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The Kingdom of Heart

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Translated from Turkish by
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Preface to the English Edition¹

Praise be upon to *Allah*; created us from nothing and brought us to existence; chose us from the created and spelled us the life; chose us among living beings and spelled His own spirit; donated us with conscious, reason, and cognition; gave us guidance and leadership with *Hidayah* (leadership and guidance as given by Allah).

Peace be upon to *Mohammad* (pbuh) who is the messenger and the servant of *Allah*, a model with his life for the divine guidance of Quran, the last prophet of the chain of the messengers of *Allah* starting with the first man, Adam, and followed by Noah, Abraham, Moses, and Christ, and gifted the Quran from his Lord as revealed exactly to future generations as an eternal miracle.

Peace, cheers, and respect be upon to those who are reading these lines and to those either happen to be equal in being a man or a brother in faith.

The word, *Al-Insan* (The Man), originates from two roots in Islamic lexicon: *Nisyân*, meaning to forget and *Unsiyyah*, meaning “love” and “friendship”. Man is a forgetting being.

¹ The book was first published in Turkish in Istanbul, Turkey, in September

The reason for disobeying the ban by Adam (pbuh), the symbolic ancestor of the man, established by *Allah* to stay away from the forbidden fruit in *Jannah* is perhaps due to fact that he is a forgetting being. The root meanings of friendship and love suits better to the man. With these root meanings, being a man (*Unsiyyah*) is the exact opposite of ferocity. For this reason, Quran defines man with respect to its connection with Allah, not its connection with matter. The truth that the verse, "O, we created man on the most righteous and the best path" (95.5), indicates nothing but the affection between Allah and the man established on love and friendship. This perspective donates the man with nobility and dignity. On the other hand, the materialism degrades the man. To define the man relative to the matter results in a framework of the following propositions: 'cabbage is a growing stone'; 'dog is a barking cabbage'; 'and human is a speaking dog'.

The perspective on the man with Islamic *Irfan* (gnosis) comes from the definition that 'the man is the most noble of all'. The same Quran notes that the man who occupies the top of the pyramid of all the created can fall to the lowest of the low ('lower than animals' (25:44)) if he does not act responsibly with faith in God.

Can man degrade to the lowest of the low? Can man place himself into a status where he is completely opposite to his mission while he is created with the nobility of representing the Almighty, *Allah*, on earth and is entrusted with the divine '*Amanah* (trust) or message?

There is no need to go too far to respond to these questions. It is just enough to scan quickly the earth where we live. The examples of the nobility and degradation are not new. They are as old as the human history. However, there is a ma-

major difference when the degradation of old times is compared with the degradation of new times. It is that the degradation of modern times is marketed as "development, advancement, and growth", which are elegant words that allow the degradation to be wrapped up in elegant packages. In an era when formal slavery was replaced by sophisticated slavery; hand cuffs, leashes, and shackles are put on the heart rather than the hands, necks, and legs; slavery to instincts and ego is named to be the freedom. Those who are aware of their slavery can become free. However, those who name their slavery as the freedom can be freed by no one. The man is as free as he saves himself from enslaving his own ego.

The relationship between the man and Allah, fellow human beings, matter, and existence is turned upside down. The virtue is being sacrificed for self-satisfaction. The sense of belonging of the modern man enslaved him to material. As a result, this slavery turns man into a cowboy who is carrying his horse on his own shoulders. The man estranges himself as a result of the lost connection between the man and Allah. The man who disconnects the link between himself and Allah estranges himself from the mission of the life. The disconnection from the mission of life makes the life worthless. The end of this reasoning takes him to nihilism and hedonism. In this case, man turns into a matter having a certain value rather than a noble and dignified being. While human should behave as the paradise of each other, he behaves as the parasite of each other.

All of these result in the loss of justice, sympathy, and compassion while the number of educated is increasing; the destruction of security and trust while the number of security gadgets and agencies is abundant; the disconnection of spiritual communication while the physical and remote commu-

nication becomes much easier; the decrease in blessings while everything is plenty; the stagnancy in thought and emotion while there is tremendous speed and action in material world; the drought in spiritual life and the extreme individualism while there is ongoing increase in population and society; the lost moral values while there is an ongoing increase in welfare of man; the lack of love while there is ongoing increase in limitless hedonism.

This book at your hand is a small contribution to handle all the things happening at the heart which is the center of the micro cosmos named as man, the focus of all these problems.

The Kingdom of Heart is the first state of the man. This state will exist as long as those who say that the man is the *Jannah* (paradise) of man exist. *Jannah* is the eternal form of the Kingdom of Heart. In the world history, there are many empires and global states established and collapsed. Ancient Egypt, Assyrians, Babel, Helen, Roman Empire, Persian Empire, Sasanid Empire, Byzantium Empire, The Umayyad Caliphate, The Abbasid Caliphate, Al-Andalus, and Ottoman Empire are some of them. All of them emerged at some time and place in history and then, collapsed when they were due to fail. Nevertheless, the Kingdom of Heart is the only never failing state on earth. The capital of the Kingdom of Heart is the heart; its ideology is to love; its social covenant is the morality and the responsibility; its treasure is the knowledge; its constitution is universal values of the man; its sense of security is Iman (faith); its produce is righteous deeds.

This book in your hand is not a story that be can be read and finished. Of course, it will be read but it will not be consumed and finished. If it is read well, the things that you read in this book will remind itself as the milestones on both

sides of the road as long as you walk on life's path. If you feel to say that 'Yes, that is what I wanted to say' after reading parts of the book, you are right! You are right because this book in your hands is not just a book but past and present life frames from your own life.

The first print of the Kingdom of Heart was 19 years ago. I asked myself what changed since this book was first published. My response was: Nothing. This is mainly because the focus of the Kingdom of Heart was the noble man. More specifically, the focus was the relationship of the man with himself and his heart. This relation is now as important as it was in the past. The dangers and the threats estranging man to himself now are no different from the ones in the past.

Many people worked on English version of the Kingdom of Heart. First, I would like to thank to the friends with WISDOMNET for leading the effort to publish the Kingdom of Heart in English. If this challenging work was not coordinated by Sakir Yucel Ph.D., it would not materialize. I owe sincere thanks to Murat Guzel Ph.D. for financial support to this project. Of course, I owe thanks to Ahmet Uludag for translating a spiritually and emotionally dense text. Finally, I commemorate Bilgin Erdogan, the beloved student of Quran, with the prayer that "O, dear Lord, please accept his righteous deeds" for his voluntary work on this effort's every phase.

Wishing that you will be entrusted to the owner of your heart...

Mustafa İslâmoğlu

January 30, 2009

Istanbul, Turkey

Chapter 1:
Man and the Universe

In order to know the human in the cosmos, we need to know the cosmos (The Kingdom of Heart) inside the human.

Between the universe and man, there are intriguing cosmic relations. The secret of these relations lies within the truth of matter. The Messenger (*pbuh—peace be upon him*), when praying “Oh Lord, teach me the truth of matter,” was in pursuit of catching this cosmic relation. What would happen when this relation was captured? Man would recognize his place within creation; he would know his Lord and how far he could reach. With this comprehension, recognition and cognition, humanity would not stray from the universe; man would choose the most feasible role desired for him in the divine scenario. Man would attempt to be in harmony with the universe, which proclaims, “We hear and we obey!” Because of these peculiar relationships between the universe and man, some scholars remark that each man is a “micro universe.” In this case, the universe needs to be referred to as “macro human.”

Existence is Allah_centered; creation is human-centered.

For man, the secret which is implicit in the all-animate beings centered on mankind lies in man’s being the most nob-

le creature. God created everything for man and created man for Him. Certainly, the right to determine the nobility of creatures belongs to the Creator. He determined this order and discouraged the interference in the order of the said nobility. He does not like that the man appropriated to Him is to be appropriated to the others.

Sacrificing and consecrating man to man, man to matter, man to delusive causes, concrete buildings, charitable foundations, associations, magazines, or dervish convents; in summary, things unequivocal to man in nobility mean shadowing the nobility of man. Isn't *shirk* (polytheism), *kufr* (not believing in Allah), *ihad* (deviating in Allah's names and attributes), dissension, and *riya* (to falsely make oneself appear to be virtuous) degradation of the order of the nobility?

In reality, man has become the slave of the thing that he was created to master. This reality is first, an insult to the Creator, who honored man with the highest nobility among all-animate beings, and then, to man's honorability. Man needs to be the master of technology, the earth, property and money. If all of the above become the master of man, it means that man is going too far in generating new false idols for himself while man has only one true Creator, Allah. With the language of the *Qur'an*, it is called "*bagy*" (to indulge in extravagances).

Keeping everything in its place as assigned by Allah for the existence is "*hikmah*" (divine wisdom); the struggle of man in the world is "*mujadile*" (pleading and disputing); man's struggle within the world inside him is "*mujahadeh*" (striving and struggling with the carnal self). The knowledge of *mujadile* is "*ilm*" (knowledge); the knowledge of *mujaha-*

deh is “*irfan*” (gnosis); and the balanced practice of *mujadile* and *mujahadeh* in cognition and in daily life is named “*taq-wa*” (Allah-consciousness).

Everything in the universe fulfills its assignment in its entirety within the framework of divine wisdom of the creation. The power to infringe the divine wisdom of the creation, to violate the cosmic congruity (*vahdeh*—oneness), and the will to behave on the contrary is only ascribed to man. Certainly, this is a manifestation of divine wisdom (*hikmah*). As man is entitled to insubordination, the subordination of man is considered to be different from the ultimate irreversible subordination of all other creatures.

Although there is dissimilarity in cause, to get our point across with a metaphor, the subordination of a slave can be likened to the subordination of man to Allah; however, it is not as the subordination of a slave to his master. In the absence of the insubordination, the value of subordination is not comprehensible. For this reason, only the reward for the subordination of man is “paradise.” Therefore, man has the privilege to serve among the creatures and man is the servant of Allah, but not His slave.

There are undiscovered stars, galaxies and black holes of the “macro man,” or the universe, while there are worlds to be discovered inside the “micro universe,” or man. Cosmology is the science to uncover the secrets of the universe. *Irfan* (gnosis) is the name given to discover the universe in man. The difference between cosmology and *irfan* is that the former is convex while the latter is concave.

Is that all?

Of course not! Man, who has embarked on the discovery of the farthest quarters of the universe with the help of technology, lives unaware of the universe inside him. Man, who is able to discover by laser telescopes a galaxy that is billions of light years from the world, is also unaware of stars, galaxies and black holes inside him.

Perhaps, the journey of man to discover the worlds inside him is more challenging than the discovery of the worlds within the universe and it is more of an admirable act in hardship.

Irfan (gnosis) is the technique to embark onto the discovery of inner world.

With respect to the causes, ilm has an outward nature while irfan (gnosis) has an inward nature. Here, in a theological meaning, the difference of inward and outward is not embraced since there is not a place for such a concept in Islamic divinity founded on "tawhid" (oneness of Allah). However, this reality does not require us to deny the multiple dimensional structures in the nature of matter. The names given to this knowledge of multiple dimensional structures will be quite different. In essence, the experiences, ilm and irfan, acquired with differing senses, such as the heart and mind, are melted in a pot and then filtered through the *Qur'an* and *Sunnah* drainer to produce the core, *hikmah*—divine wisdom. This core will lead us into the truth of the matter.

The three dimensions, vertical, horizontal and depth in matter, reveal themselves in the form of *ilm* (knowledge of Islam), *irfan* (gnosis) and *hikmah* (divine wisdom) in mankind. Man, desiring to nourish and grow transversely, longitudi-

nally, and profoundly in a balanced way, cannot neglect any of these dimensions.

The negative impact of physiologically imbalanced nourishment to human body is an undeniable fact. The proportion of the damage caused by defective emotional and intellectual nourishment to man's spiritual world would be much graver. The former (physiologically imbalanced nourishment) would lead to a physical death. But the latter would be a spiritual death, and it is not difficult to comprehend what this situation means for a believer.

The equivalents of the realities of our outer world (life, death, enmity, sickness, cure, etc.) have to be rediscovered as indispensable realities of our inner world. Unless the equivalents are specified in our inner world, it means that the divine wisdoms of the realities in our outer world will not be attained.

Chapter 2: Pain of Existence

Every worldview has to address fundamental questions and problems of man: “*Who am I? Why do I exist? Where did I come from and where am I going?*” A worldview that is unable to respond to these essentialist questions goes bankrupt without any doubt.

In the end, all doctrines claim that they pursue man’s happiness. Antiquated and modern “false” belief systems and ideologies all claim to pursue to make man content. But, is it possible to ensure happiness of man without knowing man and responding to fundamental questions accurately related to man’s existence?

One of the experiences or perhaps the foremost experience ensuing from the history of mankind is that up until now, it has not been, and it will not be possible for “false” beliefs and ideologies to please man, in this world and the world after. Doesn’t everyone know that these doctrines, which are unable to address essentialist questions and problems, bring catastrophe rather than contentment? Born from the illegitimate engagement of the idol worshipping Greeks with distorted Christianity, Western civilization is the latest and perhaps the most disastrous formation dragging mankind and his sparkling world from disaster to disaster.

As Islam is the name of the universal heavenly happiness, today's Western civilization, with black (capitalism) and red (communism) imperialism, is the name of the universal disaster. The illegitimate child of Judeo-Greek civilization with the plague of Marxism and Capitalism genetically originates from Judaism and Greek civilization. Its father is Judaism while its mother is Greek. This complex system of thought and philosophy of life attempts to drive all mankind to suicide. This hype, named civilization and its claims in relation to man's happiness, has no meaning beyond charlatanry.

Modern systems utilize all means to avoid offering an opportunity to the people living under their oppression to ask essentialist questions with respect to the existence.

Even the technology, stunning with the levels it has peaked, is being used as a spell, and the family of mankind is charmed with this spell.

Technology is a product of a snobbish civilization that is quite intelligent but not pubescent. It is a dangerous toy of mankind that is unwanted to reach maturity. This technology is a more functional toy than the halva that polytheists made, worshipped and then ate when they were hungry. This toy is not even innocent. Man can endanger his own future and disturb the harmony in nature.

The disturbance of ecological balance by technology is a separate issue and not discussed in this text. There is also a balance that we want to mention and it is *the spiritual balance of man*. To distort man's nature and to narcotize man with technology, lacking any pain of the existence is the desire of modern systems. This is worse than heroin addiction as the-

re is not even a center of rehabilitation for those who are narcotized with technology.

Modern systems are dreadful of man's questions of "Why?" and "What for?" For this reason, these systems attempt to shape the mental and emotional world of man via media and education. We all observe examples of how music, sports and even this very religion are being used as a drug to ensure smooth operation of the wheels of these modern systems.

All of modern systems are tricks that prevent man from finding himself or the true values inside him; that is to say, the lost identity of mankind, Islam. Western modernism that is responsible for societal and individual wickedness pushed on us by Satan, the people of Noah, the tribe of A'ad, Thamud and Lot tribe, Nimrod and Pharaoh against a belief that is represented by Adam, Noah, Saleh, Lot, Abraham and Moses.

Fundamental questions, such as "*Who am I? Why do I exist? Where did I come from and where am I going?*" Are not questions that intelligence can solve alone since these questions are beyond the knowledge of human beings?

There is only one thing that can solve such essentialist questions and that is "divine revelation."

Just before the delivery of divine revelation—the latest receptor of such divine revelations—Mohammed (*pbuh*) sought answers to these essentialists' questions with "the Pang of Existence." Moreover, the content of the very first revelation tell us about Mohammed's (*pbuh*) *essentialist questions*, as well. Is it known widely that Mohammed (*pbuh*) was in a search of the truth?

The Messenger of Allah, Mohammed (pbuh), had to acquire inward richness (spiritual prosperity) to become a true missionary and had to attain the knowledge unseen. For this reason, his days at the Cave of Hira may be seen as living in solitude by someone looking from outside, but these meditations were a discovery, a journey and an inward movement.

He was attempting to ready his heart in order to carry the burden of "vahy" (divine revelation) that is the hefty part of the summons. In other words, his Lord was leading him to carry the heavy burden of "vahy" and his heart would be the *base of divine revelations*. The real meaning and power of divine revelation is clear in the verse in the *Qur'an* citing, "HAD WE bestowed this Qur'an from on high upon a mountain, thou wouldst indeed see it humbling itself, breaking asunder for awe of God." *Quran: 59/21*, and the heart that is the base of the "weighty message" (73/5) had to be alleviated.

At the Cave of Hira, the Messenger of Allah (pbuh) had embarked on the discovery of the endless universe inside himself just like everyone who is after the divine wisdom. The first thing he had learned was "to pursue." After that, he attempted to find a viable answer to the question of what he needs to pursue. The Lord was assisting Mohammad (pbuh) in showing him a clear path (Al-Hidayah) in life, and where to pursue it.

The Messenger of Allah (pbuh) was searching for the truth in himself. To find and to know the truth in himself, he was drifting into long journeys and every discovery was leading into successive journeys. At the end of these journeys, he was brought to such a point which was an open door to divine revelations. The questions that he was pursuing were the

kinds of questions that can be resolved by divine revelations. Where man lacks the power to comprehend, the Help of Allah to his servant and the Messenger (*pbuh*) had come.

“Proclaim! (Or read!)

*In the name of thy Lord and Cherisher, Who created-
Created man, out of a (mere) clot of congealed blood:*

Proclaim! And thy Lord is Most Bountiful-

He who taught (the use of) the pen-

Taught man that which he knew not.” (96/1-5)

Yes, Allah taught man what he did not know.

Man did not know the response to the question: “Who am I?” Man learned his identity and how he was created. Man also learned the ways of how to find an answer to his questions and how to learn (*ikra' bi'l-kalem*). Besides, man learned that the divine revelation was the greatest teacher of the truth. In summary, he learned that the answer to things that man does not know and man cannot find an answer to, reside with Allah and His divine revelations.

With these divine revelations, the pain of the existence had gone, and in its place, the consciousness of *ubudiyyah* (servanthood), *uluhiyyah* (divinity), and *rububiyyah* (lordship) had emerged in the form of divine wisdom, *taqwa* and the straight path. The sense of responsibility and the love of the truth have matured.

From now on, *mu'minoons* (believers) would benefit from the results of the vast experiences enacted by the most beautiful examples. To grasp its message in the best way, they have to know that it is only possible by attaining inward richness (spiritual prosperity). In order to benefit from the divine

revelation, the individuals, as the receptors of the last and incomplete divine revelations, had to come near to the spiritual prosperity of the first receptor of the divine revelation. And it could only be possible as they come close to the Messenger of Allah (*pbuh*).

The worldly views that are not centered on the divine revelation have sought answers to essentialists' questions related to the creation. If we look at some direct and indirect answers to the question of "Who is man?" from these worldly views, we will clearly see that what they are doing is nothing but the act of describing an elephant by a blind man.

Descartes responds to the question of "Who is man?" by saying that "man is a thinking animal." He attempts to say "man is a head" but breaks up man created in an absolute and complex creation. Andre Gide, French author and Nobel Prize in literature winner, says that "man is a feeling animal." He is one of those who think that the part is the whole.

Since he could not see the other dimensions of man with a holistic view, in his lifetime, he defended immorality under the auspices of freedom. According to Emile Durkheim¹, French sociologist who is the intellectual father of racism¹ in our society, "man is a social animal." On the contrary to this man, who turned society into an idol, French-Algerian author Albert Camus turns the individual and the individualism to an idol and explains, "Man is a revolting animal." Although somehow the approach of these three names to man seems quite different from each other, they have a common point, which is their excessive curiosity toward suicide. The sick figures of the West have not refrained from implanting these ideological viruses into the psyche of future generations.

Prussian philosopher, Karl Heinrich Marx's answer to the question of creation and existence is quite festive as he says, "Man is an animal who uses tools."

Some simple examples given in the above are a scene that demonstrates an unbalanced perception to the fundamental question of the existence by names prided by the West. Of course, there is some partial truth in each one's claim. But sometimes the truth broken up is no longer the truth itself. Man thinks, man feels, man lives in communes, man uses tools... And these thoughts are only a single dimension of the world within man. None of these thoughts define man as a whole, but break him up and divide as well as dismantle man. How can we expect a civilization founded on such a separatist and faulty understanding of man to please man?

This summative approach of man emerges in the Islamic theological studies in the history of Islamic studies, as well.

Doctrines originating from human beings are quite far from the truth: that Allah has indeed created man in the best of molds, "*ahsan-ul-taqvim*." What is to be created on "*ahsan-ul-taqvim*?" Human Creation has the innate ability for perfectionism. Therefore, each man has been created as having all the required accessories. Alas, we cannot expect a civilization materializing man and then, sanctifying the materialized man to behave humanly.

Values that make man a man are all murdered as man dedicates himself to the doctrines rather than listening to the voice of divine revelations. All of his useful senses, reasoning and organs now start decaying. Losing his spiritual world, man is now converted into a lump of flesh and bones in the

absence of divine values and spirit. After the exploitation of hard physical and intellectual work for years, man is faced with the exploitation of his arduous heart work.

Emotions that have been secure from the invasion of technology so far are now seeing attempts to feasibly trade emotions under the names of parapsychology, telepathy and telekinesis.

The most satisfactory response from the Western Modernism given to the question of "Who is man?" is "Homo homini lupus," popular Roman proverb by Plautus (dead 184 B. C.). In other words, man is like a wolf to man. They are serving wolf laws that are established on perverted principles under the appealing names to man in pretty packages. They are exploiting hard physical work and sweat, intellectual work and sweat, and heart work and sweat. They are chaining minds, wrists and hearts with transparent chains. They are leading man through a garden path with fake freedoms to prevent them from reaching real freedom. The dimensions of modern slavery are much greater than the dimensions of archaic slavery. As the author, I am afraid that modern slaves considering the chains a charm and cages a palace are not as lucky as the archaic slaves. It is really difficult to convince today's slaves that they are indeed slaves.

