



EDITOR'S NOTE

TRAGEDY and GLORY

Human being can develop two radical attitudes towards life. Either he accepts life as it is or he wants to change it for the better. For this, two human abilities come into play: His intellect and will. The human mind has to see the current reality in all its nakedness, draw a pessimistic picture and take precautions. Human will, on the other hand, always hopes and desires for the better. Hope and will/desire are the locomotive forces that enable human beings to hold on to life. It is this strong will that distinguishes the prophets, whom the Qur'an calls 'the firmly determined' (*ulu'l-azim*). These strong wills, no matter how severe the current conditions are, always adhere to the principle that 'another way is possible'. It was with these determined, altruistic and self-sacrificing souls that the fate of history, oscillating between tragedy and glory, was transformed from tragic to glorious. The human tragedies created by selfish spirits devoid of wisdom, working like the collective ego of history, could be prevented thanks to them.

The holy Qur'an mentions tragedy and majesty as two opposing poles, as two forces that turn history around (Fetih, 26). I use tragedy as the equivalent of *hamiyya*, and glory as the equivalent of *sakine*. *Hamiyya* is a word in which selfishness and destruction, marginalization, violation of right and law are nested. In the root meaning of the word, there is causticity, anger and the motive of protecting (patronising) the unjust. The word deciphers the unbelieving, miserable spirits who bully the existence.

I take the word *sakîna*, which is mentioned in the verse as the opposite of *hamiyya*, as the equivalent of glory. The word contains confidence, tranquility, the desire to protect the righteous. *Hamiyya* is the name of all kinds of denial of rights, selfishness and self-centredness, while *sakîna* is the name of securing and protecting all kinds of rights (*taqwâ*).

One of our scholars describes human selfishness and lack of wisdom, which transforms the world into a place where human tragedy is staged, with a conscientious reproach as follows:

"This age lacks wisdom; it suffers from the drying up of the waters of certainty from the clouds of mercy, and from the countless sins committed by the heedless and ignorant. The gates of paradise, which is attained through reason, are closed to people; they are also deprived of realizing the Lord of Paradise because all kinds of deception have polluted the sources of love. They have abandoned the truth for the sake of lies and have become addicted to ornament and ostentation. They no longer wander in the land of

absolutes and swim in the seas of the truths of revelation; they deny eternal good deeds (*al-baqiyat al-salihāt* (Maryam, 76) for the temporary ones." (Sebzivārī (d. 1798) Sharh al-Manzūma)

This deciphering of tragedy and glory as the two opposing poles that constitute life brings us to a radical law of life. The Qur'an expresses this absolute law of life with a certainty: "Man's destiny depends on his own endeavor" (Isrâ, 13). With this declaration, the verse calls on man to break the tragic cycle of history in which he has been dragged into nothingness and to act to create a world where goodness and glory reign.

In these days, when we are witnessing the most tragic moments of history, it is our greatest wish that seclusion will prevail against the burning-destructive, corrupting *hamiyyah*. Greetings to the people who saved human dignity by resisting corruption and tyranny and who conveyed the warning to the public conscience that if the desire for a glorious life is not heard, tyrants will continue to rule.

I am grateful to all my friends in the editorial board who made great effort to have our current issue prepared and reached you.

We are looking forward to meeting with the readers in our next issue...

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Editor