

ILM-I LEDUN

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PREFACE

In this book, we will try to understand the subject of Ilm-i ledun (the Ilm-i Ledun) and make it felt as much as we understand it.

First of all, it should be noted that:

Ilm-i ledun cannot be learned by reading books, listening to a person, or attending some trainings.

Ilm-i ledun manifests itself in people whose spiritual feelings begin to sprout in their hearts.

Perfect people see that sprouting, they help that sprouting to turn into fruit.

Ilm-i Ledun is the secrets of the divine flow both in the body and the depths of the soul.

There are wisdoms that belong to the unprecedented dimension, the endless dimension, the outward dimension and the inward dimension of Allah.

This is narrated in the Surah Hadid very beautifully.

Surah Hadid 3: “Huvel evvelu vel âhiru vez zâhiru vel bâtin ve huve bi külli şeyin alîm”

The Meaning: He is the Unprecedented and the Endless in His existence, the Outward and the Inward, and He is the Owner of the wisdom in everything.

As stated in the verse, everything is encompassed by His wisdom.

There are many secrets in the depths of wisdom.

The wisdom of the Outward dimension of Allah is the human sciences.

The human sciences have manifested themselves as Mathematics, Physics, Chemistry, Biology, and each of them has an infinite wisdom dimension.

The wisdom of the Inward dimension is the wisdoms which belong to the dimension of spirit and soul.

The dimension of being unprecedented is a luminous dimension, such that everything has flowed from that light.

The Unprecedented means the One who has no beginning in His existence.

Allah has no beginning in His existence. He has only the dimension of light, which is a dimension which cannot be described.

The dimension of being endless in existence means the end, the next, the following, the flow into infinity, the end of something, the beginning of something new from that thing.

Ilm-i Ledun in the dimension of being endless in existence is the wisdom of being able to read the end of something, what will happen next, where something will flow, the end of an event.

Ilm-i ledun is the wisdom of being able to read the unprecedented, the endless, the outward, and the inward.

The visible being has an invisible dimension, that is, it has an inward dimension.

The visible being has a precedent, that is, it has a source, an essence from which it came.

The visible being has an end, that is, it has a journey to an end.

Being able to read all of them is the dimension of ilm-i ledun.

There is another Quran beneath the Quran which we read in Arabic.

Reading from this one is also the dimension of ilm-i ledun.

To give a few examples:

In the 38th and 40th verses of Surah An-Naml, there is a reference to the throne of Balqis and the subject of the throne coming in the blink of an eye.

What is a throne, what is the throne coming in the blink of an eye?

There are messages hidden in the depths of these subjects.

What are the messages underlying Virgin Mary giving birth to Jesus without a father?

What is Mount Tur which Moses climbed, what is the Sacred valley of Tuva.

What is Moses splitting the River Nile and making 12 springs flow from a single rock?

What is the fish which swallowed Jonah?

What are the challenges which surrounded Job, what is the cure he found?

What is the ant which crossed Solomon's path?

What is the language of birds?

What is the dimension of 12 sons of Jacob?

What is Egypt, what are the 12 gates of the city of Egypt?

There everyone reads the Quran, but the competents of wisdom of the Quran read it differently, realize its depth, and grasp the messages coming from there.

Ilm-i ledun is mentioned in the 65th verse of the Surah Kahf in the Quran.

Here in this book, we will try to make you feel the subject of Ilm-i ledun.

In this book, we will examine the wisdoms growing out of Ilm-i ledun and try to realize it.

In this book, we will try to feel the blessings arising from Moses' journey with Khidr.

We will consider Moses' journey as if it were our own journey.

What is being Moses? We will try to understand it.

We will try to understand the intricacies of meeting with Khidr.

What is Khidr, who is Khidr, what is meeting with him? We will try to understand them.

We will try to feel the wisdom in the flow of the body and carried by the spirit.

In this book, we will examine the journey of Moses and Khidr in the verses 60-82 of Surah Kahf.

We will try to realize the messages emerging from that journey and strive to discipline our hearts.

In this book, we will try to feel and make you feel the wisdoms within wisdom.

We will try to attain many secrets belonging to wisdom, without leaving wisdom, by boarding the ship of wisdom.

We will try to realize the messages arising from the city of bodies which is a flood of meaning.

Human being is weak by nature. He can make mistakes, fall into heedlessness, commit sins, violate people's rights, and associate partners with Allah.

A person whose mind and heart are not clean would not be able to attain the truth of Allah, would not be able to attain the station of a human being, would not be able to become Islam.

The first step to purify the mind and heart and renounce from sins is repentance.

The door of Ilm-i ledun would be opened by realizing one's sins, repenting from them, and keeping one's repentance.

REPENTANCE

Bismillâhirrahmânirrahîm

Estağfirullah, Estağfirullah, Estağfirullahe'l-azîm el-kerîm, ellezî lâ ilâhe illâ hüve'l-hayyü'l-kayyûmü ve etûbü ileyhi, tevbete abdin zâlimin li-nefsihî, lâ yemlikü li-nefsihî mevten velâ hayâten velâ nüşûrâ. Ve es-elühü't-tevbete ve'l-mağfirete ve'l-hidâyete lenâ, innehû, hüve't-tevvâbü'r-rahîm.

The Meaning:

It is Allah who purifies from sins. It is Allah who purifies from sins. It is Allah who purifies from sins. He is the Almighty, the most Generous. There is no power but Him. He is the only One who is alive, who always sustains existence with His essence and persistent. Repentance is to Him. He is the One who accepts the repentance of his servant who has no power to create from one essence, to give life and to spread, and tortures his own self. Guide us for the straight path, remit us, and accept our repentances. Certainly, He is the One who is the most Beneficent, accept the repentances.

O my Allah I Repent, O my Allah I Repent, O my Allah I Repent...

O my Lord, I regret all the gossiping and backbiting, all the sedition and malice, all the envy and jealousy, all the mocking behind someone's back, all the infringement on the rights of others, all the pride, arrogance I have done, seeing myself as superior, and looking down on others up until this moment. I repent, forgive me my Lord.

I regret interfering with people's beliefs and judging them, discriminating them based on whether they are veiled or not, discriminating them based on whether they pray or not, and discriminating against communities, sects, and religious orders. I repent, forgive me, my Lord.

I have realized how negligent I was in seeing my own faith as superior, looking down on the faith of others, seeing them as hellish, forgetting that You are the sole Ruling, I repent, forgive me my Lord.

I have broken the hearts of many of your servants, I've felt anger towards them, I've raised my voice and hurt them, I have done evil to them wittingly or unwittingly, I regret all of them, I repent, forgive me, my Lord.

I could not keep my mouth shut, I spoke bad words, I have pedantised, I have got into arguments, I have exalted some people, despised some others, I could not see Your supremacy, I have ignored modesty, I could not be condescending, I regret all of them, I repent, forgive me, my Lord.

I have looked for people's deficiencies, fault find, I couldn't see my own deficiencies, I couldn't look at my own mistakes, I repent, forgive me, my Lord.

I regret the anger, hatred, grudge, fights, and cruelties I have committed, I repent, forgive me, my Lord.

I repent for my worries, my pessimism, my hopelessness, and for giving up You. Forgive me, my Lord.

I have carried away by worldly wealth, I have deceived by fame and glory, I have become a slave to many worldly interests, I have violated many people's rights for my own benefit, I have unwittingly violated many people's rights, I have deceived and cheated unintentionally, I have noticed many of my mistakes, I repent, forgive me, my Lord.

I have understood how great negligence I have fallen into by remaining in the form of existence, not realizing its essence, not being able to grasp the truth of things, not being able to be wise of myself, not being able to witness to You, associating partners with You, not being able to use my mind. I repent, forgive me, my Lord.

I could not see the wisdom of creation of existence and myself, I could not decipher the secret of life, I could not realize You, forgive me, my Lord.

I regret all the sins I have committed intentionally or unintentionally. Accept my regrets, accept my repentance, O my Lord.

I Repent my Lord, I repent my Lord, I repent my Lord.

Certainly, You are the One who accepts repentances, forgives, and the Owner of mercy.

Accept our repentance, forgive us.

We promise You not to fall into sins, accept our promises, make our hearts sincere, O my Lord.

BEZM-I ELEST

The journey of Ilm-i ledun opens with “Bezm-i elest”. Those who are aware of the sins they have committed and repent, those who promise not to commit sin again and those who remain faithful to their promises, step into the spiritual journey.

Those who have a spiritual field in their hearts are invited to the elest assembly.

Bezm-i elest is meeting with the Ilm-i Tawhid (wisdom of unity) at the table of a Murshid-i Kamil (The one who guides for the straight path, guides from misguidance, and is a friend of Allah).

Bezm-i elest is to be able to hear the call coming from the dimension of the Lord by the ear of the heart.

Bezm-i elest is the call coming from the dimension of the soul.

“Ve nefahtu fihi min rūhî-(I blew from my own soul)” (Surah Hijr, 29)

Bezm-i elest is meeting with the blow coming from the soul.

All existence is shaped by the blow coming from the soul and functions with the blow coming from the soul.

Creation which begins with the blowing of the soul, is the revelation of what is in the essence.

Bezm-i elest is the beginning of being known of Kenz-i Mahfi (the hidden treasure).

Küntü kenzen mahfiyyen fe ahbebtu en u’rafe fe hâläktü’l Halka li-u’arafe.

“I was a hidden treasure; I have created the human being to be known, to be loved, to reveal myself.”

Bezm-i elest is the manifestation of the Creator in what He created.

Bezm-i elest is the ability to hear the call coming from all beings.

The door of ilm-i ledun opens by hearing the call coming from the essence of existence.

There is a call coming from the dimension of the one's body and there is a call coming from the dimension of the soul.

There is wisdom within wisdom in the call coming from both the dimension of the body and the dimension of the soul.

Bezm-i elest is a call coming from one's own body.

That call is the call of the Owner of the body, saying "I am the owner of this body."

Bezm-i elest is the place where an individual begins to seek the answer to the question, “Who is my Lord?” or “Who created me?”

Bezm-i elest is the place where an individual begins to witness his Creator.

Bezm-i elest is the journey of an individual to attain the station of Islam.

There is the secret of “Kâlû belâ” in the Bezm-i elest dimension.

Our parents have always taught us: My child, if someone asks you, “How long have you been a Muslim?”, you should answer as “Since Kâlû belâ.”

What does it mean to be a Muslim since Kalû Belâ?

What does Kalû Belâ mean?

Is Kalû Belâ mentioned in the Quran?

Kalû Belâ is mentioned in the 172nd verse of the Surah Al-A'raf.

Kalû Belâ means ‘yes’.

The station of yes is a station which is opened after witnessing.

The station where a person witnesses his Lord and feels confident in Him is the station of “Belâ-Yes”.

The station of ‘Bela’ is the station of prostration, the station of passing away from one's existence in prostration.

A person's witnessing of his Lord begins with turning to his own body and thinking about the creation of the body.

Bezm-i elest is the person's meeting with the truths of the many dimensions of the messengers and prophets from Adam to Muhammad in his own body assembly.

Bezm-i elest is the person's meeting with the call coming from his body.

The assembly of Bezm-i elest is a position where a person surrenders to his Lord, feels confident in his Lord, and gives the “Belâ-Yes” confession.

Bezm means the assembly of friends, the assembly of affection, the assembly of love, the assembly of meeting with the language of Allah.

The word “Bezm” is also known as a drinking assembly.

What is meant by drinking is drunkenness.

What is meant by drunkenness is divine love, divine prostration.

Those who are drunk with divine love live in a state of bezm at all times.

The word “Elest” means; “Am I not?” “Is it not mine?”

Bezm-i elest is the assembly of meeting with the remembrance of Allah.

The assembly of Elest is the assembly of wisdom in the essence of existence.

The assembly of Elest is the semantic expansion of the Quran.

The address of Elest is a call.

The bezm-i elest of the one who hears the call coming from everywhere has been opened.

The assembly of Elest is meeting with the dhikr of the dhikrer.

Surah Al-A'raf: 172: "A lestu bi rabbi kum."

"Am I not your Lord? Am I not the one who created you?"

Who is our Lord?

Who created us?

How were our bodies formed, who created them?

Doesn't every person look at their own body and ask, "How did I come into being?"

Doesn't every person think about where they came from, where they are going, what happens after death?

Doesn't every person wonder how the visible being came into being?

He certainly does, he certainly asks, he certainly thinks.

The bezm-i elest of a person is his own city of existence.

The Sultan of that city of existence asks from that city of existence at every moment.

Who is He that brought you into being?

Who made and shaped this body?

Who is the owner of your city of existence?

The words elest and Kâlû Belâ are used in the 172nd verse of the Surah Al-A'raf.

Ve iz ehaze rabbuke min benî âdeme min zuhûrihim zurriyyetehum ve eşhede hum alâ enfusihim e lestu birabbikum, kâlû belâ şehidnâ, en tekûlû yevmel kıyâmeti innâ kunnâ an hâzâ gâfîlîn.

Ve iz ehaze : To take, to pull, to take out, to wrap,

Rabbu ke : Your Lord, the One who created you,

Min beni adem : From the sons of Adam, from the people,

Min zuhûri him : Appearance, clear, their backs, their bodies, they,

Zurriyyete hum : Seed, generation, lineage, essence, genes, they,
himself,

Ve eşhede hum : Witness, knowing, present everywhere and at all times.

Alâ enfus him : On them, their selves, themselves, they,

E lestu bi rabbi kum : Am I not, your Lord, you, the One who created you,

Kâlû belâ : They said, they say, yes, confession

Şehid na : Witness, knowing, witness to the truth, we

En tekulu : To say, we would become.

Yevme el kiyamet: Until death, the end of time, to meet the living one,

Innâ kunna: Certainly, in truth, we became

An hâzâ gâfilîn: Those which, unaware, to be unaware of the truths.

The meaning : “Your Lord has revealed the lineage of the children of Adam from their genes in their bodies. He shows them the manifestations upon themselves, and He calls out to them from themselves at every moment: Did I not create you? Those who bear witness to the truths say: Yes, we say that the manifestations are from you until we die. Indeed, we were heedless of the truths.”

As stated in the verse, we all run off from generation to generation.

We come into being from the system written in the DNA of our mother and father.

We are never the ones who are powerful in our bodies that are formed cell by cell.

We do not contribute to the formation and shaping of bodies.

A person should turn to his own body and try to understand the formation, shaping and functioning of his body.

I must return to my body, which I call “my body”, and try to understand whether it belongs to me or not.

I must strive to reach the Bezm-i Elest station.

I must be able to hear the call “E lestu bi rabbi kum” coming from my own inner self.

I must be subject to the Elest assembly in order to find the answer to the question “Who owns my body?”

In order to reach the station of “Kâlû belâ”, I must be able to act as a witness.

Hearing the call of “E lestu bi rabbi kum” from our bodies at every moment starts the journey of Ilm-i Ledun.

Reaching the station of “Kâlû belâ” is possible by miraculous ascension from station to station.

The respondent of the address “E lestu bi rabbi kum” is the one who says “Kâlû belâ”.

A perfect person said so: It took me forty years to be able to say “Kâlû belâ”.

It is not possible to say “Kâlû belâ” without reaching the station of testimony.

As stated in the verse, those who witness will say yes. (Kâlû belâ şehidna).

In order to be a witness, it is necessary to meet with the assembly of bezm-i elest.

A person's bezm-i elest begins with holding the hand of a perfect guide (guru).

Holding the hand of a guide means meeting with the knowledge of the Ilm-i Tawhid that he offers.

Surah Al-Fath 10: “Innellezîne yubâyiûneke innemâ yubâyiûnallâh yedullâhi.”

Meaning 1: “Those who have obeyed to you and follow your path have obeyed to Allah and follow His path.”

Meaning 2: “Those who follow the truths you have narrated will understand that they are only dependent on Allah and they will know that the power in them is the power of Allah.”

Holding the hand of a guide is the beginning of the journey of witnessing Allah on the path of wisdom.

What is meant by a guide is the one who shows the path of guidance.

A guide is a disciple and teacher of the path of Tawhid.

Meeting with the assembly of a guide opens the door to the assembly of bezm-i elest.

The traveler on the path of truth makes a promise to Allah in that assembly and keeps that promise.

The entire 10th verse of Surah Al-Fath is as follows.

İnnellezîne yubâyiûneke innemâ yubâyiûnallâh yedullâhi fevka eydîhim fe men nekese fe innemâ yenkusu alâ nefsih ve men evfâ bi mâ âhede aleyhullâhe fe se yu'tîhi ecren azîmâ.

Ellezine yubâyiûneke : Those who pledge allegiance, obey, lend a hand, what you have declared

Innema yubâyiûne Allah : Only, allegiance, they obey, obey, devotion, Allah.

Yedu Allah : His hand, power, path, knowledge, Allah,

Fevka eydi him : On, upon, his hand, his power, they,

Fe men nekese : But, later, who, broke, trample, deficient, exceed,

Fe innema : From now on, only, solely

Yenkusu alâ nefsihi : breaks, exceeds, harms, to its own detriment.

Ve men evfâ : Who is, loyalty, covenant, sustaining love, protecting the bond,

Bima ahede : Things, those things, made a covenant, promise, Protecting the bond,

Aleyhe Allah : Him, this, that, to Allah,

Fe se yutî hi : Thus, is given, exists, is presented, reaches, it.

Ecren azimen : Reward, return, great, sublime.

Meaning 1: “Those who follow the truths you have narrated would understand that they are dependent only on Allah and would know that the power within them is the power of Allah. After this, whoever breaks his covenant would only break it to his own detriment, and whoever keeps the covenant and keeps the bond with love would understand the manifestations of Allah within himself. Thus, he would attain the sublime rewards offered.”

Meaning 2: “Those who gave you their hands, gave me their hands, the power in them belongs to me. (Those who believe in the information you have told them have recognized me and followed me). Whoever breaks his covenant, breaks it to his own detriment.

Whoever keeps his covenant and is loyal, understands the manifestations of Allah and attains sublime rewards.”

As stated in the verse, holding the hand of a spiritual guide (follow the path of the truth) is a dimension of *teveccuh* (Orientation).

Orientation means turning towards, seeking the truth, turning your face to a direction, not turning your face away from where you are turning.

Orientation means turning towards Allah.

Orientation means coming face to face.

Orientation means witnessing the face of Allah on your own face.

We do not turn to any particular person, we only turn to Allah.

The purpose of going to a teacher is not to ask for the teacher, but to seek the knowledge of the teacher.

The teacher we turn to teaches us the way and method of something we want to learn.

We respect the teacher, he is also a servant of Allah like us.

Just as the teacher is attached to a path, the disciple goes to the teacher to be attached to that path.

The purpose of going to the guide is to learn the path and method of witnessing Allah.

The assembly of a guide is the assembly of *bezm-i elest*.

Bezm-i elest is the place of witnessing.

Bezm-i elest is the assembly of testament.

Testament is to make a covenant with Allah.

In other words, it is promise to Allah that he will not be arrogant, will not commit sin, will not oppress anyone, and will not attribute existence to himself.

As stated in the verse; “Whoever keeps his promise and is loyal, would understand the manifestations of Allah and would attain sublime rewards.”

Orientation is to hold the hand of a spiritual guide and to be a disciple on the path of the *Ilm-i Tevhid*.

Orientation is a table opened to witness the truths of Allah.

The Assembly of Elest, opened with a Murshid-i Kamil (perfect guide), continues with the teaching of the lessons of the wisdom of Tavhid.

On the path of the Ilm-i Tevhid, the disciple abandons all knowledge coming from the void field, becomes acquainted with wisdom and acts with wisdom.

A person should abandon all knowledge that opens the door to cruelty in his mind.

Moses abandoning his staff means abandoning his void knowledge.

Moses taking the staff offered to him means meeting with the Ilm-i Tevhid.

Truths cannot be understood without abandoning the void field.

We should think carefully about the issue of Moses abandoning his staff and clogs.

The secrets of the wisdom of Tavhid are trusts.

The trust is given to those who abandon their staffs and clogs.

The trust is only given to its rightful owner.

Let us examine this issue now.

GIVING TRUST TO ITS RIGHTFUL OWNER

The trust should be given to its rightful owner.

When Moses found Khidr, Khidr had a trust, that trust was Moses' right and the trust was presented to him.

Those who deserved it would step on the path of Allah.

The trust would definitely find its rightful owner.

What is Allah's trust?

What is the offer of the trust?

Who takes the trust, who seems to take it, who avoids taking it?

The meaning of the trust is the secrets of “ Ilm-i Tevhid, Ilm-i Ledun”.

Moses was offered the trust by abandoning his staff and clogs.

The trust is offered only to a person who is qualified.

A qualified person is one who has purified his mind and heart.

Was the trust offered in the 72nd verse of Surah Al-Ahzab offered to the heavens, the earth, and the mountains?

Or is there a metaphor here?

A section from the story of Moses is presented from the 69th to the 72nd verse of Surah Al-Ahzab.

SURAH AI-AHZAB 72:

İnnâ aradnel emânete ales semâvâti vel ardı vel cibâli fe ebeyne en yahmilnehâ ve eşfakne minhâ ve hamelehâl insân innehu kâne zalûmen cehûlâ

Inna aradne: We have certainly offered, we have offered.

El eman: Trust, knowledge of the truth, Ilm-i Tevhid, Ilm-i Ledun.

Ala el semavat: The sublime, the sky, the Sublime World.

Ve el ard: Those on earth, those who act arrogantly on earth.

Ve el cibali: Mountains, those who consider themselves great, arrogance.

Fe ebeyne: Thus, they hesitated, they did not want, they were wary.

En yahmilne-ha: He were loaded, he carried, he,

Ve eşfekne min-hâ: He is affectionate, humble, protective, that state, that,

Ve hamele ha el insan: He was loaded, he carried, he took, man,

Inne hu kane: Certainly, truly, he, was,

Zall: To lean towards, to turn towards, to go, to bow,

Ma jahule: His ignorance has ended, he was not one of the ignorant,

The Meaning by Religious Affairs Administration (RAA) : “Certainly, We offered the Trust to the heavens, the earth and the mountains, but they refused to carry it and were afraid of it. Man carried it, for he is very unjust and ignorant.”

The Meaning by Tavid-i Qur'an: “We offered the Trust to those who thought of themselves as being in the sublimity of the Sublime Realm and to those who held sway over the earth and to those who thought of themselves as great, but they were reluctant to carry it. But the compassionate man carried it, and indeed he was inclined to those truths, and he was not one of the ignorant.”

Prophet Moses presents the truths of Allah to the Pharaoh, the person known as the Pharaoh's prophet, and the Pharaoh's religious leaders in the Pharaoh's palace. Ilm-i Tavid" information that opens the door to the realities of Allah is presented.

This truth is explained in the 72nd verse of Surah Ahzab.

In general, it is interpreted that the trust was presented to the skies, the earth, and the mountains.

We think that Allah's trust was presented to the skies, the earth, and the mountains. However, in the verse, "ala el semâvâti ve el ardî ve el jibali" begins with "ala" and continues.

Namely; “âla el semâvât, âla el ard, âla el cibâl.”

The word Âla means height, greatness, glory, honor, glory, perfect, on, blessing, benevolence.

Here, a comparison is made with the skies, the earth, and the mountains.

In the language of that day, the states and attitudes of people are explained by giving examples of some beings.

With the verse "Âla el semâvât"; those who claim to be in connection with the Allah of the skies are called "Those who are in the glory of the skies, those who receive news from the sky, those who are in the glory of the Sublime Realm".

And here Haman, known as the prophet of the pharaoh, is mentioned.

With the verse "Âla el ard"; a person or people who see themselves as the owner of the earth, the ruler of the earth, the one who is given glory on earth" are pointed out.

And here, the pharaoh and those who are in the state of the pharaoh are indicated.

The verse Âla el jibal refers to those who consider themselves great, who consider themselves to be among the leading figures, who consider themselves exalted, who consider themselves famous.

Cibal, Cebel: means mountain, high hill, the leading figure of a people, a famous person, a great person in a society, etc.

And here, the verse “El mele” refers to the group called the religious leaders of the pharaoh.

The truth narrated in this verse is that Moses conveyed the truths to the three groups present in the palace of the pharaoh.

Here are these three groups:

1- Pharaoh himself, (with the verse "ala el ard")

2- Haman, that is, the vizier of Pharaoh and the prophet of Pharaoh who considered himself a prophet, (with the verse "ala el semavat")

3- El mele, that is, the group called the leading religious men of Pharaoh (with the verse "ala el jibal")

Here is the group that Prophet Moses conveyed the truths to in the palace of Pharaoh.

These three groups are also mentioned in the verse 38 of Surah Al-Qasas.

So did these three groups accept the message that was given?

No, they did not. Because these three groups were people who were in the arrogance of their own knowledge.

Those who come from the faith of their ancestors accept the information belonging to that faith as true and when different information is presented, they do not accept it, reject it and even declare the person who presents the information as an unbeliever.

These three groups are mentioned in another verse in the Quran.

Surah Ankabut 39: “Moses came to Qarun and Pharaoh and Haman and explained to them the truth with clear proofs. But they were arrogant in the earth and did not gain wisdom.”

The arrogant cannot take on the trust.

So, who takes the trust, that is, who accepts it?

It is stated in the verse “eşfakne minhâ ve hamelehal insân”

Only the compassionate person takes the trust.

In some places of the Quran, it is explained who will take the truths and to whom they should be conveyed.

The “The Ilm-i Tevhid” “Ilmi-i Ledun”, which is Allah’s trust, can only be conveyed to those who are humble, compassionate, respectful, not arrogant, and protective.

In other words, truths are conveyed to those who are ready with their hearts.

Otherwise, people who remain in the belief dimension that comes from their parents' culture do not easily accept information other than that belief.

Because when a child is born, he finds his parents in a belief system and grows up with the information and worship of that belief.

A Christian child becomes a Christian because he is born to Christian parents and grows up in that culture.

A Jewish child is also Jewish because he was born to Jewish parents and was raised in that culture.

A Muslim child is also Muslim because he was born to Muslim parents and was raised in that culture.

In addition, every child is raised in the religious beliefs inherited from his/her family, as well as in the beliefs of the communities, religious orders, etc. he/she joins. Such as Alevi, Bektashi, Sunni.

Again, they are also raised according to different sects within themselves.

There are dozens of different sects in a Sunni community and others, and each sect has its own separate worships and beliefs.

Here, people who come from the faith of their ancestors act according to the belief system they were raised in.

And no one easily wants to go beyond the belief system they came from their ancestors.

Most people see abandoning the faith they learned from their parents as leaving the religion.

Here in this verse, there is an explanation of who the trust should be offered to.

The trust is offered only to those who want to realize the truth, existence and the creator, who question, research and think.

If they have sincerity, modesty, respect, love and compassion, the information regarding the “The Ilm-i Tevhid” is offered to them specifically.

Here, in the palace of the pharaoh, Moses offered the information regarding the Ilm-i Tevhid, which is a trust from Allah.

However, the three groups present there did not accept him.

The one who is proud, arrogant, and wise does not take on the trust, his arrogance prevents him from taking the trust.

Seeking the truth and trying to understand it is a state of the heart.

Those who have sincerity, love, modesty, and compassion in their hearts will certainly meet the truths.

Truths do not arise in the heart unless it is prepared.

For this reason, the heart must be occupied with the search for truth.

The heart should not be polluted with gossip, backbiting, belittling, mocking, pride, talking behind people's backs and seeing them as disgusting, pursuing worldly interests, fame and glory, violating someone's rights, breaking hearts, etc.

Even if one of these situations occurs, the heart would not open itself to us.

Because the heart is the house of Allah.

That house must be kept clean.

Thus, it must be presented to the person to whom it is entrusted.

Surah An-Nisa 58: “Innallâhe yemerukum en tueddul emanânâti ila ehlihâ.”

The Meaning: “It is Allah’s decree upon you: Give back trusts only to those who are due.”

The Prophet Muhammad commented on this verse as “If you do not give back trusts to those who are due, then wait for the Day of Judgment.”

The meaning of the Day of Judgment here is corruption and destruction.

During a conversation, someone asked the Prophet Muhammad: “When will the Day of Judgment come?”

The Prophet Muhammad said: “Where is that person who asked about the Day of Judgment?”

The person said: “Here I am, O Messenger of Allah.”

The Prophet Muhammad said: “When a trust is lost, wait for the Day of Judgment.”

The person asked again: “How does the loss of a trust occur?”

Thereupon, Prophet Muhammad said: “When a task is given to unqualified people, wait for the Day of Judgment.”

Prophet Muhammad gives us the message that the beginning of corruption and destruction is betraying the trust and not giving it to the rightful person.

When a Murshid-i Kamil (perfect guide) is reached, the secrets of “Ilm-i Tevhid, Ilm-i Ledun” are entrusted only to the person who can keep those secrets.

A qualified person is someone whose mind and heart are ready.

The competent person is the one who demands the truths in love.

He is the one whose heart is sincere, whose mind is ready, whose love is deep, whose submission is strong.

He is the one who has reached the station of orphanhood, who has been freed from superstitions, who knows what he does not know.

He is the one who is modest, compassionate, protective, encompassing, merciful.

The trust will be presented to the one who can abandon his clogs and staff.

THE STAFF AND THE CLOGS:

What were the clogs and staff that Moses left in the valley of Tuva?

What was the sacred valley of Tuva?

Surah Ta-Ha 11-12: “Fe lemma etahha nudiye ya Musa. Inni ene rabbuke fehla naleyke inneke bil valley mukaddesi tuva.”

The Meaning: 11-12: “So when he reached that light, he heard the sacred call: O Musa, it is me who created you. So abandon your inclination towards the world and what you attribute to yourself. You are indeed on a praiseworthy, holy path.”

Surah Ta-Ha 11: Fe lemmâ etâhâ nûdiye yâ mûsâ

Fe lemmâ etaha : Thus, when he came there, when he reached,

Nudiye ya Mûsâ : It was called, heard, called, Mûsâ

Surah Ta-Ha 12:

Înnî ene rabbuke fehla naleyk inneke bil vâdil mukaddesi tuvâ.

Înnî ene rabb ke : Certainly I am your Lord, the Creator,

Fehla naley ke : Now, leave, your clogs, what belongs to you, what you attribute, the worldly inclination

Înne ke bi el vadi : Certainly you, valley, place, path, way, method,

El mukaddesi : Holy, sacred, clean, pure, valuable,

Tuvâ : Praised, praised, valuable, gathering, way of unity,

Before meeting with Khidr, Moses left his clogs and staff in the sacred valley of Tuva.

The sacred valley of Tuva is the path of the Ilm-i Tevhid.

The word Tuva means tavid, unity, union, gathering, being together.

We can think of the sacred valley of Tuva as both the body of man and the brain of man.

The body of man is the sacred city of Allah.

The brain of man is an ocean that will realize Allah.

The human brain must be clean so that the person can realize the truth of Allah.

If the human mind and heart are clean, the person will be able to reach the consciousness of Tavid.

The human brain must be free from both false knowledge and worldly ambition so that one can step into the city of existence, which is the holy city of Allah.

In order to step into that holy city, clogs and staff must be abandoned.

What were these clogs, what was this staff?

Fehla naley ke: Take off your shoes, leave them, you

What is the wisdom behind saying to Moses, take off your clogs?

A clog is a shoe that a person puts on their feet.

A horse shoe made of iron that is nailed to a horse's foot is also called a shoe.

The purpose of a clog, that is, the clog that a person puts on their feet, is the person's connection to the world.

A clog is the connection between the earth and the person.

Is a person's connection to the world the person's being a slave to the world, or is it a place of life for him and a school where he learns the truths?

The wisdom behind telling Moses to “put down your clogs” is the warning of “do not be a slave to the world, do not pursue fame and glory, do not be greedy for money and property, do not be arrogant, do not attribute your ego to others, remain in the dimension of soil, see the inner face of the soil.”

The wisdom behind telling Moses to “put down your staff” is the advice to “put down all the false information you rely on, do not act with things that are not true.”

It was for everyone on the path of Ilm-i Ledun to be told to Moses to “put down your inclination towards the world, abandon what you attribute to yourself.”

The way to witness Allah begins with abandoning worldly ambition and getting rid of false information in the mind.

In the 19th verse of Surah Ta-Ha: “We informed you, “Put down what you know and carry, O Moses.”

After telling Moses to “put down your clogs,” it is also told to “put down your staff.”

The staff; means a crook, something to rely on, what they know and carry.

Every person should think that is the information I rely on in my mind false information?

Or is the information I rely on wisdom-based information?

If a person relies on the wisdom of Allah, his staff will lead him to his own origin.

If a person relies on false information, his staff will lead him to rebellion and arrogance.

The warning to Moses, “Leave your inclination towards the world, abandon your ambition for the world, and get rid of the false knowledge in your mind, and embrace the wisdom of Allah” was for all people.

In the story of Moses, when Moses puts down the staff, he sees it as a snake, a beast.

Moses hesitates and retreats.

We should understand from here that if a person acts with false knowledge, that knowledge turns him into a beast, that is, it turns him into a tyrant.

When a person realizes how he has become a beast, he hesitates from that false area and makes an effort not to approach it again.

As long as a person does not reach the truths that belong to Allah, his own knowledge will always lead him to arrogance, pride, egoism, evil, and discrimination.

A person should abandon the false knowledge that he knows and be equipped with the knowledge that belongs to Allah.

The staff that Moses left was the belief in taghut.

The staff that Moses took was the "Ilm-i Ledun" that would make Moses witness the truths.

Belief in taghut:

Acting with false information, assuming that baseless things are real,

Believing in false things,

Taking our assumptions as deity,

Taking our interests as deity,

Acting according to things whose origins we do not know,

Believing in deities we imagine according to our whims,

Giving glory to others instead of Allah, hoping for help from them,

Seeing oneself as great, looking down on others,

Acting with judgmental information,

If we believe in deities that are not real, false, and that we have created according to our own assumptions, this is the belief in taghut.

The staff that Moses took again is the wisdom-based knowledge that belongs to Allah.

Here are the clogs that Moses took out, his inclination towards the world.

The staff that Moses left behind was the false knowledge that he had heard from others in the name of Allah until now, the information that he had listened to and heard as the truth, which was not true.

Moses left behind what he knew and carried, and took on the knowledge of the truths that belong to Allah.

The wisdom-based knowledge that belongs to Allah is learned from the book of existence, which is the book of Allah Himself.

Every being is a book and the qualities of every being are its pages.

The truths that belong to Allah are written on these pages.

The staff that Moses left on Mount Tur was information that had no basis, no proof, and brought discrimination.

The staff that Moses received on Mount Tur was divine information that led to the consciousness of Tawhid and introduced him to wisdom.

The human body is a city of knowledge.

The human body is the place pointed out by the verse “Iqra”.

A person can reach all truths in his own body.

A person who reads himself can reach the truth of existence.

Knowledge leads to belief.

Knowledge leads to faith.

Knowledge is the signs of truth in existence.

A person who is on knowledge will certainly find the answers to all the questions he is looking for in time.

A person who is not on knowledge gets involved in the field of falsehood.

If the information introduces us to knowledge, that is, if it leads us to the evidence and witness in existence, then that information is divine information.

If the information leads us to reason, think, realize, analyze and ultimately read creation, then that information is divine information.

If the information leads us to the truth of Allah, then that information is divine information.

Divine knowledge is knowledge that comes from wisdom.

Wisdom leads us to witnessing.

Witnessing leads to being sure.

Being sure means being a believer.

A believer reaches the rank of humanity.

A person who reaches the rank of humanity becomes a Muslim.

The life of a person who becomes a Muslim is called being a Muslim.

Without wisdom, one can be neither a human nor a Muslim.

In ancient times, perfect people had staffs in their hands.

A staff in the hands of those called messengers and prophets is a sign of relying on the wisdom of Allah.

Why were perfect people given staffs in the past?

Why were staffs given to those who were educated on the path of wisdom and successfully completed their education and were well-mannered and told, “Go and explain the truths to people”?

What is the purpose of Moses’ staff?

What was the staff that Moses left in the presence of Allah on Mount Tur?

And what was the staff that was taken back?

Why did Moses become anxious when he left the staff?

What was the staff that guided Moses?

Was the staff thrown in Pharaoh’s palace, did the staff become a snake or a dragon?

And did Moses’ dragon swallow the snakes of Pharaoh’s religious officials?

Did the staffs thrown by Pharaoh's religious leaders turn into snakes?

Did the staff left by Moses turn into a dragon?

What is the truth of this?

What are the secrets here?

What is meant by a staff?

Is a staff a staff made of wood that we know?

Or is the thing called a staff the information that a person relies on and maintains?

Torah: "And the Lord said to him, 'What is that in your hand?' and he said, 'Staff,' and He said, 'Throw it to the ground... and it became a snake, and Moses fled from it.'" (Exodus 4)

Torah: "The staff of Aaron brought forth a shoot."

We have always believed in society that the staff turned into a snake or a dragon.

So, what is the truth of the staff?

The staff that Moses left in Tuva was the false information that he relied on and knew, the religious information that came from his ancestors.

The staff that he took back was the knowledge of the truth that came from wisdom, the knowledge of the Ilm-i Tavhid.

The sprouting of Aaron’s staff; The knowledge conveyed by wise people shows the way to wisdom.

The sprouting of the staff means “hearts gain wisdom through wisdom-based knowledge.”

A person should abandon all baseless knowledge coming from the field of falsehood.

He should learn what it means to act upon wisdom.

Surah An-Naml 10: “Ve elkı asâk fe lemmâ reâhâ tehtezzu ke ennehâ cânnun vellâ mudbiren ve lem yuakkıb, yâ mûsâ lâ tehaf innî lâ yehâfu ledeyyel murselûn.”

Ve elkı : Throw, leave, abandon,

Asâ ke : The information you carry, the staff, the dry one, your support,

Fe lemma rea ha : Thus, when he saw it, he understood,

Tehtezzu : Trembling, movement, struggling, dragging,

Keenne ha : Like, how, as if,

Cânnun : Soul, jinn, unknown, different bad states, moving,

Ve la mudbiren : Turned, pulled, turned around, turning to his understanding

Ve lem yuakkıb : Did not turn, did not comment, was forced,

Ya Mûsâ la tefaf : O Mûsâ, do not fear, do not hesitate,

İnnî la yehafu : Certainly I, there is no fear,

Ledeyye Murselin : In my presence, belonging to me, Messengers, message, revealers, those who have reached the truth,

The Meaning: “Leave behind what you know and carry, which are your own basis. Thus, he understood how his own knowledge and the things he carry were dragging him into bad states and he turned to his own understanding and looked and was struggled, he did not comment. O Moses! Do not fear, certainly there is no fear in my sight for those who have reached the truth.”

On Mount Tur, Moses abandoned the groundless, judgmental, arrogant, contemptuous and oppressive knowledge he carried in his mind.

The sacred valley of Tuva is the path of unity.

The word Tuva means unity, integrity, Tavhid.

The path of Tavhid is the person's body.

The person's body is the city of all the secrets of Tavhid.

In order for a person to step into the path of Tavhid, he must abandon all his knowledge that is false, discriminatory, and shows his own path and belief as superior.

Unless that knowledge is abandoned, a perfect person on the path of Tavhid cannot give him lessons in Tavhid.

The staff that Moses left was false knowledge that came from his ancestors and caused oppression.

The staff that Moses took again is the wisdom-based knowledge of the truth received from a Murshid-i Kamil(perfect guide)

Some Meanings:

A’raf Surah 107: “Thereupon Moses threw down his staff, and it suddenly became a huge dragon.”

Surah Ash-Shu’ara 32: “Thereupon Moses threw down his staff, and it became a clear dragon.”

Surah Ash-Shu'ara 32: "So he presented what he knew, and thus he made it known in a manifest wisdom." (Tavhid-i Qur'an Meaning)

The word "Hayyatun" in verse 20 of Ta-Ha is generally translated as "snake"

The word "Suaba" in verse 107 of A'raf Surah is also translated as "snake" or "dragon"

The word Hayyetun comes from the word "Hayy"

Hayyetun: It means living, life, liveliness, moving, vitality, tailor, snake, animality etc.

Surah Ta-Ha 20: Some meanings: "He immediately threw it down, and behold it became a snake flowing away!"

Tavhîd-i Qur'ân meaning: "So he left behind what he knew and undertaken.

Now he had become a seeker of the truth of life."

The word "Suaba- Seaben mubin" means to flow, flood path, dragon, to explain with clear evidence.

Surah Al-A'raf 107: Some meanings: "Thereupon Moses threw down his staff, and behold, a self-evident dragon."

Tavhîd-i Qur'ân meaning: "Thus he presented what he knew and he explained the truths with clear proofs in a wisdom."

Moses engaged in a wisdom-based debate with the people called the Pharaoh's religious men, and he scientifically revealed the truths with all the proofs, in the palace of Pharaoh.

The Pharaoh's religious men presented information based on hearsay, narration, and personal interest.

The wisdom-based and proof-based information presented by Moses stopped the falsehood.

And the religious leaders of Pharaoh realized that the truths presented by Moses were more wisdom-based and that their own knowledge was weaker and unfounded.

Surah A'raf 109: Kâlel meleu min kavmi firavne inne hâzâ le sâhîrun alîm

Kale el meleu: He said, the elders, the clergy, the learned,

Min kavm pharaoh: The people, the people, the pharaoh, the arrogant,

Inne haza: Indeed, this,

Le sahir: Magic, impressive, influence, mascara,

Alîm: The owner of wisdom, the one who explains according to wisdom,

Meaning: "The clergy of the Pharaoh said: Indeed, what he knows is impressive."

The word "Alim" in the 109th verse is the best sign in understanding the truth.

Moses and the clergy of the Pharaoh held a wisdom-based debate in Pharaoh's palace.

What was done was an intellectual challenge between truth and falsehood in an assembly.

True knowledge was knowledge based on wisdom.

Void knowledge was knowledge based on hearsay, indirect, based on personal interest and discrimination, not based on knowledge, and unfounded.

Truth is always within wisdom.

Wisdom is always written in the pages of existence line by line.

Physics, Chemistry, Biology, Mathematics are the evidence of that city of wisdom.

The discussion between Moses and the so-called religious leaders of Pharaoh, in the Quran is as follows.

Surah Ta-Ha: 64-65-66

64: Fe ecmiû keydekum summetû saffâ ve kad eflehâl yevme menistalâ

Fe ecmiu : Now, to gather, to bring together,

Keyd kum : Fight, argument, trick, struggle, you,

Summe atû saffen : Then come, be pure, in order,

Ve kad efleha : It happened, success, victory,

El yevm : Day, time,

Men istalâ : Who, superiority, the supreme,

The meaning: "Now gather together for a debate, then form rows, and whoever prevails, he would have victory."

65:Kâlû yâ mûsâ immâ en tulkiye ve immâ en nekûne evvele men elkâ

Kalû ya Mûsâ: They said, O Mûsâ,

Ve immâ en tulkiye: To throw, you will put forward, to leave, presenting,

Ve immâ en nekune: Or to be,

Evvele: First, firstly, initially,

Men elkâ: The one who leaves, gives, puts forward, throws, presenting,

The meaning: "They said: O Mûsâ! Are you the first to put forward what you know or shall we?"

66:Kâle bel elkû fe izâ hîbâluhum ve ısıyyuhum yuhayyelu ileyhi min sıhrihim ennehâ tes'â

Kale bel elku: He said, no, go ahead, first, leave, put, throw,

Fe iza hîbalu hum: But, their ties, ropes, what they are tied to,

Ve asıy hum: The information they carry, know, rely on,

Yuhayelu ileyhi: It is nothing more than a dream, to him,

Min sıhri him: Their magic, their effects, what they are affected by,

Enne ha tesa: Walking fast, conveying, carrying words, snitch,

The meaning: “Moses said: First you. But the things they cling to and the things they carry and are affected by are nothing but an illusion and a mere narration of what they hear.”

When we examine Surah Ta-Ha , we understand that what was done was actually a wisdom-based debate in an assembly.

Moses presented the wisdom-based information one by one.

The group called the religious leaders of Pharaoh also presented their own knowledge.

As a result, it was understood that the information that Moses put forward was wisdom-based truths, wisdom-based knowledge with proof, and the truths of Tavhid.

The religious leaders of Pharaoh understood that the information that Moses put forward was more evidence-based and proof-based, as a result, they all submitted.

Here we understand that;

The meaning of the staff is the field of knowledge that a person relies on.

There is knowledge, it comes from the field of falsehood.

There is knowledge, it comes from the field of wisdom.

There is knowledge, it demonizes the person.

There is knowledge, it humanizes the person.

