

LEVH-I MAHFUZ

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Dedicated to all newborn babies who came into the world with all their purity.

PREFACE

Before all the visible and invisible worlds were revealed, was it written in a dimension, like a tree's seed?

If it was written, what kind of pen was it written with?

If it was written with a pen, what kind of pen was it?

Who wrote it, what was it that wrote it?

How did the universe or universes come into being, how does it work, where does it flow to?

Are there codes for the existence and functioning of the universe?

What are the subtleties of the dimension of Mathematics, Physics, Chemistry, Biology in the creation of the universe?

Before Mathematics, Physics, Chemistry, Biology were revealed, in what kind of software were they hidden?

Before the universe was created, was there a dimension where the secrets of everything which would be created were written?

In this written dimension, how were the codes of existence created, how were they written, how were they protected?

Was all existence being, asleep like a dead in a software dimension?

When the time came, did each being wake up, live for a certain time, and return to where they originally came from?

Did the universes have a main storage?

Yes, in this book we will try to examine the subject of the Preserved Tablet.

Just as a tree is written inside a seed, the information of the tree is hidden and preserved in the essence of the seed.

The tree emerges from the Preserved Tablet of the seed, and there are pages of the Preserved Tablet inside each leaf, branch, flower and fruit of the tree.

Could our universe be written and preserved in the seed of a universe before it existed?

Can every being be written and preserved in the seed of that universe?

And could each being have pages of the Preserved Tablet which carry their own secrets in their essence?

A subject which is exciting to even think about.

The main storage where the software of the entire universe is located.

The software dimension of the visible being in the invisible world.

The dimension where the revealed being is recorded and protected before it is revealed.

The source from which the boundless world comes.

The recorded dimension where the entire structure of each being is written before it is seen as a being.

A world where the smallest detail of the creation of an atom, a cell, a tissue, an organ, a body is written.

The dimension of mathematics, physics, chemistry, biology, written, hidden, protected down to the smallest detail before they appear outwardly.

And each of them has a world of the Preserved Tablet within itself.

A magnificent, surprising, astonishing hidden world.

A magnificence which is mind-boggling, which turns into infinity as you enter it, a magnificence which makes you forget your body in excitement.

Yes, this world is the dimension of the Preserved Tablet.

In this book, we will examine the subject of the Preserved Tablet.

The subject of the Preserved Tablet has always been talked about.

Mysterious words have been said about the Preserved Tablet.

It has been considered equal with fate.

It has been interpreted as the pages on which fate is written.

Most groups have stated that it is not possible to comment on the Preserved Tablet.

It is said that it is a divine dimension, it cannot be reached or seen.

It is said that it belongs to the Invisible, no one but Allah can know.

We will try to examine and understand the Preserved Tablet and other sections related to it in the Quran.

Although many comments have been made or avoided on the subject, we will try to examine it from the perspective of the Quran.

We will try to examine the issues of ilm-i ledun, sidretul munteha, a'yan-i sabite, the book and ummul kitab, quantum, fate and predestination, vahdet-i vücûd, which are related to the Preserved Tablet.

Many comments have been made on the Preserved Tablet.

The first of them is as follows:

The Preserved Tablet is hidden, its nature is unknown, it is a matter of the invisible world.

Comments about the Preserved Tablet do not reflect the truth.

It is the secret book of Allah, written with the divine pen.

It contains the secrets of the events which will happen and the creation of existence.

Those who hold this view are Ragip el-Isfahani and those on the path of Selefiyye. (Ibn Qayyim al-Jawziyya, p. 39-41; Sharḥu'l- 'Aḳīdeti't-Ṭaḥaviyye, p. 159; Reshid Riza, VII, 394-395, 471-472)

Another comment about the Preserved Tablet is as follows:

The Preserved Tablet is located on the throne above the seventh heaven.

It is a book which the angel Raphael saw.

It is the means of secrets between Allah and His angels.

The knowledge of all existence and events which will happen is written in the Preserved Tablet.

When something is to be created by the will of Allah, the Preserved Tablet is opened, information comes to Raphael and the order for creation is given to Gabriel.

This view belongs to Ibn Abbas and those who follow the understanding of Ehl-i Sunnet..

(Makdisî, I, 161-164; Ghazali, p. 212; Qurtubi, XIX, 198; İbn Kesîr, I, 14)

Another comment on the Preserved Tablet is as follows:

The Preserved Tablet is the universal soul from which all souls come.

The creation of the entire universe is written there.

Just as what a master wants to do emerges from the master's mind, all beings and events are written in the Preserved Tablet, and they appear one by one when the time comes.

Those who hold this view are some thinkers like İbn Sina.

(Ghazali, p. 212; Ibn Teymiyye, IV, 255)

The common point in the three views on the Preserved Tablet is; It is the hidden world where the secrets of the being which will be revealed and the creation of the being are written.

It is narrated that the Prophet Muhammad said the following about the Preserved Tablet.

Ahmed b. Hanbel narrated that Prophet Muhammad said the following about the Preserved Tablet: "When there was nothing, there was only Allah. Then Allah created the Preserved Tablet and recorded everything which was to be created, together with the states that would occur until the Day of Judgment." Ahmad b. Hanbel. El-Musned (d. 241/855).

It is narrated from Ibn Abbas and Ebu Hurayre as follows.

Prophet Muhammad said: "The first thing that Allah created was the pen.

He said to it, Write. It said: What shall I write? He said: Destiny..." In another narration: "The things which will occur until the Day of Judgment..."

Tirmizi, Ebu Isa Muhammad b. Isa es-Sevre (d. 279/892)

Ahmet b. Hambel's Musned also states that shortly before his death, Prophet Muhammad said: "Bring me a tablet (el-levh) and a pen, so that I can write down my advice for you so that you will not go astray after me!" (Musned, I/355; VI/47)

There are also those who say that the reason Prophet Muhammad asked for a tablet was related to Ali.

But let's pay attention to this, please!

Those who call Prophet Muhammad an illiterate should examine the section in Ahmet b. Hambel's Musned where it is stated that Prophet Muhammad said: "Bring me a tablet (el-levh) and a pen so that I may write down my advice for you so that you do not go astray after me!"

Especially in the section "I will write down my advice for you", it is clear that Prophet Muhammad was literate.

The same issue is also present in the section "Tefsir" (Surah An-Nisa 18) of Buhari.

So Prophet Muhammad was literate, there is such a historical record.

We will try to open the subject of ummi in the section of ummu'l kitâb.

We will think carefully about the Preserved Tablet and research it.

We will research it down to its root and try not to make a mistake.

We will examine the verse in the Quran that "none can touch it except those who are pure."

What is meant by being pure? We will try to understand.

What is impurity, what kind of states are those whose minds and hearts are impure? We will think about these.

We will try to understand the issue of doors being opened to those whose minds and hearts are pure.

Is the Preserved Tablet an incomprehensible subject?

Or is it an understandable subject? We will research it.

We will try to establish a connection with this magnificent dimension where the software of existence exists, is encrypted and protected before it existed.

We will try to understand the world where existence was written and protected before it was revealed, just as the tree is hidden in the seed.

We will try to provide information for those who research the subject of the Preserved Tablet.

It is certainly not possible to explain the dimension of the Preserved Tablet.

We will only try to make you feel that magnificent world.

LEVH-I MAHFÛZ (THE PRESERVED TABLET)

The word "Levh-i Mahfûz" is used in the 22nd verse of Surah Buruc.

Surah Buruc 22: "Fi levh-i mahfûz."

"Levh-i mahfûz" means preserved, protected pages.

A silent, sleeping world where everything which has been revealed was written down before it was revealed.

It is not easy to describe the dimension of the "Levh-i mahfûz".

We can describe it most simply as follows.

Just as a seed records a tree and everything that belongs to a tree, we can think of it as a memory where every entity that has been revealed is recorded before it is revealed.

How did the worlds come into being? From what source did they come into being?

How did every visible and invisible entity come into being, take shape, and function within a certain balance?

How did man come into being? From what source did he come?

In the infinite realm, man is a being so small that he cannot be called a point.

But infinite realms are hidden in his body.

In what kind of software was the visible entity hidden before it came into being?

The shaping of each entity was a manifestation of what kind of software?

How was that software written?

With what kind of encryption was that software encrypted?

What was the hand which wrote that software?

Who was the owner of that hand?

Was that hand always in the entity itself?

Was that hand the hand in the operation of existence?

If the software of the tree were not in the essence of the seed, could the tree come to fruition?

If the branches, leaves, flowers, and fruits of the tree were not written in an essence, could they be seen?

Whatever is in the essence of a seed will be revealed.

Even if the seed does not fall to the ground for years, what is written in its essence is preserved and protected, and the moment it falls to the ground, what is written in its essence becomes manifest.

Just as the Preserved Tablet of the seed is preserved, this world was also preserved and protected in a memory.

So this preserved memory was the Preserved Tablet.

The entire universe came and continues to come from a preserved source.

A system written in the source began to emerge one by one when the time came.

Whatever was written in the source was preserved, the visible world manifested from that preserved world.

Whatever was written in the essence took shape.

Even if years pass, what is in the essence of a seed is preserved.

Even if years pass, a fig tree manifests from a fig seed, not another tree.

What was in the essence was preserved, protected, what was written manifested when the time came.

The secrets in the pages of the Preserved Tablet were revealed and appeared as existence, the secrets were hidden as truths in the essence of existence.

The pages of the Preserved Tablet were protected in a light, when the time came, that light was opened.

The opening of the light flows into the soul, the blowing of the soul continues as a blowing, that is, with quantum fluctuation.

Subatomic particles, atoms, protons, neutrons and electrons in atoms are where quantum fluctuations begin.

With these fluctuations, the pages opened one by one.

The pages opened one by one, and everything written on the pages began to reveal itself one by one.

These pages were pages of light.

These pages of light were written with a pen of light.

The pages of light were encrypted with a light encryption.

A mysterious world was written on endless tablets with a mysterious encryption.

What was written was protected, and when the time came, it was completely revealed.

The tablets had a dimension.

What was written on the tablets and what was preserved without change.

The software of each being was protected on separate pages related to itself.

For something to be revealed, it must have an essence and come from that essence.

That essence was the dimension of the Preserved Tablet.

The Preserved Tablet had infinite tablets.

Each tablet was a book in itself, and that book also had pages.

Just as the body is a book, and the eye and other organs and each cell are separate books connected to the body's book,

and each book has tablets protected within itself, so is this world.

Each tablet contains many secrets.

In the essence of the tablets, “ilm-i ledun” was hidden.

In the essence of the tablets, “ummul kitab” was hidden.

In the essence of the tablets, “sidretul munteha” was hidden.

In the essence of the tablets, the secret of the pen, the secret of the book were hidden.

The infinite tablets within the tablets were encompassed by a Being.

The tablets were waiting to be opened within the circle of existence.

That existence was the existence of Allah, the sole essence.

The infinite books in the essence of the tablets were written line by line by a pen.

Sura al-Qalam 1: “Nun vel kalemi ve ma yesturun.”

Nun: Pen, inkwell, dictator, chin socket, external face,

Ve el kalemi: Pen, expression, style, dictator, embroidery, forming,

Ve ma yesturun: What, thing, not, he wrote with a scientific pen, to the things written line by line, row by row,

The meaning 1: “To Nun and the pen and all the things in existence that are written line by line.”

The meaning 2: “Everything was written line by line with the pen of Nun and the pen of the pen.”

The meaning 3: “Everything from the light to the soul, from the soul to the human World was written line by line with Nun and the pen.”

Every being that would exist was written line by line.

In the core of the tablets, the section of fate and destiny was hidden.

In the essence of the tablets, everything that existed and everything that would exist was hidden.

And all these tablets were preserved.

That is why all these tablets were called the Preserved Tablet.

When the time came, the tablets and the tablets within the tablets began to open one by one, and the codes began to be deciphered one by one.

The invisible became visible.

The unknown became known.

The invisible world began to flow from the inside to the horizon.

How did this flow begin, how did the will to begin occur?

How should we understand the words, “I was a hidden treasure, I wanted to be known, I created the universe”?

Is the place where the hidden treasure is the dimension of the Preserved Tablet?

What was the dimension of the Preserved Tablet?

How could it be reached?

How could it be understood?

How could it be read?

Or was the verse “Ikra-Read-Understand” referring to the Preserved Tablet?

Who can reach the Preserved Tablet?

Who can touch that magnificent world?

The opening of the Preserved Tablet was the opening of the pages of divine destiny.

Fate and destiny were both one of the sections written on the pages of the Preserved Tablet.

There was the Preserved Tablet of Light.

There was the Preserved Tablet of the Soul.

There was the Preserved Tablet of the dimension of the soul that began with the blowing of the Soul.

There was the Preserved Tablet of all manifestations.

The revealed being had a Preserved Tablet in its own essence.

The secrets of every being were written in the being itself, written on its own tablets.

Every being had human secrets, sublime secrets, all secrets were waiting to be read on the pages of the Preserved Tablet of being.

From the Preserved Tablet of the dimension of light, the dimension of the soul emerged.

From the Preserved Tablet of the dimension of the blown soul, the world of the soul emerged.

From the Preserved Tablet of the world of the soul, the dimensions of Mathematics, Physics, Chemistry, Biology came, filtering through each other.

The world of the soul was the visible human world.

Nefs dimension was not our enemy as we were taught in faith communities.

It was not the source of evil, it was not the one who commanded evil.

They always taught that it is necessary to denigrate nefs, to degrade nefs.

They taught that it is necessary to always degrade nefs.

It is necessary to oppress nefs.

Nefs is the pharaoh.

Nefs is the devil.

Nefs is the enemy of Allah.

They explained that nefs is the source of evil.

They said that nefs must be disciplined.

However, Prophet Muhammad said, “Men arafe nefsehu” “Be wise of your nefs”, meaning “Know yourselves”.

In the Quran, nefs was a creation that came from a single dimension.

It is stated in the Quran that we were all created from a single nefs.

Surah an-Nisa 1: “Halakakum min nefsin vahidetin” “I created you from a single nefs.”

When we examined the Quran, we understood that the dimension of nefs was not as it was told to us.

Nefs means leaven, essence, origin, life, person, a person's body, the essence of a person, something itself.

Nefs, enfus, nüfûs, nefes, nefâis, enfes, nisa, nâs are words that come from the same root.

Nefs is the dimension of the soul dressed in flesh.

Nefs is the essence of the person.

Nefs is the source of all manifestations.

Nefs is the secret of the breathed soul.

Nefs is the Lord Himself.

We are all beings that are shaped by being blown from the same soul.

“Nefahtu fihi min rūhî” “I blew from my soul.”

Every moment, the blowing from that soul continues.

Here, nefs is the dimension of bodies, an essence, a leaven, formed by the breath of Allah from His soul.

We have all been shaped from this leaven.

We understand that nefs is not the source of evil, but the essence of the person in the dimension of the body.

In other words, nefs is the person himself.

The person is nefs itself with its inner and outer worlds.

Every being has emerged from the Preserved Tablet of nefs.

