



EXPLOITATION OF
RELIGION BY A TERRORIST
ORGANIZATION:

FETO



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F E T Ö





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FETO, in essence, is a disguised “ring of interests” with political, ideological and economic aims, as well as a ‘terrorist organization’, the treacherous nature of which came to daylight after the July 15 coup attempt, although it appears on the outside to carry out activities related to religious services.

The whole world came face-to-face with the dark face of “exploitation of religion” after the July 15 treacherous coup attempt was prevented with Allah’s aid, the resoluteness of our leaders, and the courage of our august nation. FETO is a system of exploitation that expanded through lies and cheats under the guise of religion and uses Islam as an instrument, materially and spiritually in any sense, for its interests. The leader of this rebellious community, which targeted the future of our country, ignored our nation’s world of faith and values, and did not hesitate to open fire at their own nation for the interests of foreign powers, deceived our people with the religion of Allah.

This study aims to raise awareness against exploitation of religion by examining the structure and discourse of FETO that attempted to distort Islamic principles of faith, worship, and morality. Because by leaving deep marks on us, the July 15, which was a night of firmness and heroism, and full of lessons to draw, places on all of us the responsibility to come to our senses and do self-judgement.

What Does Exploitation of Religion Mean?

“Exploitation” means making use of meanly and abusing the good intention of a person or

a group of people. “Exploitation of religion” means abusing the religion and deriving material and non-material benefits—in other words, using the religion for personal benefits—by deceiving people with religious concepts and values.

Throughout history, many persons and groups have sought to derive various benefits by taking advantage of the influence of religion on people, and not refrained from acting as a religion-monger. Such persons and groups have distorted the meanings of verses and hadiths and used them at irrelevant situations at times, and at other times they have deliberately delivered the misinterpretations of them to the society, to justify their evil intentions. Some of those religion-exploiting people have targeted the religion directly and adopted rendering religious concepts meaningless as their method.

A typical example of exploitation of religion became apparent, even in our prophet Muhammad’s (saw) lifetime, when a masjid was built as alternative to the Masjid al-Nabawi and the seeds of discrimination were sown among Muslims. The alternatively built structure called “Masjid al-Dhirar” is referred to in the Qur’an as:


“And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the

*believers and as a station for whoever had warred against Allah and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars."*¹

Allah the Almighty warned our Prophet, "Do not stand [for prayer] within in – ever!", and informed us of this incident which caused discrimination among Muslims so that we should take it as an example and be on alert against such acts of exploitation and insurrection that may emerge any time until the Last Day. The strong reaction our Prophet gave to those who built the alternative masjid shows us how we should react to those who attempt to exploit religion today.

In the history of Islam, structures based on exploitation of religion emerged as the conception of "nifaq (hypocrisy)" and the character of "munafiq (hypocrite)". Abdullah ibn Ubayy ibn Salul, known as the leader of acts of hypocrisy, and the hypocrites following him designed insidious plans to destroy the Madinah's loyalty to the Prophet (saw) and overtake the government. The hypocrites who behaved like believers in the way they appeared, dressed, sat down, stood up, worshiped, spoke, and acted used any method, such as cheating, telling lies,

1 Tawbah, 9/107.



Although they have introduced themselves as the servants of affection for years, it is now a known fact for all of us that they each are actually the servants of enmity.

slandering, betrayal, being two-faced, leaking state's confidential information to the enemy, and cooperating with the enemy, to reach their ultimate goals.

The acts of hypocrisy that went so far as to dare killing the Prophet (saw), turn the land they live on into a matter of negotiation, and not refrain from committing bloody acts when necessary aimed not only for political



fragmentation but also for degradation in terms of faith, worship, and morality.

Movements of armed rebellion that shake the foundation of unity and solidarity by targeting the legitimate order of the state and its administrators have continued to exist in Muslim societies throughout history even after our Prophet (saw). Such kind of structures known as rebelliousness (baghy) and anarchy

An organization that considers any means legitimate to reach its evil goals; exploit people's religious feelings and excitements; steal our nation's zakah, sadaqah, and qurban; distance our children from us; and, distort the fundamental values and concepts of our religion can never be regarded as a religious community.

(qutta al-tariq) are clearly against the religion, and not legitimate.

It should not be forgotten that today, too, just as in the past, we are confronted with those opportunists who exploit not only the Qur'an, but also the hadith narrations, examples from the lives of the Prophet's companions and historically figures, Islamic values and concepts. Many persons and groups who appear to talk about Islam, through different names, publications and discourses, actually serve their own interests only. These deceivers claiming to invite people to the religion exploit the pure and good intentions of Muslims actually. They deceive our people with ungrounded sophistries, stories, dreams, promises of false merits, all of which are against the fundamental Islamic sources, reason and logic, and steal our people's money, children, time, and even their lives.

The matter of exploitation of religion has also turned into a serious security issue that threatens the unity and solidarity of the Muslim ummah today. The terrorist organizations such as FETO, DAESH, al-Qaeda, and Boko Haram that commit acts of disruption and shed blood while claiming to have religious nature and represent Islam cause the greatest harm to Muslim communities, our unity, togetherness, future and youth.

Is FETO a Religious Community?

FETO, in essence, is a disguised “ring of interests” with political, ideological and economic aims, as well as a “terrorist organization”, the treacherous nature of which came to daylight after the July 15 coup attempt, although it appears to carry out activities related to religious services.

FETO is neither a movement that has good intentions based on the principle of brotherhood in religion, nor is it a religious community that makes efforts to help people learn, understand, and live in accordance with Islam or invests in the unity and togetherness of Muslims. An organization that considers any means legitimate to reach its evil goals; exploit people’s religious feelings and excitements; steal our nation’s zakah, sadaqah, and qurban; distance our children from us; and, distort the fundamental values and conceptions of our religion can never be regarded as a religious community. Although they have introduced themselves as the servants of affection for years, it is now a known fact for all of us that they each are actually the servants of enmity.

Acting quite contrary to the spirit of a religious community, FETO members regard their evil leader Fetullah Gülen and his movement as sanctified. The only group to save

humanity, according to their claims, consists of uniformed young people with their minds made captive whom they call “the Golden Generation” or “the Next Sacred Generation”. For this reason, they consider legitimate every means that take them to their ultimate goals. Many unlawful and immoral acts committed by them without blinking an eye such as the theft of exam questions, helping others cheat in exams, bribery, favoritism, slander, causing deposition of people, sending to jail, cold cases, bugging, blackmailing, tagging and profiling, and defamation are clear indications that they are not a religious community/group.

