkam and Ashab Al-Suffa, where the Qur'an and Sunnah will be taught, in order to raise Muslims who will represent and spread Islam.
- Reaching out to people all across the world and trying to be a source of guidance for them.
- Using all kinds of oral, written and published ways to spread Islam.
- Eliminating the obstacles that stand between people and Islam.

6- PRINCIPLE OF JIHAD

(Islam is the Religion of Jihad and working hard)

We have mentioned in the principle of Dynamism that Islam is not a religion of inertia and in the concept of Order, that it contains healing for any issue that needs to be remedied in society.

From the beginning of time, there has been a struggle between the right and the wrong. Indeed, there has always been belief and disbelief, guidance and misguidance and tawhid and shirk in this world of testing.

These two parties, one whose reward is Paradise and the other's terrible end is Hell, have been in struggle throughout human history and will continue to fight until the end of time.

Faithful people are Allah Almighty's earthly witnesses. The devil, his accomplices and evil people, on the other hand, are adversaries of Allah and His Messenger ﷺ, and the Muslims.

The Qur'an describes how this animosity began as follows:

"He (shaytan) said;

'By Your misguidance of me, I will lie in ambush for them on your straight path.

Then I will come at them, from in front of them and behind them, from their right and from their left. You will not find most of them to be thankful.'" (Al-A'raf, 16-17)

There are prophets, martyrs, sincere and righteous people and on the other hand, there are people of disbelief and misguidance. These opposites are



manifestations of Allah Almighty's names "Hadi and Mudil"¹⁵⁶ and they will last until the end of time.

For example;

- Prophet Adem ﷺ and shaytan...
- Habil and Qabil...
- Prophet Ibrahim ﷺ and Nimrod...
- Prophet Musa ﷺ and Pharoah...
- The Prophet Muhammad ﷺ and Abu Jahl.

This fight in the outer world is mirrored in man's inner world. This is how Jalaluddin Rumi explains it:

"He who has an ego is like Musa. His body serves as his Pharaoh. "Where is the enemy?" a self-possessed person asks, leaving his inner ego and searching for his enemy outside."

"O Traveler of the truth! If you want to know the truth, neither Musa nor Pharaoh died; they both live in you now, hidden in your existence and their struggle continues in your heart! For this reason, you must look within yourself for these two!"

That is, a believer must fight his lower self and shaytan in his inner world, as well as Allah's enemies in the outer world.

It is not possible for a Muslim to remain passive, ignorant and neutral in the struggle for right and wrong. Not opposing oppression is a form of oppression in itself. It is very serious to keep silent and not intervene in a situation when the right will be lost. Actually, as Abu Ali Ad-Daqqaq stated:

"He who is in a position to speak the truth and remains silent is like a mute devil." (Abdulkarim al-Qushairi, Al-Risalah [pb. Abdulhalim Mahmud], I, 245)

The Qur'an calls the struggle against oppression and injustice "jihad".

Jihad has a much broader meaning than "qitaal", that is, "war". As a matter of fact, the revelation of verses ordering jihad even in the period of Makkah,

156. Al-Hadi; the One who guides the deserving, the One who directs them to the right path. Al-Mudil; the One who leads the delinquent to misguidance.


when Muslims did not have any military possibility and were not allowed to fight, is a clear proof of this. Our Lord commands:


“Do not obey the unbelievers but use this (Qur’an) to battle against them with all your might.” (Al-Furqan, 52)

During the Meccan period, the believers stood up to the terror of the people of ignorance by actively representing the character of Islam, that is, by conveying Qur’anic facts and excellent morals and by engaging in a great jihad and not compromising in their belief in the oneness of Allah, with patience and endurance.

The following hadith reveals the broad scope and content of jihad in Allah’s way:

- Abu Hurayra  narrated:

“While we were sitting with the Messenger of Allah , a young man came out of the Thaniyya Hill. When we saw him, we asked:

“What is the reward of someone who spends his life in the way of Allah?” The Messenger of Allah  replied to us:

“Does the way of Allah mean only fighting?

A person who works to take care of his parents is in the way of Allah.

A person who works to earn to look after his children is in the way of Allah.

A person who works for himself so that he is not dependent on others is in the way of Allah.

On the other hand, a person who works to increase his wealth is in the way of the shaytan (taghut). “ (Tabarani, Awsat, IV/284; Abu Nu’aym, Hilya, VI/212)

Jihad derives from the same root as jahd (to strive) and ijtiḥad (to work hard, to exert all mental and physical strength for a particular goal). “Juhd” translates as “all a person can do, all the power he can find.”

“Jihad, mujahadah” means a battle against an opponent who is an enemy of the truth and represents falsehood.

Therefore, jihad encompasses a very wide range of meaning and applies to various areas of life including economic, scientific, social arenas.



It entails bearing every ordeal in order to exalt the Name of Allah. During the Meccan period, our Prophet and his Companions showed immense patience and fortitude in the face of disbelievers' tyranny. Let us have a look at a few instances from countless events:

The Messenger of Allah ﷺ;

- Was subjected to many insults, including "liar, soothsayer, poet, mad-man".
- A camel's intestines were thrown on him while he was praying in the Kaaba.
- Thorns were laid out across the roads he traveled on.
- Suffered along with his Companions a boycott for years.
- Stoned by disbelievers of Taif.
- He was subjected to countless threats and assassination attempts.

Our Blessed Prophet ﷺ said the following while indicating that he is the Prophet who has gone through the greatest sufferings:

"I have been suffered like no one else in the way of Allah." (Tirmidhi, Qiya-mah, 34/2472)

Similarly, the first Muslims endured many ordeals. Companions such as Bilal Al-Habashi, Ammar Ibn Yasir, Khabbab Ibn Al-Aratt, Abdullah Ibn Mas'ud ؓ were subjected to many tortures. Yasir ؓ and Sumayyah ؓ were brutally martyred.

It's almost like the stones on the beaches. For centuries, the waves chipped all of their sharp points and they lost their sharpness, but they acquired strength by becoming stronger like granite. They aren't as easily broken as they once were.

As it is said, "The truth gets stronger the more it is punched." The persecution and torment they endured at the hands of falsehood's agents tremendously bolstered the belief of the earliest believers, who were few in number and exceedingly poor in material terms throughout the 13-year Meccan period. They passed the most demanding tests. Similar to their precedents in history;

- The magicians, whose arms and legs were cut off by the Pharaoh, and hung on palm branches because they believed in Prophet Musa,

- The believers who were burned in the trenches by the Ashab Al-Ukh-dud (People of the Ditch)
- Habib An-Najjar who was killed by stoning,
- Ashab al-Kahf, who took refuge in the cave due to the persecution of Decius,
- And the first followers of Isa who protected their faith between the jaws of lions in the arenas,

The first Muslims of Mecca, with their uncompromising stance, reached the pinnacle of faith. They paid the price for their religion by experiencing harsh torture and oppression.

They migrated to Abyssinia, then to Medina, and eventually became stateless. They abandoned their possessions and homes. Their belongings were stolen. They had to leave their families and relatives who opposed their conversion to Islam.

These are examples of the jihad commended in the Qur'an, and they lived in the inner and outer worlds with the refinement of Allah and His Messenger.

It is also commanded in Surah Ankabut, which was revealed in Mecca:

“Whoever does jihad does it entirely for himself. Allah is Rich Beyond Need of any being.” (Al-Ankabut, 6)

This jihad is both a fight against the ego and a struggle against Islam's opponents. A great struggle is required, both inwardly and outwardly, to oppose the pressures of Islam's enemies, which amount to ridicule, insult, torture, financial embargo, social siege, and even murder, and to eliminate the fear, anxiety, delusions and all the various spiritual sicknesses that affect man's inner world.

At the end of the same surah, it is stated:

“As for those who do jihad in Our way, We will guide them to Our Paths. Truly Allah is with the good-doers.” (Al-Ankabut, 69)

In this verse, the term “jihad” is used in a broad sense, referring to all external and internal enemies. Therefore, there are two types of jihad:

1. Jihad against the self and its lower desires:



It is to combat the lower desires like lust, envy and greed and once these obstacles are out of the way the believer can make progress along the path of closeness to his Lord. This notion is also confirmed by the following hadith:

“The Mujahid is one who strives against his own self.” (Tirmidhi, *Fadha'il al-Jihad*, 2/1621)

“The strong is not the one who overcomes the people with his strength, but the strong is the one who controls his anger.” (Bukhari, *Adab*, 102; Muslim, *Birr*, 106-108)

2. Jihad against the political enemies of Islam on the battlefield:

Jihad in the military sense of armed struggle, is needed to protect the zone where the shari'ah is established.



Virtue of Jihad

Following the migration from Mecca to Medina, Muslims were commanded to fight.

For Muslims who had now attained an “Islamic city state” in Medina, Jihad, which took the shape of patience, perseverance and endurance in Mecca, became the conventional. In response to the threats from the non-believers in Makkah, the Prophet ﷺ prepared the believers for jihad.

As a matter of fact, in fact, even in the Ba'yah of Aqaba (pledge of allegiance), Abdullah Ibn Rawahat stood up and said to Allah's Messenger ﷺ:

“O Messenger of Allah! You can set any condition on us, for your Lord and for yourself.”

The Blessed Prophet ﷺ said:

“My condition for my Lord is that you worship Him and do not associate any partners with Him,

My condition for myself is that you protect me in the same way that you protect your own lives and property.”

The blessed Companions who came from Medina asked:

“What do we get in return if we do this?” The Holy Prophet ﷺ replied:

“You get paradise!” In response, they said:

“What a profitable trade! We do not return from it, nor do we want it to return!” (Ibn Kathir, Tafsir, II, 406)

As stated in the verse:

“Allah has bought from the believers their selves and their wealth in return for the Garden. They fight in the way of Allah and they kill and are killed. It is a promise binding on Him in the Torah and the Injil and the Qur’an and who is truer to his contract than Allah? Rejoice then in the bargain you have made. This is the great victory.” (Al-Tawbah, 111)

Allah Almighty defined the muhajirun of Mecca as those who struggled with their wealth and their lives, and praised their brotherhood with the Ansar of Medina:

“Those who believe and made hijri and done jihad with their wealth and their selves in the Way of Allah, and those who have given refuge and help, they are the friends and helpers of one another.” (Al-Anfal, 72)

The Battle of Badr was the first battle and the believers’ first win. Relatives, brothers, even father and son, drew swords against each other for the cause of right and wrong.

In Uhud, there were some trials regarding jihad:

- Opposition to the Prophet’s preference for self-defense, particularly during the consultation,
- Later, during the war, a large number of archers left their posts, which led to,
- The scattering of certain Muslims during the army’s siege by the unbelievers.

Surah As-Saff was revealed following the Battle of Uhud. This surah instructs Muslims not to say “ambitious things that they cannot do”¹⁵⁷ with regards to jihad. It is said that Allah Almighty favors people who battle together,

157. See. Al-Saff, 2.

like “bunyan marsus” / well-built walls, rather than those who speak with such strong attitudes.¹⁵⁸

Abdullah Ibn Sahl and his brother Rafi ﷺ fought alongside the Messenger of Allah ﷺ against the disbelievers in Uhud and returned to Medina with injuries. When they heard that Allah’s Messenger had invited the Muslims to join the enemy, they said:

“By Allah, we don’t have a ride, and our wounds are heavy. But how could we ever miss an expedition on which the Prophet of Allah ﷺ was present?!” and they left right away. The one with the less severe wound helped the other, sometimes by supporting him to walk and sometimes by carrying him on his back. In this way, they did not abandon the Prophet.¹⁵⁹

The following divine favor was bestowed upon the believers who made these sacrifices:

“Those who did good and had taqwa among those who responded to Allah and His Messenger after the wound had been inflicted will have an immense reward.” (Ali Imran, 172)

The following was declared as an incentive to jihad at the end of Surah al-Saff, which was revealed after the Battle of Uhud:

You who believe! shall I direct you to a transaction which will save you from a painful punishment? It is to believe in Allah and His Messenger and do jihad in the Way of Allah with your wealth and your selves. That is better for you if you only knew. He will forgive you your wrong actions and admit you into Gardens with rivers flowing under them, and fine dwellings in the Gardens of Eden. That is the Great Victory. And other things you love: Support from Allah and imminent victory. Give good news to the believers.” (Al-Saff, 10-13)

The Treaty of Hdaybiya, which was a step closer to the “Conquest and Victory”, was signed in the sixth year of the Hijra, at the end of the journey to Umrah.

Many of the surrounding tribes converted to Islam during this period.

158. See. Al-Saff, 4.

159. Ibn Hashim, III, 53.

The expedition of Tabuk was decided after Mu'tah, in the ninth year, against the vast preparations of Byzantium. This expedition, called "Gazwat-ul Usra: The Battle of Hardship," was announced with the following verses, which invite believers to jihad in the way of Allah:

"Go out to fight, whatever your circumstances or desires, and do jihād with your wealth and yourselves in the Way of Allah. That is better for you, if you only knew." (Al-Tawbah, 41)

In the following verse, those who did not participate in Tabuk were condemned:

"Those who were left behind were glad to stay behind the Messenger of Allah. They did not want to do jihād with their wealth and themselves in the way of Allah. They said, 'Do not go out to fight in the heat.' Say, 'The fire of Hell much hotter, if only they understood.'" (Al-Tawbah, 81)

Sincere believers, on the other hand, raced to jihad in a state of ecstasy and received divine good tidings:

"But the Messenger and those who believe along with him have done jihād with their wealth and with themselves. They are the people who will have the good tidings. They are the ones who are successful" (Al-Tawbah, 88)

Abdullah Dhul Bijadayn ؓ prayed to be a martyr on this expedition and our Prophet gave him the good news of martyrdom. On this expedition, where there was no battle, this companion fell ill and became a martyr. The Prophet buried him with his own hands.

Due to the difficulty of this expedition, Abu Haytham ؓ initially remained in Medina and was unable to join the army. The army marched out. On one of those days, his family prepared a wonderful supper for him and requested him to join them.

While looking at the offerings, Abu Haythama reflected on the situation of the Messenger ؐ and his Companions who were in the hot desert. He suddenly came to his senses and said to himself:

"What am I doing here, while they are enduring difficulties in the way of Allah?!"

He promptly set off without touching anything on the table and met up with his brothers in Tabuk. When the Messenger of Allah ﷺ saw him approaching, he rejoiced and said:

“O Abu Haythama! You were about to be wretched!” (Ibn Hisham, IV, 174; Al-Waqidi, III, 998)

Three companions who did not participate in the Expedition of Tabuk without an excuse were put on trial afterwards. The Prophet ﷺ instructed the whole community to completely shun these three Companions. They were excluded to the point where no one even responded to their greetings. As it was stated in the verse, “the earth became narrow for them with all its expanse”¹⁶⁰. After a fifty-five-day period of isolation, the verses came down revealing the good news of their forgiveness.

Whereas these companions had taken part in all of the battles that had occurred up to that day. Except for one, they even participated in the battle of Badr. However, they were harshly punished solely for refusing to participate in Tabuk.

That is to say, when it comes to the fulfillment of the order of jihad, excuses such as “I have done so much, this is enough for me!” are never accepted in the sight of Allah.

As the verse states:

“Spend in the way of Allah. Do not cast yourselves into destruction. And do good: Allah loves the good-doers.” (Al-Baqarah, 195)

The following story, which explains the reason for the revelation of this verse, is also very exemplary:

Khalid Ibn Zayd Abu Ayyub Al-Ansari ؓ participated in the expeditions to Istanbul twice. Once, while the Romans were fighting in front of the walls, one man among the Muslims reached the Roman line until he entered amidst them, so the people started screaming:

‘Subhanallah! (glory be to Allah) He has thrown himself into destruction!’ Abu Ayyub Al-Ansari ؓ said:

“Oh you people! You give this interpretation for this verse, while this verse was only revealed about us, the people among the Ansar, when Allah made Islam mighty and increased its supporters. Some of us secretly said to each other, outside of the presence of the Messenger of Allah ﷺ: “Our wealth has been ruined and Allah has strengthened Islam, and increased its supporters, so if we tend to our wealth, then what we lost of it shall be revitalized for us.” So Allah, Blessed and Most High, revealed to His Prophet ﷺ, rebuking what we said:

Spend in the way of Allah. Do not cast yourselves into destruction. And do good: Allah loves the good-doers. (2:195) ‘So the destruction was tending to the wealth and maintaining it.’ Abu Ayyub did not cease traveling in Allah’s cause, until he was buried in the land of the Romans.” (See. Abu Dawud, Jihad, 22/2512; Tirmidhi, Tafsir, 2/2972)

For there is no nisab (the exemption limit) in the command of jihad that establishes the circumstances of being released from responsibility, as there is in the prayer, in the number of times and rak’ahs, in the time restriction as in required fasting, and in whatever amount is given as zakat. A once-in-a-lifetime act, such as the Hajj (pilgrimage), does not absolve the responsibility.

As it is indicated in the verse:

“Do jihad for Allah with the jihad due to Him.” (Al-Hajj, 78)

The right of jihad, on the other hand, is to spend all efforts in the way of Allah, with every means possible until the last breath.

As the hadith states:

“The believer will never be satisfied with the good he hears, until he ends up in Paradise.” (Tirmidhi, Ilm, 19/2686)

The Companions devoted all their power to the way of Allah until their last breath because the limit of jihad was unknown. In the same way that Abu Ayyub Al-Ansari ؓ came to Istanbul, Wahb Ibn Kabshah ؓ traveled to China under severe circumstances, Qusam ؓ the brother of Ibn Abbas and Mohammed ؓ the son of the great calif Uthman traveled to Samarkand and carried the light of Islam there.

We, too, must take account of our situation by comparing ourselves to the best generation:

How much attention can we pay to the services of amr bil maruf wa nahy anil munkar (encouraging people to do what is good and forbidding evil), in particular?

Our Prophet ﷺ openly declared that there could be no Islam without Jihad:

Bashir Ibn Hasasiya ؓ reported:

“I came to the Messenger of Allah ﷺ to pay allegiance. He required that I declare that there is no god but Allah and that Muhammad is the Messenger of Allah, to establish the prayer, to pay zakat, to perform the pilgrimage, to fast in Ramadan, and to make jihad in the way of Allah.

Upon this, I replied:

“O Messenger of Allah! I can’t afford two of these. By Allah! These are jihad and charity.

People claim that Allah is displeased with anyone who flees from jihad. When I enter the field of jihad, I am scared of both dying and fleeing.