A person should abandon the knowledge that demonizes him, and embrace the knowledge that humanizes him.

Information which is false, which brings discrimination, which brings oppression, which brings superiority, should be abandoned.

Because false knowledge, pharaohizes the person, it demonizes him.

The information of the truth which brings oneness, unity, compassion, love, and which comes from the essence of existence should be received.

This information is also the information which comes from wisdom.

It should be known that everyone who is not on wisdom is doomed to be defeated and to lose.

The secret of existence is wisdom.

What is necessary for the realization of truths is wisdom and decency.

We should not pursue the things which do not represent wisdom.

The science, which comes from wisdom as Physics, Chemistry, Biology, Mathematics should always be our staff.

We should know that the truth of Allah can only be understood through wisdom.

Those who are in good manners are introduced to wisdom.

Wisdom is a key which opens all doors.

The path without wisdom leads a person into the arms of Satan.

Knowledge and wisdom introduce a person to the truth.

Moses considered himself very wise, he thought that he knew everything.

It was told to Moses that he did not know, and when he realized that he did not know, he looked for someone who knows.

What Moses was looking for was a Perfect person who knows the truth of Allah.

What Moses was looking for was Khidr.

MOSES AND KHIDR

Moses wanted to see his Lord, and a search fell into his heart.

Moses called out, "O my Lord, I want to see You."

Moses was informed, "You can never see me."

Because, the seer and the seen are a state of duality.

However, Tawhid is a state of unity (oneness).

Are Allah and His servants separate so that they can see each other?

Moses wanted to see as well and called out to his Lord.

Surah Al-A'raf 143: "Kale rabbi erini enzur ileyke kale len terani."

The meaning: "O my Lord! Show me Yourself. I would like to see You. We have informed him: You can never see Me."

How could Moses believe in his Lord if he could not see Him?

How could he know Him without witnessing Him?

Which path should a person who wanted to see his Lord like Moses follow?

Could a person see Allah?

How could a person be a believer without witnessing Allah?

Wasn't the call to prayer "Eshedu, bear witness" recited twenty times a day?

"Eshedu en lâ ilâhe illAllah" (I bear witness that there is no God but Allah)

"Eshedu en lâ ilâhe illAllah" (I bear witness that there is no God but Allah)

"Eshedu enne Muhammeden Rasûlullah" (I bear witness that Muhammad is the Messenger of Allah)

"Eshedu enne Muhammeden Rasûlullah" (I bear witness that Muhammad is the Messenger of Allah)

A person should be a witness to both the truth of Allah and the truth of Muhammad. Shouldn't he?

What was the truth of Allah?

What was the truth of Muhammad?

What was the servant, what was Allah?

How could the truth of Allah be reached?

What was the Lord, what was the Truth?

There had to be answers to all these questions.

Certainly, someone who knows could show the way.

The fire which fell into Moses had led him on a quest.

Moses understood that he did not know anything.

He understood that he stayed just in knowledge and could not reach the station of witness.

However, Moses considered himself wise and thought he knew everything.

When a person considers himself wise, he closes the way to witness to Allah.

A person who says, "I do not know," will open the door to knowledge.

Have we not always considered ourselves wise?

Have we not judged the beliefs and worship of others?

Have we understood how arrogant we have become by seeing others as ignorant?

Could Allah be known by reading something from the books or listening to the teachers?

Have we ever thought about how we could know Allah when we did not even know the meaning of the Arabic words we read in prayer?

Shouldn't the fire which fell into Moses fall on all of us?

When his people asked Moses if there was anyone more sophisticated than him, he simply said, "No."

Moses' heart was made to feel how great a negligence he had fallen into.

Was knowing a lot of things wisdom?

Was reading a lot of books being a perfect person?

Was it to be born in a belief, to follow the belief one finds from one's parents, to see that belief as supreme, to think oneself chosen, to be a perfect person?

The Quran has beautifully stated that those who are on the path based on the knowledge they heard and saw from their ancestors would not find the straight path unless they use their minds.

Surah Al-Baqarah 170: "Ve izâ kîle lehumuttebiû mâ enzelallâhu kâlû bel nettebiu mâ elfeynâ aleyhi âbâenâ e ve lev kâne âbâuhum lâ yakîlûne şeyen ve la yehtedûn."

The meaning: "When it is said to them, 'Follow what Allah has presented,' they say, 'No, we would follow what we found our ancestors to be like. Even if their ancestors did not think of anything and were not on the straight path?'"

We acted on the belief which came from our parents, not on the truths which Allah presented in the verses of existence.

The truths were written line by line in the book of existence, we never looked there.

Whatever we found, we believed it to be true.

Whatever we heard, we believed it to be true.

Whatever we saw, we thought it to be true.

My parents were Muslim, so I became that.

My parents were Christian, so I became that.

My parents were Jewish, so I became that.

Further:

My parents were Sunni, so I became Sunni.

My parents were Alevi, or Bektashi, or Ja'fari,

so I became that.

Further:

My parents were Hanafi, Maliki, Shafii or Hanbali,

so I became that.

Further:

Whatever are my parents' worship, place of worship, clothing, books, so I had the same.

Further:

My parents' order and congregation was the same as mine.

In other words, whatever my parents were, that's what I became.

They became what they saw from their parents.

They also became what their ancestors believed in.

And we all saw our own belief as superior to others.

Because they taught it that way.

And we saw those who were in our belief as believers and others as infidels.

Because they taught it that way.

And we learned that those who were in our belief would go to heaven and others would go to hell.

Because they taught it that way.

Moses was also the son of the pharaoh of that time.

He knew many things, he thought he was wise.

Knowing the belief inherited from the ancestors was not knowing Allah.

Moses understood that he did not know Allah.

He understood that what he knew was only information, it was empty, it did not bring him to the position of witness.

Carrying information was one thing, knowing Allah was another.

How beautifully it is stated in the verse.

Surah Juma 5:Meselullezîne hummilût tevrâte summe lem yahmilûhâ ke meselil himâri yahmilu esfârâ.”

Meaning 1: “The example of the one who carries the teachings but does not know the meaning of what he carries is like that of a donkey which does not know what it carries.”

Meaning 2: He carries the knowledge of the Torah but does not understand the meaning of what he carries. The example of those people is like that of donkeys which do not know the burden they carry.”

A person learns something from books or from what he hears, and carries the knowledge he learns in his brain. A person who cannot find the equivalent of the knowledge he carries in himself and in existence cannot understand what the truths are, cannot reach the meaning of the knowledge.

A person should be able to reach the origin of every knowledge he reads.

Unthought of knowledge is a burden carried in the brain, just like a donkey carrying a load.

When a donkey carries a load, it takes that load somewhere and it is useful for something.

The donkey may not know what it is carrying, but what it is carrying is useful.

The knowledge that a person carries in his brain should lead him to the truth.

Otherwise, that knowledge becomes man's idol.

Here, Moses had been loaded with much knowledge in the palace of the pharaoh.

But he understood that he did not know the meaning of the knowledge he was loaded with.

Moses understood that he knew many things but could not know Allah.

A fire had fallen into Moses.

He had to see, he had to witness, his heart had to be assured.

So how would he see, how would he witness?

Moses was told, "Find someone who knows us."

Moses understood that in order to know Allah, he had to find a knower.

Moses' search for Khidr means a person's search for a Murshid(perfect guide).

Khidr is meant as someone who acts with the consciousness that “Allah is present and watchful in all existence at all times.”

Khidr is the one who looks at Allah in the people, guides the seeker, and trains those who follow the path.

Khidr, hazret, hazerat, peace, pleasure are words that come from the same root.

The station of Hazret is the station of looking at Allah in the people.

All hazerat is held by Allah at all times.

Let's think of the drops of water as the People.

Let's think of the unity of the drops as Allah.

Allah and the unity of the People is Hazrat.

The station of Hazrat is the station of Muhammad.

Only the one who is Khidr could know all these truths.

That is why Moses was in search of a Khidr.

The one who meets a Murshid-i Kamil will begin to know the truths.

Just as every profession had a master, in order to know Allah, it was necessary to find a master.

Just as teachers in schools introduce disciples to a science and teach them the methods of progressing on that science.

The aim is not to follow the teacher, but to follow what the teacher teaches.

Certainly, the teacher is a means.

So Moses sought a means for himself, he sought a Khidr in order to know Allah.

His journey with Khidr opened the door to the secrets of Ilm-i ledun for Moses.

SURAH AL-KAHF 60-82

In this section, we will examine the meeting of Moses with Khidr.

Meeting with Khidr is meeting through the path of Ilm-i Tavhid.

On the path of Ilm-i Tavhid, the doors of Ilm-i ledun will open.

The meeting of Khidr and Moses is the meeting of the disciple and the master.

What is meant by Moses is a disciple who wants to realize the truth.

What is meant by Khidr is the master disciple, that is, the master, of the path of Ilm-i Tavhid.

On the path of Tavhid, both the disciple and the master are disciples who want to realize the truths.

Just as one goes to a master to learn a profession, one goes to a perfect guide to learn the truth of creation and the Creator.

Who am I, where did I come from, where am I going, what is Allah, what is the secret of life, how did this world come into being? Every person who has questions like these in their heart embarks on a quest.

This quest leads to a perfect guide who knows the answers to these questions.

That perfect guide is Khidr.

Thus, Moses set out to seek that perfect guide.

60:Ve iz kâle mûsâ li fetâhu lâ ebrehu hattâ ebluga mecmeal bahreyni ev emdiye hukubâ

And iz kale Musa: Musa had said,

Li feta hu: Young friend, companion, on the path of knowledge,

La ebrehu: I will not leave, there is no stopping,

Hattâ ebluga: Even, to reach, to reach, eloquent, to be ready to receive knowledge,

Mecmea: Gathering, Tavhid, united,

El bahreyni: Two seas, wise person, perfect person,

Ev emdiye hukuba: Passing by, staying for years, for days,

The meaning: "Moses said to his companion: There is no stopping until we reach the wise man who knows the secret of Tavhid, even if we travel for days."

The fire that had fallen into Moses had made him set off on the journey.

The fire of love that had fallen into him could no longer be stopped.

Moses had abandoned the crown and throne, had given up being pharaoh, and had embarked on a quest.

He did not know how to seek as well.

He wanted to know his Lord, to see Him.

He wanted to find Khidr who knew the Truth.

He must find someone who knew Khidr.

Someone who knows that Moses was in search approached him and became his friend.

Moses' heart was sincere, he had left his throne and crown, because of the love that had fallen into his heart, it was reflected in his state.

The one who met Moses saw how sincere Moses was, approached him and became his friend.

Because, once upon a time, someone became his friend and brought him together with Khidr.

The one who knew Khidr would take him to Khidr.

Moses also became friends with someone who knew Khidr.

Who is Moses' companion?

How did Moses find him?

How did the person he found trust Moses and become his companion?

Moses' search has begun when the questions "What is Allah, how can I find Him, how can I see Him?" came to Moses' heart.

In order to find the answers to these and many similar questions, it was necessary to find someone on the path of truth.

In other words, it was necessary to find someone who had previously sought the answers to such questions and knew how to find the answers.

When Moses realized that he had no knowledge of Allah, he condescended and began a search.

And he found someone who was searching like himself.

Moses' companion was a traveler on the path of the Ilm-i Tavhid.

He was the one who had found Khidr before.

Moses had found his companion.

He was the one who would take him to Khidr.

Was it Moses who found him, or was it the one who found Moses, knowing that Moses was sincerely searching?

The place where he met with Khidr was "Mecmeal Bahrain".

In the verse, "Mecmeal Bahrain" is indicated as two seas.

We can think of the dimension of the two seas from many perspectives.

Like the meeting of the guide and the disciple.

Like the external sciences and internal sciences.

Like the unity of the dimension of the body and the dimension of the soul.

Like the dimension of the attributes being Tawhid (One) in the dimension of the Essence.

Like the dimension of the spirit and the dimension of light being intertwined.

Like the unity of the dimension of the feminine and the masculine.

Like the unity of Rahman (revelation of essence) and Rahim (Essence).

Like the combination of DNA in the woman's egg and the man's sperm.

We can think of the two seas in this verse as the meeting of the disciple and the master.

The master is the one who realizes that he is in the sea and surrenders to that sea.

The disciple is not yet aware that he is in a sea, he is a person who is searching for his own reality.

In order to realize this, a master is visited.

That master is a wise person.

In order to understand the truth of the sea, lessons on Ilm-i Tawhid are taken from that wise person.

The two seas, the guide and the disciple, meet in the truths of Allah.

The two seas, one bitter, the other sweet.

The bitter sea; is a disciple, a traveler, a disciple who does not know Allah, who is in heedlessness with his feelings, thoughts, and states, whose tongue is bitter, whose state is bitter.

The sweet sea; is the Perfect Guide who has surrendered to Allah, who is in prostration at all times, who has reached the station of human, who has reached the station of Islam, whose tongue is sweet, whose thoughts are sweet, and whose state is sweet.

“Mecmeal Bahrain” is also Khidr.

Khidr is the Murshid-i Kamil (Perfect Guide).

The Murshid-i Kamil is the person who has attained the truth of Tawhid.

Mecmeal comes from the word cem.

The one who has attained the station of Cem has attained the consciousness of Tawhid (oneness).

In the above verse, the journey of Moses and his companion who is his guarantor to the wise person, that is, a Murshid, is indicated.

The one indicated by Moses is a disciple who is seeking the truth and is on the path of realizing himself.

There are many secrets in the journey of Ilm-i Tawhid, nothing is as it is told or seems.

A person who seeks the truth of “What is Allah?” and wants to reach the truth of creation and the creator must first cleanse his mind and heart.

The cleaning of the mind and heart is achieved by forgetting his own false knowledge and not falling for the interests of the world.

A person who is stuck between his old knowledge and his new knowledge on the path of truth would flounder.

This is the secret of the staff that Moses left and took up again.

The staff he left behind is his old knowledge.

The staff he took is the knowledge belonging to the wisdom of Allah.

The path of truth is opened with the wisdom of Allah, which is the staff he took.

A person cannot be informed of Ilm-i Tawhid without leaving his old knowledge behind.

What is conveyed is the presentation of the knowledge of truth.

The person who dives into the sea is the person who finds the way with the information presented.

Khidr means the person who has the name “El Bahri” manifested in his heart, that is, the wise person.

The wise person, namely Khidr; is a perfect person who has attained the truth that Allah is the one who holds all hazerat, namely all existence at every moment.

The Perfect person called Khidr is a person who lives with the consciousness of being in the presence of Allah at every moment.

Khidr is Prophet Muhammad, at heart.

It is the sublimity of Prophet Muhammad who was Khidr to Moses.

The word “El Bahreyn” in the verse means sea, ocean, wise person.

Those who have the name “El Bahr” manifested in their hearts are; wise people, Murshid people, perfect people.

A perfect person is the one who realizes that he is in the ocean of Allah at every moment and lives in that consciousness.

A perfect person is the one who sees that every being is in the ocean of Allah, no matter what being he looks at.

The information flowing from their hearts is information belonging to the ocean of Allah.

They never talk about anything from their desires.

Moses had to meet Khidr even if it took days.

Moses set out with his friend and the journey to Khidr had begun.

Moses was informed that in order to reach the truth of Allah, he had to find someone who had reached the truth of Allah.

Moses set out on the road with the fire of love that had fallen into him, together with his friend.

His friend was someone who knew Khidr.

He was the one who would take Moses to Khidr.

A person called a traveling companion is someone who shares the same feelings and thoughts.

Moses' traveling companion is someone who had previously been a disciple of Khidr.

Being a traveler on the path of Ilm-i Tavhid would be possible by finding the person of that path.

In order to go to Khidr, one must be a sincere seeker of the truth.

The traveler on the path of truth has no expectations, he does not expect status or fame.

That person is the one who only wants to realize the truth of Allah.

That person is the one who wants to realize existence and the creator.

The one who will meet Khidr should not be selfish, proud, arrogant, contemptuous, self-aggrandizing, harsh or cruel.

He should be modest, humble, compassionate and protective.

So, Moses left everything and set out to find Khidr.

His companion knew the station of Khidr.

He saw sincerity in Moses and made an effort to take him to Khidr.

Musa set out to go to Khidr while chatting with his companion.

The companion listened to Moses on the way to Khidr and also gave him information.

It is not correct that many authors define Moses' companion as "Li feta hu"; his servant, his assistant, a young man.

Moses' companion is someone who knows Khidr, has followed Khidr, and is a traveler of Ilm-i ledun.

He is the one who will vouch for Moses.

He is the traveler of the path of truth.

He is the one who will take Moses to Khidr.

61:Fe lemmâ belega mecmea beynihimâ nesiya hûtehumâ fettehaze sebîlehu fil bahri serebâ

Fe lemma belega : Thus, when it happened, reached, reached, found,

Mecmea beyni huma : Gathering, Uniting,among them,

Nesiya hute-humâ : They forgot, the fish, the heart, the feelings in their hearts,

Fe ittehaze sebîle hu : Thus, he acquired, found, his own path,

Fi el bahri : Sea, wise man, the right place to go,eternity,

Sereben : It slipped and went, it flowed, his heart slipped,

Meaning: “So when they reached the wise man who knew the secret of Tavhid, they forgot what they knew in their hearts. Thus, their hearts turned towards what the wise man said.”

Moses and his companion met a person who had attained the truth of Tavhid.

What the wise man said suited Moses’ heart.

The information that was previously told in the name of religion was always judgmental, dismissive, and condescending.

But what was told here was always about Allah.

The truths that belonged to Allah were always spoken about.

Moses’ heart was flowing with what was being told.

Moses compared what he had previously heard in the name of religion, of Allah, with what he had heard from Khidr.

When the things a person hears in the name of religion disturb his heart, he embarks on a quest.

Every group of believers attacks others with their own belief in God, seeing them as infidels.

But should the reality be like this?

Can one belief be superior to another?

If we understand the Quran well, we have no right to look down on the belief of any culture. We have no right to mock their worship and belief.

Surat Al-Hujurat 11: “O you who believe! Let not a group mock another group, perhaps those who are mocked are better.”

The differences in beliefs create cultures.

Cultures are also commanded to understand and help each other.

Surat Al-Hujurat 13: “O people! We created you from a male and a female and multiplied you in nations and tribes, so that you may know each other and help each other.”

Prophet Muhammad enlarged the Masjid an-Nabawi by approximately six acres.

His only purpose was to have different faith groups come, worship freely and no one should look down on or mock anyone else's faith or worship.

One day, a zoroastrian came to the Masjid an-Nabawi and lit his candle, leaned towards the light of the candle and prostrated to it.

Those who saw this laughed at the Magian's worship and mocked him.

When the beautiful man, Prophet Muhammad saw this, he turned to those who mocked the Magian and said, "He does not worship fire, he believes that the light of Allah is manifested from fire and he respects it."

Hearing this, the Zoroastrian said: "We love you for this reason, O Muhammad."

Yes, we understand that Prophet Muhammad never interfered with anyone's worship or belief, he never looked down on them.

This situation is stated in some verses of the Quran.

Yes,

We have no right to criticize anyone's or any group's worship or belief.

We have no right to look down on anyone's belief or worship.

We have no right to make fun of them in society.

On the contrary, as we understand their culture, beliefs, and worship, we become more supportive of each other.

Because every society in this world needs each other.

Isn't it the same Allah who created all of us ?

Isn't it the same Allah who shapes all of us ?

Moses wanted to know his creator and met with Khidr.

What is indicated in this verse is "Nesiya hute-humâ", when a person's heart slips into a sea.

When a person joins a group or listens to someone, if their heart agrees with what is being said there, then his heart has slipped there.

Every person joins different groups and listens to what is being said there.

If a person's heart does not agree with what is told, his body does not keep him there, it pushes him away from there.

But if a person's heart agrees with what is told there, he always wants to go there again and again.

When a person listens to what is told somewhere, he immediately compares it with his own belief.

If a person is firmly attached to his own belief, if he does not question or hesitate about his own belief, if what is told is in line with his own belief, he stays there.

But if what is told is not in line with the person's belief, he moves away from there.

On the path of Ilm-i ledun, a person should not be attached to a belief that is discriminatory.

If a person starts to question the belief he learned from his parents, he starts to search.

A person's heart questions to be sure, he wants to witness.

So, Moses gave his heart to what Khidr told him, his heart lost to the wisdom-based knowledge Khidr told him.

62:Fe lemmâ câvezâ kâle li fetâhu âtinâ gadâenâ lekad lekînâ min seferinâ hâzâ nasabâ

Fe lemma câvezâ : Thus, when, distance, place reached,place reached,

Kâle li fetâ hu : He said, to his young friend, his companion,

Âti nâ : Bring to us, offer, give,

Gadâe nâ : Breakfast, food, meal, what they know, us,

Lekad lekînâ : Indeed, met, felt, was exposed,unity,

Min seferinâ: Our journey, our journey, what we carried,

Hâzâ nasaben: This, tiredness, exhaustion, hardship,

The meaning: “So when they arrived at the place he said to his companion: Bring our food. Indeed, we are tired from our journey.”

Moses left Khidr with his companion, and began his return journey, chatting with his companion.

Moses and his companion talked about what they had heard from Khidr.

The message in this verse, “Bring our food,” is food for the soul.

A person’s stomach is filled with worldly food.

But a person’s heart is filled with truths.

Just as a person’s stomach grinds what they eat, a person should think about what they hear and analyze it.

A person should not immediately believe what they hear, nor should they immediately reject it.

They should only think about what they hear and verify it.

Those who are prejudiced accept words which are in line with their own beliefs when they hear them.

When they hear words which are not in line with their own beliefs, they immediately take a stand against what is being said.

When a person begins his journey to know Allah, he goes from door to door.

He thinks about what he hears at each door and looks for the place that suits his heart the most.

When Moses and his companion reached Khidr, he listened to him and tried to digest what he heard.

Surely, it is not easy to immediately accept what he hears.

After all, he grew up in the palace of the pharaoh, where he listened to the religious understanding of the pharaoh and the people around him.

There is being chosen and superiority in that understanding.

Moses always thought; “Why should I be superior to a Hebrew who is a human being like me?

Moses never approved of the oppression committed against the Hebrews.

The oppression committed against them triggered a sense of mercy in Moses, and that sense of mercy brought Moses to Khidr.

Moses took a different path from his ancestors and became a seeker of the truth of Tawhid.

63:Kâle eraeyte iz eveynâ ilas sahrati fe innî nesîtul hût ve mâ ensânîhu illeş şeytânû en ezkureh vettehaze sebîlehu fîl bahri acebâ

Kale e raeyte : He said, did you see, did you understand?

Iz eveyna : When we were there,

Ila es sahrati : Rock, hardness, hard stone, hardness of hearts, desert, incomprehension,

Fe inni nesitu : Thus, here, because of this, I forgot, it remained there,

El hute : Fish, heart, feeling,

Ve mâ ensa ni hu : Not, what, did not make me forget, to prevent, it,

Illa el shaytanu : Other, there are, but, satanic states,

En ezkur hu : To remind, remember, understand, it,

Ve ittehaze sebîle hu : He took, clung to, there is, the path, the path of truth,

Fi el bahri : Sea, wise person, the right path, infinity,

Aceben : Strange, different, surprise, astonishment, difference,

The meaning: “He said: When we were there, did you understand how our own knowledge turned our hearts into stone? Here, our hearts remained in those truths that were told there. What prevented us from understanding the truths until now was nothing but our satanic states. Thus, his heart clung to the truths that the wise man told in a difference.” The place mentioned in the verse, “When we were there,” is the table of conversation of Khidr.

The words “Have you understood how our own knowledge has turned our hearts into stone?” are a confession of how cruel and brutal the understanding of religion which he learned in the palace of the pharaoh was.

Every person should question his own faith.

Does a person’s faith brutalizes the hearts or does it make them compassionate? He should think about this very well.

A person should think about what kind of a belief in Allah he has.

Some groups which present knowledge about Allah present a concept of Allah that is angry, furious, vengeful, punishing, that supports one belief, that declares other beliefs to be hellish, that offers countless concubines to men, that offers virgins to widows, that offers girls with newly sprouted breasts.

Those who present knowledge about Allah present a belief in Allah that sees like a human, hears like a human, speaks like a human, knows like a human, gets angry like a human, takes revenge, loves some and dislikes others. Those who present knowledge about Allah present a belief in Allah that comes from polytheistic beliefs; gets angry, rains down stones from the sky, threatens, takes revenge, cuts off our sustenance, throws lightning from the sky, expects us to pray, expects us to worship, gets angry and punishes us if we do not do it.

Each belief sees itself as destined for heaven and the other for hell, and blames this on Allah, and explains that Allah is on its side and that He will throw those who do not believe like it into hell.

The Meanings of the Quran were made accordingly, and this knowledge was conveyed as religion.

“When We want to destroy a community” Surah Al-Isra 16

“He sends thunderbolts and strikes whomever He wills” Surah Al-Ra’d 13

“They are the ones whom Allah has cursed, made deaf and blinded.” Surah Muhammad 23

“He overthrew the cities which were turned upside down.” Surah An-Najm 53

“The lands which were turned upside down” Surah Al-Haqqa 9

“Or are you sure that the One in the sky will not send a storm of stones against you? Then you will know how my threat is.” Surah Al-Mulk 17

“Allah desires to increase their torment in the world and to cause them to die with difficulty as disbelievers.” Surat At-Tawbah 85

“Allah will cast a thunderbolt from the sky upon whomever He wills.” Surat Ar-Ra’d 13

“Be despicable apes.” Surat Al-Baqarah 65

“Be stone, be iron.” Surat Al-Isra 50

“Let their souls die.” Surat Adh-Dhariyat 10

“Boiling water will be poured over their heads! Al-Hajj 19

“Their visceras and their skins will be melted with this!” Surah Al-Hajj 20

“And for them will be whips of iron!” Surah Al-Hajj 21

“Cut off the hands of thieves” Surah Al-Ma’idah 38

“He destroyed the Thamud people” Surah Al-Shams 14

“How many generations have We destroyed” Surah Al-Qaf 36

“How many cities have We destroyed? Our punishment seized them while they were sleeping at night or while they were dreaming during the day!” Surah Al-A’raf 4

“How many generations have We destroyed after Noah?” Surah Al-Isra 17

“Girls with newly sprouted breasts will be given” Surah An-Naba 33

“Widows and virgins will be given” Surah At-Tahrim 5

“As many slave girls as you want” Surah An-Nisa 3

“Big-eyed houris will be given” Surah Al-Waqiah 22

And in the Meaning of dozens of verses, they imposed on us the belief in an angry, furious, vengeful, cursing Allah.

Because they believed in this, they interpreted the Quran according to their own beliefs.

They reflected the belief in fate of the Meccan polytheists in the interpretations of the Quran.

Surah Az-Zukhruf 55: Belief in an Allah who is known to be angry, vengeful and drowning in water.

Belief in an Allah who is known to curse, deafen and blind.

Muhammad Surah 23: These are the ones whom Allah has cursed, deafened and blinded.

Baqarah Surah 142: Belief in an Allah who is known to say that they are stupid.

When we look at the meanings, we come across a belief in an Allah that both calls them stupid and is translated as “I guide whomever I will” and is believed in.

So, a belief in an Allah that is known to make His servants stupid and not guide him.

A belief in an Allah that treats men as humans and does not consider women as human.

Surah Tahrim 5: Widows and virgins for men.

Surah Nisa 4: A belief in an Allah that offers men orphaned girls, two, three, four women, and if that is not enough, slave girls as well.

Surah An-Naba 33: A belief in an Allah that offers men countless girls of the same age whose breasts have just come out.

A belief in an Allah that gets angry and sends punishment when his servants do not pray and worship for him.

Surah Furqan 77: Say: 'Why would my Lord value you if it were not for your worship(pray)? O disbelievers! Torment will badger you because you deny.

And they presented many interpretations like this and distanced the youth from understanding the truth of Allah.

And they spread many baseless information about Prophet Muhammad to the society.

They conveyed many discriminations and baseless information about religion.

They considered wisdom-based research as infidelity.

They considered reasoning and questioning as the work of the devil.

They imposed obedience, obeying orders and prohibitions without researching or questioning.

All this information coming from the dimension of faith shifted hearts to other thoughts.

It hardened hearts, made them see those who did not believe in what he did not believe in as infidels and as people destined for hell.

This is what Moses felt, "Do you understand how our own knowledge has turned our hearts into stone?"

And Moses was amazed by what he heard from Khidr, his heart was lost in those stories. He said, "Our hearts remained in those truths that were told there."

And Moses understood how the things he knew as religion in the palace of Pharaoh had demonized him.

As stated in the verse, he confessed, "What has prevented us from understanding the truths until now was nothing but our satanic states."

Every person should question his faith and analyze his feelings and thoughts.

Isn't it cruelty to consider one's own faith superior and declare others as infidels?

Isn't it cruelty to see oneself as going to heaven and others as burning in hell?

If belief makes a person cruel, that belief demonizes him.

The merciful person pray for mercy, for forgiveness, for hearts to feel Allah.

Every person can fall into sin.

Attacking a person immediately since he has fallen into sin is the state of cruel people.

Sins can only be forgiven by Allah, we cannot know the forgiveness of a person's sin.

We see a person's sin, but we cannot see his repentance,

we cannot know whether he has been forgiven in return for his repentance.

We should also know very well what we call sin.

It is not right to declare someone a sinner just because they do not act as we believe and worship.

Everyone believes and worships as they learned from their parents.

Therefore, we should understand very well what sin is and what good deed is.

People should not be judged according to their beliefs and worships.

Allah knows their hearts.

Allah knows what is acceptable and what is not.

64:Kâle zâlike mâ kunnâ nebgı ferteddâ alâ âsârî himâ kasasâ

Kale zalike: He said, this is it,

Ma kunna nebgı: What we are looking for, the truths we are looking for, demand,incline,

Fe erdedda: Thus, they turned, left, abandoned,

Ala asari hima: On, against, affecting, trace, themselves,

Kasasan: To tell, reported, news, follow,relay, translate,

The meaning: “He said: This is the truth we were looking for. Thus, they listened to the words that were conveyed, they turned away from what they knew, which affected them.”

It was what Khidr told, which suited the heart of Moses.

Moses had found what he was looking for, he had reached the place where the answers to his questions were.

He compared what he had learned in the palace of Pharaoh with what he had heard from Khidr and understood that the place that suited his heart was Khidr's table.

That table was the table of Maidah.

The table of Maidah is the table of Allah.

Truths are presented at that table, graces are presented.

Those whose minds and hearts are pure receive sustenance from that table.

Those who abandon their clogs and staffs are invited to that table.

That table is the wisdom of meaning, the place where the secrets of Ilm-i ledun are.

Every person meets with what is suitable for them.

A person tends towards whatever sprouts in his heart.

When Moses listened to Khidr, his heart transformed into a completely different state, it almost became enthusiastic, flowed like a river, merged into an ocean.

Excitement took over the whole body, it forgot the dimension called the world, it was seized by an indescribable feeling.

The heart flew like a bird, landed in a rose garden which has bloomed in different colors.

The words had turned into roses, their smells were different.

What was this smell which surrounded everywhere? This smell was not the smell of the world, it was impossible to describe.

Was the smell of the sublime world something like this?

What was this feeling which made one forget the body, end worries, close one's eyes to the world, and open the doors of a completely different world?

The two seas had met.

Moses' heart had become a flowing river, it had found its sea.

Moses said: "These are the truths we were looking for."

"This is the wisdom-based knowledge that will lead us to the truth of Allah," he said.

His companion had seen Moses' drunkenness.

The heart that would travel with Khidr was Moses.

Because he had not judged Khidr, had not looked for any shortcomings in him, had not tested him with his own knowledge.

Moses' heart had completely complied with what was being said, Moses had surrendered.

Moses had listened with his heart.

The one who listened to Khidr was certainly the one who listened to Allah.

The one who is all ears would certainly hear.

A person should listen, be all ears.

One should listen without prejudice, listen without judging, listen without looking for any shortcomings.

Ilm-i Ledun opens to the listener.

Ilm-i Ledun is granted to the sincere one.

Listen, listen, listen.

Be silent and listen.

Listen to the voice inside the voice you hear.

Listen to the divine voice coming from existence.

Listen to the voice of Allah calling from existence.

Existence came out with a vibration, that vibration turned into sound, that sound has shaped existence.

That voice has constantly been flowing through existence.

That voice has been showing its owner.

That voice has been making its owner's voice heard.

That voice has been presenting many secrets.

Listen.

Listen to the divine voice coming from existence.

Every existence has its own unique voice, a different frequency.

Each frequency has a different number, a different fluctuation.

Listen to the voice coming from that fluctuation.

Know that all secrets are hidden in that voice.

Know that your essence is hidden in that voice.

If you hear what you listen to, what magnificent messages you will reach.

There is a call from your body, listen to it.

There is an activity in your body at every moment, listen to it.

That divine power that holds your body, shows itself at every moment, listen to it.

Listen to your breathing.

There is the voice of the owner of authority in your breath, listen to it.

Listen and hear.

The voice comes from somewhere, listening will take you to that place.

Listen.

There are many secrets belonging to the owner of the voice in the voice.

Those secrets will take you to the truths.

Be silent and listen.

Listening requires decency.

Attain decency and listen.

Be silent and listen.

Silence your inner voice, silence your outer voice and listen.

Silencing your outer voice is hidden in holding your tongue.

Silencing your inner voice is hidden in forgetting what you know.

Do not listen to the satanic impulses coming from within.

Do not listen to falsehoods.

Do not listen to words which bring discrimination.

Listen to existence.

Listen to the voice which comes to your ear.

Open your heart, listen to the voice which comes from existence.

If you listen to existence, know that you will meet Religion.

Because Religion is the divine laws of the formation and emergence of existence.

Listen so that you meet religion.

Listen so that you meet the sunna (the path followed, the method, the practice taken as an example) that is, Sunnetullah(The unchangeable laws of discipline and ruling which Allah has imposed on His commands which regulate and order the behavior of all living and non-living beings.)

Listen so that you can get to know the sharia, that is, the divine order of the formation and functioning of existence.

Listen so that you can get to know your own essence.

Do not remain in your own voice.

Do not remain in the voice of others.

Listen to the voice of Allah, which is the source of the voice coming from all existence.

Do not listen to the knowledge conveyed by the speech of others.

Listen to the voice coming from the knowledge in existence.

The voice of the knowledge in belief groups is the knowledge that has its limits, belongs to each belief group.

If you want to reach the truth; do not listen to the voice which includes discrimination, which judges, which shows itself superior, which looks down on others, which will make you feel arrogant, which is not based on scientific evidence, which comes from that area.

Surah Ash-Shu'ara 223: Yulkûnes sema ve ekserûhum kâzibûn

Yulkune el sema: Throw, throw, fabricate, they listen, listen, do not hear,

Ve ekseru hum kazibun: Most of them are lies, lying, unfounded things,

The meaning: "What they listen to is all fabrication and most of them are in lies."

Do not listen to lies, fabrications.

Do not get distracted by false things.

Do not give credence to false things.

Listen.

Listen to that voice that flows from existence at every moment.

Listen to the divine voice of existence.

Know that this voice will introduce you to wisdom.

Know that this voice will introduce you to the owner of existence.

If the information you listen to introduces you to wisdom, listen.

If the information you listen to is baseless, if it demonizes you,
do not listen.

Seek the truth with love, seek it with sincerity, seek it with a pure heart.

Be silent and listen.

Listen to the divine voice coming from existence.

Surah Ta-Ha 13: Ve enahtertuke festemi li mâ yûhâ.

Ve ene ahtertu ke : I, choose, seek, preference, you sought me,

Fe istem : So listen, lend an ear, hear, understand,

Li ma yûhâ : What is revealed, presented, signs, speed,

The meaning: “You sought Me with a search. So listen to what is revealed from the whole universe.”

Know that listening to the voice coming from existence, listening to the revelation that is revealed at every moment, will bring you together with the truths.

Revelation belongs to the “Living One.”

The Living One is Allah.

Allah calls out from every existence at every moment, presents the truths which belongs to Him.

Listen to that presentation, listen to the voice coming from that Living One.

That voice is the “Revelation.”

Cleanse your heart and listen to that revelation.

Open your heart and listen to that revelation.

Know that all truths are hidden in that revelation.

Be quiet, be silent, and listen.

Know that silence is being silent, not speaking and listening.

Know that silence is focusing to listen to revelation.

Do not listen to and speak falsehoods, lies, superstitions.

Listen to Allah, speak the truth.

Be silent and listen.

Know that silence is to stop your inner voice and start listening to existence.

Know that it is Allah who speaks from every being.

Know that the speech which comes from every being comes from the Ever-Living One, it is revelation.

Hearing that speech can only be attained by being silent and listening.

The one who hears that speech can travel on the path of perfection.

The language of the heart opens on that path of perfection.

Listen not with the ear of the head, but with the ear of the heart.

Listen and realize.

Realizing what you listen to is hidden in hearing.

Hearing is hidden in "Reading" what you listen to.

Listen and read.

Be silent and listen.

Listen to the divine voice coming from existence.

The remembrance of Allah is hidden in the voice you hear.

Hearing the truth is hidden in listening to the remembrance of Allah.

Open your heart.

Be all ears.

Do not listen as a voice.

Listen to the divine voice coming from existence.

Many meanings are hidden in the sounds.

The truth is hidden in the meaning within the sound.

Cleanse your heart and listen.

Cleanse your heart from false things.

Cleanse your heart from anger, rage, quarrel.

Cleanse your heart from ambition, greed, worldly slavery.

Cleanse your heart from pessimism, hopelessness.

Cleanse your heart from gossip, discrimination, contempt, and superiority.

Cleanse your heart of all the knowledge which demonizes you.

Know that a dirty heart does not hear, it is deaf.

Know that deafness is not the ear of the head but the ear of the heart not hearing.

Listen.

Cleanse your heart and listen.

Know that listening is possible with a clean heart.

Know that hearing is exclusive to those with a clean heart.

Listen.

Listen to the divine voice of existence.

Know that Allah has been calling from every being at every moment.

Listen until you come close to that voice,

Until you become one with that voice.

Know that this voice is the voice which reveals existence.

Know that this voice is the voice which created you.

Know that this voice is the voice which causes the creation of existence and its functioning at every moment.

Listen to that voice.

Know that this voice is the voice of Allah Himself.

Surah Qaf:

41- "Listen at every moment until you come close to the call of the One who is calling."

42- "Hear the call of Allah from every being at every moment. Then you will understand the emergence from the inner self to the outer world."

Surah Qaf: 41: Vestemi yevme yunâdil munâdi min mekânin karîb.

Ve estemi yevme : Listen, day, time, moment, every moment,

Yudani : Call, calling, the one who calls

El munâdi : Calling, to call

Min mekanin karîbin : Place, position, until it comes close,

The meaning: "Listen to the call of the caller every moment until it comes close."

Qaf Surah 42: Yevme yesmeûnes sayhate bil hakk zâlike yevmul hurûci

Yevme yesmeûne : Day, time, moment, they hear, hear,

El sayhate : Powerful voice, call, divine call,

Bi el hakkı : Belonging to Allah, being Allah, truths,

Zâlike yevm : That's when,

El hurûci : Outside, exit, exit from the inner self to the outer world,

The meaning: "Hear the call of Allah from every being at every moment. That's when you would understand the exit from the inner self to the outer world."

If you want to hear the voice of Allah, listen to the voice coming from the essence of existence.

Listen to the voice coming from existence.

Listen to the sound of a bird, the sound of the rain, the sound of the wind and listen.

All the sounds flowing through existence, whether you hear them or not, are the voice of Allah Himself.

Listen to that voice, that voice will offer you much wisdom.

That voice will bring you together with what is good.

Surat At-Tawbah 61: "Say: Listening is good for you."

Listen.

Listen to nature.

Nature is the brother of your soil body.

What messages are flowing from nature to your body, from your body to nature?

The frequency of the sound in nature is the key to many doors in your body.

Nature will open doors for you to a purpose, an effort, discovery, and production.

Nature will make you discover the secrets of your body.

Listen to the sound of water.

The sound of water will open the door of wisdom for you.

Listen to the water flowing in the river, the sound of rain, the water flowing in the fountain, the water in the glass.

What messages does the sound of water convey to the water in your body?

What doors does the sound of water open in your entire body?

The sound of water will bring you back to yourself, introduce you to yourself.

It will offer many graces to your heart.

Listen to the sound of birds.

The sound of birds is the secret of transition between stations.

The sound of birds is the secret of speech flowing from the station of immortality.

The sound of birds will open the doors of your soul for you.

It will offer you flying, passing to a station, ascending from body to soul.

Listen to the voice of a child.

The voice of a child will lead you to the purity of your heart.

The voice of a child will lead you to your own child's purity.

Listen to the wind.

What will that voice bring you?

Where will that voice take you?

What emotions will that voice offer you?

The voice of nature, the voice of the wind, the voice of water, the voice of birds, the voice of a child will open many doors in your spiritual realm.

Listen to the divine music of existence.

Every sound will stir many places in your brain.

Listen.

Know that all sounds come from the One.

They go to the One.

They show the One.

They present the secrets of the One.

Listen.

Be all ears.

Listen.

Listen to the sound coming from your soul body.

Listen.

Listen to the sound of the breath coming from the soul.

Listen, attain the secret of “Nefahu fihi min rūhī”.

A farmer becomes a farmer by listening to the soil, the seed, the tree, the branch, the leaf, the flower, the fruit.

Because the soil and the seed offer him all kinds of knowledge.

A doctor becomes a doctor by listening to the body.

A miner produces something from the mine by listening to it, makes discoveries.

Listen to the divine voice coming from the existence.

Know that sound, the vibration of sound, the sound of vibration is the secret of "Zikrullah".

Know that the voice of Allah is hidden in the voice.

Listen.

The voice will introduce you to the voice of Allah.

Know that witnessing Allah is hidden in listening to existence.

Know that listening to existence is listening to Allah.

Know that many secrets are hidden in the voice.

Know that every being conveys many messages from itself.

Listen, listen, listen.

Listen to the divine voice that flows from existence at every moment.

Listen to the voice that calls out from your own body at every moment.

Listen to the call from yourself to yourself.

Listen, listen, listen.

Listen to Allah calling out from existence.

Listen to Him with Him.

Listen to what belongs to Him with Him.

Moses met Khidr and was all ears.

Moses listened to Khidr and the knowledge he heard from him suited his heart.

His heart was filled with excitement and he said, "These are the truths I was looking for."

Now Moses would meet the flow of wisdom.

He had found the person he was looking for.

He had found a heart person who was on the path of wisdom, who had reached the truth of Allah.

Wasn't it necessary to find a heart person like Moses in order to reach the truth of Allah?

Wasn't it necessary to be on the path of Ilm-i Ledun in order to reach many truths?

Certainly, it was necessary.

So, whoever wanted to find a Khidr like Moses would surely find one.

Submission was necessary on the path of Ilm-i Ledun.

Ilm-i Ledun is offered to the drop that has reached its ocean.

Ilm-i Ledun flows to hearts burning with the love of Allah.

The door of Ilm-i Ledun opens to those who meet Khidr.

65-Fe vecedâ abden min ibâdinâ âteynâhu rahmeten min indinâ ve allemnâhu min ledunnâ ilmâ .

Fe vecedâ abd : Thus, they found, servant

Min abid na : From our servants,

Âteynâ hu rahmet : We offered, we gave, that, mercy, compassion, Ilm-i Tavid,

Min indi nâ : From us, what belongs to us,

Ve allem nâ hu : The knowing, the wise, we taught, we, that

Min ledun nâ ilmen : What belongs to us, the knowledge with us

Meaning 1: "Thus, they found one of Our servants, who knew that the mercy We had bestowed upon him belonged to Us, and he was one of those who knew Us through the wisdom that belonged to Us."

Meaning 2: "Thus, they found one of Our servants, who knew Ilm-i Tavid through the mercy We had bestowed upon him, and he was one of those who knew Ilm-i Ledun, which belongs to Us."

Moses had found someone who knew the answers to the questions he was looking for.

That person was Khidr, a man of the heart, a Murshid-i Kamil, someone who knew the path of Ilm-i Ledun.

Moses would become acquainted with wisdom.

The knowledge he learned in the name of religion in the palace of the Pharaoh will end.

Now, he will advance with wisdom.

Wisdom is a must in order to properly comprehend Allah.

Knowledge should bring us together with wisdom.

Knowledge should not be groundless, it should not contain falsehoods.

“Min ledun nâ ilmen” in this verse refers to the dimension of Ilm-i Ledun.

In order to reach the reality of Allah, it is necessary to meet the dimension of Ilm-i Ledun.