FETO is a terrorist organization that has a hidden structure to realize its secret aims whose members believe that evil will increase as the end of the world approaches and they are tasked with the special duty to correct all these. Its purpose in Turkey is to infiltrate into all government departments and particularly high-level bureaucracy, justice mechanism, police and military, and after a while, eventually, take over the control of the government of the Republic of Turkey.

This kind of organization is actually not new and original. From the past to the present day, there have been structures similar to FETO in different parts of the world. It is remarkable as a common characteristic that they have similar hierarchic structures and are backed and aided by foreign powers.

Those who aim to destroy what is sacred for us are condemned to become ashamed and disgraced in the face of hearts filled with faith and love for homeland.



Is It Possible That the FETO Leader is a Man of Religion?

The FETO ringleader is neither a thinker nor a scholar, but a part of a project supported by global power. This deranged person, whose mind and efforts are in the service of evil groups, had the opportunity to manage the organization members' religious feelings and



thoughts with his preacher identity in the past without refraining from exploiting such a valuable duty and status.

Regardless of his recitations of verses, hadiths, quotes from the classics of the Islamic tradition, Gülen, actually as the leader of a terrorist organization, cannot be regarded as a religious scholar, nor can he be seen as a man of religion because, above all, an Islamic

scholar regards religion attributable to Allah (swt) only and acts as an example and leader for the society with sincere intentions. An Islamic scholar does not even get close to telling lies, cheating, plotting conspiracy, two-facedness and other similar immoral attitudes and behaviors that Islam consider major sins (al-kabair). A person as such cannot accept any intervention or abuse of Islam's precepts, fundamentals of faith, and methods of worship.

As it turns out, however, the organization leader is outside of this portrait. He is a person full of sicknesses such as self-assertion, passion for power, arrogance masked by humility, feeling of being the chosen one, and considering himself perfect and almighty to do everything. He believes he can bring miraculous solutions to events, does not refrain from wearing different masks for his interests, does expect devoutness and unlimited sacrifices from people around him, and isolates the group members, whom he seeks to keep under control, from the outside world in terms of thought and emotion.

The ringleader's speeches and statements are so dense with religious expressions. However, he uses this religious language as a means of exploitation in favor of the organization. Curtaining his mysterious and mystic discourses with religious motives, he

exploits verses of the Qur'an and hadiths of the Prophet (saw) through appearing respectable on the outside, but being opposite in practice. Typically, a religious group leader is expected to trust in the common sense and values of the ummah other than his own knowledge, dreams, and personal divine inspirations. However, the FETO ringleader prevented his followers, to a great extent, from obtaining knowledge about the religion of Islam from such authentic sources as the Qur'an in particular; distanced them from theology communities, religious groups and sects; and, discharged those from the organization who have an independent and inquiring mind.

On What Basis Did FETO Come into Existence?

There are a number of reasons that help the emergence of organizations such as FETO and the like in Islamic countries. The primary reason is that religious life is brought under pressure and religious education is interrupted in some periods. When healthy, balanced and transparent religious education is not provided in the society, people who cannot fulfill their spiritual needs and suffer from lack of religious knowledge become prone to exploitation.

In our country, negative practices particularly targeting imam-khatib high

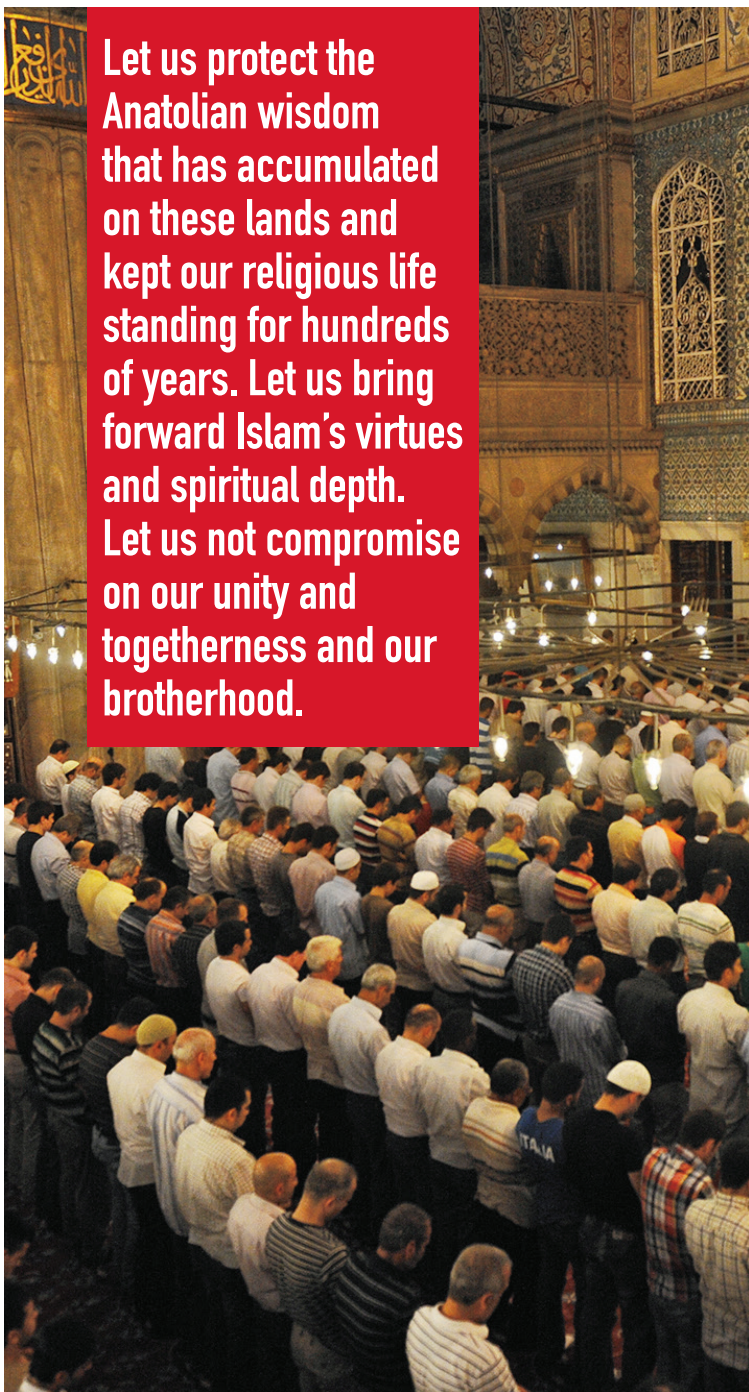
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schools and theology faculties where Islam is taught from solid and rooted sources cause people who want their children to receive religious and moral education to drift towards FETO and similar organizations. It is unavoidable that false religious identities emerge when Islamic principles of faith, worship and morality are not taught as a whole in the light of the Qur'an and the Sunnah.

