

Strategic Program of the Qur'an in Global Civilization Building with an Emphasis on the Verse of "Reconciliation of Hearts"

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Abstract

One of the most significant principles in Islam for the establishment of global civilization is the directive of *ta'līf al-qulūb* (reconciliation of hearts) with regard to non-Muslims. Although this principle, particularly in relation to *zakāt*, is categorized as a secondary ruling, it holds the potential to be a strategic framework for the development of global civilization. The essence of this ruling is that God instructs Muslims to allocate a portion of their hard-earned wealth to improve the well-being of non-Muslims. Undoubtedly, a society aspiring to attain advanced civilization and intellectual progress must uphold core values such as social justice, peace, security, spiritual tranquility, and equality. This study underscores the significance of adopting the ruling of appeasing the hearts of non-Muslims as a cornerstone for civilization building. To extend the applicability of this principle to non-Muslims and integrate it into diverse social contexts, a logical and jurisprudential justification is essential. Consequently, referencing various jurisprudential methodologies, such as analogical reasoning, becomes indispensable. The feasibility of implementing this directive in the modern era is examined and corroborated through narrative evidence, demonstrating that the primary principle toward non-Muslims remains *ta'līf al-qulūb* in contemporary times.

Keywords: Strategic Studies, Civilization Building, Reconciliation of Hearts.

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Introduction

Divine religions have always been among the most significant factors in the expansion of civilization, guiding humanity towards truth, progress, and the elimination of ignorance in every era. Islam, as the final divine religion with no subsequent faiths, continues this sacred mission. Without a doubt, inviting humanity to the true religion has both worldly and otherworldly blessings inasmuch as it helps resolve humanity's material and spiritual problems. However, the methods used by Islam to spread the divine civilization have been the subject of debate. Some, particularly certain Orientalists, claim that Islam's method relies on violence and warfare to assert its dominance and expand its power, coercing people into the religion. On the contrary, many Muslim thinkers argue that Islam predominantly influences hearts through various methods, establishing spiritual and emotional expansion before spreading geographically. This debate highlights a significant challenge in identifying Islam's primary stance towards non-Muslims. While historical examples may support both views, it is crucial to discern Islam's primary directive as a strategic program. It is also essential to distinguish between genuine Islamic instructions and certain historical actions of Muslims, especially given that present-day crimes committed in the name of Islam stem from ideological and doctrinal deviations that alienate people from the faith.

The purpose of this study is to extend the scope of the ruling of "reconciliation of hearts" (better known as *ta'rif al-qulūb*) in the domain of *zakāt* to broader social spheres so that it can be recognized as Islam's strategic program for non-Muslims and utilized in building a great global civilization.

Terminology

a) Strategy

Strategy refers to defining objectives and formulating a plan to achieve them. In essence, strategy is a long-term plan designed to reach a specified goal. The concept originated in the military sphere but later found application in other areas such as economics, commerce, and especially politics and governance.¹



1. Rāhbord [Military Sciences], equivalent to Strategy; Source: Word Selection Group, Javad Mirshakari (Editor), Volume 1, Dictionary of Approved Terms by the Academy. Tehran:

Two main elements are considered in strategy: defining the goal and planning to reach it. The Qur'an's ruling on "reconciliation of hearts" aims to reduce tensions in human societies by offering *zakāt* to non-Muslims as an approach.

b) Civilization

In its literal sense, civilization means adopting the ethics of urban life and evolving from ignorance to cultured humanity (Mahyār Reza, p. 258). In technical sense, it signifies the realization of human virtues such as knowledge, courtesy, and the avoidance of harshness and cruelty, along with adherence to religious obligations and pious practices (Ṭabāṭabā'ī, vol. 9, p. 50).

c) Ta'līf al-Qulūb (Reconciliation of Hearts)

The term *ta'līf* comes from the root "a-l-f" (*alf*) in the pattern of *taf'īl*, meaning the joining of something with something else. It also implies familiarity, love, and unity. In the Arabic language, *ulfa* signifies the combining of one thing with another (Muṣṭafawī Ḥasan, 1360 SH, vol. 1, p. 106). Thus, when scattered hearts draw closer to each other, it is as if disparate and separate things have come together to achieve unity.

In some contexts, *ulfa* (which derives from the root a-l-f) can also refer to an alliance or pact between different groups (Riḍā Mahyār, 1375 SH, second edition, text, p. 4). Consequently, *al-mu'allaf* (in the passive participle form) signifies something that, while appearing unified externally, is composed of various internal elements. Therefore, *mu'allaf* refers to something formed from diverse components (Rāghib al-Iṣfahānī, p. 81) When combined with *qulūb* (hearts), *ta'līf* denotes love, friendship, unity, and harmony. Considering this meaning, *mu'allafat al-qulūb* as a term in the Qur'an refers to relationships with non-Muslims and those of weak faith. We will now explore this concept further through the Qur'an.