As for charity, I have a small flock of sheep and 10 camels on my land. They also provide a living for my people and are used as their riding animals.”


The Messenger of Allah ﷺ took my hand, shook it and said: “No jihad and no charity, then how will you enter Paradise?”


Thereupon I said: “O Messenger of Allah! I pledge.’ And I gave allegiance to the conditions of the Messenger of Allah.” (Ahmad, V, 224)

The following verses, which are said to have been revealed after Tabuk, likewise emphasized jihad’s superiority:

“Those believers who stay behind - other than those forced to by necessity - are not the same as those who do jihad in the Way of Allah, sacrificing their wealth and themselves. Allah has given those who do jihad with their wealth and themselves a higher rank than those who stay behind. Allah has promised the Best to both, but Allah has preferred those who do jihad over those who stay behind by an immense reward: high ranks conferred by Him as well as forgiveness and mercy. Allah is Ever-Forgiving, Most Merciful.”

(Al-Nisa, 95-96)

According to the narration, when this verse was first revealed, the phrase “except for those with disabilities” was not included. When the companion Abdullah Ibn Umm Maktum  expressed his sadness, the verse was revealed again with this expression. (See. Bukhari, Tafsir, 4/18)

To prevent losing this virtue, Ibn Umm Maktum  declared that he would participate in the battles that would follow that day and demanded that the flag be given to him.

It is stated that he said to the people who told him that he was exempted from combat since he was blind, the following:

“I can be of great benefit to you with this state of mine. As I am blind, I cannot see enemy swords, so I can carry the flag in the front line without feeling discouraged. The courage, heroism, and excitement of the Muslims will increase when they see me charging at the enemy without any fear.”¹⁶¹

What a great manifestation of pure trust and love of Allah!



The Jihad Desired in the Qur'an

The jihad in the Qur'an is as follows:

- First and foremost, the revival of the believer's heart in the light and spirituality of the Qur'an and Sunnah.
- It is the endeavor of a believer in the way of Allah with his life, wealth and all his means.
- Setting up and reviving places like Darul Arkam and Ashab Al-Suffa, where the Qur'an and Sunnah will be taught, will help raise Muslims who will spread and represent Islam.
- Holding oneself responsible for Islam's future.
- Reaching out to people all across the world and trying to be a source of guidance for them.
- Using all kinds of oral, written and published ways to live and keep Islam.

161. See. Zehebî, Siyerü A'lâmi'nNübelâ, Beyrut 1401-1405/1981-85, v. I, 364.



- Eliminating the obstacles, disturbances and oppressions that stand between people and Islam.

Yes, “qital,” or warfare, is included in the subject of jihad when necessary. However, it is not in the practice of Islam to convert people to Islam by the sword or battle for land as is claimed by many of the enemies of Islam.

Gustave Le Bon, a French sociologist and anthropologist, admits this reality as follows:

“There was no influence of force on the spread of the Qur’an because the Arabs have always allowed defeated nations to practice their religion freely.

If the defeated Christian nations adopted the religion of their victors, it was because these victors treated them more justly and tolerantly than their previous rulers, and the religion of Islam was far simpler than what they had previously been taught. The Qur’an was spread by persuasion rather than coercion. The Mongols and Turks, who eventually defeated the Arabs, would not have accepted Islam if it hadn’t been through persuasion.”

The same author gives an example of the existence of millions of Muslims in China, which was never conquered by the armies of Islam.

Regions like Indonesia, many parts of Africa and the Philippines, where Islam spread through traders, can also be added to the same examples.

The claim that Islam was spread by the sword is a fabrication perpetrated by the Crusaders, who were enraged by the quick decline of their faith.

Furthermore, the Crusaders’ atrocities in the name of religion were documented by their own historians. During the Crusaders’ occupation of Jerusalem, all Muslims in the city were massacred, as were Jews and Christians who were not of their sect. The Muslim population was wiped out in Andalusia, which was an Islamic city for seven centuries until being captured.



Our Prophet ﷺ, who was sent as a mercy to the universe, introduced a law with mercy measures even to war, as we described previously in the principle of “humanism.” He forbade harming people who did not take part in the conflict, such as children, women, the elderly and clerks.

How exemplary is the following incident, which demonstrates the marvelous view of Islam on laws of war:

When the Messenger of Allah ﷺ saw his uncle, Hamza ؓ, at the Battle of Uhud, with his nose and ears cut off and his liver extracted by the disbelievers, he was very upset and said:

“By Allah, if Allah grants me victory, I will do the same thing to seventy of their people!” The following verse was revealed as a result:

“If you want to retaliate, retaliate to the same degree as the injury done to you. But if you are patient, it is better to be patient.” (Al-Nahl, 125)

The Messenger of Allah ﷺ atoned for his oath and renounced it.¹⁶²

Aliya Izetbegovic, Bosnia’s great mujahid and thinker, who witnessed massacres and savagery in front of his eyes and the eyes of the world between 1992 and 1995, had a very precise determination:

“War is not lost when you are defeated in battle, but when you resemble the enemy.”

We see today, in wars between Muslims and non-Muslims, that non-Muslims viciously target civilian Muslims residing in towns far from the fighting. It is a well-known fact that Muslims only fought those who fought against them and made every effort to avoid harming civilians, even risking their own lives and sacrificing many martyrs for this cause.

The events that occurred in 2020, while Azerbaijan liberated its land, Karabakh, from the Armenian occupation, and during Turkish forces’ operations in northern Syria, are vivid examples of this truth.

Global coalition soldiers slaughtered hundreds of thousands of Muslims in Iraq, ostensibly in the name of bringing democracy, unleashing decades of mayhem. Again, the same forces devastated and destroyed several towns in Syria, supposedly to free them from terrorism by attacking them with tanks, artillery and planes. They slaughtered even the most defenseless infants, without making any distinction between military and civilian victims.

162. See. Hâkim, Müstedrek, III, 218/4894. 517

On the other hand, it was seen that these destructions and massacres did not occur during operations carried out by the Turkish military in the same region to rid a town of terrorists. This picture shows how huge the differences between Muslims and non-Muslims are when it comes to observing the rules and just conduct during war.

In short, a Muslim is obligated to continue his struggle within a moral framework, regardless of how brutal his enemy is.

In Islam, however, jihad is never used to irrigate the land with blood in order to gain territory. Warfare in Islam is mostly reciprocal, that is, it is conducted for the purpose of defense. During the Medinan period, disbelievers were mobilized from a distance of many kilometers in order to fight in the battle of Badr. Likewise, in Uhud and khandak!...

On the other hand, Mutah and Tabuk were expeditions carried out in defense in order to prevent the Christian world from launching a crusade with the aim of destroying Islam.

The conquest of Mecca, was conducted in order to reclaim the usurped rights of the Muslims in Mecca after the disbelievers broke the pact with them.

As we indicated at the beginning, since the fight between belief and disbelief has always existed, attacks on Muslims have always occurred and Muslims have always had to defend themselves. Anyone who reads the history of Islam with an unbiased eye must recognize this truth.

In Islam, the purpose of jihad is to conquer hearts. This explains why Islam's conquests are permanent. The Islamic conquests were not momentary like Atilla's and Alexander's invasions, but permanent and tremendous.

Because the great Islamic conquerors were inspired by the Friends of Allah, such as Shah Naqshband, Abdulqadir Al-Jilani, Jalaluddin Rumi, Yunus Emre, Shaykh Aziz Mahmud Hudai and those like them who reached the peak of friendship in Allah, they became friends with all humanity forever. They loved and they were loved. They became eternal in friendship and love after their earthly lifetimes, leaving a beautiful echo under the transient heavens.

Pharaoh, Nimrod, Abraha, Hulagu, and all their like became enemies of humanity and disgraced them. As a result, they became a symbol of cruelty because they were never loved and their reign also ended in disappointment.

The conquests of Islam, on the other hand, was centered around the conquest of the hearts through Islamic moral values, particularly the notion of rights and justice. So much so that the people of many conquered regions invited and welcomed the Muslims with joy and peace.

People in Syria, Anatolia, Bosnia in the Balkans, and many other regions assisted their conquerors in ridding themselves of the oppression of their tyrant rulers. Thus, Islam became permanent in those locations.

Because the Muslim rulers were:

- Ruling with justice and fairness.
- Recognizing the freedom of religion.
- Ruling with mercy and compassion.

For this reason, the phrase “This country cannot attain its independence and freedom unless the Ottoman horses drink water from the Vistula River!” has become a parable.

The campaigns which are designed to drive non-Muslim civilizations away from Islam and to justify attacking Muslim territories in the eyes of the global public, comprise vile slanders that are incompatible with historical facts.

Role of the Sword:

The following question may come to mind:

“Since there is no compulsion in religion, what is the role of jihad in conveying the message of Islam?”

There was no concept of “religious freedom” when the mission to spread the word of Islam began. As previously indicated, the Prophet and his companions were subjected to extreme torture and pressure simply because they were Muslims. These oppressions persisted with growing ferocity until Muslims grew stronger and became capable of defending themselves against Islam’s enemies.

The time of the Companions is the most visible example of how jihad overcomes obstacles to spread Islam. The number of converts to Islam was extremely limited throughout the 13-year Meccan period of Prophethood because severe pressures were used, such as mockery, humiliation, torture,



threats and boycotting. However, following the Treaty of Hudaibiya and the Conquest of Mecca, we see that a great number of people converted to Islam.

This means that big groups that had not become Muslims or had concealed their faith until that time, due to the threat posed by the disbelieving authorities in Mecca, were allowed to declare their support and acceptance of Islam due to the strength and power attained by the Muslims.

This is the role of jihad in spreading the word of Islam.

Necip Fazıl explains this issue as follows:

“What Islam’s enemies cannot and will not understand is that the sword of the Islamic army is like a scalpel in the hand of an operator. It is just a tool of mercy. For the doctor will save those who are no different than a dying patient who stomps to avoid having an operation; no matter how hard they try, he will treat them and save them by force.

In the heart and faith of Islam, there is no room for compulsion, and it is Allah’s decree that there be no compulsion.

However, Islam, which leaves the final judgment to the heart in the last stage. However, in the first stage, Islam is responsible for taking the material measures that will remove all the rust that darkens the heart and all the negative effects in order to leave the heart alone with its own decision.

Consider the patient’s gratitude to the doctor after regaining happiness through the operation!...

The sword of Islam is mercy itself, not the fictional literature of mercy found in Christianity.”¹⁶³

Our Blessed Prophet ﷺ specifically condemned individuals who went beyond the limits of jihad and wielded the sword in unjustified aggression.

Following the death of 70 Islamic instructors in the Maunah Well Massacre, as well as subsequent massacres and assassinations, the Prophet ﷺ provided soldiers to the teacher committees he sent to the tribes to guard them. He also told the soldiers not to use their weapons until it was absolutely necessary to defend the teachers’ lives.

However, Khalid Ibn Walid, one of these guards, went over and beyond the specified measure with his sword towards the Banu Jadhimah Tribe. When the Prophet of Allah learned of this, he turned to the qibla with great sadness and said three times:

“O Allah! I am free from what Khalid has done!”

Then he sent Ali to the location of the occurrence with a large sum of money and paid for the food of not only people but also animals, including dogs. He made amends for any property seized as loot or ruined. He even had the water troughs where the animals drank repaired.¹⁶⁴

Muslim Ibn Al-Harith reports:

“The Messenger of Allah ﷺ sent us on an expedition. When we reached the place of attack, I galloped my horse and outstripped my Companion and I contributed to guiding the people of the village. As a result, there was no battle. My companions blamed me, saying:

“You deprived us of the booty.” When we came to the Messenger of Allah ﷺ, they told him what I had done. So he called me, appreciating what I had done, and said:

“Allah has recorded for you such and such a reward for every man of them.”

The Messenger of Allah ﷺ then said:

“I shall write a will for you after me.” He did this and stamped it and gave it to me.” (Abi Dawud, Adab, 110; Ibn Sa’d, Tabaqat, VII, 419-420)



Why Does Religion Order Something as Evil as War?

Some atheists and deists hold religions responsible for all the wars in world history. They portray religion as something harmful that causes people to fight and fosters animosity. This is a clear defamation motivated by their hatred of religions.

164. See. Buhârî, Meğâzî, 58, Ahkâm, 35; Nesâî, Âdâbu'l-Kudât, 16; İbn-i Hişâm, IV, 53-57; Vâkıdî, III, 875-884.



It should be recognized that lust for power exists in the nature of man and this ambition is frequently the cause of wars. In fact, one of the reasons why the true religion was sent down is to eliminate these feelings that arise from the brutality and ignorance of human nature.

When Kabil murdered his brother Habil, he committed the world's first murder. In this case, Habil, who was a man of taqwa, said:

“Even if you raise your hand against me to kill me, I am not going to raise my hand against you to kill you!” (See. Al-Ma'idah, 28)

Kings fought to take over and control the property, wealth and power of other kings.

Those who embarked on this quest, in particular, employed dissident religions as a means. This was frequently used as an excuse.

For example, during the Abbasid era, the only basis for fighting between the rebels, who allegedly embraced the deviant sect of Shiism as their cause, and the central government was politics and ambitions. Because the Abbasids destroyed the Umayyids by using the Ahl-i Bayt as a cause.

On the other hand, the Wahhabis killed thousands of Jafaris out of greed for booty by declaring them infidels.

Our supreme religion, Islam, has always stood up to all unjust attacks. It also ordered battle if it was unavoidable in order to prevent fitnah (sedition) and oppression, but it carried it out with strict laws and observance of rights.

The instructions of our Prophet, who was sent as a mercy to the world, are crystal clear:

“(O my ummah! Even in times of war);

- Do not persecute!
- Do not torture!
- Do not kill children!” (Muslim, Jihad, 3; Ahmed, V, 352, 358)

“(O my ummah! Even in times of war);

- Do not kill children,
- People who withdraw to their temples and engage in worship,

- Women,
- Elderly and,
- People who work in non-combat jobs,
- Do not burn and destroy churches!
- Do not uproot trees!”¹⁶⁵

Those who examine history objectively, cannot refute the Muslims’ observance of the laws of war, the delight of the conquered people, the freedom of religion and conscience in Islamic-ruled lands, and the peace and happiness they have experienced!

Let’s think about the wars in history:

The Crusades were organized by the Popes. These expeditions, however, consisted of lawless and immoral persecutions of the ravenous people, who sought plunder and adventure rather than religious motives.

In response to these unfair attacks, Muslims, of course, defended themselves and their homelands.

Hence, it is necessary to ask those who say, “Why does religion command such an evil thing as war?” the following questions:

- Isn’t it unfair to evaluate all the fighters without distinguishing between right and wrong, without looking at their reasons?
- Are those who attack to occupy the same as those who fight to protect themselves, their families, their faith, their homeland and their property?
- The conflict between good and evil, right and wrong, will continue until the Day of Judgment. As long as it continues, there will be wars. Despite this, isn’t it a deception that will only benefit the oppressive invaders to say, “Let’s not fight! Religion should not permit war!”?...
- Or do those who oppose Islam’s order of war also oppose people’s resistance to enemies attempting to invade their homeland?

165. Ahmed, I, 300; Taberâni, *Kebir*, XI, 224/11562; Buhârî, *Cihâd*, 148; Müslim, *Cihâd*, 24, 25; Taberâni, *Evsat*, I, 48/135; İbn-i Mâce, *Cihâd*, 30; Vâkudî, III, 912; Abdürrezzak, *Musannef*, V, 220.



The faith of Islam can never be blamed for the current situation in the world, which has devolved into carnage. On the contrary, the selfish and egoistic wars of human systems such as capitalism, socialism, fascism and zionism are the reasons behind the current situation.

The world's most dangerous and deadly weapon, the atomic bomb, wasn't made by religious people. Instead, it was made by scientists who supposedly worked with their minds and consciences, and by countries that didn't let anyone else speak for ideas like democracy and human rights.

Two hundred and sixty thousand innocent people instantly died in a flash and even the ground turned to coal where that bomb was dropped.

Apart from battles induced by necessity, which Islam permitted with the objective of ending oppression, numerous conflicts have occurred on Earth, the major cause of which is ambition. Religion, race and other related matters have been used to justify these objectives. As a result, religion can never be cited as one of the reasons for world wars that resulted in the worst atrocities.

Those who claim that religions incite war should respond fairly;

- Did Alexander the Great act in the name of religion when he invaded from Greece to India? Or did he follow the philosophy he learned from Aristotle, whom he was a student of?

- Was there the slightest religious reason for the Second World War, in which millions of people were killed?

- Did Hitler or Mussolini have any religious aims?

- Did Stalin, who built towers of domination with the heads of hundreds of thousands of people, have a religion? Or were these individuals anti-religious?

- While Muslims have been oppressed and aggrieved for nearly two centuries.

The only salvation for the individual and society lies in Islam.

Islam derives from the Arabic word "salam," which means "peace." Indeed, Islam is founded on peace and security rather than war.

Allah Almighty states the following concerning the Jews in the following verse:

“...Every time they ignite the flames of war, Allah puts them out...”

(Al-Ma'idah, 64)

That is, Allah is not pleased with the outbreak of war.

Even so, war becomes legitimate when the goal is to eliminate oppression, repel unjust occupation and attacks and safeguard the rights and freedoms, honor and country of the honorable.

According to Islam, war is “li ghayrihi hasen, not li aynihi.” In other words, Islam views war as not good intrinsically but only good according to its good aim and outcome.

The aim of jihad is to exalt the word of Allah and to preserve the belief of tawhid and make it dominant.

The original way and method for this is to convey it with good advice and wise words. But when this road is blocked, it is necessary to remove the obstacles.

International relations are subject to the principle of qisas, that is, retaliation.

It is never reasonable or logical to say to an enemy attempting to invade you and seize your rights, “I am against war.”

Tevfik Fikret and other anti-war poets and philosophers, on the other hand, declared their whole opposition to war and supported the concept of being against war. However, nobody listened to their notions, which were disconnected from reality and consisted of dreams.

Mahir Iz criticized Tevfik Fikret, who was a passionate but irrational anti-war activist, with the following reasonable explanations:

“There are two kinds of people: good people and bad people. “Habil” represents the good, while “Qabil” represents the bad one. These two types of people have been fighting since the beginning of time. All religions’ rules desire everyone to have Habil’s nature...”

Leaving aside the emotions, a thousand and one incidents throughout human history have revealed why people cannot live without bloodshed in the world.