The Preserved Tablet of nefs opened one after another the tablets of Mathematics, Physics, Chemistry, Biological dimensions.

Each tablet opened separate pages within itself.

The world of the Preserved Tablet had many dimensions.

What was the bond of the Preserved Tablet, Sidretu'l munteha?

What were the books opened from the dimension of the Preserved Tablet?

What was the dimension of the books and pages belonging to each being?

What was the unity of the Preserved Tablet, ummul kitab?

What was the bond of the Preserved Tablet and Ilm-i ledun?

What was the dimension of fate and destiny in the Preserved Tablet?

What was Ayan-i sabite?

What was Vahdet-i vucud?

What was Kitâsb-i meknun in the dimension of the Preserved Tablet?

And what was the dimension of the pen that wrote each book or the dimension of the pens?

There were many secret books in the dimension of the Preserved Tablet.

There were books that were connected to each other, carrying the most delicate software in the stages of existence and operation of each being.

Books were being filtered out of the books.

The software of the books was turning into the formations with the rule of "kun fe yekun".

Surah Al-Vaqiah 78: "Fi kitâbin meknun"

Fi kitâbin meknûn

Fi kitâbin: Inside, book, book of existence, written,

Meknûnin: Protected, secret, hidden, arranged, invisible, mother of the book that will be formed,

The meaning 1: "Secret, hidden, arranged, invisible book."

The meaning 2: "There is a hidden world inside that book of existence."

The meaning 3: “The book that began to form.”

Kitab-ı meknun was the preserved book of the Preserved Tablet dimension.

The place where Ummu'l Kitab began to be revealed.

It was the manifestation of the writing of existence.

It was the manifestation of the divine command “Kun fe yekûn.”

“Kun fe yekûn” (Aal-i Imran Surah 47, Ya-Sin Surah 82)

The word Meknun is related to the sentence “Kun fe yekûn” “Be, He says, and it is.”

Meknun is the dimension of the formation of the written, hidden book.

The dimension of the book of creation is the subtleties of the formation phase of each being.

In that book, the most subtle secrets of how, when and in what way each being will be created are written.

How did the first initial phase of the formation of being happen?

How did some sections of the pages of the Preserved Tablet become animated?

Just as there is different animation in the four seasons, how did the animation of those sublime pages begin?

A vibration, fluctuation, and blowing that started from those sublime pages flowed into existence.

Just as the wind blows, but a person cannot see the blowing wind.

He feels the effect of that wind on his face and body.

He sees the trees and plants bending under the effect of the wind.

Here, an invisible blow from within those invisible sublime pages started the existence.

Was this blowing, the Sublime, called the blowing of the soul?

Was this blowing, this vibration, this fluctuation the dimension of zikrullah?

What kind of a world was the world of the Preserved Tablet?

Was it the main dimension of the secrets of existence that began with a fluctuation like the magnificent light images and color spectrums of a galaxy or a star that we were able to detect and photograph in this century?

So, how could a person reach that world?

How could he touch that world?

Why is it stated in the 79th verse of the Surah Al-Vaqiah in the Quran, “None can touch it or understand it except those who are pure”?

What secrets are hidden in the Preserved Tablet, what kind of messages are there?

The Preserved Tablet means “protected tablets, preserved pages, those written and preserved with light”.

The Preserved Tablet is a world where every single being is written down to the smallest detail before it is revealed.

An endless world that amazes and astounds the mind.

A dimension where a drop of water is written before it becomes water.

Pages where the secret software of vast oceans, before they become oceans is written.

Pages where the bitterness, saltiness, sweetness of water, before water is created the formation of water is written.

A dimension where the software of everything, visible and invisible is written before it exists.

Pages where everything from a particle to a sphere is written.

Everything that is revealed before it is revealed was recorded as written in a realm.

Just as the electronic devices that have been invented work with a certain software, every being has come into being with a certain software and works with a certain software.

The dimension, shape, and structure of every being, down to the smallest detail were written, hidden, and preserved in a world before they were created.

This world was the world of the Preserved Tablet.

The word Preserved Tablet is used in the Quran in the 22nd verse of the Surah al-Buruj.

Surah Buruj 22: “The Preserved Tablet.”

The meaning 1: “All truths are preserved within the pages of existence.”

The meaning 2: “Within the Preserved Tablet.”

The meaning 3: “Within the Protected Tablets.”

The meaning 4: “The pages written by light are preserved.”

Surah Buruj 21:

Bel huve kuranun mecid

Bel huve kuranun: Yes, on the contrary, it, this Quran, the thing that is read, The book of the universe,

Mecid: Magnificent, sublime, honorable,

The meaning: “Yes, that sublime Quran is the entire Universe.”

Surah Buruj 22: Fi levhin mahfûz

Fi levhin: Inside, tablet, page, written,

Mahfûz: Preservation, hidden, protected,

The meaning: “All truths are preserved in the pages of existence.”

When we examine the 21st and 22nd verses of Surah Buruj, we understand that the entire Universe is the magnificent, dazzling Qur'an.

The entire Universe is the living Qur'an.

Each being is a page of that living Qur'an.

That living Qur'an has been filtered from the Preserved Tablet.

Whatever is written in the Preserved Tablet has been revealed step by step when the time comes.

Everything that will exist in the Preserved Tablet is written.

The essence of the revealed being also contains the truths written in the Preserved Tablet.

First of all, let's examine the word Preserved Tablet (levh-i mahfuz).

The word "levh" is the combined writing of the words "lev and hu".

It is written with the words "lam, vav, hu".

Lev, levi; means light, brightness, the sparkle of light, coming with light, written with light.

Hu; means Him, Allah.

Lev Hu means His light.

All being has manifested itself from the software inside the light.

Every being comes from a light, is written by light, is shaped by light.

The word “Levn-Renk”, which comes from the root of the word Lev, also comes from here.

The plural of the word Levn is “Elvan”.

The word “levha”(tablet) also comes from the root of the word Lev and Hû.

Levha: It means a plate, pages, the written, the plate that stores the writing, the place where the original is, the main storage, pages of light, those written by light.

Mahfûz: It means preserved, stored, protected, protecting the value it carries within without decreasing or increasing, preserving and transferring.

Levh-i Mahfuz (The Preserved Tablet): The Tablet which is preserved, preserved pages, preserved values, preserved information, preserved sublime pages written by the divine pen.

We understand that Levh-i Mahfuz means The Preserved Tablets, preserved information, divine information written line by line in the book of existence.

In addition, in the Quran, Noah's ship, which means made of wood, is called "Zat-ı elvâh". (Surat al-Qamar 13)

Let's not think of Noah's ship as a ship, let's think of it as the human body.

Let's think of the tablets of the human body as pages of truth written line by line in the body.

Before the creation of the universe, the pages of light where the software of every being to be created is the dimension of the Preserved Tablet.

The Preserved Tablet is the name of the system where the information about the existence of the entire universe is written line by line.

It is the system where the information about existence belonging to both the particle and the whole is preserved.

They are the tablets where the truths belonging to the human system and the Divine system are stored.

The truths that belong to the human system are also written line by line in the book of existence.

The sublime system is where the human system comes from.

What we call the sublime system is the dimension of the soul, the dimension of light, the dimension of nothingness.

In the sublimeness of the soul, there is the dimension of the Preserved Tablet that belongs to the human system.

In the Preserved Tablet of the sublimeness of the soul, the information of the human being before it is revealed is written line by line.

In the Preserved Tablet of the dimension of light, there is the software that belongs to the dimension of the soul.

The place where the Preserved Tablet comes from is light, the place where it is the soul, the place where it flows is the world of the soul.

The world of the soul manifests itself as the world of humanity.

The verse, "I breathed from my soul," is a blow from the pages of the Preserved Tablet.

Creation began with the secret of a blow.

Everything that was created began to emerge, take shape, and take on a body with a blow from the dimension of the soul.

Just as a tree begins to emerge and take shape with a blow that begins from within a seed.

The blowing of the spirit from the pages of the Preserved Tablet began.

The pages of the Preserved Tablet were carried with that blown spirit.

With the blowing of the spirit inside those carried pages, creation began.

And everything began to appear and be revealed one by one.

Verses 26, 27, 28, 29, 30 of Surah Al-Hijr draw attention to this very well.

Surah Al-Hijr 26:

Ve le kad halaknel insâne min salsalin min hamein mesnûn

Ve lekad halakna : Indeed, We created,formed, created,

El insân : Man,

Min salsalin : Clay, mud, transformation, cell

Min hamein mesnûnin : Transformation, given a shape, developing, cell,

The meaning: “And We created man from a cell, bearing a core, transforming, developing, forming.”

Surah al-Hijr 27: Vel cânnê halaknâhu min kablu min nâris semûm

Ve el cânnê: Souls, unidentified, all kinds of life forms, existing, all kinds of beings

Hâlakna hu: We created, formed, brought into being, created, that

Min kablu: By, other, before,

Min nar: From fire, burning, from light, light, spark, manifestation,

El semum: Poisonous thing, strong wind, burning wind, penetrating, waving, blowing,

The meaning: “And all kinds of beings that you can see or not, He created from a blowing spark”

Surah Al-Hijr 28:

Ve iz kale rabbuke lil melaiketi inni halikun beşeren min salsalin min hamein mesnun

Ve iz kale rabb ke: He said, He informed, Your Lord,

Li el melaiket: Power, strength, the power in every being,

Inni halikun: I, creation,

Beşeren: Human, in the garment of flesh,

Min salsal: Clay, mud, form, soil, dry clay

Min hamie mesnun: Cell, transformation, shaped, developing

The meaning: “Your Lord has informed: I am the One who created man from a single essence, from a cell which transforms and develops, I am the power in every being.”

Surah Al-Hijr 29: Fe iza sevveytuhu ve nefahtu fihi min rûhî fekaû lehu sâcidîn

Fe iza sevveytu hu: Then, I organized with my manifestations, with attributes, him

Ve nefah tu: I blew, I breathed,

Fihi min rûhi: Into it, from my spirit

Fe kau lehu sâcidîne: Thus, prostrate, surrendering with all your being,

The meaning: "I have organized man with the most beautiful attributes and breathed into him from my spirit, so understand this truth and surrender with all your being."

Surat al-Hijr 30:Fe secedel melâiketü kulluhum ecmaûn

Fe secede: Thus, here, prostration, submission, integrity,

El melaiket: Angels, strength, power in existence,

Kullu hum ecmaun: All, the whole, collectively, in unity

The meaning: "Thus, the person who understands the power in all existence in a wholeness, will be in a state of submission."

As stated in the verses, man took shape and came from a cell.

That cell was a new cell formed by the union of the sperm and the egg.

The union of the sperm and the egg was the union of the dimensions of the Preserved Tablets in the sperm and the egg.

The sperms make a magnificent journey to reach the egg.

The lifespan of the female egg is approximately 24-36 hours.

The lifespan of the male sperm is between 24-72 hours.

Approximately half of the sperms carry the X chromosome, and the other half carry the Y chromosome.

The egg carries XX chromosomes.

Approximately 90 seconds after ejaculation, the sperm reaches the uterus through the cervix and from there moves into the "Tuba".

In other words, it reaches the tube and fertilization occurs here.

An average of 100-150 million sperms begin this journey.

Only 1% of the sperms reach the woman's tubes, where fertilization with the egg will occur.

The woman's egg takes in only 1 of the hundreds of cells that reach the woman's egg.

The single cell that forms as a result of fertilization is called a "Zygote".

In the zygote, the preserved tablet of the egg and sperm have been opened.

The codes from the pages of that preserved tablet will begin to open.

The zygote begins the division process and moves forward in the tube, reaching the uterus and attaching to a suitable place there.

And here the division continues and the cell develops cell by cell and the baby is born.

The mother's egg determines whether a person will be a man or a woman.

If the woman's egg takes in the sperm carrying the X chromosome, the baby will be a girl from XX.

If the woman's egg takes in the sperm carrying the Y chromosome, the baby will be a boy from XY.

The vital question here is that how does the egg decide which sperm to take in?

When each sperm reaches the egg, a chemical called "acrosin" is secreted immediately from the sperm head.

But how does the system in the egg decide which sperm to take and let it in?

According to our opinion, the main factor in having a boy or girl is the mother's egg.

How does the mother's egg decide which sperm to take in?

And how does the decision-making mechanism in the egg work?

A mind-blowing and magnificent manifestation.

A magnificent operation that leaves one in awe.

All of these are written down and preserved in the pages of the Preserved Tablet in the most minute detail.

The human body is a magnificent book.

Surah Al-Isra 14: "Ikra kitabek kefa bi nefsikel yevme aleyke hasiba."

Ikra kitabe ke: Read, book, your, own body book,

Kefa bi nefsike: Enough, sufficient, your soul, yourself, body

El yevme aleyke hasibe: Time, moment, day, for you, in yourself, account, research, understanding,

The meaning: "Read, your own body book is sufficient for you to know yourself. Be in the process of understanding the owner of your qualities at every moment."

As stated in the verse, a person should consider his/her own body as a book to be read.

He should understand that there are truths in the Preserved Tablet of his own body.

And he should turn his direction to himself, and make an effort to understand his own body.

The magnificent book that the Quran calls "Read" is the human body that has been filtered through the pages of the Preserved Tablet.

A person should be able to read both the Preserved Tablet dimension and the Preserved Tablet of his own body.

A person also adds new software to the Preserved Tablet of his own body throughout his life and transmits them to the next generations.

We call this dimension of software that comes later the Preserved Tablet of acquisition.

The mother's egg and the father's sperm united, the tablet of the soul dimension in the mother and father's DNA was opened and the creation and embodiment of the human being began.

In the software in the DNA, there was an encrypted form of how the body would be most suitable, how it would be shaped.

Those codes began to be opened and embodiment began to take shape minute by minute.

A blowing had begun in both the mother's egg and the father's sperm.

This blowing continued in a new cell formed by the union of the sperm and the egg.

With that blowing, the cell transformed and developed and took shape and took body.

And that blowing has continued in the dimension of breathing, in all the functions in the body.

All kinds of beings that we can see or not, came into being with the same blow.

That blow that manifested from a spark of light, created all the worlds.

The light that manifested from the dimension of the Preserved Tablet revealed the world within.

And all of these were the manifestations of an indescribable divine power.

That power was the power of Allah.

That power was Allah Himself.

A person who understands this blow from the Preserved Tablet and the owner of the blow will be a believer and will be in a state of submission.

He will not be able to see Allah as separate and himself as separate.

Just as he realizes the unity of water formed by the union of its drops, he will reach the consciousness of Tawhid(Unity, oneness).

Everything was a manifestation of a divine software.

The owner of that software was Allah.

Everything was emerging one by one from Allah's own essence.

The dimension of the Preserved Tablet was the dimension of a divine software.

In that dimension, it was clear how and when the entire Universe and each being would be created.

Let's think of a fig seed.

All the information belonging to the fig tree is preserved inside the fig seed.

The shoot, branch, leaf, flower, fruit, the color of the fruit, the taste and the shape and color of all of these belonging to the fig tree are written line by line.

