

The Turks: From the Unenlightened to the Enlightened

A Unique Eyewitness Theoretical
Travelogue of Modern Turkey

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Foreword

Maulānā Shabbir Saloojee dāmat barakātuhum

All praise is for Allāh سُبْحَانَہُ وَتَعَالَى, the Rabb of the universe. May peace and salutations be upon our noble leader and master, Sayyidunā Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

In 1921, the Khilāfat was dissolved and therefore it was not possible to practice Islām in Turkey. The Arabic script was banned, Athān was banned and one faced a death sentence if he taught the Noble Qur’ān.

Thousands of sincere Muslims were martyred in holding onto the dearest of all things, imān and Islām. However, Allāh سُبْحَانَہُ وَتَعَالَى has taken the responsibility of guarding His Deen, and we should aspire that Allāh سُبْحَانَہُ وَتَعَالَى accepts us for the protection and propagation of Islām throughout the world. The truth could be suppressed for short while, but it could never be wiped out.

There were a number of great personalities who dedicated their lives to uphold the truth, like Shaykh ‘Alī Haydar Effendi رَحْمَةُ اللهِ, Shaykh Hasan, Shaykh Kamal, Shaykh Muhammad Ameen Sirāj and Shaykh Mahmūd Effendi hafizahullāh amongst many others.

In 1950, Adnan Mendres became the Turkish prime minister with absolute majority. He is remembered as, “*Shahīd ul Athān*”, for the role he played in unbanning the Noble Qur’ān, reopening of the Madāris and Masājid, and for reinstating the

Athān to Arabic. In general, his policies towards legalizing Islam and the salient features of īmān like Hajj etc. became the basis for which he was eventually hanged by the military junta after the 1960 coup d'etat at the gallows on the islands of Imrali on 17 September 1961.

With the mercy and grace of Allāh سُبْحَانَهُ وَتَعَالَى, despite the challenging circumstances globally, we find that Turkey, under the able leadership of President Recep Tayyip Erdogan (May Allāh سُبْحَانَهُ وَتَعَالَى protect him) is progressing significantly in every field.

In this, book, a translation of Turk Nāda se Turk Dānā Tak (The Turks: From the Unenlightened to the Enlightened), Muftī Abū Lubābah dāmat barakātuhum has disclosed in detail all the progress that has been made in Turkey and the threats that the government and people there face internally and from outside. This work was published before the unsuccessful attempted coup d'etat in Turkey. May Allāh سُبْحَانَهُ وَتَعَالَى accept from the author, translator, and all those involved in the work of getting this work before you. May Allāh سُبْحَانَهُ وَتَعَالَى accept us all to follow in the footsteps of the great and noble true scholars and leaders who preserved and protected Islām in Turkey and may He grant us a share of the goodness that will come out of it. Āmīn

Request for Du'ā

(Maulānā) Shabbir Saloojee

8 Muharram 1440|18 September 2018



Introduction

Our relationship with Turkey is not based on it just being Turkey, but on it being 'Uthmānī (Ottoman) Turkey. This is found in the heart of every Muslim. When we opened our eyes, we heard and read of the glorious past of our senior scholars of India. Examples of such works and accomplishments can rarely be found in other parts of the world. Amongst these works was the support for the Khilāfat 'Uthmāniyyah (commonly spelt 'Ottoman'. However, the specialty of this work is to show us our lost history and light the path to regaining what we have lost. Hence, the correct Arabic spelling has been adopted throughout this work), which took on the form of the Khilāfat Movement, the Boycott Movement and the Silken Letters Movement. These were movements in which the 'Ulamā' of Deoband were involved.

When we reached the age of understanding, I found a book on the history of the 'Uthmānī Turks in the library of my father. I do not know how many times I read it. The lives and works of the likes of Sultan Ghāzī Khān to Sultan Sulaymān 'Ālīshān, Sultan Bāyazīd Yildirim and Sultan Muḥammad Fātiḥ were subsequently ingrained in my heart and became part of my nature. I also got the opportunity to read about the works that those who made the title of 'Ataturk' for Mustafa Kemal Ataturk took from the 'unenlightened' Turkey during the various stages of my life. Thousands of stars shed their blood

and gave enormous sacrifice until the veil of the dark night was ripped open. We started seeing the dawn in the changes, first from Ustād Erbakan, then Tayyib Erdogan.

We began writing at that time. We would meet Turks during travels to the Haramayn Sharifayn. It so happened that a Turkish student, Ismā'īl Kamāl Aughlū, came to enrol at Jāmi'ah Aḥsan ul 'Ulūm, located close to our Masjid in Gulshan Iqbal, Karachi. The students said that his application for enrolment was approved but no arrangements could be made for his boarding and meals. We then provided a room of the Masjid for him to stay in. He spent a number of years with us and he studied the specialization course too. All of us would refer to him as 'Turkish Brother' instead of his name. Through him, we acquired a significant amount of information about the prevalent conditions. When we went to Turkey, we found out that the religious or non-partisan Turks would refer to the Pakistanis as 'Akārdash', i.e. Pakistani brother. The joy experienced upon this coincidence is quite apparent.

The matter is that a person who is theoretical does not form associations based on colour, lineage, or language, but he bases it on his views and those who agree with his objectives. Coincidentally, next to us in Gulshan, there was an old branch of the Pak-Turk School. It stands there to this day. The people from the school happened to mix with us. After some time, we came to know that they are the heirs of the 'unenlightened' Turks, whereas the relief for our concern lay in the efforts and sacrifice being made by the 'enlightened' Turks.

I have travelled to Turkey more than once. However, I have not been to see the Hagia Sophia, let alone other tourist attractions. The reason is that the Hagia Sophia was conquered by Sultan Muḥammad Fātiḥ. The ancestor of the Turks, Mustafa Kemal Atatürk, implemented the freedom principles of the Freemasons and banned Ṣalāh here. Now, what efforts were being made by the heirs of Sultan Muḥammad Fātiḥ, what methods were being adopted, and what difficulties they experienced in order to conquer it again? This was what we needed to see. My heart shakes in places where the masses gather, especially where foreign tourists stand and congratulate the works of Atatürk, like his actions of banning Ṣalāh in the Hagia Sophia and turning it into a museum. The heart of a person will skip a beat at this.

Therefore, in this travelogue, you will not find the description of tourist attractions and natural scenery. I could not go to these types of places. In this book, you will only find the results of the works and deeds of the 'enlightened' Turks that are patching the cloak of the Khilāfat that Mustafa Kemal Atatürk tore.

I have tried to explain the findings of my search and investigation. It was not the way of our elders to lend support without necessity and heap unworthy praise, as it does not move the nature and feelings of a person. Who knows what the future holds? This is because all movements are affected by the challenges of time. They are attacked at night and are even kidnapped from the air. Then, our journey of the 'enlightened' Turks was very calm and mild. That is why the common person

will not be able to realise and understand the conditions and circumstances behind the conditions and circumstances that he sees with his eyes.

In Turkey, he will see people wearing western clothing and adopting western ways instead of Islāmic clothing and ways, but he will not understand the seventy-year suppression and constraint that they had to live through. Everything regarding the people involved in a movement, he will classify it as the plunge of those who love Islām or an exaggeration. Hence, we have adopted a middle path, between unworthy exaggerated support and balanced criticism.

Some of the subject matter describes what we witnessed during travel and other topics revolve around the effect that it had on us. The objective and result of both are the same. At the end, I have penned interviews with Turkish scholars and rounded it off with a brief article in which I have tried to present the crux of the book.

The objective of this book is to inform us that we should keep our eyes open, remove the plugs from our ears, and try to learn what we can do in our world, in the conditions we live. Angels do not come down to those who fold their hands and sit down, but devils do. We must try, if we cannot become angels, then we should not be holding back in waging war against the devil. Turkey is not an enlightened angel, but they are making a much greater effort than we are to become human. One should strive to understand their efforts. This is the digest of this travelogue.



The Muslims Should Become One

In December 2012, the Newspapers had published a comprehensive and hard-hitting editorial titled, 'The Efforts of Turkey to Solve the Afghan Problems'. The matter at hand is that Turkey and Saudi Arabia are countries that have an altruistic nature and familiar standing between them, who, like Pakistan and Afghanistan, can do the foundational work to come closer and end off temporary differences. Pakistan and Afghanistan are deeply linked to one another in terms of religion, striving and helping, common geography, benefit for humanity, and many other respects. Both of them gave so much sacrifice for each other, that together with one's memory being refreshed of the Islāmic brotherhood established in the initial stages of Islām, and the migration and help that was rendered, these two countries or nations have been strung together in one chain link until Qiyāmah.

On the other side, the history of Turkey is also a shining one. In the recent past, after being forcefully subjected to secularism, it shook and has now awoken. With great courage, wisdom, and foresight, it is returning to its original identity and is involved in uniting the Muslim community. We Pakistanis, especially the 'Ulamā of Deoband and the rest of the Muslim Ummah are the heirs of the Khilāfat Movement,

Boycott Movement and Silken Letters Movement, that is why Turkey and the Turkish masses have closeness and a natural affinity towards us. This is not in need of further explanation. In order to understand the nature and outlook of contemporary Turkey, it is necessary to understand the methods and ways being adopted by those who favour Islām in the present day Turkey, together with a study of the last century of its history. Through this, many knots will be opened and it will help remove the robust veils.

For a long period of seventy years, there existed an oppressive irreligious administration. What happened to the well-wishers of Islām in this time of such heartbreaking repression that the human rights activists in neighbouring countries and the so-called NGO's were in total silence? How did they stick to their religion and way and were successful in the gradual return to their identity? If we do a non-partisan study, then we will find a number of factors that caused this condition of hope to be created. The famous scholar of Dīn and sage of the Naqshbandiyyah, Shaykh Maḥmūd Āfandī Ḥafizahullāh is at the top of this list.

At this moment, Shaykh Maḥmūd Āfandī Al-Khālidī Al-Mujaddidī Ḥafizahullāh is the leading Naqshbandī sage in the world after Khwajah Khān Muḥammad رَحِمَهُ اللهُ. Allāh سُبْحَانَهُ وَتَعَالَى accepted this luminary of the Naqshbandiyyah in Turkey for the revival of Dīn, i.e. this country was on the lofty pedestal of Khilāfat and was then pushed down into secularism. He was the Khalīfah of the famous Turkish sage, Ḥadrat 'Alī Haydar Akhsakhū'ī, who was a senior Khalīfah of Ḥadrat 'Alī Ridā Al-

Bazzār. This chain goes further up and meets Hadrat Maulānā Khālīd Naqshbandī رَحْمَةُ اللَّهِ، who came from Shām to the subcontinent and stayed in the company of Shāh Ghulām ‘Alī رَحْمَةُ اللَّهِ (1106 – 1240 AH), the Khalīfah of Shaykh ul Mashāyikh Hadrat Mirza Mazhar Jānā رَحْمَةُ اللَّهِ. After he got Ijāzat (permission to spread the teachings of his Shaykh) and Khilāfat, he started to spread the teachings of this chain of Tasawwuf.

The famous jurist, ‘Allāmah Shāmī رَحْمَةُ اللَّهِ wrote a booklet on the great standing of this luminary. It is titled Sall ul Husām Al-Hindī Li Nusrat Maulānā Khālīd An-Naqshbandī. Maulānā Abul Hasan ‘Alī Nadwī رَحْمَةُ اللَّهِ speaks of this in a very interesting way in Tārīkh Da’wat wa ‘Azīmat vol.4 p.368.

Shaykh Maḥmūd Āfandī was born in 1929. He is 83 years of age. When we got the honour of visiting him, he was quite incapacitated. I stayed there for two days, but he was ill, and I could not see him. The third day, his high-ranking Khalīfah, Shaykh Hasan Āfandī had some compassion for me and went with me to him. Maḥmūd Shaukat Āfandī, the head of educational affairs on behalf of Shaykh Maḥmūd Āfandī also came along. I got the honour of visiting Shaykh Maḥmūd Āfandī together with them.

Shaykh Maḥmūd Āfandī was lying down in the Sunnah way, holding a rosary in his hand and was engaged in silent Dhikr. It was our good fortune and honour to stay there for a while. After two of his high ranking Khulafā’ were martyred, steps were taken for his protection and these are quite rigid.

His Shaykh is from the eastern side of Turkey, from an area in the region of Georgia and Shām. With the counsel of his Shaykh; he left the bordering region and went to the capital city, Istanbul. There is an area in Istanbul called Fātiḥ, attributed to Sultān Muḥammad Fātiḥ. A city of Fātiḥ is Ismā'il Āghā, counted among the elite areas. The Masjid of Shaykh ul Islām Ismā'il Āghā Āfandī رَحْمَةُ اللَّهِ is located here. He was the Shaykh ul Islām in the time of the 'Uthmānī Khilāfat.

Constantinople was conquered in the time of Sultān Muḥammad Fātiḥ. There was a church located near this Masjid, which was given a high-ranking position after the Hagia Sophia. One of the famous Christian denominations is the Catholic denomination. Their headquarters is the church of St Peter, situated in the Vatican. According to the orthodox Christians, this Church in Turkey has a very high ranking status. It has a tall and wide round structure, on top of which lays dome like work on the four sides. There are beautiful windows and lights that cater for natural and artificial light.

When Shaykh came to this area, he faced two immediate challenges. One was that the orthodox Christians wanted to purchase all the land surrounding this church and establish a Christian leadership similar to that of the Vatican. All Christians linked to this denomination had presented their proposals to achieve this aim. This area is located close to the Golden Horn and is one of the most valuable and expensive areas. Secondly, the Masjid situated in the locality of Shaykh is a historical Masjid and was built in the eleventh century. The inside was built to resemble the inside of the Ka'bah

Musharrafah precisely. It was the Masjid attended by the Shaykh ul Islām of the time.

Nonetheless, look at the destructive effects of Secularism. During the eighteen years of his effort and work; no-one would come to perform Ṣalāh. It is as though the second challenge he faced was an internal one. Together with saving his inheritance from the control of others, how was he to turn the attention of his Muslim brothers in the correct direction?

If the Muslims abandoned effort on their religion, would it not mean that the other religions of the world will cause them (the Muslims) to leave their religion completely? This is because they are ceaselessly engaged in inviting them and debating with them. After being referred to as secularists, they will wash their hands off all their religious goals. Therefore, they (the other religions) are engaged day and night in their plotting and fulfilling their objectives and there is a danger, that like Israel that was created in Palestine, it should not be that another Vatican is born in Istanbul (Islāmbūl).

The Khulafā' of Shaykh Maḥmūd say that he led the Ṣalāh in this Masjid for thirty years. For the first eighteen years, no one would come to the Masjid. Shaykh Maḥmūd would go door to door and tell the people of the locality that he is always in the Masjid. If someone went to work, he would tell him, "Remember me." His attendant remained with him through every difficulty. After eighteen years, making the Dhikr of Allāh, the ice melted, the rigidity gave in, the focus and Du'ā' of

the Shaykh started showing and Salāh with Jamā'ah in the Masjid began.

The condition in that locality today is such that there is no household without Salāh and no person that does not have the Sunnah appearance of the beard and turban. The women have all adopted the full Shar'ī Hijāb.

Shaykh Maḥmūd emphasised upon his disciples to keep a very careful watch on the entire area. If any property or house was on sale, they should be the first to buy it. Close to this Church was another Masjid. Shaykh Maḥmūd started delivering lessons of the Mathnawī Sharīf there. Slowly these lessons became so accepted that the Masjid was subsequently named 'Mathnawī Khāna'. Allāh سُبْحَانَكَ وَتَعَالَى blessed both these fields of effort with success.

Shaykh Maḥmūd linked the Muslim brothers to the Masjid in such a way that a magnificent Khānqah, Madrasah, and welfare centre were built. Today, throughout the country, these institutions are understood to be the sign of the revival of Islām or the return to Islām. What could the Christians close by buy? The Church was locked and talk about selling it was heard.

There are two great Khulafā' of Shaykh Maḥmūd that bear testimony to this effort, as we have previously described. However, unknown killers in a skirmish with their guards martyred them. However, the flag remained high, the caravan moved on and many people joined in droves upon droves.

Some of the contemporaries of Shaykh Maḥmūd are referred to as Mujaddid. The reason for this is that they filled the Masājid and Khānqahs in a number of localities. Masājid in which Adhān was abandoned, today, these Masājid are full even before Jumu'ah Adhān. After Ṣalāh, these Masājid resound with Dhikr. However, the work of Shaykh Maḥmūd is even more than this. Description of it is a means of very interesting reading, Inshā Allāh.



Seeking Lost Possessions

A heart-quaking account of the search for the past on behalf of a modern day nation



The Madāris in Pakistan should provide the facilities for the Turkish students to acquire the highest level of Islāmic education so that they can lend a brotherly helping hand in their effort of searching for their lost possessions



The attention of Shaykh Maḥmūd was directed to establishing a Madrasah, together with enlivening the Masjid. This was much more difficult than the first direction of effort. The people were filling the rows in the Masjid, but laying the foundation of religious education or starting Dīnī teaching in a country where secularism was implemented by force was synonymous with a person swimming upstream with his hands tied. This is especially the case when in 1924 the institution of Khilāfat was abolished from the assembly and in 1926 Islāmic Fiqh was abandoned as law in the courts.

Then, the Turkish text was similar to Arabic and Persian. This was changed and made similar to the English text. Children were given government education by the force of the

law. Due to this, starting Dīnī education in an environment of this sort was like lifting a heavy boulder and climbing a mountain.

Shaykh Maḥmūd did not lose courage. The danger was that if things remained as they were for the next ten years, then there are no students as it is, we will not even get any teachers. Great scholars were already martyred. Some were imprisoned. There was a ban placed on the word 'Āfandī'. The purport of this word is 'Noble One', 'Sir' etc. However, it is specifically used for the 'Ulamā' and Mashāyikh. In essence, because there was no education being imparted, a sort of blackout like environment was being created.

Finally, with all the striving whilst taking the name of Allāh, a person by the name of Mūsā Amjā – a student and disciple of Shaykh Maḥmūd – got ready to open a primary Madrasah (Maktab) in the basement of his home. 'Amjā' in Turkish means 'uncle'. This person was an aged and respected man in the locality. Hence, everyone, young and old, would refer to him as Amjā. This word then became part of his name. The work that started in the form of an underground primary Madrasah is today, by the grace of Allāh, a stream of major Madāris.

Thereafter, the third direction of effort of Shaykh Maḥmūd was the masses or the newly educated class. I did not get the chance to visit the house or the basement from where this blessed effort started. However, I continue to hear about the efforts being made in order to enliven Dīn from the Khulafā' of Shaykh Maḥmūd, as well as other reliable people. Together

with his Du'ā' and focus of effort, Shaykh Maḥmūd used great wisdom and foresight. With the highest level of secrecy, he would give the children the very best gifts and show honour to their parents. I had the chance to see the Qur'ān primer taught in Turkey. It was written by a great Shaykh of the Naqshbandī chain. After this primer is taught, Arabic studies begin. Whichever students would learn the scales of 'Nasara Yansuru', he would tell them that they are more virtuous than the governor of the city. Whichever students would learn the 'jār' letters, he would tell them that they should go and teach it to someone else first, and then he will teach them the next lesson. They would say, "Shaykh, what should we teach and how should we teach it?" Shaykh Maḥmūd would reply, "According to us, the real thing is not knowledge, the real thing is to practice and propagate. Teach them Tasawwuf and nurture them. This knowledge is not known by the masses, or the scholars. Whatever Tasawwuf you have learnt, with that little knowledge, link them to it and teach them, you will become the source to which the creation will turn to."

Today, the Dīnī system of education comprises of a beautiful mixture of education and nurturing or education and Tasawwuf. The Maktūbāt of Imām Rabbānī Mujaddid Alf Thānī Shaykh Aḥmad Sirhindī رَحْمَةُ اللَّهِ are taught, lesson by lesson. All teachers and students are engaged in the Dhikr of Allāh and tread the path of Tasawwuf. The blessing of this is that there might be little in terms of knowledge, but its benefit and acceptance is more than what is hoped for.

One student of Shaykh Maḥmūd started learning at the age of eight and he completed his studies at the age of sixteen. He now holds a high position, basically like that of the Highest Teacher. We sat down with him on a number of occasions. On one occasion, he said that there were no books in that time. Whatever books were available, the children would not understand the text and writing. The Police and spies would check if the children were going to school or not. Therefore, Shaykh Maḥmūd would emphasize that whichever children come to learn by us in the evening, they should not miss school. The second thing was that he tried as far as possible to teach a significant amount of Dīnī education in a short space of time, in the easiest way it could be grasped. He tried to explain the fundamentals of Dīn by means of indications. He made special effort to explain the different aspects of Dīn by signs and gestures. For example, there are five pillars of Islām. Shahādah, Ṣalāh, fasting, Ḥajj, and Zakāt. There were five signs made for them. This student of Shaykh Maḥmūd taught me these signs and said that according to what they were taught, the subject matter becomes easy and it is engraved in the heart and mind for a long time. He showed a special method of learning the scales of words for Arabic etymology and syntax. These were recited to me.

When I heard this, I said that Allāh سُبْحَانَهُ وَتَعَالَى had blessed my hands with a sequence that could be taught. This method includes the four types of Arabic words and eight signs cover them. He listened with rapt attention. He then put the request that we teach this to some of the scholars there. I did not have

any books or a laptop. I presented my excuse, but he did not leave me till I acceded to the request. The 'Ulamā' gathered the next day. I relied on memory and tried to teach the course. It was the first time that was imparting Arabic Dīnī education but had no books with me. However, with the grace of Allāh سُبْحَانَهُ وَتَعَالَى, the course was completed in an excellent way. The effect of this was that when I was due to depart the next day, a number of 'Ulamā' had insisted that we do the course with them at the Tablighī Headquarters (Markaz). I had prepared to leave, bought books and completed a few important meetings. However, I came to know that there were elderly 'Ulamā' among them (who requested), and some had arrived from Indonesia and Malaysia. They had a keen interest and also availed themselves. The grace of Allāh سُبْحَانَهُ وَتَعَالَى was with us and we got the opportunity to present a small effort.

During the time of repression and oppression, the human rights activists were doing their work with full force. The 'Ulamā' went through astonishing sacrifices; they stand as luminous examples of remaining engaged with one's objective. Those who were teaching in the villages would be wearing farmers' clothing and were preparing farming equipment whilst holding their books. They would seat a few children that came from out of the town, on a high place, or on a tree top. As they saw the army vehicle approaching, the students would leave their books and go to the field and with great enthusiasm; they would work to increase the vegetation for the nation.

The teachers of the city used a unique method. Like Europe, travelling by train is cheap and comfortable. They would book separate compartments at a cheap price. These teachers and students would begin their journey early in the morning in a compartment where no-one else was present. Whilst travelling through the land, their journey in knowledge continued. After disembarking at the final destination, they would take a rest. Then the teacher and his students, 'a group of travellers' would take the return train, complete their lessons and reach home safely in the evening. There were many students that ascended the stages of knowledge in the form of these journeys in the trains.

What can suspend or stop the knowledge of Dīn? They were punctual upon Ṣalāh in this suppressed condition too. There were many people that performed Ṣalāh for years on end by indication. In the offices, Mustafa Kemal Atatürk implemented a law that people could not prostrate to the real Rabb. He was proud of his wretchedness and ill-fortune and had his picture hung on the walls. However, under the shadow of the swords, and the hard hearted son of the nation, the nation of Sajdah prostrated to their Rabb by indication of the head.

The current Dīnī syllabus of Turkey is roughly as follows; the first five years are counted as the 'Ibtidā'iyah' (primary learning). After this, there is one year of 'Takāmul' (intermediary) in which some of the specialised sciences are taught. After this, five years are kept as Takhassus (specialization). Only select students are enrolled for this. Most

of the teachers are those who acquired education in some way or the other in the Northern or North Eastern parts of Turkey, far away from the capital and cities, in the rural areas. A small number of these teachers studied in Pakistan. Some had taken benefit from the institutions in Shām. Anyway, there is a great need for the Madāris in Pakistan to provide means for higher Dīnī education for the Turkish students so that a brotherly hand can be lent in support to them for recovering their lost possessions.



The Same Food, the Same Reward

The Imām and Khatīb Schools in Turkey have a role to play in the continued existence of Dīnī education to a certain degree. To gain some idea of what these schools are; we can look at the Saudi system of education that is set up here. In the beginning, to say the tenth grade for example, the entire country learns the same syllabus. After this, whoever wants to become a scholar of Dīn (‘Ālim), he should go to the Faculty of Sharī’ah. Those who wish to become doctors, they should go to the Medical Faculty and those who wish to study engineering should study at the Faculty of Engineering and so on.

The benefit of these schools in Turkey was that the lamp of the knowledge of Dīn continued burning despite the fact that the pure Dīnī Madāris were no more existent or in a state close to extinction.

The religious class directed their efforts towards these Imām and Khatīb schools and by means of this; they tried to save whatever treasure they could. Imāms and Khatībs were graduating from these schools and they serviced the Masājid. There was another benefit in this system. It was possible through it to nurture the new generation to a certain degree; those of the new generation that would be going to colleges and universities later on. At this moment in time, there are

many well-wishers of Islām, including the Prime Minister, who studied at these schools during their childhood. They acquired a religious mindset and Islāmic thinking through those who had given themselves over for keeping the flickering lamp of religion and Dīn burning in the strong hurricane of secularism. Today, these people are serving in many departments of the new Turkey. Together with this, they are also linked to propagation efforts.

Anyway, our Head Commander and President, Parwez Musharraf, was a great lover of the secularism of Turkey and he was head over heels for Mustafa Kemal Ataturk, the person who implemented secularism in the headquarters of the Khilāfat. He made an effort to start the 'Madrasah Al-Imām wal Khaṭīb' based on the Turkish model in Pakistan. If this 'service to the nation' was in order to replace the secular education system, then it would have been of no consequence as the secular education system of Turkey is on the level of the western educational institutions, except for a few rare ones. However, this effort was made in order to sabotage the high level Dīnī education system in Pakistan. The effort was made in order to drop the standard, so that the graduates will come out half-baked. Therefore, the result of it was the same as that of those efforts that try to clash and fight with the divine system of Allāh سُبْحَانَكَ وَتَعَالَى.

Today, it can be seen that the poor 'Ulamā' of noble intentions are doing sterling work in the Madrasahs they founded in various places. These are built of unbaked bricks, and the floors are covered with worn out carpets. This is the

case of affairs, when the Abū Jahal of the time, who claims to have entered the Ka'bah Musharrafah six times, speaks foolish things of a great 'Model Madrasah' that has been built next to the Hājī Camp of Karachi. There is no doubt that work done on the basis of spirituality will spread with the sincerity of the soul. When the worshippers of wealth come into the field for a stroll with their evil intentions, then their useless wealth is folded up and flung back in their faces.

We got the chance to meet and sit with the students of the secular institutions in Turkey, nationals as well as foreigners. I was pleasantly surprised when I saw this. On the one side, the education system of Turkey is worthy of praise. Our Pakistani students (and other foreigners) are infatuated by the 'universities' of Europe, America and Australia, that comprise of just a few rooms, whereas aside from a few noteworthy institutions, the standard of the rest is quite low.

Dr Abdul Wahhāb, former head of IBA and current chancellor of Muḥammad 'Alī Jinah University explained in a seminar that the institutions imparting western education here are famously spoken about. However, they comprise of just a few rooms and education is sold in this business district. In Turkey, the people have a very soft spot for the Pakistanis. Due to the Khilāfat Movement and Silken Letters Movement the Turks refer to the Pakistanis as 'Ukārdash'. In Turkish, this means 'cousin', 'someone who joins you, back to back, when fighting the enemy and takes blows for you'. It has been seen that the taxi drivers and even the hotel owners show great love for the Pakistanis and many times, they do not even take any

fare from them. This is also the case with the 'Ulamā' of Deoband, those who led movements in support of the Turks in their time of difficulty.

The educated class who love Islām go out of their way in displaying their love and honour for their well-wishers. I met a boarding student in Akhtar Colony, Karachi. He was studying higher level medicine and was government sponsored. The Turkish government would provide pocket-money to him, besides the education, boarding and medical aid fees. In Europe, we (as Muslims) are looked down upon, belittled and in the name of education, we are taught to abandon our ways of back home and uncouthness. Our youth remain where they are in this case. Very few like to come back home and work.

In comparison to this, the Turkish education is of a high standard and they treat us very well, making one feel honoured. If someone studies there and stays there, then too, there is no problem. It is a matter of good fortune to give a share in building the bridge of spiritual bonding between two brotherly countries. More like, the same food, the same reward. The environment of the community of Pakistani brothers established in Istanbul is also heartwarming. The Turks take help from them in such a way that a person feels honoured to be Pakistani.



One Country, Two Faces

Modern day Turkey has two faces. One is the extinguished, stained faced that forced secularism spread over the canvas of Turkey. The other is the bright and luminous face that Shaykh Maḥmūd Āfandī Ḥafizahullāh and other 'Ulamā' and Mashāyikh like him (Badī' uz Zamān Sa'īd Nursī, Shaykh Sulaymān Pāshā, Shaykh Sikandar Pāshā etc) are trying to build from those they nurture, a people who love Islām. These luminaries put their foresight, spirituality, planning and insight in the path of whatever difficulty they face in removing the thorns of the European Turks.

The state of difficulty is that on one side, Turkey is the only country in the world where the army protects the law and the law always emphasizes and enforces secularism. Mustafa Kemal Atatürk arranged that the law should be secular and the army should enforce it in such a way that it is not changed. This is the reason why the Turk army in Afghanistan today are in the frontlines. The hearts of those Turks who love Islām, their hopes and aspirations – whether they are linked to government or are the masses – are beating with the Afghan Muslims.

On the other side, the secular politicians are not letting any chance where they can block the path of those who love Islām

and change their success into failure slip by. They are doing this with the help of other foreign powers, especially some greedy ones (who have done everything to finish off the Khilāfat and establish Israel). The effort of the leftists is to hide the light of this culture of their country to other countries, and this is dwindling in Turkey itself. They feel that the only means of pride is the activity and amusements in the streets of Taksim Square. They do not allow others to know of the spirituality and light that comes out in the suburb of Ismā'īl Āghā, Fātiḥ, on a Wednesday.

In our country, there is a group of people also engaged in the effort to translate the films of Turkey into Urdu and show them to the people. Some people are also doing this on behalf of Egypt. Behind both types of people is a large amount of money from the wealthy Indian Hindu Mārṅārī dedicated to take the wounded religious class of Egypt and Turkey away from the Islāmic minded people of Pakisan and Afghanistan and to spoil their improving reputation with the blessings of Israel. There are two objectives of such a shameless move:

1. Those who are pleased with the success of the people who love Islām in this country, they are told that both of these countries are the same today as they were in the recent or far past. Therefore, if any heartfelt link is created with them, that should also be buried. This means that one should not have any hope of goodness from anyone in the International Islāmic Community.

2. Those who are not firm in Dīn should be shown that the culture and civilisation of Egypt and Turkey is that which is depicted before them. They will not even show the backward scholar or the Muftī. Hence, you should take these people who imitate the west to be the samples of Egyptian or Turkish civilisation. There are people here engaged with heart and mind in certain channels that are stabbing these lovers of Islām in the back who have just freed themselves from filth that was enforced on them and an immoral past by doing this. Now, who will inform the Pakistani viewers and readers that in Turkey there are historical works of Fātiḥ and Yildirim? The 'Ulamā' and Mashāyikh, the politicians and well-wishers are striving to record the history. We took benefit from their experiences and gave them benefit from what we know. This is a service to the Ummah. Is it clever to teach the filth of the irreligious on a mass scale?

The people of Turkey who love and favour Islām work in the political and welfare fields together, in other words, by means of welfare politics, how much of practical wisdom are they adopting in order to move ahead step by step? Before we go into this, we shall have a last look at the Dīnī and secular education systems of Turkey so that we can learn and understand how the flickering lamp can be saved from being completely extinguished in the strong winds of the dark night. In fact, by means of the dim light how we can continue our work.

During the time when irreligious laws were enforced with the support of the west and the veiled Zionist class, Adhān,

Salāh, the Arabic language, the Turk hat, Hājī and 'Umrah were banned. Leave the Madāris and Khānqahs aside, even Masājīd were targeted for termination. 'Ulamā' were martyred, imprisoned or exiled. A time came when there were very few available to bath the deceased. Finally, the disease set in of adherence to customs for those who knew them.

The secular government were apprehensive of the danger that this could cause; such a split should not occur which causes an opposite reaction. They mulled over it and left a few religious or societal customs. Moreover, they felt that no major division should be allowed to spread in the community, whilst the matter remained in their control. Therefore, with this objective in mind, the necessary parts of Dīnī education were taught under government supervision in the Imām and Khatīb Schools. What future did the students of these schools have?

As a solution to this issue, permission was given to open an 'Ilāhiyyāt Faculty'. Subjects like comparative religion were taught from the works of the master Orientalists.

The people in favour of Dīn took advantage of this. By means of these schools, they turned their attention to saving whatever treasure was left. When a representative of the lovers of Islām united with another political party and became the deputy Prime Minister, then together with giving due attention to education, health, purity of affairs, he opened as many Imām and Khatīb schools as possible, whilst taking advantage of the permission given by the law. There was no permission for Dīnī Madrasahs, nor could anyone open a

private Islāmic school. Therefore, the masses surmised what he had in mind and gave him immense support. They gave land over as Waqf for this cause, donations were given, buildings were put up and schools began with government teachers.

The standard of the school buildings and the facilities provided are of an excellent standard and are very strictly supervised. Hence, a significant amount of money is spent on them. The masses spent lots of money and made these schools. After bringing them in line with the government law, they made them Waqf. In this way, schools came up in many places. This created the hope of fulfilling the need of teaching Dīn to the new generation.

The irreligious class had their eyes on this movement. They made two laws in order to put barriers in the way of this project:

1. In the government schools, it was compulsory to learn until the primary stage. After the primary stage, people would take their children out of school in order for them to memorize the Qur'ān. In order to stop the memorisation of the Qur'ān, they increased the compulsory education time to the middle stage so that the age of memorizing passes and instead of memorising the Qur'ān, they will give preference to school. The children that would come to the Imām and Khatīb School after this would instead of doing Hifz ul Qur'ān would study Arabic for three years would have the doors closed on them by this law.

2. The law was made that all students who studied at an Imām and Khatīb School, they could only go ahead to study at an Ilāhiyyāt Faculty. The fields of medicine, law, politics, sociology, engineering etc. were closed to them. This law caused the future of the Imām and Khatīb Schools to be constrained and this caused the number of schools to diminish. The irony of the matter is that this law was made by the politicians in the assembly. However, those who implement it are the army, the very same people who analyse the means that cause the spread of Dīn in the society of those who love Islām and then use the secular politicians to close down them. The people who love and favour Islām work in all branches of society. It was very difficult for the army to stop them from working in other fields. However, further force was applied on them if they entered the army and they were prevented from rising in the ranks.

In essence, the record of this tussle is a long and interesting account. It will require a number of volumes. The Muslims in favour of Islām and Dīn face even more severe conditions in the Dīnī educational Institutions. However, a long time (seventy years) of oppressive rule taught them how to work in an unfavourable environment. They continued their journey with tolerance, forbearance, wisdom and good planning. As far as possible, they did not allow for any direct confrontation or clash and without being the cause for any more barriers to come in their way, they worked to shape the minds of people, nurture individuals and build the society. They adopted wisdom in practice, they gave the best of services in the

education and health departments and by means of welfare work, they won the hearts of the masses.

Together with all of this, they appointed those that they personally nurtured to important positions. Today, many ministers, including the Prime Minister, are the very same ones that were educated in the Imām and Khatīb Schools and were nurtured by the teachers here who adopted this theory. Moreover, there are now scholarships given by the Universities in Turkey that have a high standard of education for the students in Islāmic countries. This year, an announcement has been made for five thousand students from Muslim countries to receive scholarships. The students of Pakistan who desire higher worldly education do not know that in Turkey, education of the level of Europe is imparted. A large quota has been stipulated for Pakistan. One can apply and enrol through email. In the Universities here, the class of people who love Islām take on the new students in an excellent way and with great love and wisdom, they settle them down in the environment.

It is necessary to think over the following point. Together with welfare politics, the efforts of reformation of the condition of people, Tasawwuf and Tazkiyah was the basic thing that distinguished the movement of the lovers of Islām in this area classed as half Asian half European. There are many people who hold high positions in politics and are punctual with five times daily Salāh and complete the Adhkār and Ashghāl of the Naqshbandī chain punctually. The Wazā'if gave them support in facing the difficulties from outside and also

saved them from many internal problems. Through the blessings of this, they upheld their views and gave preference to their mindset. In this way, they continued on this great journey with dedication.

The thing that causes pain to the heart is that whilst this battle continued, no modern day movement supported them in any way, no one came from outside and studied their condition and then informed the Muslim community. This battle still rages. A number of attacks have been carried out against the present leaders that are in favour of Islām. May Allāh سُبْحَانَهُ وَتَعَالَى protect all the personalities involved in Dīnī work and all Dīnī movements. May Allāh سُبْحَانَهُ وَتَعَالَى grant the divine ability to do such work that will draw His special help and assistance. Finally, the truth must prevail in the east and the west. Fortunate are those people who are used by Allāh سُبْحَانَهُ وَتَعَالَى in any way to carry out His special divine will.



Difference in Thought

The truth is that one should not accept defeat at any level. One must continue with his duties. The final decision of victory and defeat is not here, it will be decided somewhere else



For whoever Allāh سُبْحَانَهُ وَتَعَالَى has decreed the final and decisive victory, he should live with the grandeur of a victor in the world and leave the world like a martyr



The clash is escalating. The cat has started to come out of the basket. In the January 2013 issue of Urdu Digest, some of these realities have been disclosed. We have indicated towards some of these under the topic 'Two Faces, One Country'. Someone had turned my attention towards this, so I asked for the issue and did an in-depth study of it. It was written with great effort and in an excellent way, as is the specialty of this magazine. However, in some places, the subject matter is confused as the writer was not directly involved in the clash of the two classes in Turkey, so he was not fully aware of the issues at hand.

I had a great interest in the movements of the past in Turkey and got the chance to do a close study. Therefore, I

want to speak about the background of this clash and the attack of the secular Turks against Turkish culture in Pakistan. After this, I shall present the summary of the article of Urdu Digest with some explanatory notes in brackets.

In Turkey, there is a movement led by Fathullah Gulen. He works in education, welfare, media and business. The leader of the movement resides in America and he has a very soft spot for Israel. It goes without saying that in response; they are also very soft hearted towards him and provide him with significant monetary aid. This movement established schools globally. It settled in places where they would be planting the seeds of democracy, not those of the 'Uthmānī Khilāfat. Their web has been set up here by us and is called 'Pak-Turk School'. They take out four newspapers in order to groom the ideology of the Muslim Ummah and have established eight television stations.

The Urdu Digest states, 'So that the thinking of the Turkish Government can be conveyed to the masses' whereas the reality is that it is in order to wipe out the mindset of the present government that favours Islām and to once again blow the soul into the thinking of the secular irreligious class.

What is cause for anger is that the group of Tayyib Erdogan had made a documentary on the life of Sultan Bāyazīd Yildirim. In opposition to this, this group (of Gulen) made a drama on the life of Sultan Sulaymān the Magnificent that clashed with it. There were so many absurd things said in this drama about the 'Uthmānī forefathers – whom the entire Islāmīc world looks up

to with honour – that even the Turk Prime Minister, who has a tolerant nature, was forced to clearly express his displeasure. The supporters of this particular movement made this drama and our ignorant Pakistani filmmakers dub and spread it. They spoil the progress being made by the present government that favours Islām and together with creating hatred in the hearts of the Islāmic world; they disclose this type of character to the minds of the young and immature Pakistani society.

On the other side is Tayyib Erdogan, a person that has a tolerant nature and is part of the movement in favour of Islām, Shaykh Maḥmūd Āfandī and Shaykh Sulaymān Pāshā. In the most difficult and trying conditions, they engage in politics with deep planning and are trying to spread the fragrance of spirituality. They have also made tremendous efforts in education, welfare, politics and trade, in every branch, from the root to the top. With steadfastness and caution, with thinking and understanding, they take every step and continue ahead.

The Prime Minister Tayyib Erdogan was previously the mayor of Istanbul for eight years. With the help of his associates, they cleaned up the once dirty city and made it extremely beautiful. During this time, he drew a picture of the future and chose his comrades for the tasks that lied ahead. Due to his excellent work, the government was accepted by the masses and for the third time, the majority voted in his favour. It is the grace of Allāh سُبْحَانَكَ وَتَعَالَى that he had the fervour to turn to Dīn and he also possessed the weapons of tolerance and foresight.

In order to better the Islāmic identity of Turkey and to recognise the unique sacrifice that the Muslims of the subcontinent gave in order to protect the Muslim Khilāfat – which even the general Turk is aware of – he held an international conference in recognition of the life and services of Hujjat ul Islām Maulānā Muḥammad Qāsim Nānotwī رَحْمَةُ اللَّهِ. This was a unique step that no other country took.

Information on the lives of Sultan Muḥammad Fātiḥ and Sultan Bāyazīd Yildirim were put together in a fantastic way. He got a panorama made in Istanbul which showed the story of the conquest of Constantinople in such a way that impacts one's īmān and enlivens the soul. When leaving this place, I went to greet an attendant there and said, "The world is waiting for you for another expedition like the conquest of Constantinople." Think, a normal person that would be classified as someone who does not observe the Sharī'ah in our circles, immediately said, "Our forefathers had the power of īmān. If this one thing comes into us, then Inshā Allāh, we can do this again."

All these things are not mentioned in the media of Pakistan, Arabia, Africa or Russia. I do not know where are the Islāmic Channels that can show the bright and shining face of Turkey to our masses. I know that this will fall under the major difference of opinion with regards to digital pictures that we currently encounter, but there is mercy in the difference of opinion of the ummah, after all. I shall not insist on it, I only want to say that it is a very sly and vicious thing to do by looking away from the efforts of the lovers of Islām in Turkey

and only give chance to the atheist web of the secular class. Where are the defenders?

The Urdu Digest made a very good effort but because the writer did not have a clear picture of the government thinking, nor was he aware of the tussle between the two groups at a close level, that is why he mixed up some discussions and left certain things vague. He made use of journalistic thought and a critical analytical study without witnessing the Turkish society. Despite this, two things can be automatically understood:

1. The Turkish President, Abdullah Gul, and Prime Minister, Tayyip Erdogan, both showed their dislike for the drama that was made. They said that it was a means of great loss and harm for the Turkish Identity. This is because there is secular law and the army guards this law. Therefore, they cannot take any step ahead. However, this does not mean that it should be classified as something that represents the culture of all the Turkish people.

2. Such types of dramas are forbidden under the Turkish Media law. If this was the thinking of all the Turks, or at least, the thought of the present government, then there should have not been permission granted by the government media for these nonsensical things.

Anyway, I shall try to present the summary of this article with explanatory notes in brackets. From this, one will be able to understand what a great difference there is between the movements of those who love and favour Islām and other movements, where a written piece comes from the entire

country and that too, it is not clear and decisive. How confusing and how confounding? There is a need to do a study of the merciful and the merciless with a broad outlook and universal concern. May Allāh سُبْحَانَهُ وَتَعَالَى grant us the divine ability to understand the needs of the time and the ability to tread the straight path accordingly.

Hereunder follows the article of our high ranking and praiseworthy magazine, which serves the nation, with additions and explanatory notes. This had a very negative effect on the image of Turkey under the heading of 'Forbidden Love'. An important question about the acceptance of the Turk Secular Drama, after the political and societal landscape was established, what will the Turkish attack on culture bring? This was the title and subtitle of the article.

Forbidden love (the rotten name of the drama of the time) was acquired from Turkey. The eyes of those who watched this drama that came from secular Turkey blinked. The topics that people were never ready to speak about in a polite way. If it was spoken about, then it was done in secret. This is now discussed with full force on the television screens. The channel that would never be spoken about, one drama is repeatedly seen on it and a new inclination has been created for the leading drama. Love is always forbidden. It is a separate matter that those who forbid it will tire themselves and those who engage in it will look for a hundred ways for it.

The foundation of society is linked more with social ethics and character framework in which forbidden and permitted

are written in bold, rather than thoughts. There is no end to the journey of mental lowliness. The Pakistani Dramas have overstepped all limits in the name of love in the last few years. 'Forbidden Love' has gone a step further. Love for the wife of one's uncle was something in which the novelists did not go into for destroying noble family relations. In fact, one glance at it is sufficient to show the evil of it. Forbidden Love has broken a number of boundaries.