Ilm-i Ledun opens with lessons on Ilm-i Tawhid.

The message in the verse, “He was one of those who know Us with the wisdom which belongs to Us” is very important.

In order to reach the truth of Allah, it is necessary to meet with the wisdom that belongs to Allah.

The truth of Allah is understood through the wisdom of Allah.

Just as the science of Medicine is required to become a doctor, in order to reach the truth of Allah, it is necessary to have Ilm-i Ledun.

Here, the path of Ilm-i Ledun begins with meeting with Khidr.

Knowledge-based wisdom will open doors to truths.

If knowledge consists of baseless things, the path of wisdom would not be open.

Wisdom is the signs of the divine software that is in the being itself, where the system of existence of the being is written line by line.

Physics, Chemistry, Biology, Mathematics are the dimensions of that wisdom.

Wisdom is essential to understand existence.

Wisdom leads a person to witness.

Witnessing is possible with the signs in the essence of existence.

The “Eşhedü” recited twenty times a day during the call to prayer indicates witnessing.

Things that do not express wisdom are the dimension of superstitions, the dimension of things that have no basis.

Wisdom certainly leads to proof.

Therefore, the Quran recommends being on wisdom and not straying from it.

Surah Isra 36: “Wa lâ takfu mâ leyse leke bihî ilm”

The meaning: “Do not pursue things that do not express wisdom”

The difference between knowledge and wisdom should be known very well.

Knowledge does not mean wisdom.

Wisdom is the realities of existence, which are the essence of existence, the software of existence.

Knowledge, on the other hand, is the words that flow from books or tongues about a subject.

Knowledge is presented from books or tongues.

It is necessary to know whether it is founded or not, it is necessary to think.

Those who present information about Allah want to get people to their own beliefs by accepting their own beliefs as true.

They present commands and prohibitions, they see their own beliefs as superior,
they look down on those who do not believe like them.

In the dimension of belief, there is only believing in the information that is conveyed,
there is obeying the commands and prohibitions.

However, there is witnessing in wisdom.

A wisdom which belongs to the essence of existence, to existence, to the functioning, to many secrets of existence flows.

Here is the dimension of ilm-i ledun.

It is not right to talk about things that do not express wisdom.

Speaking without wisdom makes a person arrogant, makes a person evil.

The Quran points out this situation very well.

Surah Al-Hajj 3:Ve minen nâsi men yucâdilu fillâhi bi gayri ilmin ve yettebiu kulle şeytânin merîd.

Ve min elnâsi : People,

Men yucadilu : Who, anyone, struggle, discussion, quarrel,

fi Allah bi gayri ilmin: For Allah, about, without any wisdom, knowledge,

Ve yettebiu kulle : Follows, obeys, all,

Satan : Satanic states, evil states, straying from the truth,

Merid : Exceeding the limits, intense, supporter, support,

The meaning : “There are someone among the people who struggle about Allah without wisdom. Those who are in that state are subject to satanic states.”

A person who believes in the truth of the false information he knows and who enters into arguments and insists on defending his own knowledge would not be able to enter a wisdom-based path.

A person who does not follow wisdom will act with false information.

A person who surrenders to his own arrogance will surrender to satanic states.

Moses realized that he could not understand the truths without wisdom and without following wisdom.

Here Moses began to feel what the journey of wisdom was.

Moses realized that he would be able to see his Lord, who he wanted to see, as wisdom.

He had found Khidr, who saw Him as wisdom.

He had thought a lot about what he had heard from Khidr when he left him, and had decided, "My path is with Him."

Moses was burning with the feeling of "I want to see you, my Lord."

He now understood that he would be able to comprehend his Lord when he followed a wisdom based path.

The journey that began with ilmal yaqin would lead him to his Lord as aynel yaqin, Hakqal yaqin.

66-Kâle lehu mûsâ hel ettebiuke alâ en tuallimeni mimmâ ullimte ruşdâ .

Kale lehu Mûsâ: He said, to him, Mûsâ,

Hel ettebiu-ke: To obey, to conform, to follow, can I obey? To you,

Alâ en tuallime ni: On, for, your teacher to me,

Mimmâ ullimte: From, what you were taught, what you knew,

Ruşden: To be logical, completeness, perfection, maturity, guidance, to find the right way,

The meaning: “Moses said to him: May I follow you so that you may teach me and I may attain perfection as well in what you were taught?”

Moses went to Khidr excitedly from where he was.

He arrived at his door and knocked on his door excitedly.

“I have come,” he said, “My path is You.”

I have not slept for a week, I have thought a lot about what you said.

“Every word of yours fell into my heart like a seed falling into the ground,” he said.

“It is as if roses have blossomed inside me, it is as if the sun has risen inside me,” he said.

“I cannot stop the excitement of my heart, my blood is like circulating differently, my breathing has changed,” he said.

“I have understood that the answer to every question I seek is in you,” he said.

He was now sure of him, his heart was drawn to him.

His heart had established a bond with him, he had to advance with him.

Moses asked Khidr, “Can I follow you to find perfection?”

Moses, burning with the excitement of seeing his Lord, was ready to surrender to a Murshid-i Kamil.

Just as it is necessary to follow a medical school to become a doctor, it is also necessary to follow a Murshid-i Kamil to become a person of wisdom towards Allah.

To surrender to a master in a profession is to learn the profession.

Following the teachers in the faculty of medicine means to follow the science of medicine, the teachers are just means.

Following a Murshid-i Kamil means to follow Allah with the knowledge that came from him.

Moses was ready to set off with Khidr.

Moses had taken off his clogs and left his staff.

Khidr knew his heart, this heart was ready to mature and develop.

That heart was full of excitement to learn, it was in a hurry to realize its Lord.

There were many things to overcome, to learn.

After all, wasn't man a disciple in the school of life until his last breath?

Would learning ever end?

Could the infinite wisdom of Allah ever be learned?

It could be learned as much as it was learned.

On the path of truth, there was no such things as I learned, I knew.

On the path of truth, there was no such things as I woke up, they were asleep, I noticed, they didn't notice, they were ignorant.

On the path of truth, there was only the excitement of realizing the Truth.

Moses ran to Khidr with this excitement.

67-Kâle inneke len testetîa maiye sabrâ.

Kale inne ke: He said, truly, you are indeed,

Len testetîa: Never, you cannot endure, you cannot afford,

Maiye sabren: With me, in my entourage, companion, flow, to be patient,

The meaning: “He said: Indeed, when you are with me, you are not able to be patient.”

Moses said to Khidr, “I want to know the Truth like you, help me.”

“I want to follow you, I want to learn the truth,” he said.

“Since I first listened to you, lightning struck in my heart, your presentation of truths with evidence impressed me greatly,” he said.

“Your talking about Allah constantly, not talking about anyone’s belief or worship, not judging people, not looking down on anyone took me and made me flow into your heart,” he said.

Moses was ready to set off with Khidr.

He was ready to do whatever Khidr told him.

Khidr said to him, “Patience is needed on the path of truth, you do not have the strength to be patient on this path.”

What would happen, what information would come for patience.

What was patience?

How could one be patient?

How would someone who could not surrender to God know patience?

How could someone who was not in trust in Allah be patient?

As Khidr said, it took strength to be patient.

What was this strength?

Could one become strong by saying, “I am strong”?

Was it possible to become strong without surrendering to the Almighty?

What was the strength of patience like?

That strength brought patience.

Patience was waiting.

It was waiting to see the end of something.

It was waiting to attain the wisdom of an event.

Could someone who was not strong ever be patient?

Wasn’t strength being strengthened by the power of Allah?

Patience was the beginning of everything.

Patience was the stance of attaining many wisdoms.

Patience was; stopping, being persistent, waiting, enduring, not rushing, choking down one's anger, being patient, imprisoning some feelings, working hard, thinking about the end of something, being silent in order to attain its wisdom.

So, was it easy to be so?

Could patience manifest without surrendering to Allah and trusting in Him?

Could there be patience without being in constant contact with Allah, that is, without connecting your mind and heart to Allah?

Patience is mentioned in nearly a hundred verses in the Quran.

Surah Al-i Imran 200: Yâ eyyuhâllezîne âmenusbirû ve sâbirû ve râbitû vettekûllâhe leallekum tuflihûn.

Ya eyyuha ellezine amenu: O you who believe,

Usbirû: To endure, to be patient, to persevere,

Ve sabiru: Patience, to resist, to wait,

Ve râbitû: Relation, connection, contact, the connection of Truth in existence,

Ve itteku allâhe: Beware of evil, do not associate partners with Allah,

Lealle kum tuhlifun: It is hoped that you will succeed, salvation, to understand the essence,

Meaning 1: "O you who believe! Understand what patience is, and be patient, and understand the secret of the Truth that binds all existence together, and beware of falling into evil, and do not associate others with Allah. It is hoped that you would succeed."

Meaning 2: "O you who believe! Understand what patience is, and be patient, and be in submission to Allah at all times, it is hoped that you would succeed."

Meaning 3: "O you who believe! Stand firm in order to attain the wisdom of a thing, and let your steadfastness be in connection, and do not associate partners with Allah, it is hoped that you would succeed."

When we examine the verse, we understand that patience should be together with rabita.

So, what is rabita?

Rabita: It means relation, connection, binding, connection with Allah in existence, binding two things together, binding all existence together.

Some authors have interpreted the word rabita as war.

In congregations and religious orders, rabita means thinking of one's sheikh, losing one's mind while thinking of one's sheikh, being attached to one's sheikh, being attached to saints, being attached to scholars.

Rabita is the divine system in which the qualities in all existence are interconnected.

Rabita is the connection of all existence to each other with common characteristics.

Just as there are infinite cells in human body, they are all connected to each other, that is, they have become rabita. In this entire universe, all existence is connected to each other.

Understanding rabita is understanding this connection.

The entire universe of existence is connected to each other with manifestations.

The traveler on the path of Truth, in order to understand truth, is in a state of comprehension and understands the interconnectedness of existence, and from there, he understands the bond and reaches the secret of Tawhid(Oneness).

The entire universe is in a state of bond, that is, in a state of interconnectedness.

The secret that connects the entire universe is the secret of truth.

Here, what connects all existence to each other are the manifestations of Allah.

Just as there is a process in every existence, this process is called action.

all actions are dependent on the doer.

That is, the doer of all actions is Allah.

Just as there are attributes in every being, all attributes are connected to the owner of the attributes, the owner of the attributes is Allah.

Allah holds all beings with His essence.

All these attachments are the dimension of rabita.

Allah connects each being and the entire universe with His action, attribute, and essence.

Which organ or cell of the human body is separate from each other?

Certainly, none of them are separate, they are all in unity.

All cells are in contact with each other, that is, they are in connection.

Just as all cells in the human body are connected to a body, so in this universe, all beings are connected to each other with manifestations.

Here is the rabita; the connection of all beings to each other and this connection is with the manifestations of Allah.

Those who are aware of the secret of rabita have reached the truth that “Allah is the One who holds all beings”.

Those who understand this truth know that Allah is the One who makes all hearts beat.

Allah is the One who makes all beings work at every moment, who holds them at every moment.

Those who act with this consciousness look at whatever being they look at, they look with the truth that Allah is the One who holds that being, that is, they look with the pleasure of “Semme vechullah”.

Those who look with this consciousness know that all beings are brothers, like the cells of a body. And Allah is the one who holds all beings, “the absolute essence”.

The one who acts with this consciousness is in a state of rabita at every moment, that is, he is in a state of dependence on Allah at every moment.

Rabita is the truth that Allah is the One who holds the entire universe, who holds every being together.

Thus, reaching the station of patience passes through the dimension of rabita.

Rabita and patience are intertwined.

The one who has not attained the station of rabita cannot have patience.

68-Ve keyfe tesbiru alâ mâ lem tuhit bihî hubrâ.

Ve keyfe tesbiru ala: How can you be patient, endure,

Ma lem tuhit: Thing, what, you could not grasp, understanding,

Bihî habir: That, news, knowledge

The Meaning: “How can you be patient with knowledge whose inner meaning you cannot grasp?”

Moses had not yet attained the level of rabita.

Therefore, Khidr knew that he would not be patient.

For this reason, Khidr said to Moses; “He who cannot see the inner meaning of something cannot have patience.”

Because when a person does not have a just perspective, he immediately evaluates an event or knowledge with his old perspective.

There is rebellion, intolerance, anger in his old perspective.

A person who has no rabita cannot have patience.

If a person is attached to his old knowledge, he judges, despises, rebels, and gets angry.

That is why the Quran advises in many places to “think about the understanding of religion which you learned from your ancestors.”

What was taught to Moses as religion in the palace of Pharaoh and what Khidr will teach will not be the same.

That is why Khidr knew at the beginning of the journey that Moses would not be patient with what he heard or what was done.

Therefore, he said, "How can you be patient with things you cannot see through?"

The warning was very important; the devil became devil because he could not see the inner face.

He had seen the soil, but he could not see the inner side.

He said, "He was created from soil, I am more beneficent than him." (Surah A'raf 12)

What a great negligence it was to see others as soil, not to see their essence, to see oneself as more beneficent than another and to fall into arrogance.

Iblis is the one who sees himself as more beneficent than other created beings.

Iblis means the one who remains in the outer garment, in appearance, that is, when he looks at the being, he remains in the outer appearance, he cannot see the inner face, he cannot reach the meaning.

Allah is the One who holds all the forms and beings.

If we see the forms but cannot see the identity that holds the forms, we become the devil.

Khidr called to Moses : "Look at your inner face, otherwise you would not have patience, you would rebel."

The thing which prevents a person from reaching the reality of Allah is himself.

The curtain between he and Allah is the fact that existence remains in the dimension of form.

The curtain between he and Allah is the fact that he cannot see the inner face of the existence he sees.

There is no difference between a person and Allah, they are one like a drop and an ocean.

But the one who cannot comprehend this thinks that Allah is separate and himself is separate.

Khidr called:

"Know that Satan is that you remain in form, know that Satan is you."

"If you want to be saved from being satan, you must see the inner face of everything," he said.

Satan did not prostrate to Adam.

Because he had not attained the station of prostration.

This was a warning to the person's state of being a devil.

Whoever sees the dimension of form of existence but does not see the dimension of identity, that person falls into the state of being a devil.

There is no separate entity called Satan.

Satan means staying in the human dimension of existence, that is, in the dimension of earth, that is, in the dimension of form of existence.

Satan means staying in the outer garment of existence, that is, in the dimension of dress, that is, staying in the dimension of earth.

Satan, garment, dress, outer garment, form, the earthly aspect of existence have the same meanings.

Satan means staying in the outer garment, form, earthly dimension.

The message given to us by the verse “The angels prostrated, but Satan did not” (Surah A’raf 11) is that whoever saw the outer face of existence and could not see its inner face, fell into the state of Satan, that is, he remained in the dimension of earth of existence and could not see its original.

What was meant by Adam was the dimension of spirit.

What was meant by prostration was to reach the dimension of spirit.

Could someone who could not see the inner face of existence ever know what Adam was?

That is why Khidr said to Moses, "Do not remain in appearance, look within."

69-Kâle se tecidunî inşâallahu sâbiren ve lâ asî leke emrâ.

Kale se tecidu nî: He said, you will find me,

Înşae Allah sabiren: If God lets, if He wills, the patient,

Ve lâ asî leke: I will not be rebellious, to oppose, you,

Emr: Your rulings, work, command, rule, what you do,

The meaning: “Moses said: If Allah lets, you will find me patient and I will not be rebellious to you in what you do.”

When Moses said, “I will not be rebellious to you in what you do,” he also made it clear that he would rebel.

Certainly, rebellion would be in the state of the one who had rebellion in his mind.

Can a person who does not have rebellion in his mind ever have words of rebellion on his tongue?

Certainly not.

Wasn’t being in a state of devilry a state of rebellion?

Wasn’t going to Khidr intended to be saved from being a devil?

Didn’t Satan rebel by not prostrating?

Wasn’t the dimension of melekut (A term expressing divine power and dominance over the universe. A concept attributed to Allah and human in the sense of the entirety of the material world and sovereignty over it) intended by prostration?

Does prostration mean touching the ground with his head?

Or does prostration mean surrendering his heart to Allah?

A person who did not understand the meaning of prostration and whose heart was not constantly in prostration would certainly rebel in something which was against him.

Moses said, “I will both be patient and not rebel.”

Moses will not be patient, he will rebel.

Because Moses had not yet dived into the ocean of Ilm-i Tavhid.

He had not yet been introduced to the lessons of Ilm-i Tavhid.

Khidr was preparing him.

Patience, silence, and not rebelling were necessary for the journey of Ilm-i Tavhid.

For this reason, a promise is made not to do certain things on the path of truth.

If our minds and hearts are in conflict, rebellion, and arrogance, the doors of truth would not be opened.

The journey of Ilm-i Tavhid is only opened to those who are in search with a sincere heart, those who are not satisfied with the judgmental beliefs inherited from their ancestors, that is, those who are orphans.

The lessons of the Ilm-i Tavhid are conveyed to those who have attained manners.

Attaining manners is achieved by promising not to do certain things and keeping that promise.

A person who aspires to understand the truth is called a disciple.

Moses also became a disciple of Khidr and promised to be patient and not to rebel.

The purpose of repenting on the path of truth is to attain the station of manners.

The disciple is advised to follow his repentance.

And the following is recommended:

First, you should hold your tongue.

You will enter the fast of silence.

You will not talk about religion until your lessons are finished, you will never get into arguments.

You will hold your tongue and only listen, analyze.

You will never gossip or backbite anyone.

You will not have evil thoughts.

You will never say bad words.

You will not think badly of anyone, even in your heart.

You will not discriminate, you will not judge anyone.

You will not discriminate between men and women, you will see everyone as human being.

You will cleanse your heart of all falsehood and harmful behavior.

In other words; you will purify yourself from filth and impurity.

You will always walk clean.

You will always act as if you were in the presence of Allah.

You will not lie.

You will not eat what is forbidden.

You will not usurp anyone's rights.

You will abandon slander, envy, malice, pride, arrogance, stubbornness and similar evil states.

You will not speak badly about anyone.

You will be busy with your own service, you will not interfere with anyone's worship or belief, you will not look down on anyone's belief.

You will not praise some people or belittle others in society.

You will definitely not get into arguments.

You will not get into political discussions.

You will not praise one politician and curse another.

You will leave politics to the politicians.

You will be patient with what happens to you, you will never rebel.

You will take lessons from what happens to you.

You will not look down on anyone or any being.

You will not look for anyone's shortcomings or mistakes, you will not make fun of anyone.

If someone asks you a question, you will say "I don't know" until your lessons are over.

You will consider existence as a living book.

You will not use books written by people as your source, you will use existence as your source.

Your reading, learning, and education will be from the book of existence.

You will remain silent until your lessons are over, until you are given a tongue.

When you are given permission to speak, you will explain the truths to the orphan, that is, to the one who seeks the truth with innocence, in a humble manner, as much as you know, according to his level of intellect.

You will try to educate yourself not according to the knowledge in books or the information you hear, but according to the wisdom of Allah in your own being and in every being.

Khidr said to Moses, follow them and be patient.

A person who follows them prepares his mind and heart only to realize Allah.

When the mind and heart focus on something, the person becomes more profound about that subject and becomes a perfect person.

Moses said to Khidr, “If Allah Lets,, you will find me patient and I will not rebel against you in what you do.”

Those who are patient, who hold their tongues, and who do not rebel will certainly reach many truths.

Those who enter into contemplation with the lessons of the Ilm-i Tavhid and who connect their hearts to Allah will certainly reach the secrets of Ilm-i Ledun.

70-Kâle fe in ittebatenî fe lâ teselnî an şeyin hattâ uhdise leke minhu zikrâ.

Kale fe in ittebate nî: He said, so, when you follow me,

Fe lâ tesel nî an şey: Ask me nothing,something

Hattâ uhdise leke: Even, until it happens, unless I tell you, event, to you,

Min hu zikren: From it, dhikr, advice, narration,

The meaning: He said: So when you follow me, do not ask me anything, even until I tell you, until I tell you its truth.”

And thus Moses’ journey to Ilm-i Tavhid, Ilm-i Ledun had begun.

Moses would hold Khidr’s hand, and Khidr would introduce Moses to the Hand of Allah.

Moses would also keep his promise and many truths would be granted to him.

Moses would hold his tongue, would not rebel against what was done and told, and would be patient.

Moses' seyr-i Süluk (spiritual journey) was beginning.

Seyr-i Süluk is not going to a religious order or a community and following them.

Seyr-i Süluk is the person's return to his own body, witnessing the truths in the dimension of his own body, and watching the truths he witnessed both in himself and in all beings.

What is the station of Süluk?

What is the station of seyr?

What is the station of seyr-i Süluk?

Seyr, sair, seyyar, seyreden are words that come from the same root.

Süluk, salik, meslek (profession), silk are words that come from the same root.

Seyr-i Süluk: It means that a person returns to his own body, travels there, sees, understands and watches the signs of the One who created his own body.

In other words, it means that a person steps into his own inner world and reaches the realities of existence and the Creator, and watches the realities he has attained from himself and in all beings.

Seyr-i Süluk is the journey of Ilm-i Ledun.

Süluk means the path which is followed.

Salik means the one who enters the path, who goes on the path, the traveler.

Here, the path is the person's own body.

The traveler also means traveling in one's own body.

In other words, the path and the traveler are both the person himself.

Otherwise, the journey of sülûk does not mean entering a path that has become a sect, a congregation, and thus has created a path of its own and looks down on others.

Sey-i Sülûk means that the person travels in the inner self of his own body and watches the truths he witnesses in his own body.

The person sees the truths he sees in himself in all beings.

When the person returns to his inner self, he begins to understand the wisdom of his own existence.

The person sees that there is a process in his own body, with that process, all atoms work, cells formed by the combination of atoms work, tissues formed by the combination of cells work, organs formed by the combination of tissues work and the body formed by the combination of all organs works.

And he understands that all of these processes occur with attributes.

And he understands that the process that occurs in his own body occurs in all existence with the same effect.

And he understands that a process that occurs in all existence, in the whole universe, is made a power and that power holds the whole universe.

On this path of seyr-i Süluk, the person understands the One who created him and merges into the ocean like a drop.

Here, seyr-i süluk is the journey from form to identity.

And seyr-i süluk is to watch the world fluctuating from form to form.

The journey of seyr-i Süluk begins with a Khidr.

Khidr returns a person to his inner self, a person attains many secrets in his own physical city, station by station.

The story of Jonah being swallowed by a fish is the person returning to his inner self and the person traveling in his inner self.

Surah Yunus 10: “Davâhum fihâ subhânekallâhumme ve tehiyyetuhum fihâ selâm ve ahiru davahum enil hamdulillahi rabbil alemin.”

The meaning : “They act there with the consciousness that Allah is free from all imperfections and they watch the creation with the pleasure of the Truth, they have attained salvation there and then they act with the consciousness that Allah is the owner of all attributes and the creator of all existence.”

Surah Hijr 16: “Ve le kad cealnâ fis semâi burûcen ve zeyyennâhâ lin nâzirîn.”

The meaning: “And We have certainly established high stations in the Sublime Realm, and We have adorned it with attributes for those who watch.”

Surah Isra 79: “Ve minel leyli fe tehecce bihî nâfileten leke asâ en yebaseke rabbuke makâmen mahmûdâ.”

The meaning: “And watch Allah in the creation through your existence. It is hoped that you will reach the source of all the qualities of existence that are revealed from your Lord.”

Here is the station of journey:

It is to witness many truths in stations and ranks.

It is a person’s journey of self in his own body.

It is to witness many truths in the city of existence.

It is to watch Allah in the creation.

It is the station of watching Allah in Himself.

It is the light watching the light.

It is the unity of the stations of Allah and human.

It is the pleasure of the quality of the creation born from Allah, that is, the light of Muhammad.

It is the pleasure of the quality of the pleasure of Allah and the human coming together.

Khidr informed Moses, "When you follow me, do not ask anything, not even until I tell you, until I tell you its truth." Now, the journey of seyr-i Süluk, which is the journey of holding one's tongue, being patient, and being able to see the inner face, was beginning.

71-Fentalakâ hattâ izâ rakibâ fîs sefîneti harakahâ kâle e haraktehâ li tugrika ehlehâ lekad cite şeyen imrâ.

Fe intalakâ : Thus, they went, they traveled,

Hattâ izâ rakib : Even, until they boarded, until they tied,

Fi es sefîneti : Ship, carrying load, containing information,

Haraka hâ : Pierced, tore, burning, it,

Kale e harakte hâ : He said, why did you pierce it, did you pierce it?

Li tugrika ehle hâ : Drown, sank, its people, its owners,

Lekad cite şey emr: I swear that, you did, thing, work, what kind of work did you do,

The meaning: “Thus they traveled until they boarded a ship. He pierced it. He said: Did you pierce it to drown its owners? What on earth have you done?”

Moses began his Ilm-i Ledun journey, and doors to many realities were opened.

Khidr conveyed Ilm-i Tavhid to Moses, and showed him how to understand the truths.

The dimension of “Thus until they board on a ship” in the verse is the dimension of dhikrullah.

The remembered one is Allah.

Allah is remembered in every being with his dhikr at every moment.

When a person reaches the truth who remembers in his own body and in every being, his submission has begun.

Zikrullah is the call of Allah from every being, the first spark of being known, the beginning of the manifestation of existence, the divine tone, divine resonance, divine fluctuation in everything visible and invisible.

Until Khidr made him feel the reality of dhikr, he had returned Moses to his own ship of existence.

The ship refers to the human body.

Man has always called that ship of body “mine”.

Man has said, that it is my body, in heedlessness.

But is that body his?

Man is not the one who creates, shapes and operates his body.

Man should not attribute his body to himself.

Khidr’s piercing of the ship, the ship sinking into the water means the person abandoning the function that he attributes to himself.

In other words, it is the realization that the owner of the function in his body is Allah.

It is to be saved from the heedlessness of saying, “it is my job, it is my power”.

The one who returns to his own ship of existence sees a functioning there.

This is the dimension of Tavhid-i Efâl.

Tavhid-i Efâl means the unity of the functioning.

One action is called activity, many actions are called Efâl.

Tavhid-i Efâl is knowing that all actions are one action.

The action that is seen in the inner and outer, in stillness and movement, belongs to Allah in all its aspects.

Whatever is in the inner, that is, in us, in the outer, that is, in the being other than us, whether in movement or in stillness, all the visible actions are one action and the doer is Allah.

Everyone says, “Allah is capable of everything and does whatever He wills,” but they think that Allah’s work is different from their own.

However, the lesson of Tavhid-i Efâl states that Allah is the one who works in all existence at every moment, in us and in the visible world other than us.

Allah is the one who works in all bodies at every moment.

He is Allah who creates bodies and works through bodies.

The activity in the human body; the beating of the heart, the circulation of the blood, the functioning of the cells, breathing, is an action, and the doer who does this.

And the doer is Allah.

No one is the owner of the operation in his own body.

A person performs actions thanks to the operation of Allah in his body, this is called amel (deed).

A person's hoeing of the garden, fertilizing, picking fruit, driving a car, cooking in the kitchen, cleaning the house, washing the laundry, ironing the clothes are all his deeds.

A person does his deeds thanks to the operation of Allah in his own body.

A person does not have an action, it becomes a person's deed.

Understanding the subtlety of action and deed is the main lesson on the path of Tavhid.

Otherwise, a person falls into the heedlessness of saying that evils are also from Allah.

Surah Anbiya 23: “Lâ yuselu ammâ yefalu ve hum yuselûn.”

The meaning: “Allah is not responsible for His actions. But people are responsible for their deeds.”

Surah Anbiya 22-23: “If there were powers other than Allah, there would be chaos. Allah is free from all imperfections. He is the One who created the entire universe. Words are not enough to describe Him.

Allah is not responsible for His actions. But people are responsible for their deeds.”

The deeds of a person who realizes the truth of the doer will be righteous deeds.

Those who fail to understand the truth of the doer and say that evil is from Allah and Allah does everything will be on the wrong path.

Here is Khidr's piercing of the ship, and Moses explaining to him that the body he attributed to himself belongs to Allah.

Certainly, it is not easy to surrender to this right away.

It is not easy to abandon a belief that has been believed since birth as “my body”.

How can it be easy to understand the functioning of the body and surrender to the doer?

For this, Moses objected, “Did you pierce it to drown its owners? And indeed, what on earth have you done?”

This objection indicated the time to contemplate in order to understand the truth of the doer.

A person would abandon the operation that he attributed to himself, understand that the operation belonged to Allah, and submit.

Surely, deep contemplation was required for this.

Accessing a piece of information is one thing, internalizing and comprehending that information is another one.

Comprehending will certainly take place within a certain amount of contemplation.

The dimension of quitting work, abandoning work, would be possible by reaching the truth of the doer.

Quitting work, surrendering to the operation of Allah, the doer, would surely take time.

That is why Moses could not accept it immediately.

There is sebt- Sabbath in Judaism.

Sebt-Sabbath is known as the Saturday ban.

Sebt-Sabbath, Saturday is indicated as the day to stop work.

Let's think of Saturday not as a day but as "what does the day to stop work mean?"

Stopping work means to understand that the functioning belongs to Allah, not to attribute the functioning to oneself, to abandon the assumption that "I do function, I have the power".

It is to attain the truth that "Allah is the doer".

The word Sabbath means to stop work, tanned skin, to find peace, to rest, to sleep lightly, to cut, to hit one's neck, to have one's hair cut, saturday.

The original meaning of the word is; "to abandon work".

In other words, it is to abandon the thought that a person attributes to himself, "my work, my power".

It is to never return to that heedlessness again.

A person's work, actions are due to the functioning of Allah in his body, therefore a person should not attribute the functioning in his body to himself, he should try not to fall into that heedlessness.

Sabbath is mentioned in some places in the Quran.

Al-Baqarah, verse 65

An-Nisa, verse 47 and 154

Al-A'raf, verse 163

An-Nahl, verse 124

The word subat is used in the 9th verse of Surah An-Naba, and the word subat comes from the word sabbath.

Surah Furqan verse 47 subat

Subat means resting, falling asleep, losing consciousness, losing one's strength.

Sebt-Sabbath; when we examine it, we understand that it is the person's not attributing power or functioning to himself.

It is to attain the truth of "Allah is the doer".

Allah is the doer in every being with his action at every moment.

A person is not the owner of the functioning that is happening in his own body at every moment.

In other words, a person is never the one who is able to make his heart beat, his blood circulate, his cells work at every moment.

No being is the doer of the functioning that is happening in his own body at every moment.

The owner of the functioning in all beings is Allah.

Man should know this and should not turn back from this awareness.

Surah Nisa 47: "Ev nelanehum kama leannâ ashabes sebt

ve kane emrullâhi mefûlâ."

The meaning: "Otherwise, like those who did not listen to the prohibitions and turned away from mercy, you will turn away from mercy without understanding the truths as well.

Realize Allah, who is the doer in the functioning of all existence.

Torah, Exodus, Chapter 20, 8-11: "It is dedicated as Sabbath to your Lord . You, your son, your daughter, your male and female slaves, your livestock, and the foreigners among you, shall not do any work on that day."

(Note: The Meaning in this verse in the Torah as "your female slave" should be well researched, Moses was one of those who fought the greatest struggle against slavery, we think that this meaning is not correct)

In the 47th verse of Surah Nisa in the Quran, the truth is stated as "kane emr Allah mefûlâ." "Allah, the Doer, is the Owner of the functioning".

The verse "you shall not do any work" is presented in the Torah, meaning, "you shall never attribute work to yourselves" is indicated.

As stated above, we should understand this verse in the Torah very well: "On that day, you, your son, your daughter, your male and female slaves, your animals, and the foreigners among you shall not do any work." What does it mean that animals, even foreigners shall not do any work?

Which animal can be told not to fly, not to search for food, not to feed its whelp today?

What is pointed out here is the message of reaching such a realization that "Allah is the doer in every being at every moment" and never departing from this truth.

When a person understands that Allah is the doer in the essence of being at every moment, that is, the doer with his act, he does not attribute the doer to himself or to the being.

The purpose of the day of stopping work is for a person to get over the heedlessness of saying to himself, "I do the work, I have the power".

And not to return to that heedlessness again.

In the Torah, the Sabbath is mentioned in the subject of the Ten Commandments.

The Sabbath is the day of stopping work, not working, abandoning the process, entering a state of silence, understanding that the process belongs to Allah and surrendering.

In Judaism, the Sabbath begins with the sunset on Friday and continues until after the sunset on Saturday.

The last day of the days is Saturday, all the days after Friday are the days after Friday, that is, spreading the congregation consciousness to every day.

Although the end of the days is known as Sunday in society, in reality, Sunday, exchange of knowledge, means sitting at the Maidah table.

Exchange of knowledge is meeting Ilm-i Ledün at the table of a spiritual guide.

The one who exchange knowledge, that is, takes his wisdom-based lessons, spends the next day as Monday after-sunday.

Saturday does not mean the end of days, but it is the pleasure and quality of the person being together in Allah.

Saturday is the annihilation of the servant in Allah.

When we examine the Quran and The Torah, we understand that the prohibition of Saturday is to act upon oneself and not to attribute power to oneself.

Surah Al-Baqarah 65: ““Ve lekad alimtumullezînetedev minkum fîs sebtî fe kulnâ lehum kûnû kiradeten hâsiîn.

Ve lekad alim tum :I swear that, If you know, knowing, the owner of wisdom, you

Ellezine itedev minkum : Those people, aggressive, transgressive,from you,

Fi el sabti : Those who do not obey the prohibitions, the Sabbath ban, to relax,

Fe kulnâ lehum kûnû : Thus, we informed, we said, to them,be, you have become,

Kiradeten : Monkey, animal state, remaining in imitation,

Hâsiîn : Rejected, distant, humiliated.

The meaning: “Be of those who know. We have informed you that those of you who transgress, who do not obey the prohibitions, and who do not follow the truths that we have informed, remain in their animal state and are far from the truths.”

The functioning in every body belongs to Allah, it is forbidden to attribute that functioning to Himself.

According to the 65th verse of Surah Al-Baqarah; whoever falls into the heedlessness of “I do, I have the power”, has fallen below the animal state.

In other words, it is forbidden to say “my work, my power”.

Those who do not obey the prohibition are those who have returned to their animal state.

In fact, those who fall to a lower rank than animals are those who move themselves away from comprehending the truths.

The owner of power, the owner of the functioning is Allah.

A person does not have a power or strength that belongs to him.

A person should comprehend this and should not attribute power or strength to himself.

The day after Friday is Saturday.

The last day of the days is Saturday.

What is meant by Friday is the station of being Allah with Allah.

Friday means gathering.

In other words, it means unity, coming together, becoming one, becoming integrated.

Those who have attained the pleasure of the station of cem become aware of the secret of the blown spirit.

The purpose of the blown spirit is the secret of Allah.

Those who have reached the station of cem reach the station of Friday.

Those who have reached the station of Friday understand that they are Allah with Allah.

And they never attribute anything to themselves.

Those who have reached the station of Friday reach the consciousness that the doer is Allah, the possessor is Allah, the existent is Allah.

Those who have reached the consciousness of the station of Friday live all their days with the consciousness of Friday.

That is why the day after Friday is called “the day after Friday – Saturday.”

In Judaism, there is a ban on fishing on Saturday.

It is also called the Saturday ban.

On Saturday, the day of work release, fish flock to the sea shore.

The fish know that they will not be caught that day and flock to the sea shore.

It is forbidden to catch these fish.

The purpose presented here is that when a person passes away from his own existence and surrenders to Allah, Allah's blessings flow in flocks.

The flocking of fish is the flocking of divine blessings.

The truth indicated by this is that: Those who understand that they are Allah with Allah in the Friday station understand that all blessings belong to Allah.

On Saturday, it is forbidden to grasp the graces that belong to Allah, that is, to attribute them to oneself.

Those who violate this prohibition fall from the consciousness of Tawhid.

The prohibition of Saturday is not to depart from the consciousness of Friday.

In other words, it is not to attribute existence to oneself.

It is forbidden to say, "Both I exist and Allah exists."

Because the owner of the existence that a person attributes to himself is Allah.

A person falls into the heedlessness of saying "my body" out of ignorance.

The prohibition of the Sabbath is that a person abandons the heedlessness of attributing functioning to himself.

It is surrendering to Allah and never attributing existence to himself again.

The Sabbath is the piercing of the ship of the body, that is, the realization and submission that the functioning of the body belongs to Allah.

Khidr piercing the ship is a sign to Moses that "this body does not belong to you, it belongs to its owner."

When a person realizes that the body belongs to Allah, that body dives into the sea of Allah and disappears.

Just as Khidr pierced the ship, the ship sank into the sea and was lost.

The person who attains the truth of the doer, he will surrender to the sea of Allah.

Every person's body is a ship in the infinite sea of Allah.

That ship flows from the beginning to the end in the sea.

The master of that ship is Allah.

A person should not attribute that ship to himself.

Khidr's piercing of the ship and sinking it in the sea is the truth of the surrender of the body to its owner.

72-Kâle e lem ekul inneke len testetîa maiye sabrâ.

Kale e lem ekul: He said, I had told you,

Inne ke len testefia: You are certainly, you cannot endure,

Maiye sabren: To be with me, together, patient,

The meaning: "He said: Indeed, I had told you that you cannot endure to be with me."

Moses could not accept the event of the ship being punctured and sinking in the water, and an objection immediately arose within him.

He was informed, "You cannot be patient about something you cannot understand."

Moses said, "Did you puncture it to drown its owners?"

Certainly, the assumption of 'This body is mine' had to be drowned.

It had to be drowned so that the real owner of the body could be realized.

Khidr had said to Moses, "You cannot be patient about what I say and do."

It was not easy to travel with Khidr.

It was not easy to give up what you know.

When a person thinks he knows himself, when a completely different area is opened up, surely it was not easy to accept at first.

When Moses realized that the things he knew as religion were collapsing one by one, he was shaken and did not want to accept.

He had grown up in the palace of Pharaoh with a superior religious understanding.

He had grown up with an understanding that considered himself great and looked down on others.

While he considered himself great, suddenly Khidr warned him, "You are not great, you must understand the great", shaken Moses' faith.

How beautifully it is stated in the Quran.

Review the religious understanding that you learned from your ancestors and that makes you look great.

SURAH AL-A'RAF 28

Ve izâ faalû fâhişeten kâlû vecednâ aleyhâ âbâenâ vallâhu emerênâ bihâ kul innallâhe lâ yemuru bil fahşâ e tekûlûne alâllâhi mâ lâ talemûn.

The meaning : "Those who consider themselves great in their ego say: We found our fathers on this path and this is the ordinance of Allah for us. Say: Being in ego and exceeding the limits are certainly not the ordinance of Allah. You talk about Allah what you do not know."

Moses also came from a pharaoh family who considered themselves to be great and Sophisticated.

Surely, it was not easy for him to abandon what he had learned and known up until this point.

How could he not object to Khidr, Khidr had told him, "Your body is not yours, pierce it and plunge it into the ocean."

How could he accept this immediately?

To reach a wisdom-based truth, contemplation, patience, condescension, wisdom were required.

Moses had not yet attained this power.

But he would reach it, he was now on the path of Ilm-i Ledun.

He had set devoted himself on that path, he had followed the path of Khidr.

He had believed in Khidr, he would show him the Lord he wanted to see.

Certainly, this path would pass with the fluctuation of acceptance.

There would be objections, shocks, excitements and the heart would be formed in this way.

The one who has started the journey of Ilm-i Ledun has in his mind a religious understanding learned from his parents.

Certainly, it is not easy to analyze that religious understanding and to get rid of that judgmental area.

The truths will certainly be revealed to those who are patient and who have attained wisdom.

73-Kâle lâ tuâhîznî bimâ nesîtu ve lâ turhîknî min emrî usrâ.

Kale la tuâhîz nî: He said, criticism, blame, rebuke, me,

Bimâ nesitu: Because of, forget,

Ve lâ turhîk nî: Do not impose upon me, hold me responsible,

Min emr asre: Ruling, operation, difficulty, hardship, trouble,

The meaning: "He said: Do not criticize me because I forget, and do not make it difficult for me to understand the rulings."

Moses had promised to be patient and not to rebel.

He remembered his forgotten promise and repented again.

Every person who started the journey of ilm-i ledun was deeply shaken, objected, and could not be patient.

Moses regretted his objection and apologized.

Regret was certainly important.

It was an internal accounting to re-engage in the path.

Comparing the information narrated in the name of religion with the wisdom-based information presented on the path of ilm-i ledun caused deep shocks.

While he had previously believed in an Allah who was believed to be somewhere in the heavens and who was narrated in this way, he was now introduced to an Allah who was reported as “He is closer to you than your carotide” and was shaken.

Surah Qaf 16: “Nahnu akrebu ileyhi min hablil verîd.”
The meaning: “We are closer to Him than His carotide.”

Certainly, there were tremors in order to reach the truth of Allah.

Truths could not be reached without tremors and shaking.

Yes, what was Allah?

Was He never seen?

Or! Was He ever seen?

Was He somewhere in the sky?

Was He closer than our carotide?

Was He outside of existence or inside?

Was He encompassing both the inside and the outside of existence?

Does He have a shape, a form, eyes, ears, a body?

Does He see and hear?

If He sees and hears, how was His seeing and hearing?

Does He get angry or irritated?

Does He have needs like us?

Was He in the sky or on the earth?

If it was in the sky, where was it, was it inside or outside the universe?

Was it alone?

Did He have helpers with him?

Yes, what was Allah?

The journey of Ilm-i Ledun was a journey to find an answer to this truth.

Certainly, while we have the burden of so much baseless knowledge, which is described as religion in our minds, when there are fears and prohibitions, how could it be easy to let go of these burdens?

This is why people objected.

They thought that what they knew was right.

People had not learned to read the flow coming from existence.

Mankind thought that the information written in books and the words flowing from tongues were religion, they thought those were the truth.

When he encountered information that was different from the beliefs of the family he was raised in, he objected and opposed it.

Moses also objected, could not be patient and realized his mistake.

Moses apologized and turned his face to Khidr again.

74-Fentalekâ hattâ izâ lekîyâ gulâmen fe katelehu kâle e katelte nefsen zekiyyeten bi gayri nefis lekad cite şey'en nukrâ.

Fe intalekâ : Thus, they continued, they went, they separated,

Hattâ izâ lekîyâ : Until, when, encounter.

Gulâmen : Child, slave, youth, captive servant,

Fe katele hu : Thus, killed, destroyed, ruined, harmed, that

Kale e katel te : He said, how, you killed, ruined, you,

Nefsen : Person, soul, spirit, essence, self,

Zekiyyeten : Clean, innocent, pure in state, intelligent, understanding, comprehension,

Bi gayri nefsin : Without, other, not, soul, spirit, person, essence, self,

Lekad cite : I swear that, verily, you did, you came,

Şey'e nukren : Something, denial, rejection, bad, reproach, dirty,

The meaning: "And they went on , then they met a young man. Then he ruined him. He said: How can you ruin a person who has nothing but his own existence and whose condition is pure? Indeed, what a terrible thing you have done."

The journey of the Ilm-i Tavhid was going on in a new station.

Truths were emerging one by one, and the secrets of each station were gradually revealed.

In the new station, Moses witnessed astonishing things again.

Khidr met a child and inactivated him.

He ended the child's life and opened the door to a new life.

The word "gulam" in this verse means child, youth, as well as captive, slave

We should think about this very well, what are our minds and hearts captive to?

What are we imprisoning by ignoring the truths of Allah in our bodies?

We should understand the message in the story of Khidr killing the child well.

Let's not think of this child as a child who lives in the outside world.

Which perfect person can dare to kill a child because he/she will become a bad person in the future?

Let's think of this child as the feelings and thoughts which arise within us.

Let's think of the child who Khidr ended his life as the births which are the source of evil within us.

There is the dimension of Habil and the dimension of Qabil within a person.

One is the place of dark births.

The other is the place of divine births.

Whichever is born and grows, and takes the body under its influence, the person's condition will be like that.

If the dark births born within us grow and develop, we become a cruel person.

If the divine births born within us grow and develop, we become a righteous person.

Let us think of the child whose life was ended by Khidr as the feelings and thoughts left inside Moses from his time as pharaoh.

During his journey with Khidr, Moses had to eliminate all the feelings and thoughts left inside him from his time as pharaoh that would open the door to evil.

A person should understand how heedless he was by saying "life is mine, wisdom is mine, will is mine, I see, I hear, I am the owner of power, I am the owner of speech" about the attributes of Allah that he attributed to himself.

The child whose life was ended was a sign that the idea of "life is mine" had to be eliminated.