The Importance and Significance of Reconciliation of Hearts

Undoubtedly, the first step in accepting the truth involves establishing a spiritual and emotional connection with the audience. If a Muslim fails at this stage, the hearts of the audience will remain closed. In other words,



before presenting teachings, any negative preconceptions in the mind of the listener must be removed so as to create a bond of spiritual affinity.

The importance of this matter is so great that Allah attributes the act of uniting hearts to Himself in the Qur'an. Even if the Messenger of Allah were to give away the entire world, such a bond could not have been formed without divine intervention:

“And He brought their hearts together. If you had spent all that is in the earth, you could not have brought their hearts together, but Allah brought them together. Indeed, He is Exalted in Might and Wise (Qur'an 8:63)”. Who but Allah could create such unity after centuries of hostility and bloodshed among tribes in Mecca and Medina, who would seek assistance from neighboring tribes or Jews for conflict and bloodshed?

“And among the tribes of Mudar who lived near them, there was discord and warfare; they sought support from their allies and treaties, be it Arabs or Jews (‘Abd al-Muhammad Āyatī, vol. 1, p. 337)”. Certainly, reconciliation after years of enmity and bloodshed became possible after they embraced Islam, as Allah united the hearts of the believers and brought honor and greatness to Islam: “Remember when you were enemies, and He brought your hearts together and you became, by His favor, brothers. (Qur'an 3:103)”

From this, it becomes evident that just as Allah's will encompasses the unity of the hearts of believers, it also extends to appeasing and uniting the hearts of non-Muslims. Allah instructed Muslims to win over the hearts of non-Muslims by giving from the wealth of *zakāt* (poor-rate). This directive emphasizes that Muslims should not remain indifferent to non-believers but should foster love and affection by offering wealth, gifts, and kindness: “*Zakāt* expenditures are only for the poor... and for bringing hearts together. (Qur'an 9:60)”.

Allah even praises certain non-Muslims and encourages them by promising double rewards for accepting the truth: “Those to whom We gave the Scripture before it... when it is recited to them, they say, ‘We believe in it...’ They will be given their reward twice over because of their perseverance. (Qur'an 28:52-54)”.

Furthermore, Allah advises His Prophet to exercise patience in the face of the harm and hostility of non-Muslims and to respond to evil with good,

as long as they do not directly attack the very religion of Islam. This approach of kindness and leniency might warm their hearts towards Islam: “Many of the People of the Book wish to turn you back to disbelief after you have believed, out of envy from their own selves, after the truth has become clear to them. So, pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent (Qur’an 2:109)”.

But why did Allah initiate *ta’līf al-qulūb* for non-Muslims through financial means? Historically, it is evident that financial interests and economic benefits have often been the root causes of love and hatred, friendship and enmity. Many wars throughout history have been driven by economic gains, resulting in bloodshed and violations. When individuals renounce their rights and privileges and show selflessness, love and friendship flourish, while enmity dissipates.

The Word *Ufa* in the Qur’an

The Qur’an makes mention of *ta’līf al-qulūb* (reconciliation of hearts) in three instances: two of these pertain to the love and friendship among believers, while the third refers to interactions with non-Muslims.

a) Love and Friendship Among Believers

In this context, there are two verses in which Allah speaks highly of bringing the hearts of believers together. In these verses, the word *allafa* which has the same sound pattern as *tafīl* is used, indicating a bilateral affection and connection—meaning that all believers develop familiarity, intimacy, and love for one another. In the second verse, Allah reminds believers of their past state, which was fraught with animosity and discord, and illustrates how, through the blessing of Islam, all enmities transformed into friendship and unity. Without doubt, this love and connection, granted by divine grace, eliminated past hostilities among believers, replacing them with brotherhood. This verse, like the previous one, uses the term *allafa*, emphasizing mutual affection between both sides. The *tafīl* pattern denotes a transitive meaning, implying that all hearts must possess love for one another, as stated in the verse: “*Wa allafa bayna qulūbihim* (And He brought their hearts together)” in such a way that they became devoted to each other (Ṭabarsī, Faḍl ibn Ḥasan, 1377 SH, vol. 2, p. 497).

b) Love and Friendship of Non-Muslims with Islam

In the Qur’an, the ruling on *ta’līf al-qulūb* extends beyond believers to include non-Muslims. When enumerating the eight categories of *zakāt*

recipients, one group is referred to as *mu'allafat al-qulūb*, those who receive a portion of *zakāt* to attract their hearts towards Islam. These are people who do not harbor hostility towards Islam and are receptive to its message. The Qur'anic verse refers to this group as *mu'allafat qulūbuhum* (those whose hearts are reconciled), meaning individuals whose hearts have been softened or drawn closer (Tawbah, verse 60).