Narrating Sin is not Sin Itself

(Linking to the Previous Topic)

Intoxication has been made palatable and is presented in such a way that every actor in the drama is ready to break every limit and boundary. Most probably, no one could break tradition, noble character and resolute principles, so they are appeased by watching others do it. Whatever the reason, this drama has become the topic of discussion everywhere. The question arises here, does this drama represent Turkey? I contacted Dr Darmash Balugar. He had come to Lahore from Istanbul. He is the head of the Turk Chair at the Oriental College at Punjab University. He says,

‘There is definitely such a culture in Turkey. However, to a very limited degree. The novel on which this drama is based is about a century old. A film based on it was made already. I always stop those that I know, but there are people who like it. They insisted that those who make these dramas do it in order to spoil the society. There are people who watch them, but there is a clear difference between those who like it and those who do not. There is this difference found in Turkey and it will always remain.’

Dr Darmash says with regret, 'I feel that this drama has affected the image of Turkey very negatively.' The strange thing is that only one newspaper from the print media of Pakistan (maybe the column of Darb e Mu'min did not reach the writer) published articles on the negative effects of this drama on society, otherwise, the rest of the media give news of the beautiful heroes and heroines and their widespread acceptance. A new magazine for women published information about the marriage of Peter saying that Bahlul and Peter are the new heroes of Pakistan. With reference from AFP, a news item was published by us, stating that the Turkish President, Abdullah Gul had taken notice of this drama. After this, there was silence on the matter, there was no explanation given by the Turkish embassy, nor any political or social organisation.

Forbidden Love was based on a novel written by Khalid Diya (during the boom of secularism). The production and environment shown in it is filmed in such a beautiful way that wherever this drama went, it had a magic like effect. The living conditions of the upper class of Turkey always fascinated the people. People hope and desire to live that type of life. The class of leaders here also got news that in Turkey, the people live better lives than themselves. The reaction to this drama by our nation upon the success of this drama was phenomenal. The media sped to Turkey in order to buy more dramas from the producers. 'Jewne Nur' was bought; this was a drama that was accepted before. The Express liked Manahil and Khalil. At least five dramas were given honours at the time. A number of new studios came up in Lahore in a plaza area. Dubbing of

Turkish dramas was done there. One Turkish film had already been completed. A channel from Turkey called STV was also given rights.

The second reaction came from the owners of the production houses in Karachi and Lahore. They were burning at the fact that one share of the dramas made here sold for five to a hundred thousand and the dramas from Turkey were available for a hundred thousand. This was not an easy situation for the channels. They have a budget. In the coming days, there will be an inclination to bring every new drama of the world, dub it and show it here. This will cause huge financial loss. It is possible that someone who had a real heart gave due consideration for the society but whatever he did; it was negated by the prevalent thought.

The third reaction was a general one and it reached the level of perfection. They got new heroes and heroines. They got subject matter for gossip and beautiful dramas to watch. Why should records not be broken?

In this entire scene, there is something very important to consider. In the attack against culture, this was the third thing that pushed us back as a nation. If there was any goodness and excellence from these cultures, then we would have reached the heights of excellence today and the world would have been shining with the cultures it can present. In some places, our ways will carry on, in some places, the ways of the lovers of tales will take off, and in other places, our nature and ways will be the subject of discussion. If people focus their attention

towards the excellent nature and beautiful characteristics of our culture, then definitely they will get the chance to be at peace, but the most important question today is that in these 65 years, what culture have we, as a nation, settled upon? What excellence does our culture and civilisation have? Aspects that are agreed upon and have been accepted. These would have been codified and written in poetry and prose. Organizations would have been set up. (We were forced to change a number of words here and leave out others).

The height of disinclination is that if one wants to read about Pakistani culture and civilization, then one will not find anything but a booklet of a few lectures of Fayd Ahmad Fayd. Not only scholars and thinkers, but other intelligentsia were a huge failure in showing the culture of the country and nation. There was a drama made during the time of General Diya, 'Ākhiri Chatan'. After this, nothing was done. They do not think about making a film on a good subject. Every nation will decide on its culture through its ways and mannerisms. Local ways and narrations will be part of this and can be made very well. It will help in forming an accepted sketch of the nature of the way of the nation. It is not that all those of ability have dried up. Yes, we have counted the times repeatedly where we could have thought and gone ahead.

We immediately speak ill and swear at the media. We then think that we have fulfilled our duty. 'We said so already'. This is incorrect. Has any replacement been given? Sixty years have passed in speaking ill and accusing. We have not filled the void. No one even thought of filling the void. Now, whatever comes

on the media, it will be taken as the truth tomorrow. The famous psychologist, Arshad Jawid said, 'How many ailing youngsters come to me, they have read English novels. Together with reading about assaults on relatives, they have read a scene of fulfilling sexual desires and then they tried to imitate this behaviour with their own blood relatives. There were cases where treatment worked successfully, and many cases resulted in failure even after years of psychological treatment and they could not come out of this shameful behaviour and thought.'

After the political and societal foundation was laid, what will the attack of Turkish (secular) culture bring to the world? It will be difficult to encapsulate the effects in one analysis, but what has definitely happened is that in Pakistan, there was always love and honour for Turkey. On account of going beyond the limits of forbidden love and ways, this has been damaged and it has caused a very negative effect. Indeed, many people have accepted this drama and many others that followed it. It was made very famous and given lots of recognition. The target and objective of those who brought the drama from Turkey was easily reached. Now, after the dramas, people will meet and much more will be opened and it will be a matter of a few meetings.

This drama set new records. The drama and channel went far ahead in terms of its rating. The drama of the new Turkey (this is not the new Turkey; it is the inheritance of Kemal Ataturk. The new Turkey can be seen in the locality called Ismā'il Āghā in Istanbul) floored many other dramas. Such an

attack on culture has begun, that has income linked to it. Therefore, they will find those to represent them easily, those whose objective is not to gauge how much their income is spoiling the society.

After the media got freedom, every production house chose such subjects that cause smoke to come out of one's ears at times. Honesty and integrity became a swear word and was classified as foolishness, whilst corruption is rife. Even after marriage, the foundations of proofs of having relations with beautiful human forms in the mind are given to people. There was such a flood of hugging, sleeping on the same bed where in the name of a drama, the wife of an actor said in front of his son and daughter in law, "Now come to the room to rest." The husband got up silently and instead of walking, he felt it necessary to say as he always does, "What we go and do in the room, is that called rest?" (I seek your forgiveness, narrating disbelief or sin, when it is done to refute disbelief and sin, then it is not disbelief and sin itself).

Now, if you are not aware of this entire scene, then reading this tale will cause your heart to burst. Today, who are we handed over to, and who are we preparing to protect our tomorrow? This is not a dilemma to be sorted out in a day. This is not a coincidental event or occurrence. Just like the case of a jigsaw puzzle, as long as all the pieces are not joined and put in front, the complete picture will not be formed. (Leave aside the historical dramas made by the lovers of Islām) Those who bring the secular dramas of Turkey, dub them and introduce this nation to this civilization have not come from any other

country. Those who brought it are those who saw easy income in it.

What response does the nation get? I shall not speak about it. Look at the mindset, the owners of every channel in the country immediately found an opportunity and jumped to bring new dramas from secular Turkey. When a person switches the television on at night, then every channel gives material in Urdu on Turkey, its ways and culture for free.

The famous analyst, Suhayl Gondi had the honour of visiting Turkey thirty eight times. His opinion shows a completely different picture. He says, "The dramas being made in Turkey are building their minarets in the world. By their arrival, besides the secular Turkish media acquiring their objectives, millions of dollars are being earned. One or two dramas have come, more will follow. At first, we said that it was an attack of the west. One should stay away from the culture of the Jews and Hindus. (Now the attack of the German dramas has started. There is no government or communal organization to stop it). The nation that has become weak in terms of thought, knowledge and theory, they will always be in wait for foreign theory. What excellent forms of poetry and literature have we created, how many praiseworthy saints and good values have come out? The Turks and Arabs have progressed in leaps and bounds in literature and poetry. We are not worthy of cleaning our own city, what protection of theory and mindset will we do? The fact is that we have been captured by psychological colonialism.

The most educated amongst us is the person who speaks English. The less educated are those who speak Urdu and the illiterate are those who speak Punjabi. Tayyib Erdogan says in Turkey that our Prime Minister wants that English should not be brought, yet he is engaged in it. (Erdogan not only says this in Turkey, but he speaks his language throughout the world. Before speaking, he also says the Masnūn Arabic words. Moreover, in accordance to the analysts, the subject of his speech is direct and decisive, as though the pure words have been dipped in the essence of logic and philosophy and have been made to bloom and sprout). I am very grateful to Allāh *سُبْحَانَهُ وَتَعَالَى*. I do not take myself to be a person who is extraordinarily intelligent, but I have clarity of ideas. The reason for this is study and witnessing. I have read about Turkey in books and have witnessed it with my eyes. I am definitely a friend of the Turks, but I am Pakistani first. I said in India that I want friendship with India for Pakistan, not for India. I have learnt how to love one's homeland from the Turks and the Arabs. We are with Turkey from the time of the Khilāfat Movement. In Cyprus, we Pakistanis supported the Turks. Our Prime Minister, Nawaz Sharif, personally went to Turkey when the earthquake struck. (In response, the government of Turkey that is in favour of Islām and the welfare organisation, IHH, did tremendous work in the Muzaffarabad earthquake, whereas the secular Turks gathered the orphan children and started nurturing them how they wanted to.)

Modern day Turkey has its roots in the past. However, it has a long stretched out dream in its eyes. Before understanding the cultural attack of the secular class, it is necessary to explain Modern Turkey. (In order to understand this, one must study the clash closely and it is necessary to have direct and first hand information. The article under discussion lacks this.)

The view of an influential class of people is also that the current wave of culture in Turkey is not something coincidental. This is part of a well thought out plan. (I fully agree with this. However, I shall never agree with putting the blame on the entire Turkey or its government that favours Islām). This plan showed the secular face, rather than detail the works of religious. For many years we are seeing the times change. At one time, Pakistan was seen as the leader of the Islāmic world. Today, this status lies with Turkey. With each day that passes, its leadership and guidance is being stamped with verification. In the world, decisions are not passed on religion; it is passed on the society or on power. In other words, it is either power or hunger behind decisions. (This is an incomplete analysis. The power of the states was phenomenal, whilst the Afghan Mujāhidīn had stones tied to their bellies. In whose favour was the decision? In favour of religious enthusiasm or societal and military power?)

Today, the major powers show hunger and get decisions made (but in Afghanistan, they showed this weapon and still had to face defeat). It is possible that the case of Turkey is not like this. We have untainted love for them. Their work for

society is for our benefit also, but it does not necessitate silence in the face of the attack on culture by the secular class. This is not the drama industry, where the Pakistani leadership and ethics should be allowed to die off; there must be a limit for accepting defeat.'

The truth is that one should not accept defeat at any level. One should continue fulfilling one's duty. The final decision of victory and defeat is not here, it will be passed somewhere else. Before this decision, one must support the truth fully and passionately, but in the best way. One must explain the two sides of the truth and falsehood. For whoever Allāh سُبْحَانَهُ وَتَعَالَى writes the final decision of victory, they should stay in the world with the glory of the victorious and they should leave the world with grace of the martyrs.



A Method of Adopting Firm Belief

I did not have the ability to buy books, as much desire I had to benefit from them. Therefore, I bought very few books in my lifetime. I sufficed on asking and lending. In Turkey, one will find a décor of books from around the world. The famous publishers from around the world are part of this. I found two things regarding which I heard about being present in Pakistan also. Hence, I really desired it and I had to purchase them. Both of these are published by the present day Government in favour of Islām, with great importance. Nay, with great pomp and glory. It is published in Arabic and English also, besides the Turkish version. Because these are photo albums and they contain rare historical accounts, the Turks have shown a very high level of mastery and workmanship in bringing out these works. Moreover, the photos and quality of the work is extremely high.

The Turks have no equal in fields like calligraphy. This field was kept alive in some way or another during the time of the secular government. Although Kemal Ataturk placed a ban on the Arabic script and made the Turkish script resemble the Roman script, the present government raised the spirits of the Arabic calligraphers so much that the mastery of the Turkish calligraphers is recognised throughout the Islāmic world. The

present day Turkish government oversees the exhibition of Qur'ānic verses, Ahādīth and writings of the Hulyah Sharīf. When I got the chance to participate, I found out that the Turkish government and wealthy religious class raise the spirits of not only the old teachers, but even the young calligraphers to the extent that a single monogram is sold for a huge figure (not less than six digits) and the buyer prides before his friends and associates that our house has the monogram of a certain calligrapher, bought for so much, accompanied by his autograph and certificate. I also saw a monogram of a famous calligrapher in a dining hall. It was bought in the original unpublished form and was hung on the wall. Without exaggeration, the value of it is estimated to be in the hundreds of thousands.

I happened to go to meet with Shaykh Sādiq, a Naqshbandī saint. He gave me time to meet him at his shop. I was astonished, after so much Dīnī engagements and giving time to an abundance of disciples, how does he manage his trade and how much profit could he be making? I then thought that he probably runs a book or perfume shop and has an attendant to run it and he is probably busy with his own work. When I reached there, I saw no shop, but a highly decorated showroom that had exquisite pieces of hard work and plaques that attracted the gaze. The highest level of calligraphy was done on paper, cloth, wood, stone, fibre, leather and every type of material. The level of workmanship on some items was so high that I could not contain myself. When describing them, I said that these are worthy of being presented to the kings. The Shaykh smiled and remained silent. However, the attendant

later told me that I really raised his spirits. “When our President and Prime Minister want to give a souvenir to a foreign guest, they request it from our Shaykh.”

The Masjid was close by and a little further away was the Khānqah of the Shaykh. When these were built, the Shaykh took each brick, recited and blew on them and gave them to the workers. The disciples of the Shaykh would insist, but he would recite Tasmiyah personally on each brick. He would recite Āyat ul Kursī and other verses on the iron and doors. This was the way adopted during the Khilāfat ‘Uthmāniyyah, when the Haramayn were being built. The builders would be in the state of wudū and would work whilst reciting different forms of Dhikr, Durūd and Istighfār. The effects of this can be clearly felt even today.

There is an abandoned historical church in the area. Shaykh Sādiq requested it from the government and took charge of it. Salāh is performed here and the attendants of Shaykh Sādiq administer a Maktab in it too. This old church was built in the form of a cross. Hot water flows beneath the floorboard and even during very cold days, one is at great comfort when sitting in Qa’dah and performing Sajdah. During the Roman era, the Romans used all their expertise in building this church and in the Khānqah that is built close by, the attendants of Shaykh Sādiq have also reached the heights in their spirituality. Aside from the spirituality, the cleanliness was of such a high standard that I could not understand whether my eyes were being attracted more, or was my heart being warmed more.

Opposite the Khānqah is a building, the bottom is lined with shops that sell the basic necessities and the top level is a Dīnī Madrasah. Besides the people of the locality, all the associates and disciples of the Shaykh buy their monthly needs and necessities from here so that the expenses of the Madrasah can be met. The enjoyment of the Salāh in the former church and the gathering in the Khānqah was increased when witnessing the great work of the Shaykh and how the Madrasah is being run through the shops. Oh, where has the discussion drifted to? The lovers of Islām in Turkey carried on their work in very difficult and strained circumstances. It is our duty to introduce this and benefit from the different angles of their work.

Coming back to the topic; ‘Allāmah Shams ul Ḥaq Afghānī رحمته الله has written in ‘Ulūm Al-Qur’ān that Sayyidunā ‘Uthmān رضي الله عنه had prepared seven copies of the Noble Qur’ān. These were sent to seven large cities of the Islāmic world; Makkah Mukarramah, Madīnah Munawwarah, Kufa, Basra, Shām, Yemen and Bahrain. ‘Allāmah Shams ul Ḥaq Afghānī رحمته الله writes, “The ‘Uthmānī copy of the Noble Qur’ān that was kept in Madīnah Munawwarah went to Sayyiduna ‘Alī رضي الله عنه after the martyrdom of Sayyidunā ‘Uthmān رضي الله عنه. It then stayed with Sayyidunā Mu’āwiyah رضي الله عنه. From there it went to Andalus, then to Fez, and then it was brought back to Madīnah Munawwarah. During the First World War, the governor of Madīnah Munawwarah, Fakhri Pāshā, brought it to Constantinople, along with other items of blessing. It is present there to this day. (We were granted the good fortune of discussing this great Mujāhid in our work Dajjāl, Part III.)

The copy of Makkah Mukarramah remained there till 1657. It was then taken to the Jāmi' Masjid of Damascus. At the end of the nineteenth century, Maulānā Shiblī Nu'mānī visited the Jāmi' Masjid of Damascus. During the rule of Sultān 'Abdul Hamīd, which started after 1976, there was a fire that broke out in the Jāmi' Masjid of Damascus. This copy of the Noble Qur'ān was burnt in the fire. The Shāmī copy was moved by the Sultans of Andalus to Cordova and it stayed in the Jāmi' Masjid of Cordova. It was taken to Marākish and from there to Talmān and was placed in the royal treasury. A trader bought it and brought it to Fez and is there to this day. The Yemenī copy is present in the library of the Azhar University. The copy of Bahrain is present in France and the copy of Kufa is in Constantinople. The copy of Basra remained in Egypt and now its whereabouts are not known. Study 'Ulūm ul Qur'ān of 'Allāmah Afghānī pp.188-119 for the details.

Janāb Sūfī Tāriq Khorshed, the head of a famous publisher of Lahore, was with us at a book fair in Turkey. I met him at a book fair in Karachi last year, and he said that Ashraf Luton is a trader of leather in Karachi. He has great enthusiasm to collect books. He has copies of four of the five surviving 'Uthmānī Masāhif. We went to the library of Ashraf Luton, located close to Tāriq Road and got the good fortune of seeing the copies. We got a trace of the Mushaf that 'Allāmah Afghānī رَحْمَةُ اللَّهِ discussed, that its whereabouts are unknown, but it is a trust and we cannot mention it here. Janāb Sūfī Tāriq Khorshed got the famous calligraphers of Pakistan to work, and framed these pieces with great care. We got the chance to see these works at the Karachi book fair this year. The nobles come in droves and

buy the works with great interest and enthusiasm. One person insisted and called him for the wedding of his daughter in Lahore, and had these blessed verses and beautiful works displayed at the venue.

Oh, see where I am going! When etiquette is observed for the sake of etiquette, when etiquette is not adopted in one's life, but it is adopted in order to humble one's self and show one's servitude, then we are bound to add many sentences and advices in order to make the work beneficial in terms of theory and viewpoints. Now, I return to the essence of the discussion. The government in favour of Islām have compiled two researched photo albums of the items in the Topkapi Museum. One album is one the Mushāf 'Uthmānī Madanī copy that is preserved in its original condition in the Topkapi Museum. The second is on the blessed relics of Rasūlullāh ﷺ. This work is absolutely unique in terms of its type and genre and has no parallel in the world.

The detail of the items and the pictures of the album have been collated on an international standard and has been published.

The 'Uthmānī Sultans used to personally sweep the room in which the Nabawī relics are kept. They used brooms made of silver for this, in order to show their belief. Pictures of this are in the album. I cool my eyes from time to time with the rare relics of this album. The readers have now been introduced to it and they can console their grieving hearts by turning its pages.



An Admonishing Tale

The continuing struggle and sacrifice of the lovers of Islām in Turkey, the background of it and the barriers they face all form an interesting discussion and exemplary tale for the contemporary religious movements that are going on their journey with wisdom and foresight. I attest to my inability. My knowledge, understanding and experience is deficient. I have spent very little time with those engaged in the movement. Therefore, whatever I have understood, I shall narrate and explain, and because the battle is still raging, the subject matter has scope for more than one angle and view. Hence, I shall not insist on any opinion or result of the discussion. I shall not resort to an exaggerated narrative. Whatever there is, I shall present it to those who think and ponder. Those who do not adopt the mindset of adopting etiquette for the sake of etiquette, or etiquette for the sake of life, they hold the view of adopting etiquette for the sake of servitude, they will find this subject matter beneficial to some degree, Inshā Allāh. Moreover, the second edition is always better than the first and above every person of knowledge, there is always someone who knows much more.

I shall begin the discussion from the fifth decade of the last century, approximately twenty five years after the fall of the Khilāfat. This was an incident that caused the Islām flowing in the veins of the nation in favour of Islām to awaken. A few decades before this, the Turks were divided into three groups on a political level; (i) Left Wing (ii) Right Wing (iii) Nationalist.

There was a great Islāmic Khilāfat shadowing Turkey for approximately six hundred years. The blood of the ‘Uthmānī Khulafā’ was flowing in the Turkish Nation. Therefore, the Nationalists also favoured Islām, albeit unknowingly. In fact, during the repression, it was these very nationalists who dealt blows to the irreligious secularists. It was these Nationalists that opposed the Communists and Secularists. In this day and age, it is these Nationalists that start speaking with ‘Allāhu Akbar’ and one will find them speaking words like ‘Yā Allāh’, ‘Bismillāh’, ‘Allāhu Akbar’ all the time. These words are uttered unknowingly even when arguing or quarrelling. The religious class have these words on the tips of their tongues, even if there is no argument or quarrel.

The special effect of the history of Turkey is that being a Nationalist Turk and a Muslim Turk is the same. Protecting Turkish civilisation and culture is automatically counted as protection of Islām. Therefore, the Nationalists are proud even today that during the difficult days, they did this work. There was always a clash between the Nationalists and Leftists at every level in Turkish society. During the clashes between these two groups, those in favour of Islām got busy quietly in

building a hostel for the college and university students. In these student dormitories, they nurtured the minds and views of the students and protected the political front.

The people of Tarīqat continued with the work of reformation (Islāh). In Turkey, the people are all Hanafī and Naqshbandī. One will not find any other school of thought. Therefore, Allāh سُبْحَانَهُ وَتَعَالَى saved them from many barriers, problems and issues that we face. An outstanding figure, Shaykh Sikandar Pāshā did great work and had a tremendous effect on the students acquiring worldly education. Shaykh Maḥmūd Āfandī worked more amongst the masses. Hence, we find that the effort was being done on two fronts and it was having its effect.

In the beginning, due to the difficult circumstances, no one of a religious nature was allowed to acquire a political position. Four types of parties came onto the political platform. Due to laws and restrictions, none had an Islāmic name. However, they were known commonly as explained before, i.e. (i) Right Wing (Religious) (ii) Nationalist (iii) the general masses and Left Wing (Enemies of Religion).

Groups under the Religious class and Nationalists could not be formed. The rest had differences of opinion and had groups under them. Later on, there was a division amongst the religious group. The Nationalist Religious group had separated. The reason was that some religious people felt that the leader in favour of religion, Professor Najm ud Dīn Erbakan cannot go ahead. Whenever he wins, the national powers do not let him

progress and advance. Therefore, in order to save votes from getting wasted, they would vote for other parties. For example, the parties of Turgut Ozal and Suleyman Demirel. These people were close to Erdogan, but they understood that in a secular society, Erdogan will not be able to progress. The army and bureaucracy will not let him go ahead. All knew that Erdogan would perform Ṣalāh openly.

Turgut Ozal was a liberal, in the meaning of Turkish liberal. The party of Erdogan was called National Order Party (Millî Nizâm Party). If he was in Pakistan, the name would have been Shari'ah Administrative Party. The word millat (nation) in the name is not from Turkish nation, but from Millat Ibrâhîm. When restrictions were placed on it after it reached a certain level, then it was renamed 'Millî Salâmat Party' (National Salvation Party). The word Millat in it also referred to Ibrâhîmî Millat, i.e. a nation joined to the Sharī'ah. 'The Millat of your father Ibrâhîm', not any other Millat. What a beautiful meaningful figurative meaning.

Whatever was feared came to be. Looking at the political rise of the party of Erdogan, restrictions were placed on it. They took a break for a while and started work under the new name of Millî Salâmat Party (National Salvation Party). This was the apparent and outward name. In the background, they had an ideology, i.e. national thought, national opinion, national way, platform for national thought. Millat once again referred to Ibrâhîmî Millat, not Turkish Millat.

During the seventies, the National Salvation Party held many gatherings. In 1974, they acquired such a standing that without them, the government could not be formed. They were the key party. They joined the left wing extremists. During this time, the matter of Cyprus came up. Turkey sent an army and freed it from the Greeks. England helped Greece. Turkey helped Cyprus. The unity between the religious group and nationalists became very strong and they went ahead hand in hand. Those in favour of Islām adopted a moderate way and proved with their foresight that one can join even with the enemy in order to acquire objectives for the country.

During this time, those in favour of Islām had acquired a major triumph. The religious schools that were banned for a long time were now being built with a great hue and cry. The real work of the politicians in favour of Islām was the students. Therefore, they gave their full attention to establishing educational institutions. I have already explained that during the time of Atatürk, when the Madāris and Khānqahs were closed, then on account of a brain drain, a time came when the oppressive leftist regime fell into deep thought about the fact that there was no one left to bathe the deceased. This state of affairs should not become a means of discord. They had to fulfil a certain amount of religious needs, but not allow voices to be raised and not allow the matter to go out of control.

Due to this issue, institutions called Imām and Khatīb Schools were opened in a few places and a law was made that the students who studied in these schools should go into the Ilāhiyyāt Faculty. In the beginning of the seventies, Professor

Najm ud Dīn Erbakan joined the secularists and became the deputy Prime Minister. He took support from this law and opened as many Imām and Khatīb Schools as possible. The masses supported him so much that they collected money in their localities and cities and built schools. They brought in teachers from the government and made the school Waqf for the government, i.e. they built it and handed it over to the government. In this way, the Imām and Khatīb schools increased and grew. This growth is still continuing. The greedy powers became fearful upon witnessing this speedy growth and progress and launched an attack.

On 12 September 1980, Martial Law was enforced and a ban was placed on all political parties. The Martial Law government made a new law in 1982. A referendum was called for and Kenan Evren was appointed as the leader for seven years. This new leader was greatly successful due to the hidden help of policy makers. In 1983, he held a new election. The older parties were still under the ban. This time, three major groups were formed. Two were led by retired generals, and the third was formed by Turgut Ozal. Those in favour of Islām could not apparently acquire success, but Allāh سُبْحَانَهُ وَتَعَالَى decreed help for them in another way.

During the final days of the election, the leader, Kenan Evren, supported one party that was formed by one of the retired generals. This was an unconstitutional move. Therefore, the masses caused Turgut Ozal to win. Turgut Ozal was from a home linked to the Naqshbandī chain in Tasawwuf. He was secretly linked to the group of Shaykh Sikandar Pāsha.

Turgut Ozal won the election, but he was worried that the secular leader will not allow him to form a government. Later on, Turgut Ozal attested and said that there was danger that a call would not have been made to form a government and rule, but he bravely went to Kenan Evren to gather his documents. The paper instructing that a government should be formed was issued by the leader.

Later on, after Kenan Evren retired in the nineties, he was interviewed on television. In clear words, he explained that Turgut Ozal was a Naqshbandī, but he did not know. He then said, "If he knew, he would not have given permission to form a government."

Finally, after three years, the country was released from martial law and it returned to a political field. The parliament was chosen, but it was done under the leader who imposed martial law. A leader was chosen by means of a referendum. Despite becoming a political Prime Minister, there were restrictions applied. After some time, the politicians were given freedom and new parties were made. Professor Najm ud Dīn Erbakan made the Welfare Party and came into the field again. The first election took place in 1988. He was successful over the party of Turgut Ozal. Erbakan won two and a half percent of the votes, but the spirituality of the Naqshbandī chain was making effort. Turgut Ozal was nurtured by the Naqshbandī luminaries. Turgut started progressing rapidly from 1983. Before this, in 1960, in the time of Adnan Menderes, the work was done. However, he had to secretly wash his hands off the secular powers. Changes came about in

foreign affairs policies with reference to the department of transport and reform of education.

From the last part of the 'Uthmānī Sultanate, relations between the Turks and the Arabs were strained. The gap between them increased. After this, Ozal extended his hands first towards the Arabs. He did a tour of the Arab countries. He tried to establish an environment of brotherhood once again. He made a hole in the wall of enmity. In a short while, tourists started arriving from the Arab countries. Relations started developing on a mass scale. There was an increase in the number of pilgrims for Hajj and 'Umrah. Thousands of Arabs started coming in the summer.

Arabs started buying houses for health reasons. There was a decrease in this strain of relations. The number of students from the Arab countries increased. Moreover, there was a boost in trade relations between Turkey and neighbouring Arab countries like Syria and Iraq. Economic conditions improved. Kenan Evren then retired and Turgut Ozal became the new leader. One important thing here is that after he became the leader, five important figures of the Welfare Party, which was in favour of Islām, went to congratulate him. They said, "In Turkey, this is the first person to become leader whose forehead touches the ground in Sajdah. We have come to visit him." The party of Turgut Ozal was called 'Motherland Party'. This party started weakening from within because it brought together two groups, one religious and the other liberal. When elections were held within the party, dissension began. Turgut Ozal passed away a little while later.

During Ramadhān of 2012, the body of Turgut Ozal was taken out and a post mortem was carried out. It was established that he died of poisoning. He passed away in mysterious circumstances, but until today, no one could investigate. The present government took this on as its responsibility. After this, hate was created amongst the religious for the liberals. They left the party and started going towards Erbakan. However, the law of the election was that the party that got less than ten percent of the votes was not allowed to join the assembly. Erbakan could not go to the assembly due to this law. Now the party of Turgut Ozal started falling apart. The numbers in the party of Erbakan started increasing. However, Erbakan lost the election of 1992. People thought that there is no benefit in voting for the party of Erbakan. The army would not allow them to progress.

It was a difficult situation for those in favour of Islām, as they tried to please the masses in some way and also stop the barriers and problems that would come from the secular army. During this time, a young, far-sighted, intelligent person, who grew up seeing the political struggles, arose. He became the leader of the party in Istanbul. He made efforts in politics in a very special way. The students and women's branch of his party had a central role and standing. The net was laid in every suburb, locality and alley of Istanbul. Arrangements were made for segregation of men and women. There was no intermingling. The women would go to invite and call the women. The men worked amongst the men. If we ponder a little over the sequence and arrangement of the work, it had a

striking similarity with that of the Tablīgh Jamā'at, whereas this was nothing but political work. They would go door to door, knocking and calling.

During this time, they began welfare politics. The method adopted for this was that when they could not reach every home, they would enquire about the whereabouts of the orphans, the widows and so on. Despite having very little finances, the local members would use their own money and serve the needy only for the sake of reward. This work was done with the soul of sacrifice. Together with this, work was done to nurture the youth and their mindset and views. This work involved giving an Islāmic vision to the youth. All the work was done for the pleasure of Allāh *سُبْحَانَهُ وَتَعَالَى*.

Outwardly, it was a political movement but in reality it had an Islāmic colour, without taking the name of Islām. The books of Hasan Al-Banna, Sayyed Qutb, Maulānā Abul Ḥasan 'Alī Nadwi, Maulānā Yūsuf Kandehlawī and others were seen in their hands. Tayyib Erdogan was a responsible person of the party. In this time, he made so much effort, that he even went to places declared impermissible in the Sharī'ah to call and invite others. For example, he would go to the prostitute dens with other members of the group.

The women that were oppressed by the troubles of time first felt that those in favour of Islām are harsh people. They thought, 'if they have to gain power and control, then we will be the first that they ban.' He told these women that he will arrange a noble and respectful life for them. He then put the

choice before them, with regards to which life they would prefer. His talks affected the heart; the women that would be fearful at first would now all gather and listen. They heard and understood that they were oppressed. They said, “We counted everything, yet we got nothing. We have no present and no future.” In short, these women were convinced that they want to save us. These people will go ahead and take us out of this life of disgrace. This then became a star of hope for them.

In 1994, elections were held. The young man from the Islāmic Welfare Party stood for election. This was the youngest hopeful from the smallest party of the five noted parties that participated. The other politicians were quite wealthy. This young hopeful was very weak in terms of finance. However, the work that he did amongst the masses for four years caused a group of young people to stand up and were proud to have him elected as the mayor of Istanbul. These were normal youngsters. In general terms, they were not understood to be religious. The religious class felt that his victory would be the need of Islām and the success of the religious. He continued ahead with his mission and struggle. The opposition did not sit silent. They were testing the shallow waters.



A Contemporary Account

During the initial stages of election preparation, a phone call was received at the office of the Welfare Party in Istanbul. A threat was issued that the electricity and telephone would be cut. The voice simply said this and the call was dropped. The person who heard the message called his friends and told them that he received a call saying that the phone lines will be cut from a certain time to a certain time. He also told them that if they cannot contact him during those times, they should not worry. The electricity was cut at the time mentioned in the call. The phone fell dead. It was told to him that the electricity would be restored and the line would be connected again. Now, he received another call from an unknown person, the voice said, "Understand, what we say in this country happens. Who are you and your young hopefuls? Tell your hopeful that he should abandon his hopes, otherwise the next step will be bloody."

He called Erdogan. What to do? He said, "Do not be affected by any threats. Carry on with your work." However, the threat was real. A bomb was thrown at their regional office. A friend was martyred a few others were injured. A call came again, "Tell your hopeful young man that he should stop, otherwise

we have full information of his programme. In today's programme, he will be shot." They were perplexed. All of them got together. Erdogan said, "If the programme is not held on time today, our supporters will get the wrong message." Therefore, they made proper arrangements. He was to go atop a wagon and speak. He did not stop. He delivered the talk at the stipulated time and he spoke from atop the vehicle.

Looking at his bravery and acceptance, everyone, friend or foe, understood that he will definitely win the next election. Anyway, the clash continued. On the one side, there were threats and illegal attacks. On the other side, there was sincerity, bravery and true well-wishing for the masses. The results proved this.

Erdogan defeated everyone and became the mayor. In this municipal election, not only was the mayor chosen from the Welfare Party, but mayors of other regions were also voted in, and they were also from the Welfare Party. This was a great success of the political leadership of Erbakan. So much work took place in the cities in which his hopefuls won, that the like of it was not seen before in the history of the municipal elections. The masses understood that these are people of use and work. Their aim is to serve humanity. Now, effects of the victory of those in favour of Islām started to be seen in the national elections.

On the other side, a new era of propaganda began. In the last seventy years, there was continuous propaganda against those in favour of Islām; the irreligious powers would tell the

masses that if the religious come into power, the lives of everyone will be destroyed. The women will be put into the Burqah, men will be pushed into polygamy, and Turkey wants to join the European Union and so on. They would threaten the people that this Islāmic Group is against Europe. Therefore, those who want to take the country onto the path of material progress like Europe; they should be worried about voting for them. In this way, lots of ability and strength was wasted away.

In 1996, in the election of the National Assembly, for the first time, the party of Erbakan was the largest party that stood. This party got 158 out of the 550 available seats. Despite being the largest party, this number was not enough to form a government. There were five parties in the assembly that had acquired ten percent representation but no one had the majority to form a government. The leader at the time was Suleyman Demirel. He gave papers to the Islāmic Group to form a government, but when these papers went to the other four parties, then each one separated and refused to unify.

In accordance to the principles, the leader gave three chances. At the second chance, no party wanted to accept, despite a political deal. In the third round, a lady by the name of Tansu Ciller accepted to join them. They joined and in 1996 there was a shared government. With regards to this government, it is said that from the different promises made to Tansu Ciller was that for one year Erbakan will be the Prime Minister and for two years she will be the Prime Minister. Then, for the last two years, Erbakan will be the Prime Minister again. At that time, elections would be held after five

years. The time was then reduced to four. During the first half of the first term of Erbakan, there were many unique changes that happened very quickly. In the second month, the salary of government workers was increased from fifty to sixty percent. Many effective steps were taken to root out corruption. The face that was spoiled by the secularists was slowly being cleaned out. Abdullah Gul was appointed Foreign Minister.

Erdogan was mayor of Istanbul at the time. However, this government could not last more than a year. The opposition powers, most importantly, the army, got together and made Tansu Ciller fail, even more than Erbakan. This is because the party of Najm ud-Dīn Erbakan was a theoretical political one. He was not able to break free from its knots. The people behind Tansu Ciller were not so strong in terms of theory and mindset. The opposition powers bought many of their members over through bribes or threats. Alternatively, they were filled with fear and were forced to resign. These members then joined the other liberal party, the Motherland Party. In subsequent meetings, she could not acquire any firm standing. At the end of the year, Erbakan was to give Tansu Ciller her chance, in accordance to the agreement. Erbakan said to her, "I am ready to hand over the government to you in accordance to the agreement, but in the light of what I know, the secret authoritative powers will not allow your government to be made. The president will not give you a chance. The method of transferring power was that Erbakan was to hand over his resignation. Tansu Ciller was to gather her documents, and then she was to be chosen on behalf of Erbakan. Tansu

Ciller met with the president, Suleyman Demirel. He was the founder of the political party of Tansu Ciller and the former head of it. Tansu had the hope that he will not dupe her. The President Demirel consoled her and said, "There will be no such thing. We shall give you a chance." Ciller returned and said to Erdogan, "I have just returned from a meeting with the President. He has given surety that I shall get the chance." However, the bosom of politics does not have a sympathetic heart and its mouth does not hold a truthful tongue. This promise was never fulfilled.

Whilst this was going on, the youth of the Welfare Party held a stage show in Ankara on Palestine and Bayt ul Muqaddas. This was turned into an excuse for tanks to be brought onto the streets the very same morning. This was an indication of martial law from the army. Fear spread throughout the country. The heads of the army supported three threads of thought at the time:

1. Erdogan should be executed and martial law should be implemented. However, there was fear of bloodshed in this
2. They wanted to remove him only from the political field, as martial law would spoil the condition of the country on a global level
3. He should be allowed to remain in politics with a balanced standing in the political field

During this tussle, the Welfare Party was discussing the issue that if they continue the fight against the army, then there is danger of great harm and loss to the country that

would come about very quickly. Therefore, there was a need for a planned discussion. Whilst this was going on, after Tansu Ciller was put at ease, Erbakan issued his resignation. When the resignation came to Suleyman Demirel, he accepted it and instead of giving Tansu Ciller a chance, he called Mesut Yilmaz to form a government. The minister of Tansu Ciller and the members under her were bought out or put into fear. All of them went to Mesut Yilmaz and Tansu was left staring in her face.

Mesut Yilmaz joined the other two parties and made a government. All this was happening under the supervision of the army generals. The reason for this was that the army accused the leaders of the Islāmic Party of backwardness. This accusation was repeated in front of the media. Martial law was not imposed on the country, but fear and panic spread. Difficulty started falling on the religious class. The lives of the supporters of the party of Erbakan became the target by the army. A group was formed within the army. The chief of the navy made a group called 'Western Working Group'. The objective of this group was to analyse the causes and reason for the spread of religious people, to then stop this spread and to prevent them from further progress in society. They got such laws passed from the newly 'elected' government that would help them weaken and destroy all Islāmic movements. This dark period began from 1996.

The army started implementing harsh measures to stop the religious class from entering the army and they closed the doors of advancement for them. Whoever was seen performing

Salāh secretly, he was dismissed on the basis of some fake cause. The businessmen that helped the group of Erbakan were grieved. Restrictions and bans were placed on the items from the companies of the religious class that were kept in government institutions, especially the army canteens. Cases were brought against Erbakan and the members of his party, on the basis of them breaking the law. Finally, a ban was placed on this Islāmic party for the next five years and the doors into the political arena were closed for them.

Politics was declared a forbidden tree for Erbakan and his four close friends. A few months before this, a case was made against the young and accepted mayor of Istanbul, Rajab Tayyib Erdogan, for verses of poetry that he recited during a lecture. He was given a punishment of ten months after this case. The minimum punishment stipulated for his was set at such a period on purpose, so that in line with Turkish law, such a person could never take part in politics again. However, the crime was not so severe. In fact, reciting poetry is not even classified as a crime. The opposition left no stone unturned in finishing off his political life but Allāh سُبْحَانَهُ وَتَعَالَى had planned differently.



From Prison to Parliament

The new government made under Mesut Yilmaz did not last for long. He was put at the head of government temporarily to test him. He was not going ahead and he could not advance. There was so much looting and corruption that many banks were declared bankrupt. All the business executives that gave money to buy out the minister of Tansu Ciller had collected lots of kickbacks after the new government of Mesut Yilmaz was formed. Eighty million dollars were lost to corruption. The country was declared insolvent.

In the next elections, Lt. Bulent Ecevit won. The name of his party was DSP, Democratic Sol Party. However, the condition in parliament was that despite his party taking the most votes, they could not form a government. He joined the National Movement Party and the Nationalists to form a government. This was the first time that the Nationalists were successful in coming into government. During this time, the immature members of the party of Erbakan formed the Virtue Party and appointed Recai Kutan as their leader. He had won the fourth most votes in the election. The new President, Lt. Bulent Ecevit was old and ill. He would be admitted to hospital for weeks at a time. It became clear that someone else was running the government. Due to the corruption and decentralization of the administration, the social condition was in a crisis. The country's economic crisis was worsening.

During this period of crisis, the group of Abdullah Gul and Tayyip Erdogan made great efforts to change the practical sphere of the party. They understood that the path adopted during the last three decades always led to them being banned and restricted. 'Whenever we come into the field in the name of Islām or with an Islāmic identity, then upon reaching the stage of success, the oppressive system somehow or the other imposes sanctions on us'. The set up and structure should be such that in future, no restrictions or bans should be allowed to fall. However, the head of the party, Recai Kutan did not feel it appropriate to make any changes. He felt that such changes will be moving away from the path of those who built the party. Professor Najm ud Dīn Erbakan himself could not be the cause of significant change in these circumstances. Each side could not convince the other, each one wrote proofs backing their stand. Slowly, the name of both groups became famous with reform and conservatism.

Abdullah Gul contested for the leadership of the party in the annual party election. This hopeful for change was not successful despite getting a significant number of votes. After the success of Recai Kutan, he congratulated him and presented him with a bouquet. Whilst this was going on, Tayyip Erdogan had been released after completing the punishment imposed on him under the disputed decision. All of them began a movement silently. However, when the springtime of opportunity came, whatever was feared came to pass. Those in favour of Islām had once again fallen prey to the hidden foreign power. Restrictions were imposed on them for

the fifth time. They were working under the Virtue Party. The reason was the same, an Islāmic name and Islāmic work. From this, the view of those who were in favour of reform was strengthened. They said that whatever name is chosen, and under whatever title the work is done, when it follows the reality of Islām, then there will be no problem in changing the outer identity. Knowing what happened in the past, it is not intelligent to remain stuck on it and give opportunities to the enemy.

Subsequently, this time, both groups decided to work on their own ways. Therefore, when forming their groups, those who were in favour of reform went their way and those in favour of being conservative went their way. The conservatives started working under the new name of 'Felicity Party' and those in favour of progress took on the name 'Justice and Development Party'. This revamped group of those in favour of reform was headed by Abdullah Gul, an accepted leader like Tayyib Erdogan was present in the group, but restrictions on his political activity still applied to him. Therefore, it was decided that his old friend and companion, Abdullah Gul should be brought forward. This newly formed group came about, a year did not pass when another election was looming. Both leaders joined and started a powerful election campaign. This time, there was a unique feeling and enthusiasm amongst the masses. Those in favour of Islām had worked under five names before this; National Party, National Peace Party, Welfare Party, Virtue Party and Felicity Party. From all five names, one found the aroma of love and favour

for Islām. Therefore, the secular class were alerted and began their work of trying to make them fail. The party members also faced great difficulties in starting off the work.

Under the new name, promises were made of bringing justice to the people and granting them progress. The irreligious class started their hue and noise, whereas a vast plain had now come into the hands of the members of the movement. The religious class wanted from deep within their hearts to see those in favour of Islām progress. The irreligious class were now also tired and straitened because of the corruption and looting of the secular class. They also desired justice among the different classes and progress in the country. Slowly, they also started coming closer and the new wise practical step taken by the young Turks was very successful. The sixth name was Justice and Development Party.

The revamped party with a changed name was successful in getting thirty five percent of the votes in the next election. The Felicity Party got about five percent. The AK party and CHP were formed by Ataturk's Republican People's Party. They got around twenty percent of the votes. Only these two groups were successful in their attempt to come into the assembly. Therefore, all the ministers were divided between them. Abdullah Gul had three hundred and sixty two seats. He was successful in reaching assembly with an overwhelming majority. He was appointed as Prime Minister. His good friend, Tayyib Erdogan was still under the ten month ban and was not on the political scene. This punishment was imposed on him by taking support from one angle of the law. After becoming the

Prime Minister, Abdullah Gul got this law amended in the Assembly and this was the cause of ending the ban imposed on Tayyib Erdogan. After this, a member of the party resigned and by means of a collateral election, he paved the way for Tayyib Erdogan to come into the Assembly. The seat of this member was from the area where Erdogan gave the speech and was subsequently declared unworthy. Erdogan won the city and district in which he said the poem and was banned, and then became a member of the Assembly. The name of this city is Mardan. Erdogan is also married in this city.