Only people who had purified their hearts, minds, and wrists from all of these chains can stand against becoming followers in a mass society of rather unconscious beings. Individuals who are not deceived with the temporary materials of the world and are devoted to immortal values can attest that they are free in such a society. The source of the dynamism for the liberation of such societies subjected to the pro-

cess of turning to be a flock is the said "free" individuals. These free individuals, who do not sell their invaluable freedom for the material comforts and promises by a global system that is exploitative, will plough ahead. They will awaken Judgment day consciousness in the societies where they live as the living examples of true freedom. The Judgment day consciousness is a sentiment that originates from the devotedness to Allah.

We had said that man finds answer to the questions related to the existence with divine revelation. Islam is the name of the latest divine revelation that will provide eternal happiness.

Islam and man are created for each other just like the seed and the earth, the finger and the nail. Disaster will start when Islam, the true name of the real freedom is without man and man is without Islam.

"Islam means to live peacefully with universe and nature."

Islam is the complete set of values that makes man a man.

Islam is not an excess given later, as in eternity, but it is the discovery of the core of human nature.

It is rather purification more than addition. The main characteristic of this doctrine is to cleanse the filth, the grime and the rust deposited on man's heart.

Islam is, per se, cleansing. It cleans, distills and purifies man.

What man is seeking is Islam while Islam is seeking man.

With togetherness of these two lovers, *iman* (faith) emerges. With man's experience of Islam, *amel* (deeds), with man's knowing, *ilm*, with witnessing, *ikhsan* (benevolence), with knowing, *irfan* (gnosis), with intentional practicing, *taqwa* (Allah-consciousness) emerges. Here, I would like to draw attention to other meanings of the word *taqwa*. I am not going to talk about the practical meaning, but about the covenant meaning, which is to embrace the *haqq* (truth) and to abstain from *batil* (falsehood).

Man is not left uncontrolled. [Does man think that he will be left uncontrolled (without purpose)? (75/36)] Man selects but cannot designate. Of course, the Creator preached a program of life for the man who is created. Like some Greek philosophers, believing in the Creator, but not believing in the program of the life drawn, is at least foolish. *Allah (We) created not the heavens, the earth and all between them, merely in (idle) sport (44/38)*. Since Allah is not going to be hungry and thirsty, and He is not going to be in a dire situation—He is above and beyond all these deficiencies—there is no good that man can do to his Creator.

"I have only created Jinns and men that they may serve Me. No Sustenance do I require of them, nor do I require that they should feed Me." (51/56-57)

In this case, what does Allah expect? Ubudiyah (servanthood)? However, barriers between man and Islam have been placed. The flesh and the bone are separated and the seed is left without the land while the land is left without water.

What are the barriers and who placed them?

How many of those who can cry out the word of "Destroy

THE KINGDOM OF HEART

these barriers!" are the ones who say, "I believe!" Of course, they are the least of the less. From this, the least of the less, before we go to the real number of those who are willing to overpower the man made laws and rule; and to demolish these barriers, one point needs to be illuminated quite well, and that is the starting point.

Chapter 3:
The Rule to Be Overwhelmed First

Being an admirer of Islam, being an advocate of Islam, being a sacrifice of Islam, and being “a man of Islam” are quite different things. In this case, we are not men of Islam.

Islam calls the man raised by Islam as *my man*. Appropriating man, who is raised and educated by other systems, other cultures, other separatist societies and circles—to Islam is an act on a platform that is superficial. At an individual platform; that is to say, personal behavior, attitude, moral and reaction levels, it requires one to establish a personal system in order to appropriate oneself to Islam.

When saying “system,” “status quo,” which is an institutional system, it should not be remembered at once. I hope that you understand that we talk primarily about single individualistic systems that we decided on its principles, laws and assumptions. What scares me is that we, who are talking about changing the system, undermining and destroying the system, are not aware that the systems to be collapsed first are our own individual systems. Besides, the architects of these systems are none but ourselves. And, we are the first and the largest barriers placed between Islam and us.

Now then, I call everyone to destroy our own systems.

This call is a requirement for us due to our *nefy* [denial—La ilahe (*There is no God*)] stated in "Lâ ilahe illallah." (*There is no God but Allah.*) Including our hearts, which turned to become worse than pre-Islamic *Kaba* saying, "No," to all deities requires to protest and to rebuff them.

After that, I call upon you to establish our own system. I call you upon the proof (*illalah*), the second half of the *Kalima Tayyiba*. My intention with establishing our own system is primarily to establish the kingdom of the heart.

You will ask whose man the *Sahabah* generation is. Before Islam, they were men of *shirk* (polytheism). The Messenger of Allah (*pbuh*) called them to something: "*Kulu la ilahe illallah, tuflihu*" (Say that there is no God but Allah, attain salvation). They pronounce, "La ilahe illallah" and attain salvation. We are pronouncing the same things; we are pronouncing not just once but thousands of times. Why is not this proclamation bursting the bubble and saving us from our own ignorance? The believers and ones who are inclined to believe will ask this question and will have to ask it.

Before we move on to respond to this, we have to grasp that *tawhid* for the *Sahabah*, is not only a slogan recited without any conscious remembrances, but a lifestyle; it is not only a philosophy, but a practice; and it is not only metaphysical truth, but also a truth individuals submit to with all their existence sublimely.

It was required to unify the mind, the heart and the wrist as the individual reflections of *tawhid*. In other words, one needs to be a *muwahhid* (one who asserts oneness). First of all, *mu'min* (the believer) had to save his ego, to decide how he

wants to choose, from the fragmentation and the division. Saying *tawhid* with our tongue is not going to change anything if man cannot realize *tawhid* in his own existence. This is because the first target of *tawhid* is only the individual; the area to practice *tawhid* was first the personal life before the society.

Pre-Islam Ignorance of Arabs:

In Pre-Islamic cultures, tents with red flags were serving as warehouses openly. Fathers of illegitimate children were determined with lottery. When one of the adulterers point to the partner in the act of adultery, it was perceived as one of the varieties of the act of wedding. Of course, they were not committing the murder of burying girls for mere pleasure.

Chaste human beings of Pre-Islamic ignorant culture were killing these girls because of their peculiar understanding of perverse chastity and they were afraid that these girls would drift into this adulterous lifestyle in the future. They have fallen into the sea of ignorance and they have snatched at the murder. For some, seeing their daughters in such immorality was worse than becoming a murderer of one's own child.

Now, in such a place where immorality peaked beyond belief, the Messenger (*pbuh*) of Allah did not preach for morality. If he did, some chaste polytheists would embrace shirk but abhor immorality and run from that will to come to the Messenger of Allah (*pbuh*) joyously. However, the message was for *tawhid*.

“Kulu la ilahe illallah, tuflihu” (Say that there is no God but Allah, attain salvation.)

In an environment open to the invasion of Caesar and Kisra, outcast from political unity, outlasting and costing to-

o many lives, civil wars, conflicts and disagreements, the summons of the Messenger of Allah (*pbuh*) promising political unity and social accord could have resulted in more reverberations. Bowing before the idol of the State—as it is today—in the past, there emerged pro-State (Statist) nationalist people. If the Messenger of Allah (*pbuh*) had preached for the sake of motherland, nation, flag and state, perhaps the message would have been less laborious. The message was the same:

“Kulu la ilahe illallah, tuflihu” (Say that there is no God but Allah, attain salvation.)

Or in a society where all kinds of cruelty were perpetrated, slavery violently practiced, the rights, law and freedoms were confiscated; a handful of *mustakbirs* (too proud to worship to Allah) were oppressing the weak and the poor and enslaving the feeble, no to “cruelty, slavery and torture”... The Messenger (*pbuh*) of Allah also could have emerged with the slogans of rights, law and freedom. That also did not happen. The Messenger (*pbuh*) of Allah had called on tawhid, but only tawhid.

It was a nice endeavor to establish social status and provide political unity in that society. To say “stop” to immorality and spread moral values in the society was also a nice message. Especially, in a society in which widespread cruelty and injustice has ruled openly, inviting people to follow the rule of law and the mutual rights was indeed admirable.

However, all of these are different parts of the truth. Tawhid, with or without the beauties unaccounted here so far, was the name of implanting all beauties, purging all the deformities and preventing them. In fact, the invitation to “La ilahe illallah” (there is no God but Allah) means an invitati-

on from deformity to beauty, from evil to good, from immorality to morality, from cruelty to justice, from anarchy to rule and order. As they have grasped this fact, they proclaimed *La ilahe illallah*" (There is no God but Allah), they have practiced this proclamation and acquired a principled lifestyle congruent with tawhid and attained the salvation. Otherwise, they would not chant the slogans for this.

All in all it was just one sentence; if to say it did not mean to change a life, they would just say it and continue to live as they used to live in their previous circumstances. We learn that the reality was not so from the *Qur'an*:

"Do men think that they will be left alone on saying, "We believe," and that they will not be tested?" (29/2)

They ensured that tawhid dominated their life as the belief in their hearts, as the thought in their mind, as the enactment in their body, as the lifestyle in their lives, as the worldview in their societies. Anyhow, if it was not done this way, tawhid will not execute its functions. For tawhid to be real tawhid, it was possible primarily when the individual under the question implements tawhid with all of its faculties. Men in the age of happiness (during the lifetime of the Messenger of Allah (*pbuh*) and his Sahabah) had cut off the malignant tumor called ignorance; and those, who could not do this, like Ebu Cehil, though he knew when he thought mindfully, like Abdullah b. Ubeyy though he recited with his tongue, and like Umeyye b. Ebi's-Salt, though he knew with his mind, recited with his tongue, and believed in with his heart, were not considered believers (*mu'minoons*) and excluded if they did not submit to this divine value and could not become "muwahhid."

Sahabah generation had deserved to be “the man of Islam”. Realizing tawhid in their ego, they ensured the domination of tawhid in their statements, enactments, feelings and thoughts.

We are the admirers of Islam, even sacrifice of Islam, but we could not become the man of Islam because we could not find the golden balance that Allah created the man on [*“Who created thee, then fashioned, then proportioned thee?”* (82/7)].

Men and Victims

Our society is full of mindless hearts and heartless minds. We have not achieved the equilibrium of emotions, reason and action. Those of us, who could not establish this balance, exceeded the part they possessed of the *truth*. This situation was a natural and unavoidable result of the disequilibrium.

Separating tawhid was something like distilling water into its elements. In this case, two types of gasses, one of which is flammable and the other combustible, like hydrogen and oxygen, emerged. In other words, water disappeared. In reality, the function of water was reversed. Instead of extinguishing, it transformed into an object that not only starts fire, but burns as well.

The separation of the truth of tawhid sometimes resulted in grave outcomes. The inability to unite manpower, brains and heart and the mentality that breaks man into pieces, reached a point promoting mutual conflict. Atomization had started in the individual self. In the societies that are formed by such individuals, reciting “vahdeh” (oneness) would be “unmannerly.” Because the cornerstone of vahdeh was man,

for those people who could not recognize tawhid, which means individual vahdeh, in their personalities, talking about vahdeh among them was uncalled for. Furthermore, when there were individuals sheltering hypocrisy like a worm in their souls, whose mind and heart staged countless fights, conflicts and disputes, whose emotions were not in accord with their reasoning, and whose actions reconciled with neither. Then, the first thing to do is not shouting out slogans to distant enemies, but to dominate tawhid over our egos.

“Those who exceeded are destroyed.” This news, which was narrated by Muslim from the Messenger of Allah’s (*pbuh*) speech, is a short but effective expression of a widespread rule. The members of the Islamic movement have transpired to be victims. Everybody discovers the truth in fragments as a result of the distorted nature of their upbringing styles.

Besides, they see and show the fragments they discover as the whole, the truth itself. Of course this is not done with malice in mind but the result is grave.

Discovering the truth and discovering a part of the truth are different from each other. The graver part of the situation is, while singing the praises of the fragment we discovered, we become insensitive, even blacken the fragment of the same truth solely because others discovered it. In the end, three types of victims appeared:

1. The victims of books
2. The victims of tasbih (a form of dhikr)
3. The victims of arms

The Victims of Books

When recited solely, book refers to the Qur'an. Although it is a source of hidayah (gift) and mercy, it is not a hidayah and mercy for everyone. (2/2) Only reading it, keeping it handy, in your home, memory or library is not a guarantee of achieving hidayah and mercy.

It is, "huden li'l-muttakin [loyalty to Allah]." That is, it is a hidayah for those who are cautious of Allah as required, and for those (muttakin) who have reached the consciousness of uluhiyyah, rububiyyah and ubudiyyah. The Qur'an, which is a cure for mu'mins, increases only the frustration of evil-doers. (17/82)

If even a divine message as the Qur'an has a "dangerous hinterland," the status of other books unequal to the Qur'an from any viewpoint, must be seriously debated.

Even though it is not a discussion that I want to delve, I see benefit in reminding one important point that for the Qur'an to be established on the place it deserves, in our lifestyle: You need to approach the Qur'an with an "ummi" (unlettered) state of mind. Once again you need to approach the Qur'an with a sound mind and heart rather than with a mind and heart that are invaded by other cultures. If the heart is not pure, it will be tainted; however perfectly it is fed.

We are the descendents of a religion and civilization to whom a holy book was revealed.

Bookless generations who are the products of modern mentality, who transform technological products to totems, music and sports to rituals that are directed by half-naked priests, are raised. These singers, sportsmen, actors, models, mo-

vie stars and talk-show hosts, who most of time instigate sexuality with their half nakedness, are idolized and act as their own priests for their own lifestyle.

Even though the book is not the only carrier of knowledge, it still bears the characteristics of being the oldest and most consistent conveyor. It not only has the power of restoration, but preserves the power of destruction as well. Of course, every book does not always convey "knowledge." Ignorance is also sometimes conveyed through books. Perhaps this is the difference between contemporary ignorance and antiquated ignorance. The former is bookless ignorance, the latter is scripture ignorance. In our age, as we observe, the scariest ignorance is scripture ignorance.

Leaving all lettered and unlettered, scriptural and non-scriptural "*batil*" (falsehood) aside, let's scan the imbalance on books of some of the Muslims.

The book that conveys culture is reminisced with the practice of reading. If all the bridges between reading and living, knowing and practicing are eliminated, the offender, of course, cannot be the book. I liken blaming books to being angry with those who make books crime tools for their own imbalance. And I liken blaming books becoming angry with a magician who uses *ayat* (verse, sign) as an ingredient in his magic to banning all Qur'ans. And I liken becoming angry with someone who commits suicide by taking drugs to banning all drugs.

This semblance of drugs is a befitting comparison for "book victims." These circles use books not like a conscious patient who is cured under the surveillance of an expert doctor, but

like a drug addict who consumes whatever drug he obtains.

For these types, books are not sources for reading and producing, but merchandise for reading and discarding. In this mentality, the number of books a person has read indicates how human he is. If you want to know his latest thoughts, it is enough to ask him the title of the book he last read. The victim is suffering from the intellectual indigestion of his studies.

He is pinned by the bulk of knowledge that he cannot transform to action. His inter-human relations stand at a third-grade quality. Generally, the person who reads the books is indifferent to life. Instead of gaining real-life experiences, he reads about life knowledge in books. Therefore, his behavior usually is aimless in his relationships.

His knowledge of life is poor. It is widely observed that this imbalance is transformed into another opposite imbalance: Instead of bringing the book to life and living the book among other people, he lives life in books or among books. He has established a world of plenty and a world of nothing at the same time for himself.

Even though the man who reads the books recites the *ayat* in the Qur'an, he, personally, himself, is one of the biggest *ayat* of Allah. He cannot see the evidences. His position in relation to life (divine wisdom) is offside, since he cannot attribute to the book the *ayat* in himself, the *ayat* in the universe, the *ayat* in the materials and events.

Speaking has dominated his tongue. His approach to *ayat* is mostly like a doctor's approach to corpses. He secretly enjoys figuring them out like a puzzle; he assumes thinking is a

privilege. Since he has concentrated all his energy on his mind (therefore his tongue) and his organs are extremely developed. He is somewhat caught on some sort of Stéphane Mallarmé psychosis. As the French thinker says, "We only think. Living? What are slaves for?"

When you look the man who reads the books in the eye, it does not reveal anything. Your search for the slight movement in the depths of his eyes is hopeless. Since his enlightenment cannot transform to insight, he cannot be the window to transport you to the beyond. When you look him in the face, it does not reveal anything. When you try to find from in which frequency his heart airs, by tuning the radar of your own heart, his core, his essence does not reveal anything. Furthermore, he is unaware of the nuclear power plant he houses inside. When you contact him, you will see that all the diplomatic rules are in effect.

This behavior, which you will observe hopping like a partridge among books, is either insensitive and disinterested or confused and ignorant toward the realities of life.

The Victims of Tasbih

Although tasbih is grammatically not the name of an object, in usage, it is known as "the object with which prayers are recited and counted." In other words, these rosary beads are symbolical objects. Symbol of whom, is well-known: of those Muslims who count themselves as the masters of dhikr, masters of heart and who claim to have purified their hearts and evaluated their personalities.

It is seen that most of these people do not know, nor in-

quire the meaning of “dhikr” in Qur’an and they trail others’ practice and style instead of observing the Qur’an. What great carelessness it is to believe one is practicing dhikr on the most mentioned subject in Qur’an without consulting the book. Even on this subject Qur’an commands believers to follow the measures dictated by Allah not the moods and whimsy of oneself: “... *fezkurullahe kema allemekum.*” (“Practice dhikr as Allah has taught you.”) (2/239)

Inaccurately and riskily discarding its other meanings, dhikr, which is a very meaningful concept in Qur’an, is assigned by some circles to unconscious, repetitive recitation. Dhikr, which has multiple meanings such as remembering Allah (2/198), tabligh (delivering message) (87/9), advice and warning (88/21), shukr (gratitude) (7/69) when used with Arabic preposition (hurufu-l-garri) “ala” means recitation by tongue. (6/121)

In fact, we observe from the Qur’an that dhikr not only means “tasbih,” but it also has a more extensive meaning:

“O, you who have attained to faith! Remember God with unceasing remembrance. And extol His limitless glory from morn to evening.” (33/41-42)

Believers are ordered to practice both *dhikr* and *tasbih*. At this point, that both “dhikr” and “tasbih” is mentioned in the same ayah is apparent proof that they are not identical. Therefore belittling, disregarding or omitting “*tasbih*,” which is recitation by tongue, are not becoming behaviors for a *mu’min* (believer).

Whatever ground *tasbih* stands for in the concept of dhikr is the same ground with what “*kital*” stands for in the con-

cept of *jihad*. Like those who name every deed they accomplish *jihad* ignore that *kital* (war) is obligatory (2/219), most of those, who observe that *dhikr* is not only *tasbih*, ignore that *tasbih*, meaning recitation by tongue and repetition, is recommended and is a deed.

Moving on to those who count themselves as masters of *dhikr*, some of these circles have not stayed loyal to the agreement they reached with Allah. Contrary to the real and seasoned *murshid* (guide) who says, "If a stone falls from the sharia (Islamic rules), all the *vird* (a kind of *dhikr*) of my *murids* (committed ones) will collapse." While all the virtues of the Muslims are violated; not only a stone, but also the foundations of sharia rudely ripped off, the ones on this mentality do not move their fingers. This approach, which is emotionless and unwary against the sacking of values of *ummah* (the nation of Islam), calls these actions with the name of "big *jihad*." Nevertheless, when asked what "big *jihad* is," the *Qur'an* was telling us what "big *jihad*" is.

"Hence, do not defer to [the likes and dislikes of] those who deny the truth, but strive hard against them, by means of this [divine writ], with utmost striving (big jihad)." (25/52)

Those who are committed to big *jihad* have opened up a double front; against not only their internal adversaries, but also their external adversaries and they are the ones who first established the Kingdom at the Heart.

The reasoning, which victimizes the mind to the heart and perceives religion as opium of masses rather than a resuscitating potion, has donated everything it has to a single authority and run to save itself from the burden of contemplati-

on. With this reasoning, in place of him, others think and others decide. His hatred and love are dependent on command and instruction.

With this reasoning, they prefer being the dead in the hands of the undertakers to being a martyr at the hands of infidels. They attempt to die before death, but do not attempt to live after death.

The victim never contemplates the martyrdom once while fixated on death a thousand times. As mind and emotions, two windows of the heart, are abated, the heart is converted into a dungeon.

The understanding of the submission for the victim of the *tasbih* is not a conscious subordination but a blind one. The victim not only disregards all except for all orders from his masters and never reads any of the books, but also is blind and deaf to Qur'an and all the ayahs.

The Victims of Arms

The victim, left under the destruction of the revolutionary state established during the discussions peppered around tea talks, never moves onto real practice and acting. He embellishes his dreams with machine gun stutter. He suffers from being unable to learn how to knead his knowledge and gnosis (spiritual knowledge), to mature with *ikhlas* (sincerity), and to consume the victim's knowledge with patience. This sublime suffering never becomes productive and perhaps consumes and eats up itself.

The importance of the deeds is arranged according to the

level that they excite and motivate others. The joke of “Stand up, a revolution has occurred!” has a more stimulating impact than the reality of “Stand up, the call for prayer was recited.” The victim prefers appealing to imaginations of bitter realities. In general, the principal capital is imagination. He lacks effort and the energy to make required intellectual, spiritual and actual preparations to make these dreams come true.

The victim has failed to grasp the nature of the true revolution. He scorns the small steps that he could take while he does not have power to undertake the big steps that he embraces. He presents it as a pretext to his ineptness in failing to do anything.

His greatest capital is courage. With this high spirit, he blames everyone who is a little off of his ideals, and he is even ready to fire off at anyone. When you ask him to put his head, with which he was holding and wandering in his arms, back on his two shoulders, it is highly possible to be accused by him right away for being a separatist and terrorist rather than rethinking and reasoning calmly.