The owner of life was Allah, no one had a life of their own.

The new door that Khidr opened for Moses deeply shook Moses and Moses objected again.

"What did you do? Why did you kill an innocent child?" he asked.

What was innocent according to Moses was not according to Khidr.

Moses made a decision based on appearances, but Khidr made a decision by seeing what was in the future.

Seeing what was in the future was the lot of those with Ilm-i Ledun.

Did Khidr kill a child playing in the street?

Or did he inform us that the feelings and thoughts that would bring cruelty within us should be eliminated?

In the story of Moses, didn't the pharaoh kill the newborn Hebrew boys out of fear that his own authority would end?

What is meant by the pharaoh here is the person's pharaohized, that is, arrogant feelings, emotions, and cognitions.

If the person is arrogant, the thoughts of the wisdom of truth that are born in the person's heart will disappear at the first moment.

So that the mind can be cleansed and saved from the feeling of arrogance.

Just as in the story of Moses, the first-born Hebrew children under the rule of the pharaoh are eliminated.

Then, under the rule of Moses, the first-born of the pharaoh dies.

In other words, if a person's body is dominated by arrogance, wisdom will not arise in that heart.

If knowledge of wisdom prevails in a person's body, the emergence of arrogance in that heart will be eliminated at the first moment.

Here is the message of Allah from the Perfect Person we call Khidr in the story of Moses: A person should eliminate all evil thoughts, feelings, and emotions which arise in his own mind at the first moment.

If a person cannot eliminate anger at someone at the first moment in his mind; anger turns into rage, rage turns into spite, spite turns into hatred, hatred turns into revenge, and revenge turns into war.

If a person cannot eliminate the gossiping desires within him/her; gossiping leads to backbiting, backbiting leads to belittling, and belittling leads to arrogance.

There is a message in the story of Khidr; "Destroy all the evil desires which pass through you."

If you cannot eliminate them, there is a message that you will not be born with the knowledge of wisdom.

A person can become a person of mercy through the development of the divine feelings that are born within him.

Here is the magnificent message presented in the story of Khidr.

Let us destroy all the evil desires that pass through us.

Let us destroy the first desires that will lead us into all kinds of discord, corruption, pride, and arrogance.

Let us destroy all the feelings that will lead us into all kinds of duality.

Let us destroy the feelings that will enslave us, such as position, property, and fame.

Let us destroy all the feelings that will lead us to usurp others' rights, steal, and harm others.

The lessons presented to Moses in this station are that all attributes belong to Allah.

A person should not ascribe the attributes which belong to Allah to himself.

If a person ascribes the attributes that belong to Allah to himself, he becomes a pharaoh, a tyrant.

A person is not the owner of the life in his own body.

None of us are the owners of the power in our own body.

We did not create the quality of seeing in our eyes, we did not shape our eyes.

The manifestation of hearing does not belong to us, we did not shape our hearing organ.

We must understand the attributes in our body well and realize that all attributes belong to Allah.

The attributes which encompass this universe are the attributes of Allah.

All existence is equipped with the attributes of Allah.

A person falls into heedlessness and ascribes the attributes to himself.

A person must be saved from this heedlessness.

75-Kâle e lem ekul inneke len testefîa maiye sabrâ.

Kale e lem ekul: He said, I had told you,

Inne ke len testefîa: Certainly you, you cannot be able, you cannot endure,

Maiye sabren: To be with me, together, patient,

The meaning: "He said: Indeed, I had told you that you cannot endure being with me."

Yes, Moses could not be patient again and objected.

Certainly it wasn't easy, everything he had learned so far was collapsing one by one.

It wasn't easy to realize that the pierced ship was his own body.

It wasn't easy to understand that the murdered child had his own feelings and thoughts that would lead to cruelty, and to eliminate them.

It wasn't easy to give up on being Cain.

Moses thought deeply; what are we killing inside ourselves, what are we growing?

What are we killing inside ourselves, what are we activating with our feelings and thoughts?

Which emotions do our positive or negative thoughts start to kill in us, which emotions do they activate?

Moses was slowly finding Abel and Cain in himself.

He was asking himself; "Which emotions dominate my body?"

Merciful emotions or satanic emotions?

Pharaoh or Allah?

It was not easy to see satanic emotions and eliminate them.

Many stations will be passed on the path to realizing Allah.

What you attribute to yourself will be abandoned one by one in many stations.

The house of the heart will be cleaned.

Who did I make my heart a house for? Allah or satanic emotions?

Abraham had appointed three devils to be stoned in Mina.

He called out to people; "Find the three devils in you and stone them,
in other words, remove them."

A person's heart is a house, in that house there are either devil thoughts or there is love of Allah.

If a person's heart is cleansed, there is no devil there.

There is no Allah in a heart that is devil.

There is no devil in a heart that is Allah.

Being devil means staying in the dimension of existence and breaking away from Allah, in other words, moving away from Allah and falling into all kinds of arrogance.

A person who is in all kinds of arrogance is inclined to do all kinds of oppression.

So, the feelings of oppression in a person must be eliminated.

This is the truth that Khidr pointed out to Moses.

Certainly, it was necessary to find the devil in oneself and destroy him.

What is the secret of the three devils that were stoned in Mina?

What is the wisdom behind stoning those three devils?

Is stoning the devil throwing stones at stones in Mina?

Or is stoning the devil removing the devil nature in ourselves?

What are the three devil dimensions in a person?

How does a person recognize these three devils in themselves?

Have we been able to see the three devil states in ourselves?

And have we been able to remove those three states from ourselves?

And have we been able to implement this in our lives?

Have we been able to understand that we cannot be Muslim without stoning the three devils within ourselves, that is, without removing them from ourselves?

What are the three devils within ourselves?

What are the traps of those three devils?

What does the devil deceive a person with?

Could the traits of a person such as envy, malice, grudge, hatred, quarrelsomeness, and stinginess be the children of Satan?

And could “pride” that is formed from them be the chief Satan?

Surah An-Nisa 120: “Şeytanü illa gurûrâ.”

The meaning: “Satan is pride, arrogance.”

What is called Satan was pride, arrogance, and all kinds of feelings and thoughts which cause cruelty.

Here, a person has difficulty in surrendering his Satan.

When Prophet Muhammad said, “I have surrendered my Satan,” he was indicating that we too must surrender.

Here was Moses’ constant objection to Khidr, his lack of patience, and his struggle to get his own devil to surrender.

In order to get Satan to surrender, power was needed.

Khidr, knowing this, said to Moses, “You cannot endure being with me.”

The only way to get Satan to surrender was to become stronger with the power of Allah.

For this reason, Moses had to be patient.

76-Kâle in seeltuke an şeyin badehâ fe lâ tusâhibnî kad belagte min ledunnî uzrâ.

Kâle in seeltuke : He said, if I ask you,

An şey bade hâ : Something, from now on,

Fe lâ tusâhib nî : No more, owner, friend, me,

Kad belagte : It was, you reached, acceptance, puberty,

Min ledun nî uzrâ: My excuse, my fault, my mistake,

The meaning: “He said: From now on, if I ask you anything by objecting to you , do not become my friend anymore. I hope you would accept my apology.”

Moses apologized to Khidr again and said, “Accept my apology.”

Seeing one’s fault on the path of Tawhid and repairing it was a wise act.

Moses spoke more assertively this time and said, “If I oppose you, do not become my friend anymore.”

Moses’ heart knew that what Khidr said and did was from Allah.

But Moses also knew that he still had a lot to overcome and learn.

The divine feelings and the satanic feelings within him were fighting.

Let's see which one would win.

While in the palace of Pharaoh, the satanic feelings had won, and the divine feelings had been suppressed.

Now he was making friends with Khidr.

During the journey with Khidr, the divine feelings would win, and the satanic feelings would be subdued.

Moses slowly began to understand this.

The word "sâhib" in the verse means "friend".

Sâhib, ashab, sahabe were words that came from the same root.

It means meeting in the same feeling, the same thought, the same purpose and struggle.

The station of friendship and companionship is the station of "ashāb".

Those who do not follow the same feeling and thought cannot be friends or companions.

Their approach to each other is for their own lustful desires.

The station of ashāb is for those who meet on the path of Allah.

Friend, companion; is for those who take Allah as their friend on the path of Truth.

That is why there is a verse in the Quran, "Innemā veliyyukum Allah" "Take only Allah as your friend". (Surah al-Ma'idah 55)

Those who take Allah as their friend are friends and companions to each other.

Those who take Allah as their friend have feelings and thoughts of Allah.

Khidr has now accepted Moses as a friend.

He has seen the change in Moses and has gone on his way as a friend.

Moses has also decided not to object, not to ask anything, but to just surrender.

Because no matter what he objected to, no matter what he asked, the answer was always coming.

If a person goes to a Perfect person, the questions which cross his mind begin to find answers one by one.

Moses was also advancing step by step to the rank of companions.

Moses understood that it is not easy to reach the station of making Allah a friend.

Moses understood that the one who does not make Allah a friend would make Satan a friend.

Moses understood very well who he made friends with in the palace of Pharaoh.

He saw the place of their objections and their lack of patience.

And after Moses' apology, they went on their way.

77-Fentalekâ hattâ izâ eteyâ ehle karyetin istatamâ ehlehâ fe ebev en yudayyifûhumâ fe vecedâ fihâ cidâren yurîdu en yenkadda fe ekâmeh kâle lev şite lettehazte aleyhi ecrâ.

Fe entalekâ : Thus, they continued, they advanced,

Hattâ eteyâ : They came,

Ehle karyetin : People of the city, village, town, country,

İstatamâ ehle ha : They wanted food, from the people of that place, its inhabitants, owners,

Fe ebev en yudayfu humâ : But, do not hesitate, to host, them,

Fe vecedâ fihâ : Then, they found, there,

Cidâren : Wall, membrane, curtain,

Yurîdu en yenkadda : To want, to be demolished,

Fe ekâmeh hu : Then he replaced it, fixed it, they straightened it,

Kale lev şite : He said, if you wanted,

Le ittehaze : Certainly, to acquire, to take, to cling to,

Aleyhi ecr : In return for it,

The meaning: “And they went on . They came to the people of a town. They asked the people of that town for food. But they were reluctant to host them. Then, they saw a wall there which was about to collapse. Then they straightened it. He said: If you had wanted, you would have received in return for it.”

Khidr and Musa went on their way and reached a new station.

The people of that town did not host them.

They did not give them anything to eat.

What kind of a place was this, now the sustenance was cut off and the worldly guest status was closed.

Khidr saw a wall which was about to collapse, he said to Moses, “Help me to fix it.”

Moses and Khidr fixed the wall which was about to collapse together.

Moses was very confused.

Moses did not object as he had before, he remained silent, but he tried to understand the wisdom of what was happening here.

He spoke to himself.

“Where is this town?”

Who are the people of this place?"

"What is this wall?"

"We were neither welcomed nor given anything to eat."

"As we were leaving the town, we saw a wall which was about to collapse, we fixed it with great effort."

"If we had received the reward in return for our work, we would have bought something for ourselves."

"Why didn't we receive any reward?"

Was there any reward on the path of truth, was there a fee, was a fee expected?

Moses knew that the so-called religious men in the palace of the pharaoh always received a fee.

They were making a gain from the religious sphere.

Moses was always thinking about these things and trying to find answers.

Moses was passing through the stations with Khidr.

He was attaining many wisdoms in each station.

He said, "Certainly, there is wisdom in them too."

Khidr had said, "You cannot be patient with things whose wisdom you have not attained."

What were the wisdoms in this third place?

He thought about the wall that was collapsing, he thought about its being straightened, and he understood.

Moses understood that the wall which was about to collapse was himself.

He had all collapsed into the world and gone.

He had always lived in heedlessness, was devastated by the world's wealth, possessions, and fame.

He had moved himself away from Allah and was devastated by his ego.

He had become a slave to his anger and rage, had moved himself away from modesty and decency.

He had lived in arrogance, had belittled the people, had been devastated by understanding what was greater.

He had moved himself away from Allah, was carried away by worldly desires, by calling his body "this is mine".

Moses understood that the wall which was about to collapse was himself, and a shiver gripped him.

How could he live in heedlessness by saying "this is my body" to a body that he did not create?

He was not the doer in the functioning of the body.

He was not the owner of the attributes that surrounded his body.

He was not the owner of himself either.

When Moses understood them, he was greatly excited.

Yes, that wall which was about to collapse was himself.

That wall had to be straightened up, it had to be straightened up towards Allah.

The body had to return to its owner, it had to be on the straight path of Allah.

Up until now, he had fallen into great heedlessness by saying that his body was “my body”

He understood who the owner of this body and all bodies was.

He understood that the body which holds the form bodies is the body of Allah.

He had reached the truth that “The One with absolute existence is Allah.”

This world is like the shadow of a tree.

The shadow of the tree cannot be denied, a black thing is seen on the ground,

but it does not have its own body. That shadow is held by the body of the tree.

The shadow of the tree collapses in a movement.

The sun is the cause of the shadow of the tree.

If there were no trees, would there be a shadow at all?

If there were no sun, would there be a shadow of the tree at all?

So, the beings in this world are visible to our eyes, but they do not have their own bodies.

Every being is the shadow of the essence of Allah. They stand with the essence of Allah.

So, everything is mortal at every moment, and His essence is absolutely eternal.

What is mortal is destroyed, and what is not destroyed is Allah, the Everliving and Self-Subsisting.

Moses had realized that how he had fallen into a negligence by calling his collapsing body his own.

Now it was time to straighten up, to be free from negligence.

It was time to surrender to what is right, to what is not collapsing.

It was time to see nothing but the essence of Allah.

Moses understood that the place was the city of existence.

The owner of the city of existence was Allah.

Its people were the servants of Allah.

He should not see the servant as separate from Allah.

He should not forget Allah and ask for anything from people.

He should always turn to Allah, submit to Him, and ask for something from Him.

In this station, Moses had figured out why food and drink were not given.

Food and drink were related to the apparent body.

But this station was the time to pass from the apparent body, the time to abandon being devoured by worldly things.

The station of the Self was the dimension of existence that held the body.

This station was the time to give up the body, the station of becoming fenafillah.

Would the one who became fenafillah, who gave up the body, ever worry about the body?

The wisdoms were revealed one by one.

Khidr showed Moses the stations one by one, and it was time for Moses to surrender.

The message in the verse, “If you had wanted, you would have received in return for it” is very important.

Khidr straightened the wall with Moses and did not ask for anything in return.

Moses thought, “Why did we not ask anything in return?”

Was it possible to expect something in return from the spiritual realm?

Moses was also learning the last lesson he needed to understand.

Not to expect anything in response in the spiritual realm.

Moses was finding the answer to the question that was running through his mind, “Why didn’t we receive any payment?”

Khidr had helped him so much in understanding the truth, had he expected a return?

Certainly not, he had not expected even the slightest return.

In the spiritual realm, Certainly, there would be no return.

In the religious realm, Certainly, there would be no expectation of payment or return.

Explaining the religion is the job of those who carry the Love of Allah in all their cells.

Understanding the truths and explaining them as much as you understand them is a job of love.

Those who expect payment, those who expect even the smallest reward, have closed their hearts to understanding the truths of Allah.

As unfailing justice of Allah : Those who expect reward, even the smallest reward, cannot reach the truths which belong to Allah.

Therefore, we can see the warning in many verses in the Quran, “Do not expect anything in return.”

Surah Yasin 21: İttebiû men lâ yeselukum ecren ve hum muhtedûn.

Ittebiû : Follow, obey, follow, stand behind,

Men la yesele kum : Who, nobody, not wanting, not taking, you,

Ecir : Payment, return, benefit,

Ve hum muhtedûn : They, guide you to the truths,

The meaning: “Follow those who do not ask you for any payment, and they guide you to the truths.”

Surah al-Qalam 46: Em teseluhum ecren fe hum min magremin muskalûn.”

The meaning: “You do not expect any reward from them for the truths you have told them, they are crushed under a burden.”

Surah Saba 47: “Kul mâ seeltukum min ecrin fe huve lekum in ecriye illâ ala allâh ve huve alâ kulli şeyin şehîd.

The meaning : “Say: I do not ask you for any reward. The reward is yours. My reward is only from Allah, Who is present everywhere and at all times.”

Surah Sad 86: “Kul mâ eselukum aleyhi min ecrin ve mâ ene minel mutekellifîn.”

The meaning: “Say: I do not ask you for any reward, nor do I claim anything in return.”

The Quran tells us in many places: “Never ask for a reward and do not expect a reward, and do not obey those who ask for a reward.”

So how come many faith groups collect money?

While the Quran commands not to ask for a reward, and not to expect a reward, how come money is collected in the name of religion, in the name of Allah?

The Meccan polytheists also collected rewards in the name of Allah, in the name of religion.

Even they considered the Hajj (pilgrimage) rituals very important for their own trade.

Is it possible to ask someone for money to help another one? It is never asked.

It is a command of the Quran.

So, what should we do for those in need?

There is only one thing we can do; Introduce the person who will help the person who will be helped.

A person who tells the truths of Allah can never expect a reward, and even cannot eat the treat given to him because he has presented the truths.

A person who tells the truths only presents the truths with the love of Allah, and never expects a reward.

A person who tells the truth can never receive even a penny in return for the sessions he holds.

A person who tells with love never thinks of receiving any return.

What did not cross Khidr's mind had crossed Moses' mind.

Here, Moses had to learn this last lesson very well.

Moses had seen that in the palace of the Pharaoh, the group of people called the clergy who were loyal to the Pharaoh always expected something in return.

That is why something that had not occurred to Khidr had occurred to Moses.

So these things had to be erased from his mind, everything which is false from the past had to disappear.

Moses had understood that the clergy in the palace of the Pharaoh were loyal to the Pharaoh, not to Allah.

He had witnessed that they always expected something in return.

Moses had understood that there should be no return on the path of truth.

Khidr had helped him without expecting anything in return.

No return was expected on the path of truth.

If it was expected, the heart is closed to telling the truths.

Allah declares, "I did not create two hearts in one body."

In other words, if there are not two hearts in a body, there cannot be two things in a heart.

There cannot be both materiality and sublimity in a heart.

If there are things like profit, money, sultanate, position, fame in a person's heart, that person's heart is closed to understanding the truths of Allah, and the truths of Allah do not come from that person's tongue.

That person's tongue always says words that include discrimination, duality, conflict between you and yourself, worldly interests, seeing oneself as superior, and looking down on others.

Prophet Muhammad presented the truths throughout his life without expecting anything in return.

They even said to him; "Let's make you the owner of Mecca, we will give you whatever you want, just don't tell them."

But that beautiful person told the truths day and night, he didn't expect anything in return, he got sick, got tired, but he always told the truths.

He said, "Do not expect anything in return from the spiritual realm, do not ask anyone for anything in return."

The return is from Allah.

The return from Allah is to witness the truths which belong to Him, to be wise of Him, to attain many miracles which belong to Him, to be peaceful, to be in love, to be in sharing and solidarity, to be condescending, to be patient, to look at all beings as brothers.

Is there a better reward than these?

Isn't it important to be in peace and reverence in life?

A person who has the love of Allah in his heart does not expect anything in return in guiding to the truths of Allah and in telling the knowledge of the truths.

The Quran warns us many times; "Do not expect anything in return, do not ask for a fee, the reward is from Allah."

Here, Moses understood very well what the last lesson was.

Moses understood why he was sent to Khidr. Khidr was his guide, he was the one who held his hand and guided him to Allah.

Moses understood that it was not possible without finding Khidr, it was not possible without reaching a Perfect Murshid.

Moses saw station from Khidr, he reached many truths in each station.

Patience was the first step in understanding the inner face of everything, the most important stance.

Contemplation was the key to attain wisdom.

A Perfect person was needed to help a person on the path of truth.

A Perfect Murshid was needed.

Khidr was also the Perfect Murshid of Moses, he showed him the way.

Our Yunus Emre expressed it beautifully.

Come O my brother, if you want to find Allah,

You should find a perfect guide

If you want to see the beauty of the Messenger,

You should find a perfect guide

Many have gone looking for a guide

Those who searched have found the cure for their trouble

If you want to read the secret truth a thousand times

You should find a perfect guide

Come now brothers, let's go to the wisdom

Puncture the hearts of many lovers

Gabriel is a proof, even for Ahmed

You should find a perfect guide

Judges, mullahs all came

They put all the books in one place

They asked who did you get this wisdom from

You should find a perfect guide

Yunus Emre said that this is meaningful

Have a perfect guide now

He said go to Moses, to Khidr

You should find a perfect guide

78-Kâle hâzâ firâku beynî ve beynik se unebbiuke bi tevîli mâ lem testetî aleyhi sabrâ

Kale haza firaku: He said, this is, separation,

Beyni ve beyni ke: Between me and you, between us,

Se unebbiu ke: Let me inform you,

Bi tevîl: Comment, explanation, telling the inner face, understanding the original,

Mâ lem testetî: The thing what you cannot afford,

Aleyhi sabr: to him, to those things, patience

The meaning: "He said: The journey between you and me has ended here. It is time to part ways. Let me tell you about the things you were not able to be patient with."

The journey of Moses and Khidr together was coming to an end.

Now Moses had to go on the path of Allah on his own.

A father teaches his child to walk by holding his hand, but when the child grows and matures, he learns to walk on his own and walks away.

Now it was time for Moses to walk on his own.

Therefore, Khidr told him, “It is time to leave.”

Khidr presented Moses with the stations of fena. (Annihilation in the presence of Allah).

He explained to him that the one who is remembered, the doer, the owner of attributes, the existent is Allah.

Moses had reached the truth that the one who is remembered in every being with His remembrance, the one who functions at every moment, the owner of all attributes, the being who holds bodies is Allah.

Now the journey with Khidr ended with the station of fenafillah.(Annihilation in the presence of Allah).

Moses understood that patience was necessary.

He understood that impatience was weakness.

He witnessed that surrendering to Allah was attaining power.

He who was attached to the world was weak, he was collapsing at every moment.

He could not be patient in the face of an event, he became angry.

Being attached to the world brought pessimism, hopelessness, anger, rage, arrogance, trouble with wealth, trouble with position.

However, they did not happen to those who surrendered to Allah.

Moses understood very well that surrendering to Allah was possible with a Khidr.

Now the sprouts of becoming Khidr were also growing in Moses’ heart.

The one who traveled with Khidr would certainly become Khidr.

The one who took lessons from masters in a profession would certainly become a master one day.

But this mastery was not reaching a position, but reaching service.

Khidr served Moses day and night, and he did not expect anything in return.

Khidr had told Moses, “The journey between you and me has ended here, now your own journey begins, you will go on the path of Allah with what you have learned.”

Khidr had given Moses magnificent advice, such as, “Look at the inner face of everything.”

“Do not immediately say this is like this, that is like that.”

“Do not immediately object, be patient, and trust in Allah until you notice its wisdom.”

The journey of Ilm-i Ledun was to be able to see the inner face of everything.

It was to be able to see where the flow came from and where it was going.

Khidr was giving Moses his final advice.

And now it was time for Moses to find Khidr within himself.

Khidr was Allah himself.

79-Emmes sefînetu fe kânet li mesâkîne yamelûne fîl bahri fe eradtu en eîbehâ ve kâne verâehum melikun ye'huzu kulle sefînetin gasbâ.

Emme el sefînet : Ship, old ship, boat, seamanship,

Fe kânet li mesâkîn yamelu : It was, became, a poor, needy person, work, deed,

Fi el bahri : At sea, in the ocean, in the wise person,

Fe eradtu : Thus, for this reason, I wanted,

En eîbe hâ : To make faulty, to harm, him,

Ve kâne verae hum melik : It was, was, behind, they, King,

Ye'huzu : He takes, seizes,

Kulle sefînet gasben : All ships, usurpation, by force,

The meaning: "That ship belonged to poor people working at sea. Behind them was a king who had usurped all the ships. For this reason, I wanted to make him defective."

Khidr was reminding Moses of the lessons and ensuring that he would not forget them.

The more a lesson is repeated, the more it is internalized and unforgettable.

As long as one submits to the lesson with love.

Khidr was explaining the truths to Moses in detail.

The sea is meant by Allah, Allah is the owner of the endless sea.

The ship is your body.

By calling that body mine, you become heedless, you move yourself away from the richness of Allah.

Your physical vessel becomes pharaoh-like with pride and arrogance.

If pharaoh-like feelings dominate your body, you move yourself away from the truths of Allah, you become imperfect.

A person is already imperfect and deficient.

The only perfect and complete one is Allah.

A person should always remember that he is imperfect and deficient.

The purpose of all vessels is all bodies.

If you look with your pharaoh's eyes, you cannot see the owner of the body behind the bodies.

You cannot see all bodies swimming in the sea of Allah.

Those who know that they are imperfect and poor would attain the path of truth.

What is meant by poverty is the person who feels that he has nothing and that everything belongs to Allah.

Those who are in the state of Pharaoh cannot step on the path of truth.

Khidr continued to remind Moses.

O Moses! Now you understand, Pharaoh is not in control of your body, Allah is always in control.

Here, the ship being pierced and sinking into the sea was the delivery of the body to its owner.

The fact that the ship belonged to poor people indicated those who knew their poverty.

Knowing your poverty is knowing your helplessness, your imperfection, your need, that you have nothing of your own, that the owner of power and might is Allah.

Now, be yourself, do not forget the truth that “the doer is Allah”.

Do not forget that Allah is the one who functions in the body of every being at every moment.

The entire universe moves with a mechanism.

Here, do not forget this operation and never attribute the operation to yourself.

If a person wants to understand the truth of Allah, he must understand the truth of the doer of action in existence.

The name of the operation in a person's body is action.

A person is not even a particle effective in the operation in his own body, the doer is the active one.

In other words, a person cannot make his own heart beat, cannot make his own cells work, he is not effective in the operation of his own nervous system, even his breathing is outside the person's will.

In other words, a person has never control over the operation of his own body.

In the bodies of the person and all beings, the owner of the action, that is, the functioning, is the doer.

The doer and the action are not separate from each other.

The silkworm spins a cocoon with the silk fibers it produces from itself, and hides itself inside the cocoon it spins.

The silk fibers are not separate from the insect, the insect is not separate from the fibers.

It hides itself in the entity with the silk fibers it produces from its inner self to the outer self.

Just as the doer hides itself in its action.

The doer hides itself in its action.

The doer makes himself apparent with his action.

Wherever the doer is, the action is there.

The action in the doer, the doer in the action, is the state of two drops of water becoming one drop.

The action is not separate from the doer, the doer is not separate from the action.

The action shows the sameness in the same place at the same time.

The doer continues with his action in all beings at all times.

The action which is happening in every being at every moment is the action of the doer.

No being is the one who does his own action.

Every being is an action, all beings are the action of the doer.

If there were no functioning in the person's body, the person could not move, work, walk, or hold.

Thus, understanding one's poverty means understanding this truth.

Surah Yunus 36: “İnnallâhe alîmun bimâ yefalûn.”

The meaning: “Certainly, Allah is the owner of wisdom, the doer in every being.”

Surah Al-Anfal 44: Allah emr kâne mefûlen.”

The meaning: “Allah is the doer of all actions.”

Surah Al-Ahzab 37: “Ve kane emr Allah mefûlen.”

The meaning: “Allah is the doer in its operation.”

80-Ve emmel gulâmu fe kâne ebevâhu mu'mineyni fe haşînâ en yurhikahumâ tugyânen ve kufrâ

Ve emma el gulâmu : But, when, child, youth, slave,

Fe kâne ebevâ hu : Thus, it was, was, parents, he,

Mu'mineyn : Of the believers, trustworthy ones,

Fe haşî nâ : Thus, then, fear, hesitation, respect, us,

En yurhika humâ : Drags, tires, makes suffer, harm, oppression, they, both,

Tugyânen : Wild, angry, rebellious, furious,

Ve kufren : Blasphemy, unbeliever, blind to the truth,

The meaning: “As for that young man; his parents were believers.

We worried that he would oppress them because of his anger and concealing the truth.”

Khidr continued to explain the inner meaning of the events to Moses.

In order to reach the station of a believer, you must eliminate every feeling and thought which will lead to cruelty.

You should never attribute to yourself the attributes which belong to Allah.

Never forget that every feeling and thought which moves you away from the truth is your pharaoh.

He who is a slave to his own pharaoh becomes a tyrant.

If you can eliminate the feelings and thoughts which will lead to evil within yourself, you can also change all kinds of feelings and thoughts which will lead to cruelty in the minds of others.

If you can succeed yourself, you can also open the door for others to succeed.

Being a Khidr was something like this.

It was being able to see the future, change it, and open the door to a new formation.

Those who have feelings of cruelty affect their surroundings, and those who have divine feelings affect their surroundings.

The one who is Khidr closes the door of evil and opens the door of good.

Moses was learning these things, he would go to the palace of Pharaoh and fight against evil.

He had to learn to fight against evil in the most minute detail, scientifically and be equipped with knowledge so that he could reach a certain power.

81-Fe erednâ en yubdilehumâ rabbuhumâ hayren minhu zekâten ve akrebe rûhmâ.

Fe ered nâ : Thus, will, wish, desire, us,

En yubdile humâ : Change, alter, give instead, to them,

Rabbu humâ : Lord, the One who creates, they,

Hayren : Beneficent, good, beautiful,

Minhu zekâten : From him, from those states, to cleanse, intelligent, intelligence,

Ve akrebe ruhmen : Closer, compassionate, loving,

The meaning: "Thus we wanted him to change his state, to be good, pure and close to his family, to be merciful, to know their Lord as they know Him."

What beautiful signs Khidr was giving to Moses.

He was presenting the wisdom of things he could not understand.

He was explaining the wisdom of patience and looking into the inner workings of events.

He was leading to the secret of deactivating a child who will do evil in the future.

Moses understood what it meant to be deactivated.

What emotions had to be deactivated so that mercy could be revealed?

Moses understood that the child to be deactivated was the birth of the cruel thoughts and feelings within himself.

Moses said to himself, "I am the one who will change my state."

“Every harmful emotion and thought within me must disappear,” he said.

The one who traveled with Khidr would be cleansed and would be useful to his family and society.

Moses understood what mercy was.

Moses understood how states would change.

Moses understood what purification was.

Submission and trust in Allah would change the person's mind, heart and behavior.

Traveling with Khidr changes the person's mind and heart.

As stated in the verse, the person should be beneficent and merciful.

We should understand the word "zakat"(alms) in the verse well.

Zekat, yüzekki, tezekkâ, zekâ, zeki are words that come from the same root.

The word zakat comes from the word “zəkūt-”, which comes from the Aramaic, Syriac root “zky”. “Zky- zəkūt- means to be cleared, to be cleansed, to be purified, to be acquitted, to share goodness.

We understand that zakat is to cleanse our minds from all the ignorance, all the false information that we have learned in the name of religion, in the name of Allah, in the name of worship, that is not true, that includes discrimination, that includes superiority, that brings oppression, and to purify ourselves from all evil thoughts.

Intelligence, smart, zakat are words that are connected to each other.

It is possible for a person to be smart by using his mind.

Using his mind is also possible by cleaning his mind.

The zekat of the mind is to cleanse it.

The turning of the mind to intelligence opens the door to understanding the wisdom of Allah.

It is the process of a person purifying his mind and state, turning it into goodness, and at the same time giving his zekat (alms).

The zekat we learn in society is known as a certain amount of money which people who have enough wealth to be considered a measure of wealth in religious terms must give to those in need.

However, zekat; regardless of whether one is rich or poor, it is to be cleansed from false knowledge and ignorance.

Zekat has nothing to do with wealth, property or wealth.

The word tazkiya also comes from the word zakat; it means to be cleansed, to purify, to clear, to be acquitted.

In other words, tazkiya is to be cleansed from all false knowledge and sins.

The Quran explains it very well.

Surah Al-A'la 14: "Kad eflaha men tezekkâ."

The meaning: "The one who is purified from the states of ignorance will attain salvation."

Surah An-Nur 21: "Ve lâkin Allah yuzekki men yeşâu."

The meaning: "Whoever wants to is purified by the truths of Allah."

Here, zekat means to be purified, to be cleansed, to be intelligent, to think, to use your intelligence, and ultimately to be purified from all the information that is not true and that brings injustice.

An intelligent person is someone who cleanses his mind from false information, from knowledge which brings injustice, who acts upon knowledge, who produces values from knowledge.

Those who do not reach the level of zekat cannot reach the truth of what Allah is.

It is zekat for a person to cleanse himself of all the false information he has learned in the name of religion.

It is also zekat for him to explain the truths he has reached by using his intelligence to those who are of the right mind.

Khidr was intelligent, his mind was clear, his insight was strong, he could see the inner side of events.

Moses was on the path of intelligence, his mind was being cleansed of the information he had learned from the palace of the pharaoh.

When Moses met Khidr, he also opened doors to the dimension of intelligence.

His mind began to be cleansed, he was introduced to zekat.

In order to have insight, that is, to be able to see the future and see the inner side of events, one had to be intelligent.

The intelligent one was the one who saw the truths of Allah.

The intelligent one was the one who had attained the truth of Allah.

The intelligent one was the one who had submitted to Allah with all his being, and never attributed anything to himself.

As indicated in the verse, "hayren minhu zekâten ve akrebe ruhâmâ", being intelligent opened doors to being close to goodness and mercy.

Moses was abandoning to attribute to himself the qualities which belong to Allah.

Moses had become acquainted with the dimension of zakât.

Moses had become acquainted with the dimension of what it means to be intelligent.

He had understood what it meant to be clean.

He had understood the meaning of abdest (ablution).

He had understood what it meant to give zakât of the mind and heart.

Pride, arrogance, ego, stubbornness, envy, malice, wickedness, gossip, backbiting, slander, lying, looking down on, cheating, embezzling, stealing, harming, doing evil, which are the pharaoh-like feelings in the mind and heart, and all the feelings and thoughts which open the door to oppression should have been purified.

They should have been purified so that the states and habits would be pure.

Those whose states and habits are pure will understand the truths of Allah.

Those whose states and habits are harmful will not understand the truths of Allah.

They will sow evil in their surroundings and will lead people to be ill-mannered.

Surah Anfal 37:“Li yemîzallâhul habîse minet tayyibi ve yecalel habîse badahu alâ badın fe yerkumehu cemîan fe yecalehu fî cehennem ulâike humul hâsirûn.”

The meaning: “The pure-natured and the bad-natured are distinguished according to whether they understand the truths of Allah or not. Some of them make others bad-natured. Thus, those who are in that state are together. Those who do bad things are in a state of destruction. They are the losers.”

So, Moses understood that those who understand the truth will change their state and will be good and merciful to their family and surroundings.

82-Ve emmel cidâru fe kâne li gulâmeyni yetîmeyni fîl medîneti ve kâne tahtehu kenzun lehumâ ve kâne ebûhumâ sâlihâ fe erâde rabbuke en yeblugâ eşuddehumâ ve yestahricâ kenzehumâ rahmeten min rabbik ve mâ fealtuhu an emrî zâlike tevîlu mâ lem testî aleyhi sabrâ.

Ve emma el cidâru : When, when he comes, wall, membrane,curtain,

Fe kane li gulamayn yetimeyn : Thus, was, became, children,young, two orphans,

fî el medîneti : In the city, town, exposed,

Ve kane tahtehu : Was, under, on his throne,in his station, his,

Kenzun lehumâ : Treasure, secret, belonging to them,

Ve kane ebû humâ : Was, became, their father, partner, ancestor,

Sâlihân : Was, became, their father, righteous,was one of the good,

Fe erade rabb ke : Thus, wished, wanted, will, your Lord,

En yeblugâ : Reach, attain, mature,

Eşudde humâ : To be strong, more, they,

Ve yestahricâ : Let it come out,let it reveal, to reveal,

Kenze humâ : Secret, treasure, value, their

Rahmeten min rabbi ke : Mercy, from your Lord,

Ve ma feal tu hu : I did not do, I did not obey, that, the doer,

An emr : Decree, operation,

Zâlike tevil : This is, the original, the inner face,comment,

Ma lem testî : What you cannot afford,what you cannot see,

Aleyhi sabr : To be patient, to be steadfast, to him,

82- "As for the wall, it belonged to two orphan boys in that town. Under it was their treasure, and their father was from among the righteous. So your Lord intended that they should grow strong and bring forth the treasure by the mercy of your Lord. I have not followed anything but His commands. This is the meaning of that which you were not able to be patient with."

Moses understood very well what the wall that was directed towards was.

Every human body comes from Allah and belongs to Allah.

By calling that body as 'my body' and by making that body a slave to the world, a person falls into great heedlessness.

A person bends and directs his body towards his own desires.

That body must be revived towards Allah, must be directed correctly, must be straight.

How beautifully it is stated in the verse.

Surah Hud 112: "Festekim kema umirte."

The meaning: "Be straight as you have been commanded."

Whatever you do, do it straightly and honestly.

Turn straight to Allah.

Be honest, be sincere, be modest, be respectful.

Moses understood why the crooked wall had to be straightened.

Moses understood that the human body is mortal, grows old and dies,

but that the Being who holds that body must be realized.

Moses' body that was bent towards the world had straightened towards Allah, and Moses understood what tevekkül (trust in Allah) is.

Moses had solved the issue of "The wall belonged to two orphans."

The word orphan comes from the root "yutm".

Yutm means to be alone, to be lonely.

The fact that the wall belonged to two orphans has been interpreted differently by many perfect people.

Some evaluated it as the dimension of Adam and Muhammad.

Some evaluated it as the dimension of the soul and the dimension of light.

Some evaluated it as Jesus and Muhammad.

If the wall is the body of a person, the treasure under that wall is the values belonging to Allah, the closer to a person than his carotide is Allah's own essence.

The essence of every body is Allah's essence.

Every person carries treasures in their body.

The "Kenz" in the verse means treasure, value, treasure hidden under the ground.

Behind the body soil of a person, there are values specific to Allah's remembrance, action, attributes, and essence.

In order for a person to understand these values, he must straighten his body, which is bent towards the world, towards Allah.

At that time, a person will witness what a treasure he carries in his own body.

Moses became aware of that treasure.

The treasure chest is Moses' body.

Moses understood that his own body carries the values of Allah in its essence.

By attributing those values to himself, he understood how he was in a state of heedlessness, and thanks to Khidr, he turned back from that heedlessness.

The time had come for Khidr and Moses to part.

Khidr had presented Moses with what was to be presented, and he had opened what needed to be opened.

Moses' journey with Khidr had come to an end.

Moses had been armed with Ilm-i Ledun, had now begun his own journey.

He would go to the palace of Pharaoh and save his people who were captives.

The journey which had begun with Khidr had ended with becoming mortal in Allah.

This journey was the journey of being on the path of the Ilm-i Tavhid.

The one who is on the path of the Ilm-i Tavhid surrenders to Allah step by step in terms of wisdom.

The one who surrenders to Allah becomes a person of trust.

TEVEKKUL (TRUST IN ALLAH)

Tevekkul and submission are the stances of The competents of Ilm-i ledun.

Moses completed his ascension on his journey with Khidr, became a person of trust in Allah, had insight, and had the ability to see beyond events.

Moses had passed over his physical existence and submitted to Allah.

He had taken Allah as his proxy, and had relied on Him, not on Pharaoh.

Tevekkul (Having trust in Allah) meant taking Allah as his proxy and relying on Him.

The station of Tevekkul was the station of passing from his existence.

It was the station of being sure of Allah and surrendering to Him with everything.

Surah Abzaab 3: Ve tevekkel alâllâh ve kefâ billâhi vekîlâ

Ve tawakkel ala Allah: Trust in Allah, knowing that the owner of existence, and surrender

Ve kefa bi Allah: It is enough, sufficient, trust, in Allah,

Vakîl: The proxy, the authorized,

The meaning: “Knowing that the owner of your existence is Allah, surrender with all your being and trust in Allah, who is authorized in everything.”

Surah at-Taghabun 13: Allâhu lâ ilâhe illâ huve ve alâllâhi fel yetevekkelil mûminûn

Allah la ilahe illa huve: Allah, there is no deity, only Him,

Ve ala allâhi: Above, for, exalted, above all existence, Allah,

Fe li yetevekkel: Now, in total submission,

El mu'minûn: Believers, the trustworthy,

The meaning: “Allah; there is no power other than Him, only He exists and Allah is the one who shows Himself with His glory from all beings. Those who understand this truth and surrender with all their beings are believers.”

Moses had become a person of trust in Allah during the Mirac journey with Khidr.

He understood all three stations and surrendered to Allah with all his being.

Moses looked at his feelings and thoughts in the palace of the pharaoh and his feelings and thoughts after Khidr, and compared both.

And he thought and spoke internally.

Does a person who has trust in Allah become rebellious, does he ever sink into pessimism?

Does a person who has trust in Allah become arrogant, does he pursue worldly benefits?

Can a person who has trust in Allah harm anyone, can he violate someone's rights?

Tevekkul comes from the word vekil.

Tevekkul means to take as a proxy, to trust, to rely on.

It is a word that means to surrender one's entire being to one's creator, to expect from Allah, the owner of everything, to learn from whatever happens to oneself and seek His wisdom, to connect to Allah and trust in Him, and to expect the result from Allah.

We see in the Quran that those who have tevekkul are believers.

The station of tevekkul is also the station of belief.

A believer is one who knows the owner of his own being and all beings and surrenders his entire being to his owner.

He is the one who is sure of Allah.

He is the one who relies on Allah at every moment.

He is the one who is patient with everything that happens to him.

He is the one who does not sink into pessimism, and even if he does sink for a moment, he immediately returns from this state.

He is the one who knows that Allah is the one who manifests himself in all existence at every moment.

He is the one who knows that Allah encompasses all existence with His infinite qualities.

He is the one who knows that Allah is the one who is the “semme vechullah” of all existence at every moment.

He is the one who lives with the love of Allah in his heart at every moment.

He is the one who acts with all his being in devotion to Allah at every moment.

He lives consciously at every moment.

They are the heirs of the Ilm-i Tavhid.

He is the one who never falls into duality.

He is the one who never utters words expressing duality.

He is the one who protects the trust.

He knows what is right and what is falsehood.

He is the one who sees the dangers of falsehood best and acts accordingly.

They struggle day and night to convey the truth.

They consider the universe as a book, they know that all wisdom belongs to Allah, and they struggle day and night to understand that wisdom, with love and contemplation.

They act in accordance with the truth and justice at every moment.

They struggle at the cost of their lives to end cruelty in society.

They have surrendered to Allah so much that they have no fear.

The pleasure of Allah in the people has taken over those people. They are always in that state.

Those who have trust in Allah are the believers.

A person who has trust in Allah does not sink into pessimism, and saves those who sink into pessimism from that state.

He explains taking Allah as his proxy, that is, trusting and relying on Allah so beautifully that pessimism is dispersed from the person he is talking to.

Allah makes our heart beat every moment, makes our blood circulate every moment, makes us breathe in and out every moment.

He is serving us every moment through our eyes, ears, and every organ.

He does not abandon us even for a moment.

Wouldn't someone who knows this be in a state of tevekkul?

It is not befitting for a believer to sink into pessimism or rebel.

A person who has tevekkul always stands in the station of tevekkul, that is, in the station of the believer.

The believer:

He lives by feeling the meaning of Allah's name "El Vekîl"(proxy) in his heart at every moment.

Wherever he looks, he looks with the "Semme vechullah" look.

He relies on Allah at every moment.

He trusts in Allah at every moment.

He expects everything from Allah.

He does not cling to a servant of Allah, leaving Allah aside.

He does not worry about wealth, fame, reputation.

He knows that Allah is the owner of all the qualities.

A believer is patient no matter what happens to him.

He sees the inner face of events.

He is a person of Ilm-i Ledun.

He refers those who do him harm, those who violate his rights to Allah.

He runs to help those around him at all times.

He never loses his smile even for a moment.

Even if they speak ill of him, he does not get angry with anyone, he says, "There is a wisdom in it" and takes himself to task.

He cannot harm anyone in the slightest.

He treats all beings with respect, he knows that all beings depend on Allah, and Allah depends on being.

Yes, the believer is the one who has trust in Allah.

The one who has trust in Allah is the one who can look at Allah in the People.

The people are the drops of the ocean.

The ocean is not separate from the drop.

Being able to see unity in multiplicity is attaining the truth of Tawhid, the result of the journey that started with Khidr.

Here is the one who has trust in Allah;

-He passes through his entire being and becomes wise to Allah, surrenders, and always prostrates himself.

-He enjoys the station of the soul, the station of light, He reaches the station of the Perfect.

-A perfect person is a believer, a Muslim.

Yes, the station of belief is the station of trust.