Emergence of charlatans who claim to be a prophet or Mahdi becomes easier when the simple, balanced, insightful and well-directed understanding of the Ahl al-Sunnah cannot be instilled in younger generations.

As a matter of fact, FETO regarded such restrictions and incompetencies as an opportunity, and founded private educational institutions and non-governmental organizations, only to turn religious education into an instrument of commercial exploitation. It is an unforgivable crime to turn religious-looking educational activities into a network of power and interest and set up a worldly, political and economic structure, and use it to curtain all kinds of hidden and dirty affairs. In addition to our country, FETO spread and gained influence also in the Turkic states in the Central Asia and African countries where religion had been banned and colonialism had prevailed for years.

Let us protect the Anatolian wisdom that has accumulated on these lands and kept our religious life standing for hundreds of years. Let us bring forward Islam's virtues and spiritual depth. Let us not compromise on our unity and togetherness and our brotherhood.





Furthermore, the fact that people with religious sensitivities had been kept away from governmental departments and administrative positions for years has earned time for FETO to infiltrate its own people into the government through any kind of cheats and plots.

How/What is the Structure of FETO?

The organizational structure of FETO consists of two parts. The purpose of this divided structure is to ensure that people with good intentions are deceived by the innocent front face of the organization instead of the dark world in the background.

The “open organization” consists of structures that appear legal on the outside such as schools, private teaching institutions, kindergartens, associations, vocational foundations, international and local commercial enterprises, and media organs. In these structures, the organization is referred to as “Service Movement”, and the leader of the betrayal as “opinion leader”. The organization’s open face to the society works to raise people intoxicated with the ringleader’s doctrines and obtain manpower. Their primary purpose is to exploit our nation’s money through force and deceit, blackmail and montage, or moral coercion.

The “secret organization” has a very strict and mafia-like hierarchy, and is built upon secrets, mystery, devoutness, shows of charismatic personality, and hypocrisy. Among different areas covered by this secret network are the civil bureaucracy, academia, judiciary, law enforcement, and military. The FETO ringleader places himself as “the Imam of Universe” in the heart of this esoteric organization model that is planned to consist of interwoven circles.

Structured as vertical layers, FETO has also a horizontally interconnected network as a precaution in case of disclosure of some organization members. Consisting of three to five people and connected to one another through so-called brothers or sisters, each of these structures enclose young people, children and charitable people like an octopus.

The secret organization instructs the members to conceal their identity by using code names and ensures that they appear different than they are. This principle called as “precaution” in the organization with the objective that “we should reach everywhere” has made it easy for the organization members to infiltrate into primarily government departments and civil society as well as arts, literature, and sports communities. The objective of the organization’s militant members, who are completely concealed from

the society and work in strict confidence, is to bring down the government by establishing a parallel state structure and hand over the control to the foreign powers.

What Are the Most Basic Characteristics of FETO?

It is certain that unauditable structures with non-transparent financial resources that carry out secret activities are prone to have any kind of dubiousness and monkey business. The following basic characteristics of FETO show that it does not, in any form, have a creditable and reliable foundation:

a) Both the open and concealed layers of the organization consists of “cell structures” within themselves. The communication between them is established through cell officials called as “imam, brother, and sister” that have sympathetic and innocent connotations among people. The cell officials that connect the cells to one another motivate their followers with expressions such as “people of heaven” and “slap of mercy”, and ensure their commitment to the organization by making them feel “partners in crime”.

b) It is essential for the members of the organization to fulfill their duties without questioning or thinking about their consequences. The organization misdirected

It has been a
widespread claim
within the organization
that the treacherous
ringleader of the
organization is
unquestionable
and far from being
mistaken. However,
considering a person
other than prophets
as innocent and
protected (from
making mistakes) is
a game created to
ensure unconditional
obedience to the
ringleader.

“obedience and submission” in terms of religion, which should be towards Allah (swt), towards the ringleader of the network of betrayal.

The treacherous FETO leader’s expectation in this matter is quite striking:

“Loyalty means sacrificing one’s feelings of material and spiritual blessings. This requires walking towards the shown target without asking why. Asking why damages the spirit of loyalty. In this regard, if you are loyal, then:

1. When asked about your wishes and opinions, you have to tell. Otherwise, you have to submit.
2. When they say, “Here is the heaven. Enter.” while you are walking towards the target, you have to reply, “No, I need to consult.”
3. When they say, “You will be exempt from hell if you get to this point.”, you have to reply, “Becoming exempt from hell is a great thing, but I still need to consult.”²

FETO creates physical and moral coercion on its followers at every stage so as to ensure such an absolute obedience. A great deal of labor and energy flow is ensured from

2 Fasıldan Fasıla 1, Nil Yayınları, İzmir 1995, p. 180.

hundreds of thousands of people, some of whom devoted, others deceived and some others programmed, while all members mobilize their information, depending on their rank in the organization, experience and skills for the interests of the organization.

c) The idea of “the innocence of the leader” is prevalent within the organization. The claim that the treacherous ringleader is unquestionable and immune from being erroneous has spread among followers for years. However, no person other than prophets can have the qualification of “ismah”, namely immune from sin, according to our sublime religion. Regarding a person other than prophets as innocent and immune from being erroneous is a game created to secure obedience without questioning. Claims of innocence/sinlessness that suggest becoming servants to the servants of Allah while destroying Islam’s liberative aspect and turn people into deaf and blind creatures without consciousness, understanding, and foresight do not have anything to do with Islam in any way.

d) One of the critical structures of the FETO organization, “the houses of light” are concealed locations not open to all Muslims. Disconnecting young people from the togetherness in mosques and gathering them in these houses, the organization considers null

and void the structure of Islam based on “open call”. As a matter of fact, our beloved Prophet’s time in Mecca was the period of calling people to Islam publicly and openly. Showing the Meccan period as the source of legitimacy for confidentiality, illegality, and hypocrisy to develop a new Islamic notification method cannot be accepted.