Even the number of leaves, the number of fruits, the dimension of the fig tree, etc. are written line by line.

In other words, the information belonging to the fig is preserved in the seed.

A fig tree emerges from a fig seed and all the information of the fig tree is preserved in the newly formed fig seed.

Here is the system inside the fig seed, the Preserved Tablet of the fig seed.

Whatever is written on the Preserved Tablet of the fig seed will manifest.

From a fig seed, an apple tree, a pear tree or other trees will not come out.

Every tree has a Preserved Tablet.

The Preserved Tablet of every tree is the seed of that tree.

Whatever is written in the seed of the tree, the things related to that tree will be revealed from that seed.

Nothing else will ever be revealed.

Whatever is in the main storage of the fig seed will be revealed when the time comes.

Here, whatever was in the Preserved Tablet of the entire universe before it came into existence, will be revealed when the time comes.

All the secrets related to existence are written line by line in the Preserved Tablet.

If we consider the existence of the Universe from here, the existence that emerged during the existence of the Universe is like the emergence of a fig tree from the same fig seed.

When the time comes, various kinds of existence emerge.

The time of emergence of each existence, its structure, form, and functioning were written in a certain essence.

Here, the system related to existence emerges from an essence.

And in this essence, all the information related to existence is written line by line.

And the system in which this information is preserved is called the Preserved Tablet.

Here, the memory that we call the Preserved Tablet is the system in which the information pertaining to existence is preserved, whether it is a single being or the entire universe.

This system is called the system of Essence.

The information written in the system is called the information pertaining to existence.

All of them are called the Preserved Tablet.

There are two aspects of the Preserved Tablet.

1- The aspect of Vehbiyet.

2- The aspect of Kesbiyet.

(knowledge is divided into two as vehbi and kesbi. The knowledge given by Allah is called vehbi knowledge, and the knowledge that a person learns through effort, reasoning and senses is called kesbi knowledge)

Vehbiyet: It means essence, main source, main storage, center, benevolence, source of all qualities, graces, source of spirit and light.

Kesbiyet: It means new software that is written later, transferred later, dependent on environmental conditions, software and transfer that is gained by working, obtained later, to genes, to search, not innate, not having a witch.

The aspect of Vehbiyet; The aspect in which the existence of the universe, that is, all beings, is written in advance.

In this respect, existence exists in the way it carries a system.

This respect is the luminous dimension.

The aspect of kesbiyet means the situations that emerge later according to environmental conditions and the aspect where these situations are written.

In this respect, human existence has the functioning and qualities of existence in itself.

Human existence is the dimension where the subtleties of Mathematics, Physics, Chemistry, Biology functioning are.

Mathematics, Physics, Chemistry, Biology come from the software in the dimension of divine presence, and show themselves in the functioning in existence.

The creation of man as a body comes from the aspect of divine presence.

Before man is created as a body, he is hidden as a luminous being in the dimension of divine presence.

Here, man is filtered from this luminous dimension.

The change and shaping of the human body over time is the manifestation of the dimension of kesbiyet.

In kesbiyet of man, we can see both the step-by-step change of the body over time and the habits and temperaments that develop over time.

We can think of the functioning of the human body as a joint manifestation of both vehbiyet and kesbiyet.

The human being's temperament, behavior, fears, good or bad behaviors, and similar feelings and thoughts coming from the family are written into the child's system and this software continues for generations. This is the aspect of kesbiyet.

Every individual carries the inheritance of all the states and behaviors coming from their ancestors.

And also, all kinds of situations coming from the society and the environment in the time period they live are written into their own body and they pass this on to the next generation.

There are two types of Preserved Tablets in a person.

One is the aspect of vehbiyet, which is the aspect of existence of the person's physical existence.

The other is the aspect of kesbiyet, which carries the characteristics, behaviors, fears, goodness or evil, etc. which come from the person's ancestors.

All kinds of states and behaviors of the family and society are an inheritance from the ancestors.

This inheritance is transmitted through acquisition (kesbiyet).

We should understand oppression and evil in terms of acquisition.

In society, it is taught that "good and evil are from Allah."

However, in the Qur'an, it is stated that "Allah does not give evil."

Surah Al-Mu'min 31: "Ve ma âllâhu yurîdu zulmen lil ibâd."

The meaning: "Allah does not intend evil for His servants."

Surah An-Nisa 40: "Innallâhe lâ yazlimu miskâle zerreh."

The meaning: "Certainly, Allah does not give evil in the slightest."

We should understand well the emergence of oppressions seen in society.

You can examine this subject in our book "What is Destiny?"

We should look for the evils that emerge in ourselves, and we should think well where it comes from.

Therefore, the Qur'an recommends doing good deeds and speaking good words in many places.

The Qur'an advises, "Do not speak bad words."

Because all words and actions are recorded and inscribed on the person's Preserved Tablet and become the fate of the person and his/her descendants in the future.

A baby carries all the states that come from the family.

Whatever the baby hears, sees, witnesses in the family and society, all of these are written on the baby's Preserved Tablet.

And later these things come out like a sprout coming out of a seed.

The science which we call genetics today tries to read and define the system written in the genes.

Reading and repairing disease-carrying genes from ancestors and the environment is always a miracle of genetic knowledge of Allah.

So no matter what a person says in society, no matter what behaviors he exhibits, all of these are written line by line, not only to the person, but also to the people around him, but to existence.

So a person's state and behaviors, habits, and temperaments are an inheritance from the ancestors.

A person's belief and worship system is also an inheritance from the family.

All kinds of behaviors, habits, and emotions from the ancestors remain in the child's DNA like seeds.

After the child is in the mother's womb and especially after he is born, whatever habits and emotions are nourished, they will generally sprout.

That is why the beautiful person, Prophet Muhammad, says; Speak nicely and behave nicely in front of your children.

Every word and behavior spoken becomes the person's own behavioral destiny in the future.

Because every word and behavior spoken is written line by line in the person's genetic structure. And it can emerge over time.

The Preserved Tablet in the human DNA should also be understood very well.

Every being has a Preserved Tablet inside itself and a main Preserved Tablet from which all Preserved Tablets come.

Just as the eye and other organs have a Preserved Tablet inside themselves, these Preserved Tablets also have a main Preserved Tablet in the body.

The universe is like this, every being has a Preserved Tablet inside itself, there is a main Preserved Tablet from which all beings come.

The magnificent system we call the Preserved Tablet, the system that the mind cannot comprehend is the name of the system written in the essence of Allah.

The writing of both the Sublime and the human system in the Preserved Tablet is the secret of Allah's "Nun and Pen".

Whatever is in the Preserved Tablet, when the time comes, gradually emerges as an existence in the Universe.

The Preserved Tablet has written pages and blank pages.

The system of existence is hidden in the written pages, this dimension is the tablets of divine presence.

The tablets of kesbiyet are the dimension of new software that are created by the effects of what will happen later, environmental conditions, and events.

For example, a human being emerges as a human being from the system written on the Preserved Tablet.

There are empty Preserved Tablet pages in the human body of the same human being.

The effects coming from the person's environment, all the education, state, behavior, etc. that he receives from his family and society are written line by line on these empty pages and these are stored.

Therefore, it is recommended for a person to always be in good conditions, to be contemplative, to speak well, to treat his/her surroundings and beings well, and to eat healthily.

A person's anger, lies, gossip, arrogance, harmful behaviors, and self-interest are all recorded on the Preserved Tablet of that person's human body.

All of our behaviors are recorded on our own bodies.

Every word we say, everything we do, will be written on our own bodies.

All emotions, whether positive or negative, are recorded in our bodies.

These recorded emotions are passed down from generation to generation, forming the basis of the behavior and conduct of future generations.

Our ancestors did not say it for nothing:

“Grandfather ate sour plums, his grandson’s teeth became snaggle-shaped.”

“Grandfather ate honey, his grandson felt it in his mouth.”

“Grandfather planted roses, his grandson smelled it.”

“Grandfather raised a colt, his grandson rode it.”

“Grandfather built a fountain in the village, his grandson drank its water.”

“Grandfather planted a tree, his grandson ate its fruit.”

“Grandfather fell off his horse, his grandson hurt his arm.”

“The grandfather built a road, his grandson walked.”

“As you sow, so you shall reap in your field.”

“You eat what you put on your table.”

The purpose of these words is that families have positive or negative effects on the lives of future generations.

Therefore, it is recommended in the Quran that we behave well and speak good words.

Because every positive or negative behavior of a person, every positive or negative word they say is written on the Preserved Tablet of bodies and passed on to future generations.

Surah Al-Isra 53: “Ve kul li ibadi yekulululleti hiye Ahsen inneş şeytane yenzegu beynehum inneş şeytane kane lil insani aduvven mubîn”

The meaning: “Say that: Know your servitude and speak good words to each other. Surely satanic states create divisions between people and cause division, surely satanic states are clear enemies to people.”

A person should know the dimension of servitude.

Human life should be moral and should speak beautiful words to each other.

Say such words that they touch hearts.

Say such words that they end troubles.

Say such words that they bring peace.

Say such words that they make you a friend of existence.

Say such words that they open doors that lead you to the truth of Allah.

Say such beautiful words that they will be inherited by the generations after you.

Yes, in order to speak beautiful words, it is necessary to know what a servant is.

A person who knows his servanthood:

Knows that every being is a servant like himself.

He knows that Allah holds every being.

He knows that Allah shows His face from every being.

He knows that Allah is beautiful.

He knows that His servant is beautiful.

Beautiful words suit the beautiful people.

The Quran advises us to speak beautiful words.

It advises us not to speak words that will open the door to wickedness.

Surah Ibrahim 24: “Kelimeten tayyibeten” “Beautiful words.”

Surah Ibrahim 26: “Kelimetin habisetin” “Harmful words.”

Surah Ibrahim 24: “E lem tere keyfe daraballâhu meselen kelimeten tayyibeten ke şeceretin tayyibetin asluhâ sâbitun ve ferûhâ fis sema.”

The meaning: “Do you not see how Allah emphasizes the words used by those who are cleansed, as an example. Beautiful words are like trees that stand firm with their roots and extend their branches to the sky.”

Surah Ibrahim 26: “Ve meselu kelimetin habisetin ke şeceretin habisetinictusset min fevkıl ardı mâ lehâ min karar.”

The meaning: “The words of those with bad intentions and their situation are like diseased trees that are uprooted and cannot stand in balance in the earth.”

As stated in the verses, every word spoken is a positive or negative legacy for future generations.

Because every word used is passed on to future generations with the tablets of acquisition.

The words we use are the reflection of our heart.

Whatever our heart is molded with, those words come out of our mouths.

We should use positive words instead of negative words.

To give examples of them:

Instead of very bad, it is not good at all.

Instead of you are doing bad, you are not doing good.

Instead of dirty, it is not clean.

Instead of ugly, it is not beautiful.

Instead of lie, it is not true.

Instead of “you are lying”, you are not telling the truth.

Instead of “you are an idiot”, you are not using your mind.

Instead of “you are lazy”, you should work.

Instead of “you are saying bad words”, you should say nice words.

We can multiply these examples.

These two are different sentences said to a child “you are lying”, there is telling a child “you are not telling the truth”.

When we say “you are lying”, we put the word lie into that child’s brain.

The word lie settles in the child's brain, paving the way for lying.

When we say, "You are not telling the truth," we plant the feeling in that child's brain that "the truth must be told."

If we use the word "it is not true," it paves the way for the child to answer the question, "what is the right thing?"

A word can be said in both ways.

We think we are saying it with good intentions, but the situation that 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 make them feel it.

And we index our child to the word lie.

Now we have planted the word lie as a seed in the child’s brain.

That brain opens a channel for lies and opens the door to the fact 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 is now always indexed to the truth.

We should be very careful about the words we use in society.

Negative words drag people to negativity.

Positive words drag people to beautiful, right, good states.

A person’s mind and heart should be pure.

A person whose mind and heart are not pure also closes his mind and heart to understanding the truth.

If our heart is pure, the words we use are positive words.

But if our heart is not pure, the words we use are always negative words.

The words we will use in society should pave the way for our children to seek the truth.

Let's not forget that the words we use are like a seed.

Whatever we plant in our minds; our words, attitudes and behaviors will be formed accordingly.

The words we use around our newborn children in our homes are the ways we prepare our child's future.

If a father always talks about fighting, bravado, guns and beating at home, the child there will be shaped accordingly.

You may see that the child is bravado around him in a fight.

The father is the one who creates this.

Negative words and negative behaviors lead to the formation of the evil structure in a person.

The evil structure feeds on negative words.

By using positive words, a person leaves his own devil hungry, thirsty, and weak.

If a person uses bad words, his devil grows and grows and the person emerges as a harmful person to those around him.

If the words coming out of his mouth include duality, evil, belittling others, arrogance, and discrimination, that person is turning his heart into a desert.

Such a person is always in harmful situations.

If a person is connected to a group and there is someone in that group who looks down on them or thinks highly of themselves, that person should stay away from that group.

That is why the Quran tells us to use beautiful words.

It tells us not to use evil words, that is, words that are not beautiful.

If a person is in a devilish state, it is necessary to examine his childhood.

What was that person exposed to in the family and environment in which he was raised that caused his state and behavior to emerge as negative?

If negative words and behaviors were planted in the brain of that child during his upbringing, that child's behaviors and words will be accordingly.

Sometimes we witness such things that a father teaches his child or a grandfather teaches his grandchild to swear, steal, and throw stones.

Certainly, a child who grows up like this will grow up seeing and hearing negative situations and will be harmful to his environment and himself.

Therefore, there is a verse in the Quran saying, use beautiful words, do not use negative words.

Beautiful words are a cure.

Unbeautiful words cause illness, darken a person's heart, demoralize him, and create negativity.

Most importantly, it is passed onto future generations as a legacy.

Negative states do not emerge in people who always use beautiful words.

Because that person always plants beautiful words in his/her brain.

Negative words cannot sprout in brains where beautiful words are planted.

The words we use come from the notebook in our brain.

Whatever our mind is occupied with, those words come out of our mouth.

That is why we should always plant positive words in our brain.

We should be very careful even when we convey a word in society.

We should convey it knowing its origin.

We should be careful that the information conveyed does not lead to discrimination, duality, or immorality.

Even when we are conveying the words of Prophet Muhammad in society, we are conveying them in a discriminatory manner and we are embedding discrimination in the brains of our children.

For example: "He who goes to bed full while his neighbor is hungry is not one of us"

Does that beautiful person ever make a distinction between one of us and one of us?

Does he ever plant a word that will cause disobedience in the brains?

The original of that saying should be: "He who goes to bed full while his neighbor is hungry has not understood us"

If we examine the difference between the two transmissions, we will understand which thoughts the brains will open doors to.

The positive or negative words that come out of our mouth.

The positive or negative thoughts that pass through our minds.

The positive or negative actions we take.

How do they affect, react and act in our bodies?

And what kind of legacies do they leave for future generations?

In fact, our lives are hidden in thoughts and words.

