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Spiritual Practices of Sultan Muhammad Al-Fatih as an Islamic-Based Development (Ibd) Actor

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Abstract

This paper aims to study about Sultan Muhammad al-Fatih's spiritual practices as an Islamic-based development (IBD) actor during his time as Turki Uthmaniah leader. Sultan Muhammad al-Fatih lead Turki Uthmaniah at young age which is 22 years old. Even though he is a young leader, he and his army team succeed in fulfill hadith Prophet Muhammad SAW about the conquest of Constantinople which become all previous Islamic leader's wishes. He also has known with his steadfast on spiritual practices since his matured (*baligh*) time though he is responsible with many commitments as Turki Uthmaniah leader. Therefore, are spiritual practices important in implement the development and achieve the successful? Three objectives are built in this study which is to discover the spiritual practices of Sultan Muhammad al-Fatih, to analyze Sultan Muhammad al-Fatih's spiritual practices on IBD and lastly to summarize Sultan Muhammad al-Fatih's spiritual practices on IBD. Document review and content analysis are used for collect and analyze the data respectively. In a nutshell, this paper found the spiritual practices are important and give a big impact on the victory and glory in a development. Sultan Muhammad al-Fatih's spiritual practices are divided into two which is basic spiritual practices and virtue spiritual practices. These spiritual practices contributed to develop his spiritual aspect which presents his good *akhlak* and personality. Moreover, the involvement of spiritual practices in implementation of development may produce a comprehensive and holistic development which covered all aspect of human lives.

Keywords: Spiritual Practices, Islamic-Based Development, IBD actor, Sultan Muhammad al-Fatih.

Introduction

Islamic-based development (IBD) is using Islamic principle and philosophy in implementing a development. There are seven principles to implement the development in IBD and the second principle from those is human as development actor. The functions of human as development actor in IBD are a servant and vicegerent of Allah SWT. These functions are related to relationship between man and Allah SWT, man to man and man to other creation. Thus, to build the good and ideal man as a leader and development actor, the physical, spiritual and mental development

need to develop in each of human selves. Therefore, researcher chose Sultan Muhammad al-Fatih as the example of IBD actor who succeed in conquest the Constantinople and fulfill the hadith of Prophet Muhammad SAW which reward him as the best leader among leaders though he is in young age and a beginner in national administrator.

Thus, this paper wants to discover Sultan Muhammad al-Fatih's spiritual practices which build his ideal attitude as IBD actor either as a servant or vicegerent of Allah SWT. Then, analyze and summarize his spiritual practices on IBD. The researcher divided this paper to five divisions which is introduction, background of Sultan Muhammad al-Fatih, Sultan Muhammad al-Fatih's spiritual practices, analysis of Sultan Muhammad al-Fatih's spiritual practices as an IBD actor and conclusion for the whole discussion in this paper.

Background of Sultan Muhammad al-Fatih

The real name of Sultan Muhammad al-Fatih is Muhammad II. He was born on March 29, 1432 M at Adrianapolis, Turki. He is a son of Sultan Murad II and Huma Hatun (Maksudoglu, 1999). Sultan Muhammad al-Fatih is the seventh leader of Turki Uthmaniah and he lead Turki Uthmaniah for nearly 30 years. He replaced his father's throne at young age which is 22 years old¹ but his experience on govern is not new. He experienced in administration and government since his age is 11 years old (Itzkowitz, 1972). During that time, his father gave responsible to him to govern a region for a while as practical education for him.

Sultan Murad II also planned many affairs for Sultan Muhammad al-Fatih to dealing with the enemies either through battlefield or discussion. Sultan Muhammad al-Fatih experienced and learnt many things during his replacement and he also involved in his father's battlefield. One of the battlefields is the battle for conquest the Constantinople. Unfortunately, the attempts of conquest do not succeed during his father's time but he learned some strategies and lessons from that failure to apply during his time (Al-Sallabi, 2016). From those experiences, Sultan Muhammad al-Fatih becomes more matured over his age and he has firm target to conquest the Constantinople.