The incidents after this will also be focal points of history. Now, Abdullah Gul resigned from the Prime Minister position and after passing all the barriers, the young leader, Rajab Tayyib Erdogan took it on. The opposition got tired of talking and the wisdom and foresight of those in favour of Islām turned a new leaf in history.

This was the account of the historical success of the young man in favour of Islām. After coming into power, his ways with all the other parties were wise. He worked in such a way that besides a few hardcore opponents, everyone supported him. Instead of adopting a traditional Islāmic theoretical identity, he gave it the form of a welfare political party so that even those who were not in favour of Islām would get a chance to join, or at least the chance to unite with them, and more importantly, no bans and restrictions would impede them. Before this, despite taking on new names, restrictions were applied on them five times. Subsequently, Tansu Ciller, Mesut Yilmaz and others, even the General Secretary of most severe opposition

party, CHP, was affected by his political methods and joined him.

There was an apprehensive atmosphere in which people felt that he will make Hijāb necessary and that would give an opportunity to the opposition to wag. The moment he came into power, he said, “We have come to sort out the issues facing the country, work for the success of the masses and remove the barriers in the path of progress for the nation.” He meant that he will do that for which he was appointed as leader. The leader of the nation is their servant. Hijāb and related matters are matters of the home; the masses will resolve it themselves. He said that due to Hijāb restrictions, people have to send their daughters to other countries to study. He mentioned that he will use the wealth of the country on the country. (This was criticism of the previous rulers that used all their strength and resources to wipe out the symbols of religion. They did nothing for the country. They looted and brought about so much of corruption that Turkey was counted among the most corrupt of countries).

This was the condition of the country at the time. In not understanding the wise practical methodology of Erdogan, those in agreement and those in opposition gave two conflicting evaluations. The religious party that agreed with them was the Virtue Party. Due to remaining firm on traditional political ways, they were left behind on this occasion. They said, “Have you seen the foreign agent? This is why he broke the party.” The Leftist opposition said, “He is changing, he is playing a game. Soon he will announce

imposition of Shar'ī law." However, most of the silent masses sufficed on congratulating his wisdom and foresight, those who understood his nature and way.

After winning the election, the accepted and young Prime Minister, in favour of reform, took a plane of journalists and businesspersons and did a whirlwind tour of Europe. They claimed that they want to become part of the European Union. In this time, he did so much continuous and rapid work, that those with him would tire and take turns to fulfil their duties. However, he worked continuously. He would sleep and eat in the plane. The special mission and objective of this tour was to level the plain and pave the way for economic development. The masters of economics with him provided the details of business opportunities with a number of countries, they provided material on laying the foundation of flourishing business with joining the Europeans, and they were successful in opening once closed avenues.

In Turkey, there are no natural resources like the Arab countries. If one wants to get something, he will have to work extremely hard. This reality was in front of the newly elected ruler. Therefore, his aim was to promote local and international business. He was very successful in this.

After becoming Prime Minister, he started to pay off the debt to the IMF. The loans from the IMF are given in such a way that they can never be paid off. The methods of the World Bank and IMF bring one into clutches that one cannot escape from. On the one side, the newly formed government had the

great burden of foreign debt. On the other side, the working and earning class were owed lots of obligations. Erdogan started to pay off both the debts in instalments. When he was elected, the income of the country was thirty six million dollars and foreign wealth that was exchanged amounted to around three hundred and twenty million. The country was in a financial crisis.

On a global level, analysts were discussing that coming into the global financial crisis, is Turkey bankrupt now, or it will soon be. This is especially the case when the secular class were waiting for the country to be affected by a financial crisis and fail either now or later.

After becoming the Prime Minister, he took a number of steps to improve the financial condition. The most important was that he limited the number of ministries to twenty two. Later on, he increased them to twenty five. After this, he stopped the avenues of looting and corruption. He was astonishingly successful in gaining control over the corruption and stopping it. The cause of this was his sincerity and excellent planning. Together with this, he would take businessmen with him on foreign tours and he made new trade agreements. As a result of these sincere steps, in a short period of six years, the income of Turkey went beyond a hundred and thirty million dollars (2008). The educational reform played a great role in the financial and social development. Turkey got a hundred and fifty one votes from non-permanent members of the Security Council. Most of these countries had educational institutions set up in them through the Turkish embassies,

especially the African countries. In the beginning, these educational institutions were built solely for educational objectives. Then, from within these institutions, such people were appointed to help establish relations between the business people of those countries with Turkish business people. The standard of these institutions was also quite high. The design and furniture would be sent from Turkey. The schools would be made in the capital cities and the children of the upper class would especially be enrolled in them. These institutions played a foundational role in establishing good relations with the noble and influential class of those countries. The wealthy families of Turkey created a means to open ways globally easily for themselves by means of these institutions. The schools of this group and the role they played in the rapid development of Turkey cannot be overlooked. Together with giving the business class a chance to earn, they were also encouraged to be charitable. Based on this, in the earthquake that affected Pakistan, a cheque of four million was given to President Musharraf, alongwith other aid. Slaughtering a few thousand cows on the occasion of Qurbānī is a small matter for them.

Enthusiasm for spreading goodness in the world increased in Turkey and it is growing in leaps and bounds. They were very successful in introducing Turkey to the Islāmic world, bringing it closer to the Islāmic countries and in creating effective change. For seven to eight years, there was the Turkish Olympics held. From a hundred countries, five to seven hundred children came and meetings were held in

different cities of Turkey. These children would give speeches in Turkish and take part in the competition. The environment that was created through this caused a very good reputation of the Turkish leadership to be created in the different countries of the world.

This effort and striving of those in favour of Islām in Turkey was passing through which target and aim? That the future will tell. However, this much can be said that where the hidden powers of Zionism and Christianity are trying very hard to make them fail, the secular Turks in the country itself are not very far behind either. Can you see how much success the resolve, planning and wisdom of those in favour of Islām encompasses? It is a point for us to think over, where do we stand at this point? Which group are we backing? In other words, which culture do we want to bring alive by us, and which one do we want to become part of? Those praiseworthy people who are immersed in seeking out their great and glorious past, or those worthy of disgrace who are flinging dust in their own faces? Yesterday, our elders ran part of the Khilāfat Movement, so we are seen as successful and prosperous by the Turks. Today, if we stab those who seek refuge under the cloak of Khilāfat in the back, then, tomorrow, with which words will the historians remember us? With what fervour and enthusiasm will future generations speak about us? The answer to this question and the decision on this case is hidden in our ways of today.



From Hamlin to Gulen

The Bosphorus University, Bozazigi University in Turkish, was founded by a priest, Cyris Hamlin. He had laid the foundations of Robert College in 1860 in Istanbul, near the famous historical Rumeli fortress, the place from where Sultan Muḥammad Fātiḥ had conquered Istanbul. He said, 'Sultan Fātiḥ conquered Istanbul from here, I shall conquer Islāmbul from here.' With his objective of causing the downfall of the 'Uthmānī Khilāfat and replacing it with democracy, he had plans, but no capital.

The plan was the same as that of the English priests and the Freemasons who explained and taught it to them, that was implemented in Hindustan.¹ It meant searching for someone like Sir Sayyed, someone who was a Sir and a Khan who would open institutions of learning. The objective that was made apparent was that the new generation was to be adorned with modern sciences; otherwise they will fall behind the times. However, the real objective was to prepare such a generation whose minds thought and bodies did exactly what the white farm slaves would. Sir Sayyed had to gamble for financial aid in order to implement his plan and he had to dance to the tune of

¹ Modern day undivided India and Pakistan

others. However, Cyris Hamlin was fortunate to find a wealthy sponsor in the form of a Jew named Christopher Robert. Why was he not to find someone of this nature, when their objectives were the same and their strings were being dangled from the same place?

Hamlin named this institution after its patron, Robert College. He set up this institution in order to prepare individuals in order to conquer Istanbul. This college has different campuses in different places. The central office is in Baybak, close to the church where Hamlin was appointed as priest. This is the place from where the mission of conquering Istanbul came. I had the chance to see this place, but it is not a location of sightseeing, but a place to take lesson.

The Moghul Sultanate in the Subcontinent and the 'Uthmānī Khilāfat in Turkey were brought down and replaced with a Christian system by the same people. They had the same plan too. However, the practical method and results appeared slightly different in both places. This difference caused long lasting effects in the history of Hindustan and Turkey and these continued to flow through the course of history. We will not be able to free ourselves from it until we stop beating about the bush and instead focus on taking control of the snake, alongwith its head. Cyris Hamlin acquired permission from the headquarters of the Khilāfat by saying that they needed an educational institution that will be adjoined to the church and that will function in a limited capacity in order to teach the Christian children their religion and tradition. The target was to teach the Christian children, not to keep the

sphere of the institute limited. The only objective was to nurture the new Turk generation under the guise of education in such a way that in future, they turn into a generation that loves modernity and will tear up the cloak of Khilāfat themselves. The plan adopted for this aim was that after some time, the objectives of the institute will be expanded to allow Muslim children to enrol and then build and nurture western minds like those of Mustafa Kemal Atatürk. Whatever he went ahead with and gave to his nation is before everyone to see. What he definitely did was make the mission of his life the destruction of the Khilāfat under the guise of bringing the nation in line with the advanced democratic Europe. Mustafa Kemal Atatürks started coming out of these educational institutions instead of Sultan Fātihs and the pure fruit bearing shady tree of Khilāfat had finally withered away and died.

The work and ground for preparing black English serpents in Hindustan and the reddish white ‘Uthmānī English was the same, i.e. modern educational institutions. However, in Turkey, these institutions were set up before the fall of the Khilāfat and in Hindustan; it was set up after the fall of the Muslim Sultanate. Hence, the nation that was prepared in both places, they had the same difference that exists among the educated class in Turkey who favour Islām and the educated class of Pakistan and India that favour Islām. Turkey was fortunate in the sense that there was a need for such able people there that would create space in holes they made in the firm pillars of the ‘Uthmānī Khilāfat like termites. Therefore, educational institutions of a very high level were made. In order to oppose

the educational system of the 'Uthmānī Khilāfat, the system that was required to reach that level is the system that is helping modern day Turkey stand against Europe.

On this side by us, after the independence war in 1857, the English had martyred many 'Ulamā', confiscated many properties where education was being imparted, they changed the government language from Persian to English and approximately twenty years later, in 1875, by means of Aligarh College (that was made university later on), such people started to be prepared that would serve as nuts and bolts in the vast conquered territories. Therefore, that level of education could never be established here. That level is dreamt about and Muslims open their hearts and spend in the collection drives in order to set up a Muhammadan College to prepare and train a developed generation. Anyway, the 'Ulamā' confronted the circumstances and ten years after the independence war, in 1866, they planted the seed in Deoband, that would at least protect the Dīnī education, otherwise, the Sir plus Sayyed plus Khan that toured London in order to promote modern sciences and brought the message back of establishing colleges for higher learning of the modern sciences, caused the death of Dīnī education, leave alone the harm caused to the higher worldly sciences of the Moghul Sultanate.

In order to research the reality of some things in the world one must travel the wide alleys of the bright past, so that going ahead, one will find that it makes one restricted and straitened. There are some secrets that are locked, nay, are doubly locked.

It is famous about Ataturk that he was born on the Thessaloniki Island. However, biographical data about him says that he was born in Central Turkey. You can continue research, and will realise that there are certain subjects that are covered in locks that cannot be opened. In the museum in Madrid, Spain, one will find one of the two letters of the last treacherous Muslim ruler, Abū Abdullah, that he secretly wrote to Ferdinand and Isabella. (The second letter was the one he wrote to his ministers and commanders).

Robert College developed and morphed into Bosphorus University. (In exactly the same way, Aligarh was a Muhammadan College and later morphed into a university.) There is a branch of this library in which even to this day, a foreign student can take benefit from it, but only under certain conditions. Those students who know Turkey or want to research it are forbidden from entering it.

An American Professor is the supervisor of it today (there should be no need to mention which degree of the Zionist Society he is linked to). It is impossible for the common person to take out the notes of the meetings held during the initial stages of the university, the decisions that were passed, thesis that were written and historical recordings. Through the grace of Allāh, a foreign student had written a brilliant thesis on the History of Science that caught the attention of the Professor. The Professor had spent his entire life trying to protect these secrets and gave his life over for allowing 'worthy individuals' to benefit from it. He used to live in a guesthouse close by. This student began to visit him. The student did his research and

handed it to the Professor which stated that during the time when mathematics and medicine were flourishing in Greece, just as Logic and Philosophy was, and high level works were being authored, at the same time in history, excellent work in Mathematics and Medicine was being done in China. At that time, there was such progress in these sciences that we could find works that rivalled the research of Aristotle and Socrates. It is a separate matter altogether that the outside world could not come to know of this. The Professor saw the thesis and was astonished. He offered the student enrolment at Oxford. He said, "One letter of mine's is sufficient. There will be no difficulty about fees or a visa." He replied, "Sir, give me permission to take benefit from your special collection of works." The Professor was very cunning and sly. However, he finally gave in. he said, "You have permission, but you cannot take anything out. You are not permitted to make any copies whatsoever. Secondly, whatever you write, you must show it to me." What does a blind person want? Two eyes. The eyes of the student lit up. He found the plans of the priest, Hamlin, his methodology, and the principles he used to teach and nurture the Young Turks. If you want to see it, there is no need to go very far. Just look at the Pak-Turk School set up here by Fathullah Gulen. The same work, the same methodology and the same objectives. Māshā Allāh, you will not find any difference.

These youngsters know all the objections of the Orientalists against Islām off by heart. However, they have no link or idea whatsoever of what their ancestors did. The script

of the Turkish language was changed. This cut the Turk generation off from their great past. This will take time before it comes to us, but the proliferation of Anglo Urdu and the sound of the Roman script has started to come. If Cyrus Hamlin was the Fir'aun of Turkey that thought of the college, then Lord Macaulay was of the same Banī Isrā'īl lineage that wanted to snatch Islāmbūl from the Banū Ismā'īl. May Allāh سُبْحَانَهُ وَتَعَالَى not let it happen that the day comes when the movement of the church located close to Rumeli fort is successful in creating the conditions with the help of the Pak-Turk School that are with the Zionist Professor in the basement of the Bosphorus University. The higher educated class in favour of Islām in Turkey had found a way to come out of this plot during the last few decades, our generation that has a very low level of education will probably spend centuries but will not stop picking out the thorns.



Ārganākūn

➤ The basic and foundational work of the Madāris is to prepare Dā'īs. If they want to prepare the sly and cunning missionaries for the government, then the method is that they should set up schools of a good level.

➤ I can tell you truthfully that the greatest desire of the Ārganākūn is that they do not want anyone in favour of Islām or someone who loves the country to join government work.

➤ There are eight departments in Pakistan that run the country. When they are tested by competition, they are very quick in noticing it.

When I heard the word 'Ārkanāgūn' for the first time, I was very surprised. What language does it come from? What does it mean? You will be greatly surprised too. You will want to find out its implication and purport. Whether it is the Seljuks or 'Uthmānī Education System in Asia Minor and Turkey or the Ghaznawī and Moghul Education System in the Subcontinent, each one of them built it on their religion, ways, culture and civilization. In their eras, both of them served to fulfil the educational and political needs of their masses and leadership.

Examples of this are Sultān Aurangzeb (the administrative king), the architect of the Taj Mahal (one of the wonders of the world) and Muslim head commander all studied together in the same classroom. During the sixteenth century, when the machine and wheel was invented in Europe, by means of reviewing and researching the sciences taken from the Muslims, there was a hue about the abundance of discovery. In the Islāmic world, propaganda started that education and learning is that which the missionary schools impart. Nurturing is that which is taught there. The rest are involved in selling oil and lighting bonfires. With these slogans, when the Western Christian missionaries attacked the Islāmic world, then the nobles and elite of every class embraced it. In accordance to the Qur'ān, the wealthy in every era were the supporters of false claims and they were in the forefront of mocking the truth. They finished their precious capital in paying the expensive fees to these missionary schools and they put their new generation – who had the birthright to rule - in the laps of nannies and caretakers. This was how the Ārganākūn came into existence.

On one occasion, some friends had informed me that in a far off area of Baluchistan, the son of a certain leader had an interest and flair for studying books. They said, “If you give him some time, some of his questions will be satisfactorily answered.” When we met, then I was not astonished, knowing the background, that in that particular area, where the Baluch people do not even get water, the nanny of the children of this leader was an English Madam and she had dedicated herself

over for the task of giving special nurturing to the children, just as the grandmothers give their lives for the sake of their grandchildren by us.

The missionary educational system became stronger on account of the children of the leaders and wealthy. The level of education and learning became famous. The local educational system was 'special' for them, but it was empty of any 'specialty', to the extent that the 'Uthmānī Sultans and royal families started to feel that they were forced to get their children educated in these scheming and plotting institutions. No one had the idea of setting up a school of that level on their own.

Subsequently, the 'Uthmānī supporters and the elite class of Turkey started getting their children reared and nurtured in the western way. It was a matter of pride to memorize 'Humpty Dumpty', dance to 'Twinkle, Twinkle', and sing 'Baa Baa Black Sheep'. The hopes of the Ārkanagūn, i.e. the clandestine system that wants give a mind to the influential class, started coming out when able and outstanding youngsters started being sent out to France and Germany for Higher Education. When this class would be educated in the western institutions and return, then, the realisation of pride and arrogance made them adopt that way. At the same time, their minds were filled with the understanding that only they have the right to rule and the rest of the creation are lowly and they have been created to obey their commands.

The World War started five years later. The 'Ulamā' and students of Dīn were in the frontlines of Jihād. The abundance of martyrdom could not enliven the Sunnah of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, the example that he presented when fighting the renegades on account of the abundance of martyrdom, whereas he had no clear example before him. When the Qurrā' were being martyred in great number, he gathered the Noble Qur'ān and did the work to protect and preserve it till Qiyāmah. When the Allied Forces united to destroy the Khilāfat, then the 'Ulamā' and students raised the call for Jihād and they were the first to respond to it. The people of knowledge gave countless lives. The painful part of it is that the Dīnī Madāris, to prepare a new generation of influential 'Ulamā', were being closed. The effort to spread knowledge and reform in the society and make them the influential authorities was missing. This was to the extent that the religious factor in Turkish society was removed on a large scale. The individuals that were prepared by the Ārkanāgūn had found the empty field of government positions.

What was cause for further anger was that together with individuals that had western minds, women of unique beauty from Europe were sent to the homes of the 'Uthmānī Sultans to be their wives and concubines. They gave such a high level of nurturing, as ordered, to the new generation of 'Uthmānī Sultans that those in whom the blood of Khilāfat was flowing for six hundred years got ready to destroy it themselves. A historian writes, 'Now the relative of Napoleon and Josephine, 'Martha', acquired the position of being the mother of the

Sultan, although related from far off, was the most powerful ruler of the Islāmic world. The great game was heading towards its first half. Martha lived on for the next twenty-nine years. She was the highly influential French mother of the king of the Muslims. Her son was the thirtieth 'Uthmānī Sultan, Mahmūd II (1808 – 1839). A look at the laws and steps taken in his time shows what work was being done for the benefit of the Muslims by this well-wisher with a French soul:

1. Sultan Mahmūd left the turban, and replaced it with a Turkish hat. He started wearing European clothes. He instructed all his governors and workers to follow suit.
2. He appointed Helmuth Moltke as the general of his army. Together with this, he took the services of a large number of French and German instructors. General Moltke later became the Field Marshal of the Germans (Prussians).
3. The sketch of the Civil Service was made in accordance to the European System.
4. Students were sent to Europe for the first time in large numbers.
5. In accordance to a Royal Edict, modern education for the foundational phase was declared necessary. Under this edict, it was forbidden for people to get any job or undertake any profession.
6. A newspaper and government printing press was set up for the first time.

Basic Education and a Printing Press are not evil things in themselves. However, an evil filled incentive was behind this

step. This was the case with the underlying objective of sending the students to Europe. During those days, six hundred and forty colleges and twenty-four universities were working under the Christians and the Society. They all but had control over modern education, in order to bring 'arts and sciences' into vogue. When the doors of the west opened to the progeny of the 'Uthmānī Sultans for the first time, then it could never be closed. Time after time, the 'Ulamā' stood up in opposition, but these efforts were quelled with great severity. It was declared necessary to reform Islām and adopt reform in the name of Islām. The students that returned from Europe not only returned with Western ideology, but they had the plan to destroy the blessed system of Khilāfat and establish the 'modern and advanced' system of democracy. The Madāris were running upon donations in some way or the other, whereas the Primary and Secondary Schools were running under the auspices of the government. They were given support and help without measure. In order to finish off the Shar'ī system in the courts, the plan was made to first establish a European system in the local courts first. They were separated from the army courts. These courts ran under Shar'ī law. In order to limit the scope of influence of the Shar'ī judges, the school of judges was set up. The office of the Shaykh ul Islām was linked to it, rather, made to follow it. Now, this office produced judges that had western education. Christians were part of all government positions and administration, right up to the ministers.

In expanding the army administration, Sultān Maḥmūd II acquired the services of foreign experts. Additional military

schools were put up. Christians were exempted from military service, but for this exemption, they had to pay a small tax. Who would collect this tax? The same one who had turned European, Mustafa Rashid. Or, should we say, Freemason. On 1 July 1839, Mahmūd II was affected by liver fibrosis and passed away thereafter. Continuous drinking brought his demise on very quickly. His successor and son was ‘Abdul Majīd I (1839 to 1861). He would spend most of his time in the Bosphorus Palace. He would prefer listening to Western Music. The ‘Uthmānī Sultan existed in body and name; there was nothing else to it. Besides this, if he had any standing in front of the masses, it was very dark and evil. Every decision that went against the benefit of the masses would be passed by means of his wife that controlled his mind. The Freemasons were working very cunningly to destroy the Muslims. They had three objectives:

1. To disperse the Khilāfat and establish a separate democratic system that would never return to Islām or the Sharī’ah
2. To laugh and mock at the religious class as much as possible, to martyr them and replace them with individuals that studied western education.
3. To place a huge burden of foreign debt on the country.¹

The present condition of Pakistan probably reflects this perfectly. The Ārganākūn were working strongly in Turkey and in other countries similar to it, from where a revival of Islām

¹ Freemasons and Dajjāl, Kāmran Ra’d p.190

could arise, from the start of the twentieth century. The class in favour of Islām in Turkey were not aware of their existence and presence. A Prime Minister like Adnan Menderes would not have been taken to task for giving vogue to even the slightest outstanding characteristic of Islām. Those who did a deep study of the prevalent conditions realised that behind the government, it was the Ārganākūn. They did not care less about the leader that was elected by the government. The Ārganākūn are active in the Arab countries and Pakistan also. There is a difference of methodology in both places.

In the Arab world, their effort was to mould the minds of the princes under the pretext of giving them high-level education, to spend liberally from the natural resources in new avenues on a daily basis, but they felt that it was foolish to give a few pennies for the benefit of the Muslim Ummah. Their efforts here are to make the influential masses overawed by the Christian missionary schools. Only the children that study in those schools should be allowed to reach government. The Dīnī Madāris did half the opposition and half of the field was left open, i.e. preparing worthy individuals for religious positions. The effort to bring worthy individuals into worldly positions was missing. In this half, our battle was one sided. Despite this, there were certain religious and political groups that did this work diligently. The original and foundational objective of the Dīnī Madāris is to prepare callers and inviters. If they wanted to prepare missionaries for the government, then the method is to set up schools for worldly education. Wherever there is a small or big Dīnī Institute to teach and

train Huffāz and 'Ulamā', schools should be established on the level of the Madrasah in order to train students who would go into the beauraucracy. It should be in accordance to the methodolody and mindset of the Qur'ān.

Those engaged in the Dīnī Madāris do not make worldly schools, so they should do this work whilst adopting a different method, i.e. they should select individuals from the masses, train, and reform them; push them in the direction of getting a government position. They should strive to become good Muslims and good citizens. Graduates are prepared in the schools and colleges for worldly tasks.

Which threads can an 'Ālim of Dīn break in the different branches? The Tablīgh Jamā'at and people in the Khānqah have been extremely successful in changing the lives of people, from the porters going right up to the vice-chancellors. This work of reforming the society should be done by the people in the Madāris by means of lessons of Qur'ān and Hadīth, lectures on reformation and gatherings of Dhikr, otherwise there is a danger that our strength will not remain protected, nor will we be effective in leading the masses.

I can tell you truthfully that the Ārganākūn desire very strongly to stop anyone in favour of Islām, or someone who likes the country to engage in government work. There are eight departments in Pakistan that run the country. When they are tested by opposition, then the Ārganākūn take notice very quickly and start observing. We do not even know that the test has passed and are not even aware that the rulers have placed a new burden on us to carry. This is the desire of the secret

powers, and it is with reference to this awakened and alerted state and condition of those in favour of Islām in Turkey that will break these powers.



Prescription of Tayyib

The methods employed by those in favour of Islām in Turkey and an interesting analysis of the reasons behind their victory. A comparative study with the religious and political groups in Pakistan

How was it possible for those in favour of Islām to continue surging ahead in such a hostile environment, whilst staying away and protecting themselves from the barriers and plots in their path? There can be two forms for the answer to the question and analysis of this point. One is that one counts all the steps they took in sequence and recites the poetry of it. This method goes against the grain and soul of the discussion being penned. In one way, it is a travelogue and when looking at it from another angle, it is an eyewitness account. The second method, which we shall adopt, is to mention the different incidents, intricate details and what we personally witnessed or were told by those who experienced them first hand. In this way, the interest of the reader will be kept alive and they will get the chance to understand for themselves, that when resolve and courage is joined with foresight and wisdom, and moulded with patience and perseverance, what the result will be.

It was not an easy task to bring the third generation to the Masjid that grew up under two generations that were living under Secularism. The Turks have a very high level of interest in arts and science and they love refinement. Those in favour of Islām turned their attention to restoring and improving the system of the Masājid. The Masājid, from the building to the calligraphy and the cleanliness to the excellent administration has established such an environment that a person does not stop looking at it. When a person hears about it, he cannot stay without making Du'ā'. The historical Masājid of Turkey hold a unique place in the heritage sites of the world. There are always crowds of national and international visitors there. Special arrangements are made for the cleanliness and purity of the place, the air is perfumed, and the rosaries and Masāhif are arranged extremely well. If you go to the general Masājid of Turkey, you will feel that they were not built by hand, but by the hearts.

After China, Turkey holds the highest rank in terms of the field of architecture and building. There is a special way that the Masājid in Turkey are built and the amenities that are provided are of a high standard. The Mihrābs and walls are adorned with the highest level of calligraphy; chandeliers hang from the ceiling, fine carpets beautify the floor and there is excellent work done on stone, wood, and fibre. Turk artisans shape and form stone and wood, as though it is like wax. The cleanliness of the bathrooms exceeds that of five star hotels. This is a specialty that is not only in the Masājid, but it is accepted as the special way of the present government in

Turkey. Special attention is given to the purity and cleanliness in the Masājid. One finds fine tiles in the Wudū' area, quality taps, hot and cold water, soap and paper towels in sufficient quantity.

All these facilities are provided in the developed countries like South Africa too. However, there is one point that the Turkish Government has especially adopted. The Turk municipalities, on whose monograms one finds minarets and domes, have built beautiful platforms outside the Masājid where exquisite tables and chairs are lined. With the newspapers, small booklets on subjects of Dīn are kept there. In one corner close by, one will find coffee and its accompaniments, Islāmic calendars and other booklets.

The Turk masses have a flair for general gatherings. In these gatherings, one finds an endless stream of small chocolates and sweets with tea. Sometimes Baklava and other sweetmeats are also found. The time from 'Asr to Esha is very little. Due to winter and the cold weather, instead of going home and returning repeatedly, the Musallīs come for 'Asr and return home after Esha. They spend the time in between outside the Masjid in these general gatherings where they are provided with sitting places and amenities that warm the heart, by the municipality. Together with this, they are given small doses of Dīnī etiquette. The Imām, Muezzin and Dā'īs get the opportunity to mix with the youth and build and mould their minds.

If a person just has to sit in the shade of the Masjid, he will be saved from many fitnahs and trials. During Ramadān, this scene is beautified even further. Outside the Masājid, one will find the works of the calligraphers and writers. The people participate in these gatherings, and without realising, through the night; they are enlivening the different branches of Islāmic culture and civilization. Our shortcoming is that we do not translate the works of the research scholars of the subcontinent and provide them for the Turkish brothers. Hence, we find that the generation that knows about Maulānā Maudūdī does not know about the writings of the great scholars of the subcontinent and their reformatory and revolutionary works.

In short, the municipalities have made the Masājid such that the heart is inclined to them. They print and publish the Qur'ān in such a way that a person just stares at its amazing beauty. The calligraphers and engravers do such work that blends religion and culture. As a result, the path has opened to link the sciences to Dīn and the youth to religion.

The Noble Qur'ān is a bounty of Allāh سُبْحَانَهُ وَتَعَالَى to the Muslims. It has countless benefits. One great benefit of it is that by means of it, a person can first link to those around him and then to Allāh سُبْحَانَهُ وَتَعَالَى and His Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The supporter of the vile generation and destroyer of the Khilāfat, Mustafa Kemal Atatürk committed great oppression. He showed disrespect and insolence towards the Noble Qur'ān. A great scholar of Islām wanted to speak to him about the outstanding signs of Islām, its honour and respect for it, when we seek the

protection of Allāh, he threw it on the ground. With this insolence, he placed a ban on the Arabic script in order to break the link of the nation with the Noble Qur'ān. With this repressive decision, he broke the link of the new Turkish generation off from the Noble Qur'ān. The older people and the middle aged would recite the Qur'ān in secret. They would look at the new generation and also stopped reading.

I once had the interest to study the basic education of the Noble Qur'ān being imparted in modern day Turkey, on what foundations is it standing? There were very few Makātib specifically devoted to teaching the Noble Qur'ān. I got the chance of seeing the system where children would go to school in the morning and learn the Noble Qur'ān in the evening. There were pious people engaged in this task in their broken way. However, I found a full time Maktab that was being run by a Pakistani brother, Jawed Hazarwi. This brother was linked to the Tablīghī Jamā'at. His large institute is doing excellent work in Abottabad under the name of Jāmi'ah Zaytūn. He established a Maktab on the Asian side of Istanbul. The people of the locality are also linked to the institute and he has a good circle of influence. The person in charge of the institute is a graduate of Dār ul 'Ulūm Karachi, Maulānā Abdullah Yildirim. It was in this Maktab that I got a chance to see the old basic Qur'ān primer taught in Turkey. It was a hand written copy of an old 'Ālim. It was written on an old plain paper. Maulānā Abdullah and another 'Ālim of Turkistan that graduated from Jāmi'ah Binnori Town, Karachi were teaching the students on the board using a new method. They rent houses in the city areas

and with firm determination are engaged in this work. This is very praiseworthy. May Allāh سُبْحَانَهُ وَتَعَالَى bless Jawed Hazarwi and his friends with and abundance of progress. Āmīn

The link with the Noble Qur'ān, pronunciation of its word and understanding the letters was completely wiped out from the Turks. Despite this, they got the opportunity to stretch and yawn after their long slumber with the arrival of those in favour of Islām and have begun to make up for what was lost. There is a publishing house in Istanbul called Hayrat Waqf, which holds the position of being among the biggest five publishing houses in the world. Masāhif of the highest standard are published in this house, spread over a number of acres. A copy was printed in such a way that whatever words were on the top line, the other words derived from it were printed on the lower line. Apparently, this was something astonishing. If I did not get the chance to see it personally, I would not have been convinced. The words of similar origins and scales were in a different colour and stood out from the rest. This made it even more beautiful and meaningful and another angle of the miraculous nature of the Noble Qur'ān came before us. The highest standard is adopted for the script, paper, publication, binding, and presentation of these Masāhif. We had the chance to take part in the Book Fair at Istanbul, so we got the chance to see the work that the Turks are involved in, besides the Qur'ān Publication. We met with a number of calligraphers who have participated in International competitions and came out winners. Some of them were aged,

some were teachers of other scribes and calligraphers, and their works were famous amongst the people.

I have already mentioned that we once went to meet with a Naqshbandī Shaykh, so he gave us time whilst he was in his showroom. We were surprised, the Shaykh of the time and a showroom! Subhānallāh! We do not understand the link. When we went to meet him, we found out that samples of his calligraphy are displayed there. Verses of the Noble Qur'ān and Ahādīth are written on leather, cloth, wood, stone, plastic, and fibre. One was the work of the famous calligraphy teachers of Turkey, and then the works done at the hands of these masters, one cannot describe the exquisiteness and attractive nature of these valuable pieces. Some of these works were very expensive and rare. We could not contain ourselves. We sat down, spoke and put forward our questions. Where do you send these? Who buys them? The Shaykh did not respond. His attendants smiled and said that when gifts are presented to foreign leaders, then the leader, Tayyib Erdogan, who is Tayyib, just as his name is, makes an effort to present such a gift that has a hidden and subtle message. Subsequently, he asks for the rare pieces from this Shaykh and presents it to them. It is possible that through this service, those in favour of Islām will go ahead and they will get the chance to revive the original script of the language of their ancestors.

The shows of the works done by the Turkish calligraphers are held with great enthusiasm and fervour. The teachers of the art join in the presentation of the works of their students. The Turkish nation give them tremendous support and

encouragement. Each piece is sold for a very high price. It will not be exaggeration to say that some pieces are valued in the hundreds of thousands, we have personally heard this. When the great calligrapher of Pakistan, Hadrat Anwar Husayn Shāh Nafīs Saheb رَحْمَةُ اللَّهِ went to Turkey, then he met with the great scribes and calligraphers of Turkey. Upon their request, he quickly wrote a piece and presented it as a memoir. One will easily find this in the books of the calligraphers published in Pakistan. The Turkish calligraphers show great appreciation for him. Because we got the chance to meet and speak with Hadrat Anwar Husayn Shāh Nafīs Saheb رَحْمَةُ اللَّهِ , that is why we started speaking about him. The fragrance of memories gives us these refreshing moments for a long time.

How difficult it is to ban alcohol in a secular country and then keep a strict control? The person who has seen such a country where the mother of all evils flows like water will be able to understand and comprehend this. Taking gradual steps, laws were put in place to limit it, before a total ban. Taxes were stipulated on general alcohol (48%) and 65% taxes were put on the more expensive types of liquor. The secular class made a hue and noise, stating that this was the first step towards extremism. The Erdogan government responded by saying that because the government provides medical facilities for every citizen and they spend more to treat the alcoholics, that is why the taxes from the liquor should be increased. Those who spend more on waste and useless things, they should also spend the same amount for the expense of the municipality. In this way, efforts were made to restrict this root of evil.

What was more difficult than alcohol to rid the society of was cigarette smoking. Men are men; even the women of Turkey were so habituated to smoking that an amount that exceeded the budget of a number of countries would be blown away in this smoke. It seemed as though in the grief of having the authority over the world being snatched from them, Turkey wanted to choke itself, or dive into the liquor vessel and cause the grief to be forgotten. Restrictions on tobacco were taken to be permission from the side of the government. The modern day intelligent Prime Minister Tayyip Erdogan is famous for the steps he took for things like these. Whichever friends he had that were chain smokers, he would take their cigarette boxes, empty them into the dustbin and then leave his signature on the box. This was a silent promise, that just as I have left cigarette smoking, my signature reminds you that you should also leave this filthy habit. The acceptance and popularity of Erdogan was so much that in order to acquire his signature, people made a firm resolution to give up smoking. Slowly, so many cigarette boxes and packs were collected that they were shown to all and sundry in a properly arranged way. Those who gave up smoking were interviewed. Many others took up the courage to stay away from this harmful thing. This difficult task had gone ahead in such a way that bans were placed on smoking in public places. The evil habit cannot be ended completely, but at least the gradual steps in this direction are being taken, where the mindset is being created that this is such an ungrateful thing, that once it touches the lips, a person is not freed from it.

This nation is the progeny of the 'Uthmānī Sultans. They ruled over Europe for centuries. Therefore, together with changing their minds, many cold-hearted steps were taken to restrict their presence and existence. You can go to any Turk family and you will find very few children. The outstanding sign of this nation is beautiful children like fresh spring flowers. However, their minds have been moulded in such a way that the inclination to have many children has now ended. A beautiful, intelligent, and brave generation has broken off the petals from the garland that was on its neck. The slogan of 'two children are good enough' has taken root on the tongues, or it has been placed on the tongues.

In this way, the Turkish nation was affected by this fitnah to restrict the progeny and new generation. Erdogan replaced this mindset and ideology with 'one should have at least three children'. Through this policy, they were saved from an imbalanced society, like that of Europe and from the apprehension of an aged population. The efforts to restrict population growth were failing and a basic understanding and slogan came about that favoured balance and moderation and was founded on an analysis of the time.

A welfare leadership is something that provides at least four things for the citizens. Amenities required in the city, justice, healthcare, education, and safety. The present day Prime Minister in favour of Islām is the son of a working class person and he remembers the bitter and tough times of being part of the workforce, the times when he had to wear torn shoes to go to school. The era of the secular government is

recognised by corruption, injustice and the absence of amenities in the city. There were heaps of rubbish found in an international city like Istanbul. Water was scarce. The streets were crowded and smoke made things difficult. A historical place like the Bosphorus was turned into a rubbish dump. The dirt was so much that it formed a small island. The water became dirty and smelly. The beauty of the city was lost and historical sites became places of disgust.

The incidents that occurred around the Bosphorus are not only worthy of pride for the Turkish nation, but it has a very deep link with the beauty of the city and the recreational activity of the residents. During the time of secularism, this misadministration and corruption caused a stench from the filth and dirt. Erdogan asked for proposals on a national level for the clean up. No one gave their support. A Japanese company gave the proposal that it could be covered and made level with the land. The government will acquire thousands of acres of land space within the city and the social structure of the country will get immense support. The leader of self-honour replied, "We are in need of progress and self sufficiency, but not by selling the inheritance of our forefathers." Erdogan took it upon himself to clean up this historical strait. Whatever workers and whatever tools were available; he took them all and put them at the edge of the Bosphorus. Fātiḥ made the ships move on land and accomplished a unique feat. His ships came and stopped at the Golden Horn, so the task of cleaning up Constantinople reached the heights of success. Erdogan removed the island of

dry waste and rubbish. He cleaned this river coming from the ocean from the dirt and filth and made it worthy for the Turkish generation to look at the image of its honourable past in its blue waters. The machines and workers cleaned up this historical pond in such a way that in the very same place where people had to hold their noses when passing, they now spend the day catching fish there and spending their day in the fresh air.

During the time of secularism, at the edge of the Golden Horn, recreational places and restaurants were built in the middle of beautiful gardens, where only the elite or those of their financial standing could attend. It was forbidden for the common person to go there. The beautiful trees here were forbidden for the masses and the restaurants were the forbidden leaves of this tree. All these buildings and the maintenance of them was paid for by the public, so, Erdogan, who was head of the municipality of Istanbul at one stage, opened it for the normal people and took on the task of breaking the distance between the classes of people. This was also a display of the equality that Islām teaches. He revamped and beautified all these places. All the comforts and luxuries of a very high standard were provided at a reasonable rate; he cleaned the liquor out of them and opened them for the people.

Due to the secular repression, during the initial stages, the citizen of Istanbul would be very apprehensive of even setting foot there. After a while, talk started of it when a few people went and took benefit from the permissible comforts and amenities, the others had courage and soon even the common

city dweller started going there. Permissible recreational activities were provided for the masses, using the money of the masses and the walls of class division amongst the people that were set up by those referred to as secular were crushed. Now, the municipality took these places passed the stage of being built anew and started making them Waqf for permissible recreational activity for the people. There is a very high level of safety and security, cleanliness and exquisiteness in these places. Together with this, Erdogan announced that the income from the restaurants will be used for comforts and luxuries for the people. The masses were convinced regarding what those in favour of Islām are and what the secularists were. They would not stop praising. They would take the price of food to be a collection for building the city and were proud of it. Some friends took us to one of these restaurants on the shore. The manager came to know that Pakistani people have come, so he came to meet us with great love and affection. It was something unforgettable. The Turks have a heartfelt link with the Pakistanis and those involved in the Khilāfat Movement. I shall mention more about this incident further ahead under the discussion of love and friendship.

I have clarified to a certain extent the economical crisis that was caused by the corrupt. These people make the countries of the world into slaves and tie them into debt, keeping them under their sway forever. The leaders of a few countries of South America like Columbia, Chile, Equador, Bolivia and Saddam committed no crime other than deny becoming a tool and means of the global financial thievery and plunging

themselves into crisis. Some countries of the world, including some leaders of the Islāmic territories, had no good quality except that they acquired the support of these global looters because the system of income from the mineral resources was in their hands. In the modern world, after Hugo Chavez of Venezuela, if anyone denied becoming a tool for these powers and then opposed their plots to prevent his success; including trying to overthrow him or kill him, then it is Rajab Tayyib Erdogan of Turkey. More than seven dangerous attacks were attempted against him because he did not take loans from the IMF and World Bank in order to 'improve and advance the social condition of Turkey'. Why did he suffice on his own means?

When I went to Turkey, then whilst travelling over the bridge that joins Europe to Asia, only Allāh knows what my heart was recalling of the past and what hopes I had for the future. I was informed that Erdogan is building another bridge parallel to it and it will be opened in a few months time for the masses. This bridge shows the mastery in engineering of the Turks and the excellent characteristic of it is that despite the insistence of national institutions, no loan was taken from them. There is great joyous talk found amongst the masses, that when this bridge will be completed, then when passing this international heritage site, they will gift a tax of love to their intelligent and brave leader and will spread their hands to remove his burden.

When I heard this, then I became even more convinced of imānī foresight and resolve of the leaders in Turkey that were

in favour of Islām and the thoughts and ideology that they had set up. This is because international debt is something that causes even freedom loving revolutionaries to fall on their knees. These loans are given by the people who, whilst they are on the land, the satanic powers have no worry at all, as their clutches are stronger than the clutches of Shaytān and their webs are longer and more difficult to come out of, in comparison to those of Shaytān. That was once upon a time, and today we make Du'ā' with great concentration and devotion for the safety of these leaders because we know how much danger there is to the life of the one who raises the call of 'Lā ilāha illāh Allāh' in front of these social oppressors.

Generally, it is understood nowadays that no country can provide facilities for healthcare, education and transport without taking foreign debt, nor can they fulfil the needs of the army or defence. This mindset is not that of the needy, who take the loan, it is the mindset that has been given over by those oppressors and thieves who give the loans. These loans are not without interest and have oppressive conditions attached to them. Moreover, they do not even allow half to be paid back, due to the interest. This is the secret which requires an abundance of explanation and writing in order to unveil and explain to the people.

The condition of the healthcare system in Turkey was in a terrible state. Erdogan was a famous footballer in his time and if he continued playing, he would have been the captain of the national team instead of leading the country. On one occasion, he was injured in an accident when travelling with his

teammates. His friends took him to the hospital. Before examining him, those who check the cards said that a person who has such a card could not be given medical treatment at the hospital. His friends took him in this injured and wounded state to another hospital, then, from hospital to hospital. However, he had to go through so much pain until he recovered that he remembers it until today.

The moment he came into power he announced that every Turkish citizen would be given free healthcare till the age of 18. These facilities were made even easier for the government workers and older citizens. Hospitals of a high standard were built even in far off outlying areas that people did not need to spend huge sums of money to come to Istanbul and go through the great worry and difficulty. Through this, the movement to end corruption and increase the services in all the areas gained strength. The household medical expense of the people decreased and great help was acquired to gain control over the corruption. It was possible for Erdogan to get the support of the masses and silence the hue made by the opposition. He strengthened his footing and went ahead successfully.

At this moment in time, the education in the medical field being imparted in Turkey is of a very high standard. I have stated before that education that matches the levels of America and Europe is found at a very cheap rate, in fact, almost free. I do not know why our students go to the far off regions where they get treated with disdain and the yoke of slavery for others is placed in their necks. The facilities that are provided in the Turkish hospitals are also of an excellent standard.

The cleanliness and purity of these places is a sign of the government in favour of Islām. This is shown largely in the hospitals and restaurants. When the masses started getting quality medical treatment free, then besides the silent masses, the secular class also started getting inclined. The government that claimed to provide development and establish justice was successful in fulfilling their promise by means of providing healthcare, education, and social services to a praiseworthy degree.