According to 'Allāmah Ṭabātabā'ī, *Mu'allafa qulūbuhum* refers to those who, by receiving a share of *zakāt*, are inclined towards Islam, potentially embracing it over time, or, if they do not convert, assisting Muslims in repelling enemies or contributing to other religious needs (Ṭabātabā'ī, Moḥammad Ḥusayn, 1374 SH, vol. 9, p. 41).

It is worth noting that many verses address interactions with non-Muslims individually or ethically, some containing moral or even social advice. However, this verse pertains to governmental affairs and can be viewed as a political and strategic ruling. Since the collection of *zakāt* and the use of economic resources to attract and soften hearts fall within the realm of governance, if an Islamic ruler mandates the payment of *zakāt* to the government for general expenditure, it becomes obligatory to comply according to scholarly consensus. This principle also applies to *anfāl*, *khums*, and *kharāj*, all of which are considered part of the Islamic state's budget. Thus, the allocation of funds to *mu'allafat al-qulūb* is seen as a governmental ruling or a core policy of governance.

Since the aim of this discussion is to analyze *ta'līf al-qulūb* as a Qur'anic strategy for non-Muslims, the focus will not extend to the reconciliation of believers' hearts. Whenever *ta'līf al-qulūb* is mentioned here, it refers to attracting the love and support of non-Muslims. Several features of the verse are noteworthy in this regard:

1. The verse's reference to the reconciliation of non-Muslims' hearts is definitive, with no dispute among Islamic scholars regarding its essence.
2. The verse encompasses all non-Muslims, including the People of the Book, polytheists, and disbelievers.
3. It is the only verse that commands financial goodwill towards non-Muslims.
4. The verse's scope extends to various aspects of life, including politics, economics, culture, and social matters, making it a potential strategic program.

5. It is the only verse mandating benevolence towards non-Muslims, whereas other verses either provide moral guidance or recommend voluntary kindness.
6. A significant point is that non-Muslims are treated equally with Muslims in this particular ruling, sharing a common legal status.
7. From a jurisprudential perspective, the verse can serve as a basis for determining Islam's primary approach towards non-Muslims.
8. It can be a valuable platform for Islamic scholars and preachers to create dialogue and counter extremist movements.

The Scope of Reconciliation of Hearts

The extent of the ruling on *mu'allafat qulūbuhum* (those whose hearts are drawn closer) and whether it can be expanded remains a point of discussion. In this study, the view is that the ruling of *mu'allafat qulūbuhum* can indeed be extended across various societal spheres, a pressing need for Muslims today in their efforts to attract diverse peoples of the world to Islam. The scope of *mu'allafat qulūbuhum* can be clarified through a revealing hadith from Zurārah:

“Zurārah narrates: I and Ḥamrān had the honor of meeting Imām Bāqir (peace be upon him). I said to him, ‘We employ a measure to gauge beliefs and deeds. Anyone who agrees with us, we befriend, whether they are of ‘Alawī descent or not. And anyone who opposes us, we disassociate from, whether they are ‘Alawī or not.’ Imām Bāqir (peace be upon him) responded: ‘Zurārah, God’s words are truer than yours and better aligned with reality. If what you say is correct, where do the weak and destitute individuals stand—those who are unable to find their path to salvation and cannot escape their state of weakness? What is the position of those whose fate remains unknown and must await divine command? What about those whose deeds mix good and evil, uncertain of their end? What about the companions of A‘rāf (the heights)? What about those who must receive financial support to reconcile their hearts (*mu'allafat qulūbuhum*) and draw closer to the religion of God? (Kulaynī, vol. 2, p. 382)”

This hadith has been transmitted in various reputable Shī‘a sources, including *Tafsīr ‘Ayyāshī*, *Rijāl al-Kashī*, and *Wasā’il al-Shī‘a* by Zurārah (Tabrīzī, Ja‘far Subḥānī, vol. 2, p. 208), who is recognized among prominent Shī‘a scholars, similar to how it appears in *al-Kāfi* (See al-

‘Ayyāshī Tafsīr, vol. 2, p. 93; Rijāl al-Kashshī, p. 141; Wasā’il al-Shī‘a, vol. 20, p. 560).

This narration precisely supports the argument of the author, as it underscores that believers are not solely concerned with their own salvation, neglecting and excluding others from their sphere of love and friendship. Rather, there exist individuals among humankind who need the assistance of Muslims, guidance, and direction to find their way. This can only be achieved through *ta’līf al-qulūb*, not limited to *zakāt* related matters but extending to all social dimensions, encompassing all the groups mentioned by Imām Bāqir (peace be upon him).

This raises an important question: Can a religious ruling be expanded from its original jurisprudential context to different domains? In response, the possibility of such an expansion can be substantiated through two principal means: *qiyās mansūṣ al-‘illah* (analogical reasoning explicitly linked to a cause) and the *qā’idah al-awlawiyyah* (principle of priority), both of which will be elaborated upon.