Moreover, the Prophet Muhammad (saw) was a person from whom people were safe always, including the short period of time in which he had to move in confidence. Never did he call people to the religion by using methods built on telling lies or deception. He would not cause injustice or oppression to people, nor would he infringe on their rights by forcing them to make donations. On the contrary, he would stand against injustice and unlawfulness, and always take the side of the oppressed and victimized. A structure built upon secrecy is diametrically opposite of our Anatolian tradition of knowledge and wisdom that embraces everybody with its madrasas and dargahs.

e) The most critical deviation that separates the organization from the main body of the Ahl al-Sunnah is that the organization heedlessly allows hypocritical behaviors as in “appearing different than actual being”, which is called “taqiyya”. One of the basic tactics that

FETO members use in their illegitimate acts, hypocrisy is fed by the thought “every means to an end is legitimate”. As a natural result of this, they approve many immoral behaviors such as telling lies, wearing two faces, arrogance, speaking and living contrary to one’s beliefs. Concealing their true intentions always, the organization members do not refrain from trespassing any kind of border to reach their goals, and creates a justification for themselves by abusing the hadith, “*War is deceit.*”³

The principle of hypocrisy adopted and applied by Shi’a, however, is absolutely forbidden according to the Ahl al-Sunnah except for the situations in which one’s life is threatened and under risk. As for the permission of deceit in war, it is only applicable against the enemy. Otherwise, it is never permissible for Muslims to deceive and tell lies to each other. As clearly expressed by the Prophet (saw), “*Who deceives us is not one of us.*”⁴

f) Under the influence of their arrogant ringleader behind the mask of humbleness, the organization has a structure that ostracizes and humiliates all Muslims, religious groups and communities other than themselves. The

3 Bukhari, Jihad, 157.

4 Muslim, Iman, 164.



The organization has a structure that ostracizes and humiliates all Muslims, religious groups and communities other than themselves. The thought that whatever the ringleader does has a wisdom and divine instruction behind it is so deep-rooted in this wretched organization that these arrogant steps openly violate the principle of “believers are equal like the teeth of a comb”.

thought that whatever the ringleader does has a wisdom and divine instruction behind it is so deep-rooted in this wretched organization that the efforts to sanctify the heinous ringleader have turned into collective arrogance. The organization members consider those who follow them as sincere believers and those who do not follow them as “muallaf al-kulub” at best, and openly violates the principle of “believers are equal like the teeth of a comb”.

The FETO ringleader says,

We cannot say that this compliment is for every believer who lives near the end of the world and has faith in Allah. However, the fact that our Prophet complimented specially on a certain group to live around the end of the world and protect the religion by going beyond all groups which have come and gone for fourteen centuries is, as you would agree, due to certain special qualifications of them. If a religious group undertook and fulfilled such an important duty, it is certain that our Prophet would show due appreciation as would be worthy of him and extend his hand and deliver “his greetings” to that group.⁵

g) The organization seeks to keep under control the personal decisions, family relations, education of children, financial investments, in

5 Zihin Harmanı – Prizma 7, p. 81-85.



The youth who are imprisoned within the organization were forced to think of their families as rivals, or even enemies; their ties with their relatives were cut; and they were ensured to be married within the chain of command.

short, the whole public and private property of each individual member. They brainwash the members through pressure, show of love, hypnosis, denial, disorientation, and exclusion from the society. They instill in the minds of their members such attitudes as being compatible with the group, unconditional obedience to the leader, staying away from new and different ideas, and regarding Muslims outside the organization as valueless.

h) FETO frustrates the identities of its members from young ages, thereby eliminating their senses of oneness and belonging. Given by their families to the schools of the organization to receive religious education, the young people lose their faith and sense of belonging, first, to their families and relatives, then to their homeland and nation, and finally to the Muslim ummah. As a result of the inculcations, the young people who are deprived of their most important senses of belonging turn into yes-persons programmed to only fulfill the orders of the ringleader. The youth who are imprisoned within the organization were forced to think of their families as rivals, or even enemies; their ties with their relatives were cut; and they were ensured to be married within the chain of command.

As a matter of fact, in one of his sermons, the ringleader of the organization said, “A believer who has faith in Allah and His Messenger knows how to overcome those people who stand against him/her, even if they are his/her father, brother/sister, uncle, or any relative.” Then, he abused the 22nd verse of Surah al-Mujadilah, which describes the attitude to be adopted against polytheists and disbelievers, and gave the following message:

For this cause, you shall not even listen to what your father, mother, or brother says! ⁶

Whom and What Does FETO Exploit?

In Islam, call is made to the sacred cause of Allah and the Prophet Muhammad. Establishing relations of interest by using the name of Allah and religious motives is the greatest disrespect against Islam. Exploitation of religion is a phenomenon that includes making religious concepts impure, damaging the values, deceiving and exploiting Muslims in any way. One cannot submit their mind, will, and freedom to another person unconditionally, according to Islam. Anyone cannot expend their financial

6 9 September 1977, Sultanahmet V. 2.

possibilities, power, position, time, and labor for the interests of people and groups, except for the countenance of Allah.

Acting against these principles, FETO has realized one of the greatest organized exploitations of religion in history. The values and conceptions exploited by the organization could be listed as follows:

a. FETO exploits the names, attributes, and verses of Allah the Almighty.

The organization members believe their ringleader speaks directly with Allah the Almighty, and therefore, regard his words to be superior to all words said by other people. In his sermon in Kartal, Istanbul, on 7 April 1991, the organization ringleader openly exploited the might of Allah while talking about allegiance with the following remarks:

I put my hand on my other hand and said, 'Consider this the hand of my friends, O the Messenger of Allah.' Those who hold that hand are deemed to be holding the hand of Allah. This community appears to be determined to hold the hand of Allah.

One of his immoral remarks in which he explains his so-called closeness to Allah the Almighty is as follows:

As long as there are no questions asked about the Arsh and Kursi, I prefer not to speak about them, since I consider this as

the chastity of my Lord. I would not like to say a word about the Arsh and Kursi just as I would not talk about the underwear of my very close relatives.⁷

It is stated in the Holy Qur'an, "*Be not deceived about Allah by the Deceiver.*"⁸ to remind that people should be cautious against structures that may use the name of Allah to deceive people. As expressed in the Qur'an, Allah gave messages to Maryam, to the Prophet Musa's mother, and to the Disciples by way of revelations or inspirations.⁹ It is not possible or feasible that Allah the Almighty ever speaks with people except for the prophets and those mentioned hereinabove.

b. FETO exploits the verses and provisions of the Holy Qur'an.

During his sermon in Erzurum on 3 June 1990, the lunatic ringleader of the organization, as it were, got excited and threw the Qur'an away to people and shouted:

"Look out for the Qur'an! Look out for the Messenger of Allah!"