In this situation, oppressed individuals must be safeguarded because the oppressor's existence is innate and the oppressed is protected by all religions and laws, while the oppressor is punished. Thus, assaulting war and the commander is nothing more than an emotional weakness."¹⁶⁶



Struggle in Different Fields

Today, there is no religious wars because the Crusaders have altered their strategy. They now choose to inflict greater harm on Muslims through proxy wars. By spreading seeds of unrest and corruption in Islamic territories, they are creating the framework for their own military intervention and occupation. They support dictatorial rulers who have sworn loyalty to them in Muslim countries through various coups and political intrigues. The world's most powerful arms dealers are the same opponents of religion who claim to be anti-war.

Furthermore, the struggle between right and wrong continues in the domains of culture, art, commerce, literature, and ideas.

A Muslim must take his position in this struggle with his property, life, his hands, mouth and pen and all his means. Of course, he must first equip himself with comprehensive knowledge of Islam and all its basic beliefs and practices. This is also an element of the struggle against the ego.

Because the struggle of the ego has four stages:

First: The struggle and effort to learn the religion properly and from sound sources.

Second: Implementing the learned knowledge and acting according to it.

Third: Inviting others to Islam.

Four: Enduring the hardships encountered on the way of invitation with patience and perseverance.



Jihad by Tongue

In the eyes of Islam, the most virtuous way of jihad is to show civil courage to defend the truth.

Our Prophet ﷺ indicates:

“The best form of Jihad is to tell a word of truth.” (Abi Dawud, Malahim, 17)

The Ottoman sultans desired to be warned on a regular basis in order to always be on the right and just side. As a result, from the state’s inception to its demise, they made their hired soldiers yell, “Don’t be arrogant, my sultan, God is much greater than you!” when passing to salute every Friday, and they transformed it into an official practice.

Jihad with the tongue is one of the most significant methods of fighting Islam’s enemies. It is stated in a hadith as follows:

“Strive in Jihad against the disbelievers with your hands and your tongues.”¹⁶⁷ This emphasizes the importance of reacting to them with appropriate ideas and satire.

Ka’b Ibn Ashraf, a Jewish poet, used to satirize the Prophet and stir Qurayshi disbelievers against him. The disbeliever poets of Quraysh used to recite poems against the Messenger of Allah ﷺ as well. Hassan Ibn Thabit ؓ, the Ansar’s most prominent poet, requested permission from the Prophet to satirize the Meccan disbelievers and he was permitted.

At that time, poetry had a major influence, much like today’s media. The poet Hassan Ibn Thabit was given a special pulpit in the mosque by the Prophet. Hassan would satirize people who used their words to offend Allah’s Messenger ﷺ. The Prophet further said:

“The spirit of holiness (the angel Jibril or Gabriel) is with Hassan so long as he speaks in defense of the Messenger of Allah ﷺ.” (Abi Dawud, Adab, 87/5015)

Similarly, we understand from the following hadith that the act of amr bil maruf wa nahi anil munkar (enjoining the good and forbidding evil) are also part of jihad:

167. Ebû Dâvûd, Cihâd, 18; Nesâî, Cihâd, 1; Müsned, III, 124.



“Never has there been a Prophet before me who did not have among his disciples, companions who followed his ways and obeyed his command.

Then there came after them their successors, who said whatever they did not practice, and practiced whatever they were not commanded to do.

He who strove against them with his hand was a believer: he who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer and beyond that there is no belief even to the extent of a mustard seed.” (Muslim, Iman, 80)



Against Whom is Jihad Waged?

Jihad in the sense of armed struggle can be classified under the following headings due to the reasons that justify it:

• **Jihad is against the non-Muslims who wage war against Muslims and show hostility to Islam:**

It is stated in the verse:

“Allah does not forbid you from being good to those who have not fought you in the deen or driven you from your homes, or from being just towards them. Allah loves those who are just. Allah merely forbids you from taking as friends those who have fought you in the deen and driven you from your homes and who supported your expulsion. Any who take them as friends are wrongdoers.” (Al-Mumtahinah, 8-9)

This jihad is of two kinds:

One of them is a collective obligation (fardh a'yn). In situations such as an invasion or a call to arms, everyone is required to join the jihad.

The other jihad is a community obligation known as fardh kifayah. When a sufficient number of people in a community execute this task, the obligation on the others is lifted. The Prophet ﷺ asked some of the young people who asked permission to engage in this second sort of jihad whether they had permission from their parents and then instructed them to serve their parents by rejecting those who did not have permission.¹⁶⁸

- **Jihad against the Baghis (rebels):**

It is jihad against those who rebel against legitimate authority in an armed manner.

First and foremost, notices and warnings are issued against them. Attempts are made not to destroy them, but rather to ensure that they return from the wrong path they have taken. These internal enemies are then attacked if they persevere in their rebellion despite all efforts.

However, the law in this conflict is fundamentally different from the law in the fight against unbelievers and apostates. The goal is not to kill them, but rather to chasten them. If they flee, they will not be pursued to death. The injured are not abandoned to perish. Their prisoners are not killed. Slavery cannot be imposed on children. Non-Muslims cannot be asked to help in the fight against them. Many similar approaches and regulations have been adopted.

- **Jihad against apostates:**

As we discussed previously in relation to the “Apostasy” of the “Liberty” principle, Islamic scholars are dispatched by the lawful administration to apostates, and required warnings and notifications are issued, and their doubts and delusions are attempted to be eliminated. If they persist in their rebellion and transform it into an act against religion, jihad against them becomes legitimate and obligatory.

In fact, as experienced in the time of Abu Bakr As-Sidiq , a jihad was waged against internal enemies who refused to pay zakat. As zakat is one of the necessary pillars of Islam, allowing compromise in zakat would be to compromise the whole religion.

There are numerous laws governing how these types of jihad should be carried out and how their interlocutors should be treated. For more information, see *Al-Ahkam As-Sultaniyyah* and related publications.



- In short, jihad in the sense of warfare in Islam is intended to reform, keep alive and revitalize rather than kill.

The following story, which Jalaluddin Rumi also tells in literary language, depicts Islam’s attitude in terms of jihad:



Ali ؑ had taken an enemy soldier down and was about to kill him during a battle. Out of helplessness, the man turned to disgusting behavior and spat in the noble face of Ali.

It was not difficult for Ali, the lion of Allah and a distinguished member of the Ahl al-Bayt, to cut off the head of the unbeliever. He fought in the field of jihad with a single move. However, fearing the victory of his ego, he immediately came to a halt and carefully lowered the gift of the Prophet, Dhul Fiqar (Ali's sword), to the ground, ceasing to slay his adversary.

The man, who was writhing on the ground in a miserable state and awaiting death with one last move from his opponent, was very surprised by this situation. He believed that as a result of his heinous act of spitting, Ali would react even more violently, with an enormous rage, and kill him. But it didn't turn out as he thought. He came across a fact he could not have predicted. The hostile person, who couldn't understand the behavior of Ali, the hero of Islam, inquired in wonder and curiosity:

"Oh, Ali! Why did you come to a halt when you were going to kill me? What made you stop? What happened to make you go from a rage to indescribable tranquility? Why did you suddenly come to a halt like a cool breeze while you were flashing like a lightning bolt?"

Ali Ibn Abu Talib ؑ replied:

"I swing this Dhul Fiqar, which was given to me by the Prophet, in the way of Allah. I will cut off the heads of unbelievers and hypocrites, again for His sake. I would never involve my ego in this. For I am the sword and lion of Allah; not my ego, arrogance and pride!

You intended to provoke and insult me by spitting in my face. If I had been outraged at the time, I would have killed you for a heinous cause that never befits a believer, such as to satisfy my ego. However, I was fighting for Allah's sake, not for my own ego."

As a result, in the presence of such exalted morality, the enemy's heart was revitalized. Then he uncovered the secret of friendship and was honored with faith by receiving a portion of Ali's vast knowledge, wisdom and morals.



7- PRINCIPLE OF MORALITY

The society in which individuals of various types and temperaments participate, is similar to a forest that shelters all sorts of animals, from the most humble to the wildest. Some people are as cunning as foxes, some are as predatory as hyenas, some are as industrious as ants, while others are as kind and strong as horses or as poisonous as snakes. A person who has not been able to liberate himself from the shackles of his ego is also caught up in the whirlwind of the dissolute behavior that surrounds him.

Based on this, we can predict that if people with frog personalities dominate a community, it will devolve into a swamp. If snake and centipede spirits take control, an entire nation will be poisoned and dread and anarchy will break forth. On the contrary, if of the character of the generous lion and the noble horse, are in power then the entire country would be transformed into a rose garden of justice, righteousness and compassion.

7- PRINCIPLE OF MORALITY

(Islam is Kindness and Grace)

Morality is a quality that only humans possess among all creatures. In animals, there is no such thing as “morality.” They live by the instincts that were woven into their creation. As a result, they are not bound by moral principles.

It can be said that the most important sign that makes man human and distinguishes him from other creatures is morality.

Islam is based on good morals in everything. The most important aim of Islam after “tawhid” (asserting Allah’s oneness), is “good morals” in action. The aim of the universe and man’s creation has been declared to be recognizing and rewarding those who are “best in action: *أَحْسَنُ عَمَلًا*.”¹⁶⁹

Islam requires every Muslim to believe with sincerity first and then to live a dignified life of servitude adorned with righteous deeds. On the other hand, “good deeds” include “good morals” in areas like treatment and intercourse, in addition to worship.

In Islam, worship is also a sort of willpower training that leads to high morals. For example, a person who bows down and prostrates in prayer in perfect obedience to Allah gets the sensitivity to avoid the evils that his Lord has forbidden as well.

As it is stated in the following verse:

“Establish the prayer. The prayer precludes indecency and wrongdoing.”
(Ankabut, 45)

169. See. Hud, 7; Al-Kahf, 7; Al-Mulk, 2.



A prayer that is performed with the heart is both a means of serving Allah and a tremendous spiritual education for believers. A believer who prays in awe feels the presence of the Allah, who knows everything that is in his heart. So, a believer tries to get rid of any evil thoughts, bad intentions, and self-centered goals that are unworthy of being presented to God Almighty.

In other words, praying with Ta'dil Al-Arkan (performing the principles properly) is a sort of spiritual purification. It is a form of will training that strengthens the resistance to sin. Prayer is a type of worship that instills a sense of ihsan (excellence), that is, the awareness that Allah is watching us at all times. After experiencing this spiritual ascension in the presence of his Lord, a servant learns the sensitivity to avoid every state and conduct that is not pleasing to his Lord.

Fasting and giving zakat strengthen feelings of thankfulness to Allah, the real owner of the blessings, by reminding them of Allah's favors and increasing compassion and mercy toward those who are deprived of such blessings.

The pilgrimage is performed wearing only two pieces of white cloth just like the burial shroud. It reminds a person of why he came to this world, where he is going and his absolute insignificance in the face of divine power. It promotes the desire for good deeds and the effort to be kind and benevolent by staying away from being misled by the ephemeral world and diving into greed, envy and heedlessness.

A believer's ethics develop when he recalls Allah Almighty with dhikr and is with Him in his heart. A believer cannot trip up his brother while saying bis-millah. He who has Allah in his heart cannot pierce the hearts of His servants. He has sympathy for all creatures and will not harm even an ant.

As a result, a believer who conducts his acts of worship properly will not be seen to act rudely, indecently, harshly or hurtfully. Otherwise, that person should review his worship, evaluate where he went wrong and strive to make amends.

In short, worship in Islam is a means of spiritual purification and advancement that brings the servant to high morality and constantly reinforces it.

Dervish lodges have historically played a major role in increasing the moral level of society. People worked through their problems in the spiritual atmosphere of these lodges and with good morals, became a source of peace for society.

There is neither a proper life of worship nor a lofty purpose such as moral progress in superstitious and distorted religions and human systems.

As there are positive features of human beings, there are also negative features. Because Allah Almighty inspired both fujur (wickedness) and taqwa in His servants based on the wisdom of the test.¹⁷⁰ Man is accountable for eradicating negative qualities in his inner world and cultivating positive qualities in order to pass the test of this world.

In order to execute this task properly, a person must first correctly understand his own nature in the light of revelation because a person who is oblivious of the snake within him cannot take precautions against it. If he cannot protect his ego from immaturity by spiritual training, one day he will be spiritually destroyed by the venom of that snake. This is the reason why it is said;

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

“He who knows himself, knows his lord.”

In light of this Mawlana Rumi says the following:

“Man is similar to a forest. In the same way as there are thousands of pigs, wolves, clean and filthy animals in the forest, there is a wide range of beauty and ugliness in man’s inner world.”

“O ye devotee! .. Musa and Pharaoh are both present in your existence. You must search for these two opponents within yourself.”

“Let the light of revelation shine on you so that the Musa inside of you can defeat the Pharaoh inside of you!”

Conflict that people experience intensely in their inner world manifest in the outer world. People of the heart live in the peace of faith, on the one hand, and those who have lost their humanity in the whirlpools of disbelief, both exist in the same society.

Between these two extremes, social life, in which individuals of various levels and temperaments participate, is similar to a forest that shelters all sorts of animals, from the most humble to the wildest. Some people are as cunning

170. See. Al-Shams, 8.

as foxes, some are as deadly as venomous snakes. A person who has not been able to liberate himself from the shackles of his ego is also caught up in the whirlwind of dissolute behavior that surrounds him.

A person who has not been able to liberate himself from the shackles of his ego through spiritual education, and thus has not been able to build a positive character, is under the influence of the dissolute behaviors around him.

Based on this, we can predict that if people with frog personalities dominate a community, it will devolve into a swamp. If snake and centipede spirits take control, an entire nation will be poisoned and anarchy will break out. On the contrary, if people of the heart with a rose-nature, compassion, and mercy ruled, the entire country would be transformed into a rose garden, achieving peace and happiness.

The aim of Islamic morality is to give humanity a peaceful and happy life in both worlds.



What is the ultimate goal of a worldview?

When the content of human systems is examined, it is clear that they pursue worldly aims such as “material prosperity, bodily comfort and pleasures” that only serve to strengthen the ego and that they waste their lives in the tumult of greed, fame and lust.

Indeed, materialist and pragmatist human systems have produced a shallow and superficially happy minority, typically endowed with egoistic lust, who possess worldly opportunities to live more pleasantly, more comfortably and more luxuriously.

However, they did not even put on their agenda the goal of making people more mature, moral and conscientious. Such lofty concerns and objectives are unfathomable for people who have capitulated to their lower selves.

They just wanted to develop more knowledgeable, intellectual, and enlightened (!) people, in the sense of accumulating knowledge in the mind and employing it as a means of worldly power.

Because they lack moral qualities, goals such as knowledge, advancement, riches and so on have given humanity disappointment rather than happiness.



Dreams of expanding material welfare through science and technology by increasing production and consumption have resulted in increased pollution of the air, land and sea, and profoundly endangered the natural world's equilibrium.

Capitalism, for example, has made some individuals wealthy and provided them with property and money. However, it was unable to instill in them moral traits such as compassion, self-sacrifice and generosity; instead, it turned them into idolaters of their own desires. Because their money did not reflect sufficiently on society, it oppressed the poor even more and placed them in a tough situation. On the contrary, this has led to an increase in animosity and hatred in society, rather than peace and tranquility.

In other words, capitalism has not brought peace to society. On the contrary, it has resulted in a plethora of unpleasant and immoral situations. In conclusion, the status of other human systems is not much different.

Today, some people who adopt and promote humanistic worldviews feel bad from time to time and criticize the system. They attempt to eliminate the system's moral weakness by simply adjusting the system but not actually addressing the underlying problems. Their efforts are futile. For;

- They are deprived of the divine source of morality.
- Their systems are built entirely on immoral foundations such as egoism and pragmatism.

Today's moral standard in the West is lower than it was previously, when it was more closely associated with Christian values. Even that corrupted religion instilled some modesty, mercy and self-sacrifice.

In the conflicts of the pragmatist and opportunist mentalities, today's West is developing a more and more rude, egoistic, selfish and unscrupulous human character. The veins of compassion in their souls have dried up because they only think of themselves. So much so that, while brutally exploiting weak and oppressed nations, they do not feel the slightest remorse for their misery. Unfortunately, this unethical behavior has spread throughout the world. For example,

- Atomic bombs dropped on Japan in 1945,
- Towers made of skulls in the era of Lenin and Stalin,
- The Chinese torture of the Uighurs today,



- The ordeals inflicted on Muslims in Myanmar, Syria and other places, are one of the bitter manifestations of this unscrupulousness.

Nurettin Topçu summarized this situation as follows:

“Ours is a time when the clamor of machines drowned out moral hymns. Our morality and all our spiritual framework have stayed outside the present flow of life with the claims of careless machine enthusiasts (who seek aid from the machine) and the hopelessness of sick souls, that morality is something out of date.”¹⁷¹

In this regard, morally deficient societies represent a failure of humanity.

Again, our teacher, Nurettin Topçu, used to say:

“In the absence of mercy in a society, we cannot speak of the existence of humans. There is nothing more than a herd and there is savagery.”

The first fruit of faith is “mercy,” which is also the pinnacle of morality. Our Prophet ﷺ was sent to the world as a mercy. Therefore, a believer is also responsible for being an individual who brings mercy to society with his hands, tongue and heart by following the example of Allah’s Messenger, which is mentioned in the verse as the “highest morality.”¹⁷²

Allah the Exalted has chosen man to be His “caliph” on Earth. This signifies that man is endowed with the power and ability to realize the divine attributes of God Almighty, even within the confines of humanity. In fact, this duty and responsibility of man is called “moralizing with Allah’s morality” in Sufism.

That is, Islam condemns egoism, selfishness, self-interest, indecency and ruthlessness. A believer cannot be both pious and impolite.

It was his rudeness, the result of arrogance, rather than his lack of knowledge or conduct, that drove shaytan out of the divine presence. That is why “Adab” (courtesy) is the best virtue for opposing shaytan.

In fact, the Messenger of Allah ﷺ states the purpose of his mission as follows:

“I was not sent accept to perfect noble character.” (Muwatta, Husn Al-Khulq, 8)

171. Nurettin TOPÇU, *Ahlâk Nizâmı*, 28, 29.

172. See. *Al-Kalem*, 4.

As the following principle will demonstrate, Islam did not preach good morality as a theoretical concept but demonstrated it to humanity in the form of a complete and obtainable life system through prophetic practices.

Every civilization develops its own type of person. The greatest proof of the superiority of the Islamic worldview over all other religions and worldviews is in the type of person it creates.