Method for determining and understanding the objectives of *sharī‘ah* without a doubt, the purpose of sending prophets, the divine scriptures, and the Sharī‘ah is to guide humanity. Thus, the guidance of people is one of the primary objectives of religion and Sharī‘ah, a fact repeatedly emphasized in various Qur’anic verses: “The month of Ramaḍān [is that] in which the Qur’ān was revealed as guidance for mankind, and as clear proofs of guidance and the criterion [between right and wrong]” (Surah al-Baqarah 2:185).

In Islam, every ruling is legislated to achieve this overarching goal, including the ruling of *mu’allafat*, which must be realized to fulfill this purpose. “In the Shī‘a tradition, legal rulings correspond to interests and harms, which reflect the divine objectives preordained by the Shāri‘ (Legislator), and these objectives guide the restriction or expansion of particular rulings, termed *maqāṣid al-sharī‘ah* (objectives of the Sharī‘ah)” (Journal of Fiqh of Ahl al-Bayt (in Arabic), vol. 34, p. 118).

In other words, the *maqāṣid al-sharī‘ah* are the aims, goals, and outcomes the Shāri‘ intends to achieve through the implementation of certain legal rulings. Focusing on the *maqāṣid al-sharī‘ah* offers a practical means of making jurisprudence applicable and responsive to contemporary societal needs.

As highlighted, in the principles of Shī‘a jurisprudence, the sources for deriving legal rulings include the Qur’an, Sunnah, intellect (*‘aql*), and consensus (*ijmā‘*). Through these sources, Shī‘a jurists uncover the *maqāṣid al-sharī‘ah* and articulate the wisdom underlying divine rulings with credible evidence, clarifying the basis upon which the Shāri‘ mandates obligations or prohibitions.

Jurists consider the *maqāṣid al-sharī‘ah* essential for deriving legal rulings, sometimes restricting a text or expanding it. They may also negate unjustified caution, reject schemes contradicting the intent of the Shāri‘, and occasionally prevent the application of certain operative principles. All these efforts contribute to the dynamic nature of Imami jurisprudence.

On this matter, Mohammad Jawad Maghniyyah states:

“I am certain that the *maqāṣid al-sharī‘ah* are rooted in interests, and whenever an interest is identified, we must acknowledge it. This does not signify *ijtihād* against the text but acting in accordance with the text itself, as understanding the *maqāṣid al-sharī‘ah* equates to understanding the text (Mughniyyah, Muḥammad Jawād, 1421 AH)”.

Considering the objectives of Sharī‘ah regarding the expansion of the *mu‘allafat al-qulūb*, it must be stated, based on the objectives of the Sharī‘ah, that there is a legal principle known as "*ta‘līq al-ḥukm bi-l-waṣf mush‘ir bi-l-‘illah*" (Mar‘ashī Najafī, Jamā‘at Fiqh of Ahl al-Bayt Software.) (attaching a ruling to a characteristic indicates its cause). This means it is evident that giving *zakāt* to non-Muslims is linked to the characteristic of reconciling their hearts. Therefore, reconciling hearts (*ta‘līf al-qulūb*) is the primary purpose of this ruling, and since the effect cannot be separated from its cause, any means that achieve this purpose are permissible to use. Consequently, if this goal can be realized through means other than *zakāt*, it would be agreeable to the Shāri‘. This becomes a strategic policy of Islam. It is clear that limiting rulings to their specific contexts is valid only in cases of ritualistic matters or exceptions to general principles, neither of which applies here.¹

1. Examples of this rule can be found in *fiqh* texts such as: *al-Ijārah*, Gīlānī, Najafī, Mīrzā Ḥabībullah Rashī, p. 310 ("The defect option is a binding legal rule contrary to the original established in sales through evidence and cannot be extended to other transactions such as lease contracts."); *Ghayat al-Amāl fi Sharḥ Kitāb al-Makāsib*, Ma‘maqānī, Muḥammad Ḥasan ibn

From this perspective, it is necessary to define the *ta'lif al-qulūb* ruling so that it can encompass all humanity in the current era, rather than being restricted to a particular case. For instance, one might say that the *mu'allafat al-qulūb* are those with a predisposition toward accepting Islam and can be drawn to it through material or spiritual kindness, with *zakāt* being just one such means.

In this way, the ruling would not be limited solely to *zakāt* or warfare; rather, by expanding the practical application of this ruling, we would achieve greater success in spreading the faith. Claims that this ruling was abrogated or nullified after the Prophet's time lack sufficient strength. Neglecting or disregarding this ruling, resulting in its abandonment, would lead to accountability. For this reason, arguments for expanding the scope of *mu'allafat al-qulūb* can be summarized as follows:

First: Analogy Based on an Explicit Cause

One method for broadening the ruling is *qiyās mansūṣ al-'illah* (analogy based on an explicit cause), meaning identifying the cause of the ruling and extending it to other instances where that cause is present. This legal principle involves three main components: the ruling itself, the object or subject of the ruling, and the cause of the ruling. The cause may either be explicitly stated by the Shāri' (Legislator)—for example, "wine is prohibited because it is intoxicating"—or determined with certainty, such as the giving of *zakāt* to non-Muslims due to *ta'lif al-qulūb*. In either case, the extension of the ruling's scope is possible and permissible.