His deep naivety in inter-human relationships causes expected and unexpected deceptions. As a natural result of this situation, having a chronic indignation, he becomes introverted. Or falling into the situation of those, whom he accuses of being traitors because of exchanging their cause (dawa—involvement in the Islamic community of new people) with the world, he would indict himself in a trial of his conscience.

Mostly, when the victim’s enthusiastic time ends with having a home and a house, a job and other stints, and a wife

and kids, as if he states the greatest truth, he cites the sublime enthusiasm that he has once experienced. In a way scorning "himself," he attempts to give useless advice to the youngsters who have the same high spirits now and tells them, "Let it go, let it go. We have already gone through these paths that you are up against now; we know these quiet well." This is the cheapest method to break up all the beliefs, to step back and to suppress the remorse. The victims of arms, at this stage, use their beliefs for their own deception.

The cost of missteps taken when he was a traveler is charged to "the trip."

This is the result of relying on fiction not knowledge, on enthusiasm not patience, on "actions" not sincere deeds (*amal-i salih*), and on excitement not reasoning. The result of taking the fastest and the closest path without asking if reliable or not, has been the lost years that have led the victim to find new ways to sooth his excitement.

Yes, each one of these three approaches may be carrying the reality in its own framework. This is nothing but natural. Nevertheless, even if it is natural, it does not prove that it is right and useful because the distinct character of these approaches is disequilibrium.

Chapter 4: “Balance” as a Type of Behavior

The “macro human” universe moves on a divine equilibrium.

From the biggest creature to the smallest one, this balance is the most effective law of the whole universe. The cosmic equivalent of imbalance is doomsday that is the breakdown of the sensitive equilibrium in the universe.

Therefore, death is much like the disequilibrium in the universe. So is death like the destruction of the balance of man that is the disintegration of the balance of the *micro universe*, which is, the doomsday of the man. In this case, the doomsday and the death equals “imbalance.”

Here, imbalance is the common reason of the both. These are the physical results of physical imbalance. The same is true for our spiritual world. Spiritual deaths are the result of spiritual imbalance, same as the diseases leading to these deaths, genocides, murders and doomsday. The dimensions cannot be determined due to lack of observation, but murderers are all results of the imbalance in the spiritual world of micro universe (man).

History is the name of the endless struggle between the ones who disturb the balance and the ones who want to pre-

serve it. Prophets are the ideal examples symbolizing the divine balance in their attitudes and behaviors. Divine revelations (*vahy*) are the divine texts of a balanced doctrine.

Qur'an is full of the most striking examples of balance from beginning to end.

For example, take a look at the first page of the Qur'an. You'll see Al-Fatiha (The Opening). This surah starts with a sentence of thanksgiving. Then comes the two attributes of "the Cherisher and Sustainer of the worlds: The compassionate, the merciful" (*ar-Rahman, ar-Rahim*). These please you at once. You start seeing Allah through these two attributes. This is quite delightful for you and you like that. You appreciate it. To keep your excitement from turning into laziness and not to open a door for imbalance, it is reminded that He is not only the compassionate and the merciful, but He also manifests the attributes of "the judge and the punisher," that he is the Master of the Day of Judgment that "whitens the hair of the babies in the cradle." Our previous hope is balanced with fear, and our joy with fear of Allah.

This is only one example of ensuring the balance between hope and fear, the psychological balance of man. It is possible to find constant laws of individual, social, political, economical and universal balance in the Qur'an.

Another example: After the declaration of "those who believe in the Unseen" (2/3) two characteristics of "muttaki" are given:

1. They are steadfast in prayer
2. They spend out of what we have provided for them

Salah (prayer) and spending: Two actions that are individual and social respectively, regarding their outcomes. *Salah* is a path that lies from the individual to Allah; spending (*infak*) is a path that lies from the individual to society. While one is the relationship of the individual with his Rabb, the other is the relationship of the individual with society.

Here, the way to preserve the delicate balance between an individual's inner and outer world is shown; that is the individual and social balance.

Again, we know that some of the verses of the Qur'an were revealed to correct certain verbal, intellectual and actual imbalance of the companions of the Prophet (*pbuh*).

"O, you who have attained to faith! Pay heed unto Allah, and pay heed unto the Apostle, and not let your [good] deeds come to naught!" (47/33)

The reason for the revelation of this verse is pointed out to be the distorted faith-deed equilibrium of some of the companions. Here is one of the many sayings on this subject from Abu'l Aliyye (Ibn Kesir): *"The companions of the Messenger of Allah (pbuh) thought that no deed resulted in gains while worshipping others beside Allah, and no sin would result in loss while believing there is no deity worthy of worship except Allah." Of course the companions did not reach such an opinion by themselves. They had an insight into the ayat "Allah does not forgive the ascribing of divinity to aught beside Him, although He forgives any lesser sin" (4/48) In consequence of that, the ayat was revealed "[As for] those who disbelieve and turn away from Allah's way, He shall render their works ineffective." (47/1)*

While the Qur'an was revealed, it interfered with and corrected all kinds of imbalance. It forbid them from extreme love and hatred, and called them to a delicate balance. The Qur'an was pointing out the imbalance that is true for all of us:

"...Let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety..." (5/8)

The Messenger of Allah (*pbuh*) is the best example of this balance that is called the most wonderful creation, "Ahsan-i Taqwim." Let the one who wants to learn how to set a balance of emotions, reasoning and action examine him. He will find golden examples of this in the Messenger (*pbuh*) and the generation that has been trained in his teachings. We would not have enough time to enumerate all the examples of how the balance of "justice" and "moderation," which are the other meanings of equilibrium, was established among the *sahabah*. Let's mention a couple of them:

An excerpt from a long narration that is cited in both Muslim's *Sahih* and Ibn Hanbel's *Al-Musned*, narrated by Sa'id bin Hisham:

"I immigrated to Medina; first to divorce my wife, then to sell my property and buy horses and weapons, and jihad till I die. A group of people from my tribe I met on the road informed me that previously a party of six had attempted such a thing in the days of the Messenger of Allah (*pbuh*), and that He had prohibited them from doing so by saying, "Aren't I a good example for you?" So I returned to my home and family."

The reason the party of six was prohibited by the Messen-

ger of Allah (*pbuh*) shows the vitality of preventing an inclination to imbalance. These parties, among whom are Salman, Suhayb, Abu Zer (RA) came to the Messenger of Allah (*pbuh*), and said that they would castrate themselves and withdraw to a secluded place. Also, there they would refrain from everything worldly, including their families and children and would only be occupied with prayers and worship of Allah. Consequently, the Messenger of Allah (*pbuh*) reminding them that he was the Prophet (Nebi), saying, “Aren’t I a good example for you,” and was angry with them.

It is rather meaningful that the Sahabah assessed these two incidents, one of which is the upper level of balance (*ifrat*) and the other is the lower level (*tafrit*), together. These incidents, which exemplify the equilibrium of power and spirit, are completed by other incidents of a different time and place:

The Messenger of Allah (*pbuh*) dispatched a battalion. He wanted Abdullah b. Revaha to join that battalion, as well. It was a Friday. When the Messenger of Allah (*pbuh*) saw him after the prayer, he asked:

- “Why didn’t you go with your friends earlier?”
- “I wanted to perform the Friday prayer behind the Messenger of Allah (*pbuh*). In any case, I’ll catch up with them again.” Abdullah answered.
- “Even if you made a monetary contribution equal to everything on earth, you wouldn’t be rewarded the merit of going with them.” announced the Messenger of Allah (*pbuh*).

When this incident cited by *Ahmad ibn Hanbal*, *Al-Tirmidhi* and *Ibn Hacer* considered along with the following incident cited by all six major volumes of Hadith works except

for *Ahmad ibn Hanbal's Musnad*, the meaning of the balance is revealed completely:

A man coming before the Prophet Mohammad (*pbuh*) asked for his permission to participate in the war:

- "Are your parents alive," asked the Messenger of Allah (*pbuh*).

- "Yes," the man replied. Because of this reply the Messenger of Allah (*pbuh*) said: "Then, go and get their consent!"

Al-Tabarani notes that a similar incident had occurred to *Abu Hurayrah*.

Yes, all of these examples indicate the importance of the balance in the Messenger of Allah's (*pbuh*) education and training for Muslims.

Chapter 5: Historical Background of Imbalance

The balance that means to be a “Muttaqi” (Righteous), as cited in the verse, eight of AL-MA’EDA, (THE TABLE, THE TABLE SPREAD) in the *Qur’an*, did not last very long as a type of individual and social behavior after the Messenger of Allah (*pbuh*). The days when the wrist, heart and mind were utilized in a balanced way quickly became the part of the history. It is not that people who attained this golden balance were grown. Nevertheless, they were unable to establish an environment and prepare an opportunity to disseminate this balance to the larger society and community like in the golden age of Islam (Asr-i Saadeh).

The first component to break up from the whole was the wrist balance. In the age named as the golden age (Asr-i Saadeh), jihad was committed not as a profession but rather a worship. Also, jihad was the struggle to remove the barriers between Islam and man. It was in the name of teaching humanity that forgot the pain of dying and killing, and how to die and kill righteously. It was the most lasting method of the peace.

In addition to this, jihad was the toughest test that a worshipper faces from his Lord. This is because jihad starts

not in the battlefield but in the heart. And those who lose the battle in the heart, fail to attain the characteristics of Mujahideens to start with because Mujahideens are taken to the battlefield by their faith, not by any rides. A faith without bright lights in the eyes and steadfast power to step up and act would not motivate the believer by pumping any enthusiasm to the believer that will grant any clemency. As a result, he would lose the struggle (*mujadaleh*) from the beginning.

Jihad became a profession when prophet-like politics turned into sultanic politics, and justice turned into despotism. Autocracy cannot rely on civic and haqq (truth). To survive in power, autocracy needs a power, which is nothing but the military. In this way, the military separated from the whole was institutionalized by the impact of the ambition of the loot. Every institution needs a peculiar place for itself. For the military, that place was barracks. For the mujahid, it was not enough to be a mu'min (true believer); he needed to be a military man.

The *Quranic* faculties, such as decency, abstinence (*ittiqa*), benefaction (*ikhsan*), remembrance (*dhikr*), and thankfulness (*shukr*) were separated from the whole Islamic wisdom that led Muslims to a deep understanding of the Islamic theology and practice. These faculties cited are not instances that relate to only a certain groups among Muslims; they are methods of training and discipline directly related to the faith and *taqwa* (God-consciousness). It was possible to find the basics and the details of these faculties in the *Qur'an* because it cannot be considered that Allah (God) who created man on *Ah-sen-i Taqwim* (in the best moulds) would ignore two core values of the heart and the spirit.

To internalize these faculties cited above, it was not enough to be a Muslim, but it would be needed to be a fraternal (dervish). The value-laden man of Islam had incurred another wound. Every institutionalized structure had taken a component from the whole of the religion along with them. Most Muslims did not embrace the whole Islam but they adopted specific components to master their beliefs.

Could not the Qur'an find a place by itself where prayer beads found a place?

The institutionalization of *ilm* (seeking knowledge) happened with the hand of Nizamiye Madrasah, founded by Seljuk Turks in Baghdad in the 11th century though its informal history dates back to much earlier times. Salafs (righteous predecessors) attain the knowledge for the sake of Allah (God). Seeking knowledge was worship and a method of eternal spiritual happiness because "Those truly fear Allah, among His Servants, are the ones who have knowledge" (Fatir, 28). When the first madrasah opened, one of the scholars from Maverannehr (modern day Central Asian "stans" countries) claimed, "Oh no, Knowledge is dead! We sought the knowledge not for the worldly earnings but for the sake of Allah. For this reason, those who sought the knowledge were people of sincere nature and *ikhlas* because there were hardship and trouble as the reward. It did not have any worldly returns. From that time on, the knowledge would be something that Sultans (rulers) purchased through madrasahs. Those who see that the knowledge is worthy of money would attempt to reach the monetary value through the knowledge. They would probably attain the knowledge; however, they would lose the sincerity (*ikhlas*) and *taqwa* (God consciousness)."

Yes, all of these predictions have occurred; the knowledge is no longer a provision for the thereafter but a provision for the world.

It should not be concluded that there is a generalization for the relationship between the imbalance and the institutionalization that was established earlier (in this book). To explain the disintegration of the holistic view of man, we needed to draw attention to the drawbacks of the institutionalization.

This is not a place where we would discuss the inevitability of the institutionalization. Leaving such a discussion to those who are interested in sociology of history, it is helpful to remind that there are always exceptions. As the examples before the institutionalization cannot be all positive, the examples after the institutionalization cannot be all negative.

The story of the disintegration of the golden balance in the golden age (*Asr i Saadet*) of Islam was approximately in the 11th Century. After that, the philosophy of this disintegration has been debated. Partisans raised new partisans. The disintegration spread to all religious and social areas in a short period of time. Even the faith was impacted from this disintegration. The Manifest and the Concealed debate and the *madrasah* and dervish convent argument reached into grave dimensions. In this environment, some regional conflicts erupted. The power loving brokers of different times and groups resting their back onto the rulers were considering the ultimate truth nonexistent while glorifying the truth particles that work for their own interests and goals.

In summary, sensibility, thought and action were separated from each other; each one of them became a sect by defi-

ning and naming themselves on their own. After this phase, these schools of thoughts formed their own disciplines. Each one of them has their peculiar jargon and terminology. The worst of it all was that "Those who split up their Religion, and become (mere) Sects—each party rejoicing in that which is with itself!" (30/32) and they were saying that "this is the truth" rather than "this is from the truth." Everyone was inviting to the part of the truth that they thought they had in their hands. These schools of thoughts also claimed that whoever has this part of the truth would be saved forever, and whoever denied this part of the truth would be faltering forever.

The disintegration started in this way, outlined above, gradually became the nature of our man. The grave situation experienced in today's world has such a historical background. The impact of this historical background still is in effect in today's world with all of its posture. There are probably virtues left in the history but none of the disgraces were forgotten in the history. Disgraces were passed into today's world under different names and methods.

Today, in the fundamentals of the imbalance plaguing our man's sensibility, thought and action lies in this *negativist tradition*.

Chapter 6:
**Contemporary Dimensions of
the Imbalance**

In today's world, the balance in the life of mankind is tilted against the heart.

When the heart is neglected, it is all lost. The noblest creature among the existence is human and the noblest part of human is the heart. On a day when nothing benefits human kind, a soothed heart will be beneficial as we find that out from the Qur'an. (26/88-89)

As the Messenger of Allah (*pbuh*) proclaims, the heart is the center of man, the command center of the body and the house of the faith. The heart is the house of Allah where He manifests himself and the noble place where the relationship between man and Allah is coordinated. In short, the heart is the nuclear power plant. How many of us are aware the existence of such a powerful center in our heart?

Among the organs damaged by the Westernized positivist and rationalist education systems that we have undergone, the heart is the most impacted. If the goal is to destroy or to defuse the faith in the heart, of course, the heart will be the target. What can the faith, attempting to exist in a house destroyed on its head, do in such a heart turned into a jail whi-

le it deserves to be in a palace?

The goal of the contemporary education is to take over the rule of the faith from its hand. And the occupied faith is just an accessory to the heart. Isn't the source of the dilemmas experienced nowadays an incapable faith that is radiated with science and technology? The diseased and poor-spirited faith with the illness of laziness is turned into an amenable lion that lost its teeth and claws. Although the heart needs to be a house to the faith, it became a jail.

A laidback understanding of Islam is popular nowadays. A strange personality arid from the most valuable capital of sincerity, deftness and spiritual richness is encouraged to emerge while only Islam can allow him to attain these values.

His emotional world and life is like a lord or count, but thinks like a Muslim. Placing his mind over his faith, he allows his mind to rule his faith and believes in the truth only when his mind makes him to believe in. He is a nothing but a freak. As cited in AL-MUNAFIQOON (The Hypocrites), you admire his conversations, his grasp of Islam, the brilliance of his thoughts, the ways he maneuvers within the Qur'anic verses just like solving mind-boggling and logical puzzles. "And when you see them, their persons will please you, and if they speak, you will listen to their speech; (they are) as if they were big pieces of wood clad with garments; they think every cry to be against them. They are the enemy, therefore, beware of them. May Allah destroy them, whence are they turned back?" (63/4)

The most powerful organ of a Muslim is his heart.

Whether it is with Allah or his worshippers, all the rela-

tionship originates from the heart. For example, the relationship between two Muslims should be different from the relationship between two Marxists. The brotherhood should not turn into camaraderie. The incomprehensible claims, some call as their cause (dawa), cannot be a pretext to an undemanding and unchallenging Islam. What is the difference between an unemotional, unquivering, docile, unhardened heart and a rock? According to the Qur'an, even rocks are better than such a heart:

“Then your hearts hardened after that, so that they were like rocks, rather worse in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear of Allah, and Allah is not at all heedless of what you do.”
(2/74)

If the heart that you carry is such that, then, there is no need to become a porter of the stoned heart. Who and what is mandating that you carry this granite part in your chest for your lifetime? Take that granite and throw it away.

In the spiritual platform, young Muslims are up to their knees in wretchedness. The wretchedness in the spiritual platform that Muslim youth is in is up to their knees. As a result, we understood and preached the religion as an ideology, Qur'an as a manifest, the Messenger (*pbuh*) as an ideologist, Tabligh as a propaganda, a missionary as a propagandist, jihad as a quarrel, contemplation as an implication, and the message as a chatter. As we derailed these Islamic values, these values—which revolutionized the lives of one generation—could not even lead to a single small evolution in our lives.

We were not educated, but taught. Without education, teaching had no use. We gazed but we could not see. We thought that we saw. We knew, but we did not comprehend. Even if we comprehended accidentally, we could not live these Islamic values. Even if we lived these values, we could not reach *ikhlas* (sincerity in deeds). We became the enemy as sometimes we did not know, and some other times, we knew but we could not comprehend it.

I want to touch on the three most pertinent reasons that underlie the foundations of the tilt against our spiritual lives in the golden balance. These are:

- 1) The distorted understanding of tawhid
- 2) Politicizing the religion
- 3) Reactionist approaches

1. The distorted understanding of tawhid:

The distortion in the understanding of tawhid originates from a poor assessment and an ill perception of the history of Islam's origination and the history of Islam.

As very well known, in Mecca, the Messenger (*pbuh*) attempted to ensure that tawhid's roots strongly grip the society once for all. The Messenger (*pbuh*) was not rather worried about strictly enforcing religious exercises for the purpose of worship and the *Muamalat* (worldly exercises). The beliefs (Akidah) that are the seeds of the foundation of the tawhid were sown to the hearts at this period. When considered within its own circumstances, this method was the most feasible method in the Golden Age.

Much later, many methodological problems have been experienced resulting from inaccurate assessment of this period within its own unique conditions. Today, a distorted understanding of tawhid has evolved and there are many defendants of this distorted understanding of Islam among us. This distortion is a result of forgetting the unique conditions and opportunities of the Golden Age, and of hoping to apply the same methods and the processes of Islamization to this age.

The rationale is as follows: If this contemporary age is corresponding to the Mecca period, then, the thing that needs to be acted upon is to implant the tawhid belief just like the Messenger of Allah (*pbuh*) had done; and then, to follow the same order in morality, the *Muamalat* and action. In our period, there is no need to be worried about the morality, *ikh-san* (benefaction), *irfan* (gnosis), the cleansing of *nafs* (one's ego) and soul. This is the behavior.

Consider that this approach is correct, and see it as something that some can believe in. When we attempt to apply to the same logic, how can we explain the revelation of the following verses during the Mecca period?

Let's not forget that, these verses were revealed when the barrels of wine were not broken, the hijab (cover) was not ordered, and the monetary interest was not banned. Many of Islamic obligations (*Farizah*) were not even known by name.

In fact, a state was not even in place at the time. Before we make the state a condition of being a devote Muslim, we need to establish the Kingdom of Heart by listening to these verses devotedly. Turn to the verses and listen to the characteristics of Muttaki (dutiful guardians).

"They sleep but little in the night. And in the morning they ask forgiveness." (51/17-18)

The verb sleep needs to be in the past progressive tense grammatically. However, its meaning could be considered to refer to the past generations. In the verse just before this one, the story of those who are in the heaven is told by the deeds that they committed in the world. "Sleeping but little in the night" and "asking forgiveness in the morning" are considered to be the characteristics of the *muttaki* (dutiful guardians), who are for sure to be in the heavens.

Yes, you who prioritizes the *tawhid* and *akidah* more than anything else. Why is the verse that there is not any doubt about its revelation during the Mecca period, not revealed in your own Mecca (*the contemporary age*)? When did we commit to a sin the last time? Five years ago? No, one year ago? No, a month ago? Or no, a week ago; no, no, just before! Yes, that is right. I do not think that we should go too far to seek a sin in our lives. Is it not enough for an individual to be sinful to live quietly and comfortably in a society, which is functioning as a machine for transgression and wickedness in the flood of wrong-doing and rebellion? Those who have some hesitation about the sinful nature of those living quietly and comfortably should review the verses ordering, "Enjoin what is just, and forbid what is evil (*Amr bil Ma'ruf wa Nahy an al Munkar*)."

In this case, when was the last time that you sought the forgiveness of your Lord, turned to Him in repentance, subdued in front of Him with the fear, subordinated to the order of asking for forgiveness (2/2, 11/3, 52, 61, 92, 41/6, 71/10), and grasped His advice in the Surah ADH-DHARIYAT (The Win-

nowing Winds) before Him?