A major issue that could not be solved in Turkey, due to the corruption and irresponsibility of the secular leaders was the infrastructure. Half of the city of Istanbul is in Europe, but in terms of services, it was very poor. It was amongst the most crowded of cities, and very little services were provided in comparison to other cities. Leave alone being on a similar level as Europe in this matter, it was extremely difficult to compare it to the large developed cities of the world. A resident doctor of Istanbul informed me that one day he came home and saw his wife in tears. He enquired about the reason. She said that wet clothes were put in the washing machine. No water supply was available so the clothes got spoilt. There wasn't enough water to rinse the clothes with clean water. In a city like Istanbul that is full of international heritage sites had heaps of dirt and rubbish scattered all over. Cars were moving about without order. Corruption and thievery was the order of the day. The environment was ideal for a rise in the crime rate. Which of the seven deadly sins were there that the irreligious class did not plant here? The moment the party in favour of

Islām came, they ended the corruption and together with taking steps for the advancement of healthcare and environment, they announced that for the next ten years, projects to improve the transport system will be aken up and the road network will be increased by fifteen thousand kilometres.

At the time, there were about 6200 kilometres in Turkey. This was built over the last seventy-nine years. In ten years, this increased to more than double and it left the picture of the last three quarter of a century behind. However, this work became part of the list of the other miraculous achievements, and in the ninth year, the condition was such that 12 000 kilometres of roads were completed.

During the time that we were there, the Prime Minister Erdogan opened an airport in a virtually unknown city in Central Turkey. It is quite clear that a network of roads was built to go from this city to other cities. Before this, the people of this area had to travel to the far off larger cities to travel by air. Now, the road system in Turkey is being laid to compare with the advanced countries of Europe and all this was due to the philosophy of the welfare politics and welfare leadership of the party in favour of Islām.

The story of the railway system and the resolve and determination of those in favour of Islām is a complete different chapter. The railway system inside Istanbul is comparable to the railway systems of the advanced cities. I had the chance to travel on the railway. After going down a few

levels underground, we boarded the train and I felt as though I had entered a new comfortable lounge. The fast trains are equipped with all the required comforts. The travellers are given notices through a computer system. The best thing is that one travels easily and comfortably at cheap rates and one does not even realise that one is passing through the belly of the earth.

There are a number of ways that a person can easily pay for the railway fares. The people like the system so much that they come by car and park it off, and then take an enjoyable train journey to other parts of the city. Special attention is given to the railway system in Turkey that runs out of Istanbul. I have already described that when the Madāris were banned, the Noble 'Ulamā' would take their students, buy a ticket to reach the final destination and board. In the afternoon, they would disembark, take a break, and then board again for the return journey home. The enjoyment of learning one's lessons in a classroom in the form of an iron capsule moving on iron tracks is something completely different.

The story of the intercity buses that move quickly through the smoke and noise free cities and reach in time is even more interesting. I have spoken about the endless traffic jams on the streets of Istanbul and the multitude of deficient plans to solve it. Istanbul is an international city that gets hundred of thousands of tourists on an annual basis. The foreigners from all over Turkey that come to this city add to the habitation and crowding of the city. During the summer, when there are crowds upon crowds of tourists, then there is a rush on the

streets and traffic jams become a norm. When Erdogan was mayor, he did a great amount of work to provide ease for travel and moving about. He announced that within eighty days a new bus system will be done in the middle of the city. This was the time when he just came into power. It was such a claim that resembled the talk of Sultan Muḥammad Fātiḥ who spoke about moving the ships on land.

Building streets to accommodate this new system in such a short space of time, alongwith stops at certain points and bridges above was apparently synonymous with opening a bundle of problems and letting it loose from above one's head. The people found something new to talk about. Those who agreed with him were doubtful about the success of this and the opposition were sharpening their teeth to show his failure. He devoted himself to his work independently. The supporters made it easy to hold his head high by working diligently and punctually. When there were seventy days left, then at every place, he gave notices that there are only ten days left. The count was then turned around.

There was a surge of urgency amongst the people of Istanbul as they looked on with spying eyes. With the turn of each day, the notice would change. Nine days, eight days. The people were counting with the passing of each moment. The eyes and ears of the entire Turkey were fixated. When there were two days left, i.e. on the seventy-eighth day since the plan was executed, the buses started moving. The people were provided with great ease and comfort. The supporters and

opposition all started praising his excellent traits and the work that he had done.

Every city dweller that travels by bus in Istanbul cannot leave without praising the work of Erdogan. New, clean and comfortable buses, saving time and money, and the best of all, it saves one from falling into and being stuck in a rush.

People come by car from home, they park in secure parking bays and travel by bus, which they pay for on a monthly ticket, saving money and time and are saved from lots of difficulty and strain. The ticket system is very fast, efficient and cheap. You take a card and by means of it board the vehicle, where ready and happy workers are ready to guide you. I had a very interesting journey on this system. When disembarking, the enthusiasm for moving about was fulfilled, but how to reach the place of residence? This became a problem. I asked a local, so he indicated and understood brokenly. We were still in doubt. Sign language is after all vague. So we had to ask another person. He stood there looking at us. He took my hand and said, "Come, I shall take you."

We could not refuse. The distance was not so much. We happened to catch a taxi. We went along. When we reached the residence and got off the taxi, he forbade the taxi driver in Turkish from taking any fare and he insisted on paying for it. We stopped him to join us for meals and did not let him go until he had a good supper. We found a translator nearby. We had a very good time sitting together after we found someone to show the way. It was a memorable sitting in which we found

out the reasons behind the link of love that the Turks have for the Pakistanis, and the rest of the Muslim Ummah. I got the opportunity to witness a number of incidents that I could explain in detail.

The love that the Turks have for the Pakistanis and the Muslim Ummah is a unique aspect of the modern world. Due to our collective and global actions, those who bear the green passport are looked at with doubt and suspicion in every part of the world. Honour and respect is something far fetched, even our basic rights are trampled upon. In these circumstances, there are only two countries in the world where Pakistanis are shown some honour and respect, one is Sri Lanka and the other is Turkey. I got the chance to visit both places. The people of Sri Lanka are very soft and humble by nature and do not like to cause difficulty to anyone. They have a soft spot for those hailing from Pakistan and the reason for this is not very old. It is the grace of Allāh سُبْحَانَهُ وَتَعَالَى that based on a favour; the people of Sri Lanka lend their weight in support of Pakistan. However, the Turkish people have love for those hailing from Pakistan and when present before them, they show great affection. These roots are very deep and there are historical reasons for this.

Behind this unity is an agreement of ways and religion, as well as coherence of politics and spirituality. During the Second World War, the European Powers united against the 'Uthmānī Sultanate and were firing at them from one quiver, the Muslims of Hindustan, especially the 'Ulamā' of Deoband, proved their ideal faith and support. They launched efforts like

the Khilāfat Movement, Boycott Movement and Silken Letter Movement in the subcontinent and showed a unique īmānī enthusiasm for their Turkish brothers and gave immense sacrifice in such a way that the Turks never forgot, nor will they forget. Our ancestors had planted spring flowers at that time and they are emitting the fragrance for all time in such a way that its attractive fragrance causes the Turks to be captivated by Pakistan and those hailing from Pakistan, as well as the Muslim Ummah at large who helped their cause. The Turks are a family orientated people. They are the progeny of rulers who controlled three continents; people of this nature do not forget the favours and good of anyone. We gave sacrifice to protect the ‘Uthmānī Khilāfat for the pleasure of Allāh *سُبْحَانَهُ وَتَعَالَى* and Rasūlullāh *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* and not only acquired the good fortune of a great good deed, but it was a decision based on foresight and understanding the issue at hand in terms of logic and politics. The fruits of this are being enjoyed by a few generations of ours.

What can be worse than the fact that countries welcome us by catching us at the side and trample upon our respect? They make our ministers and generals remove their belts and shoes and search them, whereas we never asked about the Turks after Pakistan was founded but they recorded all the good before Pakistan was founded and give us such respect and honour that causes warmth to the soul. Today, we, as Muslims, are not taken to be worthy of being included in the International Community. Come, I shall tell you the type of enthusiasm for us that is found for us sinners in Turkey.

Initially I wanted to speak about the ways of the Turks that come for Hajj and 'Umrah, but all of you witness this. The amount of beaming and smiling faces from this country that look at you, you do not feel so good when meeting people from other places. This is a common sight. Therefore, I shall mention those incidents that are not involved with the blessed environments of Hajj and 'Umrah, I shall describe the environments of a general worldly nature and the astonishing ways of love and affection of the general non-partisan Turkish masses.

I have written previously about how the secular class would chant slogans of equality and equity and how they would beat the drums of justice. However, the amount of injustice and inequality that is present by them will be a means of pain and grief to those who have good character and ethics. When the famous and accepted representative of those in favour of Islām, Rajab Tayyib Erdogan, was successful in becoming the mayor of Istanbul during the initial stages of his political career, then, like the other astonishing and rapid works that he completed, he did one thing to win the hearts of the masses. During the time of the secularists, there were government institutions set up only for the elite and this was a sign of differentiation amongst the classes. Whatever money was being spent on these institutions, he transferred the funding to the municipality and built them up again and then opened them up to the public. In this way, whatever recreation and amusement places there were where the general masses were once stopped from entering, but was built with the

earnings of their blood and sweat, they were cleaned up and made accessible for them. This made it easy to break the class differentiation.

Some friends took me to a place at the Golden Horn that was once special for the elite and wealthy, a building on the shore that was now changed into a restaurant for all. When we entered, the level of cleanliness was something to covet. Somehow, the manager came to know that Pakistani tourists have arrived. He got up from his room and came into the hall. We had chosen a corner in which to sit. He came closer and spread both his hands out with warmth and affection and welcomed us. That was something I could never forget. The way in which he took pleasure in hosting us seemed as though we were friends for many years. A little while later he sought permission to get something special made and sent to us. Looking at his sincerity, we could not decline. A fish that was exquisitely garnished was sent to us.

We did not do justice to it when the waiter came with another Turk dish. We said, "This was not part of our order." He said, "This is from our manager." He sent one dish with our permission and he sent another without our prior approval. He said that we deserve both types of rights. He utilised both types of rights to the fullest extent and sent so much that we had to take our ordered food back with us. The Manager finally came to bid us farewell at the door and said, "It was very good and an honour to host the Pakistani visitors that came to us today." He treated us in the same way that he does with special visitors. I can tell you that the standard and excellence of the

food at this restaurant can be compared with that of a five star hotel. In these hotels, people even use the fake smiles as a means of grading them.

On the same day, some of our friends were delayed because of seeing books at the fair. They informed me of something even more surprising. A wedding function was being held at the place where they had gone to eat. The father of the groom came to know that people from Pakistan have come, so he came out to call them to participate in his joyous occasion. They felt the veils that existed and tried to excuse themselves. They said, "It will be something very bad for me and for my family that when there are Pakistani friends here and they do not participate in the family function that we are having." They had no choice but to go. He made them sit with the groom and with great happiness he announced to those attending the function, "Today, our Pakistani friends are part of our function and are included as part of our pious hopes and happiness." Tell me; is there any dream of us going to a foreign country and being made to get up from a general table and with the insistence of the host being made to sit at a wedding function? Not even by the Turks, except for those from Pakistan and the 'Ulamā' of Deoband and the Muslims affiliated to them. Definitely, this is our good fortune. We should take advantage of this on a national and international level.

Another incident took place when we had gone to visit the Masjid of Sultan Muḥammad Fātiḥ. A group of university students had come there. They looked at our features and our clothing and asked, "From which country do you come?" Our

friend said, "From Pakistan." He said, "From the country of Zardari? The country of Mr Three Percent." I broke into a sweat out of shame. However, the friend who accompanied us on the journey said with great confidence, "You take Zardari to be three percent, we take him to be one hundred percent." Hearing this, he said, "In essence, when anyone starts hurling mud at our leader in front of us, we feel very bad. Moreover, when we hear about Pakistan that there is killing, looting and bombing, we feel very aggrieved. Tell the people of Pakistan "Do not fight amongst yourselves, for our sake. In order to save ourselves from pain and trouble, make peace." We promised him that we shall convey his message to the Pakistani readers. This message applies equally to the Muslims worldwide. By means of this piece, we have conveyed the trust to the readers and have fulfilled our duty. May Allāh سُبْحَانَهُ وَتَعَالَى let it happen that the other countries, especially those that have links with us, to take good effect from this and instead of us becoming a means of laughter for the enemy and grief for our friends. May Allāh let us become a means of hitting the air out of the bosoms of the enemies and play a role in making our friends happy. Āmīn



Pursuit & Help

First, listen to two factors behind the victory and success of those in favour of Islām in Turkey during the elections of 2013 before the discussion of what was written on the political views in the country. Then try to co-relate this with Pakistan. We could possibly acquire those benefits in the same way, or it could be a means of bringing both countries closer, nay, every Muslim country closer to Turkey.

Bear in mind that our Turkish brothers are still far away from total success and victory. A long period of secularism caused deep western effects in their society and culture, such that on the return journey, there are a number very difficult barriers to overcome. I have witnessed both sides very closely. During another journey, instead of going to the tourist attractions, I did interviews morning and evening, went out to see and witness how our religious brothers were successful in walking on a thin rope in the middle of the trench? Hence, whatever I am writing, it is what I personally seen and heard. May Allāh سُبْحَانَهُ وَتَعَالَى let it be that I adopt a just and moderate path and be successful in saying that which is closest to reality.

In order to understand those in favour of Islām in Turkey, one must know that the help acquired from the secular class was of great benefit. One day, I took permission from my

friends and went out. I had resolved to listen to the gossip from the mouths of the opposition regarding their friends and try to weigh it. Naturally, I headed towards the university, and from there to the coffee shops. It was the doing of Allāh سُبْحَانَهُ وَتَعَالَى that I met a secular professor there. I did go to the coffee shop later on and there was no need to practice or rehearse my speech. The Professor was a Speech Therapist and was linked to politics. The conversation with him began started by him saying that these people of the Sharī'ah are being funded by Saudi Arabia. I was about to explode in laughter. I had to force myself to adopt a serious countenance. He then touched on the reasons behind the success of those in favour of Islām after a series of bitter and sweet questions and that became the summary of the difficult effort made of the day. He said that the efforts behind the success of these people of the Felicity or Virtue Parties – the names of the groups in favour of Islām - is not so much in comparison to the work we did in coming behind them in pursuit. The beard is found very scarcely there. So, the Nationalists or irreligious class hardly get the chance to speak ill of this oppressed Sunnah. Instead of this, they take the name of the group associated with it and curse them.

He then clarified and said that on account of their shortcomings, the group in favour of Islām won the municipal elections. Whatever promises they made, the secularists harped on it, that they should be fulfilled. We thought that these people are not worthy, they will give everything over amongst themselves, they will resort to corruption, and soon

people will get tired of them. On their side, some people from their own side, and some used our noise (the view of the Professor), gained momentum, did a great amount of work, and provided the services. They saved the money of the people from being wasted and destroyed. They ended nepotism. They wiped out corruption. Their acceptance and popularity increased tremendously and they started proving their ability and worth. We sat and waited, thinking that instead of fulfilling their promises, they will forcefully make people display religiosity, then we will start a hurricane and tornado against them. They continued their journey ahead slowly and they did work in the line of welfare to improve the worldly condition of the masses, work that even the secular classes wanted done. When Tayyib Erdogan went to foreign countries for trade agreements, he would take even the big secular tycoons with him. In this way, the secularists had to close their mouths. The stance of the secularists was rendered worthless. These people were so clever that they adopted all the principles of Islāmic leadership; the only thing that was missing was the name of Islām. Slowly but surely, the people who were amongst his worst opposition also joined him, or remained quiet regarding opposing him and they remained sitting waiting for the chance to lash out at him in opposition.

The Professor continued to pour out his heart. We listened eagerly and drew whatever applied to us from his talk. We request our brothers in Pakistan, and everyone else, whomever they have selected and voted for in the 2013 election with the majority, they should not leave them in their

current condition and complain about them later, but they should continue reminding them about the promises they had made. In the words of the Professor, they should go in pursuit of them. If there is anyone that has mastery in any field, he should fulfil his duty in that sphere. We should be raising our voices with notice of reform at the right opportunity upon the wrong actions of the government and we should be notifying the people too.

When there was an earthquake in Pakistan, then the most sincere help was given by Turkey. According to one report, there were private institutions for aid and development work that the Pakistani people could not do, but the Turkish brothers showed a sincere enthusiasm for the people of Pakistan and did it. In exchange of this, if we can provide the Turks with some benefit of expertise (they have much more wealth and capital than us) and take advantage of their experience, then it will lead to both countries bridging the gap and coming closer to each other will be a good omen for the entire Islāmic world. There are many secular institutions working in Lahore, but as I said before, the government in favour of Islām gave the secularists an equal opportunity. Therefore, bear in mind this difference and wisdom, not every way and method of the Turks is worthy of being followed and adopted nor are all of them symbols of being in favour of Islām. Yes, as it is, to analyse the works and ways being adopted and correct ones mistakes and taking advantage of the good characteristics of others will fall under the topic of the wisdom

of Sayyidunā Luqmān عَلَيْهِ السَّلَامُ and the reformative Tasawwuf taught by Imām Ghazālī رَحْمَةُ اللَّهِ.

The one thing that I have found that exists amongst those in favour of Islām in Palestine and Turkey and it is held onto with great steadfastness, is that they have decided that they will not speak against each other under any circumstances. I had touched on very delicate topics regarding the other side on purpose, but Māshā Allāh, the seniors and juniors all hold onto this principle. They said that when a drunkard can look away from other drunkards and say, “Leave it, don’t drink” but when they get together, they drink. So, what is there in spoiling the hands of others? So, why can’t we, as a Hājī or Musallī or Ghāzī, adopt the same? Can we hope that the religious groups working by us will do the same and give good messages to their members and provide support?



Historical Defeat of the Looters of the Global Society

Unveiling the Colonial Attacks of the Looters of Society who
worked behind the scenes in Opposition to the Government
during May 2013

The secular class got the chance to show opposition to the unique and unparalleled welfare work that was being done by the government for eleven years. Due to this, the global media showed that the government had uprooted twelve trees in the famous Taksim Square and have started to build a centre for business in its place. Upon this great oppression, the irreligious class who have more sympathy and concern for animals and trees in comparison to human beings got the chance to voice their disapproval. They came out in the streets for the cold hearted and merciless killing of the environment, in which a dozen trees were uprooted.

The irony of the matter was that the trees were uprooted last November and this case of objection against it has started now, i.e. approximately six months later. It is starting at a time when interest-bearing loans were not taken from the looters of

the global economy for the projects in the Bosphorus Channel¹, Istanbul Airport, and Bosphorus Bridge that were signed.

¹ **Kanal Istanbul** (*Channel Istanbul*) is a Turkish project for the artificial sea-level waterway, which is being built by the Republic of Turkey on the European side of Turkey, connecting the Black Sea to the Sea of Marmara, and hence to the Aegean and Mediterranean Seas. Kanal Istanbul would bisect the current European side of Istanbul and thus form an island between the continents of Asia and Europe (the island would have a shoreline with the Black Sea, Sea of Marmara, the new canal and the Bosphorus). The new waterway would bypass the current Bosphorus. Kanal Istanbul aims to minimise shipping traffic in the Istanbul Strait. The project is intended for the 100th anniversary in 2023 of the foundation of the Turkish Republic.

The main purpose of the project is to reduce the marine traffic through the Bosphorus and minimize the risks and dangers associated particularly with tankers. About 56,000 vessels pass yearly through the Istanbul Strait, among them 10,000 tankers carrying 145 million tons of crude oil. International pressure is growing to increase the marine traffic tonnage through the Turkish straits that brings risks for the security of marine navigation during the passage. The canal will further help prevent the pollution caused by cargo vessels passing through or mooring in the Sea of Marmara before the southern entrance of the Bosphorus. The waterway will have a length of 45–50 km (28–31 mi) with a depth of 25 m (82 ft). Its width will be 150 m (490 ft) on the surface and 120 m (390 ft) at the canal bed. These dimensions will allow the largest vessels and even submarines to pass. The concept of a canal linking the Black Sea with the Sea of Marmara has been proposed at least seven times in history.

The first proposal was made by Suleiman the Magnificent (reigned 1520–1566). His architect Mimar Sinan was said to have devised plans for the project. The project was abandoned for unknown reasons.

On March 6, 1591, during the reign of Sultan Murad III, an imperial ferman (order) was issued and work on the project recommenced, but again for unknown reasons the project was stopped.

In 1654 during the reign of Sultan Mehmed IV, pressure for the recommencement of the canal was applied but to no avail.

Sultan Mustafa III (reigned 1757–1774) tried twice in 1760 but the project could not go ahead due to economic problems.

During the reign of Sultan Mahmud II, an Imperial 'Uthmānī Committee was established to examine the project once again. A report was prepared in 1813 but no concrete steps were taken.

A completely opposing view was taken in the 1920-52 plan for Atlantropa, which proposed a hydroelectric dam to be built across the Strait of Gibraltar, lowering of the surface of the Mediterranean Sea by up to 200 metres (660 ft). This plan included a dam across the Dardanelles to hold back the Black Sea.

Finally, on January 17, 1994 shortly before the local elections, the leader of the Democratic Left Party (DSP) Bülent Ecevit proposed a canal connecting the Black Sea with the Sea of Marmara.

It was not until April 2009, when the Justice and Development Party (AKP) government started studies on the project and concrete steps were taken for the revival of the project. The project was mentioned by Minister of Transport Binali Yıldırım in May 2009 at the parliament. Prime Minister Rajab Tayyip Erdogan announced the *Kanal İstanbul* project on April 27, 2011 during a rally held in connection with the upcoming 2011 general elections, calling it as his *Crazy Project* (Turkish: *Çılgın Proje*).

Studies relating to the project were completed within two years. The canal will be in service latest in 2023, the 100th anniversary of the

Some analysts said that the basis of this was the banning of alcohol. (This principle is being implemented gradually and at the moment restricts alcohol). The same alcohol and liquor that flows like water in the narrow alleyways in the area around Taksim Square. However, by saying this, the real work and their real enemies are being concealed and hidden.

From the time that the government of Erdogan was formed, he has completed innumerable projects for the ease of the public. Amongst the projects is the new Airport of Istanbul, which will be the largest Airport in the world upon completion. Besides hundreds of trees that have been cleared, houses, shops and other buildings will be razed and their owners will be compensated for.

Another project classified as a major one since the formation of modern Turkey is the construction of bridge parallel to the old Bosphorus Bridge that will hold a fast train. The cost of this project is estimated at eighty billion dollars and will be a unique phenomenon in architecture and engineering. This project will also be a means of clearing out trees on the edge of the Bosphorus. However, the irreligious class were not confused about these projects, no one opened their mouths regarding these massive projects that were the specialty of the leadership of those that favoured Islām and caused others to curse them. However, the removal of trees to give way for people to earn a living in Ghazi Park and the

foundation of the Republic. The project will be financed completely by domestic sources.

building of a structure for the remembrance of the 'Uthmānī era caused the irreligious class to be provoked. There was a historical building in this very area. This park was built after destroying this 'Uthmānī building.

The matter not only dealt with the fact that this heritage site was linked to the great 'Uthmānī Sultans and remembrance of their Jihād. The matter not only dealt with fact that the airhostesses of Turkey were permitted to wear Hijāb. This matter caused the residents of the narrow alleyways next to Taksim Square, those who sleep during the day and remain awake at night, to become very upset and come out of their homes. The reality was that based on the intelligent steps taken by the Erdogan government and the social policies of those in favour of Islām, the inflation rate had dropped from 63 in 2001 to 4.67. If this rate had come to 4.5, then the interest rate would have dropped to lower than 2%. This would have meant that a number of free and independent countries would have found the ideal example of how to save themselves from the terrifying jaws of the looters of the global economy.

The interest lobby and looters of the global economy rallied against Erdogan and by means of various attacks are trying to overthrow the current government in favour of Islām. They had experience of this in Columbia, Bolivia, Guetemala, Venezuela and other places. After restrictions were placed on alcohol and liquor and permission was given to wear the Hijāb, when it came to bringing the interest rate to its lowest point in history, these enemies of humanity, saw a bleak future for

themselves in which laid their destruction. Besides this, another important reason is that the able and sincere leader of Turkey, Rajab Tayyib Erdogan, signed the document to go ahead with the project to build the bridge over the Bosphorus. This will join the Black Sea to the Marmara Sea, and it will give a new direction to the politics and economy of the world, just like the Suez Canal did. This will cause a major revolution in the economic and social structure of Turkey, something that the European Powers cannot swallow.

Moreover, the new train of Istanbul and building of the biggest airport in the world will allow Turkish Airlines to beat the other two competing airlines in the world. In this way, like on road and water, the Turkey that favours Islām will compete with the modern world in the air, and even beat it. Therefore, the colonial powers looked for an opportunity under the guise of the movement to save Ghāzī Park, something they were waiting in ambush for, for eleven years. At that moment in time, they forgot about how the government that committed great oppression by uprooting trees and restricting alcohol, had did welfare work for the masses on such a great scale, in such a way that made Turkey lush and prosperous. Excellent forms of income were provided for the masses that were previously engaged in selling liquor and other shameless deeds. Besides developing the society, so many amenities were provided that there was no need for anyone to blacken their faces by selling the mother of all evils and put themselves to shame.

There is a famous Arabic story that says that a stray lamb stood drinking early one morning on the bank of a woodland stream. That very same morning a hungry wolf came by farther up the stream, hunting for something to eat. He soon got his eyes on the lamb. As a rule Mr. Wolf snapped up such delicious morsels without making any bones about it, but this Lamb looked so very helpless and innocent that the wolf felt he ought to have some kind of an excuse for taking its life. "How dare you paddle around in my stream and stir up all the mud!" he shouted fiercely. "You deserve to be punished severely for your rashness!"

"But, your highness," replied the trembling lamb, "do not be angry! I cannot possibly muddy the water you are drinking up there. Remember, you are upstream and I am downstream." "You *do* muddy it!" retorted the wolf savagely. "And besides, I have heard that you told lies about me last year!" "How could I have done so?" pleaded the lamb. "I wasn't born until this year." "If it wasn't you, it was your brother!" "I have no brothers." "Well, then," snarled the wolf, "It was someone in your family anyway. But no matter who it was, I do not intend to be talked out of my breakfast." Without further discussion, the wolf seized the poor lamb and completely decimated it.

The tolerance of the secular class was given the response by saving the country from interest, restricting alcohol, and permitting Hijāb. It is a complete different matter that the government that they wanted to overthrow by means of their protests was not so weak and frail. The leader was brave, a man of *īmān*. He said, "We have the clear majority in

parliament. The laws are made by the majority opinion. Now, liquor cannot be sold in open public places. Masājid will be built and the Adhān will be called out aloud. The government will carry out its proposed plans with regards to Taksim Square, even if protests continue.” The looters of the economy had to lay their weapons down in front of this brave refutation of the leader of modern Turkey and had to resort to humility. Whatever money they took out of the stock exchange, they had to slowly return it. Things had then returned to normal.

This reliance upon and bravery of the accepted leader of modern Turkey was not in vain. The reality is that he served the masses in in number of ways. During the time of the irreligious, there was no clean water in the Bosphorus. Due to the heaps of dirt and rubbish, it was impossible to pass it from close by. Today, Istanbul stands in opposition to the developed cities of Europe. The cleaning and healthcare system is not any inferior in comparison to the civilised and modern cities of the world. The Turkish economy is now among the ten largest economies in the world. It was highly successful in decreasing the interest rate and increasing the profit and income of the country. This was the only crime that it committed, a crime that the looters of the world economy could not tolerate. Moreover, they felt their defeat in front of an intelligent leader and they were apprehensive that in this way, the entire world would find a way to come out of their clutches of interest.

On the other side, the irreligious class in favour of justice in Turkey were happy and content that there would be positive change concerning those selling liquor and their bodies in the

alleys around the battle memorial of the ‘Uthmānī Sultanate in Taksim Square. They could see that if this plan was to succeed, then an ideal example of reforming the society from evil deeds will be set up and these oppressed men and women will be given a life of honour and respect. Despite this, Tayyib Erdogan was successful in fulfilling all the promises that he made to the masses before he was elected. Tayyib Erdogan said to these oppressed women, “Those in favour of Islām are your true well-wishers. They will support you in treading the path of purity and nobility. What will be your response?” The women spoke about their difficulties and grief; they cried and promised, “If you save us once from the oppressive regime that collects taxes, we shall never make you despondent.” Today, Tayyib Erdogan is fulfilling his promise by setting up a business centre and Islāmic centre in Taksim Square. Together with this, he is going far ahead in modern day Turkey in terms of the land, sea, and air transport systems and is reaching close to saving Turkey from slavery to the powers of the world. Therefore, the irreligious class should think and ponder deeply instead of becoming angry, that until when will they remain imprisoned by the false secular views instead of priding over being the heirs of great human history.



Door of the World

During the tour of Turkey, amongst the attractions and sites we got the chance to see were Door of the World, Maulawī Khāna and the Hill of Flowers. These places are not mentioned in the tourism magazines, nor does anyone have much knowledge of them. These places are specifically linked with certain views and works of movements. I have the interest and enthusiasm to visit only these kinds of places. Hence, I was able to go there, witness what was transpiring in them and return with memories that refreshed our īmān. Today I want the readers to share in this.

Door of the World (Bāb ul ‘Ālam) is an institute built by those in favour of Islām in Turkey for the foreign students. In this institute, students from different countries get the chance to meet; they can discuss all the conditions affecting them back home on a national and religious level and get a chance to think and ponder over the issues affecting the Ummah. The standard of education in Turkey is very high and many conveniences are provided, to such an extent that more than 36 000 students from 155 countries are studying there. Bāb ul ‘Ālam keeps the students engaged in positive activity and also nurtures them to work with system and unity. The mindset of working in unfavourable circumstances and conditions to

produce the best results, whilst working in unity is conveyed to the students here. The students of different colours and races are made able and worthy to understand the nature and environment of other Muslim countries in this brotherly atmosphere. They are trained to work with others in the future. In short, the college and university teaches the students to think for the entire Ummah and to live and work with them.

There are no specific lectures that are given to them for this objective. The atmosphere of the institution is one of brotherhood and sincerity and it slowly washes away any internal dirt and filth that is found within the students that come with differing intentions. The student starts to discover a bright inner side of humanity. For example, you will see that the moment a person enters the institute; he finds a huge poster before him, in different languages. The poster repeats one sentence, 'We are a living nation'. You can imagine, will the soul of a person not be warmed when he finds a place where people of every colour, language and feature are told the same thing, 'We are one nation', and our happiness, grief, success and failure is the same? Then, you will go ahead and get the chance to witness the caring and loving way, where the foreign students are not referred to as 'foreigners', but as 'guest students'.

Once you enter and pass through a communal hall, you will find a desk in a small room for your country. A room for Africa, a room for Central Asia, a room for South Asia, a room for the Middle East, and so on. The students are identified and then

with their identification, they mix in the crowd of gathered students. This is the foundational thought behind the training.

The reality is that today the Muslims have everything, but they do not have communal thinking and the nature to work with everyone else. One of our sell-out type leaders, who had great enthusiasm for the leftovers of Ataturk, would hide his deeds and give us the slogan, 'Pakistan First'; whereas in the country that he takes to be his ideal, a person is very pleased upon seeing the effort of 'Ummah First'.

When we started going into the different sections of the institution, a few youngsters were holding a stand and some pictures. I found out that they take this stand and set it up at various places in the city throughout the day. They show different angles of the suffering conditions of the people in Syria. This action of informing the masses of the armageddon like situation in their neighbouring country in this silent and smart way continues all the time. Now they were taking all their things back. Tomorrow, students from another country will take the same display to another street, determined from before, and this work of shaping the minds about the Muslims in Syria will continue turn by turn.

It was the day of Jumu'ah when we visited the institution the next time. An aged Turkish man recognized us close to the door and said in Turkish, "May you be blessed with all the goodness of the day of Jumu'ah." We learnt this Turkish sentence and we repeated it to a number of people we met until the Ṣalāh time. Smiles and bursts of laughter came about

in different places as we went along. Lessons of Turkish and Arabic are given in this place free of charge. There are times for study and for leisure, especially on Eid Day, when a special function is held for the guest students, so that they do not feel the distance from home. When the guest students graduate or complete their studies and return home, there is a special function held by the institute for them. So much honour is shown to them that the institute participates in the joy of what they have done and achieved. The non-Muslim students see this and slowly get attracted to Islām and even embrace the faith. I was informed that a number of non-Muslim students had accepted Islām because of being affected by the good ways and character shown to them.

From all the works here, the best and most beneficial was the lecture given on the problems faced by the Muslim Ummah in different places and the solution to them. All this information is gathered in a thick volume in Turkish. May Allāh سُبْحَانَهُ وَتَعَالَى allow it to come forth in other languages. There are other institutions doing this work that have different names. It is hoped that in the next ten to twenty years, all the students that are prepared from these institutions will go out in the world and work in unity and harmony with great resolve.



Golden Horn

One day we were passing the Golden Horn when we saw a gathering similar to that of a Qur'ānic Lesson in a building that resembled a leisurely or amusement place. We were surprised and started thinking, 'O Allāh, what is this scene about?' I took the trouble of touring this building. I found out that this was an abandoned 'Maulawī Khāna', which the present department of Auqāf has opened, after revamping the building, for different types of building work.

According to the local terminology, a Maulawī Khāna refers to a Khānqah that is linked to the chain of Tasawwuf of Maulānā Jalāl ud Dīn Rūmī رَحْمَةُ اللَّهِ. This place was a very beautiful Khānqah once upon a time. During the time of Atatürk, this place was locked up, like the other Masājid, Madāris and Khānqahs. Nowadays, some columnists in Ankara are trying to show that Atatürk was not irreligious or an enemy of religion. These writers said that the people that came later on were responsible for this. Remember that all of this is incorrect. He did all of this in his time. His successors were greater oppressors and were more cold-hearted than he was. When this Khānqah was closed, then only Allāh سُبْحَانَهُ وَتَعَالَى knows, whether it was a divine decree or the mistake of someone, but a fire broke out in it. There is doubt about this matter until today. The entire building was burnt. In 2005, the government in favour of Islām, made a list of all the buildings of historical significance and started work to restore them. The

work started on these buildings to keep the old way and style intact. Brick by brick and beam-by-beam was placed and it was given new life. This life was not linked to the life of the sand, cement, bricks and its floorplan. In fact, it was given to such a group of youngsters who could not make it into a Khānqah. There is a saying, 'If man cannot be a Walī, there is no problem, but he should not be totally empty.' In this way, these youngsters made it the headquarters of Qur'ān lessons, lectures and discourses and other gatherings in a positive way. In this place, some of the discussions revolve around how to enliven the old Islāmic culture, the past Islāmic movements, and the role they can play in the future. When we reached there, there were lessons of Qur'ān taking place in a great hall. Those present and the atmosphere reflected the cleanliness, exquisiteness and eye to detail of those in favour of Islām: their special quality. Such types of gatherings are held on Saturday evenings and Sunday mornings. Due to various reasons, those in favour of Islām cannot show the signs of Dīn openly, that is why they try under different topics and works to link with the youth and create a friendly environment and then strive to build their minds and views to be in harmony with their own. I want to explain this by means of three examples:

1. On one occasion, the mayor of Istanbul came to explain to the youngsters about the different historical inheritance there is in the city and the need to preserve it. A gathering called 'Understanding Istanbul' was held and the topic was 'Gulf Forum'. Outwardly, there was nothing of Dīn in it, but it was not difficult to understand

that all these buildings had some link with Islāmic history and turning the attention of the youngsters in this direction, in reality, was an effort to enliven religious civilization and thought.

2. In this building, not all the lectures were religious. A few days ago, there was a gathering in which the youngsters were informed about the expense allocated by the different government departments. They were told about the objectives of this and how they could plan and map out plans under different principles and ways. After they were told about plans that would involve the least funds but would bring the most benefit, they were helped in carrying them out. They were then informed that the Advisor to the Minister of Foreign Affairs would be coming to the next meeting and will provide information about the capital that would be used for different plans and projects in Africa. You can understand that when a youngster is given so much of help and support, he is not forced to join any group or organization, there is no conditions put down to adopt a religious outlook, then will this lead to his mind being made up automatically or not? This is the great difference between us and those in favour of Islām in modern Turkey; they plan for the financial condition and worldly life of the person together with worry and concern for his Dīn and life in the hereafter.
3. At the places of recreation and amusement at the edge of the ocean, the young students come to different

gatherings in the evening in order to acquire free education and nurturing. Two school subjects are taught, and together with this, forty lectures from the Sīrah are given to them. If seven children or youth from any area gather, then an able young teacher is sent to them to teach the two subjects. He works on them in the light of Sīrah and building them for work in such a way that even if there is no force or rule in accordance to Islām, the mind and thinking of the person is moulded in accordance to the Sharī'ah. No law can be made for this. These youngsters do not even go out to invite and call to a certain group or movement. They try to give them a communal thread of thought in accordance to the standard of life they currently live in. There is no name or topic for this. However, at the end, the benefit is that either today or tomorrow, benefit will start coming, either for Islām, or for those in favour of Islām.

When we entered the building, there was a Masjid on one side and a 'Salām Khāna' on the other side. This is the name given to the welcoming or reception hall. When going further inside there was a grand hall on the ocean side and on the opposite side was a line of different rooms. Under an umbrella body, twenty-six different types of movements and collective works were being done. At the end of the rooms was the kitchen. We came to know that when arrangements were made here for Tasawwuf and spiritual training, then the training of every Sālik that would come here would begin in the kitchen. Slowly, stage by stage, he would be given place in the rooms.

We got a chance to see the inside of the kitchen. There were hollowed out sections in thick walls of old, resembling a Mihrāb and place was made for large cooking pots in them. After the building was revamped, it was made into a study area. We got the opportunity for a detailed discussion with a youngster there and he verified many things that we previously heard and wrote. The hall on the side of the sea was a building for the headquarters of the Khānqah. Until today, the beautiful calligraphy of the poetry of Maulānā Rūmī رَحْمَةُ اللَّهِ is found written on the walls. One can see and try to understand the feelings and enjoyment experienced in this place at the seashore, where, in the presence of great Mashāyikh, these lines of poetry would be read.

We toured the different parts of the hall and the balconies. The carpets spread below, the chairs, tables and the decoration on the tables was so exquisite that it even excelled the high standard auditoriums of today. The topic of the lesson for the day was written in large on the front wall. The achievement of the Turks was that when it came to invitation of Dīn, or any other branch of religiousness, they would do the work with great passion and do it well. One finds comfortable sitting places for those that come to listen, a captivating environment and excellent character of the workers. In short, there are many things that have a great effect for the required results and show the great effort made by the administration.



Hill of Flowers

One day we got the chance to visit the 'Hill of Flowers'. The readers will probably understand that this is a place to stroll or for amusement. However, this was a signpost name for the headquarters of a movement, and it is part of a number of headquarters for a movement that was spread out throughout Turkey on all sides in the different localities. Those who were linked to this movement were people involved in the work of shaping the minds; they did not have beards and hats and did not show themselves as people who observed the Sharī'ah. Take the name 'Hill of Flowers' as a fake name.

In essence, this was a sitting lounge on the rooftops, a large and broad sitting lounge. Some part of it was made Waqf for Salāh, some part of it was for a library, some part of it was for lighthearted play and in one part of it, there were tables and chairs arranged, so that the children and youngsters could sit there and spend their free time in some positive and beneficial activity. During the weekly Qur'ān Lesson, this entire section would become a place to listen. On one side, were the special coffee houses of Turkey, from where Turkish chai would be provided, with the accompaniments. During the time of repression, the restrictions were so severe that people would be on the third floor and they would open the windows and

check if someone was eavesdropping on their conversation. During this time, sitting areas like these also played a role in laying the foundations of a return to religion and Dīn.

The work was started by sitting under a pillar that had a light shining from it. Two friends sat facing each other and were grieving and thinking over the condition of Dīn and the people of Dīn. What should be done? Allāh سُبْحَانَهُ وَتَعَالَى placed so much of blessing in this worry and concern that today, this work is being done in every locality and town and children, youth, women, and middle-aged men are engrossed in it. In this work, there was no branch from the branches of education, nurturing, Tasawwuf, welfare work, politics and Jihād in the path of Allāh سُبْحَانَهُ وَتَعَالَى that was not strengthened through it.

I shall begin describing from this covered sitting lounge, from where people of every age of the locality would gather and besides different interesting topics affecting people, they would discuss the issues affecting the people of the world. Wherever there was some issue or problem, what were the causes behind it and how could it be solved? Besides the issues affecting everyone, they would bear in mind issues affecting people on an individual and community level. Those in favour of Islām in Turkey have a special characteristic in that they use every way to help every worker to stand on his own feet in setting up the society and are very sincere in this. Their view and mindset is that in terms of the household, only a person who is at peace and is content, he will be able to give his full effort in the work of movements and in working

together with others. No matter how strong a movement, led by a person caught up in social and economic worry is, after some time, he will fall prey to the mental anguish. In these types of sitting areas and gatherings, the issues that each person faces are discussed with their solutions. I have drawn a picture of the inside of these places. From the outside, it is a hut or shaded area beneath which a sitting is held in the open air. On the one side there are provisions for restrooms and wudū'.

Now, we leave the sitting area and go to the adjoining hall. Here, arrangements are made to teach Karate and other physical exercises to the children. I understand a little about this science as I had learnt from a person called In'āmullāh Khan. I was captivated by some of his ways and I also know how to fight, to a certain degree. I spent a few minutes there and gauged that there is a very good standard taught. I met the teacher and found out that he was amongst the people who swam the Bosphorus. The Turkish government has an annual competition in which swimmers swim from one side of the Bosphorus to the other. The physical condition of the competitors are analysed in different ways. They are then permitted to compete under the supervision of protective measures. The winner is awarded with prizes. The Karate teacher was amongst the competitors who swam this long and wide river.

We finished with the visit of this centre for the youth and went to a centre for the youth, to keep their evenings busy in healthy and beneficial activity. The building was located a

distance away. We entered and found a lecture hall on the left and two classrooms. Lectures were held in the lecture hall, where children would compete in delivering speeches or guests would come to lecture. The two subjects that children learn during the day would be repeated in the classroom, and generally, the children throughout the world are weak in them, or they need extra tuition for them, i.e. mathematics and science. On one side was a playground. With it was a computer lab. The cleanliness of the place was of the level that became a distinguishing sign of the educational institutions in Turkey.

We spent a few moments here and came down a level and met a middle aged man who was supervising the entire system and was a sponsor of the institute. This was a happy natured person from the very same group under the shade who smiled and welcomed us. He also spent some time with us and showed immense affection to us.

The masses from these groups who would gather at the shaded area would display excellent character with those at the shaded areas. In their presence, all the people of the locality would feel protected. They would feel a sense of pride to send their children for the activities held by them because these workers had no name, nor did they have some special identity. These people were accepted to be a certain type of club from the government and whilst here; they would perform Ṣalāh, have a weekly Qur'ān lesson and outwardly do all the things that a social club would do. However, in reality, the seeds of īmān, resolve and benefit for the Islāmic nation

were being planted, and its leaves and fruits would give off a sweet fragrance and enliven the senses.

The gathering and sitting which we went to was named 'Light of the Moon'. This name was accepted by the government. Those in favour of Islām were very successful in spreading this light on the rooftops of the localities. Their political movement was not through offices and speeches of political leaders, but it was through these types of gatherings. These were such that even the person who came from out of town would immediately meet with everyone and 'acquire'. When someone became engrossed in this work, then he would nurture and guide people from other localities, or, he would be sent to start a gathering and sitting there.

I posed a few questions to them. Look at the comprehensive and meaningful replies.

Question: On what basis do you gather?

Answer: Upon Sūrah Anfāl, Verse 63

Question: To what do you call and invite?

Answer: How to learn and understand Islām, how to mix with the Muslims

Question: Why do you insist upon working on the rooftops of the locality?

Answer: The mind of every person of the locality inclines to it and the ability of the movement is in front of everyone. There is hardly any means. It is easy to segregate the sexes and ages of people. The men call the men, women call the women

and children call the children. It is hardly possible for the enemy to infiltrate and even if he infiltrates, it is easy to change and reform him.

Question: Where do the results of this effort fall and reach?

Answer: In the pond of the general benefit for the Ummah

Question: How do you deal with the opposition?

Answer: We take them as sincere and harmless. We do not engage in any debate and discussion. The matter is that in doing a good deed, one must be prepared for every type of opposition. After a certain degree, all difficulty and barriers will fall away on their own.

Ponder over this last sentence. A line full of Ma'rifah and bears the nature of the Nabawī call. A nation whose people do not have the beard, in general, and do not even have an 'Ālim to teach them the lessons of the Qur'ān, they can do such deep foundational work in every alley. The Muslims of the world should take them to be their long lost cousins and show this type of relation as an ever-lasting one, keeping it up. Who can stop this?