The Prophets, faithful, martyrs and righteous individuals are examples of ideal people created by the Islamic civilization and our history is replete with extraordinary examples of their morality and ethics.

As we discussed in the subject of justice, human systems address questions of rights and relations between individuals solely through the lens of humanist ethics and manmade law. They leave moral matters that are not covered by the law to people's consciences and are unable to solve the challenges in that field. As a result, they expose individuals and societies to a variety of situations that appear to be legal but are actually immoral.

For example, they accept homosexuality as a "human right," despite the fact that it is an sexual perversion against nature.

Similarly, they do not interfere with a person's drinking and being drunk; they simply aim to keep him from driving while intoxicated.

Islam, on the other hand, not only distributes the law in the best possible way, but also inspires morality in the consciences of individuals, families and societies through education and guidance. Rather than killing mosquitoes, it takes steps to drain the marsh, so to speak. In other words, Islam not only condemns immorality, but also eliminates the causes of it. For example,

- Gambling, as well as the manufacturing and sale of gambling instruments, is forbidden.
- Not only is drinking alcohol prohibited, but also producing and selling it is forbidden.
- Just as fornication is outlawed, so are nudity, obscenity and other behaviors that lead to it, while supporting marriage, which safeguards family values.

Fundamental Features of Islamic Morality

A. Islamic Morality is of Divine Origin

Philosophers use logic to solve problems in a variety of fields. In the field known as “ethics,” they construct standards based on the human intellect devoid of any knowledge from a divine source.

Many of these philosophers, however, were unable to escape their messy, contradictory and immoral states and behavior, even in their own lives. They could not even benefit from the moral structures they developed.

Because they are cut off from the divine source, their flawed thoughts are paralyzed by the defects of human infirmities. For example, as stated in the principle of justice, stealing from opposing societies was not considered a crime in ancient Greece; rather, it was regarded as a skill, similar to acquiring booty. Just as there are those who take unfair advantage of loop holes in the law and feel no remorse...

Similarly, today, there are people who go bankrupt by fraud or smuggle their property from creditors by pretending to be bankrupt, take advantage of concordat possibilities, or burn their property in order to get money from insurance, or a boss who has financially secured himself and doesn't care about the collapse of his joint stock company. Although all these examples are not considered a crime, it is an immoral kind of exploitation that ultimately victimizes people.

Aristotle, the ancient philosopher, prepared a “philosophy of ethics.” However, no civilization has ever achieved happiness by implementing it. Even Alexander the Great, an Aristotelian student, journeyed all the way to India but returned with only blood, filth and tears.

Our ancestors' faithful armies, who developed Islamic moral values, left behind them domes, complexes of science and wisdom, inns, bath houses, hospitals, soup kitchens and all manner of institutions that served people. They won hearts with the virtues and civilizations they established.

They exhibited the smiling face of Islam to even non-Muslims by saying, “They are our partners in humanity,” and hoped that they would be guided, as well as provide tremendous delicacies and generosity. Our ancestors had their



names written in gold letters on the honor plates of history because of such magnificent moral manifestations.

Islam's morality, like the entire Islamic worldview, is of "divine origin." The Almighty Lord, who created man, is the one who knows him best and can determine what will bring him happiness and what will bring him calamity.

As has been made clear, the principles of a true and perfect moral order must be based on revelation. Indeed, the application of morality in Islam was demonstrated to humanity by our Prophet ﷺ, who was in contact with Allah Almighty through revelation.

Because of this, after the death of the Prophet ﷺ, our mother Aisha, told those who asked her about the character of Muhammad:

"His character was the Quran." (Muslim, Musafirin, 139; Nasai, Qiyam Al-Layl, 2)

Today, those who propagate atheism are in a great dilemma in terms of morality.

Atheists who consider man as just one among the other creatures cannot explain the moral basis of man's authority to control other creatures since they do not accept the Creator. They argue that because man is an animal, how can he justify murdering even a snake that comes to attack him? Is it solely the development of man's thinking that elevates him above other creatures? Such a point of view cannot be moral.

As a result of these conscientious inquiries, people who avoid animal food, such as in Hinduism, have evolved in the Western world as well (vegans and vegetarians). However, due to their needs, they are also bound to benefit from plants, which are also living creatures. People who declare, "I will not damage any living thing," would not be able to even clean because cleaning kills bacteria and germs.

Islam, on the other hand, states that man is honorable and the universe was created for him, and that everything in the heavens and the earth is available to him. As a result, it considers it legal and moral for man to benefit from other beings and kill animals within the reasonable limits of the shari'ah. However, it puts a duty on man to be able to look at the creation with compassion and mercy, as well as to consider the creatures as a divine trust, in the name of their Creator.



Let us cite another example of how a mind deprived of divine guidance cannot decide on the field of morality on its own:

Under the guise of “personal development,” the virus of “pride and arrogance,” which poisons human character, is fostered in today’s Western-style education system. Under the mask of “self-confidence” it is taught that everyone should be extremely self-conceited, and that he or she should almost “show themselves” by expressing to other people on a high pitch.

Of course, treating an overly shy, meek and obscure character with appropriate advice and encouraging him to undertake good deeds is perfectly reasonable and necessary.

However, when the dosage of a medicine to be given cannot be adjusted well, the medicine becomes a poison instead of a cure, when self-confidence suggestions are taken to the extreme, freaky narcissistic personalities emerge with a totally overblown sense of self, unable to see their own faults.

In accordance with the knowledge, wealth, fame or power he obtains, a narcissistic¹⁷³ type of person who despises people emerges.

How tragic it is for a person to be great and precious in his own eyes but little and worthless in Allah’s sight! Many arrogant people lack taqwa and have next to no kindness, modesty and truthfulness which are the essential criteria of superiority in Allah’s sight.

Western-sourced “personal development” practices, which are far from the guidance of revelation, can result in such “personality disorders”.

As a result, we must correctly comprehend the significance of Islamic moral norms of divine origin. We should avoid the heedlessness of sitting on the treasure and dying of hunger and the folly of looking for pearls in shallow streams while leaving the great oceans. We should value our the knowledge from our own tradition, which was developed in accordance with the values of the true religion, Islam.

173. A narcissist is someone who is self-indulgent and in love with themselves. Because they perceive themselves as perfect, the symptoms of this personality disorder include connecting all issues to the outside world, refusing to accept counsel, and being unable to bear criticism and warning. A narcissistic person is afraid to ask questions for fear of exposing his ignorance. Because it will be evident that he needs the assistance of others, he cannot ask for help or thank anyone. He cannot pray or give thanks to Allah due to this shock of pride and arrogance because he has forgotten his own nothingness, weakness, neediness, and helplessness.

Islam's morals always instill humility and advise against claiming any credit for the blessings and successes achieved, but to live in praise, humility and modesty, acknowledging that they are all the result of Allah's mercy. For Allah is the One who is most aware of the devastation that the "ego" might bring as a result of the sickness of self complacency.

Necip Fazıl expresses the greatness of Islamic morality as follows:

"From the first to the last Prophet, the best, the first of the first and the last of the last, only Islam brings morality, exhibits, preaches and establishes it..."¹⁷⁴



B. Islamic Morality is Based on a Mind and Conscience Submitted to Revelation

Allah Almighty has created a spiritual guide known as "conscience" in man. Conscience is the witness of our humanity. In a place where there is no conscience, it is impossible to talk about humanity.

The hadith that follows points to this compass of truth in man:

Wabisa Ibn Mabad ﷺ said:

I came to the Messenger of Allah ﷺ and he said:

"You have come to ask about righteousness?" I said: "Yes." He said:

"Consult your heart. Righteousness is that about which the soul feels tranquil and the heart feels tranquil, and wrongdoing is that which wavers in the soul and moves to and fro in the breast even though people again and again have given you their legal opinion (in its favor)." (Ahmed, IV, 227-228; Darimi, Buyu', 2)

This indicates that every person has a quality that differentiates good from evil in their inner world. Although it would be incorrect to overstate this reality by claiming that we can build a perfect moral order on our own without the assistance of revelation.

The divinely endowed traits that exist in man are subject to a variety of environmental circumstances. The balance of the scales of mind and conscience can be thrown off by the negative influence of these.

174. . N. F. Kısakürek, İdeolocya Örgüsü, p. 115, B.D. Yayınları, İstanbul 1998.



Ahmet Hamdi Akseki, a prominent Islamic scholar, likens this natural human trait to a court. Just as a court must be free of factors that will lead to error to give a just verdict, human nature must be shielded against superstitions, erroneous customs, ignorance, the damaging effects of bad company, and the environment in order to determine the truth.

Otherwise, the conscience becomes blurred and makes wrong decisions. As a result, conscience alone is not enough.

Ahmet Hamdi Akseki continues his words as follows:

“As a result, we notice that some people do not feel the least anguish or regret at the most heinous murder, while others’ hearts ache over the slightest apathy.

It is also established by historical evidence that people’s consciences changed over the passage of centuries and regions, and that acts that were not regarded as terrible at one point were considered very bad at another.

Therefore, this force, which we call “conscience”, cannot be the absolute measure of good and evil. This is valid for the public conscience just as it is for personal conscience.

In order to avoid being misled in its judgment, the conscience requires a spiritual light to illuminate and guide it, which is religion, the source of which is divinity. However, it is the conscience, which is based on a blessed person, that might be a perfect relic of good and evil as well as a moral duty observer.”¹⁷⁵

Indeed, the phases of the human ego are expressed in verses:

“The self indeed commands to evil acts.” That is: *naffsul-amara bi su*¹⁷⁶

When it makes progress on the path of purification, it reaches the stage of the self reproaching self or, “*naffsu-lawammah*,” where it regrets the evil it has done and begins to blame and condemn itself and strive to perform good deeds to make atonement.¹⁷⁷

When it reaches the level of “*naffsul-mulhamah*”, the inspired self, with a little further advancement, the self is inspired with knowledge of what *fujur*

175. A. Hamdi Akseki, *İslâm, Fitri, Tabii ve Umumi Bir Dindir*, İstanbul 2004, p. 128 vd.

176. See. Yusuf, 53.

177. See. Al-Qiyamah, 2; Also Al-Qiyamah, 12; Al-Adiyat, 6-7; Al-Isra, 14.

(wickedness) and taqwa.¹⁷⁸ However, it will not be able to entirely eliminate fujur (wickedness) until it reaches the level of “nafful-mutmainna” which means the self at peace.

In the following verse, it is stated that those who have taqwa will be granted an understanding that helps to distinguish between right and wrong:

“You who believe! if you have taqwa of Allah, He will give you discrimination and erase your bad actions from you and forgive you. Allah’s favour is indeed immense.” (Al-Anfal, 29)

That is, when the self is purified, a person’s conscience gets more sensitive and stronger, and when it is neglected, it becomes atrophied and weakened.

Kalam (theology) scholars have long debated whether the mind is capable of distinguishing between “husn and qubh,” meaning absolute beauty and ugliness.

A moral order cannot be established solely by reason. The mind, on the other hand, can comprehend the morality brought by divine revelation. It recognizes wisdom. It can be seen that the goal of protecting “faith, life, property and mind” is carried out in all Islamic orders. All actions taken to achieve this goal are both rational and moral.

In short, human beings are in desperate need of revelation’s guidance in order to decide on sound moral principles and live a life adorned with those ideals.

Mehmed Akif says it so beautifully:

It is neither wisdom nor conscience that gives morality.

People’s sense of virtue stems from the fear of Allah!



The Importance of Good Morality

Allah Almighty chose His envoys, who would convey and represent his religion, from among the most righteous, cleanest, best moral and most

178. See. Al-Shams, 8; Also Al-Balad, 10.



flawless individuals, and perfected them through his specific training. As, the Blessed Prophet ﷺ said:

“My Lord educated me, and made my education the most excellent.”
(Suyuti, Al-Jami’ as-Saghir, I, 12)

Our Prophet ﷺ had established his excellent morality in society over the forty-year period prior to Prophethood. Even though the unbelievers were in disbelief, heresy and falsehood, they always approved of the morality of our Master, the pride of the universe.

Even Abu Jahl couldn’t tell him:

“You are lying!” But instead he said:

“We are not calling you a liar. You are the most correct person among us. But those who bring you this news are deceiving you. We don’t want what you brought.” (See. Wahidi, p. 149)

This reality is indicated in the verse as follows:

“We know that what they say distresses you. It is not that they are calling you a liar; the wrongdoers are just denying Allah’s Signs” (Al-An’am, 33)

Upon this forty-year-old morality, creed first came along with the prophethood and tawhid was built. After this true belief became stronger in their hearts, worship and judgment followed it, and eventually the law was established.

As in the age of bliss, it is vital to take lessons from this gradual flow in the formation of each individual’s personality. A perfect believer’s personality is founded on sound belief, good deeds and decent behavior.

Our Blessed Prophet said:

الْمَرْءُ مَعَ مَنْ أَحَبَّ

“A person will be with those whom he loves.” (Bukhari, Adab, 96)

According to this viewpoint, the first obligation of a Muslim is to become moralized with the morals of Allah’s Messenger. It is to seek unity of emotions, unity of mind, unity of state, unity of deeds and unity of direction with Him.

Just as it is essential for a building to have a solid foundation, the foundation for a human personality is the “good morals” instructed by the Messenger of Allah ﷺ.

Therefore, a believer’s heart should always be in contact with Allah’s Messenger. He should take himself into account and correct his behavior by asking himself, “If the Prophet were with me right now, would he smile at me?”



Does Morality Change?

Morality is the plural of “khulq” or “khuluq”. Khulq, on the other hand, refers to creation, temperament and nature.

Does it change since character comes from creation and is natural?

The Prophet ﷺ stated in one of his hadiths:

“If you hear that a mountain has moved from its place, believe it; but if you hear that a man’s nature has changed, don’t believe it.” (Ahmed, VI, 443)

This hadith can be understood in the sense of indicating the difficulty of training a human trait, rather than the impossibility of this endeavor.

Another explanation is as follows:

The human character structure does not change. However, willpower is required to direct and control it.

For instance, a person with an irritable temperament will constantly be irritated. However, by controlling his will and preserving his hand, tongue and behavior in anger, a person might avoid acting out the feelings that arise in his heart.

When confronted with a situation that enrages him, he may not be able to prevent his fury, but with practice, he can learn to keep his hands and mouth in check and maintain self-control.

The Hadiths that command Al-Akhlaq Al-Hamidiyyah or praiseworthy character, also teach and encourage this muraqaba (vigilance) and tazkiyah (purification). Actually, the Messenger of Allah ﷺ said to his companions one day:



“Whom do you count as a wrestler amongst you?” The companions said:

“He who is unbeatable in wrestling among people.” The Blessed Prophet ﷺ said:

“No! it is not he but one who controls himself when he is angry.” (Muslim, Birr, 106)

As stated in the hadith, the person who controls himself when upset is praised, not the one who does not get angry. Because, to varying degrees, every human being possesses the attribute of anger. It is impossible to destroy it completely. Instead of trying to get rid of it, it's more important to keep it under control and use it when necessary for a good reason.

For example, before becoming a Muslim, Umar ؓ, had a violent, destructive “rage.” After he was honored by Islam, this trait took on the qualities of an auspicious “jalal” (majesty), which made the devil frightened and run the other way and was the guardian of truth and justice.

Imam Ghazali uses the following example to demonstrate the necessity of training one's innate qualities and controlling oneself with a strong will:

“The soul is like a cavalryman, and the body is similar like a horse. The cavalryman must be skilled and the horse must be fit and robust. If the cavalryman is skilled, he will steer the horse in the desired direction. If he is weak and ignorant, the seemingly peaceful horse will eventually roll him down the cliffs.”

Once again, man is like a mirror. Therefore, his surroundings have a significant impact on him. Over time, a favorable change happens in the habits of a person who surrounds himself with righteous individuals. In this respect, dervish lodges have operated as rehabilitation centers throughout history.

It is critical that human innate habits be fostered and steered toward the right and good. Because, as Imam Ghazali expressed it,

“Man is like wax. He can be shaped in either a favorable or negative way.”

For example, when ambition is conferred on worldly goals, it is ugly and empty. However, when it is trained and directed for lofty and otherworldly purposes, it leads to good results. Similarly;

- Stubbornness and open-mindedness,

- Arrogance and humility,
- Vulgarly and modesty,
- Miserliness and generosity,
- Extravagance and frugality,
- Cowardice and courage,
- Falseness and sincerity, are characteristics that are polar opposite manifestations of the same essence that arise as a result of diverse training.

What is the dividing line between what is right and what is wrong, what is beautiful and what is ugly? A believer should learn this from the life of the Messenger of Allah ﷺ, whom Allah Almighty bestowed on humanity as a unique exemplary figure.



C. Islamic Morality is Based on Altruism

Islam commands self-purification. One of the fundamental elements of Islamic morality is the ability to fight the ego and allocate its desires to what's inside the circle the halal.

As a matter of fact, all bad habits are related to egoistic desires:

Stinginess is the ego's desire to devote blessings to oneself.

Waste is when the ego uses its resources to show off and hide feelings of inferiority.

Envy is the ego's negative reaction to the divine allocation of blessings bestowed on others.

Arrogance is the ego's feeling it is superior to others.

It is possible to increase these examples.

The morality of Islam requires giving the surplus as charity after giving the right to our "needs." Instead of being selfish, it continually instructs us to be altruistic, to consider others and to be useful to them. Because mercy is the first fruit of faith.

The heart, which has been disciplined by Islamic moral values, must become such a center of mercy that a person should forget his own hunger by



feeding others, rejoice in the happiness of others, and grieve for his brother's sorrow more than himself.

The purpose of religion is to purify the self of its bad habits and make it obey Allah. As it is commanded in the following verses:

“...and the self and what proportioned it and inspired it with depravity or taqwa, he who purifies it has succeeded, and he who covers it up has failed.” (As-Shams, 7-9)

The most rooted negative tendency in the ego is selfishness. One of the most essential aims of religion is to make it altruistic.

Allah Almighty says:

“You will never attain taqwa until you spend out of what you love, and whatever you may spend, Allah knows it.” (Ali' Imran, 92)

Peak virtues such as;

- “Ithar”, which means transferring a blessing that a person needs or loves very much to his religious brother,
- Responding with kindness to those who have wronged him,
- Forgetting and forgiving the evil done to him, even though he is able to take revenge, can only be achieved by overcoming hostility and achieving altruism.