In fact, our states and actions are hidden in our thoughts.

In fact, our thoughts are hidden in the positive or negative information written into our minds.

In fact, the positive or negative information written into our minds begins with a planting from our parents, continues with close relatives, society, and the communities we join.

Thoughts come from what we hear and see.

The mind, emotions and thoughts are shaped according to the traditions of the society, the things spoken, the areas of interest, the state, actions and deeds, and the environmental conditions.

The society follows the customs and teachings inherited from its ancestors.

The child's memory records what he/she hears from his/her mother and father.

Therefore, we must be very careful about whether the words coming out of our mouths are positive or negative.

Because everything is written on the Preserved Tablet of human DNA and passed on to future generations.

That is why the perfect people have said, "Think nine times, say once."

What a wonderful piece of advice.

Yet most of us speak without thinking.

We cannot see where the words coming out of our mouths will go.

We never think about what we plant in our brains, what is planted in our brains.

Do we ever think about what we plant in our children's brains?

Every word a parent says is planted in the brains of their little children.

So, do we ever think about how these planted words turn into feelings, thoughts, and actions when the time comes?

Whatever a farmer plants in his field, that field will definitely reap.

The source of the words that come out of our mouths is the information planted in our brains at the time.

Therefore, we should all think very carefully before speaking; "What do the words that come out of my mouth open doors to?"

The words that come out of our mouth are an indication of our heart.

Whatever our mind and heart are, the words that come out of our mouth come out accordingly.

The words that flow from the tongue are a mirror of the person, they show the person's personality.

For this reason, this situation is presented magnificently in the 24th and 26th verses of Surah Ibrahim.

“Let the words that come out of your mouth be beautiful, and let them open doors to beauty.”

“Let the words that come out of your mouth not be evil, and let them not open doors to evil.”

Every word that comes out of our mouth is very important.

Every word that comes out of our mouth is planted in our brains.

The words that come out of our mouth are the flow of the information planted in our brains when we are still children, from the fountain of our mouths.

The words that come out of our mouths show whether we are well-intentioned or ill-intentioned.

Are the words that come out of our mouths positive or negative, negative or positive, do they open the door to peace or unrest? We should think very, very carefully.

That is why our ancestors said, “Think carefully, measure and weigh before you speak.”

The words that come out of the mouths of people whose hearts and minds are clean, who have not separated their hearts from Allah, open the doors to scientific thoughts, beauty, peace, witnessing, patience, hope, truth, understanding Allah, trusting and surrendering to Allah, condescension, and humility.

Perfect people have always spoken beautiful words to their surroundings that will lead to positive behaviors.

The words coming out of the mouths of those whose hearts and minds are in the dirtiness of the false realm, in arrogance, anger, rage, pessimism, hopelessness, cruelty open doors to harm, superstition, arrogance, pessimism, fear, impatience, anger, rebellion, selfishness, seeing oneself as superior, detachment from existence, detachment from understanding Allah.

People in the satanic realm have always planted things in their brains that will lead to harmful states.

So, when it is examined carefully, it would be understood as stated in the verse that we are either like trees which hold on to the ground with their roots and extend their branches to the sky. In other words, we live in constant devotion to our origin, Allah.

Or, we are like diseased trees which have lost their connection to the ground, have been uprooted, and cannot maintain a balance.

In other words, we live disconnected from our origin, Allah, in terms of mind and heart, we have not witnessed Him, we act with ego that I am me, you are you.

The truth indicated by the tree that holds on to the ground with its roots is those who live with the consciousness of devotion to Allah.

From them, wisdom will manifest just as the tree bears fruit.

If we live disconnected from the truth of Allah, which is our origin and the source from which we come, we will become like a tree that has been uprooted and our minds and hearts will dry up.

In such a case, just as there can be no fruit from a dried tree, no wisdom will manifest.

Do the words which come out of our mouths direct the person in front of us to scientific thoughts, unity, peace, and mercy?

Or do they direct us to unfounded things, superstitions, judgments, disregard, contempt, and evil?

Do the words coming out of our mouth remind us of Allah, the source from which we come and to which we will go?

Or, do the words coming out of our mouth separate us from Allah and drag us into the egoistic realm?

We should think about them very well.

When we listen to someone, we should analyze the words coming out of their mouth very well.

We should not believe immediately, we should not be prejudiced and immediately reject.

We should be able to filter very well what doors each word will open.

The words we use are the reflection of our heart.

Whatever our heart is kneaded with, those words come out of our mouths.

We should know very well the words that will open doors to evil or good.

Are the words coming out of our mouths positive or negative? We should think very well.

The words coming out of our mouths should be positive and should lead to positivity.

We should be very careful about the words we will use in society.

The words we use show our own personality, character, and temperament.

Whatever a person is interested in, whatever field they are curious about, whatever their heart and mind are occupied with, the words that come out of their mouth will be accordingly.

If the words a person says are positive, they will lead a person to beautiful, right, good situations.

If a person's heart is pure, the words they use are beautiful words.

If a person's heart is not pure, the words that come out of their mouth will open the door to cruelty.

The words spoken by adults should be an example for newly developing children.

Every word spoken will either open doors to truth or lead to evil.

Words that come out of the mouth are like seeds, every word is planted in the brain,

whatever is planted there will turn into feelings, thoughts, and states when the time comes.

Every word spoken, whether positive or negative, will definitely be recorded in the brain.

When the time comes, these planted records will sprout and guide that body.

The words planted in our brains first turn into feelings, then emotions, then thoughts, then actions, and deeds.

The behavior and state of those who are careful to ensure that the words they utter are knowledgeable and compassionate are upon mercy.

Their minds and hearts are cleansed.

Such people pay attention to every word they say, and always plant beautiful words in the brains of those around them.

Negative words cannot sprout in brains where beautiful words are planted.

The words we use come from our mental notebook in our brain.

Whatever is written there, the brain is occupied with that.

Whatever our mind is occupied with, those words come out of our mouths.

Therefore, we should always plant positive words in our brains.

The words we use around our children in our homes are the way we prepare our children's future.

If a parent talks about anger, rage, fighting, rebellion, pessimism, fame and fortune, greed, badmouthing others, and seeing themselves as superior, the child's brain is shaped accordingly and the child's feelings, thoughts and actions are formed accordingly.

If there are words such as duality, evil, looking down on others, looking down on oneself, discrimination, that person has turned his heart into a desert.

A person whose heart is a desert, like a tree uprooted from the soil, has separated his own heart from decency and knowledge, has made it arrogant, has mowed himself away from the consciousness of the truth of Allah.

That is why the Quran tells us, "Use beautiful words."

It says, "Do not use evil words, that is, words that are not beautiful."

As our ancestors said, let's think over and over, let's say something.

Let's think positively, let's say positively

Let's say it beautifully, let's open doors to beauty.

Let's make people feel hope, let's open doors to hope.

Let's talk about knowledge, let's open doors to knowledge.

Let's remind Allah, let's open the door of witnessing Allah.

Let's witness Him, let's surrender and trust in Him.

May our hearts find peace, reverence, compassion, and mercy, God willing.

Whatever is in our Preserved Tablet of mind and heart will be revealed.

Our words and actions will be accordingly.

Here, we should think very well about the dimension of the Preserved Tablet.

The truths of creation are hidden and preserved there.

The Preserved Tablet is the "kitâbun hafîzun", which consists of preserved pages.

All the pages of the preserved book are the pages of the Preserved Tablet.

Surah Qaf 4: "kitâbun hafîzun."

Kad alimnâ mâ tenkusul ardu minhum ve indenâ kitâbun hafîzun

Kad alim na: It was, the one who knows, the one who is wise, the owner of knowledge, us,

Ma tenkusu: Not, thing, what, defect, deficiency, decrease, deficient, what is missing,

El arda min hum: Earth, soil, body, from them, themselves,

Ve inde na: With us, belonging to us,

Kitâbun hafîz: The book, the protected, the preserved, the hidden

The meaning: "We are the owners of wisdom. There is no defect in their bodies, and the preserved book belongs to Us."

The "Kitâbun hafîzun" in this verse means "the preserved book".

The preserved book is ummu'l kitâb, the Preserved Tablet.

Everything that has been created and will be created has been preserved in the preserved book.

Everything that is in the pages of the preserved book's memory, when the time comes, is revealed one by one in a combination.

Every being whose turn comes, one by one, steps into the dimension of the human world.

Just as a baby is formed in the womb, all its cells, tissues and organs are revealed in a certain period of time, every being in the human world is revealed when the time comes.

The pages of the Preserved Tablet are the main storage of the human world, every being is recorded there, and when the time comes, it will appear on the world stage.

How each being will be, in what period of time it will appear, was written in the pages of the Preserved Tablet.

This situation is stated in many places in the Quran.

Surah Ra'd 39: "Yemhûllâhu ma yeşâu ve yusbit ve indehu ummul kitâb."

Yemhû: Annihilation, dispersion, demolition, short one, erase, to break,

Allah ma yeşâu: Allah, what, not, wants, the one who wants,

Ve yusbitu: Makes it stable, true one, proven, extends, extending,

Ve inde-hu: In His presence, beside Him, belonging to Him,

Ummu el kitâb: The main book, the original book,

The meaning: “The shortness of the time of some beings and the longness of others is nothing but the will of Allah, and this is written in the main book belonging to Him.”

In the pages of the Preserved Tablet, everything is written in the most minute detail.

Everything that is written in the most minute detail has been created with the most minute measure.

Surah Al-Qamar 49: “Inna kulle şey’in halaknâ hu bi kader.”

Inna kulle şey’in: Surely We, everything,

Halaknâ hu: We created it, brought it into being,

Bi kaderin: With a measure, plan, and decree,

The meaning: “Surely We created everything with a measure.”

The sky, the earth and everything in them were created within a certain balance.

The software in the Preserved Tablet was created with a luminous balance.

This balance is the secret of fate.

This balance shows itself in the heavens and the earth.

Surah Rahman 7: “Ves semae refeaha ve vedaal mizan.”

Ve el semae: Sky, the Sublime Realm,

Refea ha: Sublimity, elevating, lifting, moving, infinite

Ve vadaa: To place, to hold, to design, to form, to organize,

El mizane: Measure, balance, intelligence, comprehension, judgment,

The meaning: “He is the one who created the sky in eternity and organizes all things with a measure.”

What happens in the sky, birth and death of stars, birth and death of galaxies are all with a certain balance.

The formation of the sun, the moon, the planets, our earth, the movement of each of them in a certain orbit, are all within a certain balance.

Surah Ra’d 2: “Allah is the One who raised the heavens without pillars, as you see. Then He is the One who exists everywhere with His glory.

He is the One who regulates the sun and the moon, all of them flowing for a certain period.

He is the One who manages the whole existence. He shows the truths in detail with His signs. It is hoped that you would understand the One who created you and that you would be upon Tavhid.”

Everything which exists emerged from a software and was shaped and operated according to a certain balance in that software.

The pages of the Preserved Tablet were the pages of destiny.

Whatever was written there would manifest itself when the time comes.

The pages where the destiny of the existence of the being was written were the Preserved Tablet.

The existence that started from the pages of the Preserved Tablet was the dimension of fate.

The pages of the Preserved Tablet carried the software of the secrets of the earth and the sky.

There were pages of each being in the Preserved Tablet, and those pages consisted of endless pages.

The plural of the word "Levh" is "Elvâh"

The word al-Lawh means page, the word elvah means pages.

The pages of the Preserved Tablet contain endless books waiting to be opened, and those books contain endless pages.

There are books within books, pages within pages.

The universe, galaxies, stars, and every being have their own pages.

The word elvah is used in the story of Moses in the surah A'raf of the Qur'an.

Surah A'raf 145: "Fi el elvah"

"Ve ketebnâ lehu fîl elvâhî min kulli şey'in mevızaten ve tafsîlen li kulli şeyin fe huzhâ bi kuvvetin ve'mur kavmeke ye'huzû bi ahsenihâ seurîkum dârel fâsikîn."

Ve keteb-na lehu : Book, written, we, wrote, to it,

Fi el elvâhî : Into the tablets, on the pages,

Min kulli şey : All things, all existence

Mevizaten : Preaching, speaking, addressing,

Ve tafsîlen li kulli şeyn : To explain in detail, separately, all things,

Fe huz-hâ bi kuvvetin : Now take it, hold it, embrace it, take care of it, strength, power

Ve emr kavme ke : Ruling, operation, advice, command, to his people

Yehuzû bi ahsen ha : Let them take it, embrace it, take care of it, in the best way

Se uri kum : To show, inform, understand, you,

Dare el fasikin : Distress, place, home, remaining in duality, states of sin

The meaning: "We have written the truths in all the pages of existence and explained the truths in details in all the existence and we have surrounded it with our power and we have been calling from everywhere.

Explain to your people the operation, let them take care of those truths in the best way. You will understand what it is to remain in the state of transgression."

It is stated in the verse that all the truths are in the pages of existence.

Every silent and hidden writing in the Preserved Tablet shows itself as existence when the time comes.

The silent Preserved Tablet starts calling in the dimension of existence.

The calling from every being is the dimension of zikrullah (To always remember Allah and to be aware that you are under the supervision of the Almighty Creator)

Allah speaks from every being with His dhikr.

Zikrullah is the vibration of every being that will be revealed in the pages of the Preserved Tablet.

Zikrullah is the melody of the soul.

Zikrullah is the music of the walk from the inner self to the outer world.

Zikrullah is the divine tone that moves both an atom and the Universe.

Zikrullah is the first vibration, the first frequency of existence.

Zikrullah is Allah's remembrance of Himself, revealing Himself to the outside world.

Zikrullah is the music of the Universe.

The lyricist and composer of Zikrullah is Allah.

Zikrullah is the divine melody that makes a seed sprout.

Zikrullah is the divine tone of existence.

Zikrullah is the divine boiling of existence.

Zikrullah is the divine letter that carries the silent messages within the sound.

Zikrullah is the tone of the entire Universe and every being that exists at the first moment of their existence and at every moment.

Zikrullah is the vibration that exists in every being at every moment.

Surah Sad 1- "Sâd ve el kurân zây el zikr."

The meaning: "To the One who splits and reveals. The owner of dhikr reveals himself from the book of the entire Universe."

Zikrullah is the call of Allah from the essence of every being.

Zikrullah is the first spark of being known.

Zikrullah is the beginning of the manifestation of existence.

Zikrullah is the first call of the command "O".

Zikrullah is the first explosion of emergence from nothingness to the apparent.

Zikrullah is the divine vibration of the formation of existence.

Zikrullah is the divine light that unites one atom with another.

Zikrullah is the divine love in the existence and continuation of existence.

Zikrullah is the dressing of the body by the soul, the nourishment of bodies from the soul at every moment, and their being held by dhikr.

“Min kulli şey’in mevızaten’ Allah has been preaching about everything at every moment.

He is the one who calls out and informs from the pages of existence.

The pages of the Preserved Tablet that speak silently begin to speak loudly in the dimension of existence.

That call is the word of Allah.

If a person gives his heart to this call, he will understand the truths.