"The cause of any ruling is, in fact, the factor that justifies the ruling's legislation. For example, the prohibition of wine is due to its intoxicating nature, as the Shāri' has prohibited wine for this specific reason. The evidence establishing the ruling may be of two types: sometimes the cause of the ruling is explicitly mentioned within the evidence, making it a *ḥukm mansūṣ al-'illah*; other times, the cause is not mentioned but is inferred by the jurist through understanding and expertise. In cases where the evidence contains the cause of the ruling, its extension to other subjects is not based on explicit wording but on logical extrapolation (*ilhāq*) (Shāhrūdī, p. 264)".



Mullā 'Abd Allāh, vol. 1, p. 154 ("It was established contrary to the original rule with a binding religious evidence specific to it, and thus it cannot be extended beyond its specific subject.").

This approach implies that the cause of any legal ruling is identified first, followed by specifying the subject of the ruling, and then extending it to analogous instances. For example, whether the subject is drinking alcohol or using narcotics, the ruling remains the same since both are intoxicants. In this context, the cause for giving *zakāt* to non-Muslims is *ta'lif al-qulūb*, and wherever this cause is present, the ruling also applies—whether through *zakāt* or moral virtues. The expansion of the ruling's scope, given its explicit cause, is thus valid and aligns with the principle known as *qiyās manṣūṣ al-'illah*.

Second: Priority-Based Analogy

The second method for expanding the scope of the *ta'lif al-qulūb* ruling is the principle of *qiyās al-awlawiyyah* (priority-based analogy). It is defined as "extending a ruling from one subject to another with greater certainty, such as when God commands: 'Do not say 'uff' to your parents' (Qur'an 17:23). This statement, by way of a definitive priority, indicates the prohibition of insulting them (Shirāzī, p. 197)".

Qiyās al-awlawiyyah requires two conditions to be met: first, that the ruling's meaning and concept in both the stated and unstated contexts be of the same type (e.g., if the explicit ruling is obligatory, then it remains so in the implicit context; likewise, if prohibited, it remains prohibited); second, the criterion for the ruling in the unstated context must be stronger than that in the explicit context. For instance, when the verse states "Do not say 'uff' to your parents," it explicitly prohibits even minor expressions of annoyance. This prohibition, by definitive priority, extends to more serious actions such as insulting them inasmuch as the ruling's rationale in both the stated and unstated contexts is one of prohibition, and the rationale for prohibiting insults and harm is even stronger (Shāhrūdī, p. 299).

The Subject of the *Mu'allafat al-Qulūb* Ruling in *Zakāt*

The concept of *mu'allafat al-qulūb* within the context of *zakāt* pertains to the reconciliation of the hearts of non-Muslims, a directive from Allah to utilize public funds to win their favor. When the Lawgiver instructs the giving of *zakāt* for this purpose, it follows with even greater emphasis that reconciling hearts without payment would also align with His intent. Some scholars have referred to *qiyās al-awlawiyyah* (priority-based analogy) to support this idea, prioritizing reconciliation without financial expenditure. As expressed: "If reconciliation is achieved without giving *zakāt*, such as

through moral excellence and proper manner or similar means, it appears that this form of reconciliation takes precedence over *zakat* (Sabzawārī, vol. 11, p. 198)”.

Therefore, expanding the scope of the *mu'allafat al-qulūb* ruling beyond *zakāt* can be accomplished through either *qiyās manṣūṣ al-'illah* (analogy based on an explicit cause) or *qiyās al-awlawiyyah* (priority-based analogy). Just as *mu'allafat al-qulūb* is recognized in *zakāt*, the same category of people can exist beyond the context of *zakāt*.

Social Principles of *Ta'līf al-Qulūb* in the Qur'an

Every strategic initiative aimed at building civilization requires foundational social principles to derive from. Clarifying these principles is essential for achieving strategic goals, and thus, understanding the Qur'anic strategic approach towards non-Muslims is rooted in certain social principles. This understanding helps elucidate the broader scope of the Qur'anic strategy. This section discusses the social principles underpinning *ta'līf al-qulūb*.

a) Principle of Peacefulness

One of the principles from which the Qur'anic strategic program for global civilization-building derives is the clear and evident command for peacefulness. Undoubtedly, the strategy of *ta'līf al-qulūb* necessitates peacefulness, as fostering global peace creates a calm and tension-free environment that promotes affection and friendship.