As stated in the Quran:

“A good action and a bad action are not the same. Repel the bad with something better and, if there is enmity between you and someone else, he will be like a bosom friend. None will obtain it but those who are truly steadfast. None will obtain it but those who have great good fortune.” (Fussilat, 34)

A society dominated by altruism is filled with peace, as there is no place for either material or spiritual tragedies there.



D. Individualism and Sociality in Islamic Morality

Morality is essentially personal. In fact, in order for an act to be considered a good deed, it must be performed with sincerity in the heart.

If a person performs certain moral behaviors only under the pressure of society, for example, bringing a gift to his neighbor's wedding to avoid being condemned, or visiting a patient for his personal advantage, the value of such behaviors is considerably decreased in the sight of Allah.

Morality comes from the heart, it is individual, and it is related to intention. Sincerity eliminates artificiality and hypocrisy.

Islam's moral values serve society to a large extent. A Muslim who socializes and fulfills his responsibilities to his community is more acceptable than one who isolates himself.

As stated in the Hadith:

"The believer is friendly and befriended, for there is no good in one who is neither friendly, nor befriended." (Ahmad, II, 400; V, 335; Hakim, I, 73/59)

In reality, the only way to verify whether or not a believer possesses almost all the moral characteristics is through social life trials.

How beautifully Rumi said it:

"The impoverished person is the mirror of the generous. Don't blur it by saying hurtful words to the mirror."

"Just as the poor person is in need of generosity and goodness, generosity and kindness also need the poor person.

Just as the beautiful seek a gleaming mirror to admire their beauty, generosity seeks the poor and the weak."

Muhammad Iqbal explains in a story that a person's moral maturity and high virtues can only be revealed by being tested with the difficulties and hardships of life:

"Said one gazelle to another,

"I will take shelter in the harem from now on; for there are hunters at large in the wild, and there is no peace here for a gazelle. From fear of hunters, I want to be free. Oh how I long for some security."

His friend replied, "Live dangerously, my wise friend, if it is life you truly seek. Like a sword of fine metal, hurl yourself upon the whetting-stone; stay



sharp thereby. For danger brings out what is best in you: it is the touchstone of all that is true.

It is easy to live in Mecca. But obstacles will put your heart and faith to the test! In the midst of ordeals, put your heart to the test! Those tests reveal what your body and soul are capable of.» Our Prophet expressed this truth, which was translated by the friends of Allah as:

“The Muslim who mixes with the people and who is patient with their harm is better than the Muslim who does not mix with the people and is not patient with their harm.” (Tirmidhi, Qiyamah, 55/2507)

One of the best examples of this prophetic morality in the Companions is shown in the following event:

A person said ugly words to Ibn Abbas. Ibn Abbas ﷺ remained silent. Astonished, the man asked Ibn Abbas why he did not respond to his words. Ibn ‘Abbas also said:

“I have three traits that prevent me from answering you.” and listed those traits as follows:

“First and foremost, when a verse from the Book of Allah is recited, I desire that everyone knows what I am hearing.

Secondly, I would be overjoyed to learn that a Muslim judge had rendered justice even though, I don’t have any worldly or spiritual connection to that judge.

Thirdly, I am overjoyed when it rains in the land of Muslims, despite the fact that I do not have a grazing animal or land in that town. (Because the happiness of my religious brothers is enough to make me joyful.)” (Haythami, IX, 284)

Ibn Abbas ﷺ was acting in accordance with the verse; “**...and when the ignorant address them, say, ‘Peace!’**” (Al-Furqan, 63) He was almost telling him with his state:

“How can I respond to you and offend a Muslim’s heart while my heart is in this state?” He was demonstrating how to be silent like a book in front of an ignorant person.

On the other hand, Islamic morality, which uses the human tendency to copy for good, condemns hypocrisy and encourages setting a good example for others as long as the heart is protected.

It is indicated in the Hadith:

“Whoever initiates a good practice that is followed, he will receive a perfect reward for that, and a reward equivalent to that of those who follow it, without that detracting from their reward in the slightest.

And whoever introduces a bad practice that is followed, he will receive the complete burden of sin for that, and a burden of sin equivalent to that of those who follow it without that detracting from their burden in the slightest.” (Ibn Majah, Muqaddimah, 14)

Similarly, the following hadith encourages Muslims to serve society:

“When a person dies, his deeds are cut off except for three:

- Sadaqah jariyah (an ongoing charity),
- Knowledge that others benefited from,
- And a righteous son who supplicates for him.” (Muslim, Wasayah, 14; Tirmidhi, Ahkam, 36)



E. Morality in Islam Protects Human Honor and Dignity

Islam regards man as “honorable”. A man is regarded as “honorable” in Islam. Many Islamic morality articles serve to protect man’s great value, decency, honor and dignity.

For example;

- For example, Islam forbids individuals from begging, unless there is a necessity, such as danger of life.
- It teaches and encourages you to be the giving hand.¹⁷⁹
- On the other hand, it prohibits those who provide from teasing, humiliating, or taunting the needy. It is commanded in the following verses:

179. Muslim, Zakat, 97; Tirmidhi, Zuhd, 32.



“Those who spend their wealth in the Way of Allah, and then do not follow what they have spent by demands for gratitude or insulting words will have their reward with their Lord. They will feel no fear and will know no sorrow. Correct and courteous words accompanied by forgiveness are better than sadaqa followed by insulting words. Allah is Rich Beyond Need, All-Forbearing. You who have iman! do not nullify your sadaqa by demands for gratitude or insulting words, like him who spends his wealth, showing off to people and not having iman in Allah and the Last Day. His likeness is that of a smooth rock coated with soil, which, when heavy rain falls on it, is left stripped bare. They have no power over anything they have earned. Allah does not guide kafir people.” (Al-Baqarah, 262-264)

That is, Islam does not tolerate degrading the dignity of society's weak, needy, and destitute.

In this light, the awqaf (charitable foundation) stipulations provide excellent examples:

- In Fatih Sultan Mehmed Han's foundation charter, it stated that the food given to the families of the martyrs had to be taken at night when it was dark.
- An allowance was reserved in a foundation established in Damascus for objects inadvertently broken by servants so that their hearts would not be hurt by being scolded.

Prohibitions against backbiting, humiliation and indignation are also intended to preserve a Muslim's dignity even in his absence, as well as to foster peace, tranquillity and fraternity in society.

In reality, Islam's good moral teaching has led to many noble scenes where people have chosen to bear some burdens rather than hurt someone's heart.

The Messenger of Allah ﷺ once ate a supper composed of camel meat with his Companions. A whiff of gas was sensed just as they were about to stand for prayer. Our Master, extended immense kindness so that the individual would not be humiliated and said:

“Those who have eaten camel meat should perform ablution!”

So, all the Companions performed wudu again. In other words, the Prophet ﷺ made the entire congregation perform ablution again so that no one would be embarrassed.

- We see a similar courtesy and delicacy in the following incident:

Umar ❁ was in a house surrounded by people. Jarir Ibn Abdullah was among them. At that moment, Umar ❁ sensed a whiff and addressed all present with the following words:

“The owner of this odor should immediately get up and perform ablution!” Jarir, kindly intervened:

“O Commander of the Believers! Wouldn’t it be better if everyone here performed ablution?!”

Umar, admiring his delicacy, said to him:

“May Allah have mercy on you! You were a good master in the age of ignorance, and you are a good master in the age of Islam!” (Ali Al-Muttaqi, Kanz, no: 8608)

Also, the following state of Hatem Al-Assam, one of God’s friends, is a magnificent model of this high morality:

Hatem Al-Assam was conversing with a frail, distressed and miserable woman. While the woman was excitedly sharing her problems, an ugly sound -unintentionally- was heard from her. The woman melted like a candle from embarrassment. Shaykh Hatem, on the other hand, stared at the woman with great majesty, as if he hadn’t heard or noticed anything, and put his hand to his ear and said:

“I cannot hear what you are saying. Speak loudly! I’m a bit deaf!”

The woman, who thought that her fault was hidden, suddenly felt relieved as if she had come back to life.

This kindness, which had never been seen before in any nation’s manners, gained Shaykh Hatem the nickname “Assam,” which means “Deaf.” Because after this incident, he pretended to be deaf in public so that she would not be embarrassed. However, after the woman’s death, he told those around him:

“Now my ears can hear, you can speak in a normal voice!”



Justice and Benevolence in the Treatment of People

Some of the principles of Islamic morality have two levels, such as “azima”¹⁸⁰ and “rukhsa”¹⁸¹. The individual has the option of selecting one of them. However, for those who seek virtue and benevolence, the path of azima is encouraged.

Let us give some examples:

- The guardian of a person who was killed unjustly may urge that the killer face retaliation. He has a license for this, and he must behave in accordance with the law. However, if the killer repents and pleads for forgiveness, the deceased’s guardian is advised to choose Azimah and pardon him, which is a necessity of virtue and benevolence.

As stated in the verse:

“The repayment of a bad action is one equivalent to it. But if someone pardons and puts things right, his reward is with Allah. Certainly He does not like the wrongdoers.” (Ash-Shura, 40)

- It is necessary to provide relief to people who are unable to pay their debts on time. In a difficult situation, it is preferable to entirely forgive the debt.¹⁸²



So a believer’s morality, manners and conduct should always be a key to good and a lock to evil. By adopting the example of our Prophet, who was sent as a mercy to the world, he should spread peace and mercy wherever he goes, and seek to represent and express Islam through his state, words and morals.

May our Lord grant us the ability to obtain His approval by being a key to good deeds and a lock to evil.

180. It is the primary decree that was placed first, regardless of secondary factors such as hardship, necessity, or need. Azimah is a responsibility that demands all obligations, which includes engaging in fard, wajib, sunnat, and approved behavior, as well as refraining from haram and makruh behavior.

181. Rukhsat is a restricted, temporary provision and permit that enables abandoning the azimah decree owing to a secondary reason such as hardship, necessity, or need, and is solely applicable to the incidental situation in question.

182. See. Al-Baqarah, 280.





8- PRINCIPLE OF PRACTICAL CRITERION

Many worldviews are deprived of the opportunity to present someone who completely embodies their values or to demonstrate the accomplishment of their ideals through genuine examples. This fortune is a privilege unique to Islam.

The theories philosophers remain on the dusty shelves of libraries. The systems they set up were unable to get out of the halls where they delivered their speeches. As a result, it is impossible to find a community that has achieved happiness by applying their viewpoints.

Societies cannot find peace with pedants who lean on philosophy books. The path of taqwa which leads to perfection through kneading with the instructions and wisdom of the Qur'an and Sunnah, will lead humanity to true contentment and tranquility.

8- PRINCIPLE OF PRACTICAL CRITERION (Islam Is Perfectly Practiced)

Human worldviews begin as purely theories and concepts. As explained in detail in the principle of “realism”, these theoretical ideas are frequently at odds with human nature and life’s realities. As a result, their manifestations in practice have never been as described in theory. They produced results that were far from what was expected and even in the opposite direction.

Those who put forward the theory often did not have any practice. In other words, philosophers’ theories remained on the dusty shelves of libraries. The systems they set up were unable to get out of the halls where they delivered their speeches. As a result, it is impossible to portray a community that has achieved happiness by applying their viewpoints.

Societies can not find peace with philosophy books. The path of taqwa which led scholars and through the pure knowledge of the Qur’an and Sunnah, will lead humanity to true contentment and tranquility.

Deprivation from the de facto criterion appears in distorted religions as well:

We do not have credible knowledge regarding the Prophet Musa, the Prophet Isa and other Prophets of the People of the Book’s actual practices. Because the clergy corrupted their scriptures and changed the laws of religion for a “paltry, worldly gain: ثَمَنًا قَلِيلًا.”

Judaism has been perverted and reduced to the religion of a single race.

Paul emptied Christianity, transforming it into a religion that had no clearly defined rules of actions, no practice and no sanctioning power. The the



split of authority was reflected in the secular axiom, "Render unto Caesar that which is Caesar's, and unto God that which belongs to God's!"

Islam is the true religion as it covers every aspect of life. It is all in the Prophet's ﷺ life.

The Prophet Muhammad ﷺ is the only Prophet and the only individual in history whose complete life can be traced down to the smallest details. All of his actions and words were recorded moment by moment and became part of history as a plaque of honor. All of our Prophet's activities serve as the standard for the application of Islam to life. His prophetic life of twenty three years is a live interpretation of the Qur'an.

Allah Almighty is saying:

"Truly it is revelation sent down by the Lord of all the worlds. The Faithful Ruh brought it down to your heart so you would be one of the Warners in a clear Arabic tongue." (Al Shu'ara, 192-195)

In this regard, the meanings of the Qur'an cannot be adequately appreciated unless the Prophet's life, character and behavior are known in depth. The Qur'an cannot be properly understood and lived according to Islam until we know the Sunnah of our Master and apply it to our lives.

Abdullah Ibn Daylami ؒ emphasizes the necessity of adhering to our Prophet's Sunna with love, loyalty, diligence and meticulousness:

"According to what has reached to me, the disappearance of religion will begin with the abandonment of the Sunna. As the cord loosens and eventually breaks, the religion fades as the the Sunna is abandoned bit by bit." (Darimi, Muqaddimah, 16)

As a result, it is important to remember that individuals who oppose the Sunnah under the guise of "Islam of the Qur'an" are the forerunners of movements that misrepresent Islam. The major purpose of the enemies of the Sunna is to hollow out Islam. Just as in the history of religions, Judaism and Christianity were distorted. First and foremost, the sunnas of previous prophets were abandoned in these altered faiths and thereafter, belief and worship were corrupted.

Abdul Ahad Davud Efendi¹⁸³ (1866-1930) was an important priest who was honored by accepting Islam after examining the oldest manuscripts of Christianity and even the letters of Paul, said:

“Christianity’s degeneration began as follows:

- Circumcision was eliminated and replaced by baptism,
- Prayers were replaced with rituals,
- Fasting was replaced with abstinence..”

They abandoned modest dress and the head covering for women became something exclusively worn by nuns. Today, even some nuns are unveiling, ostensibly to make Christianity more appealing to people. As a result, Christianity was reduced to an empty label, a religion of signage.

The same trap is being set against Islam, the one and only genuine religion, today. This Christian-style distortion of Islam is attempted by excluding the Sunna. As believers, we must be particularly vigilant against such covert and overt enemies. Let us not forget that the Sunna is an actual interpretation of the Qur’an, its application to life.

As Allah Almighty states:

“Whoever obeys the Messenger has obeyed Allah.” (Al-Nisa, 80)

“Say, if you love Allah, then follow me and Allah will love you and forgive you your wrong actions.” (Ali’ Imran, 31)

Therefore, in order to practice the faith correctly, it is vital to know and live the Sunna, which is its reflection in life.

Allah Almighty also said, “By your life...لَعَمْرُكَ” for our Prophet ﷺ and drew attention to the value and importance of his exemplary message.

Within this consciousness and understanding, a believer should always examine his situation and say:

“I wonder if the Messenger of Allah would smile at me if he was with me? How well does my state, morality and behavior conform to his?”

183. For detailed information, see. TDV İslâm Ansiklopedisi, v. I, p. 177-178.



The most beautiful society to be raised up as an example for the whole of mankind till the Day of Judgment is that of Medina at the time of the Messenger. Just as the Companions were the Prophet's students who bowed in love in front of him, we are also his students in the End Times who, after 14 centuries, engage with the identical verses and hadiths that the Companions did.

We no longer have the opportunity to be a "Companion" today. However, we can gain Allah's approval by taking the Prophet and his excellent Companions as the criterion for ourselves. For the entire Umma of Muhammad ﷺ, the opportunity of being one of the "benevolent people who follow the Muhajirun and the Ansar"¹⁸⁴ mentioned in the Qur'an will last until the Last Day.

- If we can migrate from falsehood to truth, from evil to good, from selfishness to self-sacrifice, like our Muhajirun masters;
- If we can mobilize all our strength in the Way of Allah, like our Ansar masters and generously share our resources with our brothers;
- If we use their passion for faith and religious effort as an example and consider ourselves accountable for the community and even the destiny of the world;

Then we can be among the benevolent believers who follow in the footsteps of the Companions.



Other worldviews and belief systems fall short of providing coherent and consistent guidance to cover all aspects of a person's life and ensuring both worldly and spiritual success. This fortune is unique to the religion of Islam.

The fact that Allah Almighty sent Prophets to humanity, not from angels, but from people, is consistent with the wisdom of demonstrating that divine instructions and prohibitions are livable within man's power.

The Noble Prophet ﷺ is a clear de facto criterion for believers. Whenever he ordered anything to his umma, he first practiced it himself and when he forbade something, he first cautioned himself. Thus, he demonstrated that Islam is a religion appropriate for human nature and a livable religion through his own conduct and actions.

For example, our Prophet ﷺ not only taught humanity the avoidance of violating servant rights, but also displayed the most sensitive behavior in this regard thus presenting an example for all present. As, he said to his Companions:

“Your rights are dear to me, so whomever I have flogged on his back with a whip, here is my back to let him avenge; and whomever I have reviled, here is my honor let him retort.” (Ahmed, III, 400)

While expressing that no one has a privilege in the face of justice, he gave an example from his own family and said:

“By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand.” (Bukhari, Anbiya, 54; Muslim, Hudud, 8, 9)

While advising the Companions to be humble by avoiding pride and arrogance, the greatest example was himself.

In reality, when our Prophet ﷺ entered Mecca as a great conqueror, the likes of which had never been seen before, he did not carry the proud attitude of a victorious commander. On the contrary, he was in a state of prostration on his camel, conveying his appreciation to Allah Almighty for this tremendous blessing. He would frequently utter the following supplication:

“O Allah! There is no life worth living except the life of the Hereafter!” (See. Bukhari, Riqaq, 1; Al-Waqidi, II, 824)

Similarly, on the day of the conquest of Mecca, a person approached the Messenger of Allah ﷺ. The man began to tremble in fear of the physical and spiritual majesty of the Messenger of Allah. When the Messenger of Allah ﷺ saw him in this state, he said to him in a very kind and beautiful language:

“Be calm, for I am not a king. I am only the son of a woman who ate dried meat.” (Ibn Majah, At'imah, 30; Hakim, III, 50/4366)

The Prophet ﷺ had a bowl called gharra'. It was carried by four people. When the sun rose high and they performed the forenoon prayer, the bowl in which tharid was prepared was brought and the people gathered round it. When they were numerous, the Messenger of Allah ﷺ knelt and sat down. A Bedouin, who saw this, was surprised at such a modest seat and said:

“What kind of sitting is this?!” Thereupon, the Messenger of Allah ﷺ said:

“Allah has made me a respectable servant, and He did not make me an obstinate tyrant.” (Abu Dawud, At'imah, 17/3773)

Abu Musa ؓ also reported that:

“The Messenger of Allah ﷺ used to ride a donkey, wear coarse wool clothing, sit and milk the sheep, take care of his guests and serve them personally.” (Hakim, I, 129/205)

The Prophet ﷺ would not sit on a throne or in a high chair, but rather among his Companions. As a result, when a stranger arrived, he couldn't tell which one was our Master without asking. (See. Nasai, Iman, 6)

When the Prophet ﷺ proposed a service to his companions, he would lead the service caravan.