Sultan Muhammad al-Fatih was called as "al-Fatih" which means the Conqueror because of his succeeds in conquering the Constantinople. However, Sultan Murad II also called Sultan Muhammad al-Fatih as "al-Fatih" or the Apprentice since his childhood (Rahman, 2013). This is a motivation and a prayer for Sultan Muhammad al-Fatih to achieve the dream of many Islamic leaders which is conquering the city of Constantinople in the future. Sultan Murad II called him as "al-Fatih" and believe his son will achieve that dream because Syeikh Aq Syamsuddin has informed Sultan Murad II that the city of Constantinople would be conquered by the Muslim army but not during his time (Al-Sallabi, 2016). That moment will come during Sultan Muhammad al-Fatih's time and he will create a history that cannot be created by other governments later which is conquering the city of Constantinople from the Christian (Rahman, 2013).

¹ Some of scholars said he replaced his father's throne at 19 years old (USIM, 2010), 20 years old (Islamweb, 2013) and 21 years old (Santri, n.d.).

Besides that, Sultan Muhammad al-Fatih took the best education which cover many fields such as military, religious, academic and government (USIM, 2010). He has learned many skills and knowledge from his home through his parents and scholars, and also from the best educational institute during his time which using Uthmaniah educational system. The Uthmaniah educational system is a strict, earnest, balanced and comprehensive education system that encompasses spiritual and physical education (Rahman, 2013). Most of people in his army team are who's got their education from Uthmaniah educational system.

Sultan Muhammad al-Fatih also has many advantages since he was young and he is an excellent scholar who speaks fluently in seven languages which is Arabic, Latin, Greek, Serbian, Turkish, Persian and Hebrew (Rahman, 2013). He also has ideal personalities as IBD actor such as brave, decisive, loving the 'ulama, often discussing with the 'ulama on the problems of the state, being negligent and inferior (Al-Sallabi, 2016). In addition to his good personalities, Sultan Muhammad al-Fatih was the clever government strategist and led his own army in nearly 25 wars. His intelligent on planning the strategies was also respected by Western scholars. During his reign, Turki Uthmaniah became a great empire that resembled the ancient empire which is Sultan Sulayman's time in terms of size and power (McCarthy, 1997).

Other than that, Sultan Muhammad al-Fatih was a smart person who plans the strategies intelligently. He studied the failure of strategies from previous leader in attempts to conquest to the Constantinople in order to form effective strategies during his time. Allah SWT bestowed upon Sultan Muhammad al-Fatih the intelligent mind to think different strategies from previous Islamic leaders so that his army team succeeds in conquest the city of Constantinople (Al-Sallabi, 2016; Rahman, 2013). Among the strategies of Sultan Muhammad al-Fatih was to create cannons and to mobilize a large number of warships by road. He makes the hill as a road and uses oils and fats to smooth the road so that the ship can be moved easily. The ship's transfer activity is carried out at night and is not realized by the enemy (Al-Sallabi, 2016).

Sultan Muhammad al-Fatih died at the age of 49 on May 3, 1481 M for being given poison (Rahman, 2013). He left a will for his son and his successor by emphasizing some of the important things. This will directly explain the nature, values and principles which supported by Sultan Muhammad al-Fatih throughout his life (Al-Sallabi, 2016).

Sultan Muhammad al-Fatih's Spiritual Practices

As a development actor, there must be a balance between physical and spiritual aspects in self-development. Both aspects are important in developing man so that it covered all aspect and man is responsible to implementing comprehensive development. Moreover, spiritual practice is a practice which linking the relationship between man and Allah SWT as the main approach.

Salleh (2003) founded the seven principles in Islamic-based development which stated the second principle is man as development actor and the third principle is *ibadah* as IBD framework. There are three categories of *ibadah* in this framework which is basic *ibadah*, *fadhail al-'amal* (virtues of action) and general *ibadah*. Basically, basic *ibadah* and *fadhail al-'amal* are referring to spiritual development, while general *ibadah* for physical and material development (Salleh,

2003). The *ibadah* which involving with spiritual development also include the spiritual practices in order man could maintain his spiritual aspect.

Therefore, one of IBD actors is Sultan Muhammad al-Fatih who is the best leader as mentioned in hadith of Prophet Muhammad SAW² and he is also one of the greatest men in Islamic history. Sultan Muhammad al-Fatih was very devoted to the religion of Allah SWT and always advising his army team to leave the sins and do not do the things that Allah SWT hate. He believes that Allah SWT will give success to the Muslim army to conquering the city of Constantinople if we follow the Shari'ah and believe to Allah SWT as states in hadith of Prophet Muhammad SAW which means:

From Abu Hurairah RA said: Rasulullah SAW said: "Allah SWT says: I according to the supposition of My servant to Me".