The Qur'an places great emphasis on peace with non-Muslims and avoiding conflict with those who do not seek to harm Muslims. For example, the verse states: “And if they incline towards peace, then you (also) incline towards it, and rely upon Allah. Indeed, He is the All-Hearing, the All-Knowing (Qur'an 8:61)”. The linguistic meaning of peace refers to reconciliation, derived from the root for compromise, and it is used equally for males and females. In political terms, it signifies the end of war (Riḍā Maḥyār, p. 557.). Naturally, "peace is invoked where there has been enmity and hostility, and it seeks to eliminate this animosity (Rāghib al-Iṣfahānī, p. 489)”. A similar sentiment is expressed in another verse that places peace as the default and invites all Muslims to avoid conflict with other tribes, even if they are disbelievers.

Disbelievers, despite their erroneous beliefs, should not be subject to aggression as long as they do not wage war against Muslims. “But if they

withdraw from you and do not fight you, and offer peace, then Allah has not made for you a cause [for fighting] against them (Qur'an 4:90)". While Islam has prescribed jihad in certain circumstances, closer scrutiny reveals that these instances either involve self-defense or are meant to preserve inherent human values, as reason dictates the necessity of preventing greater corruption. Numerous examples can be found in the Qur'an, such as fighting to eliminate oppression and corruption, and ceasing hostilities if the enemy desists from their corrupt actions: "And fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors (Qur'an 2:193)". Furthermore, jihad is prescribed for the defense of the lives and honor of Muslims when non-believers mobilize forces to attack: "And fight in the cause of Allah those who fight you, but do not transgress. Indeed, Allah does not like transgressors (Qur'an 2:190)".

Thus, war cannot be waged without justification. Throughout the Qur'an, whenever war and killing are mentioned, the reasons are also clearly stated, indicating that the fundamental principle is peace, with war being permissible only under specific conditions. The aversion to conflict and enmity before Allah is evident, such that even in legitimate and permitted wars, restrictions regarding timing and place have been imposed, such as prohibiting combat near the Sacred Mosque unless attacked. "And fight not with them at the Sacred Mosque unless they [first] fight you there (Qur'an 2:191)", and likewise, the prohibition on initiating conflict during the sacred months: "They ask you about the sacred month—fighting therein. Say, 'Fighting therein is [a grave] sin. (Qur'an 2:217)".

Islam is a religion of peace, and war is only mandated under necessity and compulsion. The life of the Prophet exemplifies this, as during the fifth year of Hijrah, when hostilities with the polytheists of Quraysh, led by Abu Sufyan, escalated, the Prophet sent a gift of fresh dates to reconcile with Abu Sufyan, who reciprocated with a gift (Khazā'ī, Mītham p. 101, 1395, no. 8; Wasā'il al-Shī'a, vol. 16, p. 473).

In conclusion, war cannot serve as a means of *ta'līf al-qulūb*. One of the fundamental social principles of *ta'līf al-qulūb* is fostering peacefulness with non-Muslims.



b) Principle of Humanitarianism

Another foundational principle for *ta'rif al-qulūb* is humanitarianism in its literal sense. This principle entails showing love that transcends religion, nationality, race, etc., focusing solely on the intrinsic value of a human being. This love differs from the affection a believer holds for another believer. Humanitarianism has been defined as follows: “Loving humanity with the understanding that humans are the most elevated of all creation, as Allah has endowed them with virtues and beauty, inclining all towards them. Therefore, love for humanity is essentially love for the virtues and inherent beauty of human beings. According to Islamic teachings, humanitarianism is expressed as 'showing affection and respect towards humans and human dignity, and striving to enhance the moral virtues and ethical excellences of one's fellow beings (Mīryān, 1397, no. 3, p. 112)”.

The Qur'an also acknowledges the inherent value of humanity as a whole, considering it worthy of divine honor. This is exemplified by the verse: “We have honored the children of Adam and carried them on land and sea, and provided them with good and lawful sustenance, and favored them above many of those We created (Qur'an 17:70)”. Perhaps the superiority of humans lies in the unique capacity that Allah has granted them, making every individual and nation, regardless of race or nationality, a contributing part of a grand global civilization. Furthermore, divine attention to humanity is notably emphasized in the verses on creation. Allah's praise for creating humankind is remarkable, as He takes pride in the creation of humans. This appreciation is directed towards humans as such, without regard to their religion or nationality. Many verses can be cited to illustrate this, such as equating the killing of an innocent human being with the killing of all humanity. Similarly, the killing of a girl-child in pre-Islamic Arabia is denounced by Allah, who promises to hold the murderers accountable (Qur'an, Sūrah al-Takwīr: 8-9).

The lives of the Ahl al-Bayt also reflect respect for humans irrespective of religious or doctrinal beliefs. For example, during his rule, the first successor of the Prophet, Imam 'Alī (as), would advise the governors he appointed over various regions to care for all people. In his letter to Mālik al-Ashtar, he emphasized humanitarianism, instructing him with these words: “...Let your heart be filled with compassion, love, and kindness for

your subjects. Do not behave towards them as a ravenous beast who considers them prey. For people are of two kinds: they are either your brothers in faith or your equals in humanity. If they make a mistake or commit a sin, or if their actions lead them into wrong, deal with them mercifully and with leniency (Sayyid Raḍī, p. 428)".