Hat & Sword

I want to share one memorable story of my life with you. In the recent past, we were faced with the ideological and military attack of communism, whilst secularism existed in Turkey. All praise is for Allāh, we coped in the face of secularism and sent the red bear back to its land of snow. However, we were not so acquainted with the methodology of secularism and its attacks in comparison to our Turkish brothers. If we want to save our society from falling into the clutches of this system of falsehood, then one must study the efforts and sacrifice made in order for Islām to recover in Turkey.

I have gone to Turkey more than once but I not yet been to see the Hagia Sophia, whereas it was not even far from us. My view was that Sultan Muḥammad Fātiḥ had conquered it. Now that it has been made into a museum, we need to study the efforts and sacrifice being made by those who want to turn it into a Masjid again. What does a person gain by simply touring and moving about? Then, throughout this travelogue, you have read more about the scenes that we witnessed instead of the places toured and visited. In this particular work, you do not find mention of tours, attractions, meetings, functions and so on. We have tried to make this work into something

meaningful and a writing that bears a message. The Being that causes benefit and changes hearts is Allāh alone.

One day we visited the locality of the pious, a suburb of Istanbul, i.e. Ismā'il Āghā. We performed Maghrib Ṣalāh in the Masjid of the Shaykh ul Islām of the 'Uthmānī Khilāfat, i.e. Ismā'il Āghā Āfandī رَحْمَةُ اللَّهِ. We left the Masjid and saw a shop selling topīs (hats), turbans and jubbahs. It so happened that we completed our purchases and it started to rain. We left the shop, went outside, and waited under the sheltered area outside. Now, we were standing with our backs to the shop and in front of us was the door of the Masjid. We stood in this way waiting for the rain to stop. There was a person standing at the Masjid door selling balloons. These were not normal balloons. He was taking long balloons out of a sack, filling them up, and hanging them from his left hand. With great speed and mastery, he formed them into different shapes, and gave them to the children. I thought over what he was doing and realized that he was making just two things; a crown like hat and a sword with a handle. He was taking the elongated balloons and in a few moments turning them into either the Tughrul hat or sword with a handle. I saw this and realized something else. This man was giving the balloons to adults too. He was distributing them free. I said to one of my friends, "Go closer and see what this is about."

If a balloon burst, he was not grieved. What a generous balloon seller, he was giving out balloons free to every person that passed by. My friend went ahead and took hold of a sword and a hat. He wanted to pay, so he gave out smiles and turned

to the other children. They came back and said that the balloons are all in either the hat or sword shape and he is not taking money from anyone. He was giving it to them and making them hold it. One strange thing is that when we asked him, "Why do you not take money?" a child was taking a balloon from him. He did not respond until the child went away. When the child went a distance, he said, "There is probably an orphan child amongst them and he will get happy and make Du'ā' for me. That is why I am giving out the balloons free. I did not respond to you in front of the child because I did not want to break his heart or belittle him."

The circumstances caused me to investigate further. A number of reasons clearly show that he made up a temporary reason to put us at ease. He was giving the balloons to the elder people without any hesitation too. Then, if he wanted to give an orphan, this was a posh area, where will one find an abundance of orphans here? Then, why did he suffice only on making hats and swords? I waited for his sack of balloons to finish and sent my friend to him again. He went and said, "We have a Pakistani Shaykh with us. He wants to speak to you. He folded the empty bag and stuffed it into his pocket. He came smiling to the shelter. I told the translator, "Ask him to now tell us the truth of what is going on." The Turks have a soft spot for the Pakistanis, the Deobandis, and the Muslim Ummah and they have a happy nature. He cleared his throat and said, "I realized from the other side of the street that this Shaykh is waiting more for me to finish, than he is for the rain to stop." I probed into the answer he gave previously and asked, "If you

wanted to get the Du'ā' of the orphan children, then why are you only making hats and swords? The children are amused with other things also." He adopted a sense of humility and with great pain of the heart said, "The 'Uthmānī Khilāfat was removed from above our heads and the secular system was enforced on us. After this, the hat of honour was removed from our heads and the sword of bravery and justice was snatched from our hands. I prepare these play things with the hope that probably one of these children will be a means of returning this sign of honour to us."

We all stood staring in silence at this īmān rejuvenating sentence. Outwardly, he was not a person who was observing the Sharī'ah, his beard was shaven off, he was wearing a suit and was in general clothing. We found out that he held a high-ranking position in the Istanbul municipality. He took out a card from his pocket; it had the special emblem of the municipality, a minaret and dome. He said, "When the topī is on our heads and the sword is in our hands, then the dome will be decorating the Masjid and the minaret will rise beyond the heavens." We were taken aback in astonishment and we started thinking about the wisdom in practice and planning of those in favour of Islām here. They were working in unique ways upon the philosophy and thought of the people. We told him, "Do you do this daily? From where do you meet the expense of this?" He said, "I do this work on two or three days a week in different places. With great effort, I have learnt how to make these things. As far as the expense goes, it is the grace of Allāh. Tayyib Erdogan has provided many conveniences and

gives lots of consideration to the government workers in order to stop and end corruption. I work in the Istanbul municipality and hold a high position. It was the same place where Erdogan was once mayor. He is Tayyib, as his name says, and we do not want to spoil his name. Come to my office in the morning. We shall have tea together.”

We could not go to his office. However, speaking to him and the incident that transpired that day was a memorable experience. It stamped wisdom in inviting and sincerity in thought on our hearts. Subhānallāh, when īmān settles in the hearts, then no matter how many restrictions there are, it will find its way out.



Route 23

The Methodology of those in favour of Islām in Turkey and an Interesting Analysis behind the Reasons for their Success

The day after we arrived in Turkey, we were taking our luggage and heading towards the residence. Just before the place, there was a shop. When we passed before it, an old Turkish man came running and said, "Pakistani, Pakistani!" We shook our heads in acknowledgement. He started singing the anthem and made his fists in a show of friendship and love. The old Turks do not know Urdu or English at all. He knew no other words besides those of the anthem and 'Karachi, Islamabad'. He would say these words with a smiling face and sweet tone. A person passed close by. He saw the scene, enquired from the old man and then told us the crux of what he said. From this, we learnt that this was not only the enthusiasm of the older Turks, but most understanding and reasonable Turks, including the government, have this type of enthusiasm. The translator informed us that in Istanbul there is a bus route, number 23. The government decided to use this as a means to introduce the people to Pakistani culture. Tourists from Pakistan are called. The bus is coloured in the colours of the Pakistani and Turkish flag. It has written 'Jiwe Jiwe Pakistan' on it in large print. This caused many Turks to

learn these few words. He heard the words 'Karachi, Islamabad' from the newspapers and learnt them. This was his entire world of Urdu by means of which he was showing his love for the Pakistanis. This bus goes on its route daily and throughout the day, it brings the Turkish masses closer to their Pakistani brothers and reminds them of their neighbours. How many other old and young people are there who feel this burst of love for the Pakistanis when seeing them? These feelings can be a means of great friendship for us in the modern world.

I have written before that the secular class would chant slogans of equality and equity and shout out for justice. However, penning the amount of injustice and inequality that is found in their deeds is a cause of grief and heartbreak for those who have good character and ways.

When the highly accepted leader of those in favour of Islām, Tayyib Erdogan, was successful in becoming the mayor of Istanbul during the initial stages of his political career, then he was very quick in winning the hearts of the masses, just like the projects which he completed very rapidly. He had made available to the poorer people all the different types of luxuries and comforts that were once exclusive for the elite and wealthy.



How did the Dark Clouds Dissipate?

Turkey is located on the borders of Europe. It is as though it is the first door to enter Europe from the side of Asia. The government is secular and the neighbouring area is also secular. A study and analysis of the unique success of those in favour of Islām in such a society is necessary for all religious personalities, institutions, and movements that are involved in the effort to revive any Dīnī place in the world and are striving for Islām to overpower. Those in favour of Islām in Turkey have taken the burden of the welfare and help of the poor and downtrodden Muslims of the world in terms of Dīn. In worldly terms, they are now counted amongst the ten largest economies and have clearly said to the Union, “Now we have no need to become part of you. You need to make us an important member.”

It was just a few years ago, when the country was in major debt to the IMF due to the destruction wrought upon the country by the secular class. Just a few weeks ago, Turkey paid off the last instalment of their debt and now has an abundance of finance in its treasury. How was all this possible? The truth is that it is not the work of one person or one movement. There are a number of critical elements that worked with wisdom, planning, and foresight in order to bring Turkey to the level

that it is upon. They show honour and respect to each other and work together in their own ways. Whoever will work in this way, Inshā Allāh, he will see the results with his own eyes.

1. The Sūfīs and Khānqahs are at the top of the list in the starting the movement of returning to goodness, especially the Mujaddid of the age, Shaykh Maḥmūd Āfandī Naqshbandī Ḥafizahullah. He lit the lamp when darkness filled the atmosphere and he started the journey in unfavourable circumstances and has taken the work to such a level that his Khulafā' and Murīdīn are involved in the effort to change the conditions of the hearts through Dhikr and to remove everything besides Allāh from the bosoms. He brought the masses that were linked to every branch of life in Turkey out of the grip of irreligiousness and put them on the path of religiosity. You also know very well that once the foundational viewpoint and mindset of a person takes the path of religiousness, his works and activities finally end up in flowing towards the pond where all the springs of goodness gather.
2. After Tasawwuf, take politics. The Welfare Party of Professor Erbakan was the first to step foot into this dangerous field on behalf of those in favour of Islām. It was at a time when politics was declared a forbidden tree for those of religion. In greatly unfavourable circumstances, this person would go to the 'Ulamā and Mashāyikh. He would request them for Du'ā' and their focus of spiritual energy. He would remain in contact

with everyone, from the school and college students to the traders and workers. He worked and worked until the stars of those in favour of Islām started shining on the horizon of politics. Today, the oppressed Muslims of Palestine take Turkey to be their big brother. The greatest cause of this was the seedling planted by Ustād Erbakan that gave birth to an intelligent and worthy leader like Tayyib Erdogan. Tayyib Erdogan brought Turkey onto the path of success and development and was successful in saving the country from the looters of the global economy. He is a person who takes support of the oppressed as a duty and obligation.

3. At the third level come the welfare organizations of Turkey. All the downtrodden Muslims and poor people look at their sincere and dedicated effort and covet their work. Under the name of IMH, i.e. Human Rights and Freedom, there is a great amount of welfare and humanitarian work being done in different poor countries. The foundation of this was laid by Ustād Najm ud Dīn Erbakan, the Prime Minister, Tayyib Erdogan and the present head of IMH, Bildirim, in Germany. This organization did much more work than the other NGO's during the earthquake and flood in Pakistan. Even after these disasters, they continue with educational and welfare works in the same areas. Because of these services, the Turkish government and Turkish masses drew the love and Du'ā' of people around the globe. The pious hopes and gratitude of the poor and downtrodden

caused the reputation of Turkey to go from where to where. Under this organization, there are orphanages built in various outlying areas where education and boarding is provided without charge. The level of services provided is of such a nature that other institutions charge hefty fees for them. These educational and welfare institutions are the embassies of Turkey in foreign countries that draw love for Turkey and causes the gap to be closed.

4. The one thing that provided educated people and those who have the same views and mindset and saved those in favour of Islām from blackmailing was the people of the hostel. The associates of Badī' uz Zamān Nursī established this work. They had set up hostels in the cities for the students that were coming from the smaller outlying areas. Accommodation and provision was provided for the students here of an extremely high standard and quality. If I did not witness the level of cleanliness and system of services provided to the common student, then I would have understood it to be exaggeration. However, I was forced to say and write what I saw and felt. Using a unique methodology, the intelligent and trained students are included to honor the new students and display exemplary conduct with them, and build on their relations. These intelligent students then put them on the path and help them build a better future for themselves. When the time of Ṣalāh would come, instead of a direct call to Ṣalāh, the

intelligent and trained students would perform Ṣalāh diligently with concentration and devotion in front of them. This method would give the impression that for the success of a person in this world and the hereafter, it is necessary to carry out the religious obligations and worship together with the other efforts they were engaged in. Slowly, the new students would be inclined to Dīn. When they left after some time, with a firm Dīnī mindset, then wherever they went, they would prosper and advance. In this cautious way, Dīn was conveyed and juniors would be linked to Dīn. The modern day leadership and the missionaries with them had come out of these hostels where they were trained. The students who would go through this system would be of the level of the average students that studied at higher-level institutions. They did not have the mindset and mannerisms of the wealthy proprietor. After going through difficulty and training, these students were moulded and proved to be pillars of support for the government in favour of Islām. They gave their full support quietly to their benefactors at a time when the secular army, secular class, and oppressive powers were strangling the life out of the government in favour of Islām. They got high positions in the machinery of the government and in terms of the life of the masses; they had lofty values and ideals. They were compassionate and concerned not only for their own country and for the government they preferred, but also their hearts had

the concern for the entire Ummah. Their target and aim was the well-being of the entire Ummah. These hostels provided worthy people who had the ideal mindset to work and saved them from many different forms of grief.

5. An important element was the sittings of 'Hill of Flowers' and 'Light of the Moon'. I have discussed these in detail already. These sittings and gatherings would mould the minds of the children, youth, and middle-aged people through the talks and discussions of the men and women there. They would strive to keep the people linked to the community. Undoubtedly, these sittings and gatherings fulfilled a historical role in building the minds of the masses. Besides education and nurturing that was done here, a global view and communal thought pattern to solve the problems being faced by the society was passed on. It is something unique and worthy of being followed.
6. One successful effort being done by unknown workers is the one of blowing balloons in the shapes of swords of bravery and hats of honour and putting them on the heads and in the hands of people. There are countless workers of this nature spread all over Turkey and in their unique way are placing the importance of Islāmic symbols in the hearts and decorating the people with enthusiasm for Dīn. None but their Rabb knows of their special effort.

7. I want to mention those people at the end of this list who are enlivening Islāmic culture through their calligraphy, Islāmic artwork and monograms. The calligraphy is exquisite. This is done on stone, wood, leather, feathers and other material and is of such a level that it catches one's sight and attention immediately. This gaze is such that it changes the lives of people from where to where and it is sometimes so effective that even detailed Tablīgh of a lifetime cannot have the same effect.

Readers, it is highly possible that there are other elements that played a role in changing the society of the neighbouring Muslim country and caused a revolution of thought. However, every traveller and tourist is bound by religiosity to explain that which he saw. Therefore, I do not deny any other services that were done. However, I have tried to convey whatever I came across to the concerned readers who have interest in learning about the causes and reasons for the success of the Muslims and their theoretical movements. The method of reformation adopted by Hakīm Luqmān عَلَيْهِ السَّلَامُ and Imām Ghazālī رَحِمَهُ اللهُ is that one should look at the good characteristics of others and take account of one's own shortcomings and flaws. In this way, one will come out of retrogression and the path of progress will be evened out.



A Thriving Plant has Tender Leaves

The Accepted Turkish Leader

Brief Introduction to Tayyib Erdogan:

The acceptance of the present Turkish government is because of its leader, Tayyib Erdogan. He was born on 26 February 1954 in a middle class home on the European side of Istanbul. His father's name was Ahmad and his mother's name was Tanzilah. His father was a working class man. Erdogan started schooling in 1965 with the boys from the tribe of Qāsim Pāsha. After schooling, he enrolled at the training centre for Imāms and Khatībs. Due to his pure nature and inclination to Dīn, he soon acquired a position where his teacher selected him to teach Ṣalāh to the younger students, despite his tender age. The condition of his firm nature in Dīn from a young age was such that he refused to perform Ṣalāh in such a place where there was a newspaper or magazine in front of him that had the picture of a woman without Hijāb. When his teacher came to know of this, he showed astonishing joy. Due to his firm nature in Dīn, and actions and ways that showed this, he was given the title of 'Shaykh' even before he completed his studies. Upon completion of the syllabus, he was called 'Imām ul Muballighīn'.

After this, he went onto studying Business Administration, sociology and trade at the Madrasah Āqsarī. Today, this Madrasah of Istanbul is named 'Sociology and Administrative Faculty' at Marmara University. Upon completion of these studies, he took up employment in the army as a reserve officer. During this time, he completed the army service in a superb way. Later on, he showed his administrative ability in a number of financial institutions and private companies.

Marriage & Hajj:

He married a Hijāb observing woman by the name of Amina on 14 July 1978 and had two sons and two daughters from her. He named one son Ahmad Burāq and the second son Najm ud Dīn Bilāl, after his leader, Najm ud Dīn Erbakan. The two daughters are Asrā' and Sumayyah.

Tayyib Erdogan had strong imān from the beginning. He adopted Islāmic character and was punctual upon the Sunnah of Rasūlullāh ﷺ. He has so much inclination for religion that after marriage, the first thing he did was to go for Hajj with his wife. He performs Tahajjud Ṣalāh and enlivens the night with worship. He does not feel it anything lowly to work and earn. In fact, he feels it an honour to earn a pure and Halāl income. He would help his father to meet the household expenses from the time of his studies. He would sell lemonade on the streets of Istanbul in order to help pay for his education and the education of his brothers. He would sell a delicacy called 'Samed'. Together with this, he had an interest in play

and felt it necessary for one's health. He was an excellent footballer during his student days and has a flair for football to this day. His personal and family life is very simple. He is one leader of the Muslim world who prefers to live with the masses. He was seen making Iftār in Ramadhān with the general people. If his wife is with him, then he goes to the home of any common person.

There is no formality in his life and habits. Despite being the Prime Minister, he lives with his wife in a general flat. He does not have capital in other countries, nor any property. Despite being fully engaged in politics and rule, all praise is for Allāh, he has been protected from falling into corruption and other filth. He is worthy of being followed in terms of his affiliation with politics, linking the leaders of Muslim countries to Dīn, civil service, well-wishing for the country, fulfilling his duties with faith and trustworthiness and staying away from corruption.

Joining Politics and Practical Political Wisdom:

Because of his love for Dīn, he had great admiration for Professor Erbakan and his deep link with Islām. He was affected by the thought and practice of Erbakan. He had the same thoughts of Erbakan in order to bring the spring of Islām and its blooming flowers. In fact, he wanted to join him and help him in this difficult work and strenuous effort of goodness. Therefore, he joined the National Peace Party.

In 1975, the party of Erbakan was declared unconstitutional so Erbakan went to Switzerland. Erdogan led the local youth and kept the momentum of the movement of Professor Erbakan going. The Army Revolution put a ban on every party. In 1983, the ban was lifted, so Tayyip Erdogan became the leader of the city branch of the Welfare Party. He was twice named by the party (once in 1987 and then in 1991) to stand as a member of parliament, but was not chosen on both occasions. In 1994, he was selected as the mayor of Istanbul. His popularity and acceptance amongst the masses began from this point.

Tayyip Erdogan saw the outward failure of Najm ud Dīn and Adnan Menderes, despite their sincerity and hard work. He came to the conclusion that in order to acquire an Islāmic environment and system in Turkey, it was necessary to enliven the understanding of Islām and inclination to Dīn amongst the masses. However, this was to be done in such a way without making themselves the target of the secular elements, especially the army or clashing with the courts. Moreover, they should not be the cause of opposition being directed towards themselves. In this way, they should acquire support of the general opinion. In order to give this thought a practical form, he separated from the party of Erbakan in 2001 and formed a new party called 'Justice and Development Party'. Despite separating, he continued to laud and praise the works and services of Erbakan. He also refuted the doubts and allegations that were being directed at Erbakan and his Islāmic movement. When announcing the foundational policy of his party, he said,

“We shall protect the democratic system. We shall not interfere in the matters of the army. We shall not turn away from the principles of Atatürk in keeping Turkey, and giving it advancement and development in civilization and prosperity. The clear majority of the population in the cities was Muslim (99%). Therefore, in accordance to democratic principles, he gave due consideration to freedom of religion in the policies made by the majority.

This policy of Erdoğan was not because of some weakness, fleeing from religion, or abandoning any objectives, but it was due to his practical wisdom. The resolution and courage that he showed during testing times can be gauged from the incident that took place when he was punished by jail time. He happily bid farewell to his family, staying strong and steadfast. It was a Friday. He performed the Jumu'ah Ṣalāh in the Sultan Muḥammad Fātiḥ Masjid before going to the jail and addressed his people, “O my beloved people, I bid farewell to you. I give a message of a bright morning not only to Istanbul, but to Turkey, nay the entire world of Islām and congratulate you for this. I request you that during this hour of trial, instead of pleading with the creation and asking them for help, plead and beg before Allāh. Instead of wasting away your enthusiasm and emotion, show decisive and full support in the next election.”

The jail and court presentations could not move him from his objectives and foundational stand. Every test and trial became a means of him becoming even more firm. He adopted the path of direct contact and link with the masses. He took their pain and grief to be his own. He would address general

gatherings in abundance. This caused his link and contact with the masses to become stronger. Secondly, he made it a means of making an awareness of Islām common and widespread. During his general gatherings, he would recite the poetry of the famous Turkish poet, Ziya Gokalp, 'The Masājid are our barracks, and the domes are our helmets, the minarets are our bayonets, and the Musallīs are our soldiers, this is the noble army that protects its Dīn.'

Start & Flourish of his Acceptance:

The start of the acceptance of Tayyib Erdogan was in 1994, when he became the mayor of Istanbul. The reliance and confidence of the masses in him started growing when they saw his sincere and faithful services. Without placing any burden on the masses, he used practical wisdom and created financial means for the municipality. This caused the debt of two billion dollars to be paid off. Not only this, another four billion dollars were then made available for building and development. His greatest accomplishment that caused the hearts of the masses to incline to him and made him a beloved national leader was the arrangement of clean and drinkable water in Istanbul, something that seemed impossible. However, through the grace and mercy of Allāh, this matter was solved because of the concern of Tayyib Erdogan, his nature that was filled with the enthusiasm to serve and his sincere efforts day and night. There was such a stench that came from water of the gulf that one had to cover his nose

using some cloth in order to pass. The Turkish government sought the help of Japan, America, and Europe in order to clean the water and make it drinkable. However, no one provided any sort of help. In 1996, Tayyip Erdogan, with the help of Turk engineers and scientists, cleaned out the dirty and smelly gulf and made it very attractive for tourists. Together with this, hundreds of kilometres of piping was laid out for the people of the city so that water could be provided for every house in Istanbul of an international quality. Water that could be used for household needs and that could be drunk as well. There is no tank system for water in Istanbul; water is in the taps twenty-four hours a day.

Besides this, he made it easy for the recycling companies by arranging for the dirt and rubbish to be collected. He then made the bus system that ran on gas to bring an end to the polluted air. Fifty bridges were built in Istanbul and dozens of highways were laid in order to solve the traffic jams. Through his efforts, religiosity and practical wisdom, Istanbul was made into one of the most beautiful and pristine cities of the world. He became even more popular and accepted amongst the masses through his sincere work. His political party won the majority seats in parliament and he became the Prime Minister. All the steps that he took based on imānī foresight and political insight won the hearts of the people and his acceptance spread in depth and breadth.

Change of Views & Thoughts:

Tayyip Erdogan and his party adopted a policy of working in such a way that they did not have to clash with anyone. Despite this, their Islāmic resolutions and intentions were not hidden. The secular politicians, army generals who protected secular law and the courts were ready and waiting to oppose them. However, they worked even harder and heightened their efforts instead of resorting to a hurried or melodramatic response. They enlivened the honour for an Islāmic system by clearly showing the baseless nature of the secular viewpoints of Ataturk and its harms through proofs and through such practical measures that all could see. They had engraved in the hearts and minds of the people that the philosophies and views of communism, western civilization and administration and anti-religious thinkers did not lead to honour for the country and nation, salvation from the financial crisis and other ills. They did this by elevating the rank of Turkey and showed it to be an outstanding international place.

The people of the west and communist countries admit their failure today and are restless to come out of the quagmire of its effects and are searching for a system that will save them from their own social, financial, and political crisis. Secondly, they ingrained the idea that Islāmic teachings and guidance is not a means of decline in the matters of the state. In fact, it is a means of progress and development. It does not put any barrier in the path of progress, but helps it. Thirdly, our national honour and our respect at international level is restricted to our Islāmic identity and complete adherence to

Dīn and remaining resolute in practising on it. the President Abdullah Gul, Prime Minister, Tayyib Erdogan, his friends, helpers and workers understood their government to be a means of following the Khulafā Ar-Rāshidīn and the just, in accordance to the teachings of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, they were representatives of Allāh سُبْحَانَهُ وَتَعَالَى and a means of working and striving for the success of the people. They did not feel that rule and government was a means of personal benefit and that they could use the benefits for themselves and their families. This is the reason why in modern day Turkey, under the awakened leadership of Tayyib Erdogan, the joint effort of the government and the masses is moving rapidly towards enlivening the dream of an Islāmic Khilāfat into a practical interpretation.

The leadership of Tayyib Erdogan not only arranged and systemised the Islāmic movement, but has given the entire world of Islām, especially the Arab countries, an encouraging boost to incline towards Islām. Now, the masses of these countries and sincere leaders have an example of working for the success and prosperity of the masses, and they do not need to look towards America, Britain, France, and Russia. Their gazes are fixed on Turkey. At this moment in time, every person who wants prosperity desires a leadership like that of Tayyib Erdogan.

Success of the Society:

Before Tayyib Erdogan came into power, the Turkish economy was the victim of extreme measures. The unemployment rate was extremely high. There was no safety and security. However, when he came into power, his party showed respect and honour for their religious influence. Despite the leadership of the secularists in the army and barriers from those opposed to religion, he dealt with the Hijāb issue in an extremely intelligent manner. He protected the united social system of the Turkish masses took it out of the separated condition of religion from state and gave it a parallel political policy that was beautified with Dīn. He brought an end to the looting of state resources. He punished those involved in bribery and those who had links to the under world. He issued instructions for people who used their influence in impermissible ways to be caught, whether they were linked to government or not. He separated the National Assembly and Senate members from all development works. He handed over the work of building the roads and all other projects to the Municipal Committee and gave them full authority over it.

The people follow the ways of their rulers. In accordance to this saying, the condition of inclination towards religion in the country was such that most of the government workers are not only punctual on the five times Ṣalāh, but even perform Tahajjud.

Revolution in the Society:

In 2001, Turkey was on the verge of being declared bankrupt. There seemed to be no success for Turkey in the economical field. However, due to the efforts of Tayyip Erdogan to save the economy from interest, the very same Turkey came out in first place in 2011 on a global level in terms of a secure economy.

He first identified the target areas to be developed in the economy. Then, he cleaned the financial resources from interest and prepared financial institutions that will work in accordance to Islāmic financial institutions. He made strides in the area of foreign trade. He promoted tourism. Before the Justice and Development Party came into power, the number of tourists to Turkey were two million annually. This has now grown to twenty million. The government plans to let this number increase to thirty million. This has introduced avenues for those who travel for religious reasons, i.e. those Muslims, Christians, Jews, and adherents of other faiths who travel for religious reasons instead of just tourism. Such people are turned in the direction of travelling to their religious landmarks and holy places in Turkey.

The rate of wastage of wealth and resources decreased. There was significant development in Turkey by means of projects in healthcare, education, tourism, and housing. Erdogan started a housing scheme and under an interest free scheme, the payment term was increased by two years to twenty years. International trade relations were increased.

Together with an interest free system, encouragement was given for companies to open and operate. Turkey is located in the centre of three continents and its economic circumference has now spread worldwide. There was a tremendous increase in the manufacturing sector. The income of Turkey relies mostly on export and half of this reaches the European market and the other half goes to eighty other countries. In a short while, the economic branch of Turkey was stabilised. Turkey had laid the foundation of a continuous rate of production. The capital increased four-fold and the production double-fold. From 2001 to 2008, the capital in the government departments increased 100%, and by 300% in the private sectors. As a result of an increase of production, foreign trade increased. The rate of loss went down and the economy was strong and flourishing.

Successful Foreign Policy:

At the present moment, Turkey enjoys very good relations with the entire world, besides Israel. This can be gauged from the fact that Turkey presented a proposal in the United Nations and 191 from 197 countries supported Turkey. Turkey has ended off historical enmity with Armenia and has made peace with them. Turkey has built a bridge between Azerbaijan and the Soviet Union. She has also improved relations with Greece, Iraq, and Egypt. It has brought an end to VISA conditions for the Arab countries and opened its borders. There is currently no need for a VISA for Turkey for 76 countries. A television

channel was started in the Kurdish language and in May 2010, an Arabic channel was started. The Turkish government gave permission for this without any issue.

Self-Honour for Religion and Support for Islām:

Shimon Peres, the President of Israel, said at the World Economic Forum meeting in Switzerland that Israel is not ashamed of the killing it has done in Gaza. If there is a need, then it will not shy away from taking the same steps in the future. The Prime Minister of Turkey, Tayyip Erdogan, requested for time from the organizers to respond to the barbaric step taken by the Israeli leader and his brutal announcement in his boorish speech. Upon refusal from the organizers, he walked out and said that he will never participate in the meeting again. The ways adopted by the organizers was against the oppressed Muslims and worked in favour of the Israel, the oppressor, so his brave step of religious self-honour was not only a means of strength for the Turks, but for the entire world of Islām. On the other side, Europe and America were shocked and surprised that Turkey happened to be the first Islāmic country that accepted Israel and developed foreign relations with them. It was confusing to them in the sense that this action of support by Tayyip Erdogan was giving a message that beneath this outward show of peace lay an Islāmic awakening that would create disturbance.

On 31 May 2010, under Yildirim, aid was taken for the oppressed Muslims of Gaza and Israel attacked the Freedom Flotilla. This resulted in the deaths of nine aid workers and nineteen injured others. The Turkish Prime Minister, Rajab Tayyip Erdogan, condemned this barbaric attack and referred to it as an attack on human rights. He not only took a hard stand against Israel, but he unveiled the atrocities of Israel and called his ambassador back from Israel. He did this in order to turn the attention of the people to the oppressed condition of the Muslims of Gaza. He also ordered that the Israeli ambassador go back to Israel from Turkey. He then strengthened his navy and improved their presence in the Atlantic Ocean. Erdogan then announced an end to aid for the Israeli military, he stopped military exercises that the Turkish army would do with Israel and stopped the Israeli jets from using Turkish airspace. Turkey then stated that the report about the attack on the Freedom Flotilla presented to the United Nations was contrary to reality and refused to accept it. It then took the matter of the siege of Gaza, with the testimony of the Turkish residents to the World Court. Turkey had put the request forward that Israel seek forgiveness from Turkey for this bloody and barbaric deed and recompensate for the damage done. Israel was refusing to accept this.

This brave stand taken by Turkey, a country that loves Islām and is filled with spiritual light, indicated by this case that the Turkey that was once the friend and ally of Israel, the very same Turkey today will be seen as the most active in opposition to Israel. The case started against the barbarism of

Israel and they stared at each other in the eye. The Muslim countries that did not accept Israel drew the cloak of expediency over themselves and adopted silence.

Ideal Government:

The government of Prime Minister, Tayyip Erdogan, and President Abdullah Gul is an ideal one. This government changed the condition of the country in every way since they came into power. Propaganda was spread about them amongst the masses, like saying that the ways and mannerisms of the Turks took a turn, they will bring about polygamy and so on. However, after they came into power, they removed all the misconceptions about themselves by their bright deeds. The government did not interfere at all in the personal lives of the masses. Instead of forcing an Islāmic social life upon them, they adopted an approach of encouragement. The people who were great lovers of religion proved to the world that those who are punctual upon Ṣalāh, fasting and other Islāmic characteristics can run the government systems much better and bring much more stability.

Despite all the negative propaganda, the Justice and Development Party won more than fifty percent of the votes in the 2011 election. They caused the world, especially America and Europe to become extremely worried. America and Europe became worried because the other Islāmic countries, including Egypt, Libya, Syria, and Iraq were looking at Turkey as an ideal. The people of Turkey were seen to be civilised in terms of

modern western civilization and as simple Muslims in terms of religion. Democracy is the system of government in Turkey. The country is developed in terms of economics.

Turkey is the only country that looked at Israel in the eye and has apparently isolated Israel, despite all the behind the scenes support given to it by the disbelievers and people of falsehood. The leaders did this based on their foresight and wisdom. There is a need for the Muslim Ummah to strengthen their relations with Turkey. This strength of relations will bring about good results in terms of unity and love and is a praiseworthy effort. In fact, it will prove beneficial in terms of economic development and international standing. This is because Turkey has become an ideal state and system in every way. The think tanks are free in Turkey. The members in the Assembly and Senate agree on something after a debate and then give it the shape of a policy for the country. The Prime Minister and all other ministers are ready at any time to be taken to account. The judiciary is also free and not bound.



From Sisi to Gulen

We have previously discussed the Pak-Turk School, holding the cat of the Gulen Group in its basket. That cat has recently come out in the scandal that has arisen against the Turkish government. The case against the Erdogan government in Turkey was presented to the court on 17 December. Three days prior to this, on 14 December, the American Ambassador said, “We have informed the Erdogan government that he should rectify a certain matter. He did not accept what we said; now you will see the empire drown.”

Now, the American Ambassador used the word ‘empire’ on purpose, a display of sarcasm on the Islāmic government of Erdogan. Three days later, the court proved that the dangers and problems found related to Gulen with reference to his links with America and Israel were not without substance. Bear in mind that the court comprised mostly of individuals who were educated in the schools and colleges of the Gulen Group. Gulen wanted to introduce himself as an Islāmic scholar and Philosopher. However, because of unknown reasons, he left his homeland of Turkey and all the other Islāmic countries where he set up his schools and adopted residence in America. He keeps close contact and good relations with Israel. He tried, like his friends, at different times, to stab the Erdogan

government in the back. He left all formality aside and openly showed the world where he gets his ideology and push from, whose capital is being utilised, for what objectives and for which moment he awaits whilst running his movement.

We have tried very hard previously to cover the beloved that hides behind the Pak-Turk School so that division or strife does not spread unnecessarily. However, now that all has been laid bare, it has become unavoidable to introduce the people to the Pak-Turk School and those who run it. The general Pakistani, or common person in every other country where Gulen schools run, understand that every Turkish organization or institute is linked to Tayyib Erdogan and is a brainchild of his intelligent mind. However, the reality is that America, Israel, and some of the European countries were not so fearful of the Gulen Group as much as they were of Erdogan and the progress and development of Turkey. The Gulen movement is a secular one, it is lauded by America, Israel, and even the Zionists and it is a movement that has the blessing and acceptance of Israel. It is a movement that has been set up in Turkey and other countries to complete the objectives of Zionism through the institutions it has set up. Their sole objective was the one that appeared before everyone in February 2012, and the same could happen with us at any time in the future.

The story begins on 7 February 2012, when Khaqan Faydan was appointed Chief of Intelligence by Erdogan. This person was a unique embodiment of ability and intelligence and he worked immaculately. This was the defect that the

Gulen Group did not like; he was not a person acceptable to America and Israel.

On the other side, the Gulen Movement enlisted a large number of people in the judiciary and police departments; people who had graduated from institutions linked to Gulen. These people did not want to see the people of Erdogan in higher positions. This movement started their work of enlisting those who were educated by them into the judiciary and police departments over a long period. They wanted to keep the country under their control, or the control of their superiors, by means of these two departments. They took it upon themselves to punish the Erdogan government, the person who does not like America or Israel, why should they be made the heads of the judiciary and administration when these other people look at America and Israel with favour? A description of this state of affairs is that people of a certain mindset and way were being enlisted to do certain specialised tasks. Therefore, whether anyone accepted or not, whether anyone understood the reason or not, he had to do whatever those who enlisted him wanted him to carry out, in accordance to the way of the superiors. A special class of people kept the keys of control and authority with themselves and this has been happening by us for some time also. The Pak-Turk Schools were given freedom and the nation takes them to be '*Islāmic Turk Brothers*', and send their children there. These students will be the looked at with favour by the Zionists and tomorrow, they will be officers in some department. They have the capacity to sow dissension here just as they have trampled

the laws and protocol and have opposed the Turkish government. As it is, they are causing havoc on behalf of the judiciary. A large amount of wealth is spent for educating these children. It is not being done for the sake of Allāh, but the children are being prepared for the ends of the colonialists.

The second part of the story deals with the judiciary and police departments that were being patronised by Gulen to make up unlawful cases. This was the effort to restrict and ban the 'Dars Khāna' under the law. The Dars Khāna is a type of tuition centre that is spread across the length and breadth of Turkey. The Erdogan government gives special attention to education and learning. When he came into power, then the state of affairs was that sixty students would be learning in one class. In a very short space of time, so many schools were set up that caused this number of students per class to become half. Now, thirty students share one classroom. The government of Erdogan resolved to establish so many institutes of learning that would cause this number to drop to twenty. One part of this project was to raise the level of the Dars Khānas. These centres should not suffice on preparation for examinations and teaching the technique of solving the examination paper only, but they should also impart good quality education.

With this objective in mind, the Turkish government announced that the administration of the Dars Khānas should change the set up of their tuition institutions into private schools. They would be given interest free loans from the government for this. The second arrangement made was that

these teachers would be enlisted for jobs as government teachers. The next month, the Turkish government announced that fifty thousand teachers would be appointed. The teachers of the Dars Khānas would be given preference in getting enlisted. Whichever Dars Khānas were operating under other administrations, besides those of the Gulen Group, they immediately accepted and took advantage of the easy and simple conditions.

The Gulen Group saw the Dars Khānas going before their eyes, institutions that were building grounds for people they liked to be enlisted in the judiciary and police, and wanted to teach the government a lesson. During the last fourteen months, their people who were linked to the judiciary and police started preparing cases against the Erdogan government and the Ministers. The elections were going to be held in March 2014. Two months before this, the cases against the government started. The element of evil intent was so clear that even a child could understand the reality. However, the Gulen Group was so incensed that the judges trampled all laws and took out all their anger against the Erdogan government. For example;

1. The son and daughter of Erdogan were running a Waqf institution. It had nothing to do with the Erdogan administration. They were instructed to appear before the court on 2 January. Now, it is an accepted law of the world that in court, there is correspondence between the court and the accuser. This cannot be revealed. However, this time, the beneficiaries of America, the

judiciary run by the Gulen Group, gave a copy of the court notice to the media and it beautified Facebook.

2. In all the scandals raised against the government, the impression is given that these steps of action were accepted by a jury comprising of twenty-two people. Whereas, in this case, most of them, including the head of the jury, were not even aware as to why a number of specific individuals were making a court case against the government.
3. It is a law around the world that the accused that is requested to appear in court, all the details pertaining to his case is not given to the media. In this particular case, the accused arrived in court after the media published the papers that were in the file of the judge.
4. Three separate cases were made into one and the impression was given that a government group is consuming the wealth of the country. The bank case, bribery case and municipal institution case were all different. However, these were joined by the judiciary and made into one. From this we learn that the objective was not the cause of justice, but the matter was that control of institutions had left the control of the Gulen Group and they could not allow the two (judiciary and police) to be taken over.

The beneficiaries of the Gulen Group in the media had gone far ahead in this matter. One writer penned the following, 'If

America and Israel save our money, then long live America, long live Israel.'

A wise person like Tayyip Erdogan saw the situation and realized the reality. Instead of the Gulen Group, he addressed those powers directly who were above them. He said that this situation is being created by those who do not want Turkey. He said plainly, "If the ambassador of any country takes any steps other than those of an ambassador, then we shall use our full choice and freedom under international law."

It was also discovered that in the case started against the Erdogan government, with reference to Ghazi Park by the people who were beneficiaries of Israel, the police took steps against the people that were unconstitutional and were in fact done under the instructions of the Gulen Group. Based on his experience and foresight, Erdogan adopted a stance of leniency in dealing with the protestors. However, the officers under Gulen in the Police tried to spread dread and terror amongst the people. Anyway, the ways and foresight of the government led to them gaining control over the situation that was created by the international colonialists and their representatives against the Turkish government.

One of the accusations against the Erdogan government by the judiciary is that he had negotiations with the Kurds, whereas the Kurds killed thousands of people. Although these negotiations took place, it was not done by the political government; the hidden Turk institutions were involved and it is their responsibility to deal with all groups that engage in

activity against the government. Are negotiations done on a table or in the field of protest? Look at the irony, the western powers always push the idea that internal matters should be solved through dialogue, not by force. Now, when Erdogan wants to do this, then those who are beneficiaries of the west roll up their sleeves and come into the field. The Gulen Group dropped all their veils and sided with the leftists in the upcoming March election. By doing this, they informed the world of their real line of thought that was hidden behind their 'Islāmic Philosophy'. This is how they are recognized until today.

The reality is that whichever person or organization is linked to America and Israel, one cannot hope for any goodness from them, nor can one be content with their deeds and actions. It has now become clear that Gulen resides in America, but why does his heart beat with Israel? Part of his internet profile is that he has a very soft spot for Israel, the country that attacked the Freedom Flotilla sent by the Erdogan government. He has the silent support of the west.

Part of his distinguishing signs is that Erdogan calls for unity in the Islāmic world, whereas Gulen wants closeness to the Central Asian countries and Balkans, instead of the Arab countries. The reason Gulen gives for this is that Turkey is linked to these places geographically and its link to the Arabs is only in terms of religion, thought and theory.

However, the Gulen group has no answer when asked about Syria, who also enjoys a geographical link of being their

neighbours, what did this wealthy group do to help the oppressed Syrian emigrants? The rest of the Turks had opened their hearts to them and provided lots of aid and help.

In short, the present crisis of Turkey is not a case of scandals, it is the battle for the next election, for which the Gulen Group united with the leftists. They are the ones who want to see the objectives of Zionism being fulfilled in Turkey. The powers who feared the rapid development of Erdogan had come out in the open and put down their cards. So, the battle is in full force.

Hamlin had said, "I set up the Bosphorus University on the banks of the Bosphorus because it was from here that Sultan Fātiḥ conquered Constantinople. I shall conquer Islāmbul from here." The Gulen Group is pushing the agenda of Hamlin to fulfil his objectives. Now, their representatives are setting up their stalls in the Expo Centres where they display the 'Islāmic' books of their Chief. They will definitely be put to shame, when considering that Saudi Arabia gave twelve billion dollars to the Egyptian Army in order to suppress the Ikhwān and give themselves the centre stage, the Gulenists have also sided with the leftists in order to overthrow the Erdogan government and have now wiped out their previous identity.

In the freezing weather of Turkey, there is a heated battle raging, hot like the Egyptian weather. There is movement from Sisi to Gulen. The Ikhwān were declared a terrorist organization there whilst there are preparations in motion to overthrow Erdogan, or at least, not to allow him victory in the

next elections here. We shall see, will the judiciary that tramples all the laws win? Or, will the foresight of Erdogan and his services for the masses to entrench his place strongly in their hearts come out victorious?

Until the results come out, this entire money scandal against the Erdogan government was only started because a deal was made with the Khalq Bank to collect the funds from oil trade with the central and southern government departments of Iraq. The looters of the global economy could not tolerate this. Erdogan announced that he had nothing to do with this deal. Now Iraq is doing the deal again with an American bank, so probably America and its darling Gulen Group will let matters settle based on love for their country. It is a separate matter that in this oil commotion, Gulen injured the reputation of his own movement. He has clearly shown his opposition stance and he cannot establish the rank amongst his supporters that he once enjoyed.



KFG & CIA

After two articles on the current situation in Turkey were published, we received many questions from readers about the movement of Fathullah Gulen. They asked about his history, method of work, his views, the reality of his relations with the Jews, the help being given to him by the western countries and secret societies, the present day crisis in Turkey and the causes for him stabbing the government in favour of Islām in the back. I shall mention a few points ahead based on whatever research I could do. This section will discuss Fathullah Gulen and will open some of the knots surrounding his links and relations with the Jews and CIA and the methodology of his movement.

The head of the National Investigative Unit of Turkey, MIT, retired in 1986. He also served as the Intelligence Chief under Tansu Ciller. In 2010, he wrote a book called 'Revolution and a Close up View'. In this work, the author clearly wrote that the movement of Fathullah Gulen is a body of the CIA that appointed 130 CIA operatives in the guise of teachers in his schools in Uzbekistan and Kyrgyzstan. This took place around 1990. This was done so that they could work for the CIA in these countries. In 1998, when the Imam of the Gulen Movement, Fathullah Gulen, went to America for 'treatment', then by means of two CIA agents, Graham Fuller and Fondis George, he acquired a residence permit for America. During

this time, his correspondence and link with the CIA went so deep that the Russian government placed bans on the schools of this movement and stopped all the work being done by the 'Group of Light'. From 2002 to 2004, more than twenty of his operatives were banished from Russia. The basis of the allegation was that they were working for the CIA. In 1992, the government of Uzbekistan also closed down his schools.