(Narrated by Bukhariy, Hadith No.: 7405)

Moreover, Sultan Muhammad al-Fatih was known with his continuous spiritual practices even though there is too much works and tasks for him to manage. Thus, this paper divided his spiritual practices to two divisions which found from *ibadah* as IBD framework. There are basic spiritual practices and virtue spiritual practices.

1) Basic Spiritual Practices

The focus for basic spiritual practices on this paper are daily spiritual practices which is compulsory for Sultan Muhammad al-Fatih as IBD actor to do it until he deserves to called as the best leader. The spiritual practices that Sultan Muhammad al-Fatih never forgets to do since his matured day were *fardu* prayer together, *rawatib* prayer and *tahajjud* prayer. He also always remembers Allah SWT especially thorough at every night with asking the Almighty to give the glory for Islam faster (Rahman, 2013). These practices never happen at other places instead of Masjid Jami' (Mahmud, 2012). Thus, it means Sultan Muhammad al-Fatih do prayer and linking the relationship to Allah SWT at the best place which is in mosque, the house of Allah SWT.

Besides that, these spiritual practices shown at one of Sultan Muhammad al-Fatih's famous history which is the selection of first *Imam* at Aya Sofya Mosque after the succeed of conquest the Constantinople as stated below:

"After the success of conquest the Constantinople, Sultan Muhammad al-Fatih find a compatible Imam to lead first Friday prayer at Aya Sofya Mosque. He asked Uthmaniah army team to assembly in stand position, and then he asked first question, "Who among all of you never forget to perform fardu prayer since baligh, please sit". Unsurprisingly, nobody sit down for response to that question. Then, Sultan Muhammad al-Fatih asked second question to them, "Who is among all of you never forget to perform rawatib prayer, please sit". Half of them sit down and for the last question Sultan Muhammad al-Fatih asked, "Who is among all of you never forget to

² Prophet Muhammad SAW said which means: "Verily you shall conquer Constantinople. What a wonderful leader will he be, and what a wonderful army will that army be." (Narrated by Ahmad, Hadith No: 18189).

perform tahajjud prayer since his baligh day". All of the Uthmaniah army team sit down and only the questioner is left which is Sultan Muhammad al-Fatih himself."
(Al-Sallabi, 2016)

This history prove how Sultan Muhammad al-Fatih continuously practice (*istiqamat*) his spiritual practices and loyal to Allah SWT. He concerned about his relationship with Allah SWT even though he was burden with too much work and responsibility. Because of his concern, he takes care about his spiritual side and also about Uthmaniah army team's until they deserve to call as the best leader and army team. Moreover, his spiritual practice which is wake up at night to perform *tahajjud* prayer and *munajat* has big reward at Hereafter as stated by Allah SWT in *adz-Dzariyat* (51: 15-18) which means:

"Indeed, the righteous will be among gardens and springs, accepting what their Lord has given them. Indeed, there were before those doers of good. They used to sleep but little of the night, and in the hours before dawn they would ask forgiveness."
(*adz-Dzariyat*, 51: 15-18)

Otherwise, his *istiqamat* kind on piety to Allah SWT is encouraged in Islam as stated in hadith Prophet Muhammad SAW which means:

From Abu 'Amru and he said Abu 'Amrah, Sufyan bin 'Abdullah ats-Tsaqafi r.a said: "I asked, "O Messenger! Please say to me a word about Islam, where I didn't ask anyone except to you". Prophet Muhammad SAW said: "Say! I'm piety to Allah SWT and you need to istiqamat with it".

(Narrated by Muslim, Hadith No.: 38)

In addition, an-Nawawi (2013) said this prayer practices are important on each of human selves because prayer is a pillar which stand on it is a religion. Prayers also hold the religion's almighty and shows what religion is with giving the actor a medium to closer himself to Allah SWT. However, there are other spiritual practices of Sultan Muhammad al-Fatih in order to take care firmly his relationship with Allah SWT.