In fact, he physically carried stones during the construction of the Mosque of Quba. When the Companions told him:

“O Messenger of Allah! You don't have to carry, we are enough, we will carry it for you.” He replied:

“You keep carrying your stone. For I am no less in need of Allah than you.” (See. Ibn Hisham, I, 496)

Again, the Prophet counseled his Companions to give charity, but he would be an unattainable peak in this regard. Most of the time, he had nothing but water in his house. He couldn't find serenity unless he spent his booty and presents on the poor of his Umma. With the spiritual delight of feeding his Umma's hungry people, he didn't care about his own hunger.

While going on an expedition, he would lead the army, inspiring his companions with courage and bravery and on the way back, he would come from the back and soothe the wounded and sorrowful hearts.

It is impossible to reach the end of such examples from our Prophet's life, who is an unmatched exemplary for his Umma...



The character of the Messenger ﷺ is an exceptional blessing of divine education. The Prophet of Islam was illiterate and Allah was his only teacher. He did not learn from anyone, but became the teacher of all humanity. Mu-

haddithun (scholars of hadith), commentators, scholars and theologians owe their entire knowledge and wisdom to him ﷺ.

In this regard, we can say that all of the writings written in Islamic history are reflections on a book and a person. The Qur'an is that book and it is a miracle that will last till the end of time. And that person is the Messenger of Allah ﷺ, who is an actual interpretation of the Qur'an.

That sultan of the hearts is a criteria whose external life, as well as his inward life is taken as an example for all humanity.

In reality, Sufism is the name given to the endeavor of following the Sunna of the Messenger of Allah ﷺ in his inward states, his perfect courtesy and noble character. For example, our Prophet used to set an example for the common people and the cultivated people, whose hearts had varying levels of capacity. He was an example to an illiterate bedouin from the desert, as well as to such high talents as Abu Bakr and Muadh Ibn Jabal.

Our Prophet provided practical instances of every virtue. The rules, in the hands of those who are simply familiar with the content but lack actual examples of practical application, will fail to achieve their original goal. Because the human mind has difficulties in comprehending abstract content. When it perceives the truths in tangible patterns with real-world instances, the comprehension becomes clear and a true understanding occurs.

As a result, the Prophet did not give a notebook and a pen to the Companions. He conveyed and taught people personally and in practice by living together and keeping the divine decrees alive. Because he was not just a teacher who literally taught the Qur'an, but also a living example of how to live the Qur'an.

Allah Almighty bestowed upon humanity our Prophet who was "Uswatun Hasanah: an excellent model." As is stated in the verse:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ
لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“You have an excellent model in the Messenger of Allah, for all who put their hope in Allah and the Last Day and remember Allah much..”

(Al-Ahzab, 21)

Therefore, it is critical for our happiness in this world and the next that we endeavor to imitate and follow the Prophet ﷺ as much as we can and attain a share of his exemplary character.

Because of this, our beloved and noble nation has given its soldiers the name Mehmetçik (little Muhammed). The general name of every soldier is Mehmetçik. This signifies that no one can be like Prophet Muhammad ﷺ, but everyone is required to aspire to be a little Muhammad in their own realm by following him to the best of their own capacity and power.

In short, the only way to fully comprehend and live Islam is to know our Blessed Prophet ﷺ inwardly and outwardly, and to follow in his footsteps.



An Example for Everyone

The Messenger of Allah ﷺ is an actual standard for every Muslim because Allah Almighty set him an example for the people who would come after him on the Day of Judgment, He took him through every stage of life, from the lowest to the highest. Because a rich person can only serve as an example for other rich people, and a poor person can only serve as an example for poor people. A person who has never experienced challenges, suffering, or poverty in his life cannot set a precedent for someone who has lived through suffering. This applies in the reverse as well.

Our Prophet was an orphan who lived through the worst of deprivation during the boycott years and tasted oppression. On the other hand, the doors of affluence were opened for him, and he lived at practically every level of life, rising to positions of authority such as “prophecy” and “head of state.”

This characteristic of our Prophet is so that people from every class of society can apply to his life and find what they are looking for and use it as an example.

Our Prophet ﷺ is the most perfect model for us to follow. He is the only guide on the pathways of happiness and security for every individual, from old

to young, from a strange orphan to a powerful ruler, with every detail of his pure and clean life and wise Sunna.

His circle of guidance was a complex that gathered every group from all levels of humanity. Despite the diversity of their languages, colors and classes, as well as the diversity of their socioeconomic situations and traditions, all nations gathered and joined there. There were no records available to restrict anyone from entering. It was a feast of knowledge and wisdom that was not limited to one tribe or community, but was appreciated merely for the dignity of being human. There was no distinction between the strong and the weak in terms of attending this feast.

In reality, among the followers of our Blessed Prophet ﷺ are notable figures such as Ashama, the Negus of Abyssinia, Farwa, the leader of Ma'an, Dhu'l-Kala the leader of Himyar, Fayruz al-Daylami, Markabud from the Yemen elite, as well as Ubayd and Jafar, the governors of Oman.

When we look again, we see orphans who were slaves and weaklings alongside these rulers and chiefs, such as Bilal, Yasir, Suhayb, Habbab, Ammar, Abu Fukayha, and their peers, concubines such as Sumayya, Lubayna, Zinnira, Nahdiyya, Umm Ubays and women who were left without protection.

In this regard, whatever the condition we are in, we should balance our situation with the Prophet's situation and reconsider our course of action. For, by urging us to arrange all the content of our lives in accordance with his exemplary life, Islam calls out to us as follows:

- If you are a wealthy person, consider the humility and generosity of that great Prophet, who ruled all of Arabia and affiliated the elites of all Arab nations to himself through affection! ..
- If you are weak, take an example from the life of the Prophet, who lived in Mecca under the oppression and strain of the disbelievers!
- If you are a preacher who has faced tyranny and injustice, consider the situation of the Prophet of Mercy, who was stoned by unbelievers in Taif and uttered no complaint and instead implored Allah Almighty for mercy and pardon!
- If you are a victorious conqueror, take a lesson from the life of the Prophet of courage and submission, who defeated his enemies at Badr and Hunayn!



- If you are defeated, recall the Blessed Prophet, who was wounded in the Battle of Uhud and walked among the martyred companions with bravery and courage without losing his fortitude!
- If you are a student, envision the Prophet sitting in front of the angel Jibril, who conveyed the revelation!
- Listen to the Prophet who spread wisdom to his Companions in the Masjid al-Nabawi If you are a preacher who gives advice and a murshid (spiritual guide) whose word is trusted! With your heart, listen to his sweet voice!
- If you wish to convey divine realities and elevate the truth but don't have any helper to assist you, look at the life of the Prophet, who spoke the truth to oppressors and invited them to guidance while being deprived of all forms of assistance in Mecca!
- If you defeated the enemy, if you destroyed falsehood and elevated the truth, visualize the Prophet in a state of humility on the day of the conquest of Mecca, on his camel prostrating himself!
- If you own a farm and wish to get your affairs in order, follow the example of the Prophet, who, after acquiring the Bani Nadir, Khaybar and Fadak lands, brought in people to enhance and manage them in the best way possible!
- If you're feeling lonely, consider Abdullah and Amina's beloved orphan, the sole innocent, the luminous orphan!
- If you are a young man, pay attention to the life of the Prophet to be youth who was the shepherd of his uncle Abu Talib's flock in Mecca!
- If you are a young individual looking to start a family, pay attention to the Messenger of Allah's ﷺ family life and advice on this matter! Let your choice on this subject be taqwa so that you may attain the happiness of both worlds!
- If you are a trader, consider the position of the person who is the most noble of the convoys that traveled from Syria to Busra!
- If you are a qadi or a judge, consider his just and sensible decision of placing Hajar Al-Aswad in its place in the Kaaba while the elites of Mecca were going to fight each other!
- And look again at the Prophet, who sat in Medina, in the Masjid Al-Nabawi and judged among the people in the most fairest way possible!

- If you are a husband, pay attention to the clean appearance, deep feelings and compassion of the one who was the husband of Khadija and Aisha!

- Learn his subtleties of the one who is the father of Fatima Zahra and the grandfather of Hasan and Hussein, in his behavior towards them if you are a father or grandfather!

In conclusion, regardless of your traits or situations, you will find the Prophet Muhammad ﷺ to be the most ideal example and the most beautiful guide for you at all times and in all circumstances...

He is such a guide that his Sunna can correct any wrongdoing... You will be able to organize your affairs and enhance your situation, you will be able to overcome life's problems and achieve true happiness thanks to his light and guidance!...

As it is seen, our Prophet's ﷺ life is the most perfect example for us, no matter our social status or worldly position. Many examples of appropriate behavior for all types of manifestations of human existence can be found in our Prophet's life. As a result, his image is like a bouquet of rare and elegant flowers and musk-scented roses, so that everyone looking for the most beautiful and ideal behavior can find it in him.

In this respect, no one can say;

"This has happened to me and there is no actual criterion that I can take as an example in the of Messenger of Allah, his companions, or the Prophets and righteous individuals whose stories are related in the Qur'an!"



One third of the Qur'an consists of stories, which serve as an actual example of the application of the Shari'a.

To some degree, the Shari'a/fiqh principles have also been developed from the lives of the former Prophets in the Qur'an in the study of "fiqh," with the principle of "the law of those before us: شَرُّعٌ مِّنْ قَبْلِنَا."

As it is stated in the verse:

"There is an excellent example for you in them, that is for those whose hope is in Allah and the Last Day." (Al-Mumtahanah, 6)

“They (prophets) are the ones whom Allah has guided. So follow their guidance!...” (Al-An’am, 90)

The true example in the Prophets’ chain is in terms of their distinguishing characteristics. Namely:

- Prophet Adam عليه السلام is an example of correcting one’s state with repentance,
- Prophet Nuh عليه السلام is an example of strength and persistence in the face of incredible stubborn opposition and hardship,
- Prophet Ibrahim عليه السلام is an example of sacrifice and total reliance on Allah in the face of the test of life, wealth, and children,
- Prophet Ismail عليه السلام is the pinnacle of submission,
- Prophet Ayyub عليه السلام is an example of perfect patience in dealing with illness, the loss of a child and other severe afflictions,
- Prophet Yunus عليه السلام is an example of glorification and the importance of continuing his duty and never giving up hope,
- Prophet Dhul-Qarnayn عليه السلام is an example in his efforts to bring the banner of tawhid throughout the entire world, without regard for limitations,
- Prophet Zakariyya عليه السلام is an example in his care for the next generation and refusal to compromise in the Shari’a at the expense of his life,
- Prophet Yahya عليه السلام is an exceptional example of an ideal youth who also refused to compromise the divine law and paid with his life,
- Prophet Musa عليه السلام is an example of total fearlessness in the face of tyranny and educating even the most problematic communities,
- Prophet Sulayman عليه السلام exemplifies true detachment from the world and humility by not letting wealth get into his heart,
- Prophet Isa عليه السلام is an example to all humanity until the Day of Judgment, of freeing oneself from the grips of worldly attachments and achieving the summit of spiritual states.

The pinnacle of all Prophets is our Master - Al-Habib, Muhammad Ibn Abdullah, the Messenger of Allah ﷺ in whom Allah gathered all the praiseworthy qualities of all His Prophets. He is the Pride of the Universe. He is a mercy not only to us, but to all the worlds. As it is stated in the verse:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“We did not send you except as a mercy to all the worlds.” (Al-Anbiya, 107)

Again, the Messenger of Allah’s way and morality are an eternal lamp of eternal bliss that illuminates the darkness. As is stated in the verse:

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

“And as a caller to Allah by His permission, and a light giving lamp.”
(Al-Ahzab, 46)



The Prophet’s Characteristics

Some of the actions of the Messenger of Allah ﷺ do not set a precedent for other people. These are known as “Khsa’isun-Nabi” (Prophet’s characteristics). For these are deeds that are unique to the Prophet and can only be performed with the power of Prophecy. We can briefly list them as follows:

1. Our Prophet did not leave any material inheritance. He did not, however, recommend this to his Umma. He also prohibited bequeathing all of his possessions and required his heirs to accept the condition of bequeathing more than one-third.¹⁸⁵

The legacy of the Prophets is knowledge, wisdom and the perfect people they raised who contain the knowledge. Therefore, every believer must be resolved to instill in his children the noble character of Islam.

2. Our Prophet ﷺ “sawm al-wissal” fasted several days in a row without a break, but he forbade his Umma to do so.¹⁸⁶

It was stated that tahajjud (the night prayer) was also fard for the Messenger of Allah ﷺ, but it is a Sunna muakkadah (strong Sunna) for the Umma.¹⁸⁷

185. See. Bukhari, Jana’iz, 36, Wasaya, 2; Muslim, Wasiyyah, 5.

186. See. Bukhari, Sawm, 48.

187. There are many hadiths about the virtue of tahajjud. Two of them are as follows:

“Resurrection Day is a very hot day. Fast in advance to be refreshed on that day! Pray two rak’ahs (tahajjud) in the dark of night for the loneliness of the grave!” (Ibn Abi Al-Dunya, Kitab Al-Tahajjud; Ghazali, Ihya, I, 354)

3. Our Prophet ﷺ forbade himself and his family members from receiving zakat. Throughout his life, he neither received nor allowed his family members to receive zakat. In fact, all Islamic scholars agree that this restriction applies to all of his generations until the Day of Judgment.

Even today, “sharifs” from the descendants of Hasan and “sayyids” from the descendants of Hussein do not receive zakat.

One reason for this is that if the Ahl Al-Bayt accepted zakat, everyone would want to give their zakat to them and the poor of the Umma would be deprived.

Furthermore, it was not desired for the Ahl Al-Bayt who are the most respectable people in the Umma, to live off the zakat of wealthy Muslims. In fact, the Ottoman Empire’s “Naqib al-Ashraf” system was a special institution established to keep the Ahl-Al-Bayt from falling into a bad situation.

This situation of our Prophet and Ahl Al-Bayt regarding zakat is not a precedent for the Umma of Muhammad.

4. Another feature of the Prophet that does not set a precedent for the Umma is that he married more than four wives, and because his blessed wives are the mothers of the Umma, they are forbidden to any of the Umma after him.¹⁸⁸

The Several Marriages of the Prophet

The Messenger of Allah ﷺ married at around 25 with Khadija and lived a very happy 25 years with her in an enormously loving marriage.

Around the time the Prophet was 55 years old he married more than one wife. Each of his marriages had numerous motives and insights. Having more than one wife is sometimes hard for modern people to accept. But Allah has done nothing other than chosen for His Beloved the highest and finest possible ways to live in the world.

“Hold fast to night prayer, for it is the practice of the righteous before you, and indeed night prayer is a means of nearness to Allah, a means of prevention from sin, an expiation for bad deeds, and a barrier for the body against disease.” (Tirmidhi, Da’awat, 101)

188. For more details see. Erdiç AHATLI, “Hasâisü’n-Nebi”, TDV, XVI/277-281.

وَأَنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“Indeed you possess a great character.” (AL-Qalam, 4) and a model personality for humanity.

Because Allah Almighty made His Beloved Prophet a model for us in all aspects of life. The first and most immediate one of these is family life.

Youth is unquestionably the time when human desires are at their peak. When the Messenger of Allah’s ﷺ youth is examined, the only thing that can be stated about him is that he was a magnificent symbol of modesty, purity and abstaining from desires. He was famous for being trustworthy which earned him the name “al-Amin” by the Meccans. Also, from the moment he declared himself a Prophet until his death, the unbelievers never leveled such an ugly accusation against the Messenger of Allah.

During the Meccan period, our Prophet was married twice. He was 25 years old, and our Mother Khadija, who was widowed and had children, was 40 years old. In spite of multiple wives being a normal custom of the Meccans, the Messenger of Allah did not marry anyone else during his 25-year marriage with Khadija, which ended with the death of Khadija.

However, after our Mother Khadija died, he married Sawda, who was also an elderly and widowed woman. Sawda’s husband died after the migration to Abyssinia, leaving Sawda alone and without protection. Because she was Muslim, her unbelieving relatives were also putting pressure on her. Our Blessed Prophet ﷺ married this honorable lady, who had been left alone, in order to protect and honor her.

This marriage took place in the Prophet’s ninth year of the prophethood. All of his other blessed wives, with the exception of Khadija and Hazrat Sawda, were married to the Prophet during the Medinan period.

A new era was beginning with the migration to Medina. Our Prophet was not only a Prophet, but also a commander and the head of the newly founded city state. He was an educator tasked with conveying his message to a diverse range of individuals until the Day of Judgment. All of these characteristics are clearly reflected in his marriages, which were founded on a variety of religious, social, economic, political and moral frameworks.

Aisha was the only one who was a young virgin when the Prophet married her. This marriage took place in Medina during the first year of the migration. The fiqh norms and requirements pertaining to women were learned thanks to Aisha, who was exceedingly clever and understanding, and these fiqh rules were passed directly to the Companions, their wives and daughters, and even their grandchildren until fifty-sixty years after the Prophet's death. This reality was highlighted by the Prophet in the following words:

"Learn one third of your religion from Aisha's house!" (Daylami, II, 165/2828)

Aisha is one of the seven people known as "Mukthirun," or those who narrated the most hadiths from our Prophet. She reported 2210 hadiths. Bukhari and Muslim both related 194 of them as Muttafaq 'Alayh (agreed upon).

Indeed, Aisha was exceedingly knowledgeable about the Qur'an, fiqh, medicine, poetry, Arabic stories and genealogy. If the Companions disagreed on anything, they would instantly seek her advice. Even the notables of the Companions sought her advice on matters that they couldn't resolve.