What did the CIA want from the teachers that they enlisted? By means of his schools in Central Asia, he launched the Islamization Mission so that these half-baked Muslims will be of use to him and do his work. In order to verify this information, remember the point about Graham Fuller mentioned above. This person was the Station Chief of the CIA in Kabul. He defended Gulen in the book written by the Intelligence Chief. What was the need to defend him and what was his link with Gulen?

This Graham Fuller is the same person who wrote a letter to the FBI in defence of Gulen and he was the same person who gave his name as a reference for Gulen to get a Green Card in America. What was the reason for him to be a well-wisher of Gulen and defend him? Now let us see what work they did in Turkey.

After the operation on 17 December 2013, the Prime Minister of Turkey said in a general address, "We know that America is behind the corruption scandal of 17 December." Similarly, the Prime Minister said in Taksim Square on 31 May 2013 about the problems, "America is behind it. The American

ambassador in Turkey has shown this through his work. He addressed the ambassadors in the European Union about the incidents of 17 December and said in his special way, “We told them to end their relations with Iran but did not listen to us. Now you will all see a Sultanate fall.” This speech of the American Ambassador was a hint to say that behind the events of 17 December, it was America plotting to cause the downfall of the government of Tayyip Erdogan. It was then that Tayyip Erdogan said, “Some ambassadors are spreading unrest. I want to inform them that they should engage in the work of their embassy. We are not forced to keep you in our country.”

In reply to this, the American Ambassador said on his Twitter account on 21 December that America was not part of the plots and he does not want to put Turkish and American relations in jeopardy. However, he shied away from saying what his talk about the downfall of the Turkish government was based on. The Gulen Group could not clarify the issue surrounding the role they played in being used against the Turkish government in order to verify the proposal of the American Ambassador.

On 31 January 2014, the mayor of Ankara said about the crisis that was created by the Gulen Group, “Looking at the great development and advancement of the Turkish economy, the people in Washington have lost their minds, and want to remove the Prime Minister Tayyip Erdogan and the government of his party.”

When America could not succeed with this objective, they used the movement of the Gulen Group that worked in the named of progress through education and tried as best as they could to cause the downfall of the Turkish government in favour of Islām. Countless pieces of evidence show the link of this group to America. When the Prime Minister of Turkey started dealing with the Police Officers, Lawyers and Judges that were behind the cases of 17 December, then Fathullah Gulen made Du'ā' of misfortune for Rajab Tayyib Erdogan and his government, this was the same Du'ā' that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made against the disbelievers.

اللَّهُمَّ شَتِّتْ شَمْلَهُمْ وَدَمِّرْ دِيَارَهُمْ

In reply to this, Tayyib Erdogan said that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “A Muslim is he from whose hands and tongue other Muslims are safe.” He also said, “Curses be upon the Du'ā' of misfortune and invite to Du'ā'.” This statement became a slogan in Turkey. If Fathullah Gulen had concern for those in favour of Islām and for the Muslims, then why did he show such a severe reaction? After trying to cause the downfall of an Islāmic country, what enthusiasm was hiding the Du'ā' of misfortune in his heart?

Now let us see the close links between this group and the Jews and Israel. After the incidents of 17 December 2013, the Turkish Prime Minister said that the plot to overthrow the Turkish government in essence was a response to the Freedom Flotilla of May 2010 to Gaza. Israel could not tolerate such a government that had a soft spot for the Palestinian Muslims.

Fathullah Gulen said on the departure of this Freedom Flotilla, “Those who are taking the Freedom Flotilla should have sought permission from Israel and those who give their lives for it are not martyrs.” There was a major reaction to this statement in Turkey and a number of his followers left him. The astonishing thing is that the group of Fathullah Gulen is involved in teaching and training students in Israel by means of their schools. They do not have any schools in Gaza or the Palestinian areas. This group has never given any aid for the oppressed Palestinians nor have they ever spoken about service and help for them. They take part in trying to cause the downfall of the Turkish government and have close relations with the Pope and Chief Rabbis. His personal belongings have special Jewish signs. All these things convey the message that he has links and relations with the Freemasons in secret.



Patience & Gratitude, A Simple Prescription for a Simple Life

The pious sages say that two things that make the life of a person very easy and simple. This is especially the case with work done as a movement, or when working together with others. Sometimes a person has to display patience and at other times, he has to be grateful. These two things only bring good for a believer in this temporary test of life. When we saw our brother Dr Morsi and his companions being tested, then rest assured, if we did not keep the reward of patience before us, then our hearts would have bled completely. On the other side, we saw Tayyib Erdogan in Turkey who passed different form of internal and external plots, so we felt gratitude in our hearts and our lips make Du'ā' for further progress and success in future.

According to my deficient opinion, which could be incorrect, Dr Morsi and the Ikhwān were slightly hurried. His first speech stated that their destination was Al-Quds. For which person of īmān is Al-Quds not his destination? However, the patience and resolve that is required in order to reach the destination is such that causes the tongue to shake in uttering what is in the heart.

The map of the world was in the room of Sultan Muḥammad Fātiḥ. I do not know what he would think everytime he would look at Europe. However, it was against

his nature to speak about what was deep in his heart, even with close friends. He felt that this would be a barrier in acquiring his objectives. He performed Istikhārah for fifty- two nights when consulting about the conquest of Constantinople, which turned out to be a miraculous venture. When he moved the ships across the land, over layers of fat, then too, he did not clearly say what he wants to do. He would simply have hope that whatever he would command his battalion, they would carry it out.

Then the world saw the army leader that he trained and nurtured, the loyal commander, Āghā Hasan, climbing the wall of the Constantinople fort and he displayed what the Sultan wanted him to, however, he did not issue any verbal command. Loyalty comes in return of loyalty. If you will be loyal to Al-Quds, then the entire Ummah will be loyal to you. Sometimes, in showing one's objectives, one has to go against the principle of 'Seek help in your matters through hiding your secrets'. Showing one's objectives can sometimes be a means of barriers in one's way.

The second thing is that our Egyptian brothers could not manage to work independently over a long stretched out period. They had to win the hearts of the masses and the workers of the other parties through preparing people in huge numbers for the different branches and spheres of life, adopting a soft nature, and dealing with them by means of good character. The Turks made a great deal of effort in this line for many years. On one occasion, the three army leaders handed in their resignations; all at once, to Tayyib Erdogan

(May Allāh let him prove himself to be like his name). Then, instead of a display of force, he calmly took the three resignations and placed them on the desk. He stretched out his hand in order to shake hands with them to bid them farewell. The next day, the general who had the views of Erdogan took control of the army and he stupefied those who tried to stupefy him.

May Allāh سُبْحَانَكَ وَتَعَالَى remove the difficulties of our Egyptian brothers. They should have worked with great caution and foresight with the army leader, Sisi, a born Jew. The bud has sprouted. There is a long time left for the flowers to come out and scent to start emitting and for the bouquet to be formed. One has to wait for the fruit to ripen. My brothers, what is the need to hurry? Allāh سُبْحَانَكَ وَتَعَالَى will remove your difficulty and will give victory over your hard-hearted enemy. My mind was numbed when my friends that went to Egypt told me that the masses had to make lines and queue up for petrol. These queues were miles long. The youngsters have heaps of dollars that they are ready to spend for anyone that wants to do anything against the Morsi government. Mossad will never accept any government that is a well-wisher and sympathiser for the Palestinian Muslims to be the neighbour of Gaza. Therefore, it is necessary to think and take each step.

Currently in Turkey, the brave and accepted leader has acquired two major victories. The first is on national level and the second is on international level. On a national level, he started the task of dealing with the group of Fathullah Gulen. This group works to enlist people into the judiciary and police

force through their schools that they run in 140 countries. The schools and colleges number approximately 1500. The leader of this group was living in America for a long time for 'treatment' purposes. By means of police officers, judges and prosecutors, they worked in two ways. On the one side, they accused the government of corruption in order to overthrow them. On the other side, they kept contact with the workers in government and brought them over into their group.

The entire project of dealing with this group was because elections were to be held in Turkey on 30 March. All the western powers were informed in the capitals of America and Israel that they were going to try to make the party of Tayyib Erdogan lose in the elections. They wanted to close the door for Erdogan to take part in the election for President and stop him from being elected for a record, fourth time. A short while before this, the Ghazi Park issue, then the incident of capital being suddenly pulled out of the markets, and now the Islāmic scholars being prepared under the leadership of Gulen, all of this is part of the work against the Erdogan Administration.

On the opposite side, the Turkish nation found a man of great resolve in the form of Tayyib Erdogan who shed tears upon the killing in Rābi'ah Basriyyah, Egypt and indicated a show of support. His wife was the first to reach out in support for the oppressed people of Burma. He gained control over the internal crisis in such a way that if he came to know that any minister was involved in the slightest form of wrongdoing, he would personally dismiss him and use this as an example for others. When the trouble that was provoked died down, he

immediately started operations against those who were in favour of imperialism. He dismissed or changed hundreds of police officers, workers, judges and prosecutors in Ankara and Istanbul not for the purpose of ending corruption, but because they were polluted with corruption themselves in working for the purposes and ends of foreign powers at their behest.

It is quite clear that without intelligence from Allāh and a high level of acceptance, to take such a major step and for the masses to support their leader seemed to be impossible. Subsequently, the game plan of Gulen changed. His veil was torn. Now he became a philosopher and intelligent man who met with the Christian Pope in the Vatican and the Israeli Chief Rabbi and he could not sell the image of an Islāmic Preacher with a clean record. What is being spoken about him in Turkey at the moment? I shall present a few excerpts from the Jang daily paper. Farhan Hamid writes,

‘In order to strengthen its hold in Turkey, America has lent its support and help for the movement of Fathullah Gulen in every way. It is with the support of the United States that this movement established schools all over the world in a few years and has made people believe in his importance. Bulent Ecevit and Suleyman Demiril stayed away from laying their hands into his affairs as he had schools running in many foreign countries.’ [5 February 2014]

Read and think, about two decades ago, two former rulers were in doubt about laying their hands on this group that was working with the blessings of America and Israel. Now that

their power has increased, Erdogan doubted slightly but after Gulen came out in the open, he openly displayed his bravery. We congratulate the bravery and wisdom of the leader who banned his schools and dismissed those linked to him from the educational and administrative departments and the judiciary. We do not know what the future holds, but looking at the events, if there is anyone who really deserves the title of Ataturk (Forefather of the Turks), then it could be Erdogan.

Now study a second excerpt, 'Maulānā Tāhir Al-Qadrī and Fathullah Gulen Khwajah both have similar religious views and thought. Maulānā Tāhir Al-Qadrī has also set up a large number of schools in Pakistan and other countries like Gulen Khwajah. Due to this, he has also acquired fame in the world like Gulen Khwajah. Because of this fame, western countries, besides America have not only given financial help for the movement of Maulānā Tāhir Al-Qadrī, but like the Gulen Movement, they have played a great role in strengthening this movement.'

Please forgive my insolence. The writer probably wanted to say Maulānā Gulen Al-Qadrī and Khwajah Tāhir Gulen are two sides of the same coin.

Let us study a third excerpt, 'At this moment in time, the western world, America and her allies are not in need of a powerful, but a weak party, so that chains can be put on the feet of religiosity and all its plans could be stopped, which they have decided to carry out. The western countries are using Fathullah Gulen for this objective.' [5 February 2014]

May Allāh سُبْحَانَهُ وَتَعَالَى let it happen that those in favour of Islām in Turkey do not weaken, no matter how they might be. May Allāh سُبْحَانَهُ وَتَعَالَى let them shine. It is not our work to recite poetry and sing praises, but how can we remain disconnected from a part of our existence?

The second great success that the Turkish government acquired on an international level was that they acquired the respect and honour of the world in a unique way. He was the first world leader who took Muslim and non-Muslim journalists and welfare workers in a ship with aid for the constrained people of Gaza. Similarly, he can look up with pride over the fact that he was the first ruler that a country like Israel apologised to, when they were awed by his political insight. Recent news states that Israel has paid the blood money and for the damages it caused to the Freedom Flotilla. (Daily Ummat, 4 February 2014). Through this article, we have gained support for the detailed response that I wrote in response to the doubts created by Jawid Chaudhry in the Daily Express.

Allāh is a Being Who is Forgiving, Merciful, and Bountiful. The good news from Turkey causes the grief of Egypt to be wiped away. Those who have the views of a movement should have firm resolve, courage, caution, foresight, and bravery. The final result to strive for is the pleasure of Allāh سُبْحَانَهُ وَتَعَالَى. If Allāh سُبْحَانَهُ وَتَعَالَى shows His grace upon us, then both will be acquired.



Paired Movements

Fathullah Gulen was born on 27 April 1941, in the eastern Turkish town of Korucuk, Erzurum. He acquired his religious education here. There is no equivalent of the Arabic 'khā' in the Turkish language. Hence, Howja in Turkish refers to the Imām of the Masjid or Ustādh. In Persian, the same word is pronounced as 'Khawajah'.

After acquiring religious education, he got a job at the department of religious affairs of Turkey and he started working as an Imām and Khatīb. The government department that he worked at would oversee all the Masājid in the country, they would study the Khutbāt that would be delivered and appoint the Imāms. During this time, he was known as a passionate preacher and his Khutbāt were famous, just like the sermons of Tāhir Al-Qadrī are here. However, he went a few steps ahead of Tāhir Al-Qadrī, where together with collecting heaps of money in the field of his sermons, he set up an impression of himself as an intelligent thinker and wrote fifty books on religion. Now, we do not know, whether like Harun Yahya, he had a panel of thirty people writing, or was all this written by his own effort and striving. We should have good thoughts until no scope remains for good thoughts.

In 1981, he resigned from this post. Together with delivering lectures, he kept up his work of writing and compiling. The western powers are always looking for such kinds of people in theoretical areas like Pakistan and Turkey to help them with their 'lofty objectives'. Hence, they wilfully and happily accept. Both sides resort to deception in order for them to take out what they want from the other. It has always happened that those who consumed the morsel of falsehood never came out a victor. At the end, they are left blackmailed. Therefore, in the beginning, no matter what sincere enthusiasm a person has and no matter what pious objectives he has, at the end, if a person does not have Taqwa and purity of heart, he does not adopt abstinence in his deeds, he will fall prey to a great trap. So, whatever good and pious objectives Gulen had in the beginning in his coming forward and contacting those in favour of the West (this is also our good thoughts, otherwise what guarantee is there of the difference of the beginning and the end?), he came under the spell of the Zionists and lost all his purity.

On 28 February 1999, after he was the target of many accusations, he thought of leaving his homeland and seeking asylum in America. From that time until now, he is living there in a very expensive area in a luxurious mansion.

It is very difficult to get a meeting with Khawajah Fathullah Gulen nowadays. He does not give anyone time for an interview, nor does he socialise much. Whilst living in this huge mansion, he is involved in guiding his followers through every new means. The area where he is has provided him with

tight security and they keep a careful watch on every person that comes and goes. A journalist managed to pass the security barriers in front of his top-secret secluded residence and finally reached him. We present the interview he conducted here. In this interview, his hidden personality was unveiled. Gulen was counted among the 100 people by the publication of the Jewish Journalism Group, 'Time Magazine', who raised the voice of revival and tried to gather the people under his guidance of 'favour for moderation'. Besides this, he retracted from his anti-Jewish views and said, "After traversing through the stages of thought, I had a second look at my anti-Jewish views." Moreover, he felt no shame in confessing that he was the victim of error in understanding certain Qur'ānic verses and Ahādīth (about the Jews and Christians), but through the blessings of interfaith dialogue, and by mixing with the Jews and Christians, the real purport of these verses and Ahādīth had opened up to him. Now he does not criticize Israel, whereas he would do this previously. In short, this interview lifted the veils from his previously backward views and showed the angle of his developed views in favour of modernisation. This is on condition that one reads in-between the lines. I have tried to clarify these issues in brackets. We hope that the readers will be able to grasp the purport of the rest of the lines on their own.

The journalist, Jamie Tarabay, writes, "Thousands in Turkey and around the world say that Fathullah Gulen is a Turkish religious leader and spiritual guide. He is the head of the Gulen Movement. His followers are spread across the

world and he has opened schools in approximately ninety countries, including the US. (This number has now reached 140 countries and the number of schools has reached 1500). The Howjaheffendi, meaning 'respected teacher', as he is called, left Turkey in 1998 to avoid charges from the Turkish government. He eventually settled in Saylorsburg, Pennsylvania, where he continues to preach, write, and guide his followers through television and the Internet. He is very famous in Turkey and Central Asia, but is still a mysterious figure in America. In the interview, Gulen spoke about his special type of Islām on the topic of enmity for Jews. He also spoke about why he was in hiding for fourteen years.

The reclusive spiritualist keeps to his home in the Poconos, attended by believers, praying, lecturing, and claiming his influence is not as wide-ranging as his critics claim it to be. He rarely gives interviews, but I was recently allowed to travel to the idyllic resort-like compound he has been living in for around 14 years and meet with Gulen for an interview.

An edited transcript of his translated answers follows:

It's so rare to have an interview with you, why is that?

Gulen: I grew up in a humble family with a shy personality. I accept these kind offers out of respect for those who are requesting such interviews, otherwise, I would prefer to live a secluded life just by myself.

I heard you had no female students.

In Turkey, our friends are running a program in which female students are taking graduate-level courses in divinity. Here, the same system couldn't be replicated, but there are ladies who regularly follow the lectures.

According to Islamic tradition, is the role of women limited to motherhood?

No, it is not. The noble position of motherhood aside, our general opinion about women is that, while taking into account their specific needs, it should be made possible for them to take on every role, including the jobs of physician, military officer, judge and president of a country. As a matter of fact, in every aspect of life throughout history Muslim women made contributions to their society. In the golden age (referring to the years during the lifetime of Rasūlullāh ﷺ) starting with Aisha, Hafsa, and Um Salama رَضِيَ اللَّهُ عَنْهُنَّ, had their places among the jurists and they taught the companions.

When these examples are taken into consideration, it would be clearly understood that it is out of the question to restrict the lives of women, narrowing down their activities. Unfortunately, the isolation of women from social activities in some places today, a practice that stems from the misinterpretation of Islamic sources, has been a subject of a worldwide propaganda campaign against Islam.

If there is one thing that you would say to people here in this country who don't know a lot about you, your beliefs and your teachings, what would that message be?

I don't have a need to promote myself. I've never sought to be known or recognized by people. I simply share ideas I believe in with people around me. If people recognize me despite that, that's their mistake. But my core belief is to seek peace in the world, helping people eliminate certain malevolent attitudes through education as much as possible. An Arabic proverb says: "If something cannot be attained fully, it shouldn't be abandoned completely."

What message do you have for Americans who are concerned about the number of charter schools founded by people you inspire? How do you expect that influence to reflect on that educator's life?

First of all, let me clarify that I have never been personally involved in the founding or operation of any school. My influence, if any, has been through my sermons, talks and seminars. If I have any credit among the people who listen to my words, I have channeled that credit or credibility to encouraging them to establish institutions of education. I have tried to explain that we can achieve peace and reconciliation around the world only through raising a generation of people who read, who think critically, who love fellow humans and who offer their assets in service of humanity.

(Subhānallah, firstly, this politics is very interesting and unique. He says that he did not participate in laying the foundations of the schools, but he has an influence in them. Very well, those who are educated in them, they have shown great love for their country, placing it even before humanity.

This is so intense that even Gulen himself has been adversely affected by it).

You do not seek to be noticed, yet you were one of TIME's 100 people, and called a voice of moderation that is desperately needed. Why? Moreover, what more could other moderate voices do to be heard today?

Although there are voices of moderation around the world, it's sometimes hard to reach a consensus among them. Perhaps what is more important is to be an example. Could Turkey be an example in this regard? Could this movement be an example, could this community be an example? I believe if we're to face ourselves, ask ourselves, perhaps because we haven't been able to set a good example and fully represent our values, there hasn't been great interest or sympathy in the world. But we are hopeful, that God willing, this will happen. These views were not welcome in Turkey, but now they are slowly being embraced. If you remember, when I said 20 years ago that democracy was a process from which there would be no return, certain media organizations that are now supportive of the present government were very skeptical and they criticized me severely.

You said earlier if you live in a democracy where you have full freedom of expression as a Muslim, then there's no need for any other kind of government. What is an example of being a Muslim without that freedom of expression, and what should they do in that situation?

In many places around the world, including Turkey until the 1950s, Muslims didn't have full freedom of religion. Even personal practice was not allowed, and they had to practice in secret. I remember when I was in elementary school around the age of 6 and when I did my noon prayer during recess once, I was locked in the basement as punishment by the principal. Such pressure was real. Today, on the one hand, some Muslims face oppression and in response, certain individuals commit suicide attacks. Religion doesn't condone or justify responding to those who oppress with oppression. Today, Muslims face oppressive conditions in some places, and Christians in others. Some things take time. All humanity should embrace a peaceful attitude, but this can only be achieved in the long term through rehabilitation of society. Can we achieve this? We will achieve whatever we can, and for our unrealized goals, we will be rewarded for our intention.

Many people love you, but there are also many people who fear you. Some want you to return to Turkey, and others fear what you might do should you go there.

I am neither the first nor the last to create such polarized attitudes and perspectives. Indeed, throughout history, friends of the truth have faced obstacles and enmity, including the messengers of God. Perhaps, when looking at this situation, we should say that maybe we haven't represented ourselves or explained ourselves accurately to people. When we reflect on this, we should say, "If we were able to make it clear that we have nothing for them to be concerned about, then they wouldn't harbor enmity against us." We should give others the

benefit of the doubt. Around the world, whole societies experience paranoia. And people in Turkey are also affected by this. We should act and express ourselves in such a way that eliminates every negative thought or suspicion. However, we should also accept the fact that some people have historically entrenched attitudes and cannot change. Therefore, it is not possible to be praised and loved at the same degree by everybody.

Some statements concerning Jews or Israel in your early sermons have been perceived as anti-Semitic. How do you respond to this?

We can consider this matter from different angles. First, it is always possible for a person to go through an evolution in his thinking. In an article I wrote years ago, I asked: Are you today the same person as yesterday? In addition, are your interlocutors the same people as yesterday? Neither you are exactly the same person, nor are your interlocutors, which means tomorrow neither of you will be the same person either.

The actions and attitudes of your interlocutors affect your views and expressions. During the interfaith dialogue process of the 1990s, I had a chance to get to know practitioners of non-Muslim faiths better, and I felt a need to revise my expressions from earlier periods.

I sincerely admit that I might have misunderstood some verses and prophetic sayings. I realized and then stated that the critiques and condemnations that are found in the Qur'ān or prophetic tradition are not targeted against people who

belong to a religious group, but at characteristics that can be found in any person.

In some cases, my words have been taken out of context. Sometimes people with questionable intentions selectively extract statements from my speeches and writings without regard to the context or circumstances. My efforts for interfaith dialogue were criticized as softening Muslims' perspectives on Jews and Christians. I have not done anything that I did not believe to be in the footsteps of the Prophet Mohammed. He was the one who stood for a funeral procession of a Jewish resident of Medina, showing respect for a deceased fellow human being.

(There is no doubt that throughout his life, Rasūlullāh ﷺ adopted a soft stance towards the Jews. The question is that what did the Jews give him in return? They did black magic on him; they spied on him and rebelled against him. They poisoned him and after trying to take his life, they had hoped that he will have friendly relations with them, so they will be just to us.)

It is a fact that I criticized certain actions of Israel in the past. But in my mosque sermons, I also categorically condemn terrorism and suicide bombings that target innocent civilians.

Why do you choose to stay in Pennsylvania?

Although there are no legal obstacles for my return to Turkey, I am concerned that certain circles are waiting for an opportunity to reverse the democratic reforms that were started in the early 1990s and accelerated in the last decade. I

am concerned that these elements will try to take advantage of my return by putting the government in a difficult position. I have to sacrifice my intense desire to return to my homeland in the interest of both Turkey and the good work of volunteers of the (Gulen) movement around the world. I feel that I need to live with my pain of yearning to return and stay here until there are no more concerns about the consolidation of democratic reforms. Additionally, while in Turkey, I would seek corrections and possible legal actions against libel and slander. Here, I am away from such harassment, and I am less affected by them. I find this place more tranquil.

Tāhir Al-Qadrī and Gulen are living peacefully in Canada and America respectively. Both of them are serving humanity and the course of their countries'. During this time, the waves of revolution also come about, so they try to overthrow their governments using the same weapons and the same methodology. America and Canada are two brotherly countries. In the same way, they have prepared Tāhir Al-Qadrī and Gulen for the brotherly countries of Pakistan and Turkey so that they can be used at the time of need. Glory be to Allāh!



See what the Arrow Hit

At the very same moment when the movement that ran under the benediction of America and Israel, the movement that was running under the leadership of Fathullah Gulen, raised a protest against the government chosen by Turkey, a famous journalist wrote a column on business about Turkey. He gave different forms of counsel with regards to the trade relations between Turkey and Pakistan after presenting a few pieces of research. He said that the present crisis in Turkey tore the veils of 'Islāmic Education and Welfare' covering the Gulen Group, it has also proven that when our writers write, they give due importance to research and not the real benefit for the community and nation. When the crisis in Turkey escalated, then Pakistan wanted the scented atmosphere of well wishing to come. However, sub-standard writing and unverified information caused the environment to be polluted. According to my understanding, this is the work of some 'intelligent' person, and not a service to the country.

This well-known writer brought up three points concerning Turkey. Was this the appropriate time? Looking aside from this, the reality is that these three points are in the same tune as the judiciary and police that were under the influence of Gulen. The Magistrate, who was linked to the

Gulen Group, went to the extent of spitting poison at the IHH, a Turkish Welfare Organization that was involved in work throughout the world.

This organization had done great and valuable work in Pakistan during the earthquake and floods. Wherever there arises any humanitarian problem in the world, this organization is at the forefront doing sincere sterling work. As we speak, it is taking three trucks of aid for the Syrian emigrants. One magistrate directed his defilement and calumny at them and said that it has weapons. Whatever was supposed to happen upon these accusations did not come about. However, those who were linked with the Gulen group clarified that they could reach any limit upon the instructions of their leaders. It did not matter to them, even if they accused an international welfare organization based in their own country of being linked to Al-Qaeda. It so happened that the trucks were not yet stopped when by means of the journalists with Gulenist links, the news was spread in the media that weapons are arriving.

On this side, America and Israel started playing their tested card. At the Syrian border, they captured a Nusayri leader and started spreading terror. They tried to create a condition resembling that of Sunni Shia violence. The central figure of this operation was a police officer of the Gulen Group. He created a situation of terror and dread for no reason so that unrest and violence could start at the Turkey Syria border and the Erdogan Administration could be thrown into another crisis.

Let us now look at the three points brought about in the column. The first point was that Turkey has a double-edged relationship with Israel. The author writes, 'We understand Turkey to be a booming Islāmic nation, whereas Turkey proves itself to be only a developed and modern country. We always attest to the ability of Tayyib Erdogan and Abdullah Gul, the return of Turkey to Islāmic Tradition, the building of new Masājid, restrictions on liquor, freedom of speech on religion and the thought of the leadership to be against America and Israel. Based on this, Turkey is referred to as an Islāmic leadership and we try to say that Tayyib Erdogan and Abdullah Gul are the modern day versions of Salāh ud Dīn Ayyūbī. However, we forget that this Tayyib Erdogan was the same person who did a tour of Israel in 2005 and he even invited the Israeli President to tour Turkey. Shimon Peres, the Israeli President, came to Turkey in 2007. The present leadership of Turkey welcomed him. In fact, they even gave him the chance to speak in parliament. Shimon Peres became the first president who had the honour of stepping foot in the parliament of an Islāmic country and had the chance to speak too. Turkey became the first Islāmic country that gave so much importance to an Israeli President. Until today, there are trade and tourism links between Turkey and Israel.' (Daily Express, 25 December 2013)

When writing all this, the author forgot that Tayyib Erdogan was the only Islāmic leader that boycotted the World Economic Forum meeting in Switzerland in response to the speech of Shimon Peres. In this speech, Shimon Peres said that

he had no shame in the general killing of people in Gaza. He also said that he would not shy away from such an operation in future if the need arose for it.

When reading these lines, I was thinking about what was passing over the souls of the martyrs that were taking aid in the Freedom Flotilla to Gaza. This was the first effective international effort made to try to break the blockade and take aid for the constrained Palestinian brothers. The flotilla had Turkish journalists on board, together with welfare workers and selected journalists from all over the world. A ship of aid was sent for the oppressed Palestinian brothers in the presence of international analysts. The Israeli soldiers showed the barbarism in trying to stop the vessel and shot at it. When the bodies of the martyred aid workers were brought back to Istanbul, the entire city came out to welcome them. This had such an effect on a global level that Israel had to offer a clear apology. It is as though Turkey is the first country that was brave and courageous and in taking support from the international community, they shook the minds of people all over the world and informed them that the oppressed of Gaza are indeed oppressed. The barbarism and brutality of Israel was clear to all and it was ashamed to the extent that for the first time in history, the Islāmic country that it apologized to was the country under the Erdogan Administration.

As far as a tour of Israel and inviting Shimon Peres is concerned, who does not know that this was during the time when Israel was building walls for the Jewish localities and had announced severe measures against those that they had

restrained. The objective of this tour was to create the feeling and understanding that he has left the Palestinians without support. Moreover, he went close by and then informed him of the enthusiasm and feelings of the Muslims worldwide.

It is also on record that the first of the Islāmic countries that threatened to sever relations with Israel was Turkey. Turkey is the only country in the world that used harsh words for Israel on a government level. When it comes to trade and tourism relations, then these were not set up by the present Turkish government. It was inherited and it was a gift from the previous secular government. This accusation cannot be directed at the government that sacrificed a number of martyrs.

The second point is baseless and without research. Our well-known writer says, 'We are beating drums about the Islāmic tradition in Turkey and forget that it was during the time of Tayyib Erdogan and Abdullah Gul in which shameless dramas like Forbidden Love and My Sultan were shown in Turkey. In fact, they are even spoiling the society in Pakistan. Think, if Tayyib Erdogan and Abdullah Gul were the modern day versions of Sultan Salāh ud Dīn Ayyūbī, then why do they permit these dramas like Forbidden Love and My Sultan? The matter is that we seek leadership of Madinah in Turkey, whereas Turkey is only a developed and modern country. The most we can say is that it is a modern developed Islāmic country. The Turks are simple, have clear thoughts and are a business friendly people. We have come to know that they cannot take responsibility from the banks of the Nile to

Kashgar. We have understood that development is not a religion, there is only freedom of religion there.'

Another article of this nature was published in the Urdu Digest. The writer clarified that these dramas were the remembrance left behind by the secular era, a time when there was no permission even for Salāh and Hajj. The secular filmmakers had their own objectives. They wanted to spoil the reputation of the 'Uthmānī era, try to make the efforts of the present government to return to Islām fail, to corrupt the society and to spread licentiousness in the world. The present day government of Turkey showed great displeasure at those who showed these dramas in Pakistan. However, under the secular law of the country, when the country cannot bend them, how can it be possible in a foreign country? When the Pakistan government cannot stop these dramas from being played, how will the masses stop? You and I will refute it in one voice, but what do we get out of it at the end?

The readers will remember that during the year that President Abdullah Gul went for Hajj, the newspapers printed a headline, 'The First Turkish Leader to come to the Haramayn in Seventy Years'. On this occasion, the Turkish Ambassador to Saudi Arabia established his standing as a secularist and by his talk; he felt it necessary to remind them that this should not be a means of encouragement for those in favour of Islām. He said, "From this, no one should understand that Turkey is not a secular country at government level. Turkey is a secular nation." In the place where those in favour of Islām are trying to better the situation in difficult circumstances, the demand of

brotherhood and goodwill is to encourage them, not take the past sins of other people and throw it on their heads. This is injustice. The same answer is applicable for all the display of western life in Turkish society.

It is injustice to say that in the country where there were restrictions on Adhān, Ṣalāh, Ḥajj and Islāmic clothing, the present government cannot end off certain ills after ten years. To adopt a stance where one does not encourage and look with favour at what the Erdogan Administration has achieved in ten years in a country where the army protected secular law is nothing but iniquity. The basic reason behind this is that the writer is not aware of the reality. In future, he will show much better. We have hope that he will not use this type of wording in future.

The third objection is quite interesting. He says, 'It is correct that Tayyib Erdogan is the champion of trustworthiness, law, and order. He not only caused the sick man of Europe to stand on its feet, but he has caused others to envy it. However, bear in mind that when doing all this, there was no Islām in the mind of Tayyib Erdogan. He only wanted development, peace, and prosperity. Turkey wanted business, not brotherhood, whereas our leaders are busy with making Tayyib Erdogan into their brother whilst we search for love for us modern day Pakistanis in the hearts of the Turks. Even today, we are captured by the thought that the thoughts of the Khilafat Movement of 1922 will still be in their memories and Turkey feeds us the milk of this sacrifice till today.'

It seems as though the writer has not even witnessed the Turkish society from even far away just for a day. He has not read the work of Furqan Hamid from Ankara. Until today, the Turks have not forgotten the feeling for the Muslims of the subcontinent and the great favour they showed by sending help in the form of cash and jewellery during the Second World War. Furqan Hamid has written to the extent that whatever jewellery was left, it was minted into coins, and it was used as the start up capital for the bank. The first brick that was laid for the Turkish economy was from the amounts that were sent from the subcontinent. This sacrifice of our ancestors is shining in their accounts. Whichever Pakistani went to Turkey, they will testify that the Turk shopkeepers and drivers, even the common person refer to the Pakistanis as 'Kardish', i.e. the brother that fought with them side by side. Turkey and Sri Lanka are the two countries of the world where there is heartfelt honour shown to those hailing from Pakistan. Instead of taking benefit and advantage, if the incorrect information is spread, then we are causing ourselves to fall in their eyes and we did not have any standing from before in the sight of anyone else. Definitely, this way must be redressed. I have written a number of incidents that illustrate the sincere love of the Turks for the Muslims of Pakistan, especially the 'Ulamā' of Deoband.

However, the secular Turks like the Gulen Group and those affiliated with the Pak-Turk School have the mindset that our columnist has shown. The religious Turks or the common Turks take Pakistan to be their brother, in fact, their

benefactor. I have also drawn the beautiful picture of the slogan 'Jiwe Jiwe Pakistan' being chanted and the Turkish government has started this in a show of love for their neighbouring country. The Turks feel that this slogan is the anthem of Pakistan. The reality is that if there is real brotherly feeling in the hearts of any nation of the world for us, then it is to be found in the Turks. We have tried to the best of our ability to show the condition of this beautiful enthusiasm. We should reform and make the environment much better. We should differentiate between the secular Turk and the general Turk, otherwise we will be deprived of those who are our real well-wishers and will be left alone.



Letter from Pak-Turk School

A Clarification

Our client presents a clarification upon the guidance given by 'Pak-Turk School' with regards to the column 'From Sisi to Gulen' that was published in the *Darb e Mu'min* (3 to 9 January 2014). This column was written by Muftī Abū Lubābah Shah Mansūr.

We show honour and regard for the analysis and conclusions drawn by the writer. Together with this, our client feels that it is necessary to clarify that the Pak-Turk Schools that are running in Pakistan (and in other countries under different names), they are involved in welfare and non-political efforts. The objective of setting them up in Pakistan is to build and develop the people through education. There is benefit for the populace of Pakistan in this. This is especially the case with the poor and needy, as their basic needs are seen to, so that they can become worthy of earning a living and finding themselves. The objective is to raise the spirits of these people so that they can end off their poverty and build their lives to a good and respectable standard.

The Pak-Turk School is totally free from Fathullah Gulen and his Hizmet Movement. Gulen has nothing to do with the administration of the school or any of its matters. He has no

influence over the institution. This institution runs with an agenda of well wishing for humanity. Our client feels that it is necessary to state his independent standing and that he has nothing to do with Fathullah Gulen and his movement. Together with this, he wants to clarify any view or opinion that shows some link with Gulen. Our client insists that the Pak-Turk schools do not have any link whatsoever with any foreign power or its allies and has no political agendas. The objective of these schools is nothing but well wishing for humanity.

Without any support or defence of Fathullah Gulen, his philosophical thoughts and his thousands of supporters in Turkey and beyond, our representative says that the historical and modern day events in Turkish history can be interpreted in different ways.

You agree with an analysis of an individual. The efforts behind this new building, it has an effect on the interpretation of history and occurrences. It is a fruitless effort to try and clarify the thoughts of Gulen and the opposite of his works in the present time.

Many examples can be given as reference in order to clarify this view. Gulen has written more than sixty books on Islām and the issues facing the Muslims.

Despite this, our client does not want to fall into and debate views, nor does he feel the need to support you or to aid the excellence of your magazine.

We are grateful to you if you give clarity to this in your magazine; otherwise, our client has the choice of resorting to the law.

Abdus Sattar A'wan
Advocate High Court

A Solution is sought for the Puzzle

Advocate Abdus Sattar A'wan

Assalamu Alaykum,

I hope that you are keeping well. Your clarification will be published verbatim. In this letter, you have emphasized the point that the educational institutions of your client have nothing to do with the Gulen Group. We request you to clarify the following issues by means of your client so that whatever misunderstandings or vague issues have arisen through the letter, these can be cleared up. We are very happy to publish your clarification.

1. On the official website of the Hizmet Movement of Fathullah Gulen, we find the monogram of the Pak-Turk School. The following is written with it,

‘After the nineties, the Turkish Administration proposed the establishment of schools in Sindh.’

Thereafter, one finds the plans under which the Pak-Turk Schools have been set up.

2. The Pak-Turk Schools are mentioned on the official website of Gulen (<http://hizmetnews.com>) as part of the educational and welfare branches. Anyone can visit it.

3. We find written on the worldwide blog of Gulen Schools the list of schools running under this movement, 'The Gulen School that functions under the name of Pak-Turk School, teach the male and female students especially about Mustafa Kemal Ataturk and the Turkish anthem. Together with this, the picture is given in which a person is beating a drum to the anthem in front of the small children of Pakistan. In the background, one finds a massive picture of Ataturk.

4. On the official website of the Pak-Turk Schools, there is a picture of Gulen. This picture was taken at a function in Lahore. Beneath this picture, one finds the following,

'On 21 November 2012, there was a conference in Lahore on behalf of Fountain Magazine, with the help of Punjab University. The topic of the conference was 'An Ideal Human Being and an Ideal Society in the light of the views of Fathullah Gulen'. Fathullah Gulen is part of the organization that runs the Pak-Turk Schools.'

5. The New York Times states, 'The Pak-Turk Schools is the brainchild of Fathullah Gulen.' After this, an introduction of the movement of Gulen is given.

6. The daily Dawn newspaper had the following news item on 13 October 2012, KARACHI, Oct 12: A Turkish foundation has offered to establish state-of-the-art institutions across the province in a bid to help the Sindh government improve the education sector.

The offer was made by a Turkish delegation led by the chairman of Pak-Turk Schools and Colleges of Fathullah Gulen

Forum of Turkey. It was headed by Mr Unal Tosur and he made the announcement on Thursday during a reception dinner hosted by Sindh Assembly Speaker Nisar Ahmad Khuhro at a local hotel.

Turkish Consul General in Karachi Murat M. Onart and a number of other lawmakers also attended the dinner.

Mr Tosur shed light on the role of Fathullah Gulen in promoting education in Turkey and said that all problems could be solved by finding a common ground. Talking about the foundation, he said that the Fathullah Gulen, besides operating 18 schools in eight cities across Pakistan, was also collaborating with Syed Zulfikar Ali Bhutto Institute of Science and Technology (Szabist) on various projects.

Mr Tosur also showed a keen interest in expanding the network of Pak-Turk schools and colleges and said that the foundation was ready to set up a high-quality institution if land was provided for it in Karachi.

During the day, Mr Tosur and his delegation visited the site of a medical city in Thatta district being set up by Szabist. The government has provided Szabist with land in Islamabad and other cities as well to set up educational institutions.

While highlighting the features of the medical city, Dr Suleman Shaikh of Szabist said that the city would comprise 10 institutions including medical, nursing and dental schools and a trauma centre. A windmill power project was also planned by Szabist in partnership with Fathullah Gulen and construction work would begin in December, he added.

In his welcome address, Mr Khuhro said the bonds of brotherhood between the people of Turkey and Pakistan were centuries old.—**Staff Reporter**

7. Wikipedia discusses the work of the Gulen Movement in the field of education as follows,

‘The movement is active in education (kindergarten–university) as well as civic opportunities in other areas such as for interfaith dialogue, humanitarian aid, media, finance, and health. Most Gülen Movement schools are private. By 2017 it was estimated 1.2 million Turks have passed through Hizmet schools (including Turkish Prime Minister Recep Tayyip Erdogan's son in-law, Berat Albayrak); and its educational footprint extends to over 160 countries. In 2009 it was estimated that members of the Gülen Movement ran schools around the world in which more than two million students were enrolled. Estimates of the number of schools and educational institutions vary widely; it appears there are about 300 Gülen Movement schools in Turkey and over 1,000 schools worldwide.’

Besides this, even if a common person had to do a search, he will find the name of Gulen educational institutions being run in Pakistan. Alternatively, one could search for the supervisor of the theory being taught at the Pak-Turk Schools, he will immediately get links. Why is this? Please help solve our puzzle.

Was-Salām
Shāh Mansūr

When the Dust was Shaken Off

Finally, the dust started to be shaken off the minaret of the Gulen Group. Whilst they were being brought to book in Turkey, the institutions running under his guidance in Pakistan started withdrawing and disassociating themselves from him. In this way, the black magic he effected with the help of America and Israel to spread secularism and western objectives in the Islāmic World and cause the hopes of those in favour of Islām to bleed away, started breaking. On one side, the widely accepted intelligent and brave Turkish leader, Rajab Tayyib Erdogan used his foresight and practical wisdom and dismissed 470 police personnel and 96 judges. They had gone beyond the limits of their duties and instead of being loyal to the country, they started doing the work of the supervisor who prepared them and enlisted them. On the other side, the Pak-Turk chain of schools had written to us and clarified that they have nothing to do with the Gulen group. We did not wish that they absolved themselves so hastily. We did not have the fear that the solid rock they were standing upon would turn to dust and sand so fast. I shall try to pen an analytical response to this letter in such a way that all the important points will be covered.

If we divide the letter into point form, we end up with the following:

1. The educational institutions have nothing to do with politics at all. The objective is building and development, especially to provide necessities for the poor, so that they can be able to find grounding to earn a living.

2. The Pak-Turk schools have no contact with Fathullah Gulen and his Hizmet Movement.

3. Whatever Fathullah Gulen and his thousands of followers are doing in Turkey and whatever is being done to them, these events can have more than one interpretation.

4. Gulen has written more than sixty books on Islām and the issues facing the Muslims.

Let us look at these main points:

1. The initial stage of all the NGO's and missionary schools in the world are like the founder of the secular educational institution set up by Cyrus Hamlin in Turkey, said, "The establishment of my college in Islāmbul has nothing to do with politics, it is only an effort of education and welfare'. However, this 'pure' welfare work turned Islāmbul into Istanbul and the students who had to leave in a way that they could earn, acquired government positions, and then kept everyone in the clutches of secularism for seventy years under the leadership of Mustafa Kemal Pasha. Now that Turkey has got the chance to breathe, you are taking the view of 'education for the sake of earning a living' and have come to Islamabad. Why should we not fear, it should not be that the place gets turned into Āstānabad. If we do not take lesson from your efforts in trying to topple the government in Turkey, then who will? You have

also also mentioned that the objective of these institutions is to provide necessities for the poor and make them able of earning a living. You have adopted the viewpoint of 'education for the sake of earning' instead of 'education for civilisation and culture'. However, can you show us in which poor areas of Pakistan have you set up such schools, areas where there is an abundance of poor children? Places where they are educated for free or at a cheap rate? Your schools are in the rich areas and the high fees can never be paid by the poor families.

2. The denial of the Pak-Turk school of having any links to the Gulen Group can be classified as something beyond belief. There is a famous saying, 'The claimant of victory is not counted and the heir of the loser is not found even after searching'. This is a point of reflection for Gulen. He closed himself up in his hard to find palace, gave an introduction of himself, and then destroyed it by bringing those he educated into the field of rebellion against the present government upon the indication of America. Those people who he prepared and trained, they were proud to be associated to him yesterday, and today they are openly announcing their freedom from him. Only Allāh knows, is this the fruit of the sacrifices of those in favour of Islām in Turkey, or is this the Du'ā' of the Mashāyikh and masses of Turkey that Tayyib Erdogan successfully cleaned out the police and judiciary of them after gaining control over the fake crisis that this group created. He announced that he will expose and deal with those teachers who move upon the instruction of foreign powers.