As long as a person purifies his sinful feelings and thoughts.

Fasık, fisk, fiskiye are similar words.

It means to come out, overflow, go astray.

He who acts based on superstitions is a sinner.

He who is in states of pride and arrogance is a fasık (sinner).

He who judges, belittles, and considers himself superior is a fasık.

As long as a person does not get rid of his sinful feelings and thoughts, he cannot hear the call coming from the essence of existence, that is, the word of Allah.

Surah A’râf 150: “Elka el elvâha.”

“Ve lemmâ recea mûsâ ilâ kavmihi gadbâne esifen kâle bi’semâ hâleftumûnî min ba’dî e aciltum emre rabbikum ve elka elvâha ve ehaze bi re’si ahîhi yecurrûhû ileyh kâlebne umme innel kavmestadafûnî ve kâdû yaktulûnenî fe lâ tuşmit biyel adâe ve lâ tecalnî meal kavmiz zâlimîn.”

Ve lemmâ recea Mûsâ: When it is, do not return, its origin, Moses

Îlâ kavmi hi gadbane: To his people, resentful, hurt, angry,

Esif: Sad, anxious

Kâle bise ma: He said, how bad,

Ma haleftum ni: The one who took his place, who came after, the one I left, mine

Min badi e aciltum: Then, after, you hurried, you hurry,

Emre rabbi-kum: Command, operation, judgment, your Lord

Ve elka el elvaha: He left, documents, He left the tablets

Ve ehaze bir resi: He took, held, his head, his hair,

Ahî hi: Brother, that

Yecurru hu ileyhi: To pull, to be hanged, that, to him, to himself

Kale ibn umme: He said, mother's son, my mother's son

Inne el kavme istadafû-nî: Surely, people, lowly, weak, me

Ve kadu yaktulûne-nî: Almost, they are killing me

Fe la tuşmit: No more, make someone happy,

Biye el adae: My, enemy, customs

Ve la tecal ni: No, do not do, do not make me, do not, do not crush

Mea el kavmi ez zalimine: Together, cruel people,

The meaning : “Moses returned to his people anxious and resentful. He said: What a terrible thing you have done against the truths that I have left behind. Why did you rush to understand the decrees of your Lord? Moses brought forth the tablets of the truths and took hold of his brother’s head and pulled him towards himself. His brother said: Son of my mother! Indeed, my people tried to make me weak and powerless and they almost killed me. So do not follow their customs and make them happy, and do not be with the unjust and oppress me.”

Moses was granted the decrees of Allah in the Preserved Tablet.

He revealed to his people some of the truths from these tablets.

These truths are known as the Ten Commandments.

The Ten Commandments come from the Hebrew word “aseret ha-dibberot” meaning “ten words”.

The Ten Words are ten counsels.

The Ten Words are as follows.

- 1-You shall know that I am the Lord your God, and that there is no power but Me. (Exodus 20:3)
- 2- You shall not practice idolatry. (Exodus 20:4-6)
- 3- You shall not take God’s name in vain. (Exodus 20:7)
- 4- You shall not forget the Sabbath, nor ascribe to yourself any deeds. (Exodus 20:8-11)
- 5- You shall be respectful to your father and your mother. (Exodus 20:12)
- 6- You shall not kill anyone. (Exodus 20:13)
- 7- You shall not commit adultery. (Exodus 20:14)
- 8- You shall not steal. (Exodus 20:15)
- 9- You shall not bear false witness. (Exodus 20:16)
- 10- You shall not covet, nor covet anyone’s house, wife, property, or anything else. (Exodus 20:17)

Moses offered these advices to his people, but his people betrayed him.

His people did not care about the truths Moses presented, they could not properly understand them.

His people believed what Samiri said.

His people returned to their old idolatry customs.

What is meant by Samiri is the person's own ego space.

Every person should be able to understand Samiri dimension within them and to surrender to it.

As long as a person does not get rid of his ego space, the truth information presented to him remains only in words, does not reach his heart, and does not manifest in his heart.

In the story, it is stated that Moses fought very hard for his people.

Moses saved his people from the tyranny of Pharaoh.

He took them through the Red Sea.

He took them through the Sinai desert.

He led his people to freedom.

Moses left his people for a certain period of time, and when he returned, he found his people betraying him.

So, did Moses fight for his people in vain?

What was the reason behind his people's compliance with Samiri?

Samiri was in his own ego, in his own arrogance of belief.

He was the one who opposed the truths presented by Moses.

When Moses left his people for a certain period of time, Samiri gave sermons to those around him, returning them to their old beliefs.

This is explained in the 95th verse of surah Ta-Ha in the Quran.

Surah Ta-Ha 95: "Kale fe ma hatbuke ya samiriy."

Kale fe ma hatbuke: He said, what did you say, preach, sermon, address, speak, you

Ya Samiriyyu: O Samiri,

The meaning: "He said: O Samiri! What sermon did you give them?"

The sermon that Samiri gave was to consider himself exalted and to declare himself as chosen.

In his sermon, he talked about idolatry, discrimination, and judgment.

In his sermon, he gave information full of superstitions, leaving aside the divine truths.

This situation is explained in the verse 96 of Surah Ta-Ha.

Surah Ta-Ha 96: “Kale basurtu bi mâ lem yabsurû bihî fe kabadtu kabdaten min eserir rasûli fe nebeztuhâ ve kezalike sevvelet lî nefsi.”

The meaning: “He said that: I saw what they could not see. Thus, I followed the Messenger’s footsteps and understood it, then I narrated it. That is what pleased my soul to do.”

As indicated in the verse, Samiri was the one who attributed greatness to himself by saying, “I saw things that they could not see.”

Moses presented to his people the truths he had attained from the pages of the Preserved Tablet.

But Samiri presented the impulses which came from his desires, his ego, and his arrogance.

In the verse 97 of Surah Ta-Ha, the emphasis that “those who worship their own deities cannot understand the divine truths” is very striking.

The words “ilah” and “ilahi” in the sentence come from the same root.

The visible being is the divine beings that emerge from the divine system and carry the divine truths in their essence.

If we remain in the form of the being and cannot see its nature, that is, if we remain in the dimension of the being and cannot see its truth, that being becomes our deity.

Surah Ta Ha, 97: “Kale fezeheb leke fil hayati en tekule la misase ve inne leke meviden len tuhlefeh vanzur ila ilahikellezi zalte aleyhi akifa le nuharrikannehu summe le nensifennehu fil yemmi nesfa’

The meaning: “Moses said: Then go away from here. From now on, as long as you live, you will say, “Do not come near me” and those who follow your words will never succeed. Look at your deity whom you created and worshipped. We will surely burn him, then scatter him and throw him into the sea.”

The message in the verse, “Do not come near me” and those who follow your words will never succeed, indicates that the Samaritan state should not be followed.

It is stated that a person should stay away from the egoistic area, pride and arrogance.

A person should not take his desires as his deity.

A person should turn to divine truths, understand those truths, internalize them and never turn his direction from there.

Otherwise, Samiri that has entered a state of sleep inside a person can wake up at any moment and cause the person to move himself away from the truths.

Thus, the divine tablets that Moses presented from the dimension of the Preserved Tablet carried the divine truths.

All the subtleties in existence had come filtered from the dimension of the Preserved Tablet.

The beginning and the end of the path of existence were both the Preserved Tablet.

Moses was angry because his people followed Samiri. He showed his people the tablets and told them that they had betrayed the truth.

Surah A'râf 154: "Ehaze el elvâhe."

"Ve lemmâ sekete an mûsel gadabu ehazel elvâh ve fî nushatihâ huden ve rahmetun lillezîne hum li rabbihim yerhebûn"

Ve lemmâ sekete an : When it is, calm, quiet, silent, do not pass

Mûsâ el gadabu : Moses, angry, rage, upset,

Ehaze el elvâhe : He took the tablets, took them

Ve fî nushati-hâ : In it, copy, written thing, document, that,

Huden : Guidance, the path of truth

Ve rahmetun li ellezine : Mercy, for those,

Hum li rabbi-him : They, towards their Lord,

Yerhebun : Respectful, fearful,

The meaning: "When Moses' anger passed, he took the tablets. In those copies, there was guidance and mercy for those who were respectful of their Lord."

Moses swallowed his anger and presented the truths written on the tablets to society.

Existence was the dimension of the tablets.

In the essence of each being there was guidance to the truths.

Those whose hearts were sincere, loving, and respectful to their Lord would find the way to the truths and reach the dimension of mercy.

The writings which people created in the books and inscriptions that they created would not change, they were preserved even if thousands of years passed.

In the pages of existence, the writings of the truths were being carried from being to being.

On the tree which emerged from the Preserved Tablet of the seed, the truths were written line by line.

On the seed which was formed from the tree, the truths about the tree were written and hidden.

When the seed fell to the ground in the new season, a new tree would form there.

From seed to tree, from tree to seed, the truths would always be carried.

The tablets that Moses showed were the pages of truths written in the essence of each being.

The word elvah is the plural of the word levh.

If we call a page a "levh," we call the pages of a book "elvah."

Surah Quamar 13: "Elvâh"

Ve hamelnâhu alâ zâti elvâhin ve dusur

Ve hamelnâ hu: We carried, it,

Ala zati: On, for, sublime, essence, owner,

Elvâhın: Tablets, pages of existence,

Ve dusuri: Conveying, pushing, sending, nail, disappearing,

The meaning: We carried him and guided him to the truths so that he could realize the essence of all the pages of existence.

The verse “Elvâh” in the story of Noah in the surah Qamar is the message of carrying and revealing the truths in the tablets.

The human body is a ship, all the truths are carried in the pages of that body.

If we consider the dimension of the Preserved Tablet as a ship, all the truths are carried and protected in writing in that ship.

Surah Quamar 9 :Kezzebete kablehum kavmu nûhın fe kezzebu abdenâ ve kâlû mecnûnun vezducir

Kezzebete kable hum: He denied, before them,

Kavmu nûhın: Noah's people,

Fe kezzebu: Thus, they denied,

Abde na: Servant, we, our servant, the servant who tells about us,

Ve kâlû mecnun: They said, mad, speaking without knowledge, possessed,

Ve uzducir: They tried to prevent, hurt,

The meaning: “Noah's people also denied before them. They denied our servant and said, "He does not know what he says" and they tried to prevent him.

Surah Quamar 10: Fe deâ rabbehû ennî maglûbun fentasir

Fe dea rabbe hu: Then, he called out, prayed, turned to his Lord,

Enni maglubun: I am defeated, to be defeated, not being able to,

Fe intasir: Help, support, rescue from trouble,

The meaning: “Then he prayed to his Lord: I am not able to explain the truth, help me.”

Surah Quamar 11:Fe fetahnâ ebvâbes semâi bi mâin munhemir

Fe fetah na : Thus, We opened, We revealed,

Ebvabe : Doors, truth, reality, part, piece, the form of existence,

El semai : The sublime world, sky, firmament, sublimity,

Bi main munhemir : Pure, water, a knowledge, spilled, flowing, emptying, much,

The meaning: “Thus he understood that the wisdom flowing from the Sublime World was revealed from Us.”

Surah al-Qamar 12:Ve feccernel arda uyûnen feltekalmâu alâ emrin kad kudir

Ve feccer nâ : To gush, to be born, to reveal, to gush out, us,

El arda : Soil, earth, body,

Uyunen : Spring, source, eyes, sameness, similar, course, peer,

Fe ilteka el mau : Thus, met, united, pure, knowledge, from its source,

Alâ emirin : Command, work, operation, judgment,

Kad kudire : It happened, with measure, with decree,

The meaning: “He understood that the birth on earth was from Us, that it carried similar truths, then that all operations were united in a measure and a wisdom.”

In the story of Noah; it is stated that Noah understood that the truths of Allah were written on the pages of existence and on the pages of his own body ship.

And he told his people the truths that came from Allah.

His people opposed him, Noah was not able to tell them the truths, he asked for help from his Lord.

Let's think of Noah's people as the feelings and thoughts in our own bodies.

If our feelings and thoughts include pride, arrogance, ego, cruelty, the doors to the truths would not be opened.

If our feelings and thoughts include decency, knowledge, wisdom, patience, contemplation, trust in Allah, and submission, the doors to the truths would be opened, and the truths carried by the pages of the Preserved Tablet would be attained.

In Surah Al-Qamar 13, we can think of the word “elvah” “Pages” as the pages of the Preserved Tablet of our own body.

Both our body and all existence are the tablets of truths.

The pages of the Preserved Tablet have turned into scientific pages in the dimension of existence.

Only those who are pure will touch those tablets of the Preserved Tablet.

THOSE WHO ARE PURE CAN TOUCH (REALIZE) IT

The verse in the Quran, “Only those who are pure can touch it” is very important.

In order to reach the truths, the mind and heart must be pure.

The way to reach the pages of the Preserved Tablet is possible by reaching the innocence of a child.

Only those who are pure can reach the meaning of the Quran.

The secrets in the depths of existence are waiting to be read.

Only those who are pure can reach those pure pages of the Quran of existence, and they open doors to many secrets.

In order for a person to touch those pure and exalted pages, he must be in a state of ablution.

Those who are in a state of ablution with their minds, hearts, words and actions will reach many pages of the Preserved Tablet in proportion to their aptitudes.

The door of secrets opens to those who are cleansed from hades and impurity.

A person must know his sin, turn from that sin, repent, and follow his repentance and never return to sin again.

The subject of being pure in the purity of a child must be understood very well.

It is very important to be able to look at existence without any judgment, to observe and think with all its purity in order to understand only existence.

A child born from a mother is an individual who has no judgments and no discrimination.

Those who reach the purity of a child will reach the pages of truths.

In order to reach the purity of a child, the mind and heart must be pure.

In this section, let's try to explain how to be pure.

In order to reach the dimension of the Preserved Tablet and to read from there, the mind and heart must be pure.

Therefore, the verse in the Surah Al-Waqiah, "No one can touch it except those who are pure", indicates this to us.

Surah Al-Waqiah 77:Innehu le kurânun kerîm

Inne hu: Surely, it is the whole of existence, the whole Universe,

Le kurânun kerîm: The Holy Qur'an, recited, read, noble, valuable

The meaning: “Surely, the whole of existence is the Holy Qur'an.”

Surah Vâkıa 78: Fî kitâbin meknûn

Fi kitâbin: Inside, book, book of existence,

Meknûnin: Protected, hidden, concealed, arranged, invisible

The meaning: “There is a hidden world within that book of existence.”

Surah Vâkıa 79: Lâ yemessuhû illel mutahherûn

Lâ yemessu hû : No, to touch, to come into contact with, to feel, to understand, that

Illâ el mutahharûn : No one except the pure ones, purified, pure

The meaning: “No one except the pure ones can touch it, and understand it.”

Surah Vâkıa 80:Tenzîlun min rabbil âlemin

Tenzîlun: Sent down, given, presented, came, came piece by piece

Min rabbi el alemin: The One who created all existence, the Lord of the worlds

The meaning: “It came from the One who created all existence.”