Here, a believer means a trustworthy person, that is, a person who is trustworthy in Allah.

He is the one who sees the manifestations of Allah in every being, a person who is trustworthy in Allah.

When a person who has trust in Allah sees an event, he sees the inner face of the event, knows why the event happened, and understands the wisdom that comes from the event.

A person who has trust in Allah is patient, waits for the wisdom, sees where an event comes from and where it goes.

A person who has trust in Allah makes Allah his proxy and always lives in that consciousness.

Here, trust in Allah is the life, state, and submission of a believer.

ILM-I LEDUN:

Ilm-i ledun is all the wisdoms which belong to the dimension of the body, the dimension of the soul and spirit.

Ilm-i ledun is the reading of all kinds of knowledge that comes from the essence of the being.

Ilm-i ledun cannot be learned from books or people.

If a spiritual field is sprouting in a person, a Murshid-i Kamil helps his spiritual field to strengthen and to reach Perfection.

The doors of Ilm-i ledun are opened to those whose spiritual field is opened, and many secrets are bestowed on their hearts.

Ilm-i ledun is the wisdom of dimensions of the messenger and the prophet.

It means that Ilm-i ledun opens in those who have the wisdom-based births coming from the dimensions of the messenger and the prophet in their hearts.

In the verses born from the heart of Süleyman Çelebi (1351-1422 Bursa), it has been presented that the dimension of Ilm-i ledun is the dimension of Muhammad, the dimension of light.

“This one who has come is the sultan of Ilm-i ledun

This one who has come is the essence of Tavhid-i Irfan(wisdom of oneness)

One of his names is Mahmud, another is Ahmed

His existence is a mercy to all the worlds”

Prophet Muhammad is the sultan of the ilm-i ledün, in the dimension of Ilm-i ledun, his name which looks to the servitude of Allah is Ahmed, his name which looks to the divinity of Allah is Mahmud.

Prophet Muhammad is the messenger of the dimension of light, the dimension of praise.

Allah has encompassed everything with his light.

Everything has been created from His light, and is surrounded by His light.

Ilm-i ledun is the wisdom of His light.

The entire universe is surrounded by this wisdom.

As stated in the 3rd verse of Surah Al-Hadid, there are unprecedented, endless, outward and inward wisdoms.

The apparent knowledge is human knowledge.

The first, the last and the hidden knowledge are spiritual knowledge.

Human sciences and spiritual sciences complement each other.

Let us think of a seed; the unprecedented part of the tree is hidden in the seed, the outward part of the tree is the dimension which is revealed, the inward of the tree is the visible inner part of the tree, the endless part of the tree is hidden in the newly formed seed.

Let's think about man; the unprecedented of man is the source he came from.

The outward of man; is the visible body aspect of man.

The inward of man; is the secrets of the divine functioning of his body.

The endless of man; is the next flow in his life, the aftermath of these flows is the flow to another world with the event called death.

The outward dimension is the dimension of human sciences.

Human sciences can be learned with an education, but human sciences also have a section related to the dimension of the soul, for this, the spirituality of the dimension of ilm-i ledun is necessary.

The person who has a spiritual sprout in his heart meets with Khidr.

The journey which begins with Khidr is the journey of ilm-i ledun.

Ilm-i ledun is the opening of the pages of Levh-ı Mahfuz (the preserved sheet -The book in which everything which has happened and will happen is written)one by one.

The infinite knowledge flowing from the pages of the Levh-ı Mahfuz is the dimension of ilm-i ledun.

Those who have a spiritual field sprouting in their hearts; if they get rid of the conflict of beliefs, hold their tongues and are patient, if they get rid of worldly ambition, if they stay away from all kinds of anger, rage, gossip and quarrel, many secrets of the path of ilm-i ledun will be granted them.

There is a science in the existence, formation and life process of being.

There is a flow of the characteristics of each being from the essence of that being, there is a wisdom in that flow.

Wisdom is needed to understand existence.

Wisdom is needed to understand the truth of religion.

In order to comprehend the truth of Allah, the door of Ilm-i ledun must be opened.

In order to read many flows, Ilm-i ledun is needed.

In order for man to attain many truths, he must return to his own assembly of existence.

There is always a wisdom in the creation of the universe, the formation of existence, and the flow of events.

There is a flow of emotions, thoughts, and the effects of positive or negative events experienced through bodies.

Every being has a dimension of meaning and a magnetic field of that dimension of meaning, which is also called energy field.

That magnetic field is the field that reflects all the characteristics of that being.

That field is connected to Ilm-i ledun.

There is much information in the energy waves flowing through bodies.

The reading of that information is the dimension of Ilm-i ledun.

The formation and functioning of existence are according to a wisdom-based order.

Wisdom is one of the fundamental values of the existence of being and the functioning of being.

Physics, Chemistry, Biology, Mathematics are the human dimensions of that wisdom.

Wisdom is a must to reach the truth of Allah.

There is a wisdom in the existence of being, a wisdom which shows the characteristics of being.

Wisdom is a light that brings answers to questions.

Wisdom contains many secrets within itself.

Wisdom opens many doors.

There are many sciences within wisdom.

The owner of wisdom is Allah, the one who is wise is Allah, the wise means “the owner of wisdom”.

A person cannot be owner of wisdom, a person becomes sophisticated, wise, and perfect by reading Ilm-i Ledun.

A person is not a creator, he is not the creator of himself or an atom.

A person must understand very well what wisdom is and act without deviating from wisdom.

In the Quran, in the 36th verse of the Surah Al-Isra, there is an advice “Do not deviate from wisdom”.

Surah Al-Isra 36: Ve lâ takfu mâ leyse leke bihî ilm.”

The meaning: “Do not pursue things which do not represent wisdom.”

He who does not depart from wisdom will attain many truths.

He who does not depart from wisdom will reach many messages from the past to the future.

He who does not act upon wisdom will fall into heedlessness and will slide into cruelty.

He who acts upon false knowledge will fall into egoism and will slide into arrogance.

He who does not cling to wisdom will judge, look down upon, and belittle.

Wasn't it the fact that he didn't see wisdom which made the devil a devil?

Wasn't it the fact that he remained in the dress, see soil, see the outside but couldn't see the inside?

The devil saw a form, he said it was soil.

However, that soil carried the owner of the soil in its essence, it carried the manifestations of His infinite wisdom.

It carried the flow of a wisdom which manifested itself with the blowing of a spirit.

That soil was the blowing of a spirit, it operated with that spirit.

The one who embarked on the ship of wisdom would know creation and the creator.

He would witness many subtle secrets of existence.

The ship which Moses boarded was his ship of existence, he witnessed many secrets in that ship, as long as a person meets wisdom and acts with it.

The way to board the ship of wisdom was through decency and condescension.

Those who were know-it-all could not board that ship.

Those who were proud and arrogant could not board that ship.

Those who were cruel could not board that ship.

The way to board that ship was through knowing what he did not know.

Those who submitted to Khidr, those who were patient, and those who said, "I do not know" could board that ship.

Those who met Khidr would reach the door of the path of Ilm-i ledun.

The journey of ilm-i ledun begins with the preaching of the lessons of Ilm-i Tavhid.

The journey of Ilm-i ledun is the person's ascension.

In his ascension, a person will witness many secrets as Ilmel yakin(to know the existence of something with certainty), aynel yakin (to believe in the existence of something with certainty, like the existence of something we see, know and feel.), Hakkal yakin(True knowledge that is reached through inner sense or inner experience and constitutes the final stage in terms of certainty).

In his ascension, a person attains the ability to see beyond existence and to decipher the inner face of events.

The journey which begins with ilmel yakin will lead the person to the truth of Allah as aynel yakin, Hakkal yakin, and will lead the person to submission and constant prostration.

Ilmel yakin, aynel yakin, Hakkal yakin make the person attain to the dimension of Ilm-i ledun.

The way to understand and feel existence and the creator is Ilm-i ledun.

How did this visible world come into being, where did it come into being, how does it function, where does it flow to? The place of the answer to all such questions is Ilm-i ledun.

Ilm el yakin-Ilmel yakin.

Surah Tekasur 5-6: "Kella lev talemune ilmel yakin, le terevunnel cahim."

The meaning: “If you know the truths with definite proofs, you will certainly understand and recognize those ego states of ignorance.”

Ayn el yakîn- Aynel yakîn.

Surah Tekasur 7: “Summe le terevunnehâ aynel yakîn.”

The meaning: “Then you will see Him aynel yakin (with certainty) and understand Him.”

Hakk el yakîn- Hakkâl yakîn.

Surah Al-Waqi'ah 95: Inne hâzâ le huve hakkul yakîn.”

The meaning: “Certainly, the certain truth is this.”

Ilmel yakin:

The entire book of the universe is the pages where wisdom of Allah is written.

The truths are written line by line in the book of the universe.

Every being is the infinite pages of wisdom.

Understanding existence and the creator is only possible by reading and understanding the wisdom in the book of existence.

Wisdom is the manifestations of Allah's attribute of Wise and all existence is revealed with this wisdom, this wisdom is always written on the pages of existence.

A person can know Allah with its definitive evidences by comprehending the mathematical system, physical, chemical and biological functioning in the universe.

Understanding existence and the existence which continues at every moment is through reading the signs of wisdom in existence.

Here, Ilmel yakin is the dimension of comprehending the manifestations which occur at every moment in the universe.

Reading and understanding the physical, chemical and biological functioning of the human system of existence is the dimension of Ilmel yakin.

Examining the physical functioning in existence, the chemical functioning which emerges from physics, the biological functioning which emerges from chemistry, and the bodies which emerge from biology in a wisdom-based dimension is the dimension of Ilmel yakin.

The wisdom-based dimension of the functioning in every existence shows us the existence of that being.

For example; the existence of the eye and the seeing of the eye are through a wisdom-based functioning.

Aynel yakin:

The word Ayn has many meanings such as looking, eye, being, similar, watching, the same, itself.

A person understands this station when he observes, that is, when he witnesses, that is, when he sees, the sameness which belongs to Allah in every being.

Even though beings appear different, there is a dimension of sameness which holds every being.

For example, electricity is the same in a lamp, an oven, and a refrigerator.

Thus, the spirit in every being belongs to Allah in the same way.

The actions and attributes which emerge from the soul belong to Allah in the same way in all beings.

Allah who holds all bodies is the same Allah.

No matter which being we look at, there are degrees of sameness in every being, the functioning and attributes in every being are the same, the Essence which holds all beings is the same.

Hallaci Mansur said "Enel Allah" by this pleasure.

By the Essence, this universe shows the "Absolute Essence".

In the station of the soul, the disciple becomes aware of the secret of the soul, he knows that the soul in himself and in the being is Allah in the same way.

Hakkal yakin:

Hakkal yakin is the dimension of light.

That is, it is the dimension where the drop is not separate from the ocean, and the ocean is not separate from the drop.

It is the station of Muhammad.

It is the station of the people.

The secret of "I saw Allah and Muhammad in one single being" is a reference to this.

In this station, the disciple becomes aware of the secret of Allah and the people.

Here this universe is the secret of creation and exists with the truth.

Hakkal yakin, People and Allah are not separate from each other.

There is Allah within people.

Here is the definite truth, the closeness and identity of the People and Allah.

Let's think about the eyes.

In order to understand the eyes, examining the eye cell by cell is the dimension of "Ilmel yakîn".

The vision of the eyes and the fact that all eyes are similar to each other, and that their qualities of vision are the same is the dimension of "Aynel yakîn".

The dimension of witnessing the master of the eyes, who shapes all eyes, creates the manifestation of seeing from the eyes, is the dimension of "Hakkâl yakîn".

Here, the wisdom-based examination of the functioning of the body; witnessing the functioning in the body and the dimension of attributes and the force which holds the body is the dimension of "Ilmel yakin".

The dimension of the soul which all bodies come from and which sustains all bodies is the dimension of "Aynel yakin".

It is stated in the verse as "Nefahtu fihi min rûhî" "I blew from my soul".

The soul in all beings is the same as the soul of Allah, that is why, it is stated in the verse as "from my soul".

The way to understand this visible world is the path of "Ilmel yakin".

The way to feel the closeness of beings to the same degree of similarity and their coming from the same source is the feeling of "Aynel yakin".

The dimension of Allah which holds all existence is the pleasure of "Hakkal yakin".

Here, Ilmel yakin is the dimension of manifestations, and this dimension is the dimension of the existence and functioning of the being.

The existence and functioning of the being is possible with physical, chemical and biological functioning.

Here, understanding them all is the dimension of "Ilmel yakin".

Aynel yakin is the dimension of the soul.

The source from which all existence comes is the dimension of the soul, and the soul in all existence is the soul of Allah.

There is a revival which begins with the blowing of the soul.

Here, the soul in all existence is the same soul.

The dimension of "Hakkal yakin" is the dimension of light.

The world where the dimension of the soul comes from is the dimension of light.

In the 35th verse of Surah An-Nur: "Nurun ala nûr" "Light upon light."

"Allahu nûrus semâvâti vel ard" "Allah is the light of the earths and the heavens" refers to this truth.

The light in every being is Allah.

The light in all beings is Allah.

The light in every being and the light in all beings are the sole light and Allah.

The drop of light in every being is called the dimension of Muhammad.

The sole light which holds all existence is called Allah.

The truth, “I created you from my own light and the World created from your light” points to this dimension.

The light in every being is the light of Muhammad, the station of Muhammad.

The secret of “I saw Allah and Muhammad in one single being” points to this.

Whoever attains the pleasure of this station, that person lives in Muhammadan consciousness.

Attaining the secrets of *Ilmel yakin*, *Aynel yakin*, *Hakkal yakin* is a person’s *mirac* (ascension).

Mirac is not rising to the sky, but rising to the heaven of one’s soul.

Mirac is the journey of wisdom from body to soul.

It is the journey of witnessing the sublime stations in the city of the body.

Mirac is the journey of rising from one station to another.

Mirac is the journey of witnessing the essence of the body in one's own body.

The human body is the city of Allah.

The human body is the city where all truths are located.

In that city, Allah has exposed all the truths which belong to Him.

The human body is the dimension where existence is gathered.

The human body is the dimension where the sublime stations are gathered.

Mirac is the journey of man to become wise in his own body.

Mirac is the journey of man to discover himself.

Mirac is the journey of man to witness Allah who is closer to him than his carotide, in his own body.

Surah Maarij 3: “Minallâhi zîl mearic.”

The meaning: “The owner of the sublime stations is Allah.”

Maarij is the plural form of the word “*mirac*.”

Mirac and *uruc* come from the same root.

“*Uruc*” means attaining the sublime stations one by one.

Performing *uruc* is the journey of reaching from one station to another.

The journey of attaining the truth of a station is *mirac*.

The journey to attain the truth of many stations is *maarij*.

It is known among the public as *mirac*; to ascend to the sky by a ladder.

The meaning of the ladder is to ascend from station to station.

The meaning of the sky is the sky of the body of human being, that is, the sublime dimension, that is, the dimension of the soul.

Here is mirac; the progress from station to station from the body to the soul.

Mirac begins with the formation of the desire to know oneself in the heart of the person.

The person falls into a curiosity to understand how he and his existence came into being.

This curiosity leads the person to a quest.

This quest:

What is this visible world?

Where does this world come from, where does it go?

Who am I, how did I come into being?

What is the origin of this visible existence?

What is birth, what is life, what is death?

Where was I before I was born?

What will I be after I die, where will I go?

What is Allah?

It is the quest to find the answer to the questions.

When a person's heart is filled with the fire of search, he finds himself on a path.

This path brings him together with perfect people.

Perfect people are those who searched for answers to such questions in their time.

Moses found Khidr with this search.

Joseph traveled from the land of canaan to the land of Egypt with this search.

With this search, Yunus arrived at Taptuk Emre's door.

When you arrive at Taptuk Emre's door,

When you are asked what you are looking for,

When you are examined to see if love has fallen into your heart,

When you first knead to find manners,

When you are convinced that you have found manners,

When you give your hand to your guide and surrender,

When you hold the hand of Allah from the guide's hand,

When the lessons of Ilm-i Tavhid are conveyed,

It means that your mirac has begun.

Mirac returns you to yourself.

It quenches the fire of ego.

It informs you of the truth within you.

It makes you see many stations.

It brings you to truth by Allah.

The journey of Mirac is the journey of reading the Quran of one's own being.

The journey of Mirac is the journey of witnessing Allah in oneself.

The journey of Mirac is the journey of finding many sublime stations within oneself.

Mirac is the journey of seeing many stations from Adam to Muhammad in the city of his own body.

Mirac is the journey of man from himself to himself.

Mirac is the journey of man attaining many truths in his own body.

Mirac is the journey of discovering the city of his body.

Mirac is the journey of knowing himself.

Mirac is the journey of comprehending existence and the creator.

Mirac is the journey of witnessing many stations on the path of one's own body.

Mirac is the journey of attaining the truth of Allah.

Mirac is the journey of attaining the light of Muhammad in one's self.

Mirac is the journey of attaining Tavhid.

Know that the Mirac is your journey from the city of existence to the city of soul; in love, wisdom, tevekkul (trust in Allah), contemplation, submission, and prostration.

Know that the Mirac is your journey of wisdom in the ship of your heart within a divine feeling.

Know that the Mirac is your journey to your origin.

In your journey to your origin; in the dimensions of Ilmel yakin, Aynel yakin, Hakkâl yakin, it is your witnessing of your own origin, Allah.

Mirac is the journey of the heart from the city of the body to the city of the soul.

In other words, Mirac is a sublime journey from Masjid al-Haram to Masjid al-Aqsa.

Masjid al-Haram is the city of a person's body.

Masjid al-Aqsa is the city of a person's soul.

Here, Mirac is the journey of the heart from the city of body to the city of the soul, that is, from Masjid al-Haram to Masjid al-Aqsa.

Those who have the fire of love in their hearts will attain mirac.

Mirac is the dimension of the Ilm-i ledun, the journey of attaining many secrets of Ilm-i ledun.

The competents of Ilm-i ledün can see the unseen dimension of the visible, they can know the unknown dimension of the known.

They attain the meanings indicated by the Quran.

Most people read the Quran in Arabic, but they read it meaningfully.

They attain the morals behind the stories.

They see the owner of the throne in the essence of every being.

Which messages does the story of Solomon and Balqis give?

Who is Solomon, what is the land of Saba, who is Balqis, what is the throne of Balqis, what is Solomon's desire for it, what is the throne coming before Balqis?

What is the meaning of the throne coming faster than the opening and closing of the eyelid?

Surah An-Naml 40: “Kâlellezi indehu ilmun minel kitâbi ene âtîke bihî kable en yertedde ileyke tarfuk fe lemmâ reâhu mustekırran indehu kâle hâzâ min fadlı rabbî li yebluvenî e eşkur em ekfur ve men şekere fe innemâ yeşkuru li nefsih ve men keferu fe inne rabbî ganiyyun kerîm.

Kale ellezi inde hu: He said, that he, in his station, belongs to him,

Ilmin min el kitabi: Knowledge, wisdom, from the book, living book, words of truths,

Ene atike bihî kabl: I, I would bring it to you, before,

En yertedde ileyke tarfuke: Opening and closing of the eye,

Fe lemmâ reâ hu mustekır: Then, when it is, the one who sees it, while standing,

Inde hu: In front of him, next to him, in his presence,

Kale hazâ min fadlı Rabbi: He said, this, my lord's , the subtleties of creation, virtue,

Li yebluv nî: Trial, testing, understanding, variety, color, me,

E eşkur: Gratitude, surrender,

Em ekfur: Ignoring, covering up the truth,

Ve men şekere: Who, was grateful, surrendered,

Fe innemâ yeşkuru: Thus, Certainly, gratitude, surrendering,

Li nefs hi: For himself,

Ve men kafere: who, if he covers up the truths,

Fe inne Rabb: Certainly my Lord,

Ganiy kerîm: The one who is generous, the owner of all existence, noble, sublime,

The meaning: “A person who has attained the wisdom of the living book said: I would bring it to you before the opening of your eyelids. So when he saw it standing before him, he said: These are the secrets of the subtleties of my Lord’s creation. It is for me to understand the truths. Either I would be among those who are grateful or I would be among those who ignore the truths and whoever surrenders, then certainly, that surrender is for him, and whoever ignores the truths and whoever conceals the truths, then let him know that my Lord is the Supreme Owner of all that exists.”

Isn’t every body the throne of Allah?

Isn’t Allah sitting on that throne with His essence?

Aren’t the manifestations of Allah even faster than light?

Doesn’t the light of Allah manifest faster than the opening and closing of an eyelid?

Don’t the competents of Ilm-i ledün attain many secrets faster than light?

Is not Solomon's palace the divine essence of Allah?

Is not Solomon's knowledge of the language of birds, his hearing the remembrance of Allah in his heart?

Is not Solomon the one who has attained the salvation of Allah?

Is not Solomon's desire for the throne of Balqis, his being able to see the owner of the throne behind every being?

Isn’t the city of Saba, the dimension of bodies, the dimension of the world?

Isn’t Balqis, the ruler of Saba, the one who was carried away by the beauty and fame of the dimension of the world?

Isn’t she carried away by the sovereignty of the world?

The dimension of Ilm-i ledun is where the answers to all these are.

“Ilm min el kitab” is not The competents of Ilm-i ledun who have attained the wisdom of the dimension of bodies, which is a living book?

Ilm-i ledun is the opening of many secrets.

The competents of Ilm-i Ledun attain the secrets of existence, read the messages flowing from bodies and run for mercy.

The Ilm-i Ledun is to meet the living Quran.

It is to meet the wisdom flowing from bodies.

It is to find inspiration from that wisdom.

It is to open many doors with that wisdom, to be the means of many mercy.

The living Quran is the body of man and the body of every being.

To meet the living Quran is to meet Ilm-i Quran (the wisdom of Quran).

ILM-I QURAN (THE WISDOM OF THE QURAN):

The wisdom of the Quran is the dimension of being able to read the Quran according to the meaning it carries.

Wisdom is one of the attributes of Allah and belongs to Allah.

The wisdom which belongs to Allah manifests itself in the formation, shaping and activity of existence.

All existence is surrounded by the wisdom of Allah.

The wisdom in the essence of existence is the wisdom of the Quran.

The wisdom of the Quran is ILM-i ledun.

Reading from the dimension of the ILM-i Ledun is to attain the wisdom of the Quran.

Attaining the wisdom of the Quran is possible by returning to the essence of existence.

Reading from the essence of existence opens the door to reaching the meaning of the Quran.

Nature is the dimension of natural sciences.

Natural and physical sciences are the human science dimension of the wisdom of the Quran.

The wisdom of the Quran also has a dimension of spirit and light.

Those whose minds and hearts have reached the innocence of a child become acquainted with the wisdom of the Quran.

In order to read from the dimension of the wisdom of the Quran, it is necessary to become acquainted with the seven stations of the ILM-i Tavhid.

This is referred to in the Quran as “Seb’u’l-mesani”.

“Seb’u’l-mesani” opens the door to the wisdom of the Quran.

Surah Al-Hijr 87: Ve le kad âteynâke seban minel mesânî vel kurânel azîm

Ve lekad âteynâ ke : I swear that, the real one, we gave, we presented, you, to you,

Saba minel mesânî : Seven stations, second, wise, advices, made firm,

Ve el kurâne el azîm : The Qur’an, the thing which is read, the book of the universe, sublime,

The meaning: “We have certainly presented to you the seven stations in which are wisdoms and the whole universe as a sublime Qur’an.”

The entire universe is the Holy Quran.

The human body is a gathered Quran.

The entire universe is a spread Quran.

The Mushaf-i Serif (The Quran) is the revelations that came to the heart of Prophet Muhammad from the spread and gathered Quran.

The Quran is a Quran that has been filtered from the ummu'l kitab(The main Book, the main source).

The spread, gathered, filtered Quran has been revealed from the ummu'l Quran.

Surah Ra'd 39: "Ve inde hu ummu'l kitâb."

The meaning: "The main book is with Him."

This world, every being is a book, and the main book of these books is "ummu'l kitab".

Ummu'l kitab is the book which was written line by line in a substance, that is, in a Levh-ı Mahfuz, before this world was revealed.

Ummu'l kitab means the source, origin, and mother of the books.

He who does not read the Quran from Ummu'l kitab is not considered to have read the Quran properly.

Thus, Ummu'l kitab is the book which was with Allah before the book of this world was revealed.

Every being is the revealed dimension of the Ummu'l Kitab.

The book to be read, the book in which the truths are written line by line, is the essence of existence.

The art of reading from the Ummu'l Kitab is the dimension of Ilm-i ledun.

The wisdom of the Quran is necessary to attain the meaning.

Truths cannot be witnessed from the books compiled by people.

The books compiled by people present just knowledge.

Wisdom, on the other hand, is presented from the existence itself.

Those who read from the existence itself witness Allah.

The following, which is recited twice in every call to prayer; "Eshedu en lâ ilâhe illallah, Eshedu en lâ ilâhe illallah" is a sign of this.

A person must witness Allah both in himself and in existence.

The station of witnessing is possible by reading the living book of existence and seeing the values in existence.

The essence of existence is the living book, reading from that essence leads to the station of witnessing.

Reading from the living book is to be on wisdom.

In order for the person who reads the Mushaf-i Serif to be able to understand it properly, he must first attain the wisdom of the Quran, the book of existence, which is the living book.

A person should know not only what is written in the Quran but also all the attributes in existence.

This is stated very well in the verses.

Surah Yusuf 105: “Ve keeyyin min âyetin fîs semâvâti vel ardı yemurrûne aleyhâ ve hum anhâ muridûn.”

The meaning: “How many signs are there in the heavens and the earth which pass by them and they do not perceive them.”

Surah Al-Baqarah 164: “Vel ardı le âyâtin li kavmin yakılûn.”

The meaning: “And in everything on earth, there are signs for people who use their minds.”

Surat al-Jathiya 3: : “İnne fîs semâvâti vel ardı le âyâtin lil mû'minîn.”

The meaning: “Certainly, whatever is in the heavens and the earth means verses for the believers.” The heavens and the earth are surrounded by the verses of Allah.

Everything is a verse.

A verse means a trace, a sign, a proof, a signal.

Yes, everything in the entire universe is a verse.

Existence itself and the attributes in existence are all a verse.

Each verse is a sign, a proof, a signal, a trace.

This trace takes us to the owner of existence.

Each verse shows the owner of existence.

The dimension of verses in existence is the dimension of Mathematics, Physics, Chemistry, Biology.

Reading from the science of Mathematics, Physics, Chemistry, Biology is reading from the verses in existence.

The wisdom of the Quran is reading from the verses in existence.

Everything that exists in existence and flows from existence is the verse.

We can only understand the mystery which we call Allah who we believe in but can not witness, through verses, that is, through signs in existence.

Here, the science of the Quran is to be able to read from existence.

The way to witness Allah is the science of the Quran.

As long as we examine the visible existence and try to understand it.

And let's start this with our own body.

Let's start with our breath, think about the function of our cells, tissues, and body, try to understand the attributes of the body, let's "Ikra-read", and become wise to our souls.

Let's try to understand the answers to the questions of where we came from, how we were formed, how our body functions and where we are going, by examining our own body and existence.

Allah shows Himself with His signs in all existence at every moment.

The visible and the invisible, the first and the last are none other than Him.

“He is the first and the last, the apparent and the hidden.”

“Huvel evvelu vel âhiru vez zâhiru vel bâtin” (Surah al-Hadid 3)

Allah shows Himself with His own evidences in all existence.

To understand this, it is necessary to read existence, to contemplate.

The Prophet Muhammad prayed for him, “O my Lord! Show me the truth of objects.”

Allah can only be comprehended when we realize the existence of being.

Thus, everybody must read, examine, think, and comprehend being.

If man cannot begin to read from living signs, that is, from the signs in being, he cannot reach the truth of his own creation and ultimately cannot reach the truth of what Allah is.

If man calls the words of the Quran verses and cannot understand that everything in this universe is a verse, he will move himself away from comprehending Allah.

When a verse is mentioned, man must immediately understand the attributes inherent in being.

By examining the signs in existence, that is, the infinite signs, man can reach the truths of existence.

If we read every object well, the signs will undoubtedly show us the owner of existence.

It has been informed to us that everything on earth and in the universe is a sign.

As long as man raises his head from the book which people have created in the printing house, turns his face to existence, gets acquainted with the book of existence, which are living signs, understands that every being is a sign, reads from the living Quran.

And first of all, he should try to read it, examine it, understand it.

Then he will come across the answers to all the questions he is looking for one by one.

Then he will understand the Mushaf-i Serif correctly.

It is stated in the Mushaf-i Serif that the universe is a spread out Quran.

Those who read from there will become acquainted with the wisdom of the Quran.

It is stated in the Quran many times that everything in the heavens and the earth is a verse.

The human being himself, that is, his entire body, is a living verse.

All his organs and cells are a verse.

The molecules and atoms in his being are a verse.

Allah shows himself through his verses in the entire universe.

The mind given to us is for understanding them.

Prophet Muhammad said: "He who does not think has no faith."

Faith derives from being sure.

Being sure can only be attained through witnessing.

Those who examine existence and witness the truth of existence through the signs there have become certain, that is, they have faith.

A person who does not think does not have faith, they only have belief.

That person believes in the information they have learned from their ancestors, but have not witnessed, and they practice what they know as worship without thinking. This is called the dimension of belief.

Believing in the information from their ancestors is the dimension of belief.

A person who does not think cannot reach the dimension of faith and cannot be a believer.

Faith is achieved through being sure.

Existence is a book and all truths are written line by line in existence.

Surah Al-Isra 58: "Kane zalike fi el kitâbe mesturen."

The meaning: "Here, In this book of existence, all truths are written line by line."

If a person considers the entire universe as a book and accepts everything as a verse, he will also meet the living book which is the truth of the Quran.

And he will reach the truth of Allah through the book of the universe.

He will realize that He shows Himself with all the signs in existence, that is, with all the verses.

Truths can only be realized through the signs in existence, that is, with the evidence, that is, with the verses.

Reading from the verses in existence makes a person attain the station of believer.

Everything in the earth and the sky is a verse, for a believer.

A believer reads from a living book.

A person who reads from a living book becomes a speaking book.

A speaking book is the competent of Ilm-i Ledun.

A believer who is the competent of Ilm-i ledun reads from both the flow of human being and the flow of the spirit and light.

And he conveys what he reads to those around him.

This is indicated in the 2nd verse of Surah Jumuah.

Surah Jumuah 2: “Huvellezî bease fîl ummiyyîne resûlen minhum yetlû aleyhim âyâtihî ve yuzekkîhim ve yuallimuhumul kitâbe vel hikmeh ve in kânû min kablu le fî dalâlin mubîn.”

The meaning: “A person from among them who shows the truths, emerged from the state of purity he was born with, to tell the truths.

He explained the truths with its proofs and told them. He taught them how to purify themselves and that every being is a book and that in every being there is subtle wisdom. They were in clear heresy before.”

Thus, the believer reads from the living book and it is a speaking book.

This is indicated by the “kitâbun yantîku” mentioned in the Quran.

Who are ‘kitâbun yantîku’?

Who are the speaking books, who have become living books?

Surah Al-Mu’minun 62: Ve lâ nukellifu nefsen illâ vusahâ ve ledeynâ kitâbun yantîku bil hakkı ve hum lâ yuzlemûn.

Ve lâ nukellifu : None, we, responsible, accountable, duty-bearing, complete,

Nefsen : Self, person, person's own existence, his/her own body, himself/herself,

İlla vusa-hâ : Other, but, only, there is, his/her power, his/her capacity,

Ve ledeynâ : in our station, belonging to us,

Kitâbun yantîku : Book, speaking book, speaking, orator

Bi el hakı : with Allah, right, truth,

Ve hum la yuzlemun : They, none, there is no oppression, evil, injustice,

The meaning: “And they know that none but Us holds their bodies perfectly. They act only according to their capacity. They are a book which speaks of the truths that belong to Us. They do not harm anyone.”

What is referred to in this verse is the book which speaks of the truths of Allah, the believer.

Also, “hum lâ yuzlemûn” mentioned in the verse, they never harm anyone.

There is nothing in the feelings, thoughts, words, and states of the believer which would lead to evil.

The believer is the one who witnesses Allah in himself and in all existence, and is sure in Him.

Surat al-Jathiya 29: Hâzâ kitâbunâ yentîku aleykum bil hakk innâ kunnâ nestensihu mâ kuntum tamelûn.

Hâzâ kitâbu na: This, this is, our book,

Yentîku: The one who speaks, the speaker, the speech,

Aleykum bi el haki: To you, in you, upon you, with truth, the truth, the reality,

İnna kunnâ: Certainly we,

Nestensihu: Recording, we were writing, cloning, copying,

Mâ kuntum tamelune: The things you do,

The meaning: “Here is Our speaking book, the truths about you. We certainly record in you what you do.”

The human body and every being referred to in this verse are the speaking book of Allah.

Allah presents His truths from the living book of man and being.

In addition, whatever a person does good or bad, it is recorded in his own body and what he does is transmitted to his surroundings with information from his body through a resonance at every moment.

Being able to read the incoming information is the dimension of the İlm-i ledun.

We will discuss this subject in “İlm-i Havâss”.

Kitâbı yantıku: It means a speaking book, a living book, talking book.

Nâtık: It means the one who is speaking, telling.

In the 62nd verse of the Surah Al-Mu'minun, it is stated that “the heart which has attained the station of being believer has become a speaking book.”

In the 28th verse of the Surah Al-Jathiya, it is stated that “the truths in every being and in man are a speaking book.”

Yes, a believer is a speaking book, the knowledge of the truths of Allah flows from his tongue.

What a believer speaks is not written in any book, no one has ever said it.

Every being is a speaking book.

A person who examines existence with love, sincerity and modesty listens to the voice in existence and hears from that book, and what he says is from that book.

Being and each particle of it is a talking book.

The truths in the system of being are the secrets of the existence of universe.

Being speaks the secrets in himself at every moment, he tells them at every moment.

In order to hear it, one must be clean, one must have an open heart.

In addition, each person's body is also a talking book.

No matter what a person does, his body speaks at every moment what he does, his face, his body's language, his body's frequency, tells him at every moment what he does.

A believer is someone who also reads what a person does.

A believer is someone who has purified his heart and has touched the secrets of the truth.

Surat al-Waqi'ah:

77- Certainly, all existence is the Holy Qur'an.

78- There is a hidden world within that book of existence.

79- Except for those who are pure, none can touch and understand it.

Unless the mind and heart are cleansed, it is not possible to hear the speaking book.

Unless the mind and heart are cleansed, a person cannot hear the speaking book.

A person who does not hear the speaking book cannot be the speaking book.

A person must be cleansed of all evils and must stay away from all states such as envy, malice, pride, arrogance, quarreling, gossiping, contempt, being busy with falsehood, violating others' rights, and chasing after worldly things.

When a person reaches the station of witnessing, he begins to hear and read the truths of Allah from his own body, which is the speaking book, and from the essence of existence.

Unless a person attains the station of believer, he cannot be a speaking book.

Believer has surrendered himself to Allah with everything, and has become Allah with Allah.

Believer has become aware of the secret of Allah and people.

Believer has become sure of the owner of all existence.

Believer is the one who sees the owner of existence behind every existence.

Believer knows that his own body is not separate from Allah's body.

Believer acts with the consciousness that he is connected to Allah at every moment.

Believer is the one who feels Allah, who is closer to him than his carotide, at every moment in himself and in all existence.

Believer is one who is grateful, in love, and in peace with every breath he takes.

Believer is one who knows that the soul which holds the body is one single soul.

Here that believer is "kitâbu yantîku-speaking book."

Believer is the living Quran.

Believer's tongue is connected to his heart.

Believer's heart is the house of Allah, the words that come from that house to the tongue are the word of Allah.

The heart of a believer is connected to the inner system of the universe, when he speaks, he speaks from there.

He does not speak from his desires, from what he hears, or from what he reads.

He does not speak what others tell him.

He does not speak from what he has not heard from the book of existence, which is the speaking book.

Surat an-Najm 3: “Ve mâ yentiku anil hevâ.”

The meaning: “He does not speak from his desires.”

The Prophet Muhammad was a speaking book.

He had opened his heart to the divine system, had established a connection with the dimension of revelation, listened to the word coming from the divine system and spoke it.

Surah An-Najm:

7- 8- 9- And he turned towards the sublimeness everywhere, then he came closer, he came closer, so much so that it was at the level of sameness, even closer.

10- Thus he understood what the divine thought was, he reached the divine thought of servitude.

11- His heart did not deny what he saw.

12- He did not hesitate about what he saw.

13- Indeed, he saw the truths everywhere in a state of condescension.

14- In the Sidrat al-Muntaha.

15- The place of destination is in His presence.

16- 17- When he understood the One who covers everything with His light, the place where all manifestations come from, his insight did not slip and he did not fall into duality.

18- Indeed, he saw the majesty of his Lord with His proofs.

Yes, every being is a speaking book, and the one who hears from the speaking book, that is, the believer, is also the speaking book.

Yes, the believer is “kitabun yantiku- the speaking book”.

The believer listens to the truth who speaks after existence and speaks from there what he hears.

He listens to the truth, speaks from the truth.

When he speaks, he speaks to the people of the heart.

He speaks to those whose heart is in love.

His words are conveyed to those who are competent.

His words are not conveyed to those who are not competent.

He wraps himself in his veil until the competent one comes, and when the competent one comes, he removes his veil.

DO NOT SAY

Every word has a soul

Don't say without reaching the meaning

It has a secret coming from the sea

Don't say without reaching its secret

There is the voice of Allah in the word

Do not say without hearing with your heart

Every word has a meaning

Do not say without attaining its meaning

There is a path from existence to words

Do not say without understanding that path

There is a path from words to existence

Do not say without knowing its effect

There are competents who deserve the word

Do not say without being the people of speech

There is a heart which would hear the word

Never say before the competent one comes

Words are filtered from the word

Do not say without reaching its feeling

Words are the word of Allah

Never say without hearing it from Allah.

Reading from the dimension of speech in existence is the science of the Quran.

Kalam (speech) is one of the attributes of Allah.

The essence of existence is surrounded by the infinite speech of Allah.

Here, the wisdom of the Quran is to be able to read from the wisdom in the essence of existence, from the speech there.

The one who reads from the verses in the essence of existence would reach the truths.

Then that person would be able to read the Mushaf (The Quran) correctly, would be able to feel its meaning.

Then the person will be able to attain many wisdoms which will meet with the divine flow.

ILM-I HAVAS - ILM-I HAVASS

Ilm-i havâs is one of the dimensions of Ilm-i ledün.

Ilm-i havâs is written with a single “s”.

Ilm-i havâss is written with two “ss”.

Ilm-i havâs is the secrets of the human dimension of existence.

Ilm-i havâss is the secrets of the dimension of the soul and the flow coming from there.

Ilm-i havâs is the wisdom of reading the truths of the dimension of bodies.

The organs, tissues, cells of a person are under the influence of the person’s emotions.

Anger, rage, pessimism, worries, fears, passivity, excessive joy, timidity, and similar feelings and thoughts affect the organs and tissues in the body.

Ilm-i havâs is the wisdom of reading these effects.

Ilm-i havâss is the secrets of the dimension of spirit and light, where existence comes from.

The wisdom of being able to see what will be revealed with the blowing in the verse “I blew from my spirit” is Ilm-i havâss.

The competents of Ilm-i havâss see whether the devilish states or the divine states will be revealed from the person.

Ilm-i havâss is a deeper wisdom.

Let's think about it this way, the seed carries the spirit of the tree, the dimension of the tree which will emerge from that seed, seeing everything in detail before it emerges, is Ilm-i havâss.

The dimension of havas is a dimension related to reading the body's functioning and process.

The dimension of havas is the dimension of being able to read what has happened and what will happen.

As for the dimension of havass is a luminous dimension.

It is the secret of the flow from light to the soul, from the soul to the body, from the body to the state and behavior of the body.

The place where existence comes from is the dimension of the blown soul.

This dimension is the dimension of the unseen forces, the dimension of melekut(The whole of the material world and the sovereignty over it).

The walk from these forces to action is the dimension of the manifestation of existence.

Being able to see the forces of the soul is Ilm-i havass.

Every being is shaped in its own way.

Whatever software there is in the dimension of the soul, the revelation would occur according to that software.

Whatever software is in the Levh-ı Mahfuz, that is what would be revealed.

Reading this revelation is the dimension of “Havâs”.

Feeling where the flow will go is the dimension of “Havâss”.

Havâss is the wisdom of accessing the secrets of the soul, the dimension of being able to see the temperament, character, future actions of the child to be born, and the effects of his/her actions on himself/herself, family and society.

Havas is the wisdom of attaining the secrets of the body, organs, tissues, cells. It is the wisdom of deciphering the relationship of emotions, thoughts, habits, temperaments with organs.

Ilm-i ledun means attaining these depths.

The competent of Ilm-i ledun are the competent of Ilm-i havâss.

The dimension of havass is the dimension of being able to sense what will happen.

Havâs-Havâss: It contains meanings such as hass, hiss, special, pure, sincerity, particular, essence, feeling, hearing.

It carries meanings such as unique, specific to it, revealing itself with its senses.

Every being has its own characteristics, has a flow, has a process.

In order for a person to be a competent of Ilm-i havâss, he must be sincere and loyal in the path of Allah.

Surah Al-Ahzab 50: “Halis”

Surah As-Saffat 40: “Muhlis”

Surah As-Saffat 105-110: “Muhsin”

Many blessings are opened to those who are devoted to Allah.

Special secrets are opened to sincere servants.

Surah As-Saffat 105: : “Kad saddakter ruyâ innâ kezâlike neczîl muhsinîn.”

Meaning 1: “He was loyal to the truths he saw. Indeed, there are many blessings for those who are loyal to Us with all their heart.”

Meaning 2: “He was loyal, he saw the future, there are many blessings for those who are loyal to Us.”

Surah Saffat 110: “Kezâlike neczîl muhsinîn.”

The meaning: “This is the reward of the one who is completely tied with his essence.”

The wisdom of Havâss is the ability of those who have attained spiritual dimensions to see where the flow will go.

The dimension of Havâss is definitely not opened to those who are arrogant and who commit even the slightest injustice.

This dimension is just opened to those who have absolute purity of mind and purity of state.

It is opened to those who have hearts.

It is opened to those who have passed away from their existence and become allah with Allah.

It is opened to hearts which are in the pleasure of the dimension of light.

In order for this dimension to open, the disciple must have completed the lessons of Ilm-i Tavhid.

The lessons of Tavhid taken from a Mushid-i Kamil(Perfect Guide) lead the disciple to the truths of existence.

As long as the disciple shows his loyalty and submission, many blessings are granted to him.

Those who are sincere on the path of truth will reach many truths, discoveries, and services.

The human body carries both the secrets belonging to Allah and the records from the ancestors.

The human body is a book where records are kept.

Whatever a person does good or bad, it is written in his own body and what he does is transferred to his surroundings with information from a resonance from his body at every moment.

Resonance is the waves which spread from the body of a being to its surroundings.

Those waves have characteristics specific to that being.

There is a vibration in the essence of the being, this vibration turns into waves, the waves flow and go.

Here this flow is called resonance.

Every being reflects its own unique characteristics.

The competent of Havass can read the unique characteristics of the being in the creation which begins with the blowing of the soul, and see what those characteristics will bring about.

Our feelings and thoughts change our resonance.

Information flowing from the resonance of a positive thought and feeling open doors to mercy.

Information flowing from the resonance of a negative thought and feeling open doors to cruelty.

People of heart have positive thoughts and the words they use are always positive.

This is stated very well in the Quran.

Surah Ibrahim 24: “Kelimeten tayyibeten” “Beautiful words.”

Surah Ibrahim 26: “Kelimetin habisatin” “Harmful words.”

Surah Ibrahim 24: “E lem tere keyfe daraballâhu meselen kelimeten tayyibeten ke şeceretin tayyibetin asluhâ sâbitun ve ferûhâ fis semâ.

The meaning: “Don’t you see how Allah emphasizes the words used by those who are cleansed? Beautiful words are like trees which stand firm with their roots and extend their branches to the sky.”

Surah Ibrahim 26: “Ve meselu kelimetin habîsetin ke şeceretin habîsetini ectusset min fevkıl ardı mâ lehâ min karâr.”

The meaning: “The words and situations of those with bad intentions are like diseased trees which have been uprooted and are unable to maintain their balance in the earth.”

The words we use are the reflection of our hearts.

The words which our hearts are kneaded with come out of our mouths.

The negative words we use, in other words, words that would open the door to oppression, we can also call them negative words, are planted in the brains of those around us like a seed.