In his sermon themed "the Horizon of the Sacred" in Pendik, Istanbul, on 31 March

7 Fasıldan Fasıla 1, Nil Yayınları, İzmir 1995, p. 45.

8 Luqman, 31:33.

9 Al-i 'Imran, 3:42-54; Ma'idah, 5:111; Ta-Ha, 20:37-39; Shura, 42:51.

1991, he said that the sacred referred to our Prophet and his Companions, and then mentioned about a group called “the second sacred” and said they would emerge around the end of the world. He exalted his followers with the expression of “the sacred”, and showed the following verse as the so-called evidence that the sacred were witnesses of Allah:

“And those who have disbelieved say, ‘You are not a messenger.’ Say, [O Muhammad], ‘Sufficient is Allah as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture.’”¹⁰

The terrorist ringleader went too far as to claim that the Holy Spirit that went to Maryam was the Prophet Muhammad. The truth is, in fact, expressed in the 17th verse of Surah Maryam: “She took, in seclusion from them, a screen. Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man.”

The ringleader of the treacherous organization exploits the above verse as follows:

What was that spirit? The spirit mentioned in the verse “We sent to her Our Spirit.” refers to Jibreel (Gabriel), according to the majority of exegeses of the Qur’an. However, the Qur’an uses the word “ruh/

10 Ra’d, 13:43.

spirit”, and the definition of spirit/soul is controversial. The limits of the possibility is beyond the framework of the controversy. In fact, it is as much large as to include the soul of the Prophet Muhammad. Yes, this is possible. Maryam was an innocent and chaste woman. She would not imagine another man. She should not indeed. Only a halal man could look at her. That man could be nobody but the Prophet Muhammad. In fact, he mentioned once that Maryam was in marriage with him. For these reasons, it is likely that the spirit may be the Prophet Muhammad’s soul.¹¹

Islamic scholars, on the other hand, interpret the term “spirit” in the verse to be Jibreel. Moreover, this term is explained in the 45th verse of Surah Al-i ‘Imran and the angel that went to give good news to the Prophet Isa (Jesus) is stated to be Jibreel. It is a well-known fact, according to the clear verses in the Qur’an, that the Prophet Isa was born without a father.

c. FETO exploits the hadiths and spiritual identity of the Prophet Muhammad.

The religion-trader ringleader of the organization who exploits Muslims’ love for the Prophet and attempts to make use of the

11 Fikir Atlası, p. 59.

Messenger of Allah's authority often says in his sermons that the Prophet Muhammad goes to Izmir and walks in the middle of the people during the sermon and inspects them.

In his sermon on 9 July 1979, for example, he says:

Maybe for a hundred times, people with pure and enlightened hearts have heard in their sleep or hypnagogia that our Prophet the Pride of the Universe said, 'I am going to Izmir. I will have a look at there.' There are people who heard him saying, 'They need me in Anatolia. I will visit there.' He comes to your mosques, watches the young prostrating before Allah. He checks the excitement for love your elderly people have. He checks whether or not his community has matured."

The FETO ringleader, who claims to frequently meet with the Prophet Muhammad, consult him and receive instructions from him, does not refrain from using narrations, which are fabricated to be hadiths, in his sermons. This remorseless religion-trader goes so far as to say:

Allah said to me: Right, I created the universe for Muhammad's sake, but I am keeping it standing for your sake...

The most striking example of exploiting the Prophet is a scene in the TV show called Şefkat Tepe, broadcast on the organization's

Exploiting the dignified conceptions of the Islamic culture and civilization to derive benefits from their influence over the society, FETO seeks to degrade and arrogate to itself many conceptions, each one of which has special value, such as “imam”, “khoja”, “jama’ah”, “service”, and “benevolence”.

channel, where the Prophet was depicted to get on the dumper of a truck like a beam of light. In Islam, it is not permissible for any purpose whatsoever to make any picture or miniature which depicts or represents the Prophet Muhammad. An image as such is not only a crime in legal terms, but also a serious violation in terms of morality.

d. FETO exploits the life stories of the Companions.

Often mentioning about the relations between the Prophet Muhammad and his Companions in his sermons and books, the FETO ringleader equates it with his relations with his followers. Calling his followers as “the Second Sacred”, the terrorist ringleader does not feel any embarrassment while associating the Prophet’s rank with his position.

In his sermon in Erzurum on 3 June 1990, he quotes the hadith, *“This religion began as something strange and will revert to being strange as it began.”*¹² and claimed his followers to be the second ring of these strangers. He later said that the Prophet’s one hand was over his companions and the other hand over the organization members, thereby claiming that the Prophet called the organization members as “companions” as well.

12 Muslim, Iman, 232.

In his sermon titled “Responsibility” on 10 April 1977, he says:

Allah is together with us. His Messenger is together with us. The exalted assembly of angels watch over this community that struggles for its existence. Like the Ashab al-Badr. This community will either disappear or change the bad luck of humanity on earth. Rounds of applaud will start in the heavens and the sad looks of the angels will turn to smiling faces.

e. FETO distorts and exploits worships.

Manipulating even the provisions about such worships as the symbols of Islam for its own interests, FETO empties the meanings of the worships, and distorts the manners of performing them. For example, it is a widespread fatwa within the organization that the worship of salah, which should be performed five times a day in the well-known manner, can be performed collectively one after another at a suitable time, or even through implication by heart, or postponed until a later time. Similarly, the Ramadan fasting is permitted to be compensated in another suitable month. Women’s covering their heads is not a fardh (obligation) according to them. The mut’ah marriage, which is clearly known to be made forbidden by the

Prophet Muhammad until the Last Day,¹³ is performed easily among the organization members.

Stealing our nation's zakah, sadaqah and qurban, FETO also exploits people's intentions for worship and awareness of servitude through the forcibly collected donations under the name of favor. According to a practice observed within the organization, many people are asked to donate money to perform qurban for the Prophet while the collected money actually used as financial assistance for the organization. In Islam, however, a practice as such has no religious reference, and is actually bid'ah (invented).

It is known that the organization has been extorting money from its members, and obtaining financial income under the name of zakah from many wealthy people, sometimes through their freewill and sometimes through force and blackmail. Collection of zakah by threats and pressure is to a side, spending it for undeserving places comes as one of the most important exploitation fields. The money collected as zakah are not spent in the direction as stated in the Qur'an, but rather, unlawfully and in line with the organization interests, spent for TV programs,

13 Muslim, Nikah, 21.

lobbying activities in other countries, election campaigns, representation and reception programs, and meeting and travel activities. The money collected for qurban are wasted for evil purposes. The money collected as sadaqah for the poor and the orphan, and the money collected as scholarship for the students have mostly not reached their intended places.

f. FETO exploits Islamic concepts.