Similarly, Imam Mūsā al-Kāzīm (as) said, "As long as people are kind to each other, they remain under Allah's mercy ('Allāmah Majlisī, vol. 72, p. 117). Such words are profoundly captivating, as they illustrate the beauty of Islam and attract people towards it. Focusing solely on the humanity of individuals, regardless of material, religious, or social distinctions, demonstrates the grandeur of Islam.

Islamic humanitarianism reaches its peak in instances where non-Muslims are prioritized due to their need for assistance over close relatives, and acts of self-sacrifice and altruism are shown. This is exemplified in Sūrat al-Insān, where the Ahl al-Bayt (as) gave their only food for three consecutive days to the needy, the orphan, and the captive. It is notable that the last of these supplicants was a non-Muslim captive, as indicated by his statement that he was a prisoner and needed food on the third day, the hardest day for the Ahl al-Bayt (as). His captivity implies that he was a non-Muslim, as noted by 'Allāmah Ṭabāṭabā'ī, who stated, "A captive is someone captured by Muslims from the Dār al-Ḥarb (land of war) (Ṭabāṭabā'ī, vol. 20, p. 203)". Despite this, the Ahl al-Bayt gave him their only meal, and verses were revealed praising their act: "And they feed, for the love of Allah, the needy, the orphan, and the captive (Qur'an 76:8)".

During Imam 'Alī's (as) caliphate, a beggar passed by him, and he inquired, "What is this?" They responded, "O Commander of the Faithful, he is a Christian man." Imam 'Alī remarked, "You exploited him in his youth, and now that he is old and unable to work, you have abandoned him! (He then commanded that his expenses be paid from the public treasury) ('Āmilī, Ḥurr, vol. 15, p. 66)". Without a doubt, this action of Imam 'Alī towards an elderly Christian man, regardless of creed, race, or other distinctions, exemplifies the humanitarianism of Islam.

c) Principle of Peaceful Coexistence

Human beings are social creatures and need peaceful coexistence. Without a doubt, the realization of *ta'līf al-qulūb* (winning hearts and minds) will be achieved through the peaceful coexistence of humanity.

Islam's position regarding peaceful coexistence with other religions is very clear. Islam and the Prophet Mohammad, who is the advocate of monotheism, the savior of humanity, and the herald of peace, have always displayed compassionate behavior towards followers of other religions. Undoubtedly, two main factors cause conflict and disputes in society: the first is differences in thought and belief, and the second is racial and national differences. Islam offers guidance and education as a means to eliminate conflict: "There is no compulsion in religion; the right course has become clear from the wrong (Qur'an 2:256)", allowing people to freely make their decisions.

In addition to ideological differences, there are racial differences that may lead to discord and separation. Islam clarifies that external differences are not a deficiency but a form of perfection, addressing all humanity: "O mankind! We created you from a male and a female and made you into peoples and tribes so that you may know one another. Verily, the most honorable of you with Allah is the most righteous. Indeed, Allah is All-Knowing, All-Aware (Qur'an 49:13)".

The principle of coexistence demands that all people live peacefully and that racial, ideological, and religious differences—even for those who have not embraced Islam and remain in disbelief—should not lead to conflict and animosity. No human being is excluded from the mercy and compassion of Islam and Muslims. Allah commands Muslims to uphold justice and kindness: "Allah does not forbid you from dealing kindly and justly with those who do not fight you because of religion and do not expel you from your homes. Indeed, Allah loves those who act justly (Qur'an 60:8)". This verse may be considered one of the best proofs for *ta'rif al-qulūb* and attracting non-Muslims to Islam. Therefore, when people who are not hostile towards Islam witness multiple acts of goodness from Muslims and recognize that these acts are part of Islam's teachings, they are undoubtedly drawn to love and affection for Islam.

The Prophet of Mercy serves as the best example of this, as his life exemplifies peaceful coexistence. One example is when the Prophet migrated to Madinah; he established a treaty for peaceful coexistence with the Jewish and polytheist residents of the city. By identifying common grounds among the members of the community, he drafted and signed a charter known as the "Constitution of Madinah," which can be considered

the first constitution of the Islamic state, involving all the tribes of Madinah. This pact was also the first agreement concluded between the Prophet and the polytheists and Jews, outlining the relations between Muslims and Jews and between Muslims and disbelievers, with each party understanding its obligations.

d) Principle of Reform

Islam's perspective on society and individuals is akin to that of a physician towards a patient: all efforts are directed towards reform and healing. Islamic history bears witness to the fact that Qur'anic teachings have played a transformative role in reforming societies and fostering intellectual growth and moral perfection. For example, the initial environment where Islam emerged, the Arabian Peninsula, was inhabited by people lacking civilization and moral virtues. Acts like bloodshed and robbery were considered sources of pride, while they consumed blood and putrid water. Yet, these people were transformed by Islam into a society that valued knowledge and virtuousness.