As Abu Musa رضي الله عنه said:

"Never was a Hadith unclear to us and we asked 'Aishah, except that we found some knowledge concerning it with her." (Tirmidhi, Manaqib, 62)



Again, according to one of her students, Kufa faqih Mesruk, senior Companions were often asking her about faraid (law of inheritance) concerns... Many legal experts of the Tabi'in period sought scientific advice from her in order to gain from her extensive legal knowledge. Her immense knowledge of Islamic law was conveyed by her nephews, Qasim and Urwa and other students.¹⁸⁹


Furthermore, the Messenger of Allah ﷺ strengthened his relationship with the father of Aisha who was none other than his old friend Abu Bakr As-Sidiq رضي الله عنه through his marriage to Aisha رضي الله عنها.

Similarly, when the Prophet ﷺ married Umar's daughter, Hafsa رضي الله عنها, in the third year of Hijri, he observed this kinship bond.

Umar رضي الله عنه wished to marry his daughter Hafsa, whose husband was injured in Badr and eventually martyred, to Abu Bakr then to Uthman, but he was

disappointed when they turned down his request. Finally, the Prophet married Hafsa in the third year of Hijra. This marriage also helped to mend fences between old friends.

Our Prophet's marriage to Zaynab , which occurred in the fifth year of the Hijra, is the most discussed marriage, but it has numerous wisdoms. For, even though her heart wasn't in it, the Prophet married his aunt's daughter, Zaynab, to his liberated slave and adopted son Zayd , in order to herald the end of the "rich-poor, noble-slave" distinction through his closest relatives, and that people were equal as the teeth of a comb.

Later, this marriage became unbearable with the persistent opposition of our Mother Zaynab and her relatives. Her spouse Zayd's  divorce applications to the Messenger of Allah were likewise unsuccessful. Zayd, on the other hand, could not bear the circumstances and eventually divorced Zaynab.

Through the verses revealed in the days that followed, Allah commanded the Prophet's marriage to his aunt's daughter Zaynab. As a result, the Prophet effectively removed the "prohibition of marrying a former wife of an adopted child" from the age of ignorance and openly announced that "native child" and "adopted child" are distinct.

This experience helps us comprehend the "real criterion" principle very well. The Messenger of Allah chose Zayd, who was closest to him, and Zaynab, the daughter of his aunt, in order to remove the class difference. When the practice of adoption was abolished, the Prophet himself was ordered to implement the fiqh regulation into place.

In the verse regarding this matter, it is stated how much the Prophet was concerned about the baseless assertions that hypocrites would make and the harm they might inflict on weak believers.

Despite this, people who debate the incident in an audacious manner, such as "the Prophet admired the beauty of Zaynab and married her," purposefully disregard the following points:

First, Zaynab is the daughter of the Prophet's aunt. He's known and seen her since she was a child.

Second, if the Prophet had proposed to Zaynab before marrying her to Zayd, she would have accepted happily, and there was no obstacle to this mar-



riage. However, the Prophet ﷺ married her to someone else and consistently refused Zayd's divorce requests.

In short, all of these circumstances would occur in order for some of the rules of Islamic law to become established by the practice of Allah's Messenger ﷺ in his life, and a Shari'a basis to emerge for them.

The Prophet's marriage to Safiyya, the daughter of Khaybar's Jewish leader, was intended to improve the existing relations with the Jews. This marriage, which took place in the seventh year of the Hijra, served a political purpose as well.¹⁹⁰

His marriage to Juwairiyya ؓ, who was also the daughter of a tribal chief, resulted in the simultaneous liberation of hundreds of prisoners and her converting to Islam.¹⁹¹

The Messenger of Allah ﷺ married Umm Habiba, the daughter of Abu Sufyan, in order to honor her. Because Umm Habiba ؓ, despite the fact that her husband had apostatized in Abyssinia, leaving her in difficult circumstances, had maintained her faith and did not go to her father, Abu Sufyan, who was the leader of Mecca at the time, due to her sensitivity and dignity. The Prophet rescued her from being stranded in the middle of nowhere by marrying her. At the same time, some of the hatred between the Meccan disbelievers and the Muslims diminished as a result of this marriage.¹⁹²

If the Messenger of Allah ﷺ had married for desires, the Muhajirun and Ansars had very beautiful daughters in Medina. It was a great honor for any Muslim to offer his daughter to the Prophet, and the girls aspired to be a "wife of the Prophet" and "mother of the believers." However, the Messenger of Allah ﷺ married with extraordinary wisdom in such a way that each marriage had enormous beneficial effects for the people and as with everything else that he did, he married only for the sake of Allah.

When we see all of these and other similar religious, moral, social and political reasons, we can also observe that there was a need for experienced and educated people, particularly in matters concerning women in Islamic law.

190. See. İbn-i Hacer, elİsâbe, 4, 347.

191. See. Ebû Dâvûd, Itk, 2.

192. See. el-Mümtehhine, 7; Vâhidî, p. 443

In some fiqh matters, a woman's viewpoint may not be enough. The Islamic understanding of law for women and families, which would encompass all climates, times and locations, could not have been handed to us in its entirety by a single person. Furthermore, no one could guarantee that that woman would not die before Allah's Messenger ﷺ. This would imply that Islam's regulations surrounding women were not fully formulated.

There are many issues that women are embarrassed to ask men about. A woman, on the other hand, can readily convey the same concern to another lady. As a result, Islamic society is continually in need of educated, competent Muslim women. Is it conceivable to envision a lady more intelligent and experienced than the Prophet's wives, who lived with him on these subjects and learned from him?

Most importantly, they have all set the best example for us and our family members with their zuhd (asceticism) and taqwa.



As for the decree on "Ta'addud Al-Zawjat / polygamy" in our religion:

First, it should be stressed that Islam did not initiate polygamy, but rather modified an existing order in this regard by imposing specific constraints on it. Before Islam, there was no numerical constraint on marriage. Islam made this illegal by limiting it to four. It openly declared that it was better to marry "one" lady, when it was feared that justice would not be achieved among several wives.¹⁹³

Second, the ability to marry up to four wives is a permission not an order.

Elmalılı Muhammed Hamdi Efendi explains this issue as follows:

"As for marrying more than one woman:

There is no doubt that this falls under the category of mubah (permissible), and if there is a fear of doing injustice, then it falls under the category of makruh (disliked).

However, the verse is not far from claiming that marrying more than one woman is mandub (recommended) and, in some cases, wajib (compulsory),

193. See. Al-Nisa, 3.

and that this should be sought in situations when prostitution and adultery are a risk for both men and women.¹⁹⁴

This license is used to avoid breaking up families as a result of war, disease, incapacity, extended separations, protection, etc. For example, a person who has been married to a woman who is unable to bear children or whose physical-biological state is unsuitable may marry a second woman without divorcing the first. If such needs persist, it is permitted to marry multiple wives, and the number is limited to “four”. Thus, the material and moral damages that may arise from the destruction of a family are minimized.

In reality, encouraging more than one marriage in a war-torn country may become a requirement to compensate for the dwindling population of men and to keep destitute people from slipping into bad habits. In such extreme circumstances, Islam has demonstrated the legal and moral remedy by allowing more than one marriage on the condition of upholding justice in order to prevent immoral and unlawful excesses.

In Islam, which incorporates the principles that will contribute to humanity’s happiness and salvation, the potential of applying incidental provisions is opened through “rukhsa” (license) in the occurrence of incidental reasons. This rule, which relieves life and assures that it continues on its natural path, is applicable not just to marriage, but to a wide range of situations.

Islam, which organizes all aspects of life, provides real solutions to the challenges and demands of all eras and locations. More than one marriage might sometimes become an important necessity for the benefit of community life. For example, the Germans lost sixteen million men during World War II. Similar events can occur again in many societies in the future.

This is just another example of Islam’s ability to address people’s basic needs at all times and in all places.

Men who marry more than one wife are also charged with being just between their wives. Otherwise, they were warned by the punishment of Allah. As, the following is mentioned in the verse:

“If you fear that you may not deal justly with orphans, then marry other permissible women, two, three or four. But if you fear that you will not

treat them fairly, then only one, or those you own as slaves. That makes it more likely that you will not be unfair.” (Al-Nisa, 3)

In another verse:

“You will not be able to be completely fair between your wives however hard you try. But do not be completely partial so as to leave a wife, as it were, suspended in mid-air. And if you make amends and have taqwa, Allah is Ever-Forgiving, Most Merciful.” (Al-Nisa, 129)

The Messenger of Allah ﷺ also said in a hadith:

“Whoever has two wives and favors one of them over the other, he will come on the Day of Resurrection with one of his sides leaning.” (Ibn Majah, Nikah, 47)

However, the woman’s stipulation in the marriage contract may restrict or limit the man from marrying a second wife. This is a right granted to women.¹⁹⁵

People may say it is not fair that a woman cannot then take more than one husband but if we reflect on it then we find that it doesn’t work the other way round. It would end up in the women being constantly pregnant and not knowing who the father is and the ancestry of the child to be born will be under dispute and would create a chaos and much conflict and difficulties for all those concerned. The fact is that absolutely no religion, or culture or even atheist legal system condones this type of marriage.

When all of these criteria are considered, the wisdom of Islam allowing “Ta’addud Al-Zawjat / polygamy” can be understood by taking into account every stage of life and all types of situations.

Indeed, Islam is not only a religion for the young, healthy and strong, but also for the elderly, sick and frail. It is not just the religion of ordinary and comfortable times, but also of extraordinary and severe circumstances, with all of their difficulties. It is not only the religion of men, but it is also the religion of women, as it protects all of their rights and needs.

195. See. Hayrettin Karaman, Mukâyeseli İslâm Hukûku, v. I, p. 290, İst. 1996.

In summary, Islam is the only religion that defends humanity's chastity and dignity, caring so deeply for the individual and society that it will not allow the family to be destroyed.



The Lesson to Take from the Principle of Actual Criterion

The fault of all concepts is that they remain theoretical and are not realized as envisioned.

A belief that is not registered and confirmed by good deeds is regarded in Islam as a candle that can be extinguished by a gust of wind.

Knowledge without action, or dry knowledge that does not reflect on life, is meaningless. Action is essential for this and it is important that actions be carried out with sincerity.

It is not appropriate in governance and education to direct and administer without taking action, as a "remote control." The noble Khulafa Ar-Rashidun, the mujtahid imams and the pure friends of Allah have been the most faultless implementers of the ijtiḥad, instructions and advice they offered. In fact, mujtahid imams preferred to act by more difficult azimas rather than the licenses (rukhsa) with convenience in the ijtiḥads they gave.

Those who could not witness the Messenger of Allah ﷺ are in the position of the highest representatives of Prophetic morals scattered over time. In this way, they have been a mercy to the Umma because they are living examples of Islamic values and morals.

Because there is no clergy in our religion, religious activity is not only the responsibility of the priests. In dissident religions such as Christianity and Judaism, the practice of religion is left only to the clergy.¹⁹⁶

196. "In Judaism, the Kohens and Levites were the clergy who served in the Temple. Levites are descended from Levi, the Prophet Jacob's son, and were chosen by God for sacred duty. The Kohens are Levite descendants derived from Prophet Harun. While the Kohens were in charge of the prayers, the Levites were in charge of things like cleanliness, order, and chanting..." (Prof. Şinasi Gündüz, Dünya Dinleri, p. 82, MiletNihal Yay. İst. 2019)

In fact, in Judaism, onerous orders and severe obligations are imposed on the populace, while favor is bestowed on the notables / upper class with various distortions.¹⁹⁷

In Islam, on the other hand, scholars and savants hold the position of representation. They not only apply the religion to their lives on a high level, but they also present a good example for people around them.

On the other hand, every rational and sane Muslim, is responsible for respecting Islamic commandments and prohibitions and living according to them.



197. In Judaism, the following episode is a typical illustration of the practice of favoring persons who have a good reputation in society as a result of human manipulation:

Al-Bara' b. 'Azib reported: There happened to pass by Allah's Apostle ﷺ a Jew blackened and lashed. Allah's Apostle ﷺ called them (the Jews) and said: Is this the punishment that you find in your Book (Torah) as a prescribed punishment for adultery? They said: Yes. He (the Holy Prophet) called one of the scholars amongst them and said: I ask you in the name of Allah Who sent down the Torah on Moses if that is the prescribed punishment for adultery that you find in your Book. He said: No. Had you not asked me in the name of Allah, I would not have given you this information. We find stoning to death (as punishment prescribed in the Torah). But this (crime) became quite common amongst our aristocratic class. So when we caught hold of any rich person (indulging in this offense) we spared him, but when we caught hold of a helpless person we imposed the prescribed punishment upon him. We then said: Let us agree (on a punishment) which we can inflict both upon the rich and the poor. So We decided to blacken the face with coal and flog as a substitute punishment for stoning. Thereupon Allah's Messenger ﷺ said: O Allah, I am the first to revive Thy command when they had made it dead. He then commanded and he (the offender) was stoned to death. Allah, the Majestic and Glorious, sent down (this verse):" O Messenger, (the behavior of) those who vie with one another in denying the truth should not grieve you..." up to" is vouchsafed unto you, accept it" (Al-Maida, 41)



AFTERWORD

Islam possesses perfect principles in every sphere of life. There is no field it does not cover, no problem it has not solved. In our book, we attempted to explain these concerns using examples.

First and foremost, our Prophet himself applied the Islamic measures and principles that provided life to humanity in the most ideal way, and then his Companions demonstrated a “civilization of virtues” with these principles.

There were magnificent moments in Islam’s history when these concepts were practiced to a near-perfect degree. During the reign of Umar Ibn Abdulaziz ؓ, in some periods of the Umayyads, Abbasids, Andalusia, Seljuk and Ottoman states, there were times that reminded of the Khulafa Ar-Rashidun, with high spiritual, brotherhood and solidarity. Foreign travelers were unquestionably the greatest eyewitnesses to these events.

On the other hand, some issues and shortcomings in the application of some of the concepts arose from time to time. There was also strife and internal turmoil.

In other words, Islam is flawless in every way; but the issue of how Muslims, as individuals and as a society, can reflect this perfection in their lives is another matter.

Because Muslims, unlike the Prophets, are not divinely protected from making wrong actions, it is always possible for them to make mistakes or be negligent. As a result, it is inevitable for human-caused mistakes to occur throughout Islamic history.

According to the rule of “a bad example is not a precedent,” mistakes made by Muslims that do not conform to the ideal standards of Islam are not be attributed to our religion but rather to its infinitely flawed human practitioners who attempt to put Islam into practice.



As a matter of fact, as we have stated before, the Prophet said, “O Allah, I am free from what was done!”¹⁹⁸

Mistakes made at various times didn’t become the norm; they remained a negative exception that couldn’t change the core principles of Islam.

Furthermore, customary behavior has always been present in societies. Custom has been accorded legal status in global Islamic law as long as it does not contradict Shari’ah.

However, due to their incapacity to properly comprehend Islam, societies sometimes insist on problematic norms.

Although Islam has sought to shape customs, some have placed customary law ahead of Shari’ah law on occasion due to the heedlessness of gaining worldly benefits.

In our history, the practice of preventative killing of princes, even if they didn’t attempt to revolt or had no sign of this regard, might be provided as an example in this regard. This heinous practice engendered hate among both administrators and the general public, and it was eventually abandoned.

Islam never condones customs such as not applying the inheritance order or not providing inheritance to daughters.

These and similar events should not be attributed to our civilization, but should be seen as the negligence and fault of the Muslims.

Bid’ahs (religious innovations) that did not adhere to Islamic norms also appeared in society. The Prophet forewarned his Umma about bid’ah. However, due to insufficient diffusion of information and wisdom to all levels of society, as well as the lack of education, superstitions and innovations could not be fully avoided.

For example, despite all efforts, superstitions such as drumming during Moon or Sun eclipses, hanging rags to graves and trees, and opening the door to shirk by making a request from the deceased, especially during invocations made when visiting the graves of saints, persisted, albeit partially.

198. For the details of the incident, see, p. 522.



However, unlike Christianity and other disorted religions, changes in our religion have never been strong enough to supplant the original teaching of the religion. Allah has protected the knowledge of Islam by protecting scholars. As a result, one cannot make a judgment on Islam based on bid'ah, superstition or wrong practices.

Unfortunately, the effect of Western imitation, cultural imperialism, and the Internet's bad programs, which have captured Islamic lands, has been far ahead of the influence of religion in shaping Muslim societies.

On the one hand, Islamic education was undermined, while on the other, societies were deprived of the positive impacts of madrasas, or dervish lodges, which served as centers of learning and wisdom, that used to guide and educate the people.

For these bitter reasons, the reality in today's Muslim societies is far from presenting a true and ideal picture of Islamic civilisation.

Islam is a religion of mercy. On the other hand, some dark origin organizations claiming to act in the name of Islam organize violent acts targeting civilians in ways that Islam can never sanction. In today's Africa, for example, there are so-called Muslim organizations that raid madrasas and kidnap females.

Islam is the religion of truth and justice. Unfortunately, many situations that are unsuited to rights and justice are encountered today in Muslim lands that have been divided by arms dealers and colonialists and turned into mourning countries.

Science and reason are important in Islam. However, some ignorant Muslim communities can be deceived and exploited by both secret and open enemies of Islam.

Islam encourages social justice and Islamic brotherhood and entrusts Muslims to each other. However, the West's separatism has encouraged racism in Muslim areas and spread the most violent and repulsive practices of capitalism.

Simply expressed, true information about our supreme religion, Islam, and true principles are founded on the Qur'an and the Sunnah of our Prophet,

which are its principal sources, in addition to the Companions, Caliphs, Mujtahids, scholars and societies living with pure Islamic morals.

Negative views against Islam based on the current situation in the Islamic world would be a disgusting and purposeful attitude.

On the other hand, the only way to overcome the crises that Muslims are facing is for the Islamic world to rediscover its worldview, its Islamic perspective on life and events and its horizon of contemplation, which is based on the Qur'an and Sunnah. In this sense, this work you are currently reading is;

- A call to “return to our origins.”
- An invitation to accurately understand the Qur'an's laws, morals and life order.
- A mercy to the worlds and an encouragement to live and preserve the Sunna of Allah's Messenger ﷺ, who is an unmatched example for everyone from young to old.
- An invitation to rediscover the essence and spirit of our religious and practical madhabs, systematizing and organizing ijtihads and endeavors.

When we respond to this invitation, we understand that with its;

- Divine origin,
- Prophetic prescription that can be applied to life in the most perfect way and,
- Fifteen centuries of tremendous experience;

Islam is the only world view that will satisfy the requirements of all humanity until the end of time, without the need for any other ideology, religion or world view.

Islam is the divine will regarding the creation of the universe and man, and its actual manifestation on earth. It does not need the approval of mortals who are unaware of the truth of Islam because it derives from Allah Almighty. Islam, with its divine origins and content free of human distortion, is the un-failing compass of truth.