Let's continue reading the verses that are revealed in Mecca, but not revealed in our own Mecca:

"Verily those who live in awe for fear of their Lord."
(23/57)

The description of "Who live in awe for fear of their Lord" is a spiritual condition and you cannot learn it from books, but you learn by living and experiencing. In general, even in the word "Mushfiquun" translated with the phrase of "verily those who live in awe," the balance is seen visibly. These two terms that seem to be opposites at first sight are, in fact, equal forces balancing the spiritual state of individuals in front of Allah. Right after this verse above, the following verses reveal the balance much more clearly:

"And those who dispense their charity with their hearts full of fear, because they will return to their Lord." (23/60)

True, you will dispense but instead of the vanity, joy and pertness of giving, you will feel a shiver. Moreover, that shiver will be at your heart. You will balance the hope resulting from the giving with the fear resulting from the fact that your deed was sincere or not. If we could do it in this way, then there is good news from the Qur'an for doing a good deed in a good manner, a good intention and a good will:

"It is these who hasten in every good work and these who are foremost in them." (23/61)

These verses revealed in Mecca explain the characteristics of Al-Mu'menoon (the believers) after telling good news that the believers must win eventually:

*“Those who humble themselves in their prayers;
Who avoid vain talk;
Who are active in deeds of charity;
Who guard their modestly.” (23/2-5)*

*“Those who faithfully observe their trusts and their covenants;
And who (strictly) guard their prayers.” (23/8-9)*

As stated in these Quranic passages, it is not Medina where there is a functional state but in Mecca where akidah and the tawhid is hardened without the state. Issues like “avoiding the vain talk” and “observing the trusts and the covenants” were being raised and emphasized while we, the preachers of tawhid, do not perceive them as very important subjects.

These recommendations being made in Mecca without a state, but with a congregation, should draw the attention of those seeing the same need of the Mecca period versus Madi-nah period in every age. There is something that needs to be known beyond the debate of the method: These divine recommendations are milestones to reach irfan (gnosis) and ikhsan filling in the frame of the faith.

As the community of believes of the Messenger of Allah (*pbuh*), we know He was the trust-worthiest before He was the Prophet (*pbuh*). You shall not lose the characteristic of trustworthiness even if you lose your faith. But you should know very well that the gravest treachery is treacherous to the faith. Without earning the attribute of the trustworthiness and having it confirmed by our enemies, even if we seem to be the believers in the mirror of the conscience, we will

not be considered trustworthy in the mirror of the society.

Let's evolve our understanding of the tawhid by continuing to convey these beautiful divine recommendations that are ornaments of the tawhid and the gown of the faith. The following verses belong to the Mecca period, as well:

"Those who fulfill the covenant of Allah and fail not in their plighted word."

"Those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning."

"Those who patiently persevere, seeking the countenance of their Lord; Establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the (eternal) home." (13/20-22)

"And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, 'Peace'."

"Those who spend the night in adoration of their Lord prostrate and standing." (25/63-64)

"Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)." (25/67)

It is impossible to neglect all these verses, addressed to the generation educated by Qur'an, revealed in Mecca for being incongruent with the tawhid framework in our mind. Therefore, we have to accept that these verses are directly part of disciplinary impact of Lordship (rububiyah) resulting

from the tawhid. The followings are from the verses cited above: "to sleep very little at night; to ask God for forgiveness at dawn; to fear the Lord truly and to fear none but Allah; to give with a feeling of tremor in their hearts; to compete in giving and to lead; to pray humbly; to avoid vain talk; to be a keeper of trusts and their covenant; to spread the message that Allah ordered to be delivered to the ego (nafs), close relatives and society; to fear from being unable to settle the account in the day of justice; to be patient in search for Allah's pleasure; to give visibly and invisibly, to get rid of the mischievous acts with the good deeds."

No one can claim that all expectations cited above are not directly related to tawhid. If we claim that or promote this conception, we clearly neglect and defer these virtues. Therefore, it means that we have not grasped the tawhid. This is what we mean with the distorted understanding of the tawhid.

The attainment of the spiritual richness demonstrated with the concepts such as taqwa, irfan (gnosis) and ikhsan (benefaction) are the manifestations of the depth of the tawhid for an individual. And to establish the Kingdom of Heart is inevitable requirement for a healthy transformation from individual process to social process.

2. Politicizing the Religion:

With the succinct words of a great Islamic scholar, Islam is a religion whose politics is the worship and the worship is the politics. For that reason, cruel and transgressive leaders are always pleased and content with the people who devoted

themselves to such a worship defined in a narrow plane, considering the worship in a formal meaning and plotting to a narrow area throughout the history. Even, these cruel administrators accepted to visit the worshippers who accepted worshipping in a narrow plane, so that the worshipping is not spread to the streets, to the roads and to the cities. They rewarded the worshippers as they were able to jail the worship along with the worshippers.

Of course, such a deficient understanding of tawhid reinforced the rule of cruel leaders. While some thought that they were committing the greater jihad behind high walls, all of the material and the spiritual values of the ummah were looted, set fire and sacked by oppressive rulers and their slaves.

To respond to these cruel leaders, the generation who is expected to form the nucleus of Islamic cadre, broke the balance contrarily that is entirely against the rulers' approach and responded with the reaction, which politicized the religion.

The politicization of the religion is the consignment of the worship in a narrow plane. However, it is an imbalance to abstract the religion and the religious values from their multi-dimensional meanings and to politicize.

That was a reaction. It has all of the deficiencies that a reaction would have. In this reactionary conception, everything was considered in social plane. It was such that everyone was talking about saving the third person. Those who need to save themselves had forgotten themselves and were after being a saver. This was a bi-product of upfront judgment of an imaginary self-savory that they had already been saved. It is like

a firefighter whose pants are on fire, but running to extinguish the fire. The *savers* did not have time to save themselves from saving others.

However, such a mission was not assigned to us; we had just imagined groundlessly. We had forgotten the actual individual responsibilities, we have taken responsibilities that we are unobligated and we cannot cope with. But, individual salvation was the first and the most important requirement for social salvation.

“Allah does not change a people's lot unless they change what is in their hearts.” (13/11)

Rather than changing the things in our nafs (ego), we have attempted to change the society, which we are not obliged to do. In fact, we could not know that the shortest cut for changing the society is to change the things in our nafs. Individual systems that I have mentioned before were the ones in our nafs. It was required to destroy and to crush them.

Those who are giving all their attention to the outer world had forgotten the other world (inner world), the enemies in that world and the problems of that world.

When the religion is politicized, the politics was becoming religious naturally. The part was preferred to the whole and *ahsan taqwim* (*the most excellent constitution*) balance was distorted. Then, the religion became the ideology, the Prophet (*pbuh*) became the ideologue, the jihad became the fight, and the *tabligh* became the propaganda. This attitude has been taken to such extremes that sometimes seeing the difficulty of becoming a Muslim, there emerged some individuals who found the solution in pretending to be an Islamist.

It does not come to the minds that the first geographical environment of the revolution that the Prophet (*pbuh*) realized was the heart. When no one can say a word to the idols and the systems devised by human beings, the fist that we raised against the idols and the systems to show our objections against the outer world was turning into just a show. No one wanted to know that there will not be a congregation without having a personality; there will not be a dedicated cadre without having a congregation; and finally, there will not be institutions without having a dedicated cadre.

They will buy a man, however politically successful he is, if he could not turn his spiritual world to the land of Islam (Dar-ul Islam) and could not realize the revolution in his heart. If the victories attained in the outer world cannot be balanced with the victories in the inner world, they will turn into a quick defeat. Have not the ummah experienced this defeat very little or many times? The history of the ummah is full of the results of these deceptive successes that can be likened to a gorgeous fruit carrying a maggot in its very center.

The powerful rulers of any time and the dictators will look into the weaknesses of a well-known Islamic leader when they want to buy and to silence him. The weaknesses consist of all kinds of passions, habits and addictions. This could even be a cigarette addiction or tea addiction.

Is your weakness to a woman, money, materials or to a post? They will give it to you and buy you. Sometimes, man can sell all the harvest of his lifetime to a tiny object that he is addicted to. This is an ancient strategy that Satan has utilized against the Mu'menoon. In the well-known reports coming all the way to us from the time of the Prophet (*pbuh*),

striking examples of how Allah wants to buy Iman against other things are told. In this case, everything committed through life will fizzle out. As a result, hidayah (leadership and guidance given by Allah) will be sold and buy depravity.

"These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction." (2/16)

In the list of the weaknesses, zests and passion, there needs to be Allah and the Messenger of Allah (*pbuh*), their love, satisfaction and consent. If they can give, they should give these; here is our ego, they give and use it all. As Abdallah b. Omar says, *"Let them deceive us with Allah and his Messenger (pbuh)."*

The one who wants to learn the number of Allah's armies should look at their weaknesses and find out what they are. Of course, the ones who want to know their own records, accomplishments and faults.

3. Reactionism

It is known to all of us that there exist schools and disciplines claiming to ripen our spiritual worlds. It is a separate discussion to know how many these schools and disciplines could realize ripening our spiritual worlds, what their power is, how sincere they are, and what their political and belief consciousness is. To assess all of these schools and disciplines in the same scale would not be right of course.

Nevertheless, some in these circles consisting of the schools and disciplines aforementioned accept this style and

they are observed to be in misery from a political consciousness perspective and even in a betrayal. From these circles, there are those who want to legitimize the administrations that are the enemies of Islam. Some embrace the philosophy of: "I would not touch it with a barge pole" and they keep the future of their schools and cadre before the future of Islam. Even the administrator, who is supposed to be the great savor, but his perspective toward the religion is quiet obviously granted awards of sheikhdom for the support in the eastern Turkey in the early days of Turkish republic. Moreover, the descendants of the sheikh keep these awards.

Some from these circles pose an even more ferocious attitude than the enemy toward universal Islamic movements. In recent years, the status quo turns into an only spiritual struggle in order to integrate Muslims to the system and ummah's energy is lost.

As a result of this loss, rather than an Islamic discipline and education, teachings of a particular school of thought are accepted as the basis, as well as the salvation of the school is considered more important than that of the religion.

It is possible to list many more negatives. However, it should be well known that these negativities originating sometimes from the betrayal to Islam and sometimes from ignorance and foolishness of some circles cannot legitimize the ill manners, vulgarity and the lack of the faith (iman), irfan (gnosis), ikhsan and taqwa.

To purify and discipline the ego (nafs), to remember Allah, to cleanse and to practice dhikr is not the token of people among Muslims, but the purpose of all Muslims who fol-

low the examples of the Qur'an.

Taqwa, the submission to God, ikhsan, the fear of Allah and the compassion are not the tokens of some group but the Qur'anic restitutions. The attitude to be shown to those who turn these tokens—which show the way to reach to the model of a resolute man of Islam—into a business is not to neglect or to desert these tokens of ikhsan, irfan, the morality, taqwa, dhikr, the remembrance of Allah, asking for forgiveness, and being a dedicated worshipper.

The wise reaction to this distortion is to be a Muttaki, ascetic, knowing and virtuous, and the devoted worshipper. These merits cannot be attained with supine, fainthearted or indolent attitudes. It will not help to be either conciliatory or compromising. The monopoly of these circles who exploit these merits should be broken by embracing these merits.

The wrongful acts of some circles are not the virtue of some other circles. It needs to be understood that no one benefits from Islam that is on the side of status quo. In an age where the walls are falling, it will be difficult to find a rationale to the wall in a Muslim's mind and heart.

Let us destroy these walls! Let us attempt to do that once. Let us all take part in this journey to liven the endless Kingdom of Heart, which had turned into an endless desert. The heart that you cannot own and liven will be occupied. Let it be known that the heart is an opportunity.

It is a wonder of Allah not the technology. On the day we know how to use our heart in its full capacity, we will be wise and get rid of shallow understanding of Islam, as well as the life, the earth and know how to not be a reactionist.

THE KINGDOM OF HEART

We have to know that we will not be scholars before becoming a knowing man; thus, we will not be mujahid before becoming a muttaki. Whoever owns the heart has the same power to own the body with all of its functionality. The claim of freedom by a man whose heart is occupied is a false claim. Whatever individual let his heart be captured by his eyes will be on it. Whatever individual let his heart be captured by it and then his face will turn into it.

Chapter 7:
**Spiritual Dynamics in the Attainment
of Spiritual Wealth**

I do not want to spend a long time on the grammatical and the semantic meanings of *irfan* (gnosis), *ikhshan* (benevolence) and *taqwa*, which are the counterparts of spiritual wealth. I am afraid that like everything defined, these values could be frozen and distorted in the narrow frameworks of our intellects.

We have mastered in distorting what we have defined. We reckon that what we know is what we own. This belief is sometimes from our illiteracy, and most of the time it is a result of being canny.

True, this knowledge is it is not right. There is an endless difference between attaining the knowledge of something and mastering and owning something. I know that to describe a world where there is no experience and cannot be understood is to have someone lick the honey from outside its jar. Therefore, I will not concentrate on the knowledge of the concepts, but I will concentrate on the dynamics that are effective in the acquisition of *irfan* (gnosis), *ikhshan* (benevolence) and *taqwa* (Allah-consciousness) that ensure our deeds are sincere.

The first one of these dynamics is the heart (place) as we

have been mentioning as needed since the beginning. The capital of the man is the micro universe.

The second dynamic is *the time*, more particularly *the night*, coming after *the place* and is important to attain the spiritual richness.

The third dynamic is *the climate*, tears and sadness, important in turning this place into a feasible place.

The fourth dynamic is *the love*, which is the noblest fruit that *the place (heart)* can give when sown in favorable *climate* and *time*.

Chapter 8: The Place

The Heart: The Perfect Opportunity

“There is a piece of meat in the body. When it goes bad, all the body goes bad. That piece of the meat is the heart.”

As it can be understood from the Hadith reported in Bukhari, the heart is clean by its creation. However, the heart is the capital in the state of the body. Therefore, the enemies like Satan and nafs attempt to organize in the heart, as well as the friends like iman and spirit.

Revolutions and coup d'états happen in the heart. The most striking feature of the heart is hidden in its name. The heart (kalb): is constantly changing and it goes from mode to mode. In short, it is volatile. Its uncertainty, its fluid nature, like water taking the shape of whatever it enters. Kalb is like a chameleon reflecting the color of whatever environment it enters, and is the reason for the heart to be given its name. Is it not the case that heart (kalb) and revolution (inkilab) originate from the same root word?

Where is its place? Is it important at all? Does it matter at all to know its place if we murdered the infinity inside ourselves? No, if it is alive and well, it will inform you about itself.

The Kingdom of Heart

To own the largest state in the world, first you need to be aware of such an opportunity. You also need to be cognizant of endless and classless geography within our body. Within the debate about the method and the place of the revelations of the *Qur'an* some scholars view the arsh (the sky) as the heart. This view is supported with some of the verses from the *Qur'an*.

The heart, which could be the placeless estate, was created in a capacity to host Allah who is closer to the human being than the jugular vein.

"It was We who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein." (50/16)

"O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom ye shall (all) be gathered." (8/24)

Yes, this fantastic estate is wasted if it is not dedicated to Allah and made the House of Allah and the Sky of Allah. Seyrani, a 19th century poet (1807-1866), says:

The one who hammers two forks to the ground, Wastes one of them.

As Allah has not created two hearts in a body (33/4), the one heart anybody has is dedicated to Him or others. If it is dedicated to others than Allah, it becomes the house of money, the house of lust, the house of *nafs* (ego), the house of the position, and the house of the Satan.

In a society where people are hit from their heart, how

many brave men, who has the Kingdom of Heart, can the Islamic movement make?

"By no means! But on their hearts is the stain of the (ill) which they do!" (83/14)

It will not be easy to cleanse darkness and rust from the human heart. How could it be cleansed? The most often used body parts are hands, the head and the heart. Among three of these organs, the most often used one is heart. Let's think that we have not washed our hands for three months. You are irritated, aren't you? Then, what about the heart, which we use more often? In this case, compare the darkness of heart with your dirty hands. This darkness leads the heart into such a point that the heart becomes hardened like a stone and insensitive. Here is how the *Qur'an* explains this:

"Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what we do." (2/74)

This fact is spelled with the following lines in a poet's words:

*Stone is not stone but the chest is the stone,
Where this fire should burn yourself, tell me*

*It is this hardness; can dynamite expunge these hearts?
Hey stones; even for once your head must not touch these hearts*

*Hey, hit pickax to these hearts not the rocks
Ferhat, why is it that you brake all these rocks?*

THE KINGDOM OF HEART

Another poet, Asaf Halet, reminded us that the idols whose Azers (the fathers like Abraham's father) were no one but us. Here is another facet of the heart with the words of a spiritual man:

Abraham

Break the idols within me

In your hands, with the axe

In the place of broken idols

Who is the one who places new ones?

The sun destroyed my house made of ice

Fallen is the very large ice

The necks of the idols were broken

Abraham

Who is the one who brought the sun into my house?

The beautiful ones wandering in the vineyard

Buhtunasir made idols

It is no one but me who embraced these vineyards.

The beautiful ones stayed with me

Abraham

Who is the one who thought that my heart was an idol and broke it.

We would not concentrate on the heart as much if the hardness of the heart was not directly related to the lack of God's mercy in the heart.

"But because of their breach of their covenant, we cursed them, and made their hearts grow hard." (5/13)

It is quite shivering to see that those who breach their covenant made their hearts grow hard and cursed by Allah.

The hearts were being tested at the same time. This fantastic world of the micro universe, man, is tested all the time

and faces all kinds of seditions. The *Qur'an* discusses *the people whose hearts are tested by Allah for Taqwa*. The depression, meaning a dedication of a day-less night for the heart, results in the annihilation of the Hidayah, the fuel of the heart:

"Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur)." (2/7)

"Say: "Think ye, if Allah took away your hearing and your sight, and sealed up your hearts, who—a god other than Allah—could restore them to you?" See how We explain the signs by various (symbols); yet they turn aside." (6/46)

It is no longer that the case is open. It is sealed and signed off. No one else can reseal it other than the one who sealed it. The hardness is the destruction of the heart while the seal on the heart is the doomsday of the heart. For the one who missed the fantastic opportunity like geography, it means that he also will miss the opportunity of the statehood. The guaranteed method of avoiding this situation is *inner war*.

Inner War

In the life of mankind, all wars are temporal but the inner war is long-lasting. Because all foes could become a friend one day while there is not possibility and probability of the Satan becoming a friend of mankind.

Satan first lost the war in his heart and then, lost the heavens. He blamed Allah and mankind for losing the heavens:

"He said: "Because thou hast thrown me out of the way, lo! I will lie in wait for them on thy straight path." (7/16)

As it is mentioned in the verse above, the Satan was on the straight path. However, he is crippled on the straight path. It is not enough for mankind to be just on the straight path. He needs to walk on this path righteously. Yes, now the Satan is explaining the fronts opened to mankind:

"Then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and Thou wilt not find most of them beholden (unto Thee)." (7/17)

The dimensions of the war between Satan and mankind will just grow depending on the power and the grudge. Satan has nothing but a grudge toward mankind. This grudge will not end till the day of the resurrection:

"He said: Reprieve me till the day when they are raised (from the dead)." (7/14)

This ferocious and blatant enemy attacks to mankind from so many different fronts that mankind needs to be very alert against this canny and dedicated enemy. The inner war against the greatest enemy of mankind needs to be a long-lasting inner war.

Assaulting from before is to break the balance against the world and to isolate man from the world trusted to mankind. Classical commentaries on the matter emphasize this. Assaulting from behind treacherously is to break the balance in favor the world and against the hereafter. In other words, it is to show worldly matters, women, offsprings, and positions charming and adorable, and to deceive mankind easily. Assaulting from the left; not only from the left but lefts; is to be inclined to prohibitions and forbidden deeds. In this way, the Satan has mankind go beyond the limits set by Allah. While

he is doing this, he seems to be on the side and in favor of mankind with sweet excuses:

"Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before): he said: "Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever." (7/20-21)

Assaulting from the right. The most perilous one is the assault from the right. Not to turn beautiful deeds of mankind into sincere (Amal- i Salih) deeds, the Satan breaks with parasites like vanity, arrogance and hypocrisy. Though mankind works hard, nothing is attained. In other words, mankind goes bankrupt with total failure. With viruses dumped into the most beautiful deeds, the Satan transforms these deeds into the most hazardous ones for the doers. While the Satan is doing all of these, he relies on the assistance of *nafs* (ego), which is prone to the evil (I do not exculpate myself. Lo! the (human) soul enjoineth unto evil, save that whereon my Lord hath mercy. Lo! my Lord is Forgiving, Merciful. (12/53) and have *nafs* run its evil and ugly deeds...Even more, he organizes his friends among themselves and forms the party of Satan. And with this party, he runs a satanic strategy on the believers, herds and turns them into a flock.

"O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith." (7/27)

"Some He hath guided: Others have deserved the loss of

their way; in that they took the Satans ones, in preference to Allah, for their friends and protectors, and think that they receive guidance.” (7/30)

The foremost and the final target of such a multi-dimensional enemy organized from inside and outside is the faith of the individual. Therefore, it is the heart, the center of faith. These enemies attempt to destruct the heart to the head of the faith and fill up the heart with things like riches and posts that are not helpful at all to the eternal happiness of the individual.

In this case, without wasting anytime we need to start up an inner war. The life of this inner war should not be a couple of months or years, but it should be a lifelong war. We need to save and to protect the faith and its house, the vindicated heart, from these continuous assaults; turned this center into a saved area; and in this area, acclaim the sovereignty of the faith.

The guards made up of the sincere deeds and the watchmen should be erected in this saved zone. The spiritual riches within the individual should be awakened. First, the war should continue until there is no sedition in our internal world and the religion belongs to only Allah but no one else. Then, the Kingdom of Heart established there should be expanded to the wrists, the lands and the geographies.