When we examine these verses of Surah Vâkıa carefully, we understand that the entire world is a manifestation of the Lord of the worlds, it was sent down from Him.

The entire world was sent down from a hidden world, that is, from the Preserved Tablet.

Every being that is sent down carries secrets belonging to the Preserved Tablet within itself.

The way to reach these secrets is possible by having a pure mind and heart.

Therefore, the truth that “none can touch it except those who are pure and can understand it” is stated in the verse.

In order for a person to be able to touch the pages of the Preserved Tablet, to feel the software there, he must be cleansed.

In order to reach the truths of the world revealed from the Preserved Tablet, he must be cleansed and wait.

What is purification from hades and impurity?

Does cleanliness mean cleaning the outside of our body, that is, the skin aspect and the clothes we wear?

Or does it mean cleaning the inside of our body, that is, our mind, heart and states?

Purification from hades: It is known as cleaning the invisible dirt.

It is defined as cleaning the outside of a person’s body.

In other words, it is known that “a person who is in a state of cenabet (impure) must perform a ritual ablution.”

Cenab: It means everywhere.

The word “Cenab-ı Allah” comes from here.

Cenab-ı Allah; means the owner of the body, the owner of everywhere, Allah who is everywhere, Allah who surrounds everywhere.

Cenab: It means to break away from the consciousness of the truth of Allah, the owner of the body.

If a person says “this body is mine” to the body which belongs to Allah, that person becomes cenabet, that is, he becomes cunup.

In other words, attributing what belongs to Allah to oneself is the state of cenabet.

Hades: Hads, hadis (hadith), hadise (incident), olay (event) have the same meanings.

Hades: Word, event, what happened, to be renewed, impurity, the verbal dimension of the meaning, remaining in words, remaining in events, the one who is false in his words.

We understand that hadesten taharet (purification from hades) is the state of being cleansed from false thoughts, assumptions, and words.

In other words, it is the cleansing of one's mind from all false thoughts which create discrimination.

Pure words can only flow from one's tongue by cleansing one's mind.

If a person always conveys falsehood, always dualistic expressions, and always cruelty in his words, he will not have purified from hades even if he washes the outside of his body with as much water as he wants.

Necasetten taharet (Purification from impurity): It means visible impurities.

It is known as cleaning one's outer clothing and the environment in which one will pray from dirt.

Najis: It means dirt, filth, harm, evil-causing, unclean, harmful in its state, harmful in its actions.

We understand purification from impurity by the visible dirt; it is the person's cleaning of all evil states and behaviors.

The purpose of a person's clothing is the person's state and deeds.

In order for a person's state and deeds to be clean, he must first cleanse his mind.

In other words, he must purify himself from hades.

In other words, the state of purifying his mind from falsehood, discrimination, sedition, pride, arrogance, seeing oneself as superior, looking down on others, from all kinds of thoughts that will harm, from ego, is purification from impurity.

The one who purifies himself from hades becomes purified from impurity.

In other words, the state of the one who cleanses his mind will also be clean.

The one whose mind and state are dirty, no matter how much water he cleanses himself, he will not be considered clean.

The aim is not to clean the outside of the body, but the inside of the body, that is, his mind and heart.

Surah Sad 33: "He left his ignorance and returned to his origin, and thus began to purify himself. He turned to the sublime without turning his direction to any other place."

We understand that purification from hades and impurities is not purification with water.

Purification from hades and impurities is the scientific, enlightened, and literary purification that occurs by understanding the truths, returning to one's essence, and understanding one's origin.

With water, only one's skin and clothes, that is, one's external aspect, can be clean.

With knowledge, enlightenment, and courtesy, one's mind and state, that is, one's inner face, can be clean.

One whose inside is not clean cannot be clean on the outside.

One whose heart is not clean cannot be clean on the outside.

The truth of ablution is not washing the outside of the body with water, but washing the inside of the body with knowledge, wisdom, decency, and love of Allah.

Even if we wash the outside of our body a thousand times with water, we are not considered to have performed ablution unless we cleanse our mind, heart, and state.

The pages of the Preserved Tablet will be opened to those who are abluted, who are in good manners.

Our ancestors have always said: "He who comes with good manners would find grace."

If a person wants to reach the dimension of the Preserved Tablet,

If he wants to touch that magnificent world,

If he wants to touch the spirit, light, soul, and human world of the Preserved Tablet dimension,

If he wants to reach the magnificent dimensions flowing from Adam to Muhammad,

If he wants to reach many secrets of the invisible world,

If he wants to reach the steps of the flow from the past to the future,

If he wants to reach many magnificent worlds of the apparent and hidden dimensions,

If he wants to understand the wisdom of creation of many beings revealed from the Preserved Tablet world,

If he wants to travel in his own universe of existence coming from that world,

If he wants to witness the secrets,

If he wants to witness many miracles,

He should follow many advices in the Quran, never depart from wisdom, and do not associate with things that do not express knowledge. should not be delayed.

Surah Isrâ 36: “Ve lâ takfu mâ leyse leke bihi ilm innes semavel basara vel fuâde kullu ulâike kâne anhu mesûlâ.”

Ve la takfu ma leyse : Do not pursue, to stop, thing, what, not,

Leke bihi ilmun : Your, his, wisdom,

Inne el sema ve el basara : Surely, hearing and seeing

Ve el fuade : Perception, heart, soul,

Kullu ulaike : All, They,

Kane anhu mesul : It happened, from it, responsible, accountable

The meaning: "Do not pursue that which does not express wisdom. Surely, with your hearing, seeing and understanding, you are responsible for all of them."

Surah Hac 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, effort,

Fi Allah bi gayri ilmin : For Allah, about, without any knowledge,

Ve yettebiu kulle : Follows, obeys, all,

Satan : Satanic states, evil states, moving away from the truth

Merid : Exceeding the limits, intense, supporter, support

The meaning: There are someone among the people who struggle without any knowledge about Allah. In that case, all those who are in this state follow Satanic states.

If a person can follow the literary advices of the Quran, he will definitely reach the truth of the Preserved Tablet.

When a person reaches a heart as pure as a child, the secrets will be revealed to him.

When the dirtiness of the heart and mind is cleansed, he will be able to touch the pages of the Preserved Tablet.

A child born from a mother has a pure heart in its purest form.

There is no discrimination in that baby.

There is no pride or arrogance.

It does not know what lies are.

It does not know gossip at all.

There is no distinction of belief, nationality, color or gender.

Its heart is pure.

It looks at things in its purest form to understand them.

What prevents a person from seeing the truth is their own obsessions, superstitions and fears.

A person must definitely understand the sin of arrogance they have fallen into.

A person must know well all kinds of information, feelings and thoughts which move them away from the truth.

Every person must be able to account for themselves.

If you do not learn from the things you have experienced in the past and carry anger and hatred,

If you are stuck on the deceptions or deceptions you have experienced in the past,

If you still have regrets and sorrows about the things that happened in the past,

If you cannot learn from the past and look to the future, if you are stuck in the past,

If you are a slave to the world, if you are cruel for your own interests,

If you are a slave to your anger, rage, fight, belittling, and seeing yourself as great,

If you consider your own belief, worship, place of worship, and nation as great,

If you continue to see others as infidels,

If you are discriminated against, dualistic, and gossipy,

If you live far from knowledge, science, and wisdom, if you are distracted by superstitions, and if you believe in baseless things,

If you separate people according to their ranks, if you approach people for your own interests,

If you look down on created beings, if you look at them with discrimination,

What you call love If it is in your best interest,

Know that it is your own attachments which hold you back.

Come and leave all of them.

Come and stay away from all of them.

If you can do them, know that wisdom will open doors for you.

The answers to all the questions you are curious about will come to you in time.

When the answers start coming, peace will come.

If you return to one of your old states when the answers start coming, know that the door will be closed.

If you regret the old state you returned to, repent, and be sincere, know that the doors will be opened again.

A clean and sincere heart will open doors to truths.

A mind and heart that have reached the purity of a child will reach the pages of the Preserved Tablet.

The way to be pure is to have a pure mind and heart.

A person must understand the sin they have committed, repent and be in a state of ablution.

If a person does not know what sin is, their mind and heart will be impure and they will not be able to realize it.

Let's examine the topics of what is sin? What is repentance? What is being in a state of ablution?

First, let's deal with the subject of sin.

SIN (GÜNAH)

Sin (günah) comes from the word “Cünâh”.

Cünâh is related to the word cenâh.

Cenâh means side, wing, everywhere, every side.

In other words, the owner of every place, every side is Allah.

Not being able to see the owner of every place, falling from that consciousness is sin.

A person who falls from that consciousness falls into sin.

A person who falls into sin falls into ego, arrogance, ego, cruelty and becomes a sinner.

Sin means falling.

Like a seed falling into the soil...

Sin means meeting with the soil.

Like a seed meeting with the soil...

As long as you try to sprout after your sins.

Just look at the flow from the sprout to the fruit.

Don't drown yourself by saying you are a sinner.

Don't be pessimistic or hopeless since you have committed a sin.

No matter how many sins you have, don't lose hope in Allah.

If you turn away from your sin, that turn will be a door which is opened to forgiveness.

Turning away from your sin means embracing the feeling of Allah.

Can there be a sinless person? Of course not.

Can a person live without committing sin? Of course not.

Sin returns you to yourself.

Sin brings you the feeling of regret.

Regret makes you repent.

Repentance brings you together with Tevvab (The One who accepts repentance).

Repentance opens the doors of forgiveness for you.

Behind the doors of forgiveness, there is an ocean of forgiveness.

Look, these doors are always opened to the sinner, to the one who says, “I am a sinner.”

Sin brings you back to yourself, brings you together with your heart, brings many blessings.

Sin brings regret, brings tears, those tears bring cleansing.

Sin means getting dirty, can the one who is not dirty ever be washed?

Sin makes you sigh, ah means brother.

Ah comes from the word Ahi.

Your sin reminds you of brotherhood, reminds you that all beings are brothers to each other.

Your sin reminds you not to violate the rights of your brother, the rights of existence.

If you had not committed sin, you would not have sighed.

If you had not sighed, you would not have known brotherhood.

There is a soul brother in the dimension of the body, there is an "ah" coming from the dimension of the soul.

Here, sin is a call coming from that "ah".

Sin is a fire which brings you together with the soul.

The one who commits sin is rebellious among the people.

The one who gives up that rebelliousness is the brother who meets with the soul.

Can there be a sinless person? Of course not.

In the created being, the only one who commits sin is the human being.

And that human being is the only living being who will realize the truth of Allah.

Understand that sin is a fire that will bring you to the human rank.

What you call sin is the path to perfection.

What you call sin is being aware, being aware of yourself, your feelings.

What you call sin is to question yourself, to be able to say, "Why did I do this?"

What you call sin is to discover your heart, to find the key to the door of love.

What you call sin is to return to existence, to embrace existence.

Sin is the way to become human.

It is the way to be cleansed, to surrender to Allah.

Sin is the feeling of being able to pass from your existence, to surrender to Allah.

What you call sin is the way to cleanse your sick mind, your dirty heart, with tears.

What you call sin is to fall, to fall into a well like Joseph.

Without falling into that well, without washing in that well, can one meet the Sultan who is in one's own body?

What you call sin is like thorns that prick your skin.

Without those thorns pricking, without your hand bleeding, without your soul hurting, can one ever return to the body?

Can one who has not returned to the body ever understand?

Sin means falling.

Like a seed falling into the ground.

Can a seed sprout without falling into the ground?

Can a tree form without sprouting?

Sin means falling, falling into repentance, falling into regret.

Is it possible to take shape without falling, without burning, without cooking?

Even food does not become delicious without falling into fire, cooking, burning.

What you call sin means falling, burning, cooking, shedding tears, cleansing.

Know the value of the sin you have fallen into, if you know, that sin will make you a human.

Sin means mistake, can a person be without mistakes?

Can the truth be found without making mistakes?

Paths are opened to those who understand their mistakes.

Graces come to those who noticed their mistakes.

Sin is the path to regret.

Regret is the fluctuation of the love within you, it means love making itself felt.

Those who regret come to the door of repentance, those who repent find forgiveness.

Do not be offended by those who say, "You are a sinner," say, "I am a sinner."

Sin means bending, can it be possible to stand up without bending?

Sin means getting dirty, can it be possible to wash without getting dirty?

You sinned, look, it burned inside.

You sinned, look, you suffered a pang of conscience.

You sinned, look, what regrets you experienced.

Look how your sin started to wash you, how it turned you back to yourself, how it made you feel.

Don't burn yourself out, saying I am a sinner.

Don't fall into despair, don't stay away from society, don't close yourself off.

The sin you committed will wash you with many feelings, it will introduce you to many feelings.

Come and know the value of your sin.

Sin is to bow down.

Sin is to turn away.

Sin is to fall.

It is to fall into the ground like a seed.

It is to meet with mercy.

It is to meet with forgiveness.

It is to make peace with yourself.

Come and understand your sin, come and reach mercy.

Sin is the deep feeling of being a servant.

It is the way to return to yourself and meet your heart.

Can there be a sinless person? Of course not.

Sin is the deep feeling of being human.

Sin is the key to the door of regret.

Sin is the call to the feeling of mercy.

Come, understand your sin, come, regret and repent.

Come, be cleansed with the love of Allah.

Come and say "I am a sinner".

Know that doors will be opened to those who say "I am a sinner".

Do not lose hope in Allah.

Know that there is no greater sin than losing hope in Allah.

Allah's mercy is vast, your sin will disappear in the sea of His mercy.

Just as a drop of dirt that falls into the sea disappears.

Surah Al-Baqarah 222: "Surely those who understand and turn back, will attain the love of Allah, and those who purify themselves with the truth will be in love."

Surah Al-Baqarah 128: “Our Lord! Make us among those who understand and submit to You, and make our descendants among those who understand and submit to You, and make them among those who are in peace and tranquility, and teach us the ways of understanding the truth, and forgive us when we regret our mistakes.

Surely, You are the One who accepts the repentance of those who understand and turn back, and You create existence from the essence.”

So, the sinner must repent.

The one who violates the rights of others falls into sin, and must repent.

REPENTANCE

A person should understand the heedlessness they have fallen into and repent.

A person should know that truths cannot be reached without passing through heedlessness.

A person should repent of their sins and purify their mind and heart.

They should purify them so that they can read the pages of the Preserved Tablet and touch it.

The way to be cleansed from sin is to repent.

So, what is repentance?

What is called the repentance of Nasûh?

Now, let's examine the subject of repentance from the perspective of the Quran.

What was repentance?

Do we get rid of an injustice we have committed by repenting?

Was repentance; committing a sin and repenting, committing a sin again and repenting again?

Or was it to repent from the heart and never return to sin again?

While the cruelty we have done to someone is obvious, does Allah forgive us with the repentance we have made?

Surah Tahrîm 8: "Tevbeten nasûhâ" "Repent sincerely and hearty."

Yes, what is repentance?

What is nasûh repentance?

Repentance is when a person notices the evil they have done to themselves, their environment or other people, knowingly or unknowingly and promises truly regretting not to do evil again.