Therefore, seeking a path of truth other than Islam means seeking eternal bliss in the bazaars of misery and exhausting oneself in vain. As instructed in the verse:



“If anyone desires anything other than Islam as a religion, it will not be accepted from him, and in the Next World he will be among the losers.”

(Ali' Imran, 85)

Looking for something where it isn't, actually means not looking for it. Seeking refuge and assistance from sources other than Islam, implies wasting one's life following dreams. All of the efforts of such people have been in vain. In the Qur'anic expression, **“عَامِلَةٌ نَاصِبَةٌ: Laboring, toiling endlessly!”** (Ghashiyah, 3)

Allah is the sole authority who can grant man eternal peace and contentment. Taking refuge in locations other than the divine lodge does not result in anything other than a terrible disappointment.

As a result, the values of Islam are required for humanity's peace and happiness. Seeking happiness of this world and the next world elsewhere, while owning such a valuable inheritance is like a destitute beggar sitting on a treasure. He remains hungry and infirm, and extends his hand to others.

After becoming a Muslim, former French Communist Party Secretary Roger Garaudy visited Istanbul and gave a conference in Yildiz Palace. I was present at that conference where they asked Garaudy this question:

“At first, you were a Catholic Christian. Then you become a communist. You were also such a fervent communist that you reconstructed all of Marx's ideas. Now you are a Muslim. I'm wondering if you are planning to visit India as well?” He replied:

“Let me tell you. I was a devout Catholic. I traveled to America to further my education. When I observed the big cartels and trusts in the United States dump millions of tons of milk and burn millions of tons of wheat to monopolize the market and alter prices as they pleased, my hate and revolt against this cruel, dishonest and harsh perspective of capitalism drove me to communism. I discovered that communism is similarly dry, soulless and devoid of spirituality. I attempted to establish a bridge between Christianity and Communism, adding spirituality to it, but this was impossible. It didn't work.

I was given a death warrant by the French at the time. I survived this calamity thanks to the assistance of an Algerian Muslim soldier. But, because I

was curious as to why he had saved me, I eventually found that Muslim soldier and asked him:



“Why did you save me when the French officer gave me a death warrant?” He said:

“I am a Muslim and I have no idea what your fault is. I cannot be content with taking a life that Allah has given. I am afraid of the otherworldly responsibility of this.”


I had always conceived of Islam as a mere tribal religion. This encounter inspired me to learn more about Islam. As an economist, I began by researching Islam’s economic structure. In particular, I investigated the rule of usury in Islam, which is a form of exploitation and is prohibited even in communism, as well as other related topics.

An incident that Bilal Al-Habashi experienced brought me peace. Bilal  came with a fine quality of dates. The Messenger of Allah  said to him:

“From where did you get them?” Bilal said:

“We had inferior quality of dates and I exchanged two scales of inferior quality with one scale of fine quality as food for Allah’s Messenger ” whereupon the Messenger  said:

“Woe! It is in fact usury; therefore, don’t do that. But when you intend to buy dates of superior quality, sell the inferior quality in a separate bargain and then buy the superior quality.” (Muslim, Musaqah, 96)

I saw that the Prophet of Allah  closed even the keyhole of every door that opened to usury (riba). There isn’t even a hint of a concession to usury in Islam. Then I started to do more research about Islam.

While I was searching for answers to the questions, “What is economics and law in Islam?” I encountered a brilliant mind. That genius was Abu Hanifa. What a magnificent legal mindset! He comforted me and guided me.

But I must say that, unfortunately, the Islamic world today does not sufficiently appreciate a world-class legal scholar like Abu Hanifa. I’m explaining to Muslims Abu Hanifa’s legal mind and ingenuity. Although, I have just recently converted to Islam.



Remember that it is the West that is ailing. You are indeed sound because you follow the true religion. Unfortunately, you are copying the West because you are unaware of your own robustness. Is there any healthy person that imitates the patient?!"

Indeed, all the principles that will best regulate every aspect of life are present in the vast content of our supreme religion, Islam. First and foremost, we must be aware of our own spiritual values and treasure our sacred principles. As long as we do not properly and duly read and implement the Islamic sources, we cannot avoid the perplexity of seeking happiness in the bazaars of misery.

Aliya Izzetbegovic has a remarkable determination, which we have mentioned before:

"War is not lost when you are defeated in battle, but when you resemble the enemy."

Indeed, the Islamic world now pays a high price for its estrangement from its own character and identity by imitating non-Muslims in many aspects of life.

In the words of Necip Fazıl;

"For centuries, we have been seeking outside ourselves for the jewel of truth, which has escaped from the hole in our pocket to the bottom of the lining, oblivious to the fact that we possess it inside us at all times!"¹⁹⁹

Necip Fazıl also asserts that the truths that humanity seeks are in Islam:

"Islam contains the truth of the social justice and equality measures that socialism and communism sought to establish but destroyed.

Islam contains the measures that prevent liberalism and capitalism from bursting into one by over feeding one and stealing every right from the other.

Islam contains the most delicate limits and essence of democracy and freedom of thought.

Islam contains the same freedom of thought that prevents the excesses of democracy and individual freedom that lead to idleness and disorder.

Islam has the highest level of order and spiritual authority that Nazism and fascism thought only existed in their illusory dreams.

Islam contains Paradise, which the West cannot find in every field. Everything is in Islam ...”²⁰⁰

Unfortunately, the majority of the globe is unaware of Islamic civilization. Furthermore, the “Islamophobia” project, the invention of the modern Crusader alliance, associates Islam and Muslims with terrorism, bloodshed and savagery. Thus, the legitimacy of global powers’ exploitation and pillaging of Islamic lands is acquired and humanity is kept away from the light of Islam under these negative conditions.

In such a time;

- Declaring that Islam is a religion of mercy,
- Announcing to humanity that the true peace, compassion, mercy and values that humanity requires are found in Islamic teachings,
- Eliminating the confusion in people’s minds and hearts as a result of the dirty propaganda directed against Islam, and
- Being able to present Islam, the only true religion, to humanity in its original clarity is of much more vital value and importance.

For this, we must first recognize the true peace in Islam and then demonstrate it to the understanding of the century. As Mehmed Akif says in his poem:

We must take our inspiration directly from the Qur’an,

And make the understanding of this century speak Islam.

We hope that this work will be a small part of the series of efforts to convey Islam to the understanding of this century and generation. We hope that it will be useful for humanity, which is unable to overcome material-spiritual crises caused by false religions and human-created philosophies, in demonstrating the life-giving dimensions of Islam, its merciful perspective, and the contemplative horizon required to correctly read the cosmic verses in the book of the universe.

200. N. F. Kısakürek, *İdeolocya Örgüsü*, p. 108-109, B.D. Yayınları, İst. 1998.



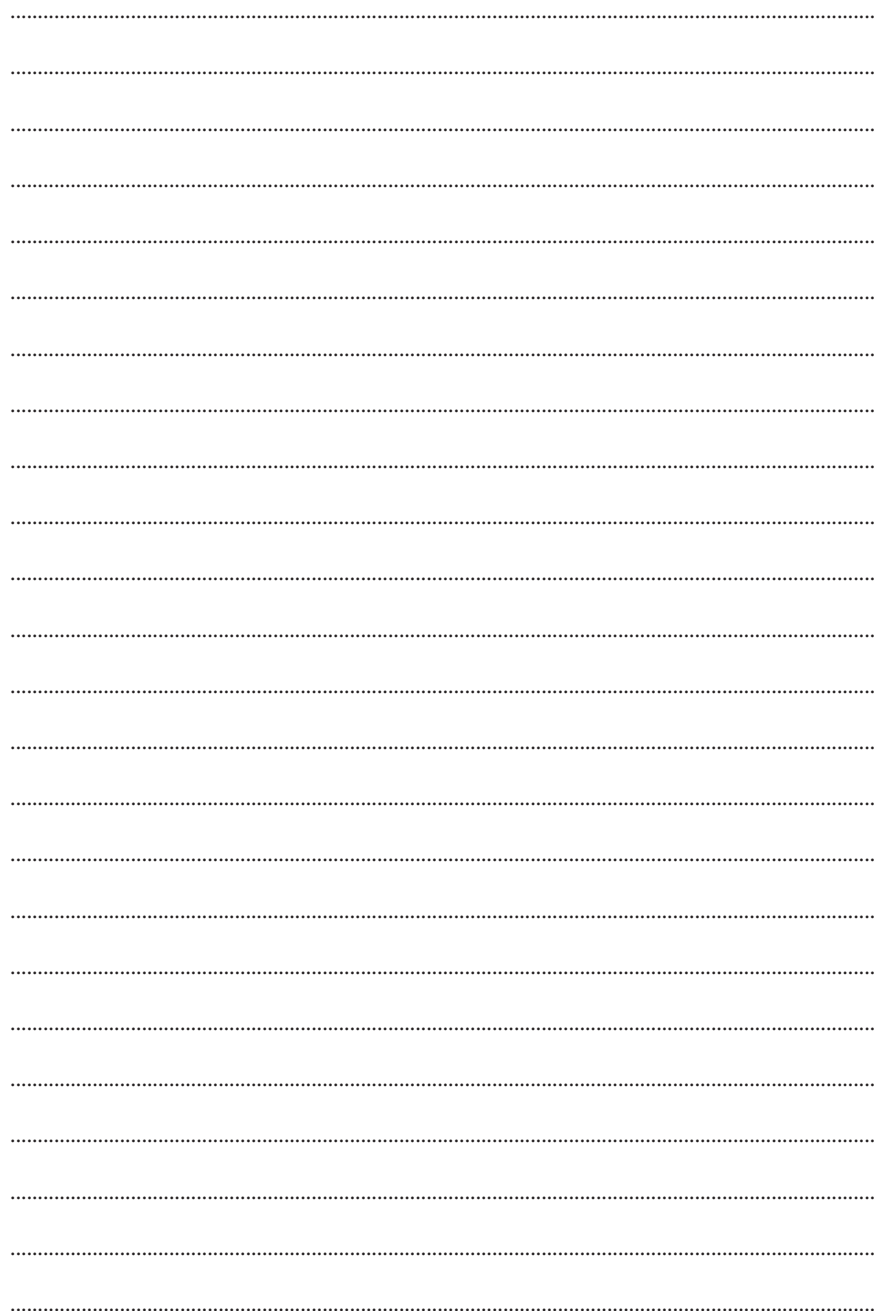


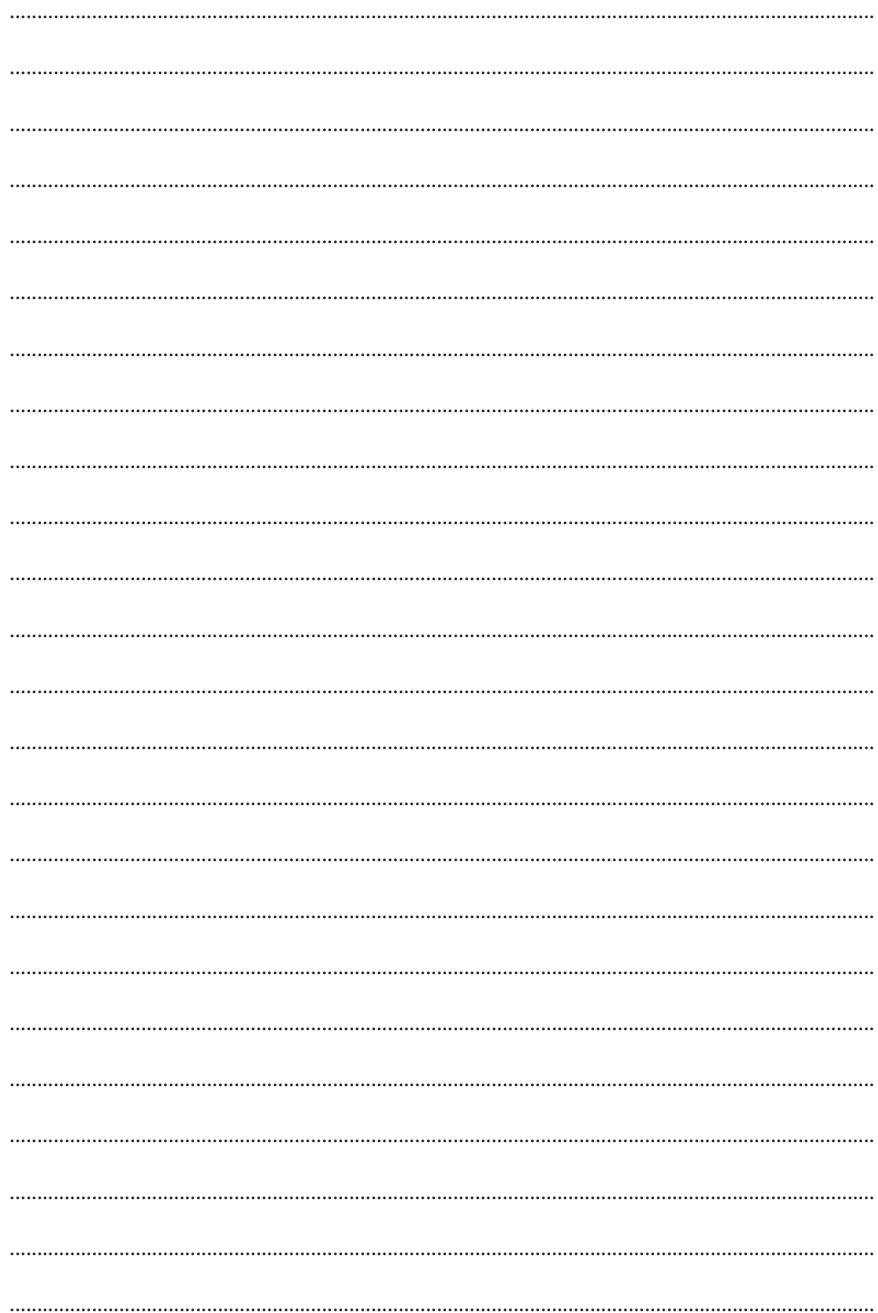
Our supplication to our Lord is to forgive our mistakes and shortcomings and to make this humble work of ours a means of good deeds by His grace.

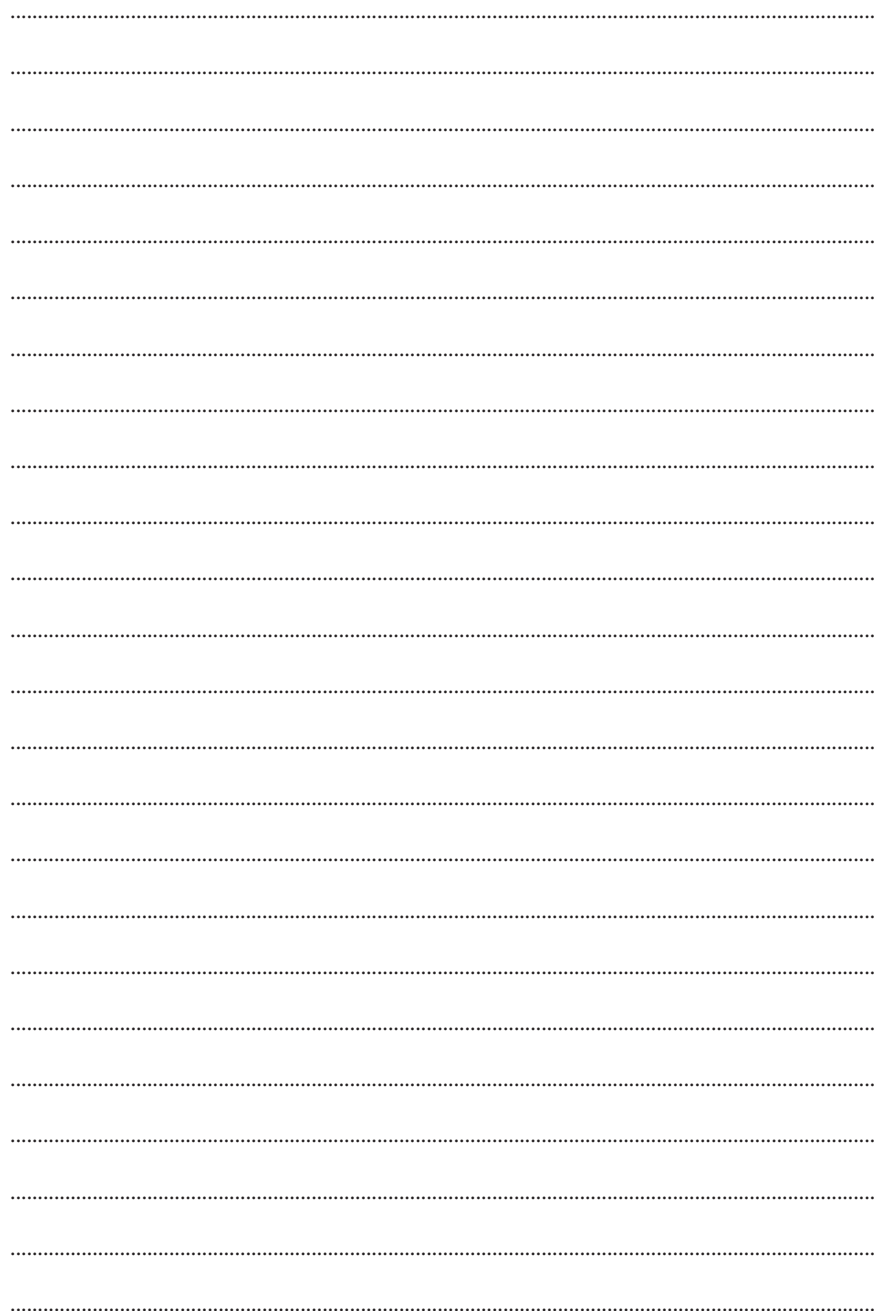
May our Lord restore the Islamic people to their original identity. May He grant us the blessing of being a good nation that brings justice and mercy to the world, serves as a witness of God on earth, and build us a new civilization of virtues.

Amin!..









FOR FREE IN PDF FORMAT

ISLAMIC WORKS

YOU CAN DOWNLOAD IN PDF FORMAT
1550 BOOKS IN 59 LANGUAGES FOR FREE



Islamic books in different languages are waiting
for you in PDF format at the web site
www.islamicpublishing.org

islamicpublishing.org



ANDROID
IOS

Download on the
App Store



ANDROID APP ON
Google play