2) Virtue Spiritual Practices

Virtue spiritual practices were the practices that Sultan Muhammad al-Fatih chose to do during some hard time and most of them he continuous practices it. These practices are *nawafil* practices which mean not compulsory practices and it is encourage to Muslim to practice it. Moreover, these practices are more love by Allah SWT instead of the *fardu* practices because these practices are choice for Muslim to practice it and it depends on their piety to Allah SWT. It is stated in hadith from Prophet Muhammad SAW which means:

From Abu Hurairah r.a said, the Messenger SAW said: "Verily, Allah SWT says: "Whoever is hostile to My saints, indeed I declare war on him. And no servant closes to Me for something more I love but with whomever I have frowned upon, My servant continues to close to Me by doing the deeds of nawafil until I love him. When I love him, I will be his hearing with which he hears, I am his vision with what he sees and his hand with which he holds and his feet with where he goes. And if he asks from Me, I will bestow it and if he asks for protection from Me, I will protect him. Not I hesitate

about something while I am the Creator, My doubts on a self-righteous servant who hate the death and I hate his evil.”

(Narrated by Bukhariy, Hadith No.: 6137)

An-Nawawi (2013) said who practice *fardu* practices³ and in same time he is struggling his energy and time to do *sunat* practices, he as the servant of Allah SWT may get *taqarrub* (nearest) and *tahabbub* (lovely) with Allah SWT. If a development actor can get His love, a great reward will give to him (Ibid, 2013). Thus, this general spiritual practice is additional practices in order to firm man’s belief to Allah SWT.

Sultan Muhammad al-Fatih also didn’t enough with *fardu* practices only. He always upgraded and improved his piety with virtue spiritual practices such as believe Allah SWT would give glory to his team and Islam itself through the conquest of Constantinople (Al-Sallabi, 2016). He also gave advice to his army team in order all of them leave sins and *tawakkal* to Allah SWT so that the glory will come to them. Besides that, Sultan Muhammad al-Fatih asked his teacher, Syeikh Aq Syamsuddin a special pray to get *taufiq* from Allah SWT in order to increase his *taqwa* level (Al-Sallabi, 2016). His team also needs to recite the Qur’an and his teacher himself *munajat* to Allah SWT during the conquest of Constantinople battlefield. An-Nawawi (2013) also said spiritual practices are the link with blessing from Allah SWT become *wasilat* to make someone enter the Jannah in Hereafter later. It means, spiritual practices not only give happiness in this world but it also give happiness in Hereafter to those who get His love.

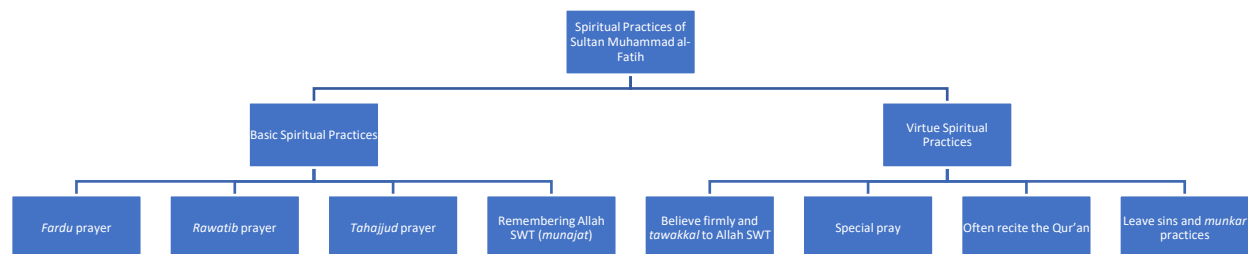


Figure 1. Spiritual Practices of Sultan Muhammad al-Fatih as IBD Actor

Figure 1 shows the summary of Sultan Muhammad al-Fatih’s spiritual practices as IBD actor during his time as *khalifah* in Turki Uthmaniah. These spiritual practices may follow by IBD actor this time in order to build good character in them. There are two categories of spiritual practices which is basic spiritual practices and virtue spiritual practices. Basic spiritual practices are the practices he never forgets to do it such as *fardu* prayer, *rawatib* prayer, *tahajjud* prayer and

³ The *fardu* practices not only complete five Islamic pillars but leave *munkar* deeds and sins also involved (An-Nawawi, 2013).

remembering Allah SWT (*munajat*). Meanwhile, virtue spiritual practices are additional practices and individual choice to do it in order to make relationship with Allah SWT firmly such as believe and *tawakkal* to Allah SWT that the glory for Islam will coming soon, special pray to get *taufiq* from Allah SWT for increasing his *taqwa* level, always recite the Qur'an, leave the sins and *munkar* deeds.