Repentance is the name of abandoning heedlessness, backbiting, arrogance, sophistry, breaking hearts, gossiping, slander, lying, violating people's rights, envy, malice, and being involved in harmful things.

Repenting for a mistake committed, returning to that mistake again, repenting again, returning to the mistake again and repenting again is not repentance.

Sin means mistake, harm, and violating rights.

Repentance means understanding one's mistake and turning back.

Repentance means understanding one's mistake and not returning to that mistake again.

The door of repentance is opened for a person who regrets the cruelty he has committed.

Repentance opens the door to being a good person, that is, being a human being.

Repentance is realizing that one has violated people's rights.

When a person violates someone's rights, he becomes a tyrant.

A tyrant has prepared his own hell.

And he will surely be rewarded for his cruelty.

Repentance means to promise to turn away from sins, to return, to give up, to abandon, to feel regret.

Nasuh means pure, clean, advice, uncorrupted, unpolluted, to nullify, to invalidate, to cancel, to remove, to cleanse, to abandon that state.

The repentance of nasuh: To promise to Allah not to make the mistake he made again and not to make that mistake again.

The measure of this is; when a person remembers the mistake he made, he feels ashamed of himself, he stands on end, he blames himself. This is the feeling of regret.

A person should learn the necessary lesson from the mistake he made and try not to make that mistake again.

There is a feeling of regret in The repentance of nasuh, the feeling of regret keeps the person from making mistakes again.

People who do this are perfect people.

If a person makes a mistake, repents and makes a mistake again, this is called chicken repentance.

Perfect people have described chicken repentance as follows:

A chicken eats the feces which it sees on the ground, wipes its beak on the ground and repents by saying, "Oh my Lord, I will not eat feces again."

And it forgets its repentance, and when it sees another feces, it immediately runs and eats it again.

If a person repents and sins again, perfect people call this repentance "chicken repentance."

Therefore, perfect people have advised: "My child! If you are going to do it, do it with honest repentance, do not do it with chicken repentance, know that the path of truth is opened to those who do honest repentance."

Honest repentance is not with the tongue, but with the heart. The repentance of nasuh is possible by staying away from falsehood and evil. In order for a person to reach The repentance of nasuh, he must reach Allah's forgiveness.

If a person is sincere in his repentance and tries not to make mistakes, he starts to be on the right path.

The doors of grace open to a person who is on the right path and the person starts to become wise.

He starts to witness Allah who manifests himself and all of his being at every moment.

This testimony opens the door for the person to surrender to Allah, and the person reaches Allah's forgiveness through the opened door.

And only then does the servant live on Allah's forgiveness at every moment.

This forgiveness does not allow the person to fall into sin.

Only then does the person reach the rightful repentance.

The person who reaches the rightful repentance cannot harm anyone in the slightest, cannot deceive anyone, cannot violate anyone's rights.

Because his heart is always filled with the love of Allah.

That love does not make him make mistakes.

Forgiveness is a condition for sincere repentance.

For forgiveness, it is a condition to witness Allah with decency, knowledge, perception and contemplation.

Forgiveness is to wear what will not defile.

The only thing that will keep a person away from the dirt of sin is Allah's forgiveness.

If a person has been honored with Allah's forgiveness, Allah makes that person feel His love from his heart at every moment.

That love prevents the person from making mistakes.

A person who has been honored with Allah's love cannot upset anyone, cannot speak badly of anyone, cannot break their heart, cannot encroach on their rights.

That person never forgets that he is a servant, always stands in the position of servanthood, and acts with the consciousness of servanthood.

He knows that every being is a servant of Allah like himself, and that Allah manifests Himself in every being at every moment.

He knows that harming another servant means harming Allah.

Here, the one who has reached the repentance of nasûh, the face of Allah is there no matter where he looks, he lives with his consciousness.

The one who has attained the repentance of nasûh will be protected with the name of “El Âsım”.

Âsım means the one who protects from sins, purifies, keeps away from sins, keeps away from doing evil.

Nasûh means to be clean, to purify, to abandon the ego.

Nasût means to be human.

The one who has attained the station of human is the one who has been purified, the one who surrenders, the one who is a believer, the one who is with Allah.

Here, sin means to fall, to make a mistake, to do wrong,

Tevbe (repentance) means to realize one's mistake and turn back, to get up from where one has fallen.

Tevvab means the one who accepts repentance.

Afv means to be pardoned, to be forgiven, to be cleansed from one's mistake.

Afuv means to forgive, to purify.

Gafur means to cleanse with graces, to dress the one who does not pollute.

Magfîret means to attain graces, to prevent his servant from making mistakes with his graces, to prevent him from getting dirty with his graces.

Repentance means to understand one's mistake and to turn back so as not to make that mistake again.

Mistake means to move oneself away from seeing the owner of everything.

Mistake, that is, sin, is the name of any action that harms oneself or someone else.

Repentance is the first step of being human.

Repentance is not with the tongue, it is with the heart.

If the servant understands his mistake and repents, Allah accepts the repentance of his servant.

However, the acceptance of repentance does not mean that the servant is forgiven.

When the servant realizes his mistake and repents, Allah accepts his petition for repentance.

And Allah waits whether the servant is sincere in his repentance.

If the servant is sincere in his repentance, and that sincerity is hidden in the servant not returning to that sin.

That is when Allah's name of Tevvab manifests itself.

In order for the servant to be forgiven, Allah's name of afv must manifest itself.

In other words, the servant must be cleansed from his sin.

If the servant does not return to his mistake again, does not forget the mistake he made, and regrets it at every moment, then Allah's name of afv manifests itself and the servant is cleansed from his sin.

If the servant is sincere in his repentance and tries not to make mistakes, and if the servant becomes wise of Allah, knows the owner of his being and all beings, and surrenders only to Allah and lives in that consciousness, then Allah's name of gafur becomes manifest.

And then the servant lives on Allah's forgiveness at every moment.

Then the servant is so overwhelmed by the graces of Allah that those graces do not allow him to fall into heedlessness and make mistakes.

Forgiveness is wearing that which will not defile.

Then the graces of Allah cause the servant to quickly return from the heedlessness he has fallen into.

The attribute of ismet belongs to those servants who have attained Allah's forgiveness.

The attribute of ismet means the one who returns from the heedlessness he has fallen into in the first second.

We also understand from the verses that first we will realize that we have fallen into sin.

Then we will repent, that is, we will promise Allah not to repeat that mistake.

The one who is sincere in his repentance will be granted forgiveness.

And after being forgiven, the one who becomes wise and surrenders himself completely to Allah will be granted Allah's forgiveness.

To be granted forgiveness is to be protected, to be surrounded by the protection of the protector.

The word miğfer (helmet) also comes from the word mağfiret(forgiveness of sins).

A helmet worn on the head is a headgear that protects the head from external influences.

We are weak beings.

We can make mistakes at any moment, we can break someone's heart, we can take advantage of someone.

We can look down on someone and attribute greatness to others.

We can get caught up in worldly interests and forget Allah.

A person should never forget the mistake they made, when they remember that mistake, they should stand on end, they should always tremble inside.

If a person does not forget the mistake they made and always lives in regret that person will not make mistakes easily. They live more carefully.

If a person has been granted Allah's forgiveness, Allah makes that person feel His love for him/her at every moment from his/her heart.

That love prevents the person from making mistakes.

A person who has been granted Allah's love does not speak badly of anyone, does not break their heart, does not encroach on their rights.

That person never forgets that he/she is a servant, always stands in the position of servanthood, acts with the consciousness of servanthood.

Since he/she knows that he/she is a servant, he/she never forgets the possibility of falling into heedlessness.

When a person makes a mistake, he/she should understand his/her mistake.

He/she should repent to Allah.

He/she should not make that mistake again and should wait for Allah's forgiveness.

He/she should sincerely desire to be granted Allah's forgiveness and to be granted His forgiveness.

The way to be a good person goes through these doors.

Allah wishes us to be good people and wishes us to be in good works at every moment.

A person who does not forget Allah and feels Him in his heart at all times lives as a good person and cannot harm anyone in the slightest.

Although repentance is done verbally, real repentance is possible by performing ablution with the mind and heart.

Now let's examine the subject of ablution.

ABLUTION(ABDEST)

What is ablution?

What messages does ablution offer us?

Does ablution mean only washing some parts of the body with water?

We clean our exterior with water, but how will our interior be cleaned?

The feelings in our minds and hearts;

Pride, arrogance, ego, stubbornness, envy, malice, wickedness,

Gossip, backbiting, slander, lies,

Looking down, cheating, violating the right, stealing,

Harming, doing evil, etc. can be cleaned by washing our exterior?

How will our evil actions towards those around us be cleaned?

So, what is ablution?

Does ablution wash our exterior?

Or does ablution wash our interior, not our exterior?

Or is it washing both our inside and outside?

We clean our outside with water.

So, what will we clean our inside with?

What messages should we convey to ourselves by taking ablution with water, washing our outside?

What could be the deep messages of ablution?

Let us take ablution in such a way that our mind, heart, and states are clean.

Let us take ablution in such a way that the pages of the Preserved Tablet are opened to us.

Let's perform an ablution in such a way that it will be a means for the doors of truth to open.

Let's perform an ablution in such a way that it will bring us together with Allah.

Let's perform an ablution in such a way that it will make us righteous people.

Let's perform an ablution in such a way that it will honor us with Islam.

Yes, what are the deep messages coming from ablution?

What are the deep messages in the washing of each organ?

Here are the deep messages coming from ablution.

First, intention is made.

So, what is intention?

Intention is, "I intend to perform ablution for the sake of Allah."

What are the deep messages in the intention?

Intention is to seek, to want, to turn, to embark on a path, to make a promise.

I promise to cleanse myself.

I promise to be on the path of Allah.

I promise to turn to Allah and not to turn away from that path.

I promise to be sincere and genuine in my intention.

I promise to strive to understand the truths.

I promise to be on the path of wisdom.

Then the hands are washed.

"Euzubillahi minesşeytanirracim Bismillahirrahmanirrahim" is recited and the hands are washed up to the wrists and including the spaces between the fingers three times.

What is the deep message in washing the hands three times?

A hand is to hold, to hold on, to surrender, to give a hand, to seek wisdom.

It is to give a hand to the teacher, that is, to hold on to the teacher's message.

It is the secret of the verse "Innellezîne yubâyiûneke innemâ yubâyiûnallâh yedullâhi".

It is to hold on to the wisdom of Allah.

To let go of the three devils that you are captive to is to hold on to the Rahman.

To hold on to the manifestation of the three ranks.

To let go of everything which takes a person captive and move him away from Allah is to hold on to the truth.

To let go of the world is to hold on to the path of Allah.

To let go of the false information in your mind is to hold on to wisdom.

Then the mouth is washed.

What does it mean to clean our mouth?

What does it mean for what goes into our mouth and what comes out of our mouth to be clean?

Why are our mouths washed three times, what is the wisdom behind this?

What is the deep message in washing the mouth?

To clean the words which come out of our mouth.

To stop gossiping and backbiting.

To stop lying and telling false words.

To stop uttering words which contain anger, rage and quarrel.

In the three stages we are on, to act with pure graces.

To open our hearts to the truths of the three stages.

What goes into our mouths must be clean, we must not eat forbidden food, we must not drink forbidden food.

The food and drink that goes into our mouths must be the reward of our labor.

We must never violate the rights of others.

Then the nose is washed.

We sniff water into our noses three times and clean our noses three times.

What is the deep message in washing the nose?

To know the owner of the breath.

To know the value of the breath we take in and out.

To not have a breath full of anger and arrogance.

To clean our breath.

The path is opened for the one who cleanses his breath.

Attaining the manifestation of the three stations is possible with a clean breath.

The remembrance of the three stations is hidden in the breath.

Surat Al-Ma'idah 3: "Not being aware of the breath you take"

Surat Al-Kahf 96: "He said: Realize that He makes you breathe"

Surat Az-Zukhruf 5: "Is not your breathing at every moment our remembrance?"

Surat Adh-Dhariyat 41: "The wisdom of that breathing"

Surat Al-Qalam 16: "Do they not consider how We make them breathe through their noses?"

Then the face is washed.

We wash our face three times.

What is the deep message in washing our face three times?

It is to abandon our old perspective, the view of things, and to be able to look at the truth of things with the wisdom of the three stations.

Abandoning the view of appearance means looking from the perspective of identity.

It is to reach the meaning of the three stations.

It is to look everywhere with the perception of “Vechullah”(The face of Allah).

Then the arms are washed.

The right arm is washed up to the elbow three times, then the left arm is washed three times in the same way.

What is the deep message in washing the arms?

The arm is to hold, to hold on, to be attached.

It is to hold on to the path of truth, to be attached to the path of truth.

We cannot hold on to the path of truth with dirty arms.

The arm is to devote oneself, to trust in Allah, to surrender.

Washing our arms three times is to abandon the three satanic states that we hold on to.

The one with clean arms holds on to the manifestation of the three stations and acts accordingly.

In order to hold on to the path of truth, it is necessary to leave the false area.

Abandoning our old hold on the false area is the secret of washing our arms.

In other words, it is to leave the old hold on the area that brings lies, superstitions and oppression.

The three devils we stoned in Mina are the secret of leaving the three satanic states we hold on to.

Our right arm is our attachment to the spiritual dimension.

Our left arm is our responsibility attachment to our human life.

We should keep both our worldly and spiritual dimensions in balance.

We should live the truth of Saleh, “one day for you, one day for your camel to drink from the well” without forgetting the worldly dimension and the spiritual dimension.

We must strike a balance in both directions.

And we must be sincere in both directions.

The right shows vitality, the left shows mortality.

The living is Allah, the mortal is the servant.

The one who reaches the station of mortality attains the secret of fenâfillah, the secret of dying before he dies.

The one who is mortal in Allah becomes eternal in Allah.

The head is then wiped.

The word mesh is of Hebrew origin, it is used in many places in the Torah.

“Mesh-Masih-Masih-Maṣīḥa” comes from the root of the word msh-mṣh.

The word “mesh” in ablution also comes from here.

Mesh: It means to be cleansed, purified, freed from dirt, to cleanse the mind, to be rubbed with oil, to stay away from false information, to be strengthened with scientific information, to be enlightened.

This word comes from the Hebrew word “Māṣīḥa” meaning to be rubbed with oil.

The wisdom of wiping the head during ablution is to cleanse the brain from false information.

Dirty information, harmful information in the mind should be cleaned with knowledge.

Knowledge is symbolized with water, and cleaning with water is indicated as cleaning the dirty information in the mind with knowledge.

What is the deep message in wiping the head?

Wiping is to erase all false areas in the mind.

It is to leave nothing in our minds other than the wisdom of Allah.

It is to erase all information that brings angry, rageful, arrogant feelings and creates cruelty.

It is to erase the baseless information, false things, superstitions in our minds.

It is not possible for someone whose mind is not clean to comprehend the truth.

Then the ears are washed.

Both hands are wetted and the inside and outside of the ears are cleaned.