They captivated us within our hearts first. Which land will you go to save with an occupied heart and occupied mind? They enslaved the faith to the hearts. The Mustaqbirs of the earth hit us first from our hearts. For this reason, our hand has been released from the rule of the faith; our eyes, ears, intellect and consciousness also has been released from

the rule of faith. These organs have lost their independence under the rule of the faith. They striped of the rule of faith and captivated it to the heart. The heart created a capacity to be a heaven to the faith has been turned into a jail and a tomb to the faith. The enemies of the faith embarking on with the slogan of "The religion is a matter of conscious" has succeeded in forcing the great genie of Aladdin back into the lamp with their culture, media, education and satanic tricks.

The enemies of the faith very well know the capabilities of the faith. They know once, it is off where it is captivated forcefully, no one can captivate it. For this reason, the enemies of the faith will do anything needed to captivate the faith and will not avoid any kind of sacrifice. They will not chain up the faith with any ordinary chains. The faith is under the adorable artistic chains; sometimes these chains are the latest wonders of the technology. They also are transparent.

If you are wise enough to realize, the enemies of the faith attempt to persuade you that it is a medallion gifted to you by the mighty masters, but not a chain of captivity. If the enemies of the faith cannot have you serve to them for nothing or nafs (ego), they will have you serve to them for the dawah, the love of the service, and even for the name of the religion. They know well how to ride, load and flee.

If we can break the visible and the invisible, the valuable and the valueless chains, then the faith will be a light in our eyes, a heavenly light in our heart, the strength in our knees, and the edict in our tongues.

The darkness is within us. First our heart, then our air was contaminated. We do not have any environmentalists in our hearts. Even if they succeed in cleaning the air and the environ-

ment, they will not move their finger to clean the darkness within us on our hearts. On the contrary, they will pollute the hearts even more with their systems, educations, communication tools, cultures, icons and idols. If we cannot establish our own systems, they will infiltrate their unlawful systems all the way to our hearts. The real destruction will emerge.

Do not be scared of the systems established forcefully of the systems established by crushing, dangling and executing. Do not be scared because "Except those who believe, work righteousness, engage much in the remembrance of Allah, and defend themselves only after they are unjustly attacked. And soon will the unjust assailants know what vicissitudes their affairs will take!" (26/227)

The real threat to be scared of is to infuse their systems all the way to our hearts and to occupy the capital of the heart by dominating the hands, the feet, the eyes, the ears, the head and the wrists. And they have all of these to serve to themselves. For example, I am not afraid of the oppression named capitalism and its hegemony on economy. My real fear is the spread of this virus to our hearts and the reflection of this virus to our moral values, thoughts, acts and attitudes.

Did not it happen? Is not it happening? Aren't there people whose religion is Islam but the moral values are capitalist? Aren't there people who embrace the Islamic faith but act with innate capitalist morality? Who knows, may be we will be in this class when our attitudes and behaviors are analyzed well. For example, burning each other, the attitudes of burning each other like the change, the skillfulness in bringing the love, the interest, the knowledge and the sincerity into feasible consumable products—the desires to turn some of

the rules set by Islam to realize the divine goals into a profitable investment; the unfortunate attitude of using human beings and even ourselves like an animal; the foxiness of cooking up like a street vendor and the capitalization of the *Qur'an*, which is the book of the life, of Islam, which is a lifestyle; and the Messenger (*pbuh*), which is the life.

Yes, the real danger is this, and these. They try all the ways to infuse our hearts, but we will never reconcile with such an occupation. We should know how to throw the occupation compensation, promised to be paid worldly belongings, to their face in the right place and time. We cannot stay silent to overpowering our rule of the faith, moaning of the faith under the captivity, and craving of the faith within the filth. We have to refuse all kinds of polytheism. The truth within the polytheism should not deceive us. We should know that the polytheism as a concept means "Batil (falsehood) with some truth in it." *Ilhad* is the Batil that lost the truth in it. Moreover, we have to refuse all of the fake deities. Our lord is enough for us. Is not *Qur'an* asking the same question?

"Is not Allah enough to his servants?" (39/36)

Enough, of course. He is enough. If we are aware of all of these assaults to our faith and attempts cleanse our heart, our faith will become independent and more powerful as the day goes by.

We will do this by washing our hearts with our tears rushing like a river. We will do this with contemplation, *dhikr*, gratitude, *irfan* (gnosis), as well as *ikhshan* (benevolence), *taqwa* and prayers to our Lord.

Yes, with *dua* (supplication), it is the reason why we exist.

"Say (to the Rejecters): "My Lord is not uneasy because of you if ye call not on Him: But ye have indeed rejected (Him), and soon will come the inevitable (punishment)!" (25/77)

Dua (supplication) is an invitation and a call.

If it is called on in a proper manner, Allah will accept it. Most of us call down themselves let alone offering a supplication. How do they do it? They adjoin the Satan to their works; break the signals of their hearts with the parasite named the whisper, and more specifically and accurately, allow the Satan to operate in our hearts.

Yes, when we reach these wisdoms cited above, the sovereignty in our land of the heart will belong to the faith. In other words, our hearts will be Dar-ul Islam (the land of Islam). In the endless and classless Kingdom of Heart, we will host the nation of Islam (*ummah*) without leaving a single individual outside.

In this way, we will constitute the *vahdeh* (oneness) within us. We will not be a merchant of the *Vahdeh*, but we will be real *Muwahhid* (guardian of oneness) and our heart will become worthy to Allah. We will welcome Allah, who is closer to us than our jugular vein.

O, Allah, who is pure from all the boundaries of place. Welcome to our hearts, which are cleaned with my asking of forgiveness from you; which are washed with my tears; which are decorated with my *dhikr* and remembrance of you; which is furnished with *ilm* (knowledge), *irfan* (gnosis) and wisdom; which is illuminated with *taqwa* and *ikhsan* (benevolence). Then, we will understand the following lines of the poet:

Expel the outsiders from your tongue till the Allah reve-

als Himself

*The King will not settle in till the palace is thriving and;
Cleanse your heart,*

The beloved one will settle in.

We will remember Jonah (*Yunus Emre*), Turkish poet who lived in 13th century) with these lines. Of course, Allah will come with His mercy, His forgiveness and His tranquility. Also, He will make us content with His manifestations.

Then, the benign heart will realize the hurricane within us will be soothed if the heart does not turn into a rock and the ocean of the heart will be serene, in this way, we will re-discover the universe within us:

"Those who believe and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction." (13/28)

This is the victory of the inner war. Yes, there is the Kingdom of Heart. If it requires one war to establish it, it requires one thousand wars to protect and to spread it to the outer world. You cannot stop any longer even if you wanted to stop. There is no need for your heart to consult on the acts that you need to rule your Kingdom of Heart and ensure the dominance of the faith for your happiness any longer. The heart will play its role even if your organs oppose and your mind does not approve. It will realize its mission with its own methods and capabilities. You know that *the heart does not listen to the edicts*.

The foremost unique features that the heart has are foresight and acumen, which constitute the most accurate and advanced radar. Let's listen to the *Qur'an* talking about an eye other than the eyes that everybody knows:

"Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly, it is not their eyes that are blind, but their hearts which are in their breasts." (22/46)

With this transmitter, you will send endearment messages to your friends no matter how far they are from you. You will recognize a true *Muslim* with this radar in a society where the dissension and the apostasy became a natural attitude. You will read the indicators of Allah in His universe; the indicators in your *nafs*, and you will have the knowledge of these.

"On the earth are signs for those of assured Faith." (50/20)

"As also in your own selves: Will ye not then see?" (50/21)

Comparing this knowledge with the verses from the divine books revealed to the prophets, you will find the wisdom. You will know that:

He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding." (2/269)

It is at this time that our heart, which stopped the transmission of endearment for a long time, will start broadcasting once more. The most sensitive radars of the world within us will capture, record the reflections of good deeds in between the earth and the sky, and then, will achieve them. Then, you will not only know, but also comprehend [irfan (gnosis)]. You will not only look, but also see (prudence).

Each verse will open up a new horizon within us.

"Is one whose heart Allah has opened to Islam, so that he has received Enlightenment from Allah, (no better than one hard-hearted)? Woe to those whose hearts are hardened against celebrating the praises of Allah! they are manifestly wandering (in error)!" (39/22)

You will be one of those whom the verse above cites.

You will utilize this opportunity, which is superior to the most advanced radios, telephones and faxes, and many other things that start with tele-. You will control the relation between you and your Lord with sensitive device. It will constantly caution you and serve as an auto-control to ensure that you do not transgress the limits ordained by Allah.

It will hear the infiltration of the polytheism, which is even quieter than the footsteps of the ants. With this radar, you will recognize the dissension assaulting with all of its ingenuity and disguises. When you hear the name of your Lord, you will shiver. When His verses cited, it will stop you as if you hit a diamond wall:

"For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord." (8/2)

Chapter 9: The Time

The Night and How to benefit from it:

Those who cannot resurrect their nights had lost their days, too.

To be a brave of the day is only by becoming a true worshipper at night.

The second most important factor after the place in attaining the inner richness is the time. Of course, the days and the nights belong to Allah. However, we have to make use of the nights to attain the inner richness because the sky takes off its veils at night time. The night is an exclusive time where the deeds are submitted to Allah.

The understanding of time by modern systems is completely opposite of the understanding of time by Islam. This contrast shows in using time. Allah vows these different periods of time: “ve’l asr, ve’l leyl, ve’s-subh, ve’d-duha” (time, night, morning and dawn).

These vows are the true divine manifestations of excellence of time. The time is sacred. The value of time does not depend on its quantity. Even if it is too much, it will not lose any value just like water. Time is life. Wasting time is was-

ting life. It is a suicide. The following verse advises those who spend their life without giving a single thought not to be hopeless:

Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful." (39/53)

The modern understanding of time is a tippler and it is against the nature of the creation. Rakish use of the night, which is created by Allah for a specific purpose, became the nature of modern men.

In the Islamic thought, time is used in the most feasible way. Mu'min will not allow the sun to rise on himself or herself. He will rise up the sun. In the use of time, Islam is an early bird if this term makes sense.

For this reason, Muslims benefit from the rejuvenating and reviving nature of the morning. I have not run into many accounts saying that "after isha (early night) while sitting and talking to the Messenger of Allah (*pbuh*)..." On the contrary, Buhari recites from Ibn'u Berze in "Evkatu's Salah Chapter 8 that the Messenger of Allah (*pbuh*) preferred to rest after isha unless he had to do otherwise.

Night and the Qur'an

"We sent it down during a Blessed Night: for We (ever) wish to warn (against Evil)." (44/3)

The night is one of the periods of time that Allah swears. This verse also indicates that the *Qur'an* was revealed at night. Qadr is the name of that night and the master of all nights.

Isra (The Night Journey) is a gift of night and occurred at the time of night. The noblest of the universe, the Messenger of Allah (*pbuh*), attained the noblest honor at a time of night that a man can reach. One of the gifts that the night brought to ummah is hijrah (migration to Madinah).

The *Qur'an* distinguishes and cites those who stay awake and pray at night among the followers of the book and explains that they are not the same with others.

"Not all of them are alike: Of the People of the Book are a portion that stand (For the right): They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration." (3/113)

In this same thought, the following order was revealed to the Messenger of Allah (*pbuh*):

"And as for the night keep awake a part of it as an additional prayer for thee: soon will thy Lord raise thee to a Station of Praise and Glory!" (17/79)

One more advice from Allah to the Messenger (*pbuh*) to show the ways of attaining the inner richness:

"Therefore be patient with what they say, and celebrate (constantly) the praises of thy Lord, before the rising of the sun, and before its setting; yea, celebrate them for part of the hours of the night, and at the sides of the day: that thou mayest have (spiritual) joy." (20/130)

On this subject, there is an interesting Surah in the *Qur'an*: Al-Muzzammil (The Enshrouded One, Bundled up). Interesting nature of this surah does not come from its strangeness, but comes from its being one of the very first surah re-

vealed in Mecca and containing the divine orders that enable us to acquire inner richness. We know that praying five times a day was not *fardh* (obligatory) when this surah was revealed.

In this surah which belongs to the very first years when even the fundamentals of Dawah (Divine Invitation) was not identified, let's read it together what the Messenger of Allah and small tiny group of people abiding by were ordered to do:

"O thou folded in garments!

*Stand (to prayer) by night, but not all night—Half of it—
or a little less,*

*Or a little more; and recite the Qur'an in slow, measured
rhythmic tones.*

Soon shall We send down to thee a weighty Message.

*Truly the rising by night is most potent for governing (the
soul), and most suitable for (framing) the Word (of Prayer and
Praise)." (73/1-6)*

Yes, these verses were very meaningful even when praying five times a day was not a *fardh* and these early days were lonely and difficult for Muslims. What these verses meant for Muslims was a continuing education and training for the difficult days ahead as they were going to be the ones shouldering the difficulties and they were going to be the nuclear cadre.

They were the corner stones of Islam projected by Allah and architected by the Messenger of Allah (*pbuh*). The foundation needed to be established strongly. These verses conveying messages enriching the inner world of the men were revealed with that purpose in mind.

Until the last verse of the Al-Muzammil was revealed,

the Messenger of Allah (*pbuh*) and his companions submitted the night prayer as a *fardh* (obligation). In the last verse of the Al-Muzammil, this obligation was lightened:

“Thy Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But Allah doth appoint night and day in due measure He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye, therefore, of the Qur'an as much as may be easy for you. He knoweth that there may be (some) among you in ill-health; others travelling through the land, seeking of Allah's bounty; yet others fighting in Allah's Cause, read ye, therefore, as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls ye shall find it in Allah's Presence—yea, better and greater, in Reward and seek ye the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful.” (73/20)

This obligation was relaxed but not rescinded with the sentence of *“Fakrau ma-teyessera mine'l Qur'an,”* it is understood that this obligation is not void. In this sentence, meaning that *“read ye, therefore, as much of the Qur'an as may be easy (for you),”* it is pointed out to the part and the whole. As the *Qur'an* cites, in the night prayers, reading the *Qur'an* figuratively refers to the night prayer.

There are differing accounts on how late the last verse of this surah revealed after the *fardh* in the very first verses of the Al-Muzzammil.

Some say one year, two years or 10 years. There are some

who say that the last verse of the Al-Muzaammil was revealed in Madinah.

Aisha narrates, "This verse was revealed 12 months late. The Messenger of Allah (*pbuh*) and his companions submitted the night prayers as a fardh for 12 months." Narrated by Abd ibnu Ubayd through Jacob and Cafer and coming from Said, the Messenger of Allah (*pbuh*) and his companions submitted the night prayer for 10 years as an obligation and then, 10 years later, this verse relaxed the mu'menoon (the true believers) with its revelation.

One way or another, the Prophet and his companions compulsorily woke up for the tahajjud (night prayer) for months or years. Even after this obligation was relaxed with the revelation of the last verse of the Al-Muzammil, for the Prophet, this obligation continued to exist with the following verse:

"And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a Station of Praise and Glory!" (17/79)

Why cannot the night of the Prophet who is the most excellent example be an example to us? Why cannot the verses which are evidences of enrichment of the inner world of the Prophet evolve our inner world? Why do we, who need to embrace the sunnah, behave indifferent to the obligations like the tahajjud peculiar to the Prophet? Even more importantly, why are men dissolutely spending the night called the most feasible time for men by Allah, who is the creator of the time like everything else in the universe?

The way you live is the way you die. The way you will die

is the way you will be resurrected. The way you will be resurrected is the way you will be judged in the Judgment Day.

There are many lessons to be learned from these wonderful cautions. I perceive the sleep as a form of death. In the *Qur'an* within the surah, Al-Anaam (Cattle, Livestock), the sleep is expressed as a death (yeteveffakum b I'l-leyl). Based on this, we can conclude that if our day is beautiful, our night will be beautiful; if our night is beautiful, our morning (the resurrection) will also be beautiful.

These are interrelated. In this case, is it possible at all for those who cannot account for the night to account for the day?

Imagine the following scene; in an absolute tranquility when everything is on sleep, inanimate and animates together with the true believers accompanying this universal choir and opening up new horizons.

Individual and social relations occurring at our days will taint our faith as the streets turning into treacherous rivers with the spread of the contagious villainy infecting our hearts. Benefiting from the gracefulness of the night, we need to repair the damages inflicted on our inner world by illiteracy and poor faith in our heart. If we cannot contain these fallacies, it means that the dooms day of our heart is near.

The poet saying, "*The nights have me moan till the tranquil dawn settles in,*" expresses shabby wretched state that we should be living in. And with this mood, we should submit ourselves to our Lord. We have to do this for the endless kingdom in our heart. For this kingdom's inhabitants like the spirit, the faith, the intelligence, the irfan (gnosis), and the

ikhshan (benevolence), we need to do this. For our miserable men who carry a rock in his chest in place of a heart, we need to do this. Distilling our nights in the heart cistern and harvesting deepness figs from the branches of the nights, we will reach to the dawn in prosperity.

We will convey the experiences acquired within our inner world at night to the external world during the day. We should know that those who could say bye to their comfortable and warm beds will establish the future. Those are the people who defend the ummah for their own sakes and for their societies while the ummah becomes a toy in the hands of the Mustakbir who are never full with the slavery, the oppression and the blood. Those are the people who wear off the doorstep of Allah (the door opening to the answers to all questions and needs) on the behalf of the people whose faiths were sacked everyday. Those are the people who struggle (mujahadeh) at nights and combat (mujadeleh) during the days. And those are the people who will establish the future.

Because the seeds of all social changes first sprout in the heart and the first rosebuds blossom in the chests. Allah vows that He will trust His earth to those who are known to be devoted and sincere:

“Said Moses to his people: “Pray for help from Allah, and (wait) in patience and constancy: for the earth is Allah's, to give as a heritage to such of His servants as He pleaseth; and the end is (best) for the righteous.” (7/128)

Chapter 10:
Climate of Qur'an

Sadness and Tears

"And they will say: "Praise be to Allah, Who has removed from us (all) sorrow: for our Lord is indeed Oft-Forgiving Ready to appreciate (service): (35/34)"

The sadness of the mu'menoon seeking for the sake of Allah will cease in the heaven. During his final moments before his death, the Messenger of Allah (*pbuh*) was telling his daughter Fatima, sitting by his bed and shedding tears:

"Don't shed tears my dear! Your father will never suffer again!"

Yes, to that day, he had been suffering because he knew much more than what we know. Whoever knew what he knew would probably do the same and would suffer. Was not he saying the same thing? *"If you knew what I knew, you would laugh less and cry more."*

What he knew is one thing but how about what he experienced? He is not only an orphan but also fatherless. Then, he lost his supporters one by one: Abd-ul-Muttalib, Abu Talib, Hadijah and the loss of the sons and daughters, and the resulting sorrow. Of course, there was also the major responsibility of the prophet-hood that was dominating all of responsibili-

es. For this reason, he shed much tears and laughed less.

Blood, sweat, tears.

These three drops are sacred. The things mixed with these three things also are sacred. The blood shed for whatever it is for is never unanswered as long as it is for a sincere cause.

Sweat is just the same. Who did not get a return after working hard and sweating? This is valid for everyone on the earth even if they are either mu'menoon or disbelievers. *Qur'an* says that it is for man: "*That man can have nothing but what he strives for.*" (53/39)

Tears are the same, too. If the tear drops are from an oppressed man, they will burn the place that they touch. These three drops are the costs. When these costs are paid, the values attained are worthy and legal.

Blood, sweat and tears are the fruitfulness of the earth, the bread and the heart, respectively.

"And will ye laugh and not weep." (53/60)

Qur'an says, "Really, how do you succeed in his (laughing, but not weeping)?" *Qur'an* is asking, "How could you be still laughing when our faiths, *Qur'an*, and lands are enslaved; when the ummah is under a spiritual genocide; when all of our values are sacked; and when numerous young hearts are hit?"

Really, how could you succeed in this?

This is not succeeding, it is negligence and it is callousness. Additionally, it is idiocy.

If we knew what our leader knew, we would weep more and laugh less. He knew the scourge of Allah, the deep sorrow, and hell closely. He was wise about these realities. If we

knew these realities at a rate of gnosis, we would do just like he did; we would weep much and we would laugh less.

Yes, if we knew that we carry a nuclear plant in our hearts and this plant is corroded with the sins raining on it everyday, we would just let the tears overwhelm the corroded heart just like an ocean. Tears are the only chemical solution to inundate and to remove the corrosion on the heart.

If we knew that the bullets of the arm of the repentance or asking forgiveness from Allah hitting the sins on target are the tears, we would bridge a river from our heart to our eyes.

If we knew that the fastest way to ensure that our prayers are received by Allah is to place wings of tears to our prayers. Just like Yunus, a 13th century Turkish poet, we would say that "*Weep my eye, weep! I do not laugh any longer!*" Or we would accompany the mourning of Fuzuli, a 15th century Turkish poet:

"Is it surprising to weep and wet my lashes when remembering you?

Because it is not a waste to water thorns to harvest roses."

If we grasped the secret of "*Yevme la yenfau malun ve la benun*" [*The day on which property will not avail, nor sons*]. "But only he (will prosper) that brings to Allah a soothed heart (26/88-89)]; we will sacrifice not only a few tears but also our eyes to possess a soothed heart (kalb-u selim).

Do we know that the organs that we use foremost everyday are our hands, our intelligence and our hearts? Do we know that among the foremost utilized organs, our hearts are the most tainted organ? Do we know that we will have to be-

wail for not cleansing our hearts with tears of the fear of Allah and for tainting our hearts with the filth of the sins?

We would weep if we substitute the faith (iman) and found out the suffering of the faith (iman).

We would see the blood coming out from our eyes rather than tears if we believe in Allah, Azab-e-Qabr, the scourge of Allah, Mizaan (the balance to weigh the good deeds versus sins in the judgment day), and the judgment at the level of ikhsan (benevolence). Yes, the Messenger of Allah (*pbuh*) said for the Youngman from Madinah, "*The fear of Allah scorched the heart of your brother.*"

Yes, if we grasped all of these, we would be able to weep.