Every negative or positive word spoken is planted in our brains as a seed.

When the time comes, these seeds which are planted sprout and guide that body.

Negative states do not emerge in people who always use beautiful words.

Because that person always plants beautiful words in their brains.

Negative feelings and thoughts cannot sprout in brains where beautiful words are planted.

The words we use come from our mental notebook in our brain.

Whatever our mind is occupied with, those words come out of our mouth.

That is why we should always try to plant positive words in children's brains.

A word can be said in both ways.

We think that we say it with good intentions, but the situation which emerges is very different.

For example: When we tell our child "don't lie", we plant the word lie in our child's brain.

And we index our child to the word lie.

Now we have planted the word lie as a seed in our brain.

That brain opens a channel for lies and develops the feeling that lies can be told when necessary.

If we tell our child “tell the truth”, we have planted the seed of the word truth in our child’s brain.

That brain now turns to the feeling of “I must tell the truth, I must behave correctly”.

We can multiply these examples.

Instead of “bad”, “not good”.

Instead of “you are doing bad”, “you are not doing good”.

Instead of “dirty”, “not clean”.

Instead of “ugly”, “not beautiful”.

Instead of “lie”, “not true”.

Instead of “you are lying”, “you are not telling the truth”.

Instead of “idiot”, “you are not using your mind”.

The competent of Havâss always speak positive words, think positively.

They give hope to the people around them, they eliminate pessimism.

Just as a farmer knows the process of the seed he sows until it bears fruit, the competent of Havâss also see what people around him can do in the future, whether positive or negative.

Khidr also saw what a child would do in the future and influenced his destiny.

The secret of Havâss is the course of the flow from divine inspiration to inquire and research.

In other words, it is the course of the body's flow.

The secret of Havâss: The secret of the dimension of conveyance.

The secret of Havâss: The secret of foresight.

The secret of Havâss: The secret of writing a new destiny.

The competent of Havâss are the competent of Ilm-i ledun.

Khidr's teaching to Moses is the teaching of taking a step into the wisdom of Havâss.

The wisdom of Havâss manifests itself in those who see the dimensions of the Ilm-i ledun and the Levh-i Mahfuz.

They see the formation, what will happen, where the path is.

Just like a farmer knows what will come out of the seed he planted, when it will come out, what the shape of the leaf, branch, flower will be, and the process of when the fruit will come.

This situation has nothing to do with the miracles and wonders that society says.

Miracles and wonders are dimensions which belong to Allah.

Miracles are the dimensions of Allah's blessings and kindness in existence.

Miracles are the dimensions of the functioning of every being as a result of those blessings.

For example:

The eye's seeing is the dimension of miracles.

The qualities of the eye's formation which cause the eye to see are the dimension of gifts.

The one who reads the existence of being knows the process of being.

The one who purifies his heart, surrenders to Allah with love, has trust in Him, and is educated in the dimensions of the Ilm-i ledun and the Levh-ı Mahfuz opens the dimension of miracles and wonders.

The heart which attains the dimension of miracles and wonders is opened to the dimension of Havâss.

To give an example from the behavior of the competent of Havass:

A man of heart sees a young man in his surrounding go to do harm to someone else.

And he falls to the ground saying "Allah" in front of his eyes.

That young man comes immediately and lifts that man of heart from the ground.

The man of heart holds that young man's hand and slowly gets up from the ground hand in hand, silently saying "Don't do it, don't do it, don't do it".

Then both of them sit down on one side.

The young man asks: "hey sir, do you want something?"

The man of heart says: "dear son, I would be happy if you brought me a glass of water"

Water is brought and they have a short conversation while the old man drinks the water.

The man of heart displays a loving, sincere and heartfelt behavior.

The man of heart's smile, sincerity, the warmth of his hand, the luminous structure of his face, his sincere gratitude to the young man affect the young man very much.

And the young man says, "Sir, I'll go now."

The man of heart says, "Okay son, may Allah lead you to mercy and peace, and cleanse the anger inside you."

As the young man turns around and walks away, he thinks about the short moment he experienced.

Just then, he hears the voice of that old man.

The man of heart calls out, " dear son."

And the young man turns back and says, "here you are, sir."

The hearted person, with a high coding, transmits a feeling from his body to the young man's body with a frequency flow. He says, "Don't do it", and with his tongue he says, "dear son, let goodness be your path". And the young man gives up doing the evil he will do.

Here, the secret of Havâss means reading a flow and turning it into mercy.

The competent of Havâss are the competent of Ilm-i Ledun.

The secret of Havâss is the dimension of terminating evil states.

The competent of Havâss are in the divine flow.

They have surrendered to this flow, they can read the flow and they know what to do.

Whatever the competent of havâss do, its end will be mercy.

They see the flow of the child coming from the family.

They know which name is suitable for a child.

They can find the name which should be given to a child from the frequencies of the names of the child's mother and father, grandmother, mother of father, father, father of father, grandmother, grandmother of father, grandfather of grandmother, grandfather of grandfather.

The competent of havâss find this because they are the competent of "Ilm-i burûc"

If a name which is not suitable for the child's nature is given, the child may experience an identity crisis.

That is why in the past, the Turks did not give a name to a child and called it "Unnamed-Anonymous".

Until the child earned his name, that is, until the child revealed his nature of creation.

The child's name was given according to where he was directed, what he was interested in, what he was excited about.

Here, the competent of Havâss are the men of heart who read the natures.

Cafer-i Sâdik (699-765) has a work called "Havâssu'l-Qurân".

Some of Cafer-i Sâdik's works are "Kitâbu't-Tavhîd" and "Tefsiru'l-Qurân".

Cafer-i Sâdik is the grandson of Zeynel Abidin.

Zeynel Abidin's father is Husayn, his grandfather is Ali.

Cafer-i Sâdik's father is Imam-i Bakir.

Cafer-i Sâdik is also the competent of Havâss.

It is reported that Cafer-i Sâdik has works such as physics, chemistry, mathematics, algebra, matter and beyond, the needs of the organs, and the science of heart.

It is said that he had many disciples such as Ebu Hanife and Sufyan-i Servi, Cabir bin Hayyan.

It is narrated that Cabir bin Hayyan learned many sciences, especially the science of chemistry, from Cafer-i Sâdik.

The competent of Havâss have undergone very special training.

Their channels of divine awareness are open.

They have turned their direction to the characteristics of the creation of existence.

The excitement of understanding the characteristics of existence has become their life purpose.

Their hearts are pure and they have no worldly concerns.

Those who are even slightly arrogant cannot reach the dimension of Havâss.

The dimension of Havâss is the secret of the dimension of light, “nûrun alâ nûr”.

The competent of Havâss see the habits, thoughts, intentions, purposes, things which have happened to them, things which have been done to them in the past and what they have done, their plans, whether they are sincere or not, what they will do or not do, from the information in the energy field flowing from the bodies.

The competent of Havâss see where time flows, what will happen in places and what is happening.

They see where society and the state flow and what will happen.

He sees that society has opened the door to civilization or has degenerated.

The path which Khidr opened to Moses is the path of Havâss.

Seeing what happened in the past, what is happening now and what will happen in the future.

The people of Havâss;

See the truth of objects.

See the truthful dimensions in the essence of existence.

He has attained the dimensions of the Psalms, Torah, Bible and Quran in himself.

He reads the signs and sees where the signs flow.

He sees how the numbers which come from numbers and the letters which come from letters will form shapes.

He sees the flow and combination of the numbers which come from “1” and the letters which come from “ا”Elif.(The first letter in Arabic).

The competent of Havâss act only on the basis of mercy.

Sometimes they wait, sometimes they intervene.

Both their waiting and their intervention are for the sake of mercy.

Those who are in a satanic state can never step into this dimension.

Those who are in a community, sect or religious discrimination can never step into this dimension.

Those who remain in their family beliefs, worship, and places of worship can never step into this dimension.

Those who remain in the discrimination of body, gender, nation, profession, can definitely not step into this dimension.

A person who has attained the station of Dervish is a competent of Havâss.

A competent of this path is a master of coding, a master of ending cruelty and distress.

A competent of this path codes mercy, codes the manifestation of talent.

The wisdom of Havâss is the secret of the flow of wisdom within wisdom.

The dimension of Havâss; is the dimension of seeing what is happening, what will happen, like the example of a farmer who knows what will come out of a seed, when it will come out, how it will take shape, how its fruit will be.

Havâss, the competent of Havâs; is a person of heart, a person of insight.

He sees the flows of existence, what the future will bring.

He senses where people's feelings and thoughts flow and what kind of actions they will produce.

He sees the talent a child in his environment carries and helps that talent to emerge.

The taming of a wild horse, the improvement of a wolf, the paving of the way for a child to become moral and virtuous are the domains of the people of havas.

The competent of havas are spiritual guides, they open doors for the manifestation of mercy.

The competent of havas see the flow of the spiritual dimension, they are in the flows of those spiritual areas.

He opens the door to change actions by changing emotions and thoughts.

He can send feelings based on mercy to the brains.

The competent of havâss are those who can see the secrets that each word in the Quran carries.

They are those who can solve the events indicated in the Quran regarding the future, and make discoveries.

ILM-I NUCUM

Ilm-i nukum is one of the sections of the science of ledun dimension.

Ilm-i nukum is the wisdom of attaining the secrets of the dimension of the heaven.

The heaven is both the sky and the inner world of the human body.

Ilm-i nukum is the wisdom of reading both the heaven and the inner world of beings and people.

Ilm-i nukum is the wisdom which studies the orbital flows of the Sun, the Moon, stars and planets.

During the Babylonian period, stars were studied very carefully, some stars were named, and many works were written on this subject.

Those who deal with the wisdom of nukum were called "astrologers".

Astrologer means someone who makes scientific evaluations about the future by examining the situation of the sun, moon, planets, and stars.

Nukum comes from the word necm.

The word Necm means; star, light reflected from stars, part of everything, a slice of time, each station, newly emerged sprout, newly emerged horn.

Ilm-i nukum is also known as "science of star".

The purpose of science of star is to reach the knowledge in the light reflected from stars.

The things we call stars are structures which shine in the sky, we do not know exactly what is there.

Necm is also known as Sureyya star or Pleiades star cluster.

The lights reflected from this star cluster appear blue.

Ilm-i nukum is the ability to read the secrets brought by the light reflected from the essence of each being.

Ilm-i nukum is the dimension of being able to establish a connection with the luminous structure of each being.

Ilm-i nukum is another name for the science of astronomy.

Astronomy is the science of the sky, the science of the heaven.

Children who turn their eyes to the sky and watch the sky with high excitement establish a connection with the dimension of nukum.

Astronomy is the science of examining the sky.

It is the science of trying to understand and define the sun, moon, planets, stars, then comets, galaxies, and every shining light in the sky.

A curious person tries to understand the earth he lives in, the sun, moon, planets in the sky, and their movements.

The sun, moon, planets, and stars have effects on the earth and on human being.

Being able to read these effects is Ilm-i nucum.

Ilm-i nucum is the wisdom of the dimension of Abraham.

Abraham is formed by combining the words “Eb and Rahim”.

Eb; means origin, source, father, essence.

Rahim; means source from which it comes, place to which it is connected, essence.

Abraham means coming from the essence, seeking its origin.

Ilm-i nucum means wisdom coming from light, wisdom establishing a connection with its essence, wisdom leading to its source, looking at the dimension of the sky, being illuminated by the light reflected from existence.

Abraham looked at the skies and the earth, tried to understand creation.

Abraham examined the sun, the moon, and the stars in the sky and tried to define them.

Surah An’am 76: : “Reâ kevkebâ kâle hâzâ rabbî.”

The meaning: “He looked at the star and said, ‘Is this my Lord?’”

Surah An’am 77: Reâ el kamere bâzigan kâle hâzâ rabbî.”

The meaning: “He saw the moon appearing and said, ‘Is this my Lord?’”

Surah An’am 78: “Reâ el şemse bâzigaten kâle hâzâ rabbî hâzâ ekber.”

The meaning: “He saw the Sun which came out, is this the great one my Lord?” he said.

Abraham dealt with the science of the sky and tried to understand what was happening in the sky.

Abraham’s search for his creator is an example for all people.

A person should try to understand creation by turning his face to existence.

Ilm-i nucum is the wisdom of accessing the information carried by the lights coming from the celestial bodies we call stars.

Just like the reflection of light from stars, each being has magnetic reflections belonging to that being.

Those magnetic reflections reflect information about that being to its surroundings.

Magnetic fluctuations are also reflected from each person's body.

All the information belonging to the person is in that fluctuation.

Ilm-i nucum is the wisdom of deciphering the knowledge coming from within the light.

The competent of Ilm-i nucûm are those who can sense the information in the energy reflected from the bodies of people.

People's feelings, thoughts, desires, purposes, goals, intentions, past concerns, fears, searches are reflected from their bodies to their surroundings in an energy.

When a person's body temperature is healthy, it is between 36 and 37 degrees internally and externally.

The person's personality is in that heat which radiates from the person to the environment.

The energy radiating from the human body contains all the information about the body.

The ability to sense this information is specific to people we call astrologers.

Astrologers are the competent of Ilm-i nucum who can read the flow of light coming from bodies.

Ilm-i nucum is mentioned in some surahs of the Quran.

Surah An-Najm 1: Ven necm izâ hevâ.

Ve el necm: Star, every part of existence, reflected light, light,

Iza haviy: Falling, sliding, descending, identity, between earth and sky, space, origin,

The meaning 1: "The light reflected from everything which exists shows Him."

The meaning 2: "Every existence is surrounded by the identity of Allah."

Surah At-Târik 3: En necmus sâkib

El necmu: Star, light that pierces darkness, illuminating, light, reflected light,

El saqibu: Piercing light, flowing to eternity, carrying life, shining, sparkling, revealing itself,

The meaning 1: "That light which flows to eternity, carrying life within it."

The meaning 2: "Revealing itself with its light."

Nahl Surah 16: Ve alâmât ve bin necmi hum yehtedûn

Ve alâmâtin : Signs, signs, trace, indicator,

Ve bi en necmi : Star, light-emitting, part by part, piece, every part of existence, reflected light, reflection of light

Hum yehtedûn : They, people, finding the way, reaching the truth

The meaning 1: "There are signs in everything and every part of existence leads people to the truth."

The meaning 2: "Every existence is His sign, guiding with its light."

Saffat Surah 88: Fe nazara nazraten fîn nucûm

Fe nazara nazreten: Then, he looked, with a perceptive look, to think,

Fi en nucumi: Stars, piece by piece, each piece, a grass, a sprout without a stem,

The meaning: "Abraham looked; to understand every part of existence, he looked with a perceptive look."

What could be the messages that the earth, the sun, the moon and the stars present to people?

Perfect people have likened the sun to the essence of Allah, the dimension of the earth to the perfect man, the moon to the traveler, and the stars to the people.

Human history has always studied the sun and the moon, and even for a while, they saw the sun as God.

For a while, they attributed meanings to solar and lunar eclipses, and believed that bad events would happen.

The science of astronomy has explained solar and lunar eclipses scientifically.

However, wise people have learned lessons from natural events and made different evaluations.

A solar eclipse occurs when the moon comes between the earth and the sun.

It occurs 2, 3, 4, 5 times a year.

A lunar eclipse is when the moon completely falls under the shadow of the earth during the full moon.

The moon, which comes between the earth and the sun, partially or completely covers the sun.

The moon always revolves around the earth.

During this rotation, the moon comes between the sun and the earth.

A total solar eclipse occurs twice a year.

What kind of a sign can we derive from this?

The sun is a sign of Allah.

The earth is a sign of the Murshid-i Kamil.

The moon is a sign of the salik, that is, a disciple on the path of truth.

The Murshid lives in devotion to Allah at every moment.

The Murshid is completely attached to Allah, both in the dimension of fana and in the dimension of perpetuity.

We can think of the fact that the moon always revolves around the earth as the disciple's devotion to his teacher.

The journey which begins with the crescent ends with the full moon.

The crescent is a sign of the light which burns inside the disciple in his search for truth.

We can think of the light which appears in the crescent as the light of the disciple's search within.

The dark shadow in the crescent is the shadow of the earth on the moon.

The disciple who surrenders to the murshid acts in devotion to his murshid until he understands the truth.

The moon gradually turns into a full moon.

The disciple gradually reaches the realization of Allah and surrenders to His essence.

The appearance of the full moon in full light is the reflection of the sun's light.

The disciple continues his journey which begins with the light of the search for truth burning within him, by following the murshid.

Until he surrenders to the essence of Allah manifested in his own body.

The moon always revolves around the earth in a certain orbit.

The earth revolves around the sun in a certain orbit.

The earth and the moon both revolve around the sun in a certain orbit.

The moon never turns its face away from the earth, never turns its back to the earth.

In other words, the disciple never turns to his past, never turns behind him, always turns his direction to his master.

With the education he receives from his master, he surrenders to Allah.

The disciple submits to Allah in every station during the education of Ilm-i Tawhid.

The moon gradually turns to full moon.

The gradual turning of the moon to full moon is a sign which the disciple is gradually reaching the truths through the lessons he receives from his guide.

When the moon reaches full moon, there is no longer any shadow of the earth on it.

During the full moon, the light reflected from the moon is entirely the light of the sun.

The full moon indicates the disciple's submission to Allah with the understanding he has reached.

Now the disciple has completed the lessons he has learned from his mentor and has turned his direction completely to Allah.

When the moon is full, just as the light reflected from all parts of the moon is the light of the sun, the light reflected on the disciple is now the light of Allah.

Here, Ilm-i nukum is the state of being able to learn from everything which happens in the sky and on earth.

Those who are experts in the knowledge of nukum can read the flows coming from bodies and draw the necessary lesson.

The competent of Ilm-i nukum can read from people's auras:

The positive or negative events which happened to them in the past.

They can read their feelings, thoughts, fears, concerns, intentions, and goals.

They can read information about them, see the person's name, the name of their mother and father, where they live, how many siblings they have, what profession they do, what they do, whether they are married or single, whether they have children.

When they see a child, they can read what that child will do in the future, what their temperament will be, what they are capable of.

The competent of Ilm-i nucum infallible open the door to mercy, they are the people of mercy.

When they read people, they lead them to mercy, they never speak negatively, they do not open the door to hopelessness.

They are the ones who have been honored with the names of Allah, they are the ones who make those around them happy.

They help people to feel Allah and strengthen them spiritually.

ILM-I BURUC (THE WISDOM OF ASTROLOGY)

Burûc, burç are words which come from the same root.

Burûc is the plural of burç.

Burç means high mansion, high places of the castle, self-evident, self-revealing, defining feature.

Ilm-i burûc examines the defining features of existence and people.

Ilm-i burûc examines the effects of the sun, the moon and the constellations in the sky on people and existence.

The science of burûc examines the habits, characters, temperaments, and natures of beings and people.

A person's character stems from his temperament.

A temperament is a new thing which is formed as a result of something mixing with another.

For example, a tea plant mixes with hot water, the chemical in the tea passes into the hot water and forms the drink we call tea.

Yogurt mixes with water and forms ayran.

Rose sherbet, basil sherbet, a new drink is formed with the chemical of that plant mixed with water.

If we put rose water in the same drink, a new temperament is created.

So, people's temperaments are a state which is a mixture of dozens of characters, that is, states, behaviors, emotions and thoughts, which come from their ancestors.

It requires a wisdom-based depth to be able to read which characters from their ancestors will emerge in people.

Reading which of the characters coming from the ancestors in the baby in the womb can be active and which can be passive belongs to the section of ilm-i buruc in ilm-i ledun.

The birth of a baby which falls into the womb is after 9 months and 10 days, that is, 40 weeks, that is, 280 days.

The baby which falls into the womb becomes a body by developing cell by cell, tissue by tissue, organ by organ.

The objects in the sky and on the earth have effects on the baby in the womb.

These effects continue after birth.

These effects are seen throughout the entire life of the person.

The cosmic events of the sun, the moon and the constellations have an effect on human beings.

The moon has an effect on human beings and beings at every moment, from the crescent to the full moon.

When we examine the effect of the moon, we see that during the moon's rotation around the earth, the waters on the earth in the places close to the moon are attracted by the moon.

This is called tidal movements.

In tidal movements, the waters rise in some places and fall in some places.

The gravitational force of the moon also affects the fluctuations of water in the human body.

Three-quarters of the human body is water.

The magnetic field and gravitational force of the sun, the moon, and the constellations cause chemical fluctuations in the human body.

These fluctuations also affect emotions and thoughts.

The science of burûc is the science that reads these effects in detail.

The science of burûc examines the sun, moon, and constellations in the sky and their effects on people and existence.

If there were no sun, there would be no life on earth.

Every living thing on earth needs the sun.

The earth needs not only the sun, but also the moon, the planets, and the constellations.

Everything complements and needs each other.

The knowledge of burûc is mentioned in some verses in the Quran.

Surah Burûc 1: Ves semâi zâtil burûc

Ve el semai: The sublime world, the sky, the Heaven, the sublime,

Zati el buruci: The owner, constellations, signs, characteristics, sublime qualities

The meaning 1: "To the sublime world with sublime qualities."

The meaning 2: To the world of the heavens with effects."

As stated in the verse, the sun, the moon and the stars in the sky have effects from their magnetic fields.

Every star in the sky has a magnetic field.

The magnetic field of one star affects the magnetic field of another star.

The magnetic field of the sun, the moon and the constellations affects the earth and every living thing there.

Every being is interconnected and under the influence of each other.

Surah Al-Hijr 16: Ve le kad cealnâ fis semâi burûcen ve zeyyennâhâ lin nâzirîn

Ve lekad cealnâ : I swear that, We did, arranged, established,

Fi es semâi : From the sky, from the sublime world,

Burûcen : Star clusters, constellations, high station,evident,

Ve zey nâ hâ : We have adorned it, ornament, given it attributes, values,

Li en nâzîrîn : For those who watch, for those who look deeply,

The meaning: “Certainly We have established high stations in the sublime world,
and We have adorned it with attributes for those who watch.”

There are sublime stations in the stations of eternity.

The stations of fenâ are related to the human world, that human world is not separate from eternity in its essence.

Let's think of ice as the human world, the water which forms when ice melts is its essence.

The stages of eternity consist of the dimensions of spirit, light, Hu, oneness and blindness.

The opening of eternity reveals the world of annihilation.

In other words, just as the tree is revealed with the opening of the seed, this world is the manifestation of the eternal in the world of annihilation.

Surah Furqan 61: Tebârekellezî ceale fîs semâi burûcen ve ceale fîhâ sirâcen ve kameren munîrâ

Tebâreke: Blessed, exalted, holy, exalted in essence,

Ellezi ceale: Who, made, established, acted, arranged,

Fi es semâi burûcen: In the sky, the constellations, the exalted, station, quality,

Ve ceale fiha: Made, arranged,

Sirâcen: Bright, radiant, giving light, nur,

Ve kameren munîr: The moon, reflecting light,

The meaning: “He is the one who holds all existence with His essence. He is the one who arranges the constellations in the sky and gives light from there and reflects light from the moon.”

The light reflected from the sun, stars and constellations creates many effects on the earth.

Even though a person is under the influence of the constellations in the sky, being strong in the spiritual realm makes him strong, patient and trusting in events.

If a person can read the verses in existence well, if he can comprehend the manifestations of existence well, his submission to Allah will be stronger.

As stated in the verse; “He holds all existence with His essence.”

Allah holds all existence with His essence, reflects His light from every existence, gives defining characteristics to every existence.

The competent of Ilm-i buruc have examined the elements which affect existence, and have tried to understand the characters formed by these effects.

Ilm-i buruc examines the effects of the sun, moon and stars in the sky on people.

During the Sumerian and Babylonian times, the sky was a subject of great curiosity and study.

During the Sumerian period, 18 constellations were identified in the sky, but this was later reduced to 12.

Ibn-i Kesir, Taberi, Qurtubi, Zemahshari, Razi, Beydavi explained the word horoscope in their works as; large stars, star clusters, mansions, the moon's ranges, the gates of the sky.

And the signs are 12 as "Aries, Ox (Taurus), Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces".

They explained that the region in the sky where these 12 signs are located is called "Mitikatu'l-burûc-Zodiac Region".

What secrets does the region in the sky where the 12 signs are located offer?

Are the 12 sons of Jacob related to these 12 signs?

Could the 12 sons mean the 12 witnessing dimensions in a person?

How are there cognitive births in the 12 witnessings?

The 12 sons are the person's becoming wise of Allah with the 12 witnessings.

Son; means birth.

The secret of Jacob's 12 sons.

The flow of 12 springs when Moses hit the stone.

The 12 paths opened when Moses touched the Nile with his staff.

The 12 deities in Greek mythology.

The 12 tribes of the Israelites.

The 12 gates of the city of Egypt.

The 12 apostles of Jesus.

The secret of the 12 imams.

"La Ilaha Illa El Hu" 12 letters in Arabic.

Could the 12 signs all point to the truths of Ilm-i buruc?

ILM-I SIMA-SIMALOJI (THE WISDOM OF FACE):

One of the sections of ILM-i ledun is “Ilm-i sima-Simalogy”.

Ilm-i sima means the wisdom of the face.

Ilm-i sima is also called “Simology”.

Sima means face, countenance, signs on the face.

Loji: means science.

Simaloji means “Wisdom of the Face”.

The subject of ILM-i sima is mentioned in many verses in the Quran.

What does wisdom of the face mean?

Simaloji: It is the branch of science which studies the signs of emotions and thoughts on the face.

All emotions and thoughts, whether positive or negative, are reflected on a person's face.

The face is the mirror of a person's emotions and thoughts.

Emotions and thoughts are formed by the information a person learns, the events he experiences and witnesses.

It is possible to recognize a person from his face.

A person's emotions and thoughts are transformed into facial expressions.

These expressions appear as different changes in the eyes, eyebrows, forehead, cheeks, nostrils, and lips.

The center of human emotion and thought is the brain.

The brain reflects all emotions and thoughts to the muscles of the person's face.

The eyes, eyebrows, lips, nose, and the face itself take on different shapes with the different movements of the muscles.

These differences are how positive or negative emotions and thoughts manifest themselves on the person's face.

A person who carries feelings such as anger, rage, resentment, hatred, revenge, and insidiousness will definitely reflect these feelings on his face.

A person who carries feelings such as compassion, mercy, love, and affection will show these feelings on his face.

A person who carries fear and anxiety will reflect these feelings on his face.

A person who is greedy for wealth, who is fond of position, fame, and reputation would be seen on his face.

A cruel person would be seen on his face.

A compassionate person would be seen on his face.

The feelings of a person who has experienced deep troubles in the past would be seen on his face.

Depending on the severity of past or recent troubles, the facial symptoms would vary.

A person who carries feelings of discord, malice, gossip, and backbiting would reflect these feelings on his/her face.

Feelings of pessimism, hopelessness, devastation, and exhaustion would definitely reflect on a person's face.

A person's self-esteem and contempt for others can be seen in his/her face and words.

The other organs of the body should be added them.

The head, hands, feet, rib cage, and breath all take different shapes in different emotions.

The main indicator of different emotions and thoughts is the face.

Changes in the face are indicators of emotions.

What are these?

Eyes opening, squinting slightly, shifting to another place...

Eyebrows puckering, going up or down, or not changing...

Nostrils opening and closing, changes in breathing...

Pursing of the lips, not changing them, clenching of the teeth, showing teeth too much, eating something while talking to someone...

Different facial expressions; smiling, frowning, showing love or anger, turning the face to the right or left, or looking back every now and then...

These and similar behaviors are the result of feelings and thoughts being reflected on faces.

“Simaloji” is the wisdom of reading the feelings from the face behind the face, down to the smallest detail, down to where the feelings begin.

People who are competent of wisdom of “Simaloji” recognize the people around them from their faces.

It can be read from a person's face whether they are healthy or not, and what their feelings and thoughts are.

Rical people, that is, perfect people, are those who are aware of the manifestations of Allah in existence.

These people know what the feelings and thoughts of people are from the energy of their faces.

The word rical comes from the word rucu.

Rucu means returning to the origin, meeting with the origin.

Rical people, that is, perfect people, live without forgetting their origin at every moment.

The wisdom of sima is mentioned in many verses in the Quran.

Surah Rahman 41: Yureful mucrimûne bi sîmâhum fe yuhazu bin nevâsî vel akdâm

Yurefu: Known, recognized,

El mucrimûne: Criminals, those who remain in evil, sinners,

Bi sîmâ hum: Face, face, their state, sign, countenance, them,

Fe yuhazu: Thus, he is caught, embraced, acquired,

Bi en nevâsî: Forehead, thought, brain,

Ve el akdâm: Feet, to turn, where it goes, the states it turns to,

The meaning: “Those who commit sins are known by their faces, so much so that they are embraced by their thoughts and states they turn to.”

Whatever a person does, whether he does something good or something bad, his actions are definitely reflected on his face.

Reading the emotions reflected on the face is the wisdom of the face.

Those who are aware of the wisdom of the face are the perfect ones.

Surah Al-A'raf 48: Ve nâdâ ashâbul arâfi ricâlen yarifunehum bi sîmâhum

Ve nâdâ: To call out, to report, to hear the call,

Ashâbu el arafi: Owner, competent, wise, to know, exalted, back, hill

Ricalen: Foremost, people, men, perfect people,

Yarifune hum: High station, prominent, being wise, to recognize, they

Bi sîmâ hum: Feature, countenance, face, trace, sign, characteristic, to listen, they

The meaning: Perfect people are people of wisdom, they hear the call, they recognize people from their faces.

A perfect person hears the call coming from the body.

A perfect person understands a person's intentions, cunningness, purpose, and plans the moment he looks at his face.

A person is cheerful, but his inside and outside may be different.

A person's smiling face, his appearance of compassion, may be a game to realize his own plans.

A person may seem honest but may not be, he may seem sincere but may not be so.

Or he is sincere, honest, and sincere.

All of these can be understood by a perfect person.

If a person is arrogant or sophisticated, it is obvious on his face.

If a person is judgmental, it is obvious on his words and face.

To give an example:

If a subject is explained to someone, and this person is not interested in the subject, he turns his eyes away, purses his lips, puts his hand to his head and scratches his head.

If the information told to a person contradicts or does not comply with his own beliefs and knowledge, he immediately pulls his body back slightly by about 5.6 cm, frowns, purses his lips, and anger reflects from his eyes.

If a person is full of anger and hatred, their nostrils open visibly, their breathing becomes audible, their facial muscles tighten, their eyebrows pucker.

If a person is full of love and compassion, their lips open towards their cheeks, a smile forms on their face, their eyes sparkle, their eyes open slightly, and happiness is evident in their eyes.

A person shows the lovelessness, betrayals, resentments, pains, and losses they have experienced in the past on their face.

The negative situations they experience in the depths of their face reveal themselves.

There is always a despairing, pessimistic look on that person's face, their face is slightly pale, their eyes are sad, and their cheeks are fixed.

In compassionate, loving people, happiness hormones are secreted in excess. In people who are full of anger, spite, hatred, pessimistic, hopeless, and demoralized, happiness hormones are low.

Now let's give some examples from the Quran:

Surah Al-Isra, 107: "Those who understand the wisdom presented have the peace of surrender on their faces, passing through their entire being."

Surah Al-Isra 109: "On their faces is the feeling of submission and there is an increase in their humility."

Surah Al-Fath 29: "The signs of their submission are signs of peace on their faces."

Surah Al-Rahman 41: "Those who commit sins are evident from their faces."

Surah Ibrahim 50: "Their state is the state of the filth of ignorance and their faces are filled with anger."

Surah Al-Hajj 72: "You will recognize the denial of those who ignore and conceal the truth from their faces."

Surah Al-Mu'minun 104: "Their distress is evident from their faces."

Surah Az-Zumar 60: "Their faces are filled with despair."

Surah Yunus 26-27

26- For those are good states, doing good deeds and more, and there is no despair on their faces, nor is there any contempt in them. They are the ones who are at peace, and they always act in that state.

27- The reward of those who work in evil is the same as that of evil. They are in the darkness of ignorance, and they do not understand Allah's protection from sins. Their faces are like a piece of the darkness of the night. They are in the burning, destructive states, and they always act in that state.

Surah Abasa: 38-39-40-41-42

38- At that time, there will be faces bearing the light of understanding the truths.

39- They will be peaceful, happy.

40- And at that time, there will be faces exhausted and worn out.

41- Surrounded by the darkness of ignorance.

42- They are the ones who ignored the truths and remained in bad states.

Surah Qiyamah 22-23

22- Faces that understand the authority everywhere and at every moment will be bright.

23- He has realized his Lord.

Al-Mulk Surah 27: "When it was said to them, 'Be close to the truth,' the faces of those who ignored the truth changed."

Al-Qamar Surah 48: "On their faces is a look of astonishment."

When we examine the Quran, we understand that the characters of people are reflected in their faces.

Let's think of the face of a baby.

There is only purity in the face of a baby.

Its feelings are pure, its gaze is pure.

But as the baby grows, the child's feelings and thoughts develop accordingly to the information which is planted in the baby's brain by the parents.

And these feelings and thoughts also change the baby's face.

Children should be raised very well.

Fears, hopelessness, and anxiety should not be planted in children's brains.

We should code children that you can do it and succeed instead of you can't do it.

We should not make children feel unimportant by praising others in front of them.

Showing the child as incompetent by praising others will deeply affect the child's psychology.

This effect will be seen on the child's face for a lifetime.

Every event that happens in a person's life, whether positive or negative, will affect the person.

All effects are reflected on the person's face.

These effects even change the way the person's facial muscles work.

In every period of a person's life, their feelings and thoughts, concerns, fears, goals, ambitions can be read on their face.

The face of a baby, the face of a teenager, the face of a mature person always show differences.

The regretful face of someone who made a mistake, the face of a liar, the face of a shy person, the face of a cruel person are all different.

The face of a person who is emotional and compassionate reflects peace and love.

The face of a cruel person reflects restlessness, anxiety, and anxiety.

There is always peace in the faces of perfect people.

They remind us of Allah at every moment.

The wisdom of the face is the science of reading the effects of people's feelings and thoughts, and the positive or negative events they have experienced in the past, reflected on their faces.

If a person's face is scowling, it shows that he is upset.

If a person's face is smiling, it is evidence that he is happy.

However, reading faces deeply is the job of perfect people.

It requires depth to be able to read a person's insidiousness and hidden purposes.

Perfect people can see from the faces of children what they will or will not do in the future, what their state and behavior will be like or not.

A perfect person knows what a person has done in the past.

In order to attain the wisdom of the face, it requires wisdom-based depth, a wisdom-based heart, a clean mind and heart.

The competents of Ilm-i ledun are the competents of ilm-i sima.

ILM-I FERASET (THE WISDOM OF FORESIGHT)

The competent of Ilm-i ledün are the competent of foresight.

Feraset, or firaset; means foresight, seeing the future, sensing where events will lead, looking into their depths, seeing behind, discovering, having a strong intuition.

Being competent of foresight manifests itself in those who see the stations of ilm el yakîn, aynel yakîn, Hakkâl yakîn.

People of insight become people of foresight.

Insight means looking deeply, and those who look deeply see where the flow will be.

Foresight, on the other hand, means being able to see the future.

It is not possible to have foresight without having insight.

Let's give an example; In order to become a doctor, it is necessary to learn the science of medicine in depth. Those who learn the science of medicine can treat the patient.

A doctor sees where the disease comes from and where it is going.

Here, insight is learning to be a doctor, making a diagnosis, and foresight is treating the patient.

The station of foresight is the station of being believer.

The heart of a believer is pure.

The mind of a believer would become his heart, his intelligence would become light.

A believer sees the flow from the unprecedented to the endless.

Just as a farmer knows what kind of seed he has and what will come out of it, a believer sees the inner face of the things he sees and senses what events will bring.

Here, the believer's intuition is his foresight.

The believer is a person of heart, a person of heart looks with the eye of Allah at every moment.

The foresight of the people of heart is clear.

The person of foresight looks by connecting the past to the future.

The competent of foresight knows where events come from and where they will flow, and looks accordingly.

They know that if the mentality is corrupted, actions become cruel.

They know that if the mentality is based on wisdom and mercy, actions become righteous.

The competent of foresight knows where events flow, just as a farmer knows when he will reap the fruit from the seed he has planted.

There is an idiom in society that says, “spiritual-minded.”

This expression is for The competent of foresight.

Because their hearts are the house of Allah.

Their hearts are with Allah at all times.

They have no worldly concerns, fights, anger, or ambition.

The eyes of their hearts are open, their wisdom-based vision is sound.

The words of the Prophet Muhammad: “The foresight of a believer is his piety(devotion). He sees with the light of Allah” are a reference to this. (Tirmizi, Tefsiru’l-Quran 16.)

A believer is a person of piety, he has submitted to Allah with everything.

Being a person of foresight is possible with piety.

Piety is complete submission to Allah.

The competent of foresight sees behind events and sees where events are flowing.

If the water in the glass is clear, we can see behind the glass.

If the water in the glass is cloudy, we cannot see behind the glass.

If our minds and hearts are dirty, we cannot analyze events and cannot see clearly behind them.

The Quran states that believers are The competent of foresight.

Surah Al-Hijr 75: *Înne fî zâlike le âyâtîn lil mutevessimîn*

Înne fî zâlike: Certainly, in them,

Le âyetin: Certainly, a verse, evidence, sign,

Li el mutevessimîne: For those who take heed, for those who have foresight,

The meaning: “Certainly, in them are signs for those who have foresight.”

Surah al-Hijr 76: *Ve innehâ le bi sebîlin mukim*

Ve innehâ le bi sebil: Certainly he, the path of Allah, those signs,

Mukîm: That which is there, always moving in that way,

The meaning: “Certainly those who are on the path of Allah are always on those signs.”

Surah al-Hijr 77: *Înne fî zâlike le âyeten lil mu’minîn*

Înne fî zâlike: Certainly, in these, in

Le âyetin li el mu’minîne: Certainly, a verse, a sign, for the believers,

The meaning: “Certainly, in these there are signs for the believers.”

As stated in the verse, a believer has learned to read the signs in existence.

A believer follows the signs.

The word “mu’min” comes from the word “Emn”.

The word “to be sure” also comes from here.

The source of the words “emniyet”, “emanet”, “iman”, and “amin” is also “Emn”.

In Hebrew, Aramaic and Syriac, the words “Amn” and “Emn” are related to each other.

A believer is someone who is sure of the existence of being and the One who created it.

When he looks at himself and existence, he is sure of the divine power which holds all bodies.

A believer is someone who sees the owner of the people in the people.

Being a believer is being sure of Allah.

It is seeing Allah behind every existence.

A believer is not a slave to the interests of the world, he is not a servant of the world, he acts in devotion to Allah at every moment.

Surah An’am 82 : “Ellezîne âmenû ve lem yelbisû îmanehumbi zulmin ulâike lehumul emnu ve hum muhtedûn.”

The meaning: Those who believe do not mix their faith with injustice. They are the trustworthy ones and they are the ones who find the straight way.

A believer is a person of faith.

Wherever he looks, he sees the beauty of Allah in existence.

Wherever he looks, he lives with the consciousness that Allah is the One who holds existence behind existence.

Whether he looks at a stone, a bird, a tree, he sees the endless manifestations of Allah in all existence.

Here, a believer sees the inside of everything, as stated in the verse, he is a person of foresight.

A person's tongue may be sweet, but his real intention is completely different.

A person who is not a person of foresight may be fooled by sweet words, may not see the inside of a person, and will be fooled and harmed.

A person's tongue may be harsh, but his inside is honest, honorable, and moral.

Only those who have insight see this.

There are verses in the Quran about the foresight of Prophet Solomon.

Surah Anbiya 78: “Ve dâvude ve suleymâne iz yahkumâni fil harsi iz nefeşet fihi ganemul kavm ve kunnâ li hukmihim şâhidîn.

The meaning: "David and Solomon were giving judgment about those who argued about the sheep which had entered the fields, and they were of those who knew Us so that they could decide."

The incident mentioned in the verse is the issue of sheep which entered the fields and damaged the fields.

The owner of the fields and the owner of the sheep became litigants.

The following issues have been included in the interpretations regarding the arbitration in this verse: David and Solomon, who were judges in the case between the owner of the fields and the owners of the flock of sheep, gave different judgments.

In this regard, David, considering that the value of the destroyed crop was equal to the value of the sheep, ruled that the sheep should be given to the owner of the crop as compensation. His son Sulayman, on the other hand, decided that the sheep should be given to the owners of the crop to take care of the crop field until it returns to its former state, and that the sheep should be given to the owner of the field to benefit from its milk, wool and lambs until the field returns to its former state. Thereupon, David approved of his son's jurisprudence and abandoned his own opinion. (Taberi, Ebu Cafer Muhammad b. Cerir, Cami'u'l-Beyan an Tevili Ayi'l-Quran)

Here is the incident related to Solomon's foresight in the Bible.

And two women came to the king and stood before him.

And one of the women said, O my lord, I and this woman live in a house, and while I was with her in the house, I gave birth to a child. And it came to pass, on the third day after I had given birth, that this woman also gave birth, and we were together; there was no stranger in the house with us, but two of us. And the child of this woman died in the night, because she had lain on him.

And she rose up at midnight, and took my son from me while my maid slept, and put him in her bosom, and put her dead child in my bosom.

And when I rose in the morning to nurse my child, behold, he was dead; but when I looked at him in the morning, behold, he was not the son I had borne.

And the other woman said, No; but the one who is alive is my son, and the one who is dead is your son.

And the other said, No; but the one who is dead is your son, and the one who is alive is my son.

Thus they were saying before the king.

And the king said, The one says, The one who is alive is my son, and the one who is dead is your son. The other says, No, the one who is dead is your son, and the one who is alive is my son.

And the king said, Bring me a sword.

And they brought a sword before the king.

And the king said, Cut the living child in two, and give half to the one, and half to the other.

And the woman whose child was alive, and her heart was burning for her son, said to the king, "O my lord, give her the living child, and do not kill her.

But the other said, "Let it be neither mine nor yours, cut her in two."

Then the king answered and said, "Give her the living child, and do not kill her. This is her mother, and all Israel heard the judgment of the king, and they feared the king, for they saw that he had the wisdom of Allah to judge."

(1 Kings, Chapter 3:16-28.)

Here was Solomon's intelligence, his foresight in identifying the real mother.

Here, foresight is the ability to see the inner side of events and read the future.

A believer is wise, a person who has reached the wisdom of Allah.

A believer has become a person of foresight, that is, a person who has looked into the inner side of existence and attained the truth of Allah.

And since a believer can see the inner side of everything, he can also sense where the flow of events is going.

That is why Prophet Muhammad said, "A believer is a person of foresight."

In the past, there used to be people of foresight with kings and sultans.

They would figure out the intentions of those who came to meet the ruler and inform the ruler.

People of foresight read people's inner intentions and know what they will do in the future.

If a person has a tendency to be cruel in the future, people of foresight activate the energy of mercy and try to prevent the person's cruelty.

There are people of foresight who read the flow of human existence.

People of foresight sense where events come from and where they go.

They sense all kinds of harmful feelings and thoughts in people's minds, such as discord, envy, gossip, mockery, and contempt.

They know that discord is the greatest disease, the most dangerous emotion.

That is why this is stated in the Quran in a very striking way.

Surah Al-Baqarah 191: "Vel fitnetu eşeddu minel katli."

The meaning: "Fitne (Instigation) is more dangerous than killing."

The word fitne is reported to come from the root of the word "f-t-n, fetn, futûn".

The test of gold with fire to understand whether it is real or fake is called "fitne".

In other words, all situations such as duplicity, fakeness, hiding one's true face, deceiving, misleading, causing discord, calamity are called fitne.

In other words, the state of confusion, creating chaos, moving away from the truth, not seeing the original, covering up the original, is the state of fitne.

Fitne has also been used as an exam, a trial.

The test situation here is the situation of reaching the truth, the situation of understanding the real owner, the situation of not remaining in duality.

If a person attributes his own existence to himself, moves himself away from his own reality, and breaks away from seeing the owner of himself and existence, this situation is a situation of fitne.

Surah Anfal- 28: “Ve evlâdukum fitnetun”

Although it is interpreted as “Your children are fitne for you”, it must be understood as “Know and understand that the real owner of your children is Allah” and it is more correct to interpret it like this.

In other words, the truth which is intended to be stated here is that you are not the owner of your children, but their owner and yours is Allah.

In other words, if a person thinks that he is the owner of his children, he covers up the truth and a trial situation occurs.

If a person knows that the real owner of himself and his children is Allah, he will be saved from fitne.