Exploiting the dignified conceptions of the Islamic culture and civilization to derive benefits from their influence over the society, FETO seeks to degrade and arrogate to itself many conceptions, each one of which has special value, such as “imam”, “khoja”, “jama’ah”, “service”, and “benevolence”. These conceptions which are often used in the hierarchy and activities of the organization have had their meanings shifted over the time, and are ensured, by changing their meaning, that they are used in association with the organization while they initially belong to the Islamic tradition. This results in those conceptions to both lose value in the eyes of the nation and become unusable due to the loss of trust.

g. FETO exploits utterance of prayers and curses.

The FETO ringleader's utterances of prayers are considered sacred, and that of curses are instilled in minds to invoke fear and obedience. In the anti-government movement initiated by the organization after December 17, the utterances of curses were used as a weapon, and primarily the ringleader and the whole organization had sessions of utterances of curses where they invoked evil on Muslims.

While this is so, the Messenger of Allah, when asked by the Companions to utter curses when the Meccan polytheists' insults and tortures became unbearable, said he had been "sent for mercy, not curse" and prayed to Allah for the polytheists to be granted guidance.¹⁴ It is also known that the Prophet Muhammad (saw) did not utter curses, on the contrary he rather prayed for their guidance, even when he was treated badly when he went to Ta'if to invite people to Islam.¹⁵ Forbidding his ummah to utter curses, the Prophet Muhammad (saw), only once in his life, uttered curses on the oppressing polytheists when they brutally martyred his Companions. Turning this into a collective

14 Muslim, Birr, 85, 87.

15 Muslim, Jihad, 104.

Turning the religious-looking educational activities into a network of power and interest, the FETO gained influence through exploitation of religion, not only in Turkey, but also in many places ranging from the Central Asia Turkic states to African countries.



movement of uttering curses on brothers/sisters in religion can never have anything to do with Islam.

h. FETO exploits young people's energy and excitement for devoting themselves to Islam.

Pursuing the intelligent young people in our country and in the Islamic geography, the organization steals their beliefs, ideals, horizons, and dreams. The leading figures in the organization exploit the young people's religious feelings through tears, anecdotes, fabricated stories, and fake wonders.

Approaching the young with so-called sermons and advices, the organization destroyed thousands of young people and their hopes for the future who fell in the network of betrayal while supposing they turned towards the religion. The organization did not refrain from using Anatolia's figures of knowledge and wisdom, primarily Mawlana and Yunus Emre, for their evil goals, and showed on July 15 that it was actually a network of violence and betrayal while appearing to be a network of love and mercy.

Expressions by the FETO Ringleader Fetullah Gülen Contrary to Islam

The FETO ringleader utters many expressions in his inconsistent, unmethodical and unprincipled speeches that are impossible to accept from the viewpoint of Islam. A lot of information and deviated views that can never be in compliance with the Islamic rules of faith, worship and morality are furtively included in his speeches. While this treacherous person, who delivers so-called speeches on faith and virtue, says in one of his speeches that illegal use of electricity and water is not permissible and those who do so need to ask each one of 60 million people for forgiveness,¹⁶ he promotes the theft of not only our national existence but also the future of our next generations through the theft of examination questions.

Below we listed the heinous ringleader's twisted understanding of religion and deviated claims extracted from his voice records, videos and books.

a. Claim of Seeing Allah in This World

That person's attitude of avoiding what is forbidden will later result in him being

16 Fasıldan Fasıla-1, p. 280.

made able to see Allah. This ability to see Allah may be in the Hereafter as well as in this world.¹⁷

Allah provides his blessings for us through dreams, or “hypnagogia” thanks to some pure hearts, and brings us together with, primarily, our Prophet, and many others from the Companions, awliya, and muqarrabin (those nearest to Allah)¹⁸

The claim of meeting Allah almost every day and every moment is the most desperate reflection of Gülen’s sick spiritual world. According to the Qur’an, however, the Almighty Allah communicates with people only through His prophets. Our Lord’s means of communication with people is the revelations only. The last revelations were received by the Last Prophet Muhammad (saw). No prophet would come after our Prophet Muhammad. For this reason, no person can claim to talk with Allah, see Him with his eyes in the world, and be under control of the divine instructions.

17 Yol Mülâhazaları, Nil Yayınları, İzmir 2008, p. 80.

18 Prizma 1, Zaman Gazetesi Yayınları, İstanbul 1997, p. 205.

b. Claim of Being in Constant Contact with the Prophet

I implicitly mentioned it in the beginning, and now let me clearly express it. We were coming to the masjid we performed prayer. The crowd was surging into the masjid, said the narrator. I was walking in there as well. As I was at the stairs of a place like mahfil, I was told that the Prophet honored our congregation. He was approaching the mihrab, asked the imam of the mosque to preach, and the imam replied, ‘O Messenger of Allah, how is it possible that I preach when you are here?’ He honored us by sitting in front of the mihrab. The people there became extremely joyful.¹⁹

When I introduced myself to the Prophet, my expressions gained a different identity. I have never forgotten my dissension even if what I am saying in front of you has gained another identity. If I let Rasul al-Akram kiss my forehead in the name of my nafs, I did it on behalf of both my nafs and of those who serve for the Qur’an and religion. I have never forgotten that, before you, I am nothing better than Kitmir the dog of the Ashab al-Kahf... My Lord made me the donkey of the Messiah who will revive humanity with his breaths, and I will be

19 9 July 1979 Berat Gecesi İzmir-Hisar Camii, min. 57:33.

honored with this and hope to enter the heaven thanks to this.²⁰

c. Claim of Meeting Angels and Jinns

It would not be a lie if I told you that I met with a jinn every day. There must be about a thousand people among you to do that. It would not be a lie if I told you that there were many people to meet with angels. It is natural in such a community of believers. It would not be a lie if a person told that he met with the Prophet's soul (saw) many times...²¹

The claim of being in communication with the invisible beings of the world of ghaib is a method to take people under control through fear and respect, and used not only by the ringleader of the organization, but also by many with administrative qualities.

d. Claim of Meeting with Prominent Historical Figures of Islam

Let me share with you an observation I have had. I would not think of sharing these kind of things from the pulpit of a mosque, but I could not have concealed the compliments of the heavens and the Prophet for you. Kitmir is far from service