Hashim was telling, "*We do not know a generation who do not ever see sorrow.*"

But we know so many generations who do not ever see sorrow. Yes, Hashim; we are so familiar with such generations that there are brothers among us who consider the methods of the Messenger of Allah (*pbuh*) as pure romanticism.

There is only one pretext to insensitivity and hard-headedness: the stone heart. And it is not legitimate in Islamic thought.

He does not see the east; He does not see the west; He lacks off even a bit of decency

One hard-face, tearless eyes; all he has as his capital.

Those, who do not understand all indicated above, cannot weep. They even laugh to their own saddening circumstances. Yes, it is disheartening but that is us and that is how we came to be.

Chapter 11: The Fruit

Amity:

Amity is the answer to the question of the existence.

Amity is the seed of the tree of the creation.

Amity is the immortal fruit of the heart.

Amity is the common voice of the creator and the created.

Amity is the capital that grows as spent.

Let's ask now; can amity be the answer to the question of the existence?

No one has affection for something that does not exist; to converse about the amity the other is needed. Who would know the object without a subject? In a place where the amity is conversed; the existence of the endeared and endearing is inevitable. It is absurd to have affection to something that does not exist.

For this reason, amity is the answer to the question of the existence. The one who knows amity seeks someone who will have affection and share his affection because sharing is the most evident manifestation of amity. The one who wants to share amity will find someone from the created, and share

amity with him if he does not have power to create. But if this power is Allah possessing the might to create, he will create those who love and are to be loved.

"Verily, when He intends a thing, His Command is, 'be,' and it is!" (36/82)

The source of the amity is Allah like the source of everything else. In the source of the amity falls, there is Allah. The largest schools of amity (the religions) on earth belong to Allah. The most competent amity teachers (prophets) that we saw on earth and that we would see are graduates of His school. He wrote the immortal book of love because He is Al-Wadood. In other words, He is most loving.

Is that all? Of course not, at the same time, He is the most loved. The reason is the same because He is Al-Wadood. He introduces Himself in his own language. In the most trustworthy source to know Him, *Qur'an*:

"But ask forgiveness of your Lord, and turn unto Him (in repentance): For my Lord is indeed full of mercy and loving-kindness." (11/90)

"And He is the Oft-Forgiving, Full of Loving-Kindness." (85/14)

The other name for His loving is jannah (heavens), which is the dissolution of the love into materials. He is not only loving and endearing but also pleasing. How would He please us? Of course, it is with jannah (heavens). Can anyone think that He, who is loving and endearing, will not please?

This is not derivation of my arguments that He is the most loving and the beloved. Al-Wadood, one of the 99 beau-

tiful names of Allah, has this grammatical feature. It is from the base form of the verb of “Feul” and is in the form of the exaggeration. In its meaning, it has both the passive and active voice. In other words, the most loving is the pronoun and the most beloved is the object pronoun.

The fact that Allah is Al-Wadood means that He is the most loving and there are many who love him. For this reason, amity is the answer to the question of the existence.

Amity is a value, the essence of which is divine, like a spirit breathed. A few of these values are shared between the creator and the created. The foremost value shared is the amity.

Al-Wadood has a unique dimension unlike other names that guide us to know Allah. For example, He is Ar-Rahman (The All Beneficent) and Ar-Rahim (The Most Merciful), but He does not need the mercy and the beneficence. He is Al-Ghaffar (The Ever Forgiving) and He does not need to be forgiven. He is Al-Hakeem (All-Wise), but He does not need it from His creation. He is Ar-Razzaq (The Ever Providing), but He does not need to be fed.

These names cannot be used in both active and passive voice for Allah. Using these names both in active and passive voice could even harm the faith and be even among the blasphemous words.

The name of Al-Wadood selected and loved by Allah has differences from these perspectives. Allah shares the amity with His worshippers: *“O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him—only with the*

believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things.” (5/54)

While He wants ubudiyyah for His beneficence and nourishment, for the amity He wants to be loved. In this case, there is no such example like amity and the amity lacks off any competition. The creator made the amity the common value of the existence. He is the provider of everything that the creation need innately, but He does not want to be fed.

“No Sustenance do I require of them, nor do I require that they should feed Me.” (51/57)

He is the giver, but he does not ask us to give to Him. He is the giver of the life, but He does not want to be given a life. He is the protector, but He does not want to be protected.

However, when it is the amity, then, everything has changed. He made the amity encompassing all the existence. He loves and expects to be loved.

Amity is the seed of the tree of the creation.

In *Qur’an*, there are three different terms expressing the term of the amity: love (muhabbah), friendship (meveddeh), to establish closeness (ulfeh). The most frequently used term is the muhabbah coming from the root verb hubba, which translates to seed.

This term meaning love translates to seed, core and nucleus. It is used in *Qur’an* with these meanings. (6/95; 55/12)

Keeping the second meaning, seed, in mind, we could surely say that love is the seed, nucleus and kernel of the creation. The hikmah of the creation of existence is the reason for the creation of mankind. Everything attains its value from the reasons of the creation. When the reasons for the creation are immortal, the values also are immortal. For example, to love for the sake of Allah is one of these immortal values and the deeds in the name of this value will be immortal. When the reasons for the creation are mortal, the values also are mortal. For example, the affection between a man and a woman is one of these mortal values. However, the love will exist as long as Al-Wadood exists. He will continue to create with His immortal values.

“Of Him seeks (its need) every creature in the heavens and on earth: every day in (new) Splendour doth He (shine)!” (55/29)

The most productive land that can be seeded with the kernels of love is the heart. *Love* is the reason for the creation of the created. A seed takes root when planted in the ground, and is nourished by sunshine and rain; then fragrant flowers and fruits come forth.

In the same way, when the seed of *love* is planted in the human heart, it starts to flourish and slowly encompasses the entire being. Not the seeds growing out of our worldly affections, but the seeds harvested from the forgiveness of Al-Wadood Allah. When sown to the soothed heart, which is like a piece of land cleansed from the pebbles and stones, harrowed, fallowed and left uncultivated, plowed with the hard labor and work, and watered with tears—will transform the heart into a staple of *love* growing more as it is spent. These seeds

will return not one to 10, but one to thousand, or one to one hundred thousand, and be the immortal treasure of the land of the heart.

To attain outmost productivity from the immortal fruit of mankind, the heart, there are three things needed: a special breed of the seeds (love), a well cared for piece of land (heart), and a sacrificing gardener.

The worst forgery is the forgery of the love. Like those merchants who issue bad checks, the love merchants who fabricate love can coin the name of “humanism” or “the love of humanity” for the deceitful work that they do. Of course, there is no cost to this type of love and it is easy to do it. The Anatolian people summarize these treacherous people with the following lines:

Let me get all your sins.

Let me die a thousand times.²

The other form of forgery is to seek love in affection for other creations. As it is quite prevalent in today’s world, prostitution is called love, which, in fact, is the zenith of true amity.

In an age when fake love and love crooks prevail, we could only find true love with the guidance of the divine revelations because the divine revelations is the word of Allah—who is the greatest of all lovers and the beloved. He is the one who created *love* with love.

² This saying is used to refer to untrustworthy people who are talking much about love to others, but in fact, they have little love in their own hearts.

Amity is the cornerstone of all the created.

Love, the hikmah of the creation of the universe; the immortal state of humankind; the jannah (heavens) for the mu'menoon on earth; the common capital of the existence; forms the roof of the divine revelations at the same time. This roof is established on whether you love or you do not love.

This divine touch leads us into the conclusion that love is decisive. Love is the cornerstone with which Allah molded humankind. The master of the universe, Allah, is warning humankind, which He donated with the ability to question and to transgress, with the absence of His love rather than to scorch, to throw to fire and to distress greatly. The reason for the submission to Allah is pointed as the love while the reason for the disobedience is the absence of the love.

How about the fear? Yes, there should be fear. However, the reason for the fear of Allah should be the love not the scourge, the perdition or the jahannam (the hell). Are not all of these (the scourge, the perdition or the jahannam) a result that He does not love? The essence of the fear of Allah should be the concern for compromising the love between us and Allah, not the fear of the severe punishment. This is the true reason for the fear of Allah and this is the taqwa.

We had mentioned that Allah constructed His book on how to love and how not to love. Look at the following verses to see how love is used as the decisive factor for the deeds of humankind:

"If thou fearest treachery from any group, throw back (their covenant) to them, (so as to be) on equal terms: for Allah loveth not the treacherous." (8/58)

"For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean." (2/222)

"And Allah loveth not those who do mischief." (5/64)

"Nay—hose that keep their plighted faith and act aright—verily Allah loves those who act aright." (3/76)

"As to those who believe and work righteousness, Allah will pay them (in full) their reward; but Allah loveth not those who do wrong." (3/57)

"(They are fond of) listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity between them. For Allah loveth those who judge in equity." (5/42)

"Contend not on behalf of such as betray their own souls; for Allah loveth not one given to perfidy and crime." (4/107)

"Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure." (61/4)

"Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure." (9/108)

Certainly, that is not all. These examples revolving around the axis of the love could be doubled easily. Other than these examples, we will find numerous exemplary events, hadith [sayings of prophet Mohammed (*pbuh*)], and stories from the life of the Messenger of Allah (*pbuh*), who is the head te-

acher of the love and the horizon of the humanism, and from the life of his Ashaab (companions of prophets).

In determining the characteristics of an individual, we see that the Messenger of Allah (*pbuh*) emphasized the decisive role of the love. He evaluated the people with the love that they possess rather than some actions indicating a negative position or disobedience and insubordination to Allah and His messenger (*pbuh*) when observed from an outsider's point of view. There were many who seemed to go astray with some of the messages of Allah preached by the Messenger of Allah (*pbuh*), but he attempted to balance the opposition against these individuals who are seemingly disobeying. And he reminded his Ashaab that there is often forgotten dimension, and that is the dimension of the love of Allah and the love of Messenger of Allah (*pbuh*). In many cases, he told his Ashaab, "*No, Your brother loves Allah and His Messenger.*"

We will be satisfied with one example reported by Bukhari and others. Omar (ra) tells:

"At the time of the Ar-Rasul (The messenger, Mohammad, *pbuh*) of Allah, there was a man named Abdullah nicknamed as 'donkey.' With his acts, he will make the Messenger of Allah (*pbuh*) laugh. As he was drinking, the Messenger of Allah (*pbuh*) had him beaten with a stick. Another time, he was caught drinking and he was also beaten with a stick. Some one seeing him beaten with a stick said, 'God *damn you! How much you are drinking!*'"

The Messenger of Allah (*pbuh*) said, "*Stop, Do not damn your brother! You do not know that he loves Allah and His messenger!*"

This approach is of course not evidence to discount and to devalue the deeds because this example is the prevention of this imbalance and this intemperance by the hand of the Messenger of Allah (*pbuh*). This example rejects accusing of some people for their weaknesses and ignoring their strengths and beautiful characteristics. The Messenger of Allah (*pbuh*) did not tolerate cursing someone who does not deserve to be cursed. With this exemplary approach, he implies that this brother needs forgiveness, prayer and the grace of Allah. Certainly, these examples do not zero out the importance of the good deeds, practices and acts, and do not prove the imbalance of Murcia. A good example of the decisive role of love is shown in the following verse:

Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful." (3/31)

People obey someone that they do not like. However, if you love, you submit yourself. In other words, the reason for your submission needs to be the love of Allah.

Submit yourself to Allah so that your love is not at the tip of your tongue but at your heart. Pay the cost of that love. For the sake of the power, Allah, make sure that the ruler of the state at your heart is the love of Allah and the Messenger of Allah (*pbuh*). Your love needs to transform from an incompetent love to a competent love. Then, what will happen? You will prove your love to Allah and you will prove love by paying the cost of the submission to Allah.

Then, Allah will love you.

Is that all? Of course not. He will prove that He loves yo-

u. He will erase your sins and forgive you. While the proof of your love to Allah is the submission, the proof of love of Allah to you is the forgiveness of Allah and His grace. As this love continues, your submission will grow. In the same way, as your submission grows, His forgiveness and mercy will grow. Yes, this is the astounding formula. Badger those who are not aware of this amazing formula, shake and tell them, "If you love Allah...", again tell them that:

*"You have Allah. What else do you need?
You do not have Allah. What do you have?"*

To Love and to Devote

"O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,—lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things." (5/54)

We understand that the first thing that those who turn his face from his faith to others, lose the love of Allah.

First of all, they lose the love of Allah. They do not love Allah and Allah does not love them, either. Then, the rest comes forth and they lose it all. Since the love is the reason for all of the deeds, the practices and the acts, there is no reason for the rejection to stop when the reason of the love disappears. Although he needs to be soft to the mu'menoon, he engages in an approach that is totally oppositional: The reason is the absence of the love. Although he needs to be strong and

mighty to the rejecters, he poses an attitude that is nothing but going against the true love: the reason is the same and it is the absence of the love. The jihad, which is the strongest expression of the love and the love of Allah, is being abandoned. When he is absent of a love that costs the life and the blood, he cannot find the competency to pay that cost because the question of "What others will say" replaces the question of "My Master and Beloved, Allah; what will He say?"

Up until this day, he was not concerned about the blaming of the others. With the loss of the love of Allah, he submits into such a despicable feeling, the feeling of the fear of being blamed. In the past, he was free and independent with the security and the comfort of the love of Allah. But today, in the pit of lifelessness, he is becoming the slave of Satan, the nafs and the others around him. In the past, he was someone who is productive and giving. Today, at the claw of lifelessness, he is falling into a state where he is consuming and receiving.

To love is to give; the most precious being that you possess; to give your heart...When I say "to give," I do not mean that take it out and give it out. Rather, what I mean here is to share.

One does not own something as long as he does not give or share it. One owns the things that he can give and shares it with others. For this reason, one who cannot own their hearts cannot love. It cannot be if one whose heart is occupied can love because there is an occupation already residing in the heart. Moreover, the rule of the heart is not at this person's hands, but in the hands of others. As a result, they cannot share their hearts with others since they do not own it.

If the owner of such an occupied heart talks about love and says, "I love," it means that he is probably extending an invitation with a fake address to his beloved.

The more precious is the thing that you would like to give, the mightier should be the power that you submit your heart. More accurately, you select the power to submit your heart based on the value of your heart. The most secure door to devote your love to is the love of Allah. To devote love to Allah's door is to assess the greatest value to your heart. It will make your heart immortal because the responsibility of devoting is transferred to the door that you devote.

To love is to have devotion. The use of devotion belongs to the door that it is devoted. If you devote your love to an immortal being, you will make your devotion immortal, too.

To love Allah is to make your love immortal. If the cause that we devote our hearts is mortal, then, the love, itself, also is mortal. If the cause that we devote our hearts is immortal, then, the love, itself, also is immortal.

As we talk about this, I would like to touch on a conviction. In this conviction, the love is not a means of production for the individual to enhance one's personality and sense one's existence but a means of consumption that is destructive of the lover within the beloved.

This conviction is defined as derailing the love from being the true love; turning the love into a passion, thereby preventing it from maturing the individual and leading into the acquisition of a personality; and transforming the love into a heartworm that is eating it up. The lost stop that this conviction ends up is the imbalance of the pantheism. As it is seen

in the thought of Indian theologian, Tao Tse, this is a twisted philosophy that goes as far as saying (God forbid!) that God is also in the filth. This is totally contrary to the thought of the creator and the creation observed in the Qur'an.

As some argue, to love is not to annihilate. On the contrary, to love is to exist. It is to be aware of the existence. To love is the shortest path to prove that he, himself, exist because to love is to integrate by preserving one's personality. It is not to annihilate one within the other, but to exist one within the other. The hypothesis of annihilation as some suppose claims that love is one-sided from the lover to the beloved, and the lover is to be lost within the beloved. Nevertheless, the love is two-sided. This fact is even valid between Allah and his subordinates or worshippers: *"He will love as they will love Him."* (5/54)

The love is not an annihilation of one within the other, but it is to sense one's existence within the other, and to be aware of one's own being within the system of the creation in the universe.

If one love is causing one to lose his identity, then, that love is not a love but it is a whirlpool. In this case, the other is not the beloved, but it is the flower of *Nepenthes*, which is known as the monstrous plant, melting and digesting the animate beings landing on it.

A love that is destroying the lover within the beloved is not productive but consuming; it is as if the love of Zulaykha to Joseph (*pbuh*). It consumes the lover and the beloved because that love is tainted, and it is out of control. While it was a pure love, it now became a tainted and violent love.

As *Qur'an* suggests, it became a love that is inflamed and destroying utterly: "*Ladies said in the City: "The wife of the (great) 'Aziz is seeking to seduce her slave from his (true) self: Truly hath he inspired her with violent love: we see she is evidently going astray."* (12/30)

Yes, Zulaykha was inflamed with love. This love exhausted her and she wanted to take revenge from Joseph (*pbuh*). Of course, this revenge will turn into the other direction and destroy utterly. Is this against all the love she has? Yes, it is against all the love since her love is nothing but affection and is controlled by pure *nafs*.

Such a love is not legitimate for anybody. The legitimate love does not put anybody out of his mind, however, it puts the mind to the place that it deserves. As some argue, nobody loses his mind because of the love of Allah.

How can anybody who loves Allah replace the reason implanted by Allah as with the hikmah with anything else? How can he interfere with hikmah of the power that he claims to love? Such an act is just absurd like Zulaykha's acts. Zulaykha was having Joseph (*pbuh*) beaten, and she was doing this for the name of the love.

Yes, there is no question that this consumption and exhaustion is a variety of the love. However, it is not productive and normal, but it is abnormal and consuming love. If Zulaykha attained what she wanted, that love will exhaust both her and Joseph.

For the sake of loving Allah, it is not desirable to ruin the balance of the man that Allah created and loved. If desirable at all, the Messenger of Allah (*pbuh*), who loves Allah much

more than any of us, and his Ashaab would do that. It is not conceivable at all that the prophets who know Allah better than us do not love Allah as required and needed.

It is true for the Ashaab of whom Allah is content and of whom are content with Allah. There are all kinds of people from the Ashaab who paid an enormous amount in the form of life and blood for the way of Allah and His messenger (*pbuh*).

However, there are not people who claim that they lost their mind for the love of Allah, and that they became insane for those two beings whom they feel a great love.

Who could argue that they love Allah more than His messenger (*pbuh*)?

Who could divulge to say that?

Is not the attitude of the Messenger of Allah (*pbuh*), who is the best example, and the Ashaab who were raised and educated at the hands of the Ar-Rasul the best course to be followed?

For those who love Allah with their hearts and spirits, love will not replace their reasoning with anything else. For those who love Allah with their minds, love will replace their reasoning with the nafs and whatever is dominant among their interests. To love is not to comprehend, but to be familiar, and the reasoning is not competent enough to comprehend that.

The apprehension of the purport is not needed for the small mind,

Because these scales cannot weigh that much burden.

Yes, the scale of the mind will not be able to weigh that much burden and brake at the point where it is thinning out. It is required to determine the addresses. It is required to determine the place and the address of the love. There is something I know: There are no love-crazed or insane ones emerging from the prophets and their Ashaab who experience the love of Allah at the highest levels. There is something else that I know: The prophets of Allah and their Ashaab love Allah enormously and they did not shy away from paying the cost of their love of Allah.

The fardh of jihad is the highest manifestation of the love of Allah by His subordinates because the greatness of the love is in proportion with the sacrifices. The greatest worth that a human being has is life. Mujahideens will put their lives as the cost of their love for the sake of Allah, who is the most beloved for them. They prove their love in this manner. If they do not, then, the unproved love is a hollow love. It is an empty claim and it has no value. Neither the creator nor the created will consider it seriously.

In this case, the most valid decree is as follows: The ones who love Allah the most are the ones who devote themselves to Him and His way of life. For this reason, the shahaadah (martyrdom) is the greatest love. The martyr is the immortal lover who proved his love with his blood and life. This love is such a love that for this love, one would die not once but a thousand times. This love will cause us to say that:

*“Rose-faced, beautiful death,
For you, I will die a thousand times.”*

This is the expression of the love with the words of the

Prophet; this is the willingness of the martyr who wants to go back, repeat what he has done, and die thousands of times. Is that not the righteous way?

"The true lover is the one sacrificing his life for the Almighty beloved.

Whoever unwilling to sacrifice the life should not be inclined to the worldly lovers.

The perfection is to hand the life to the Almighty beloved.

What they call the true cure of this malady is to leave the worldly lives."

To prove your love, you should throw yourself in the middle of the fire like Abraham. When asked from you, you would prove yourself and your love just like that. Of course, the creator will prove that how He loves you. He would order to the fire that He is holding in His grip: "...O Fire! Be thou cool, and (a means of) safety for Abraham!" (21/69)

The fire would act upon the order from its owner, the Almighty Allah, and would not be able to have the power to burn the divine love; it will be cool to the lover and the beloved. However, you will be shivering all the time to not compromise this divine love between the creator and the created. You will both devote your life and fear Allah. You will both jump in the middle of the fire and fear losing the divine love; that is the taqwa.

The Zenith of the Amity: Taqwa

This concept can be translated as "to abstain." However, I know that this marvelous word full of meaning cannot be

translated into a single word. I can only express this concept with one word; and that one word is taqwa.

To know what taqwa is only possible by experiencing. But I can comfortably say that taqwa does not just mean fear.

Among the meanings that taqwa consists of, there is also a little bit of the meaning of fear. But this fear is not the fear of the fire of hell, of torment or of the crush. That is called "*Khavf*" (scare) and there is no amity in this type of fear.

Then, what is taqwa?