Analysis of Sultan Muhammad al-Fatih's Spiritual Practices as an IBD Actor

As an IBD actor, there are two functions as mentioned earlier which is a servant and vicegerent of Allah SWT. To fulfill these functions, IBD actor need to maintain his spiritual and physical aspects equally and in same time, his *akhlak* and personality must be good in order he become as role model to others. Sultan Muhammad al-Fatih as the subject to focussed in this study as IBD actor has good *akhlak* and personality so that he became role model for his people generally and for Muslim specifically. Through his spiritual activities, he can maintain the spiritual aspect on himself and automatically the physical aspect will be shown good *akhlak* and personality which reflected from his good heart (pure soul). His good *akhlak* developed from his good spiritual aspect which affected his good personality and his action too.

One of functions as IBD actor is servant of Allah SWT. Al-Qaradhawiy (2007) has listed excellent personalities as servant Allah SWT from *al-Furqan* (25: 63-77) which is *tawadu'*, generous, perform night prayer, fear to hell punishment, moderate in spending, Tawhidic, not kill others and respect other creation, stay away from adultery and avoid sins, do real repentance, not taking false oaths and continuing do disadvantage things, understand Qur'anic verses, and lastly pray good things for wife and family. Those excellent personalities also a part from IBD actor's spiritual aspect because IBD applied *ibadah* as approach in implement the development (Salleh, 2003). There are three types of *ibadah* (basic *ibadah*, *fadhail al-'amal* and general *ibadah*) and all of those are linking to each other and need on implementing the development.

IBD actor also has function as vicegerent to Allah SWT and they are responsible to lead people and present the good example to others. As a vicegerent to Allah SWT, al-Farabi (1985) has listed the quality of a *khalifah* which is has physical strength and not easy to get any disease, understand message and deliver it easily, has sharp mind for remember all important things, highest level of knowledge, brave in speak truly, always seeking knowledge and upgrading his knowledge to be better, love the truth and hate the fraud, not eager to foods, drinks and sexual intercourse, proud and respect to what he belief, not concern too much to world properties, justice and within people who just, firm with his philosophy and not easy to be scared to others and not has weak thinking.

Thus, the excellent personalities of servant Allah SWT and the qualities of vicegerent Allah SWT also have been applied in Sultan Muhammad al-Fatih's life. Sultan Muhammad al-Fatih was good in maintaining his three type of relationships which is relationship with Allah SWT, relationship between man and relationship with other creations. He also becomes the role model to others as a good *khalifah* Allah SWT without differentiate his people's religion, races and ancestry. The personality and self-quality of Sultan Muhammad al-Fatih as IBD actor can be seen on Table 1:

Table 1. Personality and Self-Quality of Sultan Muhammad al-Fatih

No.	Personality and Self-Quality of IBD Actor	History of Sultan Muhammad al-Fatih
1	<i>Tawadu'</i> and humble	- Sultan Muhammad al-Fatih is very humble person. He is not ignorant and proud with what he has such as the intelligent mind, the wide of his district and the crowded of his army team (Al-Sallabi, 2016).
2	Perform night prayer	- Sultan Muhammad al-Fatih never forget to perform <i>tahajjud</i> prayer since he is <i>baligh</i> . This can be prove when the selection of first Imam at Aya Sofya Mosque after succeed on conquest the Constantinople (Al-Sallabi, 2016; Rahman, 2013; USIM, 2010; Santri, n.d.).
3	Fear to hell punishment	- Sultan Muhammad al-Fatih giving advice to his people to leave the sins and fear to Allah SWT's punishment. He also left this advice on his will to his successor (Al-Sallabi, 2016).