20 Hutbeler 1 – (6 October 1978) Namaz 8, min. 16 onwards.

21 Giriş, Tebliğde Gaye ve Metot, min. 04:50.

unless forced to do so... I will tell you what happened after being forced like that. Some of my friends bought a plot of land to have a school or university built on it and asked me to go see that land with them... It was a scrubby and rock-strewn land. Some people were sitting in these bushes. They were luminous people. They decided to go and sit with them. We went to their side, I asked for permission. I asked, "Who are you?" Their spokesman was Hasan al-Basri, who is the master of *tabi'in*. Al-Numan ibn. Thabit Abu Hanifa was there. Jalal ad-Din Rumi was also there. The great people of different eras gathered and they were setting up, in the spiritual world, the sketch of the university that you will construct... When I saw these important imams, I am especially presenting this issue to your attention. In order to fully give your servitude framework, the framework of your state in the new resurrection, the gathering of this committee on a line that stretches from Hasan al-Basri to Mawlana is very important for you. When I took courage, I asked another time. The observer asks them, "I wonder how our service is?" The spokesman Hasan al-Basri replies, may the time be all ears and listen, "Your service is no different than the service of the Companions!"²²

22 İman ve Aksiyon-1, min. 28:47 onwards.

The ringleader of the treacherous organization, who used as an opportunity the respect of our nation for the history, civilization and prominent figures, claims in his speeches that he himself and his followers meet with primarily the Companions and the prominent figures in the history of Islam in dreams and in half-awake state. It is a great slander to suggest that the network of interests set up by him is visited by people of knowledge and wisdom and their activities are supported by the prominent figures of Islam.

e. Claim of Giving News of the Ghaib

I went to Mecca this year for hajj. Two persons in green clothes descended from the sky and began to talk with each other while I was sleeping at Mount Arafat. I eavesdropped on their talk. That moment I heard one of them asked, “How many people are here for hajj this year?” The other replied, “600 thousand people have come here.” Then he asked, “What is the number of those people whose worship of hajj Allah has accepted?” The other replied, “Allah has accepted that of only 6 people...”²³

The ringleader of the organization makes prophecies about the future by suggesting claims about the mysteries of letters and

23 Sesli Vaazlar 5, Hac-1, 20 October 1978, min. 49:50 onwards.

inferring various dates from certain expressions in verses. It makes him a clear deviant to claim that he has knowledge about the ghaib, which means giving information about the unknown worlds and the future that cannot be perceived by mind and senses because the ghaib can only be known by Allah according to the Qur'an.²⁴ No person other than prophets who are given knowledge by Allah can give news of the ghaib.

f. False News Inferred from Dreams

For example, some people are able to foresee their future achievements in their dreams or see in all details the questions of an examination that they will take.²⁵

Let all souls be sacrificed for one compliment from him. I have seen some people... One of them saw in his dream our Prophet (saw) running his hand on him, caressing him, and then he came to me running. I am dedicated like a crazy to give up on all I have for the cause of existence...!²⁶

"It was around 1978. My laundry had piled up. I was fed up in the evening when I was doing the washing. I thought for a moment,

24 An'am, 6:59; Hud, 11:123.

25 Gençlere Pırlanta Ölçüler-6, Fasıldan Fasıla, Muştu Yayınları, 2011, p. 120.

26 Sevgi Sultanı, min. 42:40.

“Should I have married?” It was not so long as to think actually but a lightning-fast flash of thought. The next day a friend came over and told me, “I saw our Prophet in my dream last night. He greeted you and said, “The day he gets married is the day he dies, and I would not attend his funeral.” It was a dream. I knew that it was not right to act according to dreams, but I tried to show respect for this sign on my part.²⁷

The ringleader of the organization of betrayal uses a discourse based on impossible-to-prove dreams, mysterious stories, fake tears, and inculcations other than solid sources of Islamic knowledge. He deceives and hypnotizes innocent people, creates a sick mentality, and claims he receives his orders and instructions from our Prophet during the so-called meetings with him in his dreams. Moreover, fictionalized sessions of dreams are used countless times in the secret meetings as a method to influence the organization members and give them virtually so-called spiritual pleasures.

As a matter of fact, dreams that are in contradiction with the Qur'an and Sunnah have no value whatsoever while dreams that are not in contradiction with the Qur'an and Sunnah are also not binding in terms

27 Küçük Dünyam, p. 63.

of religion. It is so because according to our scholars, dreams cannot be deemed to be a determining factor for the affairs or actions of Muslims even if they create sensitivity on the owner of the dream. Claiming to have had a dream that one actually has not had is described as “the greatest of lies” by the Prophet (saw).²⁸

g. The Interfaith Dialogue Project

Invasion of your country by the Crusaders is not very dangerous because there are red lines between you and them. In fact, they do not touch your women and daughters. They do not touch what is sacred for you. They have not before.²⁹

The shadiest attempt by FETO in order to obtain the Western community’s interest and support is the expression of “interfaith dialogue” and “moderate Islam”. This approach is part of a dark international project designed against Muslims. This network of exploitation has made investments for years in order to appear friendly for members of other religions and derive material benefit by compromising on some of the fundamental principles of Islam. So much so that it is suggested that reciting “la ilaha illallah”, which is the first

28 Bukhari, Tabir, 45.

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part of the Kalimah al-Shahadah, is enough to become a Muslim, and those who do not have faith in the prophethood of the Prophet Muhammad may as well enter the heaven. It is seen that the wholeness of the Kalimah al-Shahadah is deliberately compromised and the part “Muhammad al-Rasul al-Allah” is removed by highlighting only the first part in the dialogue process.

The FETO ringleader says in order to appear friendly for Christian power groups:

Suppose that a person came out and said, ‘I am done with Christianity. There is nothing worthwhile in it.’ And I would reply, ‘Come on, you have been in it until now. What bad of it have you seen so far?’ S/he should research more, inquire more, learn more and then can go for his/her own preference. That is the way I would tell somebody about it, or begin talking about it.³⁰

The FETO ringleader also says, indicating the extent to which his betrayal could reach for his own interests:

...To this end, maybe we will be deceived a thousand times; write poems for fireflies a thousand times; show kindness to bell-ringers a hundred thousand times; and,

30 14-Sesli sohbetler-1 / Bamteli 01-10 (Gurbet Solukları) Bam Teli 6/2, min. 10 onwards.

drink baptismal water as if it is elixir of life...³¹

The FETO ringleader says in his letter personally submitted to the Pope on 9 February 1998:

We are here to be a part of the ongoing mission of the Pontifical Council for Inter-religious Dialogue erected by His Excellency Pope Paul VI. We would like to see the realization of this mission. In the lowliest way and to the least extent of our encouragement, we are here to offer our humblest help in the execution of your highly valued service.