When we examine, we understand that fitne is: a state of confusion, disorder, duality, and dishonesty.

Those who see women as fitne, that is, those who see women as seducers, are mentalities that do not consider women as human beings.

In other words, they are the ones who cause fitne.

In other words, they are the ones who cannot extinguish the fire of fitne within themselves.

While Prophet Muhammad said, “Women and men are equal, heaven is under the feet of women,” most segments of the world of faith have seen women as a tool of mischief that leads men astray from the path. Whoever is in situations such as duality, confusion, falsehood, deviating from the truth, deceiving for benefit, exploitation, rebellion in their words, actions, thoughts, this situation is a state of fitne.

Fitne causes a society to:

Away from knowledge and wisdom,

Away from Allah, law and justice,

Become corrupt, commit fraud, become greedy, become divided,

Become morally corrupt, exploit each other, be in chaos and fight,

Fall into deceiving and being deceived, be in personal interests,

Become involved in unjust gain,

Draw oneself or those around oneself into rebellion and pessimism,

Become concerned with money, property, wealth, fame and reputation,

Away from the truth that the owner of one's own body and the body of all beings is Allah,

Become divided in terms of belief, that is, become divided into congregations, orders and sects, and each segment sees itself as superior.

Here, those with foresight see the harmful feelings such as discord and envy within people and try to eliminate them. Those with foresight activate the name of Allah's mercy in order to change negative thoughts and feelings into merciful feelings.

ILM-I KIYASET (THE WISDOM OF SAGACITY)

Ilm-i kiyaset means to act intelligently and logically.

Wisdom is needed to act intelligently and logically.

A person who is intelligent and logical can reach the truths of existence, understand the functioning of existence, and understand where the flow is going.

Ilm-i kiyas is to compare one being with another and see common values.

Kiyas means to measure, compare, and see the harmony of each other.

The common values of all beings are the qualities which belong to Allah.

When a person looks at his own body, he sees that the same functions and qualities are present in other people.

There are common qualities in every being.

These common qualities show that the being has similar characteristics.

For example, a person has the attribute of (hayy-the living-life giving), and every being has it.

By making this comparison, a person can understand that the attribute of hayy is one and that this attribute belongs to Allah.

By comparing the values in beings and seeing the common signs there, we can reach the answer to the question, "What is Allah?"

The existence itself and the qualities of the existence are also a verse, the connection between the verses will lead to the consciousness of Tawhid.

The behavior of a person who sees the common connection between the existences will be more just.

The competent of kiyaset also act wisely in their dialogues with people.

He explains without losing the integrity of what he explains.

He focuses on his subject and does not stray from the subject.

He does not speak by title, he opens the subject in depth.

He explains it scientifically step by step, he speaks by connecting one sentence to another, he never strays from the main subject.

The person of comparison uses words very carefully, he makes the power of words felt.

The competent of kiyas is the person who makes the meaning felt.

He never speaks according to his own ego, he helps the person in front of him feel the meaning by explaining the truths in detail.

When talking about a subject, he/she explains that subject in detail, never strays from the subject, and when giving examples, he/she ensures that the subject is written more strongly in the brain.

There are deep lessons in fairy tales or stories, they are very important for the development of children.

They contribute greatly to children's thinking, comparisons, learning lessons, and the development of their imagination.

A child with a wide imagination develops his/her dreams even more with the lessons he/she learns from fairy tales and can make discoveries when he/she grows up.

Fairy tale means telling with examples.

Story means “narrative”, it means the narration of an event which has happened or is shown to have happened.

Anecdotes are stories which tell the lives of perfect people.

Those who organize tales, stories and anecdotes are those who are the competent of ilm-i kiyaset..

They pave the way for the understanding of truths through tales, stories and anecdotes.

They desire society to advance in knowledge and wisdom.

They struggle to make society virtuous, moral, and help each other.

People do not forget the effects of events. Tales, stories, and legends are organized around effective events.

It is certainly important to tell a person to "be honest."

But telling the story of the struggle between an honest person and a cruel person, and making them feel the impact of the events, leaves a more permanent effect on the brain.

We advise a child to “learn wisdom, do not abandon wisdom.”

But telling the story of someone who acts upon wisdom and someone who acts upon false knowledge in an emphatic manner leaves a more permanent effect on the brain.

It is certainly very important to tell a parent “raise your children well.”

But telling the story of a parent who raises their children well and a parent who does not raise their children well, and what happens to the children as a result, and presenting the events strikingly in that story or tale, leaves a great impact on the mind.

The word "kiyas" in ilm-i kiyaset is related to the word "kıyas".

Kıyas means opening the door to the truth by comparing something with something else.

Mukayese (comparison) comes from there.

Comparison is the presentation of the truth which is intended to be felt, with examples.

Comparison is a way of reaching the truth by comparing one thing with another, with wisdom-based evidence.

Wisdom is essential in comparison.

Wisdom-based evidence is essential for the emergence of truths.

For example, if someone asks; “What are the things which are forbidden, what are the things which are lawful, how does the Quran explain this?”

Since the person asking asks according to the Quran, it should be explained from the Quran.

Examples from the verses can be given, compared with each other, and a wisdom-based explanation can be made.

Surah Yunus 59: Kul e reeytum mâ enzelâllâhu lekum min rızkın fe cealtum minhu harâmen ve hâlâl kul allâhu ezine lekum em alallâhi tefterûn

Kul e reeytum : Say that, have you looked and seen? Have you examined?

Ma enzele Allah : thing, what, what he has presented, what he has provided, Allah

Lekum min rizkın : For you, a provision, a blessing,

Fe cealtum minhu : But, you have done,

Harâmen : forbidden, harmful, sacred one,

Ve halalen : appropriate, beneficial,

Kul Allah ezine : Say, say that, Allah, the authorized, permission,

Lekum em ala Allah : You, or, to Allah, about Allah,

Tafterûn : Slander, fabrication, unfounded, not based on wisdom,

The meaning: “Say that: Have you examined the provisions which Allah has provided for you? But you have divided them into lawful and unlawful. Say that: Allah is in charge. Or do you invent lies about the realities of Allah?”

When we examine the verse, we understand that foods must be examined scientifically, and what is harmful to human health and what is beneficial must be determined.

The Quran states that “what is pure and harmless is lawful for you, that is, suitable for your body.”

Surah Al-Maidah 4: “Yeselûneke mâ zâ uhille lehum kul uhille lekumut tayyibâtu.”

The meaning: “They ask you what is lawful for them. Say that: All that is pure and harmless is lawful for you.”

Surah An-Nahl 116: “Ve lâ tekûlû limâ tesıfu elsinetukumul kezıbe hâzâ hâlâhun ve hâzâ harâmun li tefterû alâllâhil kezıb innellezîne yefterûne alâllâhil kezıbe lâ yuflihûn.”

The meaning: “Do not twist your tongues and say that, ‘this is lawful, this is forbidden’ for things you do not know. Do not lie or fabricate for the sake of Allah. Certainly there is no salvation for those who lie or fabricate for the sake of Allah.”

It is right to speak and act according to wisdom-based evidence, not according to the unfounded things people tell.

In society, in belief groups, people constantly talk about “this is forbidden, this is lawful.”

The Quran states, “Do not explain something unless you have scientifically determined its qualities, that is, its benefit or harm.”

When we compare the verses of the Quran, they are consistent with each other.

However, when there is inconsistency in the interpretations, this is not related to the Quran, but to the meanings of the authors.

The counterpart of the Quran is the earth, the sky and man himself.

Every verse in the Quran has a counterpart in the earth, the sky and man.

That is why wisdom-based comparison is very important.

The competent of kiyas do not immediately judge what someone says as true or false, they compare what is said with wisdom and look at its evidence.

Every word said must have a wisdom-based equivalent, evidence.

Things without proof or evidence are just presumption.

Comparison is the most important way to attain the truth.

The competent of ilm-i kiyas do not act without comparing and reaching wisdom-based evidence.

ILM-I SIYASET (THE WISDOM OF POLITICS):

The competent of Ilm-i ledun are the competent of the wisdom of politics.

Those who do not know the wisdom of ledun cannot know the wisdom of politics.

The wisdom of politics should not be thought of as politics in state administration.

Siyaset (politics) comes from the word seyis (groom).

Seyis (a groom) is a horse trainer.

A groom means a person who trains, educates, guides, determines the direction, and determines the path.

In the old Turkish culture, a person who tamed a wild horse and brought it to a riding condition was called a "Seyis".

When a young person tamed a horse and got it used to him, he became the owner of that horse.

There is an idiom in Turkish culture, "Those who cannot manage a horse cannot manage the family and the state".

In the old Turkish language, "Atkarma", which comes from the word "At", means politics, to manage.

"Atkarmak" means to do politics, to manage, to be successful.

In the wisdom of politics, first of all, a person must correct and manage his own feelings and thoughts.

There are wild feelings inside a person, and just like a horse is tamed, these feelings must be corrected.

A person must correct feelings which open the door to oppression, such as pride, arrogance, grudge, hatred, sedition, jealousy, snobbery, contempt, cruelty.

A person must correct the wild feelings in his mind and heart.

A person who corrects such feelings and thoughts can guide the other person to correct himself.

A person who cannot correct his own feelings and thoughts cannot help his children in the first place.

A person who cannot correct himself shows egoistic behavior in the social sphere.

Moses abandoning his clogs and staff was the beginning of his journey to correction.

A person who corrects himself becomes a competent of ilm-i siyaset.

Becoming a competent of siyaset is possible by being trained by a Murshid-i Kamil.

A person must meet the Lord of his own body on the path of knowing himself.

The word "Murebbi" comes from the word "Rab" and means "the one who educates, trains, and corrects".

He who does not receive education from his Lord cannot attain ilm-i siyaset.

Rab means "master", "the one who educates, creates, the owner of the body".

We see this in the 23rd verse of Surah Joseph.

Joseph said to the Egyptian minister who bought him, “Inne hu rabbî ahsene mesvây” “My Sir provided me with a place to stay and took good care of me.” (Surah Joseph 23)

Just as the name of Allah, Rabb, is the one who disciplines and shapes the human body and the body of all beings, the one who is the means for the discipline of the heart of man and its shaping with knowledge is a perfect person.

This is emphasized very well in the verse.

Surah Al-Maidah 35: “Vebtegû ileyhil vesîlete.”

Meaning 1: “Seek a means to understand Him.”

Meaning 2: “Seek help from someone to comprehend Allah.”

A perfect person helps those who seek the truth.

He teaches them what to do on the path of wisdom, how to behave, where to look and how.

Allah’s name of Lord manifests itself in one respect from a Perfect person.

Thus, being a competent of ilm-i siyaset is possible by receiving training from a Perfect person.

A competent of ilm-i siyaset is a person of insight and foresight.

A competent of ilm-i siyaset is a virtuous, honest, and moral person.

We should not think of politics only as being in the state administration.

Without being a competent of ilm-i siyaset, it is not possible to be successful in state administration.

A person must first undergo wisdom-based training.

A person who cannot replace his own false knowledge with wisdom-based knowledge cannot train himself.

A person who cannot train himself cannot be his own groom.

A person must first be able to be his own groom, he must be able to train himself.

A person who cannot discipline himself does not know ilm-i siyaset.

Ilm-i siyaset is the wisdom of how dialogues with people in the social field should be.

It is the wisdom of which word should be said and not said, where, to whom and how.

A person who knows the Quran properly knows the addressees of each address there.

The competent of the Quran know what to say and what not to say to whom.

The style of speaking changes according to the level of intelligence and temperament of the person in front of him in ilm-i siyaset.

The style of speaking can sometimes be soft and sometimes harsh.

Where soft language is effective, the language will be soft.

The language will be harsh for the person who will find manners with harsh language.

In the harsh language here, there is never any breaking, hurting, scorning or belittling, there is only the presentation of words with strong emphasis in a wisdom-based and literary manner.

In the style of speaking, how to choose words, how to emphasize expressions, how to establish eye contact, how to use body language, how to use the frequency of the voice, how to speak concisely and briefly, these are the fields of ilm-i siyaset.

A person should establish a connection with his subject so that his heart can be sincere.

The energy frequency of an insincere person is not effective on the person in front of him.

Another purpose in ilm-i siyaset is to help the other person to reform.

Reforming starts with holding one's tongue, then continues with analyzing the positive or negative feelings in one's mind and heart.

Then, one reforms by taking lessons in Ilm-i Tavhid, attaining the station of fenafillah(annihilation in the existence of Allah), passing from one's own existence, and surrendering to Allah.

"Hayye ale's-salah", recited 10 times every day during the call to prayer, is a call to reform.

Hayye ale's-salah" is translated as the call to prayer.

However, there is "salah" there, salat and salah are words which come from the same root.

And they complement each other.

There can be no "permanent Salat" without salah.

Salah: It is used in the sense of peace, being corrected, comfort, being renewed, being cleansed, being good, being in a good state, fixing the situation, being suitable.

The word islahat also comes from here.

To strip off one's own existence, to wear the light dress of Allah.

"Hayye ale's-salah"; we can translate it as be corrected, be renewed, abandon your dress of existence, be aware of your light dress.

That is; to know the external and internal aspects of existence as one, not to remain in a form, not to see a form.

Existence; with its dimensions of form and character(outer and inner), in both aspects, is directly surrounded by the light of Allah.

Thus, the lessons of Ilm-i Tavhid are lessons of reformation and these lessons lead a person to the ilm-i siyaset.

The competent of ilm-i siyaset are the competent of Ilm-i Tavhid.

A person who is trained in the lessons of Ilm-i Tawhid has become wise about his soul, has been saved from arrogance, and has surrendered to Allah.

Thus, that person has also attained the station of ilm-i siyaset.

Now, he can see the nature and temperament of that created being and act accordingly.

That person can see the feelings and thoughts of the people he is talking to and behave accordingly.

A person who is educated in ilm-i siyaset, no matter where he is, does not deviate from the wisdom-based perspective, respectful behavior and the feeling of making people feel the truth.

If a person who has attained ilm-i siyaset takes office in the administration of the state, he runs for the people, never for his own benefit.

A person who is not educated in ilm-i siyaset, if he takes office in the administration of the state, he runs for his own benefit and causes the corruption of the position he holds.

Ilm-i siyaset is a situation which competent people can do.

A competent person knows what the trust is, to whom it belongs and acts accordingly.

The verse in the Quran, "Give only the trusts to those who are worthy of them" refers to this.

A competent person is one who is sophisticated about his subject.

Being sophisticated about his subject is possible with a wisdom-based and literary upbringing.

A person who is raised with a wisdom-based and literary upbringing grows up as a sophisticated person about his subject.

A competent person who is raised with wisdom-based and literary education becomes a competent person.

A competent person fulfills ilm-i siyaset properly.

A competent person is honest, does not take rights, does not accept bribes, does not favor people, does not undermine people, does not set have designs on people's property or honor, does not steal, does not worry about making his relatives rich, does not separate people according to their beliefs, does not discriminate based on gender.

He has only one concern, and that is to work honestly in the position he is in, to be productive, to be just, to serve the people.

Here, ilm-i siyaset is first to improve himself, and then to be able to help someone improve in the social field.

Knowing what to say to someone is possible by being a competent in ilm-i siyaset.

The saying of Prophet Muhammad; "Address people according to their level of intelligence, talent and situation" is a reference to ilm-i siyaset.

Every person has a level of intelligence, the ability to understand.

Sometimes a person is addressed directly, sometimes the listener is addressed indirectly by telling something which happened to someone.

Immature people have high feelings of being offended, offended, angry, furious and overreacting.

When talking to such people, it is necessary to talk by giving examples of things that happened to others.

Speaking according to the level of intelligence of every person is ilm-i siyaset.

Speaking slowly, sincerely, with wisdom-based evidence, with words that every person can understand, with examples, is ilm-i siyaset.

Asking someone something, asking directly or showing the subtlety of “They asked me such a question, I don’t know, what could be the explanation for it?” is ilm-i siyaset.

The subtle tactics used to end a person’s satanic feelings and reveal their divine feelings are ilm-i siyaset

The saying in society, “I am telling you, my daughter, you understand, my bride” is ilm-i siyaset.

The competent of ilm-i siyaset do not enter into debates, do not look for people's shortcomings, do not mock people, do not look down on anyone.

They never act like they know something, they always make people feel the sense of learning, they are hungry to learn, they listen to everyone humbly,

they try to understand people's perspectives on a subject.

Their aim and purpose is to make people think, to make them connect with science and decency.

ILM-I RIYAZET (THE WISDOM OF ASCETISM)

Ilm-i riyazet means to cleanse the mind and heart of all false and oppressive knowledge, feelings and thoughts which hinder wisdom on the path of knowing one's soul.

As is known in society, it does not mean to abstain from eating and drinking or to live on little food in order to discipline one's soul.

Ilm-i riyazet is to act based on wisdom and to be occupied with wisdom.

The purpose of Ilm-i riyazet is to reach the truth of Allah.

The way to reach the truth of Allah is through a person's self-discipline.

The path of wisdom cannot be opened without attaining manners.

Ilm-i riyazet can also be described as a person disciplining himself, balancing his lustful desires, and controlling all kinds of feelings and thoughts which may lead to evil.

Ilm-i riyazet is known in society as disciplining the soul.

However, the soul is the essence of man.

A person should take good care of his soul, try to understand his desires related to the soul, and act scientifically, literately, and justly to satisfy those desires.

A person's nourishment, eating, and drinking are essential for the health of the body.

A person should act according to the body's measure in nutrition.

The body should eat and drink as much as it needs.

Healthy nutrition and balanced nutrition are very important.

One should never eat too much, never drink too much.

One should never eat anything when one is full.

Can a person discipline himself by being hungry?

What is to be disciplined in a person is his feelings, thoughts, states, and knowledge.

A person must witness to Allah and be wise to his soul.

They taught Ilm-i riyazet in society as disciplining the soul.

They taught that in society, it is necessary to always denigrate and degrade the soul.

They taught that the soul must always be degraded.

What is the soul?

In what sense is the soul understood in society?

Why is the self shown as an enemy?

What is the subtlety indicated in the verse, "I created from a single soul"?

Is it necessary to comprehend the self or to be an enemy of the self?

When we examine the writings, we always come across the following:

The self must always be degraded.

The self must always be discredited.

It is necessary to oppress the self.

It is necessary to discipline the self.

The self is the pharaoh.

The self is the devil.

The self is the enemy of Allah.

The self is the source of evil.

Again, in some writings, there is the following information:

"Do not oppress your self"

"He who knows his self knows himself"

"Every self will taste death"

Where might these inconsistencies come from?

So, what is the self?

Is the self really our enemy as we are told?

What should we understand when we say the self?

They always taught the self as an enemy.

They always taught that the self is the source of evil, that it always commands evil.

The faith communities have taught the self as the enemy of Allah.

They never explained in detail what the self actually is.

They never explained the Quran's definition of the self.

The self is not described in the Quran as it is told to us.

It is stated that we are all created from one self.

Nisa Surah 1: "Halakakum min nafsini wahidatin."

The meaning: "I created you from one single self."

When we examine the Quran, the self appears before us as the essential being of the person.

Nefs (Self); means yeast, essence, life, person, a person's body, a person's essence, something itself.

Nefs, enfus, nüfûs, nefes, nefâis, enfes are words that come from the same root.

Nefs (self) is the dimension of the soul dressed in flesh.

Self is the essence of the person.

Self is the source of all manifestations.

Self is the secret of the soul which is blown.

Self is Allah Himself.

Self is the dimension which turns into form as a result of the revival of the soul.

The soul is the dimension of existence which all beings carry.

The explanation in the verse, "I created you from a single self", everything in a tree, all the leaves, all the branches, all the flowers, all the fruits is hidden in the first sprout which comes out of the seed.

Here first sprout which comes out and the whole tree is the self.

The soul turns into the spirit, the spirit turns into the self, the self appears as a body.

There is both the soul and the spirit in the self.

Here, the body is the soul itself.

The self is the person's essential being, the essential body.

Some thinkers have thought that the self and the body are separate.

However, the self and the body cannot be thought of separately.

The self is the formed dimension of the essence.

The verse "Every self will taste death" means "every person will die."

The hadith "The one who knows his self knows his Lord" means "the one who knows himself knows the owner of his own body." The aim is not to belittle or denigrate the self, the aim is to know the self, to be wise to the owner of the self.

The self is the dimension of the body and soul of the person.

If a person understands the functioning of the body and the dimension of the soul, he will become wise to his self.

Otherwise, Is not Ilm-i riyazet to ruin our self?

The Quran says, do not ruin your self, that is, yourselves.

Surah Al-Baqarah 54: : "İnne kum zalemtum enfusekum."

Meaning 1: "You have certainly ruined your self."

Meaning 2: "You have certainly ruined yourselves."

The verse is very clear; "You have ruined your self."

They taught the society that the self is our enemy.

Those who say that the self is the source of evil, used the 53rd verse of Surah Yusuf as evidence.

Surah Yusuf 53: " Ve mâ uberriu nefsi innen nefse le emmâretun bis sî illâ mâ rahîme rabbî inne rabbî gafûrun rahîm."

Some meanings: "I do not acquit my self. Because the self commands evil excessively; except that my Lord has mercy and protects. Certainly, my Lord is Oft-Forgiving, Most Merciful."

Tavhid-i Qur'an meaning: "I cannot acquit myself. Indeed, a person is certainly in evil when he is under the tyranny of his own desires. Except those who understand the mercy of their Lord. Indeed, my Lord is Forgiving, the Creator of all creation from His own essence."

What we were taught as nonindulgence was controlling emotions such as anger, rage, lust, and ambition.

Ilm-i riyazet is controlling these emotions.

In the teachings of the Quran and the Prophet Muhammad; "Men arafe nefsehu", meaning being wise with one's self, that is, knowing oneself is necessary.

On the path to knowing oneself, one must first know the emotions which need to be controlled and how to control them.

We need to know Ilm-i riyazet very well.

Sakik-i Belhi (d. 194/809) claimed that remaining hungry for forty days would turn the darkness of the heart into light. (Yasar Nuri Ozturk, Sufism According to the Quran and Sunnah)

How true can this be?

In a body which has been hungry for forty days, the mind does not function, logic is closed, and contemplation does not manifest.

A body which has been hungry for forty days becomes weak, feeble, and ceases to work, produce, and serve.

While the Prophet Muhammad said, "working and producing is worship," it is not right to teach the exact opposite of this.

We do not know how accurately the words of Sakik-i Belhi have been translated into our language.

Perhaps Sakik-i Belhi may have mentioned the forty stations, and may have said, "Stay away from attributing anything to yourself in the forty stations."

In the Sufi world, hunger is one of the treasures in the presence of Allah, and it is a divine blessing given to those who have attained the love of Allah. Hunger is a special gift from Allah. Allah revives the bodies of the honest people with it. Because Allah gives the one who fasts something better,

namely spiritual nourishment. Because Sufis see hunger as the nourishment of ascetics and dhikr as the nourishment of the wise. (Yasar Nuri Ozturk, Sufism According to the Quran and Sunnah)

Hunger mentioned here is not the sustenance of the body.

Hunger doesn't mean to abstain from eating and drinking.

The purpose of hunger and fasting is not to attribute anything to oneself besides the sublimity of Allah.

A person who says, "The action is mine, the attribute is mine, the existence is mine" is a satiated person.

However, hunger is to stop saying this.

Or it does not mean to leave the body hungry for forty days by saying asceticism.

Ilm-i riyazet first begins with eating halal food, staying away from haram, and holding one's tongue.

The words of our master, Prophet Muhammad, "Worship is of ten parts. Nine of them is to remain silent, one is to seek halal food" indicate this.

The first step in Ilm-i riyazet is to remain silent and hold one's tongue.

Be silent, do not speak.

Do not speak until you reach the language of heart.

Do not speak until you reach the station of heart.

Do not speak until you are given a tongue.

Be silent and hold your tongue.

Do not speak everything.

What if what you say is not true?

Do not say everything which comes to your mind immediately.

Do not convey what you hear.

Do not pollute hearts by saying something which is not true.

Do not express what you have not witnessed.

If you want to understand the truth, be silent and listen.

Be silent, do not speak.

When someone asks you something, say, "I am ignorant, I have no knowledge or testimony about that subject."

As long as you have not received a scientific education, do not talk about that science.

When conveying the knowledge of a sect or a congregation, do not praise one and belittle the other.

Do not talk about people's beliefs.

Do not speak discriminatory words about people.

Do not use your tongue to despise anyone.

Be silent, hold your tongue.

If someone insults you, be silent, do not immediately try to defend yourself, do not immediately try to say something.

If they make fun of you, be silent, do not make fun of anyone.

If they badmouth you, be silent, do not badmouth anyone.

Do not gossip about people, do not talk behind anyone's back, do not backbite them.

Do not say anything which will hurt anyone.

Know that a word which will hurt someone will stay with them for the rest of their lives, and you will suffer the pain of not holding your tongue for the rest of your life.

Be silent.

Silencing your external voice is hidden in holding your tongue.

Silencing your inner voice is hidden in forgetting what you know.

If you want to be on the path of Allah, silence both your inner voice and your outer voice.

You can silence your outer voice by holding your tongue, keeping quiet, saying "I don't know".

You can silence your inner voice by stopping being stubborn, stopping to say "I know", and forgetting what you know.

You can silence your inner voice by erasing the bad, harmful, negative feelings and thoughts inside you.

You can silence your inner voice by erasing false information about religion.

You can silence your inner voice by erasing the impulses which lead you to cruelty.

Be quiet, be silent, and listen.

Know that silence means not speaking, listening.

Do not listen to and speak falsehoods, lies, superstitions.

Listen to Allah, speak the truth.

Know that Ilm-i riyazet is being silent, to say 'I do not know'.

Be silent and listen.

Know that silence is silencing your inner voice and starting to listen to existence.

Know that Allah is the one who speaks from every being.

Know that the word which comes from every being comes from 'hayy' (living and life giving one), it is revelation (divine inspiration).

Hearing that word can only be attained by being silent and listening.

He who hears that word can travel on the path of perfection.

Heart's language opens on the path of perfection.

Be silent.

Those who talk too much, talk about everything, get thirsty.

Those who keep silent and listen find water.

Those who talk too much may lose much.

But those who keep silent may gain much.

If you want to understand the truth.

Be silent and listen.

Listen to the divine voice coming from existence.

Be silent, you cannot be heard without being silent.

Hearing is hidden in being silent.

Silence both your inner voice and your outer voice.

Hearing Allah is hidden in silence.

Listen with the ear of your heart, not with your ear of head.

Understanding what you listen to is hidden in hearing.

Be silent and listen.

Listen to the divine voice coming from existence.

The remembrance of Allah is hidden in the voice you hear.

Hearing the truth is hidden in listening to the remembrance of Allah.

Open your heart and listen with your heart's ear.

Do not listen as a sound.

Listen to the divine voice coming from existence.

Many meanings are hidden in sounds.

The truth is hidden in the meaning in the sound.

Be silent.

Being human is hidden in silence.

Be silent, you cannot be heard without being silent.

Hearing is hidden in silence.

Know that silence is hidden in holding your tongue.

Know that listening is hidden in silence.

Know that understanding is hidden in listening.

Know that implement is hidden in understanding.

Know that being human is hidden in all of them.

Instead of saying a thousand words and making others tremble, say one word and make others tremble a thousand times.

Know that virtue is hidden in holding your tongue and knowing to whom, when, in what environment, and in what way to speak.

Here, ilm-i riyazet begins first by holding your tongue and swallowing your anger.

It continues by not violating the rights of others, staying away from forbidden things, and saying, "I do not know."

Then it combines with the lessons of ilm-i Tawhid.

Witnessing occurs by seeing many truths of Allah in each station.

Witnessing, on the other hand, takes one to the station of fenâfillah by passing through one's own existence, in addition to the loftiness of Allah.

Ilm-i riyazet is the station of being mortal in Allah, to abandon attributing existence to oneself.

Ilm-i riyazet is also the self-examination of a person in order to get discipline.

When a person speaks badly to someone, gossips about someone, he should get self-examination.

A person should punish himself, not talk to anyone for two or three days, only listen.

He should never forget to hold his tongue, and he should deeply encode the mistake he has made in his brain.

When a person does evil to someone, he should not eat anything for twenty-four hours, he should punish himself, and he should promise Allah for the hours he is hungry not to harm anyone again.

When a person falls into heedlessness, arrogance, anger, or harms someone, he can punish himself with different methods in order to find discipline.

All these are different ways for a person to find discipline.

Ilm-i riyazet is to pass out one's own physical existence, to live with the love of Allah at every moment, and to be able to behave virtuous in society.

ILM-I REMIL (THE WISDOM OF FINDING SOMETHING LOST)

Ilm- Remil is known as the wisdom of finding something lost.

First of all, a person is lost, he must be able to find himself.

Those who do not know Allah are lost people.

A person who does not know that he is in Allah is lost.

A person who is carried away by worldly ambition, who is immersed in the world and forgets Allah, is a dead person, a lost person.

A person who does not know where he came from, where he is going, is a lost person.

A person who does not know himself, who is a stranger to himself, is a lost person.

A person who knows his origin, who knows that he comes from Allah and that he will return to Allah, does not lose himself.

A person who knows that he is in Allah has found himself.

Here, Ilm-i remil means the wisdom of finding the lost.

A person must first find himself.

Some people's Ilm-i remil frequencies are open.

They can find lost people and lost objects.

Those who set out to find, saying "I would find ", cannot find what they look for.

Because ego frequency suppresses the frequency coming from the lost thing, and closes down the finding.

A human being comes into the world as a light baby.

He grows up according to the beliefs and traditions of his family.

He enters an egoic area and forgets the identity of Allah.

And by saying "I am that I am", he gets lost.

He becomes a slave to the world, a slave to his interests, sees himself as great despites those who are not like him and moves away from knowing his true self.

In fact, he is mortal, when he is young, everything is easy, he sees himself as strong, powerful.

He forgets his Creator, forgets the source he came from, and in the dimension of the world called humanity, he becomes a slave to his ambitions and gets lost.

In Luke 15:11-32, there is the story of the "lost son".

Jesus said; "A man had two sons."

The younger of them said to his father; "Father, give me my share of your wealth."

The father divided his wealth between his two sons.

A few days later, the younger son packed up everything he had and went to a distant country.

There he squandered all his wealth, living a life of debauchery.

After the young man had spent everything, a severe famine broke out in that country, and he began to suffer.

Thereupon he went and entered the service of one of the citizens of that country.

The man sent him to his pastures to herd pigs.

The young man longed to fill his stomach with the carobs that the pigs ate.

But no one gave him anything.

“When he came to his senses, he said, ‘Many of my father’s workers have more than enough to eat, and here I am dying of hunger. I will get up and go back to my father and say to him, ‘Father, I have sinned against Allah and against you. I am no longer worthy to be called your son. Accept me as one of your workers.’

So he got up and went back to his father.

While he was still a long way away, his father saw him and took pity on him, ran to him and threw his arms around his neck and kissed him.

He said to him, ‘Father, I have sinned against Allah and against you. I am no longer worthy to be called your son.’

“His father said to his slaves; Lets be quick, bring the best robe and put it on him! Put a ring on his finger, put sandals on his feet!

Bring the fattened calf and slaughter it, let's eat it and have fun. Because this son of mine was dead, he came back to life; he was lost, he was found.”

So they started having fun.

The father's eldest son was in the field.

When he came and approached the house, he heard the sounds of music and games.

He called one of the servants to him and asked, “What's going on?”

He said, “Your brother has come, and your father has slaughtered the fattened calf because he was reunited with him safely.”

The eldest son was angry and did not want to go in.

His father went out and pleaded with him.

But he answered his father: “Look, I have worked for you like a slave all these years, and I have never disobeyed your command. But you have never given me even a young goat to enjoy with my friends.

But when this son of yours, who has been spending your property with prostitutes returned home, you slaughtered a fattened calf for him.”

His father said to him: “My son, you are always with me, everything I have is yours.” “But we had to rejoice and have fun. Because this brother of yours was dead and has come back to life; he was lost and has been found!”

This story in the Bible is very striking.

Its interpretation is as follows, according to our hearts:

The lost son is the one who is far from the perception of Allah, the one who has forgotten Allah, the one who does not know Allah.

In the story, the Father is the dimension of Allah, which is our origin.

The two brothers are the dimension of the body and the dimension of the soul.

The father shares his own wealth, that is, the values, between the two brothers.

In other words, the dimension of the body and the dimension of the soul are the treasures which belong to Allah.

In the dimension of the body, there are manifestations which belong to Allah, and in the dimension of the soul, there is the secret of the spirit that is breathed.

In the verse; “A few days later, the younger son gathered everything he had and went to a distant country. There, he lived a life of dissoluteness and squandered all that he had.” The distant country is the world dimension.

Even if a person lives in the world dimension, his body is Allah’s treasure.

Living in dissoluteness means getting carried away by the world’s ambitions and entertainments.

Those who are carried away by the world’s ambitions and live in ego cannot see the treasures in their bodies and squander all that they have because of their ego.

“After the young man had spent everything, a severe famine broke out in that country, and he began to suffer.”

A day comes when a person realizes that he is lost, that he is lost, that he does not know Allah, he realizes how his heart is in famine, and he begins to search.

A person who does not know Allah is in poverty.

A person who has attained the sublimity of Allah is a rich person.

A person who knows that he is in poverty, that he is poor, begins to search for Allah.

That search leads him to Khidr, one of Allah’s servants.

That Khidr is the Perfect Guide.

“Thereupon he went and entered the service of one of the citizens of that country. The man sent him to his pastures to herd pigs. The young man was eager to fill his stomach with the carobs that the pigs ate. But no one gave him anything.”

A person who enters the service of a master enters the path of understanding his own animal body.

Because Allah is closer to a person than his carotide. (Surah Qaf 16)

A person will reach the truth of Allah in his own body.

He who is wise to his own self will reach the truth of the Lord, the owner of the body.

The young man no longer expects anything from the world.

“Nobody gave him anything” means that the young man no longer expected anything worldly from people, his only concern was to return to his father.

And the lost son worked hard and struggled in great contemplation, returned to his father, and asked for his forgiveness.

Isn't the greatest sin of man:

To forget Allah?

To fall into arrogance?

Isn't it to say this is mine?

In the face of such a great sin, one would certainly repent and ask for forgiveness.

The father's forgiveness was vast.

The lost son had returned.

He had realized his sin and repented.

The tables were now set, many blessings were pouring in.

The father's treasures were revealed.

A fattened calf was slaughtered.

What was a fattened calf?

A fattened calf was a body.

The lost son understood the owner of the body and passed through the proportion of his own body.

The father said, "My son was dead and came back to life; he was lost and found."

Wasn't the one who didn't know Allah dead?

Wasn't the dead heart the one who was lost?

Wasn't returning to life, attaining the living attribute of Allah?

Wasn't being resurrected in Allah, returning to life?

Wasn't surrendering to Allah, the Living and Self-subsisting, being resurrected?

The other son, who worshipped his father day and night, was angry that the lost son had come back.

He said, "I worship you every day, I have never disobeyed your command."

Wasn't this the sedition of Cain against Abel?

If worshipping Allah every day does not lead to witnessing Allah, if it does not bring submission and trust in Allah, if it does not make one experience Allah's sublimity along with one's own existence, would the envy and sedition within ever end?

We turned to Allah every day, prayed, and thought we were worshipping.

But were we able to witness Allah?

Were we able to see His manifestations in every being?

Were we able to end the envy and sedition within us?

Were we able to overcome arrogance and ego?

Turning to Allah through prayer and feeling Him by our side is certainly beautiful.

But then what is it like to be jealous of someone else, to be seditious, to be arrogant?

Is a person who is envious and seditious, even if he prays, considered to have submitted to Allah?

Is a person who cannot look at Allah everywhere he looks considered to have prayed?

How beautifully it is indicated in the Surah Maun : "Fe veylun lil Mûsâllîn,ellezîne hum an salâtihim sâhûn."

The meaning: Woe to those who think they have surrendered, they turn to Allah but are heedless."

What a striking warning!

Heedlessness was not being able to witness Allah.

Heedlessness was not knowing Allah, being heedless of Allah.

If praying and worshipping does not make us witness to Allah, does not submit to Him, does not end worldly ambitions, is this not heedlessness?

The young man's brother also said; I worship you every day, I turn to you every day, but you consent because your son who spends time with prostitutes has returned."

"His father said to him; My son, you are always with me, everything I have is yours. But it was necessary to rejoice and enjoy. Because this brother of yours was dead and came back to life; he was lost and found!" he said.

The one who was in heedlessness was the lost one.

The one who did not know Allah was the dead one.

The one who could not see the face of Allah in every being was the lost one.

The one who turned to Allah was the found one.

The lost was found.

The dead was resurrected.

It was time to attain Oneness in multiplicity.

It was time for the drop to merge with the ocean.

It was time to pass from time to timelessness.

It was time to pass from body to bodylessness.

It was time to reach the spirit blown.

It was time to pass from your existence and surrender to your origin.

It was time to reach the station of Semme vechullah(Seeing Allah everywhere).

Surah Al-Baqarah 115: “Ve lillâhil meşriku vel magribu fe eynemâ tuvellû fe semme vechullâh innallâhe vâsiun alîm.”

The meaning: The East and the West belong to Allah. Wherever you turn, there is the face of Allah. Certainly Allah encompasses all things with His wisdom.” Here, ilm-i remil is the wisdom of finding oneself that has been lost.

The education of ilm-i Tavhid from a Murshid-i Kamil will open the door for a person to know himself and for his dead heart to be revived.

The competent of ilm-i remil do not get lost in the ambition of the world.

Even if they get carried away by the world, they quickly return to the consciousness of Allah.

The competent of ilm-i remil, just as they find themselves lost in the worldly dimension, surrender to Allah, they also help those who want to find themselves.

Every Murshid-i Kamil is the competent of ilm-i remil.

They find the lost, they revive the dead.

There are also those who find lost objects, and the dimension of remil is clear in these.

A father had dropped his newly bought watch into the Gediz River, and the watch was lost in the water.

He searched for it a lot but could not find it.

Suddenly, a saying he had heard from a perfect person before came to his mind.

“The pure and innocent ones find the lost things.”

The father had a four-year-old child. Who could be purer than the child? It came to his mind that it was said that “Children are the closest to Allah.”

He jumped on his horse, went to the village immediately, took his child and rode again to the Gediz River.

He said to his son: “My dear son, my only one, I dropped my watch here, let’s look for it together.”

The child put his hand into the river and searched for it with his hand for a while and found the watch.

The father’s inner vision had come true.

The energy channels in the children's bodies are open because they are pure and clean.

Animals have very high internal intuition.

Their bodies are in unity with nature.

All existence has a common resonance with each other.

There is communication between atoms and molecules in bodies.

Because there are common atoms and molecules in every body, there is a spread of energy from atoms and molecules.

Just as the sun has an energy field, existence also has its own energy field.

Just like the rays coming from the sun, energy is radiated from every existence to its surroundings.

Those who feel the frequencies of the energy coming from existence in their own bodies are the competent of ilm-i remil.

And this is how they find a lost thing.

A body also communicates with another body.

A person who feels the resonance of a lost object in his/her body can find the lost object.

A person who wants to find a lost thing must be able to feel the energy coming from the lost object in their body. The body which meets the resonance of the energy coming from the object will go there.

Not everyone can do this, only those with high body emotions can do it.

Those whose energy channels are open are in communication with the energy coming from other bodies.

A person can send their feelings and thoughts to a person who is far away with the energy flow in their body.

Just as radio, tv, sound or images can be sent with the frequencies of electromagnetic waves, a person's feelings and thoughts can also be sent to another body.

Those who have complete submission to Allah and whose hearts are open have very strong feelings.

They feel what is happening around them, they feel people's pain and anxiety.

Those who are illuminated by the light of Allah reach strong feelings.

All existence is connected to each other with the light of Allah.

All existence is in communication with each other with the energy flowing from the light.

Just as all the cells in the human body are in communication with each other, the same is true in the dimension of existence.

The world dimension is like the human body, every being is connected to each other like the cells in the body.

This connection is the dimension of Allah's bond.

A person should not break away from this bond as a consciousness.

Just as the universe is in a Tawhid (unity, oneness), a person should also reach the consciousness of Tawhid and live with the consciousness of Tawhid.

ILM-I TAVHID (THE WISDOM OF UNITY, ONENESS):

Ilm-i Tavhid is the wisdom which leads to unity.

Tavhid means being one, knowing one as one, reaching oneness, reaching the dimension of unity.

Ilm-i Tavhid makes one realize that a drop is not separate from the ocean, that is, a person is not separate from Allah.

Ilm-i Tavhid is the wisdom which leads to the truth of Allah.

Those who have a search for knowing Allah in their hearts, run here and there with excitement.

What comes to their hearts is; “Who am I, where did I come from, where am I going, who is Allah, does Allah exist?”

“How did this world come into being, what is the truth of this object?”

“What is death, what is after death, is there rebirth?”

Those who seek answers to these questions and are sincere in this search will certainly meet others who are searching like themselves.

The education of Ilm-i Tavhid is received from a Murshid-i Kamil.

Those who follow that education are those who are searching.

Lessons are conveyed to those who are suitable to take Ilm-i Tavhid lessons.

The person who seeks the truth must first cleanse his mind and heart.

Those whose minds and hearts are pure will join the path of truth.

Before meeting with Khidr, Moses left his clogs and staff in the sacred valley of Tuva.

This abandonment was to be free from worldly ambition and to abandon the false knowledge which his mind was based on.

Ilm-i Tavhid will be granted to those who have attained a certain level of decency.

He who comes with manners will attain the blessings of Allah.

The truth of Allah is attained with piety.

The path of truths is opened with piety.

Piety makes you known to you.

Many blessings, many secrets are presented to those who are pious.

We must understand very well what piety is.

We must know that the path of meaning will not be opened without piety.

In order to comprehend existence and the Creator, it is necessary to have piety.

The path of ilm-i Tavhid will be opened to the person whose heart is suitable for being a person of piety.

That person, like Yunus Emre, will find the door of Taptuk Emre.

He will be subject to an education with Taptuk.

He will slowly begin to learn what it means to be subject to Allah, what the path of Allah is.

The purpose of reaching a perfect person is to find the answers to the questions he is looking for.

A perfect person is a means for us to become people of piety.

A perfect person brings a person back to himself, teaches that the path and the traveler are the person himself.

Every being is a path, leading to Allah.

Know that in order to be on this path, one must have piety.

Every being is a book, there are truths in it.

In order to open the pages of that book, one must have piety.

In order to understand the essence of existence, the mind and heart must be pure.

In order to understand the secret of Allah, one must be a person of piety.

So, what is piety?

Is piety the fear of Allah?

Piety is not the fear of Allah as it is told to us.

The word fear is “havf”.

There is no verse in the Quran which says “fear Allah” with the word “havf”.

On the contrary, the word “havf” is used side by side with the word “devil”. “Şeytânü yuhavvifu

“Satan is the one who scares” (Surah Aal-i Imran 175)

The one who gives fear is Satan. The one who is in satanic states scares.

There is no fear for the pious.” (Surah az-Zukhruf 68)

Surah Az-Zukhruf 68: “Ya ibadi lâ havfun aleykumul yevme ve lâ entum tahzenûn.”

The meaning: “O you who understand your servitude! There is no fear for you nor sorrow.”

As indicated in the verse, there is no fear or sorrow for those who have attained the level of servitude.

Fear is for those who have not attained the level of servitude, who serve Satan.

Therefore, it is not correct to translate the word takva (piety) in the Quran as fear of Allah.

Yes, takva is not fearing Allah.

Takva is to avoid evil, to avoid ego and pride, not to associate partners with Allah, to avoid causing even the slightest harm.

The word takva is taken from the word ittika, which means to avoid evil.

The root of the word ittika is known to come from the root “vikaye-”.

Vikaye means to avoid and protect from anything which will cause harm.

The one who follows piety is called “muttaki”(God-fearing)

“Takva-ittika-muttaki” are words that come from the same root.

Every being is a book.

This book contains the truths of creation.

Every being is the path shown by Allah’s “Huda” name, that is, the one who shows the way.

This path leads a person to the truths.

As long as a person is on piety, that is, he avoids evil and does not associate partners with Allah.

Here is piety: Avoiding evil and not associating partners with Allah.

Surah Al-Baqarah 2: “Zâlikel kitâbu lâ reybe fîhi huden lil muttekîn.

The meaning: “This universe is a book. There is no doubt about the truths in it. It is a guide to the truths for those who avoid evil and seek the truths.”

There are many forgiveness and many sublime truths for the pious.