No.	Personality and Self-Quality of IBD Actor	History of Sultan Muhammad al-Fatih
4	Tawhidic and fear to Allah SWT only	- The Uthmaniah army team control the war to conquest the city of Constantinople accompanied by <i>tahlil</i> and <i>takbir</i> shouts as well as pray to Allah SWT for the glory of Islam (Al-Sallabi, 2016).
5	Avoid the adultery and leave the sins	- Sultan Muhammad al-Fatih advised to his army team including himself to avoid adultery and abstain from evils (Rahman, 2013). It is because, the glory of Islam could be achieved when all of the Uthmaniah army have pure heart and obey to Allah SWT.
6	Understanding Quranic verses	- Sultan Muhammad al-Fatih studied the Qur'an and succeed in memorize the whole Qur'an from al-Maula al-Kurani in three years (Al-Sallabi, 2016). - Syeikh Aq Syamsuddin also sent letter to Sultan Muhammad al-Fatih that stated on it: "We have <i>tawakkal</i> to Allah SWT and recite the Qur'an" (Al-Sallabi, 2016).
7	Love the truth and hate the fraud	- Sultan Muhammad al-Fatih was not deceived by the persuasion of the enemy leader who offered the properties to him in order to stop the war. He rejected all of them for the truth of Islamic supremacy in European lands (Al-Sallabi, 2016).
8	Healthy body from chronic diseases	- Sultan Muhammad al-Fatih has a strong body health and he is able to participate in many battlefields (Al-Sallabi, 2016). - He did not have any serious illness and his death was not due to a disease attacks but was due to treason (Rahman, 2013).

9	Moderate in spending	- Sultan Muhammad al-Fatih did not waste in spending and he also advising the officers not to spend too much on state properties (Al-Sallabi, 2016).
10	Intelligent mind	- Sultan Muhammad al-Fatih prepares to conquest the Constantinople neatly. He sought information about that city and investigated the strength of the city's fortress and provided maps for his army team (Rahman, 2013). He has brilliant thinking when he was able to think to transfer the warships by non-oceans (Rahman, 2013; Al-Sallabi, 2016).

No.	Personality and Self-Quality of IBD Actor	History of Sultan Muhammad al-Fatih
11	Knowledgeable	- Received education from famous scholars in various fields such as Qur'an, hadith, <i>fiqh</i> and modern knowledge like mathematic, history, astronomy and military. He also mastered in seven languages which is Turks, Arabic, Latin, Greek, Serbian, Persian and Hebrew (Rahman, 2013).
12	Brave	- Sultan Muhammad al-Fatih went to battlefields for fight against the enemies with his own sword. He called his army team to become the armies of Allah SWT and stir up the spirit of Islam within them (Al-Sallabi, 2016).
13	Justice	- Sultan Muhammad al-Fatih gave religious rights to the People of the Book and not to oppose them to practice their religion. In fact, he respected the religious leaders (Al-Sallabi, 2016).
14	Strict with own standing	- Sultan Muhammad al-Fatih is firm and determined to conquer the Constantinople. He pleaded in advance to the leader of Constantinople at that time. When they rejected his application, the war to conquer the city of Constantinople took place (Al-Sallabi, 2016). - There are also army team who have despaired to conquer the city of Constantinople but Sultan Muhammad al-Fatih firmly with his stand and have a strong determination to conquer the city of Constantinople or Shaheed there (Al-Sallabi, 2016).

The personalities and self-qualities in Sultan Muhammad al-Fatih had indicated the reflection of his spiritual aspect which built by his strong relationship with Allah SWT through spiritual practices. From one to seven of those personalities and self-qualities showed Sultan Muhammad al-Fatih's spiritual aspects and his practices while the rest of those showed the impact from his practice which is good *akhlak*. He also spread the goodness to his people and practice together

with them to become the best leader and army team, and fulfilled the hadith from Prophet Muhammad SAW indirectly.

Therefore, IBD actor need to apply these spiritual practices in order to build a good development actor and attain the glory for Islam again. Even though Sultan Muhammad' responsibility is increasing, he maintaining his relationship with Allah SWT and implement better development for his people. The strength of spiritual practices in IBD actor's self also will build the comprehensive and holistic development. The community also will live in harmony and happily surrounding.

Conclusion

Spiritual practices are important to develop human selves especially for IBD actor. It is because they are responsible to implement the development and the fundamental of development must be involving the spiritual aspect which is improving based on the spiritual practices. Two divisions of spiritual practices which is the basic and virtue that Sultan Muhammad al-Fatih has practiced need to take thoroughly by every IBD actor. Sultan Muhammad al-Fatih's personality as a good *khalifah* and in same time, he is a good servant to Allah SWT need to be followed by other leaders so that the good development consists of comprehensive and holistic development may be built.

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