There is no doubt that Islam is the true religion before Allah. It is essential to live in peace with people of other religions without damaging their religious liberties, and it is possible to be in mutual assistance and solidarity with them on a common platform in every affair that works in favor of humanity. However, attempts to create a shared theology or a unity of religious culture for all religions under the name of dialogue cannot be accepted in any form.

It should not be forgotten that FETO shows great tolerance towards the Christian community and engages in close relations with them in the interfaith dialogue efforts while

31 Çağ ve Nesil 1, p. 26.

assuming a cold, dismissive and marginalizing stance against Muslims who do not join their organization. Quite contrary to the description in the 29th verse of Surah al-Fath, their attitude that can be summarized as “forceful against believers, and merciful towards disbelievers” is completely deprived of the consciousness of unity. FETO avoids sincere dialogue with Muslim groups and always stands in distance against its brothers in religion while having close relations and sincere dialogue with Christians.

How should we fight against FETO and similar organizations of exploitation?

- * Before all, the July 15 treacherous coup attempt, the face of exploitation of religion turned towards terrorism, shows that no power can be superior to the hearts filled with the love for Allah and homeland. Those who aim to destroy our nation, intimidate our people, bury in the ground the hopes of the Muslim ummah are condemned to become ashamed and disgraced. Let us not forget that the grace and aid of Allah the Almighty is always with sincere Muslims who are by the side of the oppressed, the victimized, and the refugee.
- * This bitter experience has persuasively reminded us of the fact that we should be on the alert against persons or groups who exploit our sacred values for their own interests. Let us continue to be one heart

and one fist against separatist, discord-feeding and rebellious movements that aim to drag our nation into sedition and corruption through feeding ethnic, sectarian or ideological differences. Let us not stop being grateful to our Lord Almighty who saved us from a great disaster. Let us seek refuge in our Lord through being grateful on the one hand, and on the other hand, let us uphold our unity and integrity.

- * Our sublime religion has a holy book, “not a single letter of which has been altered”. The Qur’an is the last divine book and the Almighty Allah (swt) shall not send any revelation in any form. This sublime religion has a prophet “who is the finest example”. It is not acceptable of any person other than him to seek to take his place by claiming to be innocent and immune from being erroneous. We all have a mind and a heart bestowed upon us by Allah. We as Muslims have our religious dogmas, unchangeable principles and solid experience of fourteen centuries. Let us not forget that a Muslim should not put aside all these and submit his/her mind, reasoning and conscience to another person or group.
- * Islam is a religion that emphasizes the importance of knowledge, wisdom and using one’s mind, and teaches the necessity of having an inquiring mind, and promotes reflecting on the world of existence and the revealed verses. Let us always bear these principles of Islam in our mind against

structures that call people to blindly submit themselves to an ideology.

- * Sufi movements that are in accordance with the moderateness of the fundamental principles of Islam and the manners of the ummah are the schools of knowledge and wisdom established in our world of thought and civilization to promote good morality, being well-mannered, delicacy and humaneness. So long as they do not cross the border set by the Qur'an and the Sunnah or damage the foundation of the accepted values of our tradition, different structures that carry out religious and scientific activities, and do charitable works are richness for us. However, we should always note that such structures should be transparent, controllable and accountable, and that they should exist not for their own interests but only to serve our nation and humanity. Let us not give credit to structures that embellish their Islamic discourse with mysterious expressions and actually aim to derive benefits by exploiting people's love of worship. Let us never overlook the fact that those who intend to disrupt the religion through karamah, dreams, inspirations and stories actually aim to damage the deep-rooted Anatolian wisdom.

- * Religion is sincerity. Being sincere, then, requires to perform the duties of servitude to Allah only to earn His approval without pursuing worldly goals, ambitions, or power. Let us know that whoever believes some Muslims to be "chosen" and different from

others, and regards their own community as “chosen community” and superior to other Muslim communities is definitely in the wrong path. Let us not forget that all Muslims whose direction is towards the Ka’bah are brothers despite all differences.

- * Let us observe the fundamental Islamic principles of “justice, reliability, capability and suitability” in assigning a person for a task. Let us not direct any person to a job or position they are not eligible or have the right compatibility in favor of ourselves or our acquaintances. Let us not make any sense of belonging to a certain sect, ideology, region or ethnicity a reason for preference instead of suitability and compatibility. Let us prevent actions that are against law and morality such as theft of examination questions, resorting to methods of deceit and cheat, blackmailing, and threatening.
- * Prevention of inclination towards the groups built upon exploitation of religion is only possible through spread of authentic and efficient religious knowledge over the society. Let us never make concessions regarding religious education based on the Qur’an and the Sunnah, nor regarding moral and spiritual education. It takes extensive, careful and patience-requiring efforts for the authentic religious knowledge to become prevalent in the society. Let us put all our efforts to raise a balanced and knowledgeable generation that follows the path of the Holy Qur’an and the Sunnah and is against the newly emerged

interpretations and movements on which the ummah does not have consensus.

- * Religion-exploiting organizations aim to create young masses whose self-confidence, free and discrete thoughts, distinctive and characterized stances are usually taken away from them. For this reason, let us pay attention that our children are raised in legal environments, starting from pre-school education, in such a way as to ensure that they become good servants of Allah and have healthy character, values awareness, and good morality. Let us be careful about to whom we entrust them, with whom they befriend, where they spend their time, what they read, and which networks they have on the internet and social media. Let us not forget that young people who are lack of our love, attention and guidance have high risks of falling for deviated religious knowledge channels.
- * Islam tasks every Muslim with the duty to live in peace, and establish human relationships with members of other religions. However, exploiting this humanly condition, melting Islam and other religions in the same pot and aiming to create a hybrid religion, “interfaith dialogue” efforts are a political and ideological trap to create a faithless new generation. Let us be aware that we should be in good relations with members of all faiths in the society while also knowing that the efforts to damage the belief that Islam is the last true religion and Muhammad

is the last true prophet are far from being well-intended.

- * Let us fight against exploitation of religion for the survival and future of our nation and for the peace and quiet of our society by acting meticulously and in a self-sacrificing manner, without showing tolerance, causing misdirection or contamination of information. Let us neither become a deceiver nor a deceived! Let us all together with our ordinary citizens, intellectuals, men of religion, authors, artists, and academicians do what falls upon us for the religion to be understood and lived truly.