Surah Al-Hujurat 3: : “Li el takvâ lehum mağfîret ve ecrun azîm.”

The meaning: “For those who are pious, there is forgiveness and noble rewards.”

As long as we cleanse our hearts and minds.

We understand that piety:

It is to abstain from false knowledge in our minds and to be cleansed.

It is to abstain from evil feelings and thoughts.

It is to abstain from all evil states.

It is to abstain from discord, corruption, backbiting, pride, and arrogance.

It is to abstain from gossiping and backbiting about others.

It is to abstain from harming and destroying.

It is to avoid thinking bad thoughts and speaking bad words.

It is to avoid lying and slandering.

It is to avoid looking for people's shortcomings, making fun of them, and criticizing them.

It is to avoid judging people according to their beliefs, and to avoid separating them as veiled or unveiled, as praying or not praying.

It is to avoid looking down on others, looking down on oneself, and looking down on a created being.

It is to avoid having designs on someone's honour and property.

It is to avoid stealing, swindling, usurping what does not belong to oneself, and violating the rights of others.

It is to avoid betraying one's trust.

In short, it is to avoid all kinds of situations of being in harm.

It is to avoid worldly desires, positions, fame, glory

It is to avoid saying that I also exist in the presence of Allah's sublimity.

It is to avoid attributing existence to oneself.

It is to abstain from associating partners with Allah.

Here, piety is to abstain from all sins.

The truths are revealed to those who are pious, that is, those who stay away from any knowledge, thought, action which would reveal injustice.

Many blessings are offered to those whose hearts and minds are pure, that is, those who are pious.

They attain the secrets of existence.

Surah Al-A'raf 96: "Ve ittekav le fetahnâ aleyhim berekâtin min el semâi ve el ardi."

The meaning: "The pious receive inspiration from the truths of the heavens and the earth, and they understand that the emergence of everything belongs to Us."

Yes, piousness is the secret of Moses taking off his clogs and putting down his staff.

Piousness is a station attained by those who purify their hearts and minds.

The door of secrets will not be opened until this station is attained.

Only those who are pious can attain the truth of Allah.

Those who are pure will attain the wisdom of meaning.

This is beautifully stated in the 79th verse of Surah Al-Waqiah: "Lâ yemessuhû illel mutahherûn"

"No one can touch and realize it except those who are pure and spotlessly clean."

A person's journey to seek his own essence begins by first purifying his mind and heart.

The journey of Ilm-i Tavhid will be opened to those who have attained good manners.

Good manners will be possible by entering the circle of piety.

The lessons of Ilm-i Tavhid are taken from a Murshid-i Kamil.

The lessons of the Ilm-i Tavhid consist of the stations of fena established by Abraham and the stages of Beka established by Prophet Muhammad.

The verse “Millet-i Ibrahim” in the Quran refers to this.

Surah Nahl 123: “Summe evhaynâ ileyke enittebi millete ibrahîme hanîfâ ve mâ kâne minel müşrikîn.

The meaning: “Then We revealed to you: to follow the principles that Abraham established, to be on Tavhid, and not to be of those who associate others with Him.”

The authors translate the word nation as religion.

However, the meaning of the word religion and the word nation are different.

Nation: It means spelling, organized principles, document, arranged and dictated, to say and dictate, to write by heart, unity established on certain principles.

Nation; is a noun related to the infinitive “imlâl”, that is, the meaning of “imla”.

Imla; means the established order, the regulation followed.

The word “Millet-i Ibrahim” is used seven times in the Quran.

Those who interpreted it translated the word “Millet-i Ibrahim” as “Religion” and interpreted the word “Millet-i Ibrahim” as “Religion of Ibrahim”.

It is necessary to think carefully about how accurate such an interpretation can be.

Religion belongs to Allah, it is not the religion of Abraham.

If we say the religion of Abraham, we would be attributing to Abraham what belongs to Allah.

Religion belongs to Allah, this is stated in many verses of the Quran.

Surah Al-Mu'min 14, 65, Surah Az-Zumar 11; “Lehu el din’Religion belongs to Him”

According to the Quran, religion is the laws of creation of existence, those laws belong to Allah, Allah creates existence with those laws.

A person is not a creator, he cannot create even an atom, therefore, a person does not have a religion, he has faith by understanding the religion which belongs to Allah.

Therefore, we cannot translate the word “Millet-i Ibrahim” as the religion of Ibrahim.

“Millet-i Ibrahim” means the order established by Ibrahim.

Here are the stations of fenâ organized by Abraham, the journey of a person to become aware of the truths of Allah in himself and in existence. Abraham formed the Kabe and invited people to the path of Ilm-i Tavhid.

In the 27th verse of Surah Al-Hajj “Yetu ke-the message “let them come to you” is a reference to this.

Surah Al-Hajj 27: Ve ezzin fîn nâsi bil hacci yetûke ricâlen ve alâ kulli dâmirin yetîne min kulli feccin amik

Ve ezin fi el nas : Authority, declare, allow, to people,

Bi el hacc : Special purpose, absolute turning, search for knowing Allah, going to the wise,

Yetû-ke : Let them come, let them come to you,

Ricalen : Notables, people, people in authority, pedestrian, statesman,

Ve alâ kulli : On, all,

Damir yetine : The one in weakness, intention, camel, they come,

Min kulli : All,

Fecin amik : Sorrowful, mountain path, immature, deep, subtly investigating

The meaning: “Proclaim to those who seek to know Allah.

Let all who are prominent in society or those who are in weakness, and all who search carefully in a state of anxiety, come to you.”

As stated in the verse, Abraham was the one who conveyed the truths during his time.

Abraham was the Murshid-i Kamil of his time.

Those who are excited to understand their own essence come to the Murshid-i Kamil and follow him.

A person who follows the path of truth is called ‘salik’.

Salik means a person who is on the path of truth.

In other words, a salik means a person who enters the path of truths.

The stations of fenâ from the lessons of ilm-i Tavhid organized by Abraham are briefly as follows.

Zikrullah:

In the Zikrullah lesson, salik attains the truth of the competent of zakir and zikir.

Zakir is Allah, Allah is the one who remembers every being at every moment.

Zikir is the divine resonance, the divine tone which never ends in existence.

Zakir and Zikir are not separate from each other.

Zikir is the first and ever-continuing divine chant of existence.

All existence comes into existence with Zikir, is surrounded by Zikir, is protected by Zikir, and continues with Zikir.

Surah Al-Hijr 9: “Inna nahnu nezzelnez zikre ve inna lehu le hâfîzûn.”

The meaning 1: “Certainly everything is revealed by our zikir, and certainly everything is preserved by our zikir.

The meaning 2: “Certainly We present Our remembrance from everywhere and protect everything with it.”

The disciple who has reached the feeling of zikir and zakir is conveyed Tavhid-i Efâl.

Tavhid-i Efâl:

Tavhid-i Efâl means the unity of actions.

One action is called an action, and many actions are called actions.

Tavhid-i Efâl is knowing that all actions are just one action.

In this lesson, the traveler realizes that the One who works in himself and in every being at every moment is Allah.

The operation in the existence of the being and the operation in the continuation of the being is the operation of Allah.

No one is the creator of his/her own action, that is, no one can create his/her own existence and be the doer of the functioning in his/her own body.

The creator and doer is Almighty Allah.

No one can make his/her heart beat, breathe, circulate his/her blood, or make his/her cells function.

The owner of the activity that continues in a person’s body at every moment, that is, the functioning, is Allah.

In this lesson, the traveler understands that the functioning he/she attributes to himself/herself belongs to Allah and is saved from the heedlessness of “I do the functioning.”

In this lesson, the traveler tries to understand this lesson by contemplating on the subtleties of action, actions, doer and deed.

The subtleties of action, actions, doer and deed are very important.

Surah Yunus 36: “Innallâhe âlimûn bimâ yefalûn.”

The meaning: “Certainly Allah is the owner of wisdom, the doer in every being.”

The subject of action-doer will be learned through a wisdom-based contemplation.

The subject of action, doer, deed is the basis of the lessons on Tavhid.

The disciple who understands this realizes that the functioning in the body belongs to Allah and that the actions performed by using this functioning are called “deed.”

The disciple who cannot understand this also attributes evil to Allah.

In belief communities; “I did not throw, Allah threw, I did not do it, Allah did, he did not kill, Allah killed, and evil is from Allah”

The information conveyed is due to the failure to comprehend the subject of action, doer and deed.

Belief communities give examples of some verses in the Quran.

Surah Anfal 17: “Fe lem taktulûhum ve lâkinnallâhe katelehum ve mâ rameyte iz rameyte ve lâkinnallâhe ramâ ve li yubliyel mu’minîne minhu belâen hasenâ innallâhe semîun alîm.

Some Meanings: “You did not kill them, but Allah did. And when you threw, you did not throw, but Allah threw. Allah did this to test the believers with a beautiful test. Indeed, He is the Hearer, the Knower.”

Tavhid-i Quran Meaning: When you do something with power, that power is not yours, but it belongs to Allah. Those who attribute power to themselves and do not understand that power belongs to Allah have ruined themselves, so you did not ruin those who were there. The believers carefully consider the troubles that befall them and learn from them a good lesson. Indeed, Allah is the Hearer, the Owner of wisdom.”

When we examine the verse, when a person does something, he does it with a power in his body, that power belongs to Allah.

A person does something by using the power in his body, that is, by using it as a tool.

When a person throws something, it is with that power.

Thus, the owner of the power in the body is Allah, the body operates with that power at every moment.

The connection between the action and the activity, the action belongs to the doer, the activity belongs to the person with the person's choice.

The doer of the operation in the person's body is Allah, the action is not separate from the doer, the body operates with the doer's action, the doer in the body is the essence of the body.

What a person does, his actions are called deed.

Whether a person does something good or something bad, they cannot do it without the action of Allah in their body; they do the action by using the action as a tool.

What a person will do or not do is left to their choices and decisions.

The choices and decisions of a person who has received a good education and has been raised in good manners and knowledge will be on the right path.

However, the choices of a person who has not received a good education and has been raised with false and harmful information will be on the wrong path.

Such people would also attribute evil to Allah.

However, it is stated in the Quran that “Allah is not the one who gives evil.”

Surah An-Nisa, 40 “Innallâhe lâ yazlimu miskâle zerreh.

The meaning: “Certainly Allah does not give even the slightest bit of evil.”

In this lesson, the disciple should contemplate very well the functioning of his body and the deeds he performs with that functioning.

A person is responsible for his own choices, decisions and the deeds he performs as a result of them.

Surah Anbiya 23: “Lâ yuselu ammâ yefalu ve hum yuselûn.”

The meaning: “Allah is not responsible for His actions. But people are responsible for their actions.”

A person who understands the truth of action and agency in himself and in every being will be on righteous deeds.

A person who cannot understand this will be on unjust deeds.

In many verses of the Quran, righteous deeds and unjust deeds are mentioned.

In this lesson, the disciple will understand that the One who makes the processes in the bodies of people whom he previously called good and bad is Allah, and he will change his old perspective.

What is called good and bad is attributed to the deeds and states of people.

A person's body cannot be called good or bad.

Bodies are the manifestation of Allah.

In this station, the traveler will try to understand the functioning of himself and all beings without being stuck on his old view of good or bad.

Good or bad states are related to whether a person realizes the truth or not. He will understand this as his lessons progress.

The order of Tavhid-i Efâl is: “La Faile İllAllah”. In other words, “There is no one who functions except Allah.”

Allah is the one who functions in all beings at all times, both in our souls and in our outer world.

It is Allah who functions in all existence at every moment.

This existence comes into being through the operation of Allah.

No existence has its own operation and has not created itself.

In short, the action that we attribute to ourselves is mortal, the action of Allah is eternal.

Our action was already mortal and so is the other and does not exist.

We used to think that Allah's action was ours out of ignorance.

Now we understand that all actions are Allah's.

We have no power or choice in the operation in our own existence.

The person who has a heart is on goodness.

A person who is on his own whims will be on evil.

In other words, the channel of good is the heart.

The channel of evil is the person himself, the dimension of whims, the informational codes that include discrimination coming from the family and society.

In other words, good is from Allah, evil is from the person himself.

The verse, “Know good from Allah and evil from yourself,” points to this.

The disciple who understands the lesson of Tavhid-i efâl is informed about Tavhid-i sıfat.

Tavhid-i sıfat:

Tavhid-i sıfat means the unity of the attribute.

The entire system seen in this universe is an attribute.

They are the attributes of a Being.

They are the attributes of Allah Almighty, who exists with His Being.

The attributes which are seen in the inner and outer world, in stillness and movement, are the attributes of Allah.

In other words, the attributes that are fixed in ourselves and in every being we see are the attributes of Allah.

All beings are equipped with the attributes of Allah.

Although the manifestation of Allah’s attributes is not complete in every being, its manifestation is imperfect, and its manifestation is complete only in man.

There are eight attributes of Allah which are related to His creatures.

They are: Hayat (Life), Wisdom (İlim), İrade (will), Semi (Hearing), Basar (Seeing), Kudret (might), Kelam (Speech) and Tekvin(Creating).

These attributes are called “Sıfat’ı Subutiye”.

Subutiye means; they are fixed in the essence of Allah. It means unchanging.

Just as the essence of Allah is eternal, so are His attributes.

Their existence is with the essence of Allah, they do not have their own existence.

All of these attributes which are specific to Allah exist in man, have manifested themselves and have encompassed the universe with all of their attributes.

In fact, this endless universe consists of these eight attributes.

If these attributes were to be removed, the universe would cease to exist.

This means that what we call the universe is comprised of the attributes of Allah Himself.

In this lesson, the disciple meticulously contemplates each attribute.

He realizes that the attributes he attributes to himself belong to Allah.

He joins the conversation of understanding the correspondence of each attribute in himself and in existence at the table of the Murshid-i Kamil and strengthens his contemplation even more.

The order of the station of Tavhid-i Sifat:

“La mevsufe illaAllah”, meaning “There is no other being than Allah”

Mevsuf: It means the one who is described, the one who is qualified, the owner of the attributes.

That is, the attributes in this world are the attributes of Allah.

No one has attributes which belong to him.

Even if we have attributes, they are mortal and from the earth.

The attributes of Allah are eternal and from light.

When a man dies and they put him to the bench of the corpse; he has eyes, ears and tongue, but he does not see, hear or speak.

These are the attributes of our servants.

When the luminous attributes attributed to Allah are withdrawn from him, they remain like a dry tool and go to the earth.

Thus, the traveler will reach the testimony of “La mevsuf illAllah” in the station of Tavhid-i Sifat and will see nothing but the attributes of Allah.

In order to fully understand the quality of the lessons, the traveler should talk and chat with friends who are on the path of Ilm-i Tavhid like him and try to learn by asking about the subjects he cannot comprehend. In the conversations, friends help each other in order to understand the lessons of Tavhid well.

In the conversations, every question opens doors to contemplation, and everyone is blessed according to their share.

The Tavhid-i Zât station is conveyed to the disciple who has realized the Tavhid-i Sifat station.

Tavhid-i Zat:

Tavhid-i Zat means the unity of the essence, the sole Essence.

It is the station of Rabb(Lord), the station of Lordship.

Rabb is the counterpart of Allah in existence.

The existence seen in the inner and outer world, in stillness and movement, belongs to Allah.

There is no existence other than the existence of Allah.

But these visible forms are not called the existence of Allah.

The bodies of forms are called bodies, the body which holds the bodies of forms is called “vücud” (The meanings and concepts attributed to Allah so that He can be known by people)

There is no change in the existence of Allah.

There is change and disappearance in these forms that we see

The bodies which appear to exist today will disappear tomorrow.

But the existence which holds these forms belongs to Allah. His existence is absolute.

This world is like the shadow of a tree.

The shadow of the tree cannot be denied, a shadow is seen on the ground, but it does not have its own body. That shadow stands with the body of the tree.

The beings in this world are visible to our eyes, but they do not have their own body.

They are the shadow of the essence of Allah. They stand with the essence of Allah.

Here in this station, everything is mortal at every moment. His essence is absolutely eternal.

In the pleasure and witnessing of this station, the disciple sees nothing but the essence of Allah.

In the pleasure of this station, there is nothing but the earth, the sky, the mountains, the seas, the known, the unknown.

Because there is nothing other than His essence that can be said to exist, that can know Him.

In this station, the Almighty Allah witnesses His essence in His essence with His essence.

For example: Just as when we set out on a vast sea with a ship, no land is seen, everywhere is water and we cannot see anything but the sea.

In the station of Tavhid-i Zat, the disciple sees this world as if it were a shadow and witnesses that there is nothing but the self, that everything is nothing together with Him, that the truths of this world which appears as a shadow are one existence and one self.

When we say that the traveler will witness, this is even an expression to explain.

In fact, in this station, there is no existence of anyone or the traveler to witness.

The witnessing, contemplation and comprehension of the traveler belong to Allah.

In this station, the mind, contemplation, everything surrenders.

For this reason, Allah witnesses His essence with His essence.

This station is the end of fenâfillah.

In this place, the traveler attains the secret of dying before dying.

This is the truth of “Mutu kable ente mutu” “die before you die”.

So when the traveler becomes aware that his own existence is the existence of Allah, that he is nothing but a shadow, he has ceased to exist, he has died.

In other words, he has accepted non-existence by his own will.

This station is the dimension where Jesus' body was crucified.

Cross(Çarmih) means four nails.

Char means four in Persian.

Nail means to be nailed, to surrender completely, to become immobile.

The disciple who surrenders in the four stations passes through his body, is nailed to Allah, that is, he is connected with complete surrender.

Surrendering in the four stations means to become mortal in Allah, who is the Existent.

Thus, the disciple, in the Tavhid-i Efâl, performs his act in the act of Allah...

In the Tavhid-i Sifat, his attributes are in the attributes of Allah...

In the Tavhid-i Zât, He makes his existence perishable in the existence of Allah, that is, he annihilates it, it was already non-existent.

But we used to think that the actions, attributes, and existence of Allah were ours.

Now, when we understand that these belong to Allah, our existence is gone.

It means that we are dead in terms of pleasure and witnessing.

The order of the station of Tavhid-i Zât is: "La mevcude illâ Hu"

That is: "There is no existence except Him, Allah."

What is meant by the existence is the divine existence, the divine power which holds all bodies.

Thus, the traveler of the unity of essence, the wise, the mortal, will be in these witnesses at every moment.

This station is the station of submission, the station of prostration, the station of Abraham.

This is the secret of the crucifixion of Jesus, that is, the secret of passing from the body.

Surah Rahman 26-27: "Kullu men aleyhâ fân ve yebkâ vechu rabbike zûl celâli vel ikrâm."

The meaning: "All forms come and go. The face of your Lord, who owns all His attributes and who holds all creation with His essence remains forever."

Surah Al-Qasas 88: "Kullu şey'in hâlikun illâ veche."

The meaning: "Everything is doomed. There is only the face of Allah."

The Sublimity of Beka is opened up to the disciple who reaches the dimension of fenafillah in the stations of fena.

The stages of Beka have been arranged by Prophet Muhammad.

They cannot be described, they cannot be explained in words.

The stages of Beka are presented as Makam-ı Cem, Hazretül Cem, Cemül Cem, Ehadiyet and Âmâ.

The disciple who is a fenafillah passing through his body is given pleasure in the dimension of the Spirit, the dimension of Light, the dimension of Hu, the dimension of Oneness and the dimensions of Blindness.

These levels are bodiless, Sublime dimensions.

Although they cannot be described, the disciple is given pleasure.

In Makam-i Cem, the traveler reaches the apparent pleasure of Allah, the people reach the hidden pleasure.

He reaches the secret of the soul blown.

This level, the infinite world is nothing but Allah, the place where pleasure is.

In this stage, the traveler enjoys the entire world like a white cloud or like an endless sea, all existence is lost in that white cloud or sea, it has become invisible.

In this stage, the traveler sees every existence like drops of the sea, sees without a body, sees as a light.

The absolute light is Allah, the light of the drops is the people.

People and Allah are not separate from each other.

Just as the body is not separate from the cells, the drops are not separate from the sea.

Makam-i Cem is absolute light. It is the station of unity.

Hazretül Cem is the light of the drops. It is the station of multiplicity,

the multiplicity in this station is the size of the drops, every being is a drop of the single light.

The verse “Nur ala light” refers to this. (Surah An-Nur 35)

The name of the drop of light in this station is “Muhammad”.

This world is the person and form of the dimension of Muhammad.

The dimension of truth is light.

With the pleasure of this station, Niyazi Misri wrote the following verses.

“This world called humanity is your person in form

You are not in identity in reality, O Messenger of Allah”

The identity of every being is Allah, that is, light.

The stage of Cemül Cem is the combination of two combinations.

This station is the station of “Hu”.

The pleasure and quality of this station is as follows: “Huvel evvelu vel ahiru vez zâhiru vel bâtin.”

That is: “The first is Allah, the last is Allah, the apparent is Allah, the hidden is Allah.”

The saying of Prophet Muhammad “do not abandon the three Fridays” is the sublime stations of the three Cems, “Makam-ı Cem, Hazretül Cem, Cemül Cem”.

Prophet Muhammad meant to say, do not break away from the pleasure and enjoyment of the three Cems.

The one who looks at the world with the pleasure of the three Cems sees the face of Allah in the people and lives with that consciousness.

Thus, being a human, being a Muslim, living as a Muslim is possible by attaining this consciousness.

The lessons of Ilm-i Tavhid are summarized as such.

The people of Ilm-i Tavhid are of the “Melami” disposition.

Melamiism is not as it is described in society.

It is not a community, a sect.

They always taught the word Melami as; to condemn, to be condemned, to censure, to curse.

However, in Arabic, the word “censure” is the word “ta’n etmek”, “zem etmek”, “levm etmek”.

Mezmun means the one who is condemned, the one who is censured.

Ta’n etmek means to censure, to slander, to criticize, to blame.

‘Levm etmek’ means to censure, to confront, to scold, to rebuke, to belittle, to account for oneself, to look for one’s shortcomings, to look for one’s mistakes.

Melami means; searching, seeking the truth, questioning, the desire to learn the truth of things with the innocence of a child.

To be Melami is to search for the truth of things with the innocence of a child.

Whoever searches for the truth of things with the innocence of a child, wherever he is in the world, he is Melami.

The word “Melami” is used in 7 places in the Quran.

Surah Al-Mu’minun 6, Surah Al-Ma’arij 30, Surah Al-Saffat 142, Surah Al-Dhariyat 40-54, Surah Al-Isra 29-39.

A Melami is the one who has completed the stations of Fenafillah and Bekabillah and has become Allah in Allah.

He looks at everywhere he looks with the pleasure of “Semme vechullah”.

Mu’min, Muhammed, Mahmud, Melami, all are written with two symbols.

What is meant by the two mims is the people, one of which is the inner one in the Makam-i Cem, and the other is the outer one in Hazretül Cem.

The station Mahmud is the congregation of two congregations.

It is the station where all the stations are congregated.

The stations of Ilm-i Tavhid open doors to the Ilm-i Ledun.

The competent of Ilm-i Ledun are those who have reached the secrets of the stations of Ilm-i Tavhid.

They are those who have reached the station of mercy.

The verses 107 of Surah Anbiya and 56 of Surah Furqan refer to them.

Surah Anbiya 107: “Ve mâ erselnâke illâ rahmeten lil âlemîn.”

The meaning: “We sent you for nothing but to be a mercy to the worlds.”

Surah Al-Furqan 56: “Ve mâ erselnâke illâ mubeşşiren ve nezîrâ.”

The meaning: “We have not sent you for anything other than to give hope and to explain the truths and to warn you.”

They are the people of mercy.

Being in mercy is specific to them.

Every person should strive to be like this.

Oh my brother!

Open your eyes, look at the essence of existence.

What you see is Allah, inside and outside.

Do not get stuck on the appearance.

Come, be united with your origin, leave your ego.

Oh my brother!

See that every existence is surrounded by the mercy of Allah.

See that every being comes from the dimension of the essence, and is surrounded by the dimension revelation of the essence. See that the breath you take is His mercy.

Oh my brother! Come always:

Be on mercy.

Be compassionate, be on goodness.

Be humble and condescending.

Always run to those around you for help.

See those who are in pain, distress, and trouble.

Look, if a cell or tissue in your own body is sick, how the other cells struggle to heal it.

Look, the sun, air, water, and soil are all flowing to you for mercy.

So, you too, always run to those around you for mercy.

Don't even think about anything else but mercy.

No matter how much you suffer, be on mercy.

Being on mercy comes from the love of Allah in your heart.

Being on mercy comes from the feeling of compassion in your heart.

Being on mercy becomes possible by seeing the dimensions of the mercy and the merciful.

To be in mercy is to understand that this world comes from the Rahim, that is, from an essence, and to understand that everything that is revealed is surrounded by that essence.

Everything that is revealed is the dimension of Rahman.

Oh my brother! Come always:

Be on warning.

Do not forget that a warning has come to you from everything.

And do not forget death.

Don't forget that death is the greatest oath, that is, a warning, a reminder.

One day, you too will die like everyone else.

Live without forgetting death.

Don't deceive anyone, don't oppress anyone.

If you learn the necessary lesson from death, you won't be a slave to the world, you won't ruin yourself with worldly ambition.

Don't forget to learn a lesson from everything, that there is a message flowing from everything.

When you hear someone say something, stop and think and say, "What lesson do I learn from this?"

Have you experienced an incident, have you been subjected to a lie or slander? Say, "What is the warning or message which is being presented to me from here?"

Have you experienced a loss or a disappointment? Say, "What warning is coming to me from here?"

Understand the warning and reminder which flows to you from everything.

Do not immediately fall into pessimism, even if you do, quickly return, everything which happens to you is a warning, a message.

Be a reminder of divine information for the solution of troubles.

Always warn your surroundings with truths.

Know that warning your brother, reminding him of the truths, showing him the path of truth is the dimension of “Nezir”.

Know that the path of truth is the person’s own body.

Know that “Huda”, the guide, shows the truths from the person’s own body at every moment, warns the person with every breath.

Remind yourself that every breath is a warning from Allah.

Advise your brother to turn to his own body and look there.

Remind him that the Quran, the verses, the chapters are in his own body.

If there is oppression around you, fight against oppression with the truths, be a warner.

Know that oppression is revealed by those who cannot come to the light of the truths and remain in the darkness of their own selves.

So, be enlightened by the truths and then be a warner, a reminder.

Oh my brother! Come always:

Be like Besir, be a bringer of joy and glad tidings.

Be on love, be in love and passion.

Be smiling, know that the smiling person reflects the beauty of Allah.

You too should always be upon the “Divine Beauty”.

Look, Allah shows the name Besir with His beauty from every being.

He gives you good news from every being.

Be hopeful, be a joyful heart.

You, who are human, understand that there is a sea of “Besir” in your heart and dive into that sea and always look from there.

Do not be pessimistic, do not be hopeless.

Being pessimistic, being hopeless is losing hope in Allah.

You who carry the dimensions of the Rahman and Rahim, understand these and be on “Mercy”.

You who are human, always be on “Besir”.

You who are a warner, always look with the eye of Allah and always be a reminder and a warner of the truths around you.

Know that the one who warns, awakens.

Be on mercy, be on Besir, be on the warning.

Know that mercy is the divine compassion which is the opening of the dimensions of the Rahim and Rahman.

Know that mercy is acting as if you see the owner of existence behind existence.

Know that mercy is feeling divine love, acting with that love everywhere.

Know that besir is the divine love of Allah to which those who find the way to Allah in their own bodies come.

Know that besir is giving hope, making people happy, making them feel love.

Know that besir; is knowing that your human body is a book of messages from Allah.

Know that nezir; is a warning, caution, reminder, dedication,

it is to inform and guide in advance of what will happen,

Know that nezir; is to feel divine warnings in your heart, to know that every being, every event conveys a message.

Know that nezir is that those who have reached the truth have insight.

With that insight, it is to warn those around you with the truths and to remind them of the truths.

Know that the nezir is to dedicate yourself to Allah.

Death is a nezir, illness is a nezir, things that happen to you are a nezir.

Every sound you hear is a nezir, rain is a nezir, storms are a nezir, snow, hail, floods are a nezir.

The rising sun is a nezir, the setting sun is a nezir, the night is a nezir,
stars, the moon, every being you see, every birth, every death is a nezir.

As long as you open your heart, understand that every being, every event is a nezir flowing to you.

Look at death, death is the greatest nezir.

Before you die, dedicate yourself to Allah and surrender to your essence.

Know that being human means doing these things.

Know that the secret of creation is to reach the station of human.

A person who is human reaches the station of a Muslim.

A Muslim is someone who is by someone's side when they are in pain.

A Muslim is someone who solves someone's troubles.

A Muslim is someone who gives hope to someone in their pessimism.

A Muslim is someone who makes them feel the mercy of Allah.

A Muslim is someone who makes them feel the compassion of Allah.

ILM-I CEMAL ILM-I CELAL:

Ilm-i cemal is the pleasure of the dimension of unity, and Ilm-i celal is the pleasure of the dimension of multiplicity.

Ilm-i cemal and Ilm-i celal are the pleasure of the station of Allah and the station of people from the stations of Ilm-i Tawhid.

The dimensions of Allah and people are the dimensions of cemal and celal.

Cemal is the dimension of the sea.

Celal is the dimension of the drops of the sea.

Ilm-i cemal is the pleasure of the apparent dimension of Allah.

Ilm-i cemal is the pleasure of the apparent dimension of the people.

To watch Allah in Allah is the dimension of cemal..

To watch Allah in the people is the dimension of celal.

Ilm-i cemal is the wisdom of seeing the beauty of the One in the One.

Ilm-i celal is the wisdom of seeing the beauty of the One in the multiplicity.

Allah manifests with His celal in multiplicity, with His cemal in unity (oneness), at every moment.

Celal is the secret of unity in multiplicity.

Cemal is the secret of unity in unity.

Celal does not definitely mean anger, rage, fury, fight, war.

Gadap means anger, rage, rage, fight.

We always confuse the word celal with the word gadap.

Celal and cemal both mean “greatness, beauty, grandeur, sublimity”.

Celle celaluhû: It means “How sublime is His glory” or “He is the one who shows His sublimity in multiplicity”.

That is, the secret of cemal and celal: It is the beauty of the aspect of Allah in a being or in all beings, that is, in unity or in multiplicity.

Cemal is the beauty of unity in unity, that is, the singleness in the single.

Celal is the beauty of unity in multiplicity.

That is, to watch the singleness in the singleness is the aspect of cemal.

To watch the singleness in the many is the aspect of celal.

Thus, to enjoy the face of Allah in one face is the secret of cemal.

To enjoy the face of Allah in many faces is the secret of celal.

Looking at the multitude, that is, looking at the field of multitude, and taking pleasure in the single face which holds all the faces, is the aspect of celal.

It is not easy to see the face of Allah in multitude and to remain in that pleasure.

Thus, reaching the pleasure of unity in multitude is the station of believer.

It is difficult to see the single in the many and to remain in that single.

Therefore, being able to remain in the pleasure of celal of Allah is a state that only perfect people can attain.

Surah Al-Baqarah 115: “Ve lillâhil meşriku vel magribu fe eynemâ tuvellû fe semme vechullâh.”

The meaning: “The east and the west belong to Allah. Wherever you turn, the face of Allah is there.”

Ilm-i cemal is to be able to see that there is Allah behind all forms.

Ilm-i celal is to be able to attain the beauty of unity of Allah, which holds multitude.

Cemal surrounds celal.

Celal is always turned towards cemal.

In other words, multitude is always turned towards unity, unity always surrounds multitude.

In divine cemal, divine celal becomes cemal, and nothing remains but cemal.

Cemal is the beauty of the light of His essence.

Celal is the beauty of His essence in His attributes.

The attributes are fixed in His essence, the beauty of His essence is reflected from His attributes.

His celal prostrates itself to His cemal.

Seeing Him behind things is the dimension of celal.

Watching Him without things or forms is the dimension of cemal.

Allah shows His beauty in every being.

Every being is shaped in the most beautiful way specific to itself.

Ilm-i cemal is being able to see the beauties in a being.

Ilm-i celal is to be able to see the beauties in all existence.

The two hands of Allah are called His divine cemal and divine celal.

Attaining the dimensions of Ilm-i cemal and Ilm-i celal will be possible with the lessons of Ilm-i Tavhid.

When the traveler understands the manifestations of existence scientifically and witnesses the owner of those manifestations, Ilm-i cemal and Ilm-i celal will manifest in him.

ILM-I ŞİFA (THE WISDOM OF HEALING):

The wisdom of healing means the science of healing, that is, the wisdom which heals diseases.

A human being has a physical aspect and a heart aspect.

The heart is not the piece of flesh which spreads and collects blood throughout the body and provides constant vitality with this cycle in everyone and all animals.

The heart has an organ aspect in the body and also a spiritual aspect of the heart.

The spiritual aspect of the heart means the heart aspect.

And not everyone can be the people of heart.

However, the one who has attained the station of human being, that is, the one who is a believer, is the people of heart.

Sacred Hadith: “Lâ yese’unî arzi ve lâ semaî ve illa yese’unî kalbü abdil mü’minin.”

That is: “I cannot fit into the earth or the sky. I can only fit into the heart of my believing servant.”

The truth indicated here is that those who have attained the station of believer are people of heart, perfect people.

Perfect people live by feeling Allah in their hearts at every moment.

They are people of heart.

The aspect of heart is the dimension of reasoning, contemplation, comprehension, witnessing, understanding, insight, foresight, wisdom, scientific training, trust in Allah, and submission.

The aspect of heart is to be able to implement them in one’s life.

The wisdom of healing manifests itself from the believer, that is, from the perfect man.

This is stated very well in the verse.

Surah At-Tawbah 14: ‘Ve yeşfi sudûre kavmin mu’minîn.’

The meaning: “Healing flows from the hearts of believers.”

A believer spends every moment in the consciousness of Allah.

Their hearts are pure, full of mercy, full of trust, in submission.

They heal people with their words and actions.

They are the people of healing.

They make people feel Allah, they heal hearts.

Words of Allah flow from their tongues, they make people feel Allah, they direct them to Allah.

Their divine energy is high, when you go to them, you feel a different peace and comfort.

They have no worldly worries or concerns.

They are the doctors of heart.

The doctors of physical illnesses are also medical doctors.

Medical doctors must definitely be trained in terms of the spiritual realm.

Then they can look at the patient they come across, both physically and due to their illnesses caused by weakness in the spiritual realm, and they can treat them.

The illness of the physical realm is caused by the illness of the organs, tissues and cells.

The discomfort of the heart side is caused by the weakness of the spiritual area.

The discomfort of the body side is treated by medical science.

Every medical doctor must be strong in both the spiritual and medical areas.

Because there are also discomforts of the organs that arise from emotions and thoughts.

The organs of children who grow up with fears and anxieties in the religious area do not function healthily.

Physical health is achieved by thinking healthily, having a balanced diet, not eating too much, not drinking too much, being in healthy environments, and not tiring the body too much.

Anxiety, pessimism, fears, hopelessness, jealousy, pride, and arrogance are the factors which make the body sick.

When a person is hungry, he/she should eat, the body's desire should be well felt and one should eat accordingly.

One should never eat anything when one is full.

Eating or drinking something for the sake of a friend, even though it is not the body's desire, is a betrayal to the body.

We should act according to the body's wishes, we should stay away from everything that is harmful to the body.

Our body knows better than us when and how much to eat and when and how much to drink, we should listen to the body's wishes.

Diseases of the body also arise from the genes in our DNA.

Treatments related to physical diseases fall within the scope of medical science.

Heart diseases arise from weakness in the spiritual realm.

The hearts of those who understand the truths presented by every being are healed, they are strong in the spiritual realm.

Surah Yunus 57: “Yâ eyyuhen nâsu kad câetkum mevızatun min rabbikum ve şifâun limâ fîs sudûri ve huden ve rahmetun lil mu'minîn.”

The meaning: “O people! The truths of your Lord have been presented to you, and the hearts of those who understand them are healed. Those truths are a mercy and a guidance for the believers.”

As stated in many verses of the Quran, the wisdom of healing manifests itself from the station of believer.

Those who properly realize the truth of Allah are those who have been healed.

Those who have not attained the truth of Allah and are in a state of heedlessness, have their perception and understanding in false information.

There is a verse about the sick heart, in the 10th verse of the Surah Al-Baqarah.

Surah Al-Baqarah 10: “Fî kulûbihim maradun. “There is a disease in their hearts.”

The disease in the heart is meant to be in heedlessness, misguidance, pride, arrogance, anxiety, pessimism, hopelessness, not being able to be wise with oneself, not being able to trust and surrender to Allah.

The way to be saved from the disease of the heart is to witness Allah, to surrender to Him.

The way to witness Allah is through the education of the Ilm-i Tawhid.

Those who occupy their minds with falsehoods become sick both in human terms and spiritually.

The brain which Allah has given us should be occupied with knowledge and wisdom.

The Quran helps hearts to find healing.

Surah Al-Isra, 82: “Ve nunezzilu minel kurâni mâ huve şifâun.”

The meaning: “The truths presented by the Quran are healing”

When a person’s heart understands the truths, it will find healing and peace.

Healing is related to the word intercession.

Those who find intercession will find healing.

Intercession is known in society as mediating, being an intermediary.

In fact, the intermediary is called “şâfi-şeffi”, meaning intercessor.

So, is it correct to explain intercession in this way?

Is it right for a person to ask another person to mediate between him and Allah?

Is it right to put someone who is declared to be great between us and Allah?

Is it right to give someone greatness in the presence of Allah?

If Allah is closer to us than our carotide, is it right to turn to our own bodies and ask Him or to use someone else as an intermediary?

What is intercession according to the Quran?

The word intercession comes from the word “şef-”.

The word şef means the transition from duality to unity.

A person thinks that Allah is separate and he is separate.

This thinking means staying in duality.

Allah informs us of His unity by saying, “I am closer to you than your carotide.”

Intercession: It means taking refuge, getting rid of, uniting, passing from duality to unity, reaching the secret of unity, salvation, reaching forgiveness, getting rid of the disease of ignorance with Ilm-i ledun, getting well, getting rid of the disease, etc.

When we examine intercession from the perspective of the Quran, we see that intercession is completely reserved for Allah.

Surah Az-Zumar 44: “Kul lillahi el şefâatu cemîa.”

The meaning: “Say: Intercession is only for Allah.”

Surah An’am 51: “Min dūnihî veliyyun ve lâ şefîun.”

The meaning: “There is no friend or intercessor other than Him.”

When we examine the Quran, we understand that intercession is only for Allah.

Intercession means joining something similar to it, that is, a drop of water joining the sea.

This union is called “Şüfâ”.

In other words, priority belongs to the sea, the source is the sea, the drop is from that sea.

In other words, “Şüfâ” means that a person realizes that he is not separate from Allah and reaches unity.

Teşfi means reaching Allah’s intercession.

The word Şef also comes from here.

In other words, şef means chief, chairman, leader.

When we say the chief of this tribe, it means that everyone comes together in the unity of that chief.

All existence is within the unity of Allah, the chief of the universe.

Society interprets the word intercession as an intercession for someone to be saved or to have their crime forgiven.

Here, the savior, the saved and the intermediary for their salvation are in question.

If we explain this with an example, what does a person do if they are sick?

They go to the doctor.

The doctor diagnoses his illness and gives him medicine to get rid of the illness.

That patient uses the medicine and gets better.

Here, it is the chemical substance in the medicine which heals that person.

The doctor is the intermediary in this.

How accurate would it be if the doctor said, "I healed the patient", if the medicine said, "No, I healed him", if the patient said, "No, I healed myself"?

The doctor's knowledge based on medical science is the determination of which disease the patient has.

This determination is a conclusion reached by the doctor through medical education.

The doctor has learned from medical science which medicine is good for which disease.

And with medical science, he guides the patient, he helps by saying, "this is your disease and you need to use this medicine."

If the patient does not use that medicine, he will not get better.

There is nothing the doctor can do here.

The medicine which will cure that patient, the chemical power in that medicine will cure that patient.

But the patient must use that medicine.

Here, what the doctor does is help through medical science.

Healing sick hearts is only possible by knowing Allah and becoming wise in His manifestations.

Intercession: It is the manifestation of the dimension of Allah's unity in the heart of man.

Perfect people convey the way of this intercession to those who want to become wise in Allah.

They explain the way and method.

No perfect person can intercede.

The perfect people of the path of ilm-i ledun help in intercession, show the way to find intercession, describe the cure.

Intercession, treatment, and healing are exclusive to Allah.

That is why there are verses that say no one can intercede except Allah.

Here, the wisdom of healing is the intercession of hearts, and reaching peace by witnessing Allah and surrendering to Him.

Those who reach the pure and clean power of thought on the path of self-knowledge do not easily fall ill.

Those who have faith in Allah to the degree of certainty do not easily fall ill.

People with strong spirituality and submission do not get sick easily.

People who do not break away from knowledge and wisdom do not get sick easily.

People who think positively and are helpful do not get sick easily.

People who have a balanced, healthy diet, eat slowly at the table, and do not stuff their stomachs do not get sick easily.

Eating when hungry and hearing from the body what and how much it wants to eat and eating accordingly protects against illness.

People who make their profession based on service by acting for the sake of Allah do not get sick easily.

People whose love, excitement and effort are strong do not get sick easily.

People who are close to nature, animals, plants, soil and water do not get sick easily.

There is always a solution to our physical illnesses, for sure.

The science of medicine is the dimension in which Allah's healing name manifests itself in physical illnesses.

Surah Al-Hadid 22: “Mâ esâbe min musîbetin fîl ardı ve lâ fî enfusikum illâ fî kitâbin min kabli en nebreehâ inne zâlike alâllâhi yesîr.”

The meaning: “Let no disease appear in the world, and let no disease appear in you, for which We have created a remedy, and its remedy is in the book of existence. Certainly, this is easy for Allah.”

False knowledge, negative thoughts, unbalanced nutrition are always the source of diseases and oppression.

The knowledge of healing manifests itself with the name of Allah, “El Şâfi.”

The competent of ilm-i ledun are the competent of wisdom of healing.

THE RESULT:

As much as our hearts allowed, our tongues could, and our pens could write, we tried to understand and explain the subject of ilm-i ledun.

How possible is it to explain the sea of meanings?

Ilm-i ledun and the sections within ilm-i ledun consist of infinite seas.

Each section of this book that we are trying to write could have been written as a separate book.

We tried to explain each section briefly.

The dimension of ilm-i ledun contains infinite secrets.

We understood that ilm-i ledun contains infinite wisdom, infinite miracles.

It is certainly not easy to understand and explain the dimension of the wisdom of ledun.

How far can the heart get away from worldly troubles and dive into the ocean of meanings?

We tried to explain what we received from the ocean as much as we could.

We understood that there are many secrets and miracles in life.

What a great miracle is the formation of an eye and its vision.

This miracle shows itself in every being, every atom, every cell.

Man is a city of miracles.

It is possible to step into that city by returning to his own essence.

How much can a person who remains in external fights, judgments, and hatreds return to his own essence?

How many steps can one take into the city of his own body, who is in the midst of a conflict of beliefs and cannot free himself from those conflicts?

How much can he witness the Essence of that city, how much can he surrender to that Essence?

If a spiritual search has fallen into the heart of man, he should embrace this search.

The spiritual search which has fallen into the heart will lead to the sea of meanings, will make him reach many secrets of the owner of the sea of meanings.

The wisdom of the sea of meanings, Ilm-i Ledun, is a dimension of flow in the manifestation of existence and reflected from the existence itself.

There are many messages in that flow.

It is possible to read those messages by becoming a competent of ilm-i Ledun.

A person should never forget that he is a servant and that he is mortal.

A person should try not to fall into arrogance.

If a person wants to reach the many secrets of Allah, he should be in condescension and never consider himself superior.

A person should never forget Yunus Emre's words, "Assume to others what you think to yourself."

A person is not superior to any created being.

How condescendingly said that beautiful heart, Prophet Muhammad, whose heart is in a sea of meanings: "I am a human being like you, not a king, I am the child of a mother who eats dry bread."

A person should always be condescending.

A person should give importance to the feeling of searching for the secret of life which falls into his heart.

The visible being certainly comes from a source.

The visible tree certainly comes from a seed.

A person also certainly comes from a source.

A person should wonder what that source is.

The one who is original, the source from which he came, must try to feel that endless sea.

We have tried to explain what we felt in this book.

Let knowledge and decency be your path, condescension and modesty your behavior, and respect and love your state.

Let curiosity, interest, love, respect, peace, and divine love always be in your heart.

Peace be upon you.

Ismail Dincer 11-9-2022