The benediction of the foreign powers and the support of the European Union, including all the opposition of Erdogan had to bow before the steadfastness of Erdogan. They broke the speed record in quickly and hastily announcing that they had nothing to do with their spiritual guide (as Gulen is the spiritual guide of the 'Light' Group) in such a way that they even left the Pakistani politicians behind. It was such a hasty move that caused his followers around to world to reel in shock. I am surprised to muse over what the thousands of followers are thinking, after this denial, those who were linked to these educational institutions only because they were working under the leadership of Gulen.

The show of disassociation of the Pak-Turk school from the Gulen Group is like the night of the new moon saying, "I have nothing to do with the dark." Please do not take this to be a parable only for literature purposes. From the registration papers of the Pak-Turk schools, right until the colleges and universities, to which the Pakistani students are sent, prove that the flag bearer is the Gulen Educational Movement.

I want to present a few points for the consolation of the readers that will clarify the deep nature of links of the Gulen Group to these educational institutions on a government, journalistic and political level.

From what I shall write here, you will gauge that Allāh سُبْحَانَهُ وَتَعَالَى saved Turkey from the crisis that this group created and what a great favour of His it was. You will be able to understand that the Ummah was saved from a new blow and

wound. Alhamdulillah, I know the person who presented the name 'Pak-Turk School' for these educational institutions in Pakistan twenty years ago. When the work started in Pakistan, based on his sincere help, Gulen called him to Ankara and hosted him as a special guest at an annual meeting of the workers that arrived from all over the world.

For the three days, both of them had breakfast at the same table. Later on, as he came to know the reality, objectives, and links of America and Israel with Gulen, he immediately cut off ties from him. Today, he gives permission to write of this with his name. However, I shall protect his identity until the appropriate time.

The first director of the Pak-Turk Schools was Shukri Arsalan. After him was Burhan Chichak. Both of them came to Pakistan as journalists, whereas they were not even remotely linked with journalism. All this information can be easily verified from the registration forms of the Pak-Turk Schools. A few years later, in 1996, they returned to Turkey and resigned from the institute for unknown reasons. These reasons would have remained a protected secret if three countries did not shut down their educational system, one after the other.

First Russia banned the educational institutions. The reason they gave was that these schools are working for the CIA. Iran and then Azerbaijan banned the schools and said that these schools are working for both the CIA and Mossad. There are no schools of this movement in Palestine. However, there was a meeting between Gulen and the Chief Rabbi of Israel on

25 February 1998 in Istanbul about setting up this educational mission in Israel. There was an exchange of gifts and each party showed warm treatment to the other. Interesting exchanges took place between the parties concerning setting up the educational institutions in Israel. The exchanges between the parties were recorded and can be seen online (www.turkishpolicy.com/dosyalar/files/101-114.pdf).

The Qadiyanis have a headquarter centre in Tel Aviv. The Bahais have a centre in Haifa. In a similar way, the Group of Light and Hizmet Movement of Gulen have deep relations with the Jews. This raises a huge question mark on the theory and viewpoint of this movement. After the first two groups, the Gulen Group is the third one that the extremist Israeli Rabbi meets. What is the reason for this? Tayyib Erdogan has repeatedly said that the present crisis is linked to a number of foreign hidden hands; it is not a local problem. To what was he indicating?

We make a fervent request to Nawaz Sharif, Shahbaz Sharif, and every sincere Muslim that they should differentiate between Tayyib Erdogan and Fathullah Gulen. They should look at the one who is in favour of Islām and the one who has a secular mindset differently. Giving permission to a group that is wanted in its own country can be a means of causing a rift in the relations we enjoy with Turkey.

3. The philosophical thought of Gulen is very glamorous and reference to his more than sixty authored works is out of place. I do not know why he did not refer to the news agency

and current news? Has Harun Yahya not written even more controversial books than him? Can anyone say that even one of these books were written by him? When we had the enthusiasm to meet this author of international repute, we found out that these were books written by a panel of authors of PHD degrees under the pen name of Harun Yahya. The person who is praised for the work is a person by the name of Adnan Oktar who lives in a posh neighbourhood of Istanbul who does nothing but party at night and sleep during the day. It now became necessary to explain to those who have faith in him that there is a great difference between responsible theoretical journalism and education for business or journalism to make money.

4. You present the summary of the books of Gulen. Then, you emphasize that there is possibility to clarify and interpret the shameful actions of the people involved in his movement. Refresh the memories of the thousands of followers of Gulen in and out of the country and at the same time, do not intend to encourage or defend him. This means that you are fully supporting him, you speak of his virtues and lend support to him behind the scenes and say that Allāh should not allow falsehood to be spoken, we have nothing to do with him. I cannot rely upon your ways and morals as in one breath, you adopt two different things. Can you kindly establish the truthful report and only present the reality. This does not rhyme with the ways of a famous personality and philosophical leader of a group like the 'Group of Light'.



Carpet Cleaning Machines

A Unique Introduction to the Gulenists



This is a part of the ideological war that has been set upon
the World of Islām, together with the military war



The 'Ulamā' should display a high level of abstinence and
contentment and enliven the ways of the seniors. They should
strongly refute this sly call



Fathullah Gulen sent two people to Pakistan in 1994 to start his educational movement. One was Shukri Arsalan and the second person was Bahran Chichak. Both of them came to Pakistan as journalists. They got government conveniences for journalists so that they could gain entry into the higher-level functions of government and offices. In reality, they had nothing to do with journalism. Together with this, they established a private limited company by means of which they would provide quality carpet cleaning machines. These machines had secret equipment installed in them. The price of the machines was therefore quite expensive. The prices were set so that whether the carpets got clean or not, the entire

foggy scene could be seen clearly. They sat in their chairs and could clearly hear the discussions happening in America. By means of vacuum cleaners, it was a unique and interesting way of reaching the boardroom of the leaders.

The clandestine organizations raided their offices just after the year 2000 in Islamabad. The reality of the findings is a mystery until today. This much is known that these 'journalists' would enter the homes of the wealthy by means of these machines. Information would be acquired. There is no need to explain the type of information. After 'journalism' and 'trade', the third thing they did was acquire special government permission and conveniences as representatives of the 'Zaman' newspaper. They set up an office for this newspaper. They worked in the field of media and also registered a news agency called 'Jahan'. The Gulen Movement started the 'Jahan News Agency' and 'Zaman' newspaper. There is no need to mention the objectives of these institutions. By means of education, trade, and journalism, they made inroads into the elite and wealthy class. The outstanding characteristic of this movement is to gain control of government seats and use them at the time of need, like the situation created in modern day Turkey.

Besides all of this, one method that is adopted by this movement is to take the children of the wealthy families of a luxurious tour of Turkey, so that these children or if need be, the parents also could be used. After this, there is no need to get the carpet cleaning machines into their homes. The person who had enjoyed their luxurious hospitality once, he

automatically becomes a machine for them. This method of effecting influence over a family by means of taking selected children and their parents for a tour of Turkey is their famous and special technique. There are many important people that came under their influence through this. The danger of the entire thing is that this relation is not for the benefit of the community, it is being utilised for the benefit of Israel and America. The security of the country should also realize this. In accordance to our information, this task and project will go ahead and try to capture those responsible in the Dīnī Madāris or their children. The poor people should not be threatened by their use of the law. Now, those whom they are apprehensive of, that they will come to know of the reality of the Gulen Movement, will start hating them. Will they be taken under some pretext to Turkey and be introduced to the services of the Gulenists and will be hosted in a luxurious way? One should be wary if there is a plan to invite them for this. The 'Ulamā' e Haq should prove their resolute stance and remain firm on contentment and abstinence and enliven the ways of the senior scholars. They should harshly refuse such invitations and bring alive the ways of their elders.

After the Islamabad office raid, they could not continue their desired work, so they moved their shop or work headquarters to Lahore. They established a Business Forum there. In Lahore, their work continued from this platform. They set up and registered a forum in Pakistan called Rūmī Forum. This Rūmī Forum is in fact registered in America. In accordance to their habit, they deceive others using the name

of Maulānā Rūmī رَحْمَةُ اللَّهِ. The Rūmī Forum was founded in Washington so that they could use the name of Maulānā Jalāl ud Dīn Rūmī رَحْمَةُ اللَّهِ and give the impression to the masses that they are soft people who are in favour of Tasawwuf.

This forum works in Pakistan under the same name. It has become a favoured method of the modern western world to spread their influence in the Muslim societies by means of innovators or ignorant people using the Tasawwuf line. The project of inter-faith dialogue is even worse than this. They remain firm on their own principles and cause the Muslims to be shaken and start doubting their own stance. The Rūmī Forum is one of the branches of this. Gulen brought about this forum in order to establish peace and to create inter-faith dialogue. This forum is a part of the Global Movement of Gulen named Hizmet Movement. Before coming to Pakistan, this forum was working very hard in Washington DC, Maryland, Virginia, North Carolina, and Kentucky. If we start research into this, then we shall take support from the following verse of the Noble Qur'ān, 'The Jews and Christians will never be happy with you until you follow their religion.' (Sūrah Al-Baqarah: 120)

The Jews and Christians are not only very happy with Gulen, but they continuously sing his praises. For example, Jack Goldstone is a famous Jewish Professor at George Mason University. He mentions his thoughts regarding the Movement of Gulen, 'In accordance to my understanding, Gulen is a Philosopher worthy of honour. I am pleased with his influence and far reaching effect in the fact that his followers play a

significant role in charity, peace between religions and in debasing extremism. Sometimes I am hurt at the fact that those who speak against those involved in his work as Gulenists, there is no control over this. Moreover, we are hurt at the fact that these people have no knowledge about him. They want to see the plotting hand behind the books of Gulen and his institutions, but this does not exist. However, we are also human; we have feelings and enthusiasm. Sometimes we label these things. My experience is that all the institutions related and connected to Gulen work in a positive way. I am a Jewish teacher. I was born in America. My parents are European and every person takes me to be a person of this society. We support these objectives. I have seen the explanations and reports about the political occurrences relating to Gulen. Together with this, I have read the reports about the Boston bombings. All this is always against extremism and in favour of peace. These efforts are done in order to gather people of different religions on one platform. I am very pleased with the similarities and comparisons being drawn, something that I have acquired from Gulen and his movement. I am very pleased with his supporters and their work. I know them personally. They hold high positions and according to me, their institutions are also great.'

This intelligent Jewish Professor has unveiled the Gulenist Movement, he agrees with its objectives and relies on it. In fact, he has even informed us of the reality of the modern day fitnah under the title of inter-faith dialogue. This is a part of the ideological warfare being waged against the world of Islām,

together with the military war that is raging. The objective of this is to conquer the minds of the Muslims after they have conquered their countries, leaders and bodies.

The above-mentioned quotation shows, and every technical term of it calls out and says that this is a creation of the Jewish thinkers and they do not support these dialogue movements without reason. In fact, for this reason, they praise it so that their work can be made easier amongst those Muslims who remain behind.

If his work went ahead, who knows what would have happened and what a grave error would have come about. Upon the instructions of America, he came out into the field in order to teach his own country a lesson. By means of the people he enlisted into the judiciary and police, he went ahead without any secrecy and tried to overthrow the Erdogan Administration and fulfil the agenda of the American Ambassador. It was the sheer grace of Allāh that a resolute leader like Erdogan faced him with his foresight and bravery. In fact, he said clearly in response that this movement runs under the capital and instruction of the CIA and Mossad in order to provide people under their guidance in certain countries. Moreover, he dismissed their officers and got a law passed in parliament on 15 February 2014 so that such people do not go against the law and do their own thing by spreading lawlessness by going against the law.



Appearance of Miracles

There are lessons hidden in the success of others just as there are in one's own failures. We should take lesson from the current battle. Whoever learns these lessons, he can change failure into success.

Miracles occurred in Turkey. The Muslim Ummah was saved from falling into an abyss and they became worthy of being able to show a smile. Those in favour of Islām and their leader showed an example of foresight and bravery of such a level that cannot be seen in other Muslim leaders. The Turkish nation also showed a great level of understanding and staunchly refuted the false hypocritical politics of the secularists. There is an abundance of material in this for the Pakistani leaders and masses to learn, if we want to learn with open eyes instead of beating about the bush blindly. Those in favour of Islām worked in equal proportion to the amount of difficulty they faced and gave a gift to the nation in the form of miracle after miracle. Let us study the barriers and how they overcame them.

The condition was such that the opposition united and were firing arrows from one quiver at Erdogan and those in favour of Islām. Those who were called right wing had united with the left wing and started levelling accusations and lies in such a way that could not be imagined from a civilised nation. They were blinded in their enmity, crossed the limits of being civilised and every type of person joined in this alliance. Before

them stood Erdogan alone with those who shared his views and theory. If it was not for the help of Allāh سُبْحَانَكَ وَتَعَالَى, the claims of the enemy would have been proven as correct. These claims were something of this sort, ‘Those in favour of Islām were shaken in the election. They could not get more than thirty-six percent of the votes. As a result, divisions arose in their party. Seventy five members of Assembly were forced to resign.’

In short, whatever was being said here was also being spread there. However, the continuous effort of those in favour of Islām, their wisdom, bravery and Du’ā’ caused all this to be proven wrong.

The first to stand in opposition to Erdogan was Israel, their infamous secret agency, Mossad and the American Administration who share the same views. After this, the famous scholar, Fathullah Gulen, who had gone far ahead in trying to fulfil the objectives of the foreign powers to the extent that he united with the secularists openly, the very same secularists that oppressed Ustād Badī’ uz Zamān Sa’īd Nursī and showed great disrespect to his body. They were the very same ones who did not allow anyone to participate in his Janāzah and buried him in an unknown place secretly. Until today, no one knows where his grave is. Besides America and Israel, a number of European countries and secular leaders supported this unnatural alliance from whom they felt a danger to their own society due to the danger present in the Turkish society.

A number of Arab countries were also fearful of the fame and popularity of Erdogan, as he had sent aid for the restrained people of Gaza and then got compensation from Israel for their barbaric attack that martyred a number of Turks. In this historic incident, Israel had to apologise and the American leader had to take responsibility to pay for the damages. These Islāmic countries adopted the deeds of the brothers of Yūsuf عَلَيْهِ السَّلَام and started supporting the opposition of Erdogan. They wanted to repeat their shameful deeds that they did with the Ikhwān of Egypt.

All of them joined and displayed the hypocritical propaganda filled politics of the modern world in the worst of ways. The conversations of Erdogan with his ministers and family members were being secretly recorded. These were doctored and edited and the purport they wanted was being spread amongst the masses. The secret agency of Erdogan went in pursuit of the recording instruments and they came out in a villa at the edge of the Bosphorus. In this expensive palace, the spying instruments were found to be linked to the spying headquarters in America and Britain. From there, clips were edited and doctored according to need and were given to Erdogan and his followers. At their behest was the Hizmet, i.e. the Gulen Group Service, those who busy engaging in stabbing those in favour of Islām in their backs.

Despite all of this, Erdogan continued with his work, political work guided by religion and bravely showed such character that it was said, 'There is no leader like him in today's world that ruled continuously for twelve years.' Each

time, he won more votes than the previous election. The fifth time, he openly announced that Inshā Allāh, he will get sixty percent representation. The rate of success was phenomenal. Erdogan started work to respond like a brave lion, and not only kept his high standing in the cities that he improved, but also took back the cities like Antakia and others that were lost in 2009 to the People's Party. He got forty-five percent, instead of thirty-six, turned the tide of the hurricane wrought upon him by the opposition, and set a new record of success, even turning the direction of history. It will be very interesting to study the battle that took place in three large cities of Turkey. Ankara is the capital of Turkey, Istanbul is a major hub, and Izmir is a historical city with lots of tourist attractions.

In Ankara, the mayor from the party in favour of Islām was Ibrāhīm Malih. He had set a record by winning his set in 1994, 1991, 2001, and 2009. This victory was during the time when Erdogan was mayor, and it was due to service of the city and projects to develop the area. The secularists used the right wing against Erdogan so that the votes of the right wing could be divided. They were defeated so badly through this that they could not find any place to hide their faces.

In Istanbul, the old friend of Erdogan, Qadir Topbash became the mayor again and based on his great services; he stood for mayor a third time. The chairperson of the people's party stood against him. He had the full support of Gulen. The result was the same. They got together and started beating the drums of the secular views of Ataturk. Erdogan continued to lay accusations against the government and the masses of

Istanbul chose him as their mayor. He went on to prove himself worthy.

The condition of Izmir was the most interesting. This city was the stronghold of the secularists. At one point in history, it was referred to as the Paris of Turkey. However, due to the corrupt politics of the secularists, it took on the form of a city in a third world country. Erdogan put a close friend here, Benali Yildirim here. He was unique in his services and development work. Then he said to the masses, “Now choose who you want. You can be like the other cities of Turkey where all services are provided at the level of Europe, or, you can remain downtrodden at the level to which the corrupt secularists have taken you.” The masses relied on the promise of Erdogan and gave all their support to his side.

During the municipal elections, there was a flood of emotion during the speech of Erdogan and he had the strength of proof behind him. He made it clear to the public that Turkey had reached the level of the ten largest economies in the world. Who made the effort and did the work to get them there? There was widespread corruption during the time of the secularists. The annual income had increased to more than four times. Together with this, he showed great conviction in Allāh *سُبْحَانَهُ وَتَعَالَى*, which was his real strength. During the last election rally before the election, a record number of two million people attended. He read the same poetry for which he was punished two years previously under secular law. Through continuous effort, the world changed in a few years. The place was the same, the poetry was the same, and the poet

was the same. Erdogan read these lines again with a great īmānī fervour and passion and gave the message to the world that our real power is in īmān in our Rabb. The lines were, ‘The Masājid are our barracks, and the domes are our helmets, the minarets are our bayonets, and the Musallīs are our soldiers, this is the noble army that protects its Dīn.’

This time, what could he punished with? The crowd of two million sang these lines with him and they showed the world that no one can stop the success and acceptance of a ruler whose outstanding sign is religiosity and service.

Whoever of us goes to Turkey and sees that Hijāb is not observed at the tourist attraction sites, does not understand the caution with which those in favour of Islām are treading. They should differentiate between the slow pace of the tortoise and the dream of the hare. Those who create misunderstanding by spreading shameless films of the past should spread the documentaries that were made by those in favour of Islām on the famous Muslim leaders.

There are lessons hidden in the success of others and in one’s failures. We must take lesson from our present battle. Whoever learns this lesson, he will be able to turn failure into success. He who does not learn, his success will turn to failure in the next battle.



Example of the Extremists

It sometimes happens in life that a person suddenly stops a laugh, or, he feels that it is better to adopt silence rather than give a reply. We had an occurrence of this nature when we read a column called 'Ataturk: In Favour of Islām'. We have a writer who writes his column from Ankara. He presents an example for students of journalism. The writer showed the analogy of turning day into night and darkness into light in such a way that all the intelligentsia of the world could not come up with such a senseless piece of work. He first lauded praise on secularism. Then, in the light of this, he classified Ataturk as a person in favour of Islām. My astonishment knew no limits at this writer who accepted him to be a secularist and a person in favour of Islām. Tell me, why should my laughter not stop? It is better to classify this person as an enemy of intelligence rather than accept Ataturk as someone in favour of Islām. Then, a person can go around doing whatever he wants.

Let us take a look at the praise of secularism by this writer first. Then, in the light of it, we can find out what is the element of love for Islām in him easily. 'Our religious circles declare secularism to be a system of blasphemy and have started to oppose it, whereas secularism is not a blasphemous system, but the religious circle have wilfully translated secularism as irreligious, when the correct definition of secularism is something like this, 'working with all religions, adopting a non-

partisan stance and administration of the country. Secularism refers to treating all religions and sects equally in matters of society, education, and politics.'

He did not even move his tongue about those works of Ataturk that could cause him to be referred to as a person in favour of Islām. From this, we learn that the definition of secularism that he gave was deceptive.

The first thing that Ataturk did when he came into power was ban the Masājid and the Madāris. Historical Masājid, hundreds of years old, were locked and Ṣalāh was declared Ḥarām. Dīnī education was banned. There was a complete stop put to Adhān and Ṣalāh in Arabic. After the death of Ataturk, Adnan Menderes, a person in favour of Islām, cancelled this law by means of a referendum. He sent a message to all the provinces that people can say the Adhān and Takbīr in Arabic. This was a day of celebration. The Muezzins were crying when calling out the Adhān. For years, two Adhāns were called out in some Masājid. One for Ada and one for Qada.

Ḥajj and 'Umrah had been banned by the government. This ban was removed and it took a leader like Adnan Menderes twenty-five years to do it. The writer can convey the reward of not a single person going from Turkey to the Haramayn to say 'Labbayk' to Ataturk and at the same time, to all those writers who say that Ataturk is a person in favour of Islām. We congratulate them on their research.

Last year, Abdullah Gul was the first Turkish leader who could perform Ḥajj after seventy years. Even upon this, the

Turkish Ambassador in Saudi Arabia felt it necessary to clarify that the Hajj journey of the Turkish leader does not mean that Turkey is not a secular country. The law of Turkey is secular and the army protects this law. From all the Islāmic countries, only Turkey has this outstanding gift of Atatürk of being in favour of Islām. This method of sacrificing themselves for Islām was with the outstanding traits of Islām. Now let us come to the technical terminology and signs.

The beard and hat for men, and the Hijāb for women were classified as crimes and the police caught hold people to task for them. The inequality in this instruction is sufficient to put every secularist to shame for claiming equality. There is one thing that the writer made a huge noise about; he said that a religious department was set up. This department would keep a careful watch over those in favour of religion. If anyone had a lunar calendar in his pocket, leave aside an Arabic Du'ā' or Ṣalāh timetable, then he would be taken into custody and had to face great difficulty that would stop him from doing the same in future.

There is another taint on the foreheads of the secularists. They put an end to the Arabic words in the Turkish language. A committee was formed to do this. Every person was bound to practice on it. When every religion was given equal status in the National Education system, then the next step was to put an end to the script of the Turkish language that would be written from right to left like Arabic, Persian and Urdu. Everyone was forced to write it from left to right like the English script. The new generation was cut off from Turkish

history, Turkish literature, and Turkish civilization. Until today, they are cut off from their rich past. The characteristic that caused him to be called Ataturk (Father of the Turks) was the worship of democracy and depriving the entire world of the Islāmic Khilāfat and Sultanate, now the writer decides to call him a person in favour of Islām!

The writer says, 'One can gauge the love of Islām and the Noble Qur'ān of Ataturk from the following words, 'Listening to the recitation of the Noble Qur'ān brings joy to the nature of a person. It seems as though a new soul is being blown into the body.' However, he did not describe the love of the Qur'ān that he had when he took a copy of the Qur'ān and hit it on the head of the Shaykh ul Islām, when he brought up the topic of taking steps that were synonymous with negating the religion. He had love for the Qur'ān and recitation of it blew a new soul into him, so together with putting a ban on publishing the Qur'ān, he hated its language so much that he took out the Arabic words from the Turkish language so that the Turk children could not read Arabic or the Qur'ān. You can search the whole world and you will not find anyone in favour of Islām that likes secularism.

He wrote further that Ataturk was very strongly against extremism. Only Allāh knows what extremism is. After he wiped out and banned Islāmic laws, Islāmic technical terms, and all signs of Islām, Ataturk tried to wipe out everything that could reflect religion. He changed the capital from Istanbul, the city of Masājid, to Ankara. A ban was placed on building

Masājid. If this is not extremism, then what else is? Now, which part of history will be denied?

After he passed away, Adnan Menderes built a Masjid directly in front of his grave and tried to give the Kaffārah. Anyway, there are certain things he did that opens up his 'balance' and love of his homeland. By reading these deeds of his, you will probably become very despondent. But what to do? I cannot deny reality. Kamran Ra'd writes in his book, *Freemasons and Dajjal*, 'Mustafa Kemal Ataturk was the leader of the Turkish Administration and founder of the new Turk leadership from 1923 till his death in 1938. Ataturk was a Freemason and Grand Master of a Turkish Lodge.' (p.212)

In order to prove this, there is no need to do a comparative study with Amīr 'Abdul Qādir Jazā'irī, member of a French Freemason Lodge. It is sufficient to glance over the Gallery of Famous Freemasons. The work of Ataturk is recorded there; he ended the Islāmic system of Khilāfat and banned it. He removed Palestine from the control of the Khalīfah of the Muslims and made it possible for the Jews to take control. Moreover, they caused such a split of the Khilāfat Office and family of the Khalīfah that it could never be established again. They implemented a system in its place that would never allow a return to Islām and a single Muslim ruler. You will probably not find a better example of the love and favour of Islām in Ataturk.

The last paragraph of the column is very interesting. He says, 'Ataturk delivered a Khutbah in the Pasha Jāmi' Masjid

and said that Islām is the ideal religion for the world and has written its name in history forever. Can there be a better example of his love and favour for Islām?’

If he said that Islām is the ideal religion and this makes him a leader who favours Islām in history, then what is there to doubt about in saying the George Bernard Shaw is a person who favours Islām? He also used to say that Islām is the best religion. However, despite speaking in favour of Islām, he absolved himself from the Muslims. Ataturk absolved himself from every sign of Islām and tried his utmost best to wipe it out. If this work is termed as secularism, then we have no problem. However, we certainly will think many times before saying that it is favour for Islām.

He should not disgrace the words ‘in favour of Islām’ for secularists like Fathullah Gulen and Harun Yahya, who claim to have love for Islām. I do not know why columns like this are written, they are on the opposite pole of reality. Why are articles like this published despite being checked by the editors of large and well-known papers? To accept such a person to be in favour of Islām and state that all other writers are wrong is a refutation of the accepted history of the recent past. What does this say of the columnist in the journalism world? It is not difficult to gauge his standing. There is a limit to extremism too. If the writer and publisher do not consider, then the society will definitely fall prey to further extremism.



A few pages from the Painful History of Islām

The 'Uthmānī Khilāfat was the fourth major Khilāfat in Islāmīc history. It lasted for approximately 642 years, from 1282 until 1924. Thirty-seven rulers stood as Khulafā'. The first eight rulers were Sultans, not Khalīfahs. They had the honour of the Islamic Sultanate, but not the spiritual position of Khilāfat. From the ninth ruler, Sultan Salīm I, until the thirty-sixth ruler, Sultan Wahīd ud Dīn Muḥammad VI, thirty rulers were Sultans and Khalīfahs. The last 'Abbāsīd King handed over the honour of Khilāfat to Sultan Salīm, and together with this, he handed over all the blessed Nabawī relics which would be handed over from generation to generation amongst the Banū 'Abbās. On 1 November 1922, Mustafa Kemal Pasha declared the end of the 'Uthmānī Sultanate upon the instruction of the western powers and the society by means of the Grand National Assembly. Sultan Muḥammad Wahīd ud Dīn VI was banished to Italy. On that dreaded day, the Sultanate was ended, but not the Khilāfat.

After he was banished, his close family member, 'Abdul Majīd Āfandī was appointed as the last 'Uthmānī Khalīfah. However, on 3 March 1924, the National Assembly once again proved their hatred for Islām and under the leadership of

Ataturk, the law to end the Islāmic Khilāfat was passed. In this way, the last Khalīfah was not a Sultan. Khalīfah ‘Abdul Majīd II bid farewell to his palace and was banished to Switzerland, and then to France. In this way, after the ‘Uthmānī Sultanate fell, the Khilāfat ‘Uthmānī also came down.

In accordance to the findings of the research historians and contemporary researchers, the last three of the thirty-seven rulers held their positions only by name. The real power was in the hands of the secret powers and societies that were behind the plot to end the Khilāfat, those who put the entire world under the spell of Democracy. They were waiting for the right opportunity. They kept these rulers in front as rulers so that they could not be accused in any way and all the reasons for the downfall of the ‘Uthmānī Khilāfat will be attributed to the ‘Uthmānīs themselves. Different authors have discussed the reasons behind the downfall of the ‘Uthmānī Sultanate. They have also thrown light on the reasons behind Ataturk, the enemy of religion, coming into power.

We start at the thirtieth ‘Uthmānī Sultan, Maḥmūd II. Although the decline appeared from the last three rulers, but the foundation of the decline was laid when a woman came into the home of his father, Sultan Mustafa IV. During this time, the reasons behind this painful and grievous story will automatically come forth. We shall clarify the reasons that ended in the fearful result of depriving the Ummah of the shade of the Khilāfat. The objective of this is to explain that these reasons and causes are found in a number of Islāmic countries, including Pakistan.

The story begins in an unknown Island in the Atlantic Ocean. After America was discovered in 1492, Christopher Columbus discovered an island east of the West Indies. In 1635, the French government inhabited this island, but the British also reached there. After a few years of skirmishes between France and Britain, it was handed over to France. This island is called Martinique. During the middle part of the eighteenth century, this island was the centre of activity of the brotherhood or society that arrived with Columbus. What were they doing here? They were training people from whom they could take work. Two girls were born in Martinique, whose ways of fitnah changed the world. They became a test for humanity. They were prepared and sent to two different targets. One target was easy and the second was difficult.

One girl was Josephine. She was born in 1763. She became the wife of Napoleon Bonaparte. The target of Josephine was not difficult. She only had to get to France. Then, with the help of the western powers, it was easy to reach Napoleon. However, her cousin Martha had a difficult task ahead of her. She had to reach the inner chamber of the Turk Sultan and remain there without doubt being raised about her. This was quite a difficult task. It was not easy to reach the inner room of the Sultan, nor was it easy to to get her desired target after getting inside. There were security measures in place for a few miles around the palace. There were special guards appointed to keep the area secure. In this way, there was no possibility of foreigners to get to the palace directly. However, there was one definite secure way of getting through. What was this?

Through a spy that was sent. He writes, 'The Greek and French women sometimes go to the palace to meet the womenfolk. Their husbands would go with the porters in the guise of businesspersons and translators. These women entered the palace area with the excuse of selling the rarities of Europe. They would get information about the palace on these occasions.'

In short, after acquiring a significant amount of information, a beautiful 14-year-old girl was brought to Istanbul. The mixture of different bloodlines gave her captivating beauty and unique intelligence. No one had the courage to offer a price due to her amazing beauty. The sellers would say that she was from the children of the French or Spanish discoverers and she was captured by pirates. She was found and returned later. The traders never said from who she recovered. This girl was brought to the market during the time of Sultan 'Abdul Hamīd (1774 to 1789). Finally, the fame of her beauty that was dripping with fitnah reached the royal residence. The sellers did not allow her to go to the home of anyone but the Sultan. This 14-year-old girl was given the name 'Naqsh e Dil'. This name became famous throughout the 'Uthmānī Sultanate. When Naqsh e Dil entered the private chamber, the 'real big game' started. However, the matter was, how could she get the secret information from within the chambers? What was Naqsh e Dil doing? What more could she do? Getting the information and then sending out instructions became a problem.

This became impossible in her situation. However, the society were not in a hurry, like we are. She was not aware of the word 'impossible'. A hasty person remains between the possible and impossible. A tolerant nature and being steadfast is something that causes the word 'impossible' to be removed from the dictionary. She continued enlisting the cooks, special guards, servants, and experienced people until a chain of contacts and message conveyers was made. This took about seven to eight years. However, she waited with tolerance.

When the 'Uthmānī Sultanate was ended, then the West gave an analysis, 'the big game has ended'. This was an astonishing sentence. Was this a critical analysis or was a big game being played? This girl learned the Turkish language very quickly. She probably knew it from before. Due to her special training, it was not long before she captivated the heart of the Sultan. On 20 August 1785, she gave birth. He was named Maḥmūd. He later on became the thirtieth Sultan from 1808 until 1839. This child, from Naqsh e Dil, was conveyed to the throne in the presence of siblings and cousins. This is a long story, full of plots that started from the time that Sultan Salīm III was removed from the throne. There was no one more suited for the task than the Janissaries were, so Naqsh e Dil started taking the matter into her hands.

The Janissary was a special army of the 'Uthmānī Sultanate. They were enlisted to work as the guards of the Sultan. The Janissaries were orphan children that were brought up, educated, and nurtured without any religious differentiation under the supervision of the Sultan. After they reached

maturity, they were given Islāmic teaching as religious studies. Then, after rigorous army training, they were made part of the special guard of the Sultan. These guards were directly under the Sultan and had to answer to him only. Their loyalty to the Sultan and immense bravery made them the signs of honour. This caused them to be placed in the highest ranks of the army and their influence was increased to a great degree.

A time came when these people became a danger to the Sultan and they became the kings. Naqsh e Dil had reached the inner chamber of the palace. In the same way, the Janissaries had a loyal insider who was doing work in keeping both sides informed and connected.

Sultan Salīm III realised that there were forces at play that were trying to overthrow him. He investigated the Janissaries and gauged their strengths. He tried to save himself from being overpowered by them. He set up a new security force called the Nizami Cedits. This effort was however in vain.

Naqsh e Dil was playing the game from behind the scenes. She once swung one of the Janissary leaders higher and started using him how she wanted. Naqsh e Dil met with a Janissary named 'Alī Āfandī. He was the son of a horse trader from Albania, a Venetian Christian. By means of him, she opened the way of using the rest of the Janissaries. The Janissaries would play a role in appointing the king. The society had trained their people not to gain control of the King, but those who played a role in appointing him. Naqsh e Dil had to get her son to sit on the throne and end off the 'Uthmānī Sultanate

through him. This is because she felt that he was not her son, but the son of the Turk Sultans. The very same Sultans in whose inner chambers she was sent for a special mission. Despite this, they treated her in a very kind and good way. Sultan Salīm was dismissed. He was removed from the throne on 28 May 1807 and sent to prison. This was carried out by the Janissaries, the powerful 'Uthmānī regiment.



Behind the Barrier of Heart Quaking Slogans: Part 2

After the dismissal of Sultan Salīm, Sultan Maḥmūd II was put on the throne, on 28 July 1808. Now, the relative of Napoleon and Josephine, Martha, i.e. Naqsh e Dil had her son installed as the most powerful leader of the Islāmic world. The effort of this illegitimate woman was to give her lineage all the power and deprive the Sultan and then destroy and bring an end to the ideal method of rule, the Khilāfat. The big game was heading into the first half. Martha lived for twenty-nine years. She was a very influential French mother of the Muslim King. She started to decorate and prepare the field very quickly for the game. The 'Uthmānī ways and mannerisms started disappearing and was replaced with the French mannerisms. Maḥmūd II stopped wearing the turban and the Jubbah. He adopted European clothing. The last two Khulafā', the thirty-sixth and thirty-seventh, whose pictures are found, are seen wearing European clothing. The reader who is ignorant of history will be astonished to realise that their Sultanate was being weakened, and what happened to their appearance? The thirtieth ruler, son of Naqsh e Dil, had set the European symbols over the 'Uthmānī ones.

All the members of the Sultanate and government workers were instructed to follow him, so that this development could quickly become a means of freedom. Freedom from whom?

Were they slaves? It was the so-called democratic freedom that made Turkey into slaves of secular Europe. The workers in the Sultanate were then given the form and sketch of the civil service, in accordance to the European system. The brave 'Uthmānī armies were sent for training to foreign military leaders and their nature was changed. After this, efforts were made to take control of them. The doors of western civilization were then opened into Turkey. The intelligent students were sent to Europe for special higher education. The students who were then turned into Europeans were given high positions. It was these very students that went ahead and laid the foundation of the group called 'Young Turks'. They were the ones that ended the Khilāfat and gave vent to the movement for democracy. The journey of the society was moving in the right direction. Under the guise of heart captivating slogans, the students who were turned into European had a very effective role in the Sultanate. Every part of the machine as doing its work. The image of the fall of the Islāmic Khilāfat could now be seen in the mirror of the satanic democracy.

Sultan Maḥmūd II passed away on 1 July 1839 after an illness affecting his liver. Continuous drinking brought his death closer. After he was dealt away with, the same type of efforts were directed at the new generation, as is done on the Arab princes of today. His successor and son was Sultan 'Abdul Majid II (1839 to 1861). He would spend most of his time in the Bosphorus Palace that was built by taking a loan, enjoying himself. His favourite past time was to listen to western music. The western education was showing its effects. The liquor

weakened his body and the music ate away his soul. These are the things which the west or the society brought upon the Muslim leaders and crushed them with it. It is the very same logic and thinking that is used when spreading lewdness and birth control pills amongst us.

The Young Turks studied and trained in Europe and now the time came for even the 'Uthmānī Sultans to tour the foreign countries and spread the net of the elite protocol given there so that they could return from there with a different colour and way to their country. The walls of a six hundred year old Sultanate had finally given in to the battering rams of women, liquor, and music. The magic effected by Naqsh e Dil on the minds was now speaking. Now the time arrived for the Muslim rulers to go fast ahead into adopting the European lifestyle and take the game ahead very quickly.

Sultan 'Abdul 'Azīz (1861 to 1876) was the first Muslim Khalīfah that toured Europe in 1867. He was the son of Sultan Maḥmūd II and the thirty-second Sultan. His son, Yūsuf 'Izz ud Dīn and two nephews, Murad (thirty-third Sultan) and 'Abdul Hamīd (thirty-fourth Sultan) were also on the tour. The invitation for this tour was given by Lewis Napoleon. The objective was to see an 'exhibit of the great world'. The nephew of the Sultan, Murad, was very famous for his serious nature. He was such a serious person that he never smiled throughout his life. During the tour of Europe, he was presented with liquor and chocolate. Against his norm, he smiled and thanked the Queen of France. The attack started. This was the first time he was seen smiling. This was a positive

sign for the Europeans. There was no end to their joy. The young prince was also taking the taste of European liquor, brandy, and chocolate back home. This was a very dangerous sign. The future king was being habituated to coloured European drinks and food mixed with Harām. The enemies of Islām were gaining ground in their objectives. Finally, after the Umm ul Mafāsīd (non-Muslim wife) they even sent the Umm ul Khabā'ith to the private chambers of the Sultans.

After Sultan 'Abdul 'Azīz, his nephew, Murad V took to the throne. The taste of European brandy and liquor that he brought from his tour of Europe soon became a necessity. Now he became a habitual drunkard. Due to excessive drinking, he succumbed to mental illnesses. A double-edged game was being played with him. On the one side were two beautiful women, dripping with fitnah. A project that was established by Naqsh e Dil. By means of these women, he was made oblivious and negligent of the functioning of the Sultanate and the advancement of the opposition European countries. On the other side, propaganda about him was spread countrywide. It was said that he is always drowning in liquor and is moving to the tune of his two damsels. He was not worthy of the responsibilities of leadership. The country needs a new leader, in fact, a new system of rule. What system? After the fall of the Sultanate and Khilāfat, what better system did the west see for the Islāmic countries better than democracy?

In this way, the society was preparing a new secular Turkish democracy. Their propaganda and pamphlets played a pivotal role in changing the minds of the youth. New

pamphlets were written in order to mock at the old Islāmic ways. These pamphlets drew a sketch of the Khalīfah with a native beard and moustache, in ancient Islāmic clothing, standing with a rusted sword. In the background was a clean French soldier with a shaven face, holding a new rifle. This poisoned the minds of the youth and moved the general opinion in order to incite them to fight against their brothers, the fellow citizens. All this was being done in the name of Freemasonry and Satanism.

The same thing is being done here in the subcontinent in order to cause the English ways to overpower. The same thing is being done in Afghanistan due to the danger of the enlivening of the Islāmic Emirate by means of the film 'My Sultan'. Our 'non-partisan media' do not let any chance of spoiling the name of the Taliban and flinging mud at their brave deeds slip by.

After Sultan Murad, 'Abdul Ḥamīd II became the thirty-fourth Sultan. This was the last person that was not under the influence of the society. In fact, he understood their plots and he remained concerned about breaking them. It is a separate matter altogether that the trap of the enemy was set up strong. When the society tried to bring him under their influence and saw that they were failing, they implemented plan B. They started propaganda against him and attacked him violently so that the path for the coming Freemasons could be cleared. The condition of the propaganda against him was such that the European columnists would refer to him as Mardūd 'Abdul

(The Rejected 'Abdul). We can gauge from this how passionate the society was to remove this barrier from their path.

Sultan 'Abdul Hamīd II continued ruling despite the violent attacks against him and the propaganda that was being spread. His opposition were preparing General Maḥmūd Pasha to stand against him. He was the commander of the third army in Thessaloniki. He laid siege to Istanbul in 1909 with his soldiers. On 22 April 1909, many soldiers and ministers secretly gathered in Santo Stefano. Under the chair of the Freemason Agent, Sa'īd Pasha, they decided to depose Sultan 'Abdul Hamīd. Subsequently, his authority came to an end on 27 April 1909. Two days later, he was banished to Thessaloniki. He spent the rest of his life there. What was his crime? After his crime of 'being weak', he refused to hand over Palestine upon the instruction of the society in exchange of a bribe.

In 1901, the head of the Zionist Movement, Theodore Herzl came with a presentation to the twenty-fifth Khalifah and thirty-fourth Sultan, Sultan 'Abdul Hamīd II. He said, "If you permit the Jews to stay in Palestine, then we shall give you a hundred and fifty million British Pounds." The Sultan said, "If you give me all the gold in the world, together with that hundred and fifty million pounds, then too, I shall never accept your proposal. This is because for the last thirty years, I am the guardian of the Islāmic World and see to the benefit of the Muslim Ummah. I shall never take a step that will cause a taint on the name of the Muslims, my forbears and the Khulafā'. This is the property of the Muslims for which rivers of blood flowed to defend it."

Hearing this reply, the Zionist leader became restless in anger like a serpent. He turned his hat in the direction of the Sultan, his tongue started swirling, and he hissed. He played all his cards.

The Sultan had to face dismissal and then banishment. However, he saved himself from the scar of selling Palestine. This stigma fell to the lot of Britain, which it took on its head in the form of the Balfour Declaration. After the dismissal of Sultan 'Abdul Hamīd II, there was nothing standing in the way of the society. The new generation was prepared by them. The game was heading into the last moments. The sketch drawn by Naqsh e Dil now came to the Naqsh Thānī (second sketch) and Naqsh Thālith (third sketch).

After Sultan 'Abdul Hamīd there was no other Sultan that had any strength and power. All the Sultans were captured by the leadership of the Young Turks. By means of them, a united front was formed, and Ataturk captured them. Ataturk deceived the masses and always said that the Sultan was captured by the allied forces. This could only be dealt with when the leadership at the top was dealt with. However, the Sultan was a free man when there was a need to use his name for the wrong reasons. For the next three years, the Freemasons presented an ideal example of how to cause rifts and wars, divide, and conquer. Ataturk was made the hero of the nation so that the nation could forget about the Sultan. There was a need to present an alternative leadership for the Muslims. The Freemasons provided it. They always do this. However, we take it to be the mischief of someone else and

forget about it. For example, we do not know that New York was the first city of the world in which a Governor House and Freemason Lodge was set up. Now, the second city in which a Freemason Lodge was set up right in front of the Governor House is in our country.¹ The headquarters of Black Waters were also in this city. They were controlled from here.



¹ Freemasons Lodge – Karachi's landmark

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Freemasonry is one of the oldest organisations and fraternities in existence. The historical origin of the Freemasons is rather obscure and mysterious - which, combined with the somewhat secretive nature of their rituals - has led to much conjecture and conspiracy theories about their activities around the world. Their meetings involve old symbolic rituals that have been carried forward for hundreds of years.

The fraternity operates from very loosely connected "grand lodges", and "lodges" which are centers of activity and meeting-places. Each independent grand lodge has its own jurisdiction. A symbol always found in these lodges is that of the compass and the square, pointing literally or metaphorically to the tools of a mason (or stonemasonry).

A Freemasons Lodge stands adjacent to the Governor House in Karachi. It is located near Zainab Market or on the way to Saddar. This lodge was built before World War I, and for the locals it was a mysterious building; the British spoke in English and they could not communicate with them, hence the building's mystery resulted in its given name "Jadu ghar".

Freemasonry was banned by Bhutto's government in 1972 and their belongings were confiscated as their activities were considered Zionist. After many years this masterpiece of masonry is being restored by the Department of Antiquity and a wildlife museum is planned to be established here. - Text by Abeera Khan / Dawn.com

Son, Give your life for the Khilāfat: Part 3

After Sultan ‘Abdul Ḥamīd II, there were another three Sultans that sat on the throne. Muḥammad V, Muḥammad Waḥīd uz Zamān VI and ‘Abdul Majīd II. However, none of them had pure ‘Uthmānī blood or an ‘Uthmānī nature. They had no power in reality. It was the magic of the love of their hearts that was at play. The ‘Uthmānī blood of self honour was mixed and over a period of twenty nine years it had done its job. Before the time of the last two, the work of the downfall of the ‘Uthmānī Sultanate was done and the second one played a role in its collapse. All the pious hearted Muslims were looking on at the plummeting pulse of the ‘Uthmānī Sultanate. All political authority lied with the Grand National Assembly and by means of them, with the Freemasons. The first of the last mentioned two rulers, i.e. Sultan Muḥammad Waḥīd uz Zamān VI was dismissed from the Sultanate. The second was also dismissed, but he could not even move like a hen about to be slaughtered. The last part of the narrative of this game is very painful and causes the heart to bleed. This heart quaking narrative will cause the arteries of the heart to burst. This regret will help us understand the changing plots of the enemies in future and aid us in saving ourselves from their attacks.