Imam 'Alī (as) describes this transformation: "You Arabs had the worst religion and lived in the worst houses. You dwelt between rocks and poisonous snakes that could not hear. You drank putrid water and ate rough food. You shed each other's blood unjustly and severed kinship ties. Idols were worshipped among you, and corruption and sin surrounded you (Sayyid Raḍī, Sermon 26, p. 71)". However, through the blessing of Islam, they rose from this base state to high ranks, their hearts illuminated with the light of faith, becoming possessors of moral virtues. Their sustenance became pure, and they learned self-sacrifice, brotherhood, and justice. Islam taught them these values and reformed society, elevating them to the point where Allah addressed Muslims and the People of the Book: "You are the best nation brought forth for [the benefit of] humankind (Qur'an 3:110)".

Reform is so significant that the Messenger of Allah said, "One who seeks to reform society is like one who fights in the path of Allah, for jihad too aims to correct deviations and errors." "The Messenger of Allah (as) said: The reward of one who reconciles people is equivalent to the reward of one who fights in battle ('Alī Riḍā Ṣābīrī Yazdī / Moḥammad Riḍā Anṣārī Maḥallātī, p. 400)".



Islamic laws are designed to reform society comprehensively. Broadly speaking, Islam offers a comprehensive program for reforming both Muslims and non-Muslims, as it is the final and most complete religion. Therefore, reform in Islamic thought transcends geographic, temporal, and national boundaries, encompassing all lands and peoples. The Qur'an's reformative approach towards non-Muslims is unmistakable, as it is frequently mentioned with encouragement: "O mankind! The Messenger has come to you with the truth from your Lord, so believe; it is better for you (Qur'an 4:170)".

In the normative conduct of the Ma'ṣūmīn (Infallibles), it is evident that they made immense sacrifices to reform society and, in situations where they could have easily pressured non-Muslims using various pretexts, they refrained from doing so. They consistently prioritized peace. When mistakes were made by non-Muslims, they were given opportunities for redemption. For example, when the Jews of Khaybar betrayed the Muslims and killed a Muslim, they swore, despite clear evidence against them, that they had not committed the act. To prevent discord, the Messenger of Allah paid the blood money for the slain Muslim from his own resources and appeased the victim's tribe (ibn Hishām, vol. 2, p. 242).

Thus, it is recommended to desire goodness for everyone and to eliminate evil from all humanity. This principle is reflected in a supplication advised for daily recitation during the month of Ramadan: "O Allah, enrich every poor person; O Allah, feed every hungry person; O Allah, clothe every unclothed person; O Allah, settle the debt of every debtor; O Allah, relieve every distressed soul; O Allah, return every traveler to their homeland; O Allah, free every captive (Ibrāhīm Kaf' amī, p. 223)".

This approach towards non-Muslims is also evident in *ta'līf al-qulūb* (winning hearts and minds), as charity in Islam, such as *zakāt*, is intended to include acts of kindness towards non-Muslims. The expansive view of Islam in bestowing goodness upon non-Muslims, transcending boundaries of nationality and faith, reflects a sacred goal—establishing a global civilization centered on divine values.

Conclusion

In building a global civilization, inclusivity is extremely important. Excluding any segment of humanity based on various differences makes achieving this lofty goal impossible. Strategies that encompass all of

humanity must be employed. The Qur'an seeks to establish a new civilization centered on religious and human values: religious values for those who share common beliefs and human values for all who share the same creation. This is why the primary strategy of the Noble Qur'an for attracting all people is the principle of *ta'lif al-qulūb*. This strategy is presented in two forms in the Qur'an: first, *ta'lif* among Muslims, who show love and compassion for each other due to their faith; and second, *ta'lif* for non-Muslims. Undoubtedly, the Qur'an emphasizes the importance of winning over the hearts of non-Muslims, identifying it as one of the objectives for Muslims. One method of achieving this goal is through the distribution of *zakāt*. Non-monetary methods can also be added to this practice. Undoubtedly, every strategic program is rooted in various social principles, and the origin of *ta'lif al-qulūb*, as outlined in the Qur'an, stems from social principles such as a commitment to peace, altruism, peaceful coexistence, and reform. Additional principles could be added to this list. In conclusion, if the ruling on *ta'lif al-qulūb* is properly implemented, taking into consideration its social impact, and if each Muslim fulfills their individual role in practicing it and strives for this goal in various aspects of life, undoubtedly, in the current world where people yearn for love and friendship, the civilization of the Qur'an, based on peace, sincerity, friendship, and love, will prevail. Consequently, war, corruption, cruelty, and animosity will disappear.

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