The fear in taqwa is the fear of compromising the love between the Lord and His subject. It is the fear of being not loved by the Lord, but not the fear that the Lord will throw into the fire. The greatest danger is the danger of being not loved by Allah. Yes, taqwa is for us to be on the alert at all times not to burn out the love built between the Lord and His subject, and to protect the love just like protecting the apple of one's eye. In this state of the mind, we will not only respect the prohibitions of Allah, Al-Wadood, but avoid the suspicious acts and deeds that are possibly not to please Allah. Similarly, we embrace not only His orders, but also all the acts and deeds that will possibly make our Lord content. We will not have second thoughts while doing all that we promised to do above. We only aim to protect the love and not to wear out. The evidence of Taqwa is not the reward or the punishment, but the love.

Taqwa is the zenith of love. Love, hope and fear—taqwa is the climate that these three concepts construct within the spirit of human beings. Love, hope and fear are altogether felt for only Allah. To devote the feelings of love, hope and fear all

together to others is “to idolize” others and to fabricate new god and goddesses; there is no doubt on this.

Human beings can love other human beings, and this is not problematic from the faith perspective. Human beings also can be hopeful of others, or they can fear others. However, they cannot devote all three of these feelings to other beings other than Allah. To do this means that they find partners to Allah. But, to devote all of these feelings solely to Allah will lead those to the highest posts and make them “Muttaki” (true sincere subjects of Allah). These three different states of mind are the dynamics of three different consciousnesses: uluhiyyah, rububiyyah and ubudiyyah.

Allah will not be content for devoting these three feelings to others besides Him. Allah will not also be content with *mu'menoon* who love others like loving Allah. And Allah names this act as setting partners to Him:

“Yet there are men who take (for worship) others besides Allah, as equal (with Allah): They love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the penalty: “That to Allah belongs all power, and Allah will strongly enforce the penalty.” (2/165)

This is the judgment regarding love. There is also a judgment regarding fear:

“Hast thou not turned Thy vision to those who were told to hold back their hands (from fight), but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them, behold, a section of them feared men as or even more than—they should have feared Al-

lah: They said: "Our Lord! Why hast Thou ordered us to fight? Wouldst Thou not Grant us respite to our (natural) term, near (enough)?"

Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will ye be dealt with unjustly in the very least!" (4/77)

Yes, there is a clear difference between the style of the ayah, "*They love them as they should love Allah*" and the style of the ayah, "*A section of them feared men as—or even more than—they should have feared Allah.*" Considering the punishment, the fear is far from reaching the level of the love. The punishment for the misguided love is greater than the misguided fear. While to love like they should love Allah is defined as if it is *Shirk*, to fear like they should fear Allah is just satirized. This is a striking example of the greatness of the love.

This distinction to love demonstrates that the love is the greatest of all feelings. When love finds its place, it exalts the lover. Of course, it could happen contrarily, too. When it is misguided, it will falter and degrade the lover to the lowest. Those who cannot spend the love properly will be expended.

Modesty is a virtue that is observed among people exalted by the love of Allah. The arrogance and the loftiness is a natural result of the poverty of the love. The order in the magnificent verse is an evidence of that:

"They love Him and He loves them. They are humble against Mu'menoon and they are glorious against non-believers."

Yes, humbleness when integrated with love develops

wings and flies high. It also carries the lower to the higher ground and leads the lower to exalted virtues. The disgrace is becoming the grace. It is just like the lowness. Is it not the same? Solely, the lowness is a disgusting state. It becomes modesty when conjoined with heart, the land of the love. It sprouts wings all of a sudden and turns into grace. In other words, it becomes a merit with the equation of "low" plus "heart." The true lowness is not to behave humbly when needed. It also is to become arrogant against *mu'minoons* and to take pride in false assumptions. All of this is a result of the lack of love.

Again, we understand from the same ayah that the source of the bravery and the courage to be demonstrated against the disbelievers is the love, which makes human beings advocates. Whose advocates? Of course, the advocates of our beloved! If your beloved is Allah, of course, you will be the advocate of Allah (Hizb-ul- Allah) or the partisan of Allah. In this case, you will be the friend of His friends and the enemy of His enemies.

The lack of the love emerges as the main cause of showing poor-spirits and chicken-heartedness against the disbelievers. The worst lowness is the fear that is caused by the lack of love. In short, to love is to be courageous.

The best of all is to fear from being unable to love and from not being loved. Of course, you also need to fear from being unable to place the love accurately and you need to fear using this medicine, which is good for anything, as a tool to commit suicide. When you utilize love, a divine tool, wrongfully, you will find yourself in front of Allah and against Him. At his point, Allah is jealous. The Messenger of Allah (*pbuh*) says: "*Saad [Saad B. Ebi Vakkas, a companion of Prophet Mo-*

hammad (pbuh)] is jealous. I am more jealous than Saad. Allah is more jealous than me."

One of the most beautiful names of Allah is *Gayuur* meaning jealous. Allah is jealous and eludes His subjects regarding the notions of *uluhiyyah* and *rububiyyah*.

He does not forgive *shirk*, which is setting rivals to Allah and accepting partners beside Allah by His subjects whom He created for Himself and by Himself and gave everything to the use of His subjects. He does not forgive definitely His subjects' deception with this very important issue because He is *Gayuur* and *Al-Wadood*. He informs that He may forgive the acts other than *shirk*, but He will not forgive the sin of *shirk*.

In response to all His graciousness, the Lord, *Ar-Rahim*, will not forgive that His subjects build partners from the idols, the deities, the animate, the inanimate, the ideologies or the technology. In summary, He will never forgive His subjects when they construct idols from anything and worship those beside Him. He will not forgive, but He also will punish them severely.

To love is to rise, and to rise up such a height that you will pass the skies, you will pass the time, and you will pass the notion of places. It is a result of the love of Allah to His subjects.

If His subjects betray Him by adopting partners beside Him, this basically means that falling down from this tremendous height and tongues will not be able to express the horror of this fall. *Seyrani*, a 19th century Anatolian poet, expresses the state of this individual who lacks off the love of Allah:

"Falling from the grace of heart is more severe than falling from the sky, I know that.

Find bits of the one who falls from the grace of the Sultan of the hearts."

To adopt new Lords like jibt (*Jibt signifies a thing devoid of any true basis and devoid of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions, are called jibt.*), someone from humankind; like Sanem, idols made by the very hands of humankind; like Taghut [*Literally denotes the one who exceeds his legitimate limits. In Qur'anic terminology, it refers to the creature who exceeds the limits of his creatureliness and arrogates to himself godhead and lordship. In the negative scale of values, the first stage of man's error is fisq (i.e. disobeying God without necessarily denying that one should obey Him). The second stage is that of kufr, (i.e. rejection of the very idea that one ought to obey God.) The last stage is that man not only rebels against God, but also imposes his rebellious will on others. All those who reach this stage are taghut.*], private or institutional authorities; like nafs, thought, system, ideology and schools causes a tremendous scourge by Allah. This scourge is evident for all who indulge in the shirk and shakes them deeply in the following verse:

"These are among the (precepts of) wisdom, which thy Lord has revealed to thee. Take not, with Allah, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected." (17/39)

In order not to compromise the great love of Allah, this was a caution for the Messenger of Allah (*pbuh*) who never worshipped idols in his pre-prophethood life and would never worship

in his post-prophethood life. The striking style of the caution demonstrates the greatness of the love at the same time.

Who to Love and How?

It is not enough to find an accurate answer to the question of "Who to love?" It also is necessary to find an accurate answer to the question of "For whom to love?" If it were enough to answer the first question, then, Satan would not be damned. Satan never dismissed that Allah is Lord. However, he did not like what Allah liked. He was jealous of Adam. He was envious that Allah created Adam and Eve while he was, as he thought, a much better creation than Adam and Eve.

We should not mix the envy with the other. There is a cause difference between the two. Can you guess the cause difference? Yes, you are right! It is again love. The cause of the Gayuur is love while the cause of envy of Satan is the lack of love. In other words, it is another name for jealousy.

It is not enough to love Him. You will love the things that you like for Him. You will love the things that He says that you should love. He decided with the divine revelations what and how much we should love, and draw the lines for us. You need to know the boundaries and you will not violate these boundaries. Allah does not say anything to share love with others as long as this love is balanced, and it is not tilted or bended one way or the other. You should not have a loose grip in controlling love, and you should know very well to what and how much you share love. Here is the divine division of love:

"Say: If it be that your fathers, your sons, your brothers, yo-

ur mates or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight—are dearer to you than Allah, or His Messenger, or the striving in His cause—then wait until Allah brings about His decision, and Allah guides not the rebellious.” (9/24)

The verse starts out with the fathers, and then lists a number of things that an individual could love more than Allah, His messenger (*pbuh*), and jihad on His cause. The verse also lists the challenges that may prevent an individual from loving these three beloved. Moreover, the verse lists the values that could lead us to go to extremes. In the terminology of *Qur’an*, to love certain things more than Allah and His messenger (*pbuh*), and the jihad on His way and cause are enough evidence to be a *fasik* (wicked person).

This verse is teaching us how to ensure the balance concerning the love. It is warning the ones who break this balance. Citing these names, Allah makes them a means of the test and had His messenger (*pbuh*) take this test of love. He tested Abraham with his father and son. He tested Noah with his wife and son. He tested Lot with his wife. He tested Ar-Rasul with his relatives. He tested Ayyub with his possessions.

All of these prophets submitted and passed their tests with integrity and honor. It was more difficult for some as it was in the case of Noah who felt a deep pain for his son’s attitude, and in the case of the Messenger of Allah (*pbuh*) who also felt deeply for his uncle, Abu-Talib. But it happened at the end. The ram that Abraham (*pbuh*) sacrificed for Allah was the award for the love of Allah, which never deviated from the accurate address.

There is a subtle point: The verse cites the father, the brother and the sister, the women, and the relatives, but it does not cite the mother. The reason that it does not cite the mother is that the father's love is conditioned while the mother's love is not.

The father's love is a love that is earned. When the hope diminishes, the father's love disappears. Fathers have expectations from their sons. They expect their sons to realize the goals that they could not realize themselves. The sons are perceived to be successors of their fathers to protect the sacred ideals. The fathers prevent their children from submitting to Allah and His way. If the presence of their kids damages the expectations of the fathers, the fathers take their children away from the cause of Allah without a blink. They will even go farther and force their children to fight against Allah and His messenger (*pbuh*). If the fathers cannot utilize the love to realize their own hopes and expectations, their love will diminish or it could be lost completely.

However, the love of the mother is not like that. It is not an earned love, but a given one. In this love, there is no condition or boundary. The mothers do not entail dependencies to their love, and they do not have fundamental expectations. Even if there are some certain conditions, these conditions are a result of the concerns on the benefits of the children different from the expectations of fathers. Fathers weigh over their own ego, while mothers focus on their children's well-being rather than their own self-interests.

Today, many parents are becoming the murderer of their own children consciously or unconsciously. They envy their children from their creators, and they envy them from the re-

ligion of Allah.

And they love their children more than they love Allah. More accurately phrased, they love Allah less than their children.

Yes, Allah, Al-Gayuur, is not content with this. He does not give His consent to withholding the men that He created for Himself, and to be envied from Him by His creations. And at the end, He takes the men from their hands. He sometimes sends hard messages to the parents and reminds them who has the ultimate ownership on the men's fate. The parents are paving the way to the end by their own jealousy of their kids from their creator, Allah. Sometimes, this mistake is made by the spouses. Although husband and wives should be devote competitors on the way of Allah like two fierce athletes competing with each other, they stand in the middle of the way and they become large blocks preventing each other from moving along the way of Allah. When it happens so, then, Allah is taking back the love and the grace set up by Himself. In other words, the parents are destroying their own cozy nests with their own aggression against Allah. They also discomfort themselves with their own acts. Yes, they discomfort the love, inherited from Allah. Let's look at the following verse, which calls the love as one of His signs:

"And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect." (30/21)

The love, which is one of the signs of Allah, the Lord, should be utilized to give into the way of Allah rather than as

a weapon against the creator of the love. Moreover, it is silly to use love as a weapon against the Almighty creator that it is unfortunate and a pity. The mistake of the families is that they first consider themselves as partners and then, they see themselves as the subjects of Allah. The mistake of the sons and daughters is that they first consider themselves as sons and daughters, then they see themselves as the subjects of Allah. In general, the attitude of being first a kid and then a subject to Allah pleases fathers. This is not a case where Allah will be pleased. And it is not an attitude that a believer will adopt and pose:

“Yet there are men who take (for worship) others besides Allah, as equal (with Allah): They love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the penalty: that to Allah belongs all power, and Allah will strongly enforce the penalty.” (2/165)

Looking at the characteristics of the belief in Allah, contemporary man's belief is quiet similar to believers of the illiterate polytheist Arabs at the time of the Messenger of Allah (*pbuh*) because the relationship with our Lord is decided by the needs not by the love. Man is saying, “I love you because I need you” rather than saying that “Oh Lord, I need you because I love you.”

In the darkness of the illiteracy, the polytheists believe that the idols help them to become close to Allah, and they remember these idols when there is a war, scarcity and famine. When these difficulties tend to weaken and go away, they forget the idols for which they were about to die yesterday. And they indulge in the trivialities of daily life. Is not the re-

lationship between his creator and today's man, who claims to worship Allah, similar to this? Are not the foundations of these relations tied to the need rather than the love?

Furthermore, open up the heart of the contemporary man and look at the list of the things that the contemporary man is attached to. And then, check out where the creator of man and the universe is in the list compared to the trivial attachments of man. Do not be surprised if your eyes are exhausted when you fail to find the creator of man and the universe in that list.

***It is such a marvel that Mawla (Lord)
inflames us with love.***

Is love given or earned?

It is possible to respond to this question that love is both given and earned. Isn't ikhlas in the same? In *Qur'an*, ikhlas is used with both given and earned meanings: Muhliseen who earn ikhlas, muhlaseen, who are given ikhlas. Of course, the love that is secure from any tarnish is the love given by Allah. This will manifest itself in many different areas. For example, in the subject of the iman (the faith):

"And know that among you is Allah's Messenger: were he, in many matters, to follow your (wishes), ye would certainly fall into misfortune: But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you Unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness." (49/7)

In this interpretation, love has been the other name for

hidayah. There must be some differences between owning something and to love something you own. To love a faith is something quite different than to have a faith. Someone who loves iman will shiver with the fear of tainting this love, will always attempt to please the beloved, and will not be fearful to venture new great sacrifices. To love the faith requires hating the disbelief (Kufr), the wickedness and the rebellion, which are the enemies of the faith. Allah who gave the love to us is making us hate these mischievous acts. In this case, the hatred is becoming the inevitable part of the love.

According to the principle that "everything exists with its counterpart," it is not thinkable that the one who loves does not hate, and the one who hates does not love. However, legitimate hatred is only possible if its cause is love. We understand that "Allah has made it beautiful" and divine decoration is directly related to the love from the verse above. It is not enough to make the object beautiful. The subject also needs to be beautiful. In other words, the object that you look at needs to be beautiful, but the way we look and the look itself needs to be beautiful, as well. For this reason, when Allah has made the faith beautiful, He is not ignoring the way we look. A false look would show the false as the right, and the right would be perceived to be the false. A look in which the ill-doings are shown to be bad is an accurate look. That is what Allah is doing.

The *Qur'an* indicates that the love is decisive for the faith (iman), and the same measure also is placed for the Kufr (disbelief): "to love the Kufr."

"O ye who believe! Take not for protectors your fathers and your brothers if they love disbelief above Faith: if any of

you do so, they do wrong." (9/23)

This verse presents the grave dilemma experienced by today's man who made the hypocrisy his nature. The verse advises that those who love Kufr though they claim to have the faith, which support Kufr, who defend Kufr even if they are parents, brothers or sisters should not be the friends and the protectors of the faithful.

It is not only enough to love the faith and to hate Kufr. It also is necessary to love the faithful and to dislike the disbelievers and their friends. Those who dislike the faithful can easily claim that they are believers, too. But they cannot be friend and protector of the faithful. It is not enough to be faithful to love, but it is needed to love the faith. This is not enough, either. It is required to dislike the enemies of the love of Allah, which are the denial, the sins and the rebellion against the Messenger of Allah (*pbuh*). It is required that darkness and brightness should not be mixed together.

We were discussing the given love. Before, I had likened love to spirit blown by Allah. Look at the following verse and see how it is talking about that as a part of Him:

"Throw (the child) into the chest, and throw (the chest) into the river. The river will cast him up on the bank, and he will be taken up by one who is an enemy to Me and an enemy to him. But I cast (the garment of) love over thee from Me, and (this) in order that thou mayest be reared under Mine eye." (20/39)

While everybody carries the spirit, the love requires a special attachment and relationship, and only some carry it.

The greatest contentment that man can possibly attain is

to carry a love from the Almighty Lord on himself. The characteristics sought with the people who will carry this love or will deserve to carry this love from Allah are described as follows:

“On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow love.” (19/96)

There is something that draws attention in the *Qur’an* and it is that whenever there is a mention of Allah’s love, just like in the verse above, there is grace and forgiveness (See verses 11/90; 85/14). Love is number one within the benefactions of Allah. For this reason, lacking off the love of Allah means to lack off the graciousness of Allah.

Love is peace, and it is the greatest guarantee of peace. Of course, there is a guarantee for love, as well. This guarantee is given by Allah:

“And (moreover) He hath put affection between their hearts: not if thou hadst spent all that is in the earth, couldst thou have produced that affection, but Allah hath done it: for He is Exalted in might, Wise.” (8/63)

The heart does not care in priorities, requirements or necessities. Love is not traded on the stock market. How much do you need to pay for two people to love each other? Or how much do you need to pay for two people to stop loving each other? What is the price of the heart? And what is the price of the noblest fruit of the heart—love?

Those who can take a grip on your heart are not Sultans and their orders. Allah is the owner of the heart. One of His names is Mukallibu’l Kulub (one who manages the hearts). If He had once inflamed the torch of love in our hearts, even if

the whole world comes together to put out this torch, they will not be able to put out the torch. Doesn't the poet say so:

*"It is such a marvel that Mawla inflamed us with His love.
It will not dim with dissolve."*

The Society of the Love:

"And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided." (3/103)

The divine description of the lack of love is to be on the brink of the pit of fire. If you step half a foot, you will find yourself within the pit of loneliness and the lack of love. You have tasted the love of Allah with the grace of Him, and have got rid of the loneliness.

As mentioned at the beginning of the discussion of the amity, the indispensable factor with the love is the other. The greatest grace of Allah for societies is *Ulfah*, which literally means to integrate and to fill in the gaps. More specifically, it is the notion of the brotherhood implanted by Allah into the hearts of the faithful. Do you know what the prerequisites are for *ulfah*? It is to come together and to embrace all together. In other words, it is to be a *jamaah*, but not *jamadat* (inanimate bodies). Let's again read the first part of the verse above:

"And hold fast, all together, by the rope which Allah

(stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favor on you." (3/103)

Yes, we have seen that the benefaction that we need to remember is ulfeh as the rest of the verse indicates. The shukr for the benefaction of love is to establish oneness within the love. Of course, nobody can talk about vahdeh when there is no unity of love.

Jamaah is the community of human beings who were able to establish the Kingdom of Heart with the name of ulfeh, which gathers people around with love. This Kingdom of Heart is the community of human beings who share their hearts and find a path to each other's hearts without any hurdles like visas or customs. Ummah is the name of an ocean formed by these communities. Individuals of such a community made love and friendship the rulers of the Kingdom of Heart. In the community of the amity, individuals know that each others' hearts are a secure port, a cozy shelter, and a productive harbor against the hurricanes that are expected to form in the sea of life.

In the community of the amity, man is not the hell of man, but man is the heaven of man.

Man hosts man in each other's hearts, which is transformed into a heaven with the elixir of love. It is such a heart that is in its bazaars, love is sold and in its scales in the bazaars, love is weighed. The return for all in these exchanges is not the money, but it is love. The cost of love is, again, love. They love many more times, and they give their love and sacrifice their love.

In the community of the amity, people view every new

person that they know as a new verse revealed by Allah, the Lord.

The individuals of the amity know how well the heart functions. They use it as a nuclear power plant. They attempt to solve their problems with amity. Their fights among themselves are a result of amity among them, and their slaps to each other are out of compassion. They do not erase their amity completely in extraordinary situations, but they could suspend it for up to three days. This suspension never goes beyond three days.

If they need to beat it, they beat it because they love, not because they hate. They do not attempt to frame each other and waste each other's time and energy. They seed themselves each other's hearts and produce themselves in pure and clean lands of the Kingdom of Heart.

In the community of amity, the following is written in the banner of love:

"I swear to God that you will not be faithful until you love each other. And you will not be able to enter to the heavens until you are faithful." (Bookhari, The Faith)

The owner of this wise saying, who is the master teacher, taught his ashaab the lessons of love. One day, he held Omar's (ra) hand and led the love flow from his heart to Omar's heart until he said, "Now, it happened!"

The love was the only response that the messengers of Allah and their heirs expected from the ones who received the divine invitation.

The Qur'an frequently cites that the messengers do not

want any monetary expectation for their invitation to the way of Allah. The absence of the monetary expectation for the divine invitation is the greatest evidence of the sincerity and the sacrifice. For this reason, in order to demonstrate that the messengers are sincere and committed to their message, the messengers often reminded that they do not earn a living from spreading the divine message to their people and they emphasized that they only expect the reward from the Almighty creator.

The messengers had the permission to ask for only one thing:

What does it mean to have permission? It means that Allah recommended and seconded, and it is perceived as a right inherited. What is that only thing? As you may guess, it is love.

“That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: ‘No reward do I ask of you for this except the love of those near of kin.’ And if any one earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service).” (42/23)

To love is to unite. If the togetherness of the people is love, the life of this togetherness will be equal to the life of love. To love by itself is oneness.