Although the last two rulers of the 'Uthmānī Sultanate had the blood of the Āl 'Uthmān in them, but the blood of the Jewish and Christian women was mixed in it. The thirty-sixth Sultan was Sultan Waḥīd ud Dīn Muḥammad VI. He was passing his days under the assault of local plots. The real authority was in the hands of the Grand Assembly, by means of the democratic game. They called a meeting on 1 November 1922 and a resolution was passed to dissolve the 'Uthmānī Sultanate. Together with this, the edict was issued that the Sultan should be banished, despite committing no crime.

In countries like England, Spain, Thailand and even Nepal, there is a kingdom found together with the democracy that runs the affairs. However, the one and only country where the existence of the king (albeit by name) could not be tolerated was Turkey. In essence, the democracy was brought into existence because the leadership or Khilāfat and its Shar'ī administrative system did not remain. It was however the only example of rule in the sight of Islām.

Sultan Muḥammad VI did not see any other solution and accepted the edict of his banishment without any fuss or cry. Immediately a ship was requested to take him from the country. The ship was British owned. Yes, the same Britain that keeps their royal family system until today by way of remembrance. They were so quick in finishing off the kingdom system of the Muslims that the students of history will not think twice about cursing them. The Malaya ship was sent to the Constantinople harbour. This ship was built in 1913. It was broken in 1948 after the Second World War. The Sultan,

alongwith a few friends, amongst whom was Shaykh ul Islām Nūrī Āfandī and the Prime Minister Aḥmad Taufīq Pāshā, boarded the ship and were left without a home and country. The ship took them to a destination decided by the Society from before, Malta, then the Italian Riviera. Yes, the same Malta where Shaykh ul Hind رَحْمَةُ اللَّهِ and his friends suffered the difficulties of imprisonment for the protection of the Khilāfat. From Malta, the Sultan was taken to Italy where he spent the rest of his days. He remained there for four years. Then, on 16 May 1926, he passed away in a city called San Remo.

Like the last king of the Moghul Empire, Bahādur Shah Zafar, the last Sultan of the ‘Uthmānī Sultanate Waḥīd ud Dīn VI did not get even a few yards for his grave. The same thing for every aspect of Islām, in fact, the Society or the west that was nurtured by them, is greatly irritated by the system of rule of the Muslims or the system of leadership of Islām, i.e. the Khilāfat. They only want to establish democracy in the world, which is nothing but an invention of Freemasonry. This is the same system under which, we, in search of democracy, by means of nineteen elections, five political parties became a complete personal inheritance system. No permission was given to move the body of the Sultan to Turkey. Finally, the body was moved to Damascus, where he was buried in the famous historical graveyard located near the ‘Uthmānī Masjid. This was the same Masjid that the tenth ‘Uthmānī Sultan, Salīm, got the world famous builder, Sinān, to design and build.

The announcement of the end of the ‘Uthmānī Sultanate was made together with the banishment of Sultan Waḥīd ud

Dīn VI. Two days after his banishment (17 November 1922), on 19 November 1922, Sultan ‘Abdul Majīd Āfandī, was made the Khalīfah. After the end of the ‘Uthmānī Sultanate, the position of the Khilāfat ‘Uthmānī remained. The entire west and the satanic servants of the Society were after it, to finish it off. They left no effort out in trying to finish off the Dīnī and spiritual positions at the same time. Haste is the work of Shaytān, but they wanted to slowly take this satanic plot to completion. The ‘Uthmānī Sultanate ended with the last ‘Uthmānī Sultan. Now the ‘Uthmānī Khilāfat remained. The Muslims of the world, especially the ‘Ulamā of Deoband, put all their strength behind works like the Khilāfat Movement from 1918 to 1924. The Turks remember this till today. That is why they have a grateful enthusiasm for the Pakistani Muslims and Deobandī ‘Ulamā’ and show untainted love for them. The point where the Khilāfat Movement progressed was when the case of treachery was brought against the ‘Alī brothers in Karachi. After they were caught, their mother, Ābādī Bānū Begum, came into the open with many other women in support. The following poem became famous at the time,

The mother of Muḥammad ‘Alī said

Son, give your life for the Khilāfat

This poem was sung by the children. The Muslims of Hindustan gave every type of sacrifice in order to save the system of Khilāfat.

On this side, the Turk Assembly was set up in the name of democracy. From 1 November to 19 November, there was no

'Uthmānī Ruler. All the power of the Sultan was snatched from him, he existed only in name. Now, the 'Uthmānī Khalīfah and 'Uthmānī Khilāfat were powerless. However, the Muslims who had self-honour tried to blow some soul into these institutions, whereas the society wanted to involve it in self-destruction and wipe it out. This battle continued for about two years. Finally, a wicked hearted person by the name of Mustafa Kemal Ataturk was brought into power for this purpose. By means of a new democratic Assembly on 3 March 1924, the approval was given and the wretched step to end the Islāmic Khilāfat was taken. From 1924 until the last decade of the nineteenth century, there was no Khilāfat in the world. It was until Mulla 'Umar رَحْمَةُ اللَّهِ laid the foundations of the Islāmic Emirate of Afghanistan. The world was seen to be referred to in the following poem:

Where the people of imān live in the form of the sun

They drown here, come up there, drown here, come up there

This shocking success caused a deep sense of dread and destruction to the western world and the Freemasons. All the powers of the world agreed to destroy this Emirate and jumped into the battlefield. On the other side was all the ill-equipped and impoverished Mujāhidīn. These warriors started fighting again from scratch and have reached almost a hundred percent and have given the world another chance to come out of the clutches of the society and establish their original identity once again.

We have explained the narrative and have come to the modern day circumstances. The last part remains to be discussed. Let us see what lessons and advice we can take. The last Sultan had left Turkey. Now, with a heavy heart, listen to the departure of the last Khalīfah. This means that one will not acquire anything from the pain of the past or from being impatient over mistakes and errors. However, if we turn the direction of the grief and anger towards reform, revenge from the enemy and set it in the direction of the target, then the path to make up for losses will come out. The objective of penning this heartbreaking account is only so that we understand that lost time will not return. The work of today must be done today. One must stay away from far-fetched wishing and despondency. In this way, the worst of wounds can be treated. After we washed our hands off the Khilāfat, we forgot about it completely. This is the trust and inheritance that we have inherited from our ancestors. Being negligent of it means that we are not living to acquire the objective of our lives, but we are living to increase the standard of our lives. Even animals do this. Our rank and status is very high and its demands are not very far from our reach. There are some devoted servants of Allāh who can bring about this position again. If we refresh our resolve and lend support, then we can come out of this pit of disgrace. Let us hear, maybe the tears of acceptance will flow from the eyes.

It was the time of Tahajjud on 3 or 4 March 1924. The lights were on in the library of the Dolmabahce Palace, residence of the Islāmic Leader. The ‘Uthmānī Khalīfah ‘Abdul

Majīd was busy with the recitation of the Noble Qur'ān. If only he fell into Sajdah at that time and instead of reciting the Noble Qur'ān, he recited and implemented the laws of the Noble Qur'ān. There was an eerie silence outside the palace, as though something was about to happen. A silence behind which a hurricane was hidden. The troops of the Turk army surrounded the palace. An emissary was sent into the palace with a special message.

“Come,” said the Khalīfah upon the knock at the door. The attendant of the Khalīfah informed that the palace is under siege and the governor of Istanbul (Constantinople) wants to meet him. The Freemason secular governor, Dr Adnan met the Khalīfah and informed him of the decision of the Assembly. He then instructed him to pack his luggage. He had to leave the palace with immediate effect. The society was not prepared to tolerate him. The special attendant of the Khalīfah informed the Khalīfah that in the case where he rejected, he would be threatened with death, i.e. he was being punished with banishment and if he did not accept, he was to be killed. After thinking for a few moments, the Khalīfah decided to carry out the instructions. He was so shocked in his mind that found no courage within himself to put up a fight.

An hour later, the dismissed 'Uthmānī Khalīfah, his wife and daughter, left the palace with a few sets of clothing, nothing else. It was the time of Tahajjud that was departing and the Adhān for Fajr was about to be called. The Turk National Army took the Khalīfah and his family and were heading to the railway station of Istanbul. They were taken by

the Orient Express to Switzerland. This was the train that was going to travel a long distance to the European Countries. Upon reaching the station, the Khalīfah was given an envelope that had two thousand British Pounds. This was the paltry sum in lieu of giving up rule over an area covering three continents. The whistle blew, and the Khalīfah boarded with his family, heading to Switzerland. After inspection of the papers in Switzerland, the government permitted them to enter on condition that they do not do anything that will cause worry for the Swiss Government. After all, this condition was to be put on this person that ruled over three continents so that he could not go to the Haramayn or to Hindustan.



A Few Lessons from History: Part 4

After the Khilāfat was ended, the effort of the Muslims was to get protection for the last Khalīfah in the land of the Haramayn, or he could come to Hindustan. The headquarters of Islām is in the land of the Haramayn. If he came here, the flickering light of Tauḥīd and Khilāfat would cause the people to gather around him. In some way or the other, the only form of Muslim communal representation, i.e. the Khilāfat, it could remain established in some form. If he went to Hindustan, then, freedom and the flag of Jihād in the form of the ‘Ulamā’ of Deoband was present here. A very powerful movement would have been formed and it would have been very difficult for the English to keep control over the colonized territories. Asrar Alam writes in his highly debated book, *Dajjāl*, ‘From the time that the Khilāfat fell in 1923, till 1990, there have been five armegeddons that fell upon this ummah. In 1923, democracy was set up in Turkey. The territory once under the ‘Uthmānī Khilāfat was taken away and the League of Nations was announced. Thereafter, by means of this democracy, the ‘Uthmānī Khilāfat was ended off. After the Khalīfah was banished, the entire world became straitened for him. This was the first armegeddon that fell upon the ummah in the twentieth century. Three options came about:

1. By means of Britain and France, the Jews tried to make the premise a reality, that, no free or partially free Muslim country and its leader should not give asylum to the Khalīfah, nor should they allow the Khilāfat to be established in their country. Subsequently, all the Muslim countries and their leaders did this. None of them gave asylum to the Khalīfah, they did not allow him to go to their countries and did not permit the formation of Khilāfat.

2. The Khalīfah tried to acquire asylum in the Haramayn Sharīfayn, i.e. Makkah Mukarramah and Madīnah Munawwarah, if no Muslim country gave him asylum or permission to keep up the Khilāfat administration. However, first the Sharīf of Makkah and then ‘Abdul ‘Azīz Ibn Sa’ūd did not allow him to do this. It is clear that giving the Khalīfah this permission goes against the promise that the nationalist Arab leaders made to Britain and France in order to destroy the ‘Uthmānī Khilāfat. It was impossible for the Khalīfah to maintain the Khalīfah administration in any way; hence, the Khilāfat fell and ended.

3. After the ‘Uthmānī Khilāfat fell, when the Muslim Ummah tried to set up another Khilāfat if it could not be salvaged. However, the Jews and the International Freemason Movement set up and created such a tussle in which both parties, i.e. the former Sharīf of Makkah (the great grandfather of the current day royal family in Jordan) worked, i.e. the establishment of the Khilāfat and he should become the Khalīfah and ‘Abdul ‘Azīz ‘Āl Sa’ūd (on the opposite pole), who did not allow the establishment of the Khilāfat at all. According

to him, there remained no need for it. The result was that the Khilāfat could not be salvaged.¹

The secular democratic Turkish government did not allow him to migrate to any Muslim country. He was forcefully sent to the central European country of Switzerland so that no Muslim society or movement could link up to him. The entire west, all those in favour of democracy and enemies of Khilāfat were part of this. On 4 March 1924, when the Muslims woke up in Turkey, they realised that an armageddon like night occurred. The last ‘Uthmānī Khalīfah was banished from Turkey under the slogans of acquisition of modernity and fleeing from backwardness. The institution of Khilāfat was abolished. The shade from above their heads was snatched away. What did they get in exchange? Freedom! Freedom from whom? They had become the worst slaves of a life-sucking system. Progress! That was miles away. Until Tayyib Erdogan came, progress remained a dream; it was given to them under the deceptive slogan of freedom. The Turkish society had fallen to its lowest ebb. Whilst being the neighbours of advanced Europe, Turkey was like an African country in drought, plagued by corruption, no provision of services, high crime, and a dark future. Those beating the drums of democracy left nothing in its wake but the Satanism of Freemasonry. The last leader of the ‘Uthmānī Khilāfat, Khalīfah ‘Abdul Majīd Āfandī, quietly accepted being banished, like Bahādur Shāh and did not put up any resistance. By means of inside agents, he was

¹ Asrār ‘Ālam: Dajjāl vol.3 p.88

very fearfully silenced. He spent his last days in the capital city of France, Paris. Paris has twenty administrative districts. He was given a residence in the sixteenth district.

During the Second World War (1939-45), he passed away from a heart attack on 23 August 1944. This was the second good news for the Freemasons. After the Khilāfat, now the Khalīfah had also passed on. They had spread so much misinformation about this word in the world and in the dictionaries that people were ashamed to use it. It is the duty of the Muslims today to return the real value and purport of this word to it.

The democratic leaders refused to give even a few yards of land for the body of the last ‘Uthmānī Khalīfah, just like they did with the last ‘Uthmānī Sultan. Finally, they buried him in Jannah Al-Baqī’ Madīnah Munawwarah. Now, there lies a very short space between the first Khalīfah of Islām, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ and the last Khalīfah. Who will tell the world all this and remind them that our system of rule is Khilāfat, not democracy.

After the Khilāfat was abolished, the last member of this family had also passed away, a few years ago, on 27 September 2009. His name was Tughrul ‘Uthmān. He was the grandson of the last Khalīfah, ‘Abdul Majīd Āfandī. The royal ‘Uthmānī family made two relations outside the country. We do not know anything of the last or remaining members of the family to this day. If anyone has information, they can inform the author. We are Hindustānī Muslims; one daughter of the last

Khalīfah was married to the eldest son of Mīr ‘Uthmān ‘Alī Khān of Hyderabad Deccan. The second relation was the grandson of the same Khalīfah, Artughral ‘Uthmān, who was married to a princess related to the last king of Afghanistan, Amānullāh Khān. She was Zaynab Tarzay. Artughrāl ‘Uthmān was born in 1912. In 1924, he was studying in Austria. (At this point, the mistake is repeated, that the members of the ‘Uthmānī family were educated at European Universities, where they could be easily captured by the Freemasons.) During this time, he got information that Ataturk had banished all the members of his family. After he acquired his education, he spent the rest of his life (about 60 years) in a small apartment, located above a restaurant, in New York with his princess, Zaynab. In September 2009, he passed away at the age of 97. At the time, Turkey was not being ruled by a secular democratic child, but by a person like Tayyib Erdogan, in whose heart, the flame of īmān was bright. He not only gave permission for the body to be returned home, but also after thousands of Muslims performed the Janāzah, permission was given for him to be buried in the family graveyard of his grandfather, Sultan ‘Abdul Ḥamīd. The name of Allāh will remain, Allāh will remain, and everything else will perish.

How did all this happen? We have been forbidden from friendly heartfelt relations with the Jews and Christians. We have made them our nurturers and the nurturers of our children. Missionaries and NGO’s, so called welfare organizations have been given open permission to run. We do not tire in thanking them for providing scholarships for our

intelligent children to study overseas. The path of education causes European ways to entrench itself very quickly. A generation like the 'Young Turks' is being prepared. Captivating slogans ruined and destroyed the headquarters of the Khilāfat. Western education and western civilization was being established by the leaders nurtured by the west. In the name of progress and freedom, the worst form of slavery and bondage was being set as a trap. The Freemasons were waiting in silence and tolerance. They had lots of time. They tolerated for centuries, and finally, how they brought down the Muslim Khilāfat through a woman, something that hundreds of thousands of Christian soldiers could not do. What do we learn from this account?

The first thing that we learn is that the enemy first strikes from the side of the women. From the weapons of the devil, namely, women, gold and land, the most dangerous are women. Many of the former leaders of Islāmic world, including Pakistan, had foreign wives or secretaries. They had 'co-incidentally' become part of their lives. The wives of Sadat, Arafat, the entire royal family in Jordan and the wife of Assad, all of them were Jewish American or Christian British. Anwar Sadat and Yasir Arafat would have never got the Nobel Peace Prize if they were not married to these disbelieving women. In Afghanistan, after Karzai, whichever leaders came to the fore, all of their wives were foreign and they co-incidentally got their prize and were placed on the pedestal of being the life companion of the leader. The wife of Ashraf Ghani is a Lebanese Christian. Imran Khan had self-honour. Therefore, he

refused to be used by the society and came out of this; otherwise, the society would have sought him out to be the leader of Pakistan till his death. His father-in-law, James Gold, was from the seven Jews of the world part of a special club. In this club, only seven pure bloods from the lineage of Sām are chosen at one time, not more. These disbelieving women that spread fitnah make the Muslim princes, successors to leadership, into prisoners by means of their tresses and besides this, and do not leave out any attack using black magic, telepathy, mesmerism or hypnotism in the name of the Kabala. They use special amounts of liquor in order to numb the mind or numbing medication in measured doses. After this, all these leaders become totally subservient to them. They then make such destructive decisions that later on, even they do not understand how they signed off things.

The traps of Shaytān are adultery, liquor, dance, and music. By means of these, he and his cronies capture people into being their followers and then make them their worshippers. Magazines that spread nudity, channels, websites and friendship clubs are the snares of the society that, without repenting, the more a person goes into it, the more he becomes enclosed and entrapped.

There are a number of western educational institutions that are specific for and known as the educational institutions of the sons and daughters of the leaders of the eastern countries. The minds of these children are moulded in a certain way and special attention is given to this, they also put some or the other tags on them, or they are made the tags of something.

Subsequently, they study here and when the youngsters return home, they take back a mind that is full of western ideology. Then, like the 'Uthmānī Sultanate, there is nothing needed for the decline of the Islāmic countries. The institutions linked to the west are not educational institutions; they are fields wherein individuals are prepared to be sent to the highest positions of authority and command. Tāhir ul Qādrī and Fathullah Gulen are using this very type of attack. What does Pakistan want? Those who chant slogans of 'we want nothing but to learn and study' are the morsels of the same plate. Now, there is effort being made on many Dīnī institutions and their principals so that in future, the direction of these institutions can be changed. Part of this is to introduce courses under foreign institutions and taking part in competitions.

Sending the new generation to institutions set up by the west is synonymous with washing all honour, religion and their objective off them. This is especially the case with the students under the European programme or, where teachers are sent for scholarships. This will cause the kingdom of Allāh to become hollow, just as the 'Uthmānī Sultanate was brought to its knees and destroyed by the Young Turks.

These are a few indispensable lessons that we learn from causes of the decline and fall of the last Sultanate Khilāfat. The future path is lit up by learning lessons of the mistakes of the past and no guarantee of success can be given for those who move with the wind, without taking a personal account.



How did we find Pakistan?

- We found the Madāris of Pakistan much better than what we expected
 - Fathullah Gulen wants to overthrow the Government
 - The Pakistani Ulamā' also serve the masses
- Muḥammad Khalīl Jijak, Muḥammad Tayyib Aljī,
Muḥammad Tāhā Bārān

Interview Panel: Muftī Abū Lubābah, Shaykh Khalīl ur Raḥmān, Anwar Ghāzī, Abdul Mun'im Fā'iz

- The greatest specialty of Erdogan is that he does not inform anyone of his intentions, but he continues with his work. His ways differ from the rest of the politicians.
- The Egyptian Army wastes petrol in the desert and do not give it to the masses. When there was a petrol crisis, the masses came out against the government in the streets.

➤ When we go to the Madāris, we are very pleased, but when seeing the masses outside, the joy turns to grief.

A delegation of Turkish 'Ulamā' came for a tour of the Madāris in Pakistan. They did a detailed study of the major institutions. These 'Ulamā' are from Kurdistan. They adhere to the Shāfi'ī school of thought. They are linked to different institutions back home. They stayed for a while at Jāmiyah Ar-Rashīd. They got the opportunity to see the different branches of the institute and analyse the work closely. During this tour, we sat down and had a detailed discussion in which the present day government of Turkey was spoken about. We also talked about the conditions in Egypt, the future of Shām and other matters affecting the Islāmic World. This is presented for the benefit of the readers.

A brief introduction to the three Turkish guests: The first guest was Muḥammad Khalīl Jījak. He was born in 1961. He is the responsible person at the Ilāhiyyāt Faculty at Jāmi'a Bangūr. He has written about six books in Turkish. He has authored a number of articles too. These have been published in the Arabic and Turkish newspapers. Hereunder is the list of his books:

1. Thurā Al-Ma'na fil Qur'ān Al-Karīm, 1999
2. Dalālat Asmā' Suwar Al-Qur'ān Al-Karim, 2001
3. 'Alamiyyah Al-Qur'ān Al-Karīm, 2002

4. 'Alamiyyah Al-Qur'ān wa Hadāratuhu
5. Durūs Al-Ad'iyyah Al-Qur'āniyyah wa Risālatuha, 2012

The second guest was Muḥammad Tayyib Iljī. He serves in the following capacities:

1. Official: Madrasah Ahliyyah
2. Official: Department of Religious Affairs
3. Member of Rābitah 'Ulamā' Ahl us Sunnah
4. Teacher of Arabic and Shar'ī Sciences
5. Founder: Jam'iyyah in Eastern Turkey

The third guest was Muḥammad Tāhā Bārān. He serves in the following capacities:

1. Official: Department of Religious Affairs
2. Imām and Khatīb
3. Responsible person at a Madrasah

Message of Shaykh Muḥammad Khalīl Jījak:

I want to put forward a request to the brothers in Pakistan that they should give special attention to the masses. They should not remain confined to the Madāris, they should not allow the gap between the masses and the 'Ulamā to widen. We see such heaps of dirt here that cause difficulty not only to the people, but to the animals too. Therefore, the 'Ulamā' should become the guides of the people and the masses should

practice on their teachings. Muslims in this age of advancement should give due consideration to this.

Message of Shaykh Muḥammad Tayyib Iljī:

We have come to you so that we can take the syllabus of your Madāris and implement it in our Madāris back home. We used to hear that the Madāris in India and Pakistan teach in an excellent manner, but when we saw this personally, we found it to be much higher than what we expected. We saw these Madāris and our hearts were put at ease. We cannot put the joy into words. Despite this, I shall say one thing: whatever we have seen in the markets, it was cause for great concern. The poverty of the Pakistani masses can be seen on their faces. In these two days, the condition of our hearts has changed from time to time. When we go to the Madāris, we are very happy, but when we look at the masses outside, this joy turns to worry and concern. We appreciate your work and we make Du'ā' for Allāh سُبْحَانَهُ وَتَعَالَى to increase the blessings in it.

Message of Shaykh Muḥammad Tāhā Bārān:

We heard an abundance of information about the Madāris in Pakistan, but hearing is not the same as seeing. We witnessed it and were very happy. When we travelled from the airport to the Dār ul 'Ulūm in Karachi, then we were grieved at the condition of the masses. The Islāmic Ummah cannot tolerate this type of poverty and destitution. However, when

we entered the Madrasah, I felt as though I have come to Makkah or Madinah. You should make the environment outside the Madrasah much better. Inshā Allāh, we shall establish Madāris in this way and upon this pattern in Turkey.

How did you have the enthusiasm to visit Pakistan?

Before giving the answer to this question, I want to say something by way of introduction. After the Ottoman Sultanate fell in Turkey, secularism and all its partner ideologies overpowered. It caused great harm. The greatest harm was caused to the religious institutions and hallmarks. The Madāris that were catering for and fulfilling the needs of the masses were all totally banned. In opposition to this, a new law called 'Unified Education' was made and was introduced into the educational system. This caused restrictions on those teaching religious education. These restrictions were implemented to the degree where there were even bans placed on teaching the Arabic texts. For this reason, the Turkish masses were slowly made ignorant of religious (Dīnī) education. Subsequently, today, one cannot find any scholar of Dīn that can present the correct solution for the difficulties of the masses, in the light of the Qur'ān and Sunnah. In these circumstances, some religious education was imparted in the small Madāris in the outlying areas in secret by the Kurds. However, these institutions were closed down once the government came to know of it. Only government approved institutions were allowed to teach religious education. Due to this, the masses faced an abundance of difficulty in the field of religious education. However, from 2002, after Erdogan came into power, there

were significant changes for the better regarding this. Erdogan gave freedom to the masses in every way. All thanks are for Allāh سُبْحَانَهُ وَتَعَالَى, today, the masses of Turkey are benefitting from this freedom and the irreligious class are also taking advantage of the circumstances. After conditions changed for the better, movement was created in our Madāris again. A large number of students started turning to the Madāris.

On the other side, the Shar'ī sciences that used to be taught in the universities in the country, it could not fulfil the Dīnī needs of the students because of the weak ability of the students. Philosophy was a major part of the syllabus. People were far away from the spiritual light and practice of Dīn. In such conditions, we realised our responsibility and decided to establish Dīnī Madāris in Turkey so that the younger generation could be saved from the crisis. It is with regard to this that we heard about the Madāris in Pakistan and India, that great 'Ulamā' were born there as you already know. Great support came from Nadwatul 'Ulamā', Dār ul 'Ulūm Deoband and Sahāranpūr. We also heard about the Madāris and their excellent administration. Therefore, we decided to come to Pakistan and visit the Madāris.

What are your objectives for coming to Pakistan?

During this tour, we want to find out the laws and rules of the Madāris, the syllabus taught, the ability of the students and the different sciences that are taught. We also want to find out if the religious sciences are taught only. Or, is attention given

to the worldly sciences also. I want to state clearly that we found these Madāris to be of a much higher level than what we expected. We found the nurturing of the students in the Madāris and the character of the students to be very good, and as you know, the religious sciences that are taught in the universities, they are empty of spiritual light, whereas the objective of teaching these sciences is to teach good character and the path to Allāh سُبْحَانَهُ وَتَعَالَى (sulūk). Man is distinguished from others through good character at every point in his life. We were very pleased when meeting the students in the Madāris here. They have good ability in knowledge. By studying the different sciences, their thinking is of a certain type. The Madāris that are left here by us, Sarf, Nahwa, Logic (Mantiq), Arabic and Philosophy is taught in them. Alhamdulillah, this is not the case here.

After the fall of the ‘Uthmānī Sultanate, when the Madāris were closed, how would you acquire Dīnī knowledge?

As I have mentioned before, when the government placed restrictions and bans on the Dīnī Madāris, then some of these Madāris carried on secretly, going against the law. I want to mention a story of my father here. My father used to work for the Department of Health for the government. His duties were to be done in the far off mountainous regions. According to him, the closest police station was located four hours away. Despite this, the Imām of the Masjid could not teach the

children how to recite the Qur'ān. After sunrise, the Imām of the Masjid used to go to cave on the side of the mountain with the children. He used to teach them there. After sunset, the children would go home on their own, in the dark. This was the condition of the outlying areas, in places where there was less monitoring from the police. As I said before, there was a total ban on Arabic. If a page was found with anyone that had Arabic, it would be confiscated. My father was a person who used to follow the Sharī'ah. Once he said that he passed the market and the police caught him and brought him to the prison. They searched him and found a chart of the Ṣalāh times in his pocket. The police officer said, "It seems as though you are a student of the Qur'ān." He had to spend a significant amount of time in jail for this. He says, "We used to learn the Dīnī texts secretly in the animal barns."

How can the Turkish people learn the religious sciences today if they want to?

There are difficulties in this regard until today. Even now, if a child does not go through the FA government organization, he does not get permission to study the Dīnī sciences. Then, there are difficulties faced in teaching.

The government is in the control of those who favour Islām, so how are these restrictions still in place?

Although the government is in the control of those in favour of Islām, they cannot change all the laws. There are many laws that they want to change, but cannot.

There is a trap set up here in Pakistan, by the name of Pak-Turk school, what do you say of the founder, Fathullah Gulen?

Fathullah Gulen grew up in the old Madāris in Turkey. In the beginning, he adopted the ways of a great ‘Ālim e Rabbānī, Badī’ uz Zamān Sa’īd Nursī. Gulen studied his thoughts and read his books. Then, when his followers increased, he made new laws for them. He gained lots of acceptance through the literature he published under the name of ‘Rasāil e Nūr’ in this work, he introduced people to new courses. Initially, it was his desire for the Turkish Schools to be set up in the entire Islāmic world. He was successful in this venture to a significant degree. However, what is cause for regret is his deep connection with the western world, especially his links and association with America and Israel. At this moment in time, the movement of Fathullah Gulen are desirous of overthrowing the government of Erdogan, whereas it is this very government that sorted out many issues that Turkey was facing. The reason for this is that these people have put forward certain requests to the government but the government has not accepted them. From that day, they are opposed to the government and have tried a number of times to overthrow the government. In reality, this is part of a Jewish plot. May Allāh سُبْحَانَهُ وَتَعَالَى protect the Turkish

masses from their evil. Āmīn. Elections will be held on 30 March. The Gulenists are making effort that Erdogan should not be elected again. If, Allāh forbid, this happens, it will be a great oppression. Whatever Erdogan is doing for us, no one else will do.

How much attention do the masses give to education?

For approximately the last ninety years, the Turkish masses have been deprived of Dīnī education and are very thirsty. Therefore, whenever the masses get a chance, they do not let it go by. During the nineties, there were only twenty departments set up specifically in the Turkish Universities to teach the Dīnī sciences. There were not more than two thousand students in these faculties. Alḥamdulillāh, these branches of learning have now increased to ninety and in almost every university, there is now a faculty of Dīnī sciences. The students in these faculties are not less than fifteen thousand. Taking this into consideration, Alḥamdulillāh, the students have a great leaning towards acquisition of the Shar'ī sciences. However, I want to say that because there were restrictions applied for so long, the foundations that once existed, these are no more. Therefore, after freedom and release from the restrictions, the desired results are not witnessed. The ability of the students in knowledge is not worthy of priding over.

How was it possible for Tayyib Erdogan to win the election thrice, as leader?

In the true sense of the word, Tayyib Erdogan is a person of welfare politics. He was brought up in a political environment. He was the mayor of Istanbul before this. He had learnt a great deal before coming into the government at the capital. He also did an abundance of work in terms of Dīn in the nineties. This brought him the support of the class in favour of Islām. After Erdogan came into power, he started working with great patience and tolerance. This was done in order to easily face the onslaught of inner and outer plots. The second thing that Erdogan gave attention to was serving the masses. Before the government of Erdogan came, the masses were drowning in great difficulty. Unemployment, illiteracy, rarity of medical treatment, no proper system and arrangements to clean the cities were some of the issues and problems. Erdogan turned his day and night into one, in order to help solve these difficulties. He took effective control over these departments. At the present moment, the hospitals in Turkey are of a praiseworthy level. There is proper care for the ill and medicine is provided for free. Similarly, there are monthly allowances given to the ill and incapacitated. In short, the government helps all those in need. This is why the masses want Erdogan with their hearts and lives. Erdogan has made the society stand very strong. Twelve years ago, when Erdogan came into government, the monthly average income was 1000 dollars, which has now risen to 11 000 dollars. All the government departments have been improved. The traffic system was the subject of many difficulties and problems before Erdogan came into government. The streets were like

no streets at all. There were 2000km of roads in the country, which has now increased to 17 000km. it was a dream to take a flight due to expensive airfares. Now, even the poor can take a flight from Ankara to Istanbul.

Do you feel that Erdogan will win the next election?

I feel that Inshā Allāh, Erdogan will win the next election.

What is the basis for this understanding?

The reason for this is that Erdogan has given the masses lots of freedom. He has given thought to equality, every person shares this equality. Similarly, the difficulty that Erdogan has played a role in solving was to give rights to the Kurds. The difficulties of the Kurds were not on a small scale, but the big plotting countries took an interest in it. The government of Erdogan could have fallen in it, but he took control of the situation with great wisdom. This matter has not been fully resolved as yet, but he is engaged in this effort and he has been successful to a great degree thus far.

How did Erdogan win the support of the Kurds?

As I have said before, Erdogan showed great patience and tolerance. He went ahead with lots of wisdom in deed. I remember that during the eighties and nineties, there were restrictions placed on the Kurd language. Once during my

student days, I phoned home from a PCO. I was speaking in Kurdish. In the meanwhile, a person came and said, "Are you speaking Kurdish? Do you not know that it is prohibited to speak Kurdish?" Similarly, there were bans on Kurdish songs, literature and so on. After taking control of government, Erdogan did not say anything about the Kurds. After he got a firm standing, Erdogan once said, "We are not unaware of the difficulties of the Kurds." This speech was very different from previous politicians. This is because whenever anyone spoke about the Kurds before this, then only a picture of a terrorist nation would be presented. The Kurds would always defend themselves. Erdogan gave this speech and opened the way for himself. The next stage was to attest to the Kurd presence. The Turkish people were forced to accept the Kurds as their brothers. The Kurds form twenty percent of the Turkish population. It is clear that their presence can never be denied. There were some people there that totally refuted and denied the Kurd presence. The third stage was the opening of a Kurd channel on which programmes were aired twenty-four hours a day in Kurdish. Through this gradual process, Erdogan was successful in overcoming the difficulty. At the present moment, the Kurds are living in great peace and safety.

There are opposition forces to the Islāmic mindset of Erdogan. They comprise of the irreligious class and those in favour of the west, they do not even want to look at Erdogan. Most probably, Erdogan is the first leader of the Muslim world who did not bow down to the Zionist powers. During a meeting, Erdogan said to the Israeli Prime Minister, "You kill

innocent people and are thirsty for the blood of babies.” There was a commotion in the entire Zionist world after this. How was a Muslim leader bold enough to address the Israeli Prime Minister in this way? Erdogan had forced Israel to apologise to Turkey in a number of matters. This is the reason why the Jews are fearful of the Turkish government.

Do you feel that Erdogan is doing all of this for political objectives, or, will this be a chance for Islām and the class in favour of Islām to go ahead?

The greatest specialty of Erdogan is that he does not inform anyone of his plans and objectives, but he does work. His ways are very different in comparison to the rest of the politicians. Erdogan has not said anything that he did not do. Whatever he said, he went ahead and did it. Therefore, the Turkish masses are very satisfied with his work. He knows the weaknesses of the Turkish people in terms of character and knowledge; he will definitely have some solution for it.

How many people are there who want to overthrow the government of Erdogan, using the current crisis as a screen? Why do they want to do this?

Yes, it is very strange that they oppose a government that sincerely serves the masses and gives due consideration to their rights. The doors of freedom have been opened to one and all. The reality is that even the opposition does not know

that why they are opposed to Erdogan. What should have happened is that they should have joined the Prime Minister and let him succeed at every stage, but regrettably this is not the case. The number of these people are not so many that they can win the election. The masses in Turkey will let Erdogan be victorious again, Inshā Allāh.

How did Erdogan gain control over the economic and social spheres and resolve the crisis that these were in? We have heard that in Turkey, there is very little mining capacity.

In order to solve this, Erdogan did three things. The first was that he took service from such people that were masters in economics. People who had vast experience. Their personal bank balances were running in the millions. People like Alī Bābā Khan and others. The second thing he did was to stop bribery. A significant amount from the national treasury was being wasted. The money started growing. The third thing he did was that he started huge factories that run on a national level. This caused the economic structure to become strong. I want to say at this point that as it is famous said about Turkey, that there are no mines there, this is wrong. Turkey has mines. However, the previous governments did not pay attention to them. The present government has begun work to take out the treasures in the mines.

What will you say about the problems in neighbouring Syria?

Indeed the Muslims of Syria are going through a major test. There are two reasons: one is that the western world feels that the government of Bashar Assad is finished, so the class of Muslims in favour of Islām will come into power. They do not ever want to see such people in authority. They are happy with all the civilians dying, but they will never accept a Muslim authority. We see that in Egypt, the government of Morsi came into power by democratic means and in the history of Egypt; there was a clean election for the first time. Morsi took fifty eight percent of the votes and came into power. Despite this, the moment he gained control, the Zionists started their work. The Egyptian army started wasting petrol in the desert and were not giving it to the masses. When there was a petrol crisis, the people came out against the government in the streets. We were speaking about Syria; it is for this reason that the western world has no interest in the mass killing going on. They know that those that are fighting are the ones in favour of Islām. The second reason is that they want to strengthen Iran. The western countries will never allow Iran to be weakened. The third reason is that whilst the killing is going on in Syria, Turkey will weaken. As long as trouble around Turkey remains, it will remain weak. The fourth reason is that there is no mining opportunity in Syria that the west is greedy, for which they can exploit. Based on these reasons, the Muslims in Syria are victims of barbarism and terrorism. Period.



Three Issues, Three Lessons

We learn from a study of contemporary Turkish History that they currently face three issues. Co-incidentally, we face the same three issues. We ought to take lesson from them concerning how they solved these. The great difficulty is that we do not try to understand them. We have just sufficed on mentioning a few points about the progress and advancement of Turkey like the buses, trains, cleaning vehicles, beautiful footpaths and so on. In the following lines, we shall try to look at the issues and three types of lessons that we can learn, by way of conclusion.

The people who love and favour Islām came into an influential position in 1995, and were led by Ustād Najm ud Dīn Erbakan. However, in 1996, the army toppled him and placed a ban on his Welfare Party. Before this, when he was not in an influential or powerful position, he was working under 'National Order Party' then 'National Salvation Party' name. Bans were placed on him even in those times. The Turkish Army established an institute called 'National Security Course'. Under the banner of this institute, the army took the reins of power. This council did not allow the lovers of Islām to carry on in any way or any form. The readers will remember that we had a ruler who seized power and the moment he did

this, he got pictures of himself taken whilst holding two booklets under his arm with his sleeves rolled up. He said that Kemal Ataturk is a model personality for him. He tried to set up institutions here that followed the pattern of Ataturk, but these efforts ended in failure.

Ustād Erbakan returned to the field with a new realisation and formed the Virtue Party. A ban was placed on this party in 2001. After this fourth ban, an intelligent young man from the lovers of Islām, Tayyib Erdogan, understood the root of the matter and chose a different path for himself. When the foundation of the problem was solved, then he turned his attention to the three accompanying problems. He was successful in solving them in such a way that until today, no one can place a ban on him, nor are the masses falling short in supporting him.

The biggest problem for the religious Turks was the army and the western countries that were supporting them; they were fearful of the advancement of these religious people. Instead of clashing with the army or running into the capitalist western countries, Erdogan, looked after himself and continued his journey ahead. He named his party Justice and Development Party in place of words like 'Felicity' and 'Virtue'. He selected a name that secular parties would normally go for. However, by doing his work quietly under this name, he acquired good fortune and virtue, and aside from the lovers of Islām, he got the heart-warming support of the irreligious or middle class too. The first duty of the Islāmic leaders was to provide development and justice to the masses, i.e. every type

of development in worldly and religious terms and justice at every level. Just by changing the name, he had a solution for the basic problem and three accompanying problems. He set out the correct direction for his workers in the running battle against the irreligious powers in a country like Turkey, so affected by westernisation.

One has to congratulate his intelligence. When a person sees that he can strike two targets using one arrow, then on one side, instead of adopting an open Islāmic name and religious slogan, he chose a name that will not cause any uneasiness to the nation and the west, whilst on the other hand, he impressed upon his workers to work for the development of the country and the masses. He told them to adopt the highest level of justice for themselves and others. In future, no tax should be hidden that can be utilised for the benefit of the country, no resources of the country should be wasted, no income from the nation should be mishandled, and no injustice should be perpetrated. No unable person should be put in charge of the nation and cause the people to ask us in vain for the recompense for their sacrifices instead of taking them from Allāh. Think, a hundred messages in a single name. by adopting a worldly title, a thousand Dīnī works were hidden.

After coming out of the clutches of the army and the west, the worldly matters of the Turks were three:

1. The social condition of the country was in a crisis. The expense was more and income very little

2. There was no control over what was being collected from the nation; taxes were being stolen on a general scale. No taxes were being collected from the oligarchy class and the masses were not giving them properly

3. Corruption was eating the Turks like termites from within. Every type of corruption is included; bribery, theft, fraud and all other forms of deceit. In short, there was no type of irreligiousness that secularism did not bring into vogue in the Turkish society.

Tayyib Erdogan adopted a unique path in comparison to all other religious movements. He did not take the name of Islām, but the work was being done by people who were raised on solid foundations. Together with providing the nation with effort, trustworthiness, justice and equity, they immediately stopped all unnecessary expense. They brought an end to preferential treatment. The expense of the ministers was decreased and they were taught to become examples of simplicity.

International Trade was promoted so much that the like of it was never seen before. Ease was put in place for tax collection and harsh laws were enforced for those who broke the law. The trust of the masses in him increased, that he is fulfilling the rights of leadership, instead of corruption; the money was being spent on the citizens. In a short period of four years, the budget came out of a deficit and turned into profit. The sick old man now stood up on its feet. It came out of the claws of the IMF in such a way that this interest consuming

body and blood sucking organisation was thinking of taking a loan of five billion dollars from Turkey. Development work was going ahead so fast that it was as though the Jinnāt came into motion. The number of airports increased from twenty-six to fifty. From 2003 to 2011, an expressway of approximately 13 500km was built. This caused a sixty percent decrease in accidents. Healthcare was provided for free or for very cheap. Senior citizens were given such benefits that could never have been imagined. The budget for education was increased from 7.5 billion to 34 billion. The syllabus was freely available and the University of each Province was made independent. The lovers of Islām made it their objective to provide all the necessities for people that were unavailable due to the corruption of the secularists. People started seeing the changes. The Turks decided that in the path of development and justice, they will support Erdogan in removing every obstacle, especially corruption and tax evasion. It did not matter whether they accepted Islām or they walked the path of Islām silently. The journey of Erdogan in fulfilling government services was speeding ahead. However, he was soft with regards fulfilling government duties. The success rate was astonishing and one can draw many lessons from it.

We learn that in order to overrun opposition powers, one should adopt such a way that will cause people to support one, instead of causing further division and flaring up of issues. One should remain dedicated to work instead of preparing to stand against them or causing them to stand against ones self. One should stay away from having good thoughts about ones self

and from having evil thoughts of others. One should not make a wrong assumption of one's strength or make a mistaken analysis of the strength of the opposition. This should be pushed back to where the journey starts from.

The second important thing to remember is that one should provide all the rights and basic services to the public that form the Shar'ī and Islāmic right. The government should fulfil all those Dīnī responsibilities that are the outstanding signs of the Khilāfat e Fārūqī and will cause the hearts of the masses to be put at ease. Then, whether you take the name of Islām or not, whether you chant slogans or not, people will automatically love you and Islām. Then, as much as you want to bring them within the limits of Shar'ī law, they will take it to be their duty and fulfil it.

The last lesson is that all those engaged in any movement should work with clean hands and pockets. Their religiousness, caution and staying away from doubtful things will cause the masses to place their reliance on such people, that not only will they be ready to donate, but they will avail themselves too. They will give their lives and sacrifice their time. The time will come when people will take actions like hiding tax or stealing from the public treasury to be a rebellion against the government and hypocrisy towards Islām. Looters will start sacrificing and takers will become givers. Intercession and bribery are two such diseases that every religious movement must remain pure from so that they can engage in cleaning the society in such a way that the person habituated to corruption will be ready to clean others of this

deplorable deed. If the president and those who hold this theory to heart are ready to tie two stones to their bellies, then the masses will be ready to tie one stone happily.

In short, one should stay away from clashing with other powerful nations without making proper preparation, one must establish the highest level of trustworthiness, and religiousness and one must give so much importance and value to resolve the problems of society and practical difficulties faced just as one gives to other efforts of Dīn. One must take this to be a part of Dīn. These are the three lessons that we learn from an analysis of the contemporary religious movements.

Is it a coincidence that we find ourselves in the same problems that the lovers of Islām in Turkey were in to a much greater extent? Then, is it not bad fortune that we did not take lesson from our failures, nor did we learn from the success of others? Things in this world are not by coincidence, they are subject to divine laws and the destiny of nations adhere to the divine principle which was announced a long time ago, Allāh *سُبْحَانَهُ وَتَعَالَى* does not change the condition of a nation until they change their own condition (Sūrah Ar-Ra'd: 11).



Translator's Note

All praise is for Allāh *سُبْحَانَهُ وَتَعَالَى*, translation and edit completed on 5 Shaban 1439, 21 April 2018. Translation is a delicate task. All perfection is from Allāh and any shortcomings are from us. O Allāh, accept from us, indeed You are All-Hearing, All-Knowing.