People who love accept to be a drop that is falling into the river of the jamaah. This drop does not disappear in the mass. Mixing one with the mass, it exists in the mass and finds itself among like ones. Do fish not exist in lakes? The love falls flow into the ocean of ummah. What is one drop worth in an ocean? No, it is not that simple. It is such a drop that it carri-

es the ocean in its chest. In other words, it carries the ummah.

To love is to augment, to increase and to produce.

In history, there have been many thoughts, lifestyles and systems that destroyed love. However, there was not any thought and system like capitalism, which recently converted the unchangeable values of mankind into money, destroyed virtue-oriented values and framed consumer- and manufacturer-oriented morals, and replaced the virtues such as amity, sacrifice and sincerity with the diplomacy depending on showing off and hypocrisy.

The modern world system, which relies on advertisement and propaganda, is hostile to values like love, which cannot be converted into money. It attempts to distort it. Even if they cannot succeed in it, they still attempt to distort it.

Modern world system cannot succeed in destroying love because love cannot be destroyed. Nevertheless, they succeeded in distorting love and decorating fake loves by marketing with generous and aggressive advertising. They also succeeded in calling prostitution, crooked relationships and idolatry as art and love. In this way, love was made feasible to consume. With this distortion, love and honorable value of mankind could be used as a means of enslavement.

The Passion (The Deformed Love):

In reality, love is the highest boundary of freedom. The feeling that enslaves man is not called love, but passion.

These two should not be confused. Love and passion are two totally different things. To love is to be within somet-

hing. To have passion for something is to be seized to that thing; to be seized as a flood, mob or wind seizes people, places and objects.

Love makes someone free whereas passion captivates. I am talking about people who suppose their passions as their loves: Can the passion which entice your hands and arms, take over your decree and deny you any kind of decision making, take hold the reins of your mind, and drift you in any direction like a meek horse whenever it wants; be love, the greatest freedom given to us?

Yet, another type of passion is addiction. If an addict is telling me that he likes something he is addicted to, I understand that it is a passion and conclude that the addict considers the passion as love. This addiction does not emerge in the same way all the time, and could manifest itself differently from time to time.

Male or female, regardless, both take a secret pleasure in naming their passions as their loves, much like zombies would act. In this way, they attempt to benefit from the noble reputation of true love or pure love. Nevertheless, this is not a love, but a real passion because true and pure love does not enslave man with its own kind and make each other a toy at the hands of the other. True love grants freedom and earns males or females transcendence.

Those who do not know love insist on naming the craziness of having a double personality as love. This is a psychological and a pathological case. In fact, these loves are passions and are observed in individuals who experience the loneliness at a grand scale. When these individuals find a mate

who could lighten the deep loneliness, they suppose that the feeling of gratitude for this individual, who undermined their chronic loneliness, is a love. However, it is the feeling of gratitude replacing long-lasting loneliness that is suppressed in the vastness of the heart. As this loneliness is no longer prevailing, now the dominant feeling of gratitude is perceived to be love, but it is not.

“The intensity of these feelings reckoned to be the love does not have anything to do with the greatness of love, but the severity of deepness of the prior loneliness.”

In this new scenario, there is not much change in regard to loneliness. Prior individual loneliness only turns into loneliness where two individuals now suffer it. Of course, if it is not a platonic passion, then, it is a double loneliness.

Platonic love grows depending on the ration of the power of imagination. Most of these types of loves are imaginary. As long as it is imaginary, platonic love can stand with these individuals. However, the love becomes a notion where it is experienced among people, our hero stands frozen all of a sudden with the fear when he finds whatever he was looking for. Because, in reality, what he was looking for is not love, but its reputation. He uses it as a means of consolation. He is captivated in the photos of love, the idea of love, as if the man embarked on a trip through postcards of the sea; however, it is not true and pure love.

Another dimension of such love is when people choose to be interested in others' problems, so as to avoid their own realities rather than attempt to resolve their own problems. While all of their problems are left untouched, they suppo-

sedly attempt to solve the problems of the people that they love, and they believe this is a sacrifice for the other people. When really, people are just ignoring and avoiding themselves, and avoiding solving their own problems all together.

Sexuality, alcoholism, drugs, madness and vagrancy are considered natural results of love with a deformed love perspective. This is a great deception. These results are attempts to find a cyclone that will swallow and destroy these deformed and never satisfied lovers. In this type of love, the lover is in the role of a cyclone, while the beloved is the suicide tree.

All of these are neither amity nor love. These are different reflections of passion. Such an individual's gaze to his beloved is not any different from someone's look at what he is addicted to. A drunk who is dreaming to be a fish in a wine bottle in order to overcome his feelings of his long-lasting loneliness is no different from someone who is trying to long for the sexual companionship with his counterpart. The state of mind for these two dreamers is the same.

On the contrary, the dynamics of love is spirit and the spirit does not have the sense of sexuality. The believers love with their spirits. In this love, sexuality is not in the forefront of their being. In this love, the prevailing feeling is the mutual desire that the spirits feel as a result of the divine core breathed into the body of human beings.

People looking for sexuality under pure spiritual love are the people who love with their minds or other body parts rather than their hearts or spirits. They perceive love only as sex. They view spiritual love through the glasses of "libido."

The brotherhood of believers is to accept the sovereignty

of the breathed core over the body. Those who accept this eternal divine sovereignty over the heart are made brothers.

Many people suppose that the physiological desires are easily named to be amity or love as they unified the sexual desires with the love in their mind. Even if we accept that it is so, you calculate the life of love that originates from sexual desires. Nevertheless, this is not love, but it is egoism that involves two individuals; it is the common loneliness of two individuals.

Egoists do not like others. In fact, egoist individuals do not even like themselves. Contrary to common knowledge, egoism does not mean that the individual loves themselves. Perhaps, it is to disguise the unsuccessfulness in their heart with their ego. The individual attempts to consign the bitterness of their unproductiveness in their heart onto their own ego. In this way, this person attempts to take their revenge.

How can we call the product of a sterile heart that could be consumed by only one individual love? Love is an ocean. To consign the heart, which has endless boundaries, is to castrate love. Whoever escapes from the barbed wire of the ego and comes to shore with a pure heart, they have a right to enter into the kingdom of love. Even Allah did not ask from His subjects that love needs to be given to Him solely. What Allah asks of us is that in love, nothing can be made equal, and He is the one that wants to be loved the most:

“Yet there are men who take (for worship) others besides Allah, as equal (with Allah): They love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would

see the penalty: that to Allah belongs all power, and Allah will strongly enforce the penalty.” (2/165)

In loneliness—named by the modern man as love—two individuals establish a limited liability company placing the world against Allah and His messenger (*pbuh*) and name this company, amity.

One illness of modern humans is to attempt to be loved and appreciated rather than to love. (Page 96)

This illness covers the whole body and passions are converted into deformed love. This illness disguises the true face of modern humans with deformed love. This illness manufactures a ton of masks for modern humans, and hides deformed love from questioning and curious eyes. After a while, modern humans start to believe that their masks are their real face rather than their disguises.

This chronic illness destroys true love. What produces love is nothing but love itself.

“Be proactive, first love, and then do whatever you want to do.”

The deformed love, which is the subject of the novels and movies, and is named to be the great love. This type of love is opening doors to a certain type of worship. In this relationship, when each side competes with each other to worship his or her counterpart, rather than to love as a result of the blindness brought by the deep passions, the love transforms into fetishism. Throughout the history, human beings have always manufactured and worshipped their own worthless idols. The deformed love and the chronic illness is a continuation of this antique passion. The idol is not the true beloved,

however, it is a passion. In other words, it is a reflection of the desires originating from the ego or the nafs. The *Qur'an* states that there are those who idolize their passions: "*Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him?*" (25/43)

As there is an exalting power of true love, there is a degrading aspect of deformed love. In the former, human beings find themselves, or more specifically their nature, and in the latter one, human beings lose themselves. They idolize whoever they love; they meditate on whoever they love; they remember who they love; they resemble whoever they love; they see whoever they love; and they live with whoever they love. The loved one is no longer love, but transformed into an idol. And aren't all of these examples a different kind of worship?

Modern human made the grave mistake in the distribution of love. Modern humans also gave the portion of love, which can only be devoted to Allah, to the same species that were created by Allah. Modern humans also idolize their passions, as well as love their passions as if they love Allah. The reaction of Allah, who is Al-Gayuur to this attitude, is quite different: "*Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they incur.*" (2/7)

Although, it should be noted that: An individual who shows passion toward a human being is better than an individual who shows passion toward material things. The reason is that human beings are the noblest creature. How about one who idolizes by dedicating and being passionate to the un noble and inanimate creatures?

Most of the time, even if it is deformed, love which is not mixed with false and misguided factors can help modern humans find the correct address. A heart that learned how to love will find the true path and eventually the accurate address when it realizes its deception and deviation. Then, a bitter experience in the past will play the key role in attaining a wonderful spiritual richness.

There is no need to talk about the individuals who do know neither the true nor the deformed love because their humanity can be debated.

In this regard, the last word belongs to the following verse:

"If not Him, ye worship nothing but names which ye have named—ye and your fathers—or which Allah hath sent down no authority: the command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not..." (12/40)

In the idolized love, the lovers start to see unusual things in their relationship and each other.

Just like the *Qur'an* cites:

"Yet they take (for worship) gods other than Allah, (hoping) that they might be helped!" (36/74)

What would happen at the end? Let's learn that from the same exact source:

"They have not the power to help them, but they will be brought up (before Our Judgment-seat) as a troop (to be condemned)." (36/75)

Especially in one-sided passions, this reality reveals itself clearly. For Allah, if they do half of what they do to please the

icon that is called the lover, perhaps, they will please Allah. This adventure sometimes ends with the annihilation of each side within each other: Physical or spiritual suicide.

Modern life always manufactures new toys for modern humans in order to make them not aware of their spiritual hunger. Modern life, undermining and destroying family relationships, social relationships and social values, pushes individuals toward loneliness. After that, modern life perverts those who become aware of their loneliness and attempt to overcome their loneliness. Modern life also produces toys that are appropriate for modern humans' desires and interests. Deceived and perverted, poor modern humans play with these ever-changing toys without realizing the greatly deceptive show. These toys can make them forget about their loneliness for a temporary period of time, and can have an effect like a drug. The real danger is the inability to see the hidden agenda behind these attractive and playful toys—to rely on toys, and to destroy and taint the heart, which is the only organ that can love.

Once these toys turn society to play with them, the rest is easy. In such a society, the cause for the inter-human relations is not love, but for the individual interests. Everyone is not two-faced but two hundred faces. Modern humans need to stand up to the silly hypocrisy practiced in modern relationships and the artificial kindness. To stand is not the right word, as it implies that it is temporary. However, modern humans have to practice hypocrisy, as well and play the same game to their counterparts.

Modern relationships, which are not based on decisive and powerful domination of love, are constructed on con-

sumption, showiness, advertisement and dishonesty.

The system, making the individual a part of the capitalist machine, has targeted the personality of individuals. The system wants to dethrone modern humans from their place as the noblest creature by materializing humans and replace humans' position with materials. The system expects us to consume the materials that are sanctified, and only to consume.

This is an estrangement. First of all, it is an estrangement of human with himself and against his own ego. The love for such a man is an unsatisfactory detail. An estranged man values everything based on how much it satisfies his stomach, or how much it can be exploited brutally as he perceives everything from his own interests or stomach. How would those who are not aware of the existence of the spirit know the hunger of the spirit?

The villain messengers of the capitalism religion who are attempting to prepare a scientific foundation choose love as the foremost danger and the target for them.

According to Austrian neurologist and psychiatrist Sigmund Freud, who is one of these scientists, when all of the instinctive desires are satisfied without any limitation, happiness and spiritual health will be provided.

As per Freud, you will not know any moral values. You will reject all social values. You will shelve all religious principles. You will base all of your actions with sexual desires. You will be happy by satisfying all of your desires with all kinds of legitimate and illegitimate ways.

I am not going to talk about the scientific value of this proposal: It should be already clear what it is. However, even

the society (early 1900s in Europe) where Freud grew up comprehended that this is not so. What makes humans happy is not the satisfaction of sexual desires with no limitation, but it is to live believing in an ideal and experience that belief in his life. If that ideal is worldly, he will be happy in the world. If that ideal is the happiness here in the world and the hereafter, then, that ideal needs to be Islam.

Whose agenda was being enhanced with this proposal? Of course, it was enhancing the agenda of the godfathers and the ideals of capitalism.

It is attempted to prove that this exploitation system can meet all the material and the spiritual needs of humans, and can make humans happy. In order to exploit the world more rigorously by the godfathers, it is expected that humans need to be fixated on sexuality in his mind and thoughts. These godfathers attempted to realize that purpose with Freud's thesis. In this way, it will be emphasized that capitalism is more comprehensive and efficient in resolving the problems of humans. According to Freud, human beings innately like to compete and are full of hatred for one another. Most specifically, males are always jealous of each other.

Naturalist Charles Darwin contributed to this scientific exploitative choir with the thesis that the most powerful continued to exist and develop; "Survival of the Fittest." When he explained life with coincidence, he could not claim otherwise. In this way, the dynamics of life is not justice but power. As a result, sheer force was dwelling on the source of life with its vastness and was crashing noble values.

While Freud conveys capitalism into the psycho-social

arena, Darwin expanded capitalism—the religion of the exploitation—into the biological area. In the end, they both shot at the same target, which is love.

This is the philosophy on which Western modernism evolved and was enhanced. The Western societies and the systems were never muwahhids and the truth that they took over was distorted.

G. Leonard assesses his own society with the following:

"This society can put the world into an orbit and reach the moon, but it couldn't find a way for two human to live together for two weeks without feeling the need to grab each others' throats."

Which society was it that this sickness contaminated?

Now, modernism, defining the hatred as the unchangeable characteristics of human, is everywhere. Modernism is inside us because hatred is inside us.

Wherever modernism steps in, love cannot live there. As it is obvious, it did not live, either. The owner of love, Allah, took love back from those who turned their face the other way, and assigned love to those who know it. Throughout history, it has happened so.

"O ye who believe! If any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him—lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things." (5/54)

"To love is to sacrifice. The more you give and spend, the more it grows."

Some types of consumption result in exhaustion and poverty. But, love by itself is richness. For this reason, humans who can love are the richest of all in both worlds. It is because the real richness is to give and to become a giving hand. Spiritual maturation attained by producing and giving cannot be earned from anything else, especially, consuming will not help at all.

Zulaykha was receptive because she was not giving. Her love was an exhausting love. Her desires were so: to exhaust Joseph. Jacob (*pbuh*) was giving and his love was productive. He was loving and he was giving. He gave his eyes, which were extremely valuable for him. The cost of love was a pair of eyes. In return for this true love, love paid its cost to Jacob and gave Jacob a nose that could see what eyes could not see. This was the compensation that love paid to the lover who loved, and paid the cost.

There was a difference between the exhausting love and the productive love: *Compassion. The defect of deformed love is lust while reason for true love is compassion.*

Abraham (*pbuh*) attempted to sacrifice his own son for the sake of Allah without a blink of an eye to prove his love of Allah. However, Allah was compassionate to Abraham and Ishmael, and gave Ishmael back to Abraham unharmed. Another example of compassion is the return of Jacob's (*pbuh*) eyes that he paid as the cost of love of Allah.

Love founded on lust is, in fact, deception of the heart by desires overtaking the mind and feelings. Such love is obser-

ved with animals, as well. If such desires are not satisfied, they turn into ambition. Sadistic feelings are results of these ambitions subduing humans with these unsatisfied desires.

Manifestations of the Love

There are secondary resources feeding love. Without these secondary resources, love cannot stand alone for a long time. If the eaves of love are fed through these sources, that love will be robust and long-lasting.

These sources are effort, interest, recognition, responsibility and respect.

“Effort: The most natural love is the one that is sprouting from the sincere effort because in this kind of love, the first outstanding feature is compassion.”

Allah’s love to His worshippers, a mother’s love to her children, a gardener’s love to their flowers, and architect’s love to their building are such a love. The lover labored extensively for his beloved and contributed to the love from himself. Humans are satisfied and become full with bread, grow with effort and labor, and live with love.

“Interest: Interest is also one of the manifestations of love.”

None can think of a situation in which you love something, but you do not have any interest in it. For example, you claim to love Allah, but you are indifferent to his orders and then, your claim is a false assertion, which does not have any root.

“Say: “If ye do love Allah, Follow me. Allah will love yo-

u and forgive you your sins. For Allah is Oft-Forgiving, Most Merciful." (3/31)

Yes, your creator expects you to prove your love. He wants you to do that by loving what He loves, and obeying what He loves, as well as who He loves. Moreover, He expects you to do that by caring about what He loves and who He loves. He also wants us to respect the rules that he established, and to govern our lives with these rules. He wants us to know that those who forget also will be forgotten:

"The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse." (9/67)

"Recognition: Another manifestation of love is recognition. The easiest method of recognition is to recognize with love."

These are nested acts. The more you recognize, the more you love. The more you love, the more you recognize. However, our society is full of people who love and claim to love without any recognition. It is not possible to know how they achieve this. Of course, such love does not have a long life. These loves only last until they recognize. This is called being susceptible. Also, there is a love that grows with recognition. To possess such a growing love is a grace of Allah who is loved as we recognize and know.

We said that to love is the shortest path to recognition because to love brings love. The central command center for the act of love is the heart, and to love is to host someone in the

heart, which is the 40th room in our body. The secret of humans are in that room.

To know humans, it is required to see the 40th room and it is needed to be loved. Those who do not carry the ID card of love to access this room will not be granted access to enter this room; they will not see that room; they will not know that room, even if they come with a huge army to storm into the room.

“Responsibility: Love expects responsibility.”

Isn't love a responsibility by itself? Irresponsible humans can be passionate and fall in love, but they cannot love. Because love is something that is difficult to earn, its preservation is even more difficult. To preserve and to protect love brings extra responsibilities to humans. In other words, it requires vast patience.

The opposite of responsibility is inadequacy. If you are attached to humans just because you are not adequate on your own, that love will fall apart easily, one day.

The responsibility is mostly the cement between partners. Once the responsibility disappears, the building of the family will collapse on these partners. *“Respect: If the individual does not respect the one who he loves, one day the beloved could show the cost of love.”* The worst of all, he could even sell the one who he loves. This is to live love's costs and it is not welcomed at all.

Love requires respect for that person and the freedom of the beloved. Disrespectful love ending up with imbalance cohabits the desires to enslave and to convict the beloved. Yes, this defective desire can be prevented only with respect. The-

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re are very few humans who can avoid objectifying their beloved. The most effective precaution for avoiding objectification is respect because humans can love an object, but cannot respect it. For this reason, the respect is the only factor that could prevent love from transforming into individual exploitation and enslavement.

Conclusion

Yes, the debate on love is not limited to the discussion here. We do not claim that we cited everything that can be said on this matter. Nevertheless, in an age when love is murdered, our goal is to have and to support this wisdom; the guarantee of standing up against all odds without showing any softness while keeping the sources of hope prosperous and fresh.

Is it possible to teach love? No way! It cannot be taught, it can only be experienced. However, education can provide an opportunity to discover the competence in order to uncover this treasure and to see love.

The most guaranteed method of teaching love is to love, and to construct a model society on the top of the foundations of love.

How much does love occupy our lives while the *Qur'an* cites love so many times? If we had not destroyed the places by our own hands that can be loved, let's keep our heads altogether under the gully of love. We should know that the common enemies of Islam and human beings murdered love to disperse the seeds of hatred. Before bombing our lands, they bombed and occupied our hearts.

CONCLUSION

What causes this knee-level misery that we experience? If the blood of love is spilled from our heart, does it ever spring again in that heart? Do the roses of love dry up from the hands that destroy them? What is left behind is envy, hatred, revenge, greed, cursing, caprices, and false assumptions. When the place of love is replaced with these hostile feelings, there comes the pitiless genocides, the hypocrisies, the groundless accusations, and even the betrayals originating from foolishness.

How far can you go up a steep hill with a heart that does not have any fuel? The heart is such a conduit that among the things that it carries, there are the *Qur'an*, foresight, acumen, iman (faith), congregation and the ummah.

The vastness of this state with its population in billions has not been calculated yet.

All of these aside, the heart can be a place where even the Almighty, free from the boundaries of place and time, goes and the heart is so vast that it can host Him. In this infinite land, the fuel of the heart needs to be infinite in order to carry the infinite load. Yes, that fuel is love. Otherwise, what can withstand this enormous load other than the heart, and what fuel can compare other than love?

Love is an infinite fuel for an infinite vehicle carrying the infinite Almighty.

For this reason, we are saying, "First, you love...." Once you love your brother, you will not be able to behave badly to your brother. If the mu'minoons cannot be secure and safe from our hands and tongues, it is because of the lack of love. Let's hear again from the Messenger of Allah (*pbuh*) that love

is heaven and love is iman (the faith): “*Unless you love each other, you will not believe. Unless you believe, you will not enter heaven.*”

The immortal gift that a human can present to another is love. What made the age of the Messenger of Allah (*pbuh*) the golden age is nothing but love. They experienced love in such high dosages that future generations cannot finish that investment, although, they spend it for centuries. Now, let us be the ones that produce this love rather than the ones that consume and exhaust it. And let’s produce it in such masses that future generations can benefit from this love.

We should know that *Madinah* was first established in the hearts. Mu’minoons were pregnant to Madinah in Mecca. Good news kept and grown in their hearts was the birth of the Madinah state like the heavenly birth of a child.

It is nothing but a show for us to talk about a state, while we live without knowledge of the inner world, and destroy the Kingdom of the Heart with mischievous, cynical and transgressive behaviors.

If love—which only grows as spent—is not going to prevail to humans in the world, and the world in humans, how can you ensure the happiness of humans? And in a society where the hearts are occupied, how will humans achieve love?