What is the deep message in washing the ears?

Not to hear false information.

Not to listen to gossip and lies.

Not to listen to things that will make you a slave to the world.

Always listening to information based on wisdom.

To listen with all your heart.

To listen to the call of Allah in existence.

Then the neck is wiped.

What is the message in wiping the neck?

The neck is the path we are heading towards.

It is the station we have returned to.

It is to proceed directly in the direction of truth without ever returning to the field of falsehood.

The neck is to present the head to Allah.

It is the station of prostration.

It is to be able to say, "You are the owner of my body, my Allah."

It is to reach the station of Fenâfillah.

Then the feet are washed.

The feet are washed three times.

Our right foot and left foot are washed three times.

Our right foot is the walk of the spiritual path.

Our left foot is the journey of worldly responsibility, helping and serving existence and our environment.

What is the deep message in washing the feet?

Feet are walking, progressing.

It is to travel on the path of truth.

It is to act with justice and law in the worldly dimension.

The feet are the journey of wisdom in the stations.

It means knowing where you are going.

It is to travel on the three stations.

To step firmly, to act firmly.

It is to walk with witness and evidence.

It is not possible for someone with dirty feet to progress on the path of truth.

In other words, it is not possible for someone who walks on the path of falsehood, the path of lies, the path of cruelty, the path of discrimination, to go on the path of truth.

Here is ablution:

It is to cleanse, to purify.

It is to be cleansed from all evil states.

It is to pass from your existence.

It is to reach the state of being a righteous person.

If a person gossips, looks down on others, is jealous, seditious, proud, arrogant, steals, is a slave to worldly possessions, then that person is without ablution.

If a person harms someone, does the slightest injustice, then that person is without ablution.

If a person attributes existence to himself in addition to the sublimity of Allah, then that person is without ablution.

We can wash our exteriors as much as we want, but as long as our interiors are not clean, we are not clean.

In order for the doors of the Preserved Tablet to open, our interiors must be clean.

The doors of truth are opened to those whose minds and hearts are abluted.

The truth of ablution is not washing the exterior of the body with water, but washing the interior of the body with knowledge, wisdom, decency, and love of Allah.

Even if we wash the outside of our body a thousand times with water, we are not considered to have performed ablution unless we cleanse our mind, heart, and state. In order for a person to understand the truths and to be able to touch them, he must first perform ablution in his heart.

We must stay away from the following in our minds and hearts:

All superstitions,

Unfounded things,

Stubbornness, pride, arrogance, ego,

Envy, malice, immorality,

Gossip, backbiting, slander, lies,

Looking down on someone, seeing someone as superior,

Ambition for position, greed for fame,

The slavery of money, property, wealth,

Cheating, violating someone's rights, stealing,

Harming someone, doing evil,

Looking after someone's position, being jealous,

Looking after people's money, property, even if it's a tiny bit,

We must stay away from these and all other bad situations which pollute us.

We must cleanse our minds and hearts, and reach inner ablution.

Otherwise, if we see the dirt on the outside of our body but do not see the dirt inside, we can never be abluted.

The purpose of ablution is to cleanse our minds and hearts.

It is not possible for someone whose heart is not pure to feel the dimension of the Preserved Tablet.

It is not possible for someone who does not have inner ablution to reach the meaning in the Quran, to touch that meaning.

Even if a person washes the outside of his body with water a thousand times, he will not have made ablution if his heart is not clean.

Only those who clean their hearts can attain the truths.

It is not possible to reach the consciousness of the truth of Allah without a clean heart.

Even if a person whose heart is not clean performs ablution with water a thousand times every day, performs a thousand rakats of prayer, he cannot understand the truth of Allah, and cannot step into the heaven of his heart.

The one whose heart is pure acts with good manners in his surroundings, does not harm anyone in the slightest, has pure thoughts and pure manners.

Surah Anfal 37: “Li yemizallâhul habise minet tayyibi ve yecalel habise badahu alâ badın fe yerkumehu cemîan fe yecalehu fî cehennem ulaike humul hasirûn.”

The meaning: “The pure-tempered and the bad-tempered are distinguished according to whether they understand the truths of Allah or not. Some of them make others bad-tempered. Thus, those who are in that state are together. Those who do bad things are in burning and destructive states. They are the losers.”

A person whose mind and heart are not abluted pollutes the minds and hearts of those around him.

If a person's feelings, thoughts, habits, behaviors are not clean, that person is not abluted.

A righteous person is the one who makes his mind and heart perform ablution.

A person who makes his heart perform ablution touches the truths of Allah and attains the meanings of the truths.

If a person is harming his environment, that person is not abluted.

If a person harms his environment even if he performs ablution with water, if he gossips, looks down on others, is jealous, corrupt, is proud and arrogant in his position, steals and is a slave to worldly goods, that person is not abluted.

It means that he has not realized Allah's advice; cleanse your heart, get rid of filth.

Here is the wisdom behind saying that the Quran cannot be touched without ablution; A person whose heart is not abluted, that is, whose heart is not clean, cannot understand the truths of Allah in his own body and in all existence.

As long as our minds and hearts are dirty, it is not possible for us to attain the truths of Allah and to be in contact with those truths.

Ablution does not mean washing of the outside of the body, but the truth of cleaning the mind and heart.

If we want to touch the truths in our own body and in all existence, and realize those truths, we must clean our mind and heart.

Cleaning our mind is possible by cleaning from all false knowledge.

Cleaning our heart is only possible by turning back from the mistakes we have made, not harming anyone in the slightest, giving up attributing existence to ourselves, and taking a scientific path with the truths of our body.

Ablution is cleaning from all bad states.

A person who wants to realize Allah must first cleanse not the outside of his body, but his mind and heart from all states of ignorance.

A person whose mind and heart are cleansed reads his own Quran and understands it.

Surah Nisa 49: "E lem tera ilallezîne yuzekkûne enfusehum belillâhu yuzekkî men yeşâu ve lâ yuzlemûne fetîlâ."

The meaning: "Have you seen those who realize their own souls and purify themselves from evil? Only those who seek to realize Allah are purified from ignorance and there is no injustice in them at all."

A person whose mind is clean does not act with false information, but always acts with wisdom.

A person whose mind and heart are clean can attain the secrets of the pages of the Preserved Tablet.

A person who attains the pages of the Preserved Tablet gradually realizes the truths and submits to Allah.

A person who is in submission attains the consciousness of Islam and becomes a person who is on the right path.

A person whose heart is in a state of ablution is a person who is on the right path with his actions and behaviors.

A person who is abluted in his heart is concerned with everyone's troubles, feels people's troubles, runs to help as much as he can.

He never worries about becoming rich or acquiring property, does not deceive anyone, cannot harm anyone in the slightest.

Ablution is being able to purify both our inside and outside.

Ablution means making a promise to be clean.

Ablution means making a promise to be on the path of truth.

Ablution means making a promise to be a good person.

Ablution is a must to reach the pages of the Preserved Tablet.

Yes, being clean is a must to reach the dimension of the Preserved Tablet.

A slightest bit of evil to be given to someone, breaking someone's heart, looking down on any created being, will prevent us from reaching the dimension of the Preserved Tablet.

We should never be cruel to anyone.

We should not violate anyone's rights.

If we want to reach the truths of Allah, we should never wrong anyone.

And we should know that whatever we do, we will be rewarded.

And we should know that if our inside and outside are clean, the doors of truth will be opened one by one.

Surah Furqan 19: “Ve men yazlīm minkum nuzīkhū azāben kebīrā.”

The meaning: “Whoever of you wrongs anyone, he will remain in a great torment.”

A magnificent warning is given to us in the verse.

It is stated that you should not wrong anyone, or you will fall into a great trouble.

Isn't gossiping about someone, backbiting and belittling him being unjust to him?

Isn't it wrong to have designs on someone's property?

Isn't it wrong to harm someone even in the slightest?

Isn't it wrong to backbite someone, to belittle them in society, to be unjust to them?

Isn't it wrong to slander someone, to lie about them, to be unjust to them?

Isn't it wrong to look for someone's shortcomings, to see them as ignorant, to slander them in society, to be unjust to them?

Isn't it wrong to go to someone for one's own benefit, to use that person, to be unjust to them?

Isn't it wrong to see someone's belief and worship, to see them as infidels, to be unjust to them?
Because only Allah knows their hearts.

Isn't it wrong to break someone's heart, to offend them, to mock them, to be unjust to them?

Isn't it the greatest injustice to have designs on someone's honor and chastity, to harass them, to wrong them?

Isn't it the greatest injustice to hit, wound, kill someone?

Isn't it unfair to give someone a bad nickname, to belittle them in society?

Isn't it unfair to not go to their next door neighbor or relative when they are sick or in need, not to help them?

Isn't it unfair to treat one's spouse or child badly in one's own home?

Isn't it unfair to treat one's mother, father, relatives badly, to raise one's voice, to be unjust?

Yes, there is a magnificent warning in the verse.

Whoever does wrong to someone, the situation in which he will fall is a great torment.

Whoever does wrong to someone, the pages of the Preserved Tablet will surely be closed to him.

Whether a person does something good or something bad, he will definitely see its reward.

Surah Zilzal 7: "Fe men yamel miskale zerretin hayren yereh."

Translation: "So whoever does an atom's weight of good will see its reward."

Zilzal Surah 8: "And men yamel miskale zerretin sharren yereh."

The meaning: "And whoever does an evil in the slightest will see its reward."

As stated magnificently in the verse, whoever does anything bad will definitely see its reward.

A person who does evil to someone will definitely see its reward.

A person who is surrounded by the evil he has done will not be able to reach the truth.

A person should not forget these verses.

A person should not move himself away from the love of Allah.

SURAH AT-TARIK AND THE PRESERVED TABLET

All existence is the condensed images of a light that has filtered from the dimension of the Preserved Tablet.

With what kind of software was the light in the Preserved Tablet?

How did the light emerge from that world?

How were the secrets of the Preserved Tablet carried within the light?

What kind of world was hidden in the Preserved Tablet of light?

Surah At-Tarik presents us with this magnificence.

1- To the sublime world and the light reflected from it.

2- Have you realized what that powerful light is?

3- The light which carries life within it, flowing into eternity.

Magnificent.

Astonishing.

...

...

Magnificent information which our minds cannot comprehend.

Light flowing into infinity.

A magnificent sparkle, a ray, a light traveling at a speed of approximately three hundred thousand kilometers per second.

A light is manifesting from the sublime world of the Preserved Tablet.

We call it light, that light which carries the secrets of the worlds within it.

It flows in every direction, coming from far away as a sparkle and informing us that there is something there.

Our sun, our earth, our galaxy also flow through space in a magnificent balance in a certain time period.

Thanks to light, we can understand existence or termination in space.

A newborn star, a newborn galaxy, or a star dying in time or a dying galaxy, perhaps a born or dying Universe.

We can understand them with the light coming from the depths of space.

Light forms and flows according to a magnificent mathematical order within itself.

Beings are made of light and the body of every being works with light.

Light manifests the science of Physics.

Physics flows into the science of Chemistry with a magnificent Mathematics within it.

Chemistry manifests with a magnificent Mathematics and a magnificent Physics within it.

And with the combined manifestation of all these, biological bodies are formed.

Biological bodies emerge and work within themselves with the unerring functioning of Mathematics, Physics and Chemistry within a balance.

Physics comes from the Latin word "physis: nature".

The functioning of nature is considered the same as the laws of physics.

Nature operates based on the sciences of Mathematics, Physics, Chemistry and Biology.

The first characteristics in the formation of matter are primarily Mathematics and Physics.

The secret of creation begins with Mathematics.

Atoms and elements have a magnificent numerical order.

Every single being is formed with a magnificent numerical order.

The secret of the creation of the universes is primarily hidden in the Mathematics within the light.

Mathematics is present in Physics, Chemistry and Biology.

No science manifests itself without Mathematics.

Mathematics, Physics, Chemistry and Biology also have many branches within themselves.

There are other sciences connected to all these sciences.

The earth and the skies contain many sciences.

The science of Astronomy studies the stars and galaxies in the sky, their formation, structure, and mobility.

The science of Astrology studies the effects of what is in the sky on what is on the earth and the effects of what is on the earth on each other.

And there are many such sciences.

There is a surah called "Burûc" in the Quran.

The Word burç "zodiac" comes from there.

The science that studies the sublime qualities of each being and the effects of these qualities on each other is "Burûc Science".

Burc-Burç: means castle, fortress, decisive feature, carrying qualities, the place where the qualities are connected, the place of rest, the point of destination.

The decisive qualities and characteristics of each being are called "Burc".

All qualities come from His Essence, they show His Essence.

Many sciences have been manifested in the heavens and the earth.

The heavens and the earth are interconnected.

The Earth needs the sun, the moon, and the planets.

If there were no light from the sun, there would be no life on earth.

If the degree of sunlight were a little less or a little more, life on earth would cease.

The sun, the moon, the earth, and the planets have a range, a measure, and a movement.

Each of them moves with a magnificent calculation within itself.

The measure of their closeness to each other has created life on earth.

Surah Jonah 5: “Huvellezî cealeş şemse diyâen vel kamere nûren ve kadderehu menâzile li talemû adedes sinîne vel hisâb mâ hâlakallâhu zâlike illâ bil hakk yufassılul âyâti li kavmin yalemûn.”

Huve ellezi ceale : He, who, made, acted, presented, arranged,

El şems diyaen : Sun, a light, giving light,

Ve el kamere nuren : Moon, illuminating,

Ve kaddere-hu menazile : Appreciation, measurement, to it, range, orbit,

Li talemû : For you to know,

Adede el sinin : Number, year, age,

Ve el hisab : Account, process, fineness,

Ma halak Allah : Thing, what, created,

Zalike illa bi el haki : This, exists, but, only, truth, real, with truth,

Yufassılu el ayati : Detailed explanation, detailed, verse, sign, evidence,

Li kavmin yalemun : For people, community, person, knowing,

It is He who makes the sun a source of light and reflects that light from the moon and it has a range, a measure by which you know the number of years. There is a reckoning in the things which Allah has created. There are proofs in all existence down to the smallest detail showing the truths so that you may be of those who know.

As stated in the verse, the place where the truths are is the book of existence.

There are proofs in there down to the smallest detail.

The heavens and the earth are surrounded by many wisdoms.

What kind of a mystery were all these wisdoms in the dimension of the Preserved Tablet?

And when the time came, it was revealed step by step without any hesitation.

Like a tree taking shape step by step from the essence of a seed.

The light flowing from the dimension of the Preserved Tablet hides Ilm-i Ledun within it.

Every being is a world where its software in the dimension of the Preserved Tablet is revealed with light.

The word Tariq indicates light and the effect of light.

Tariq is the noun of “tark”.

“Tark” means to hit or strike so hard that it makes a sound.

The expression “to strike the mind” or “to be caught in the mind” in Turkish also has this meaning.

“Târik” is also called the morning star that rises towards dawn.

Tariq is also called every bright star meaning that it pierces the darkness due to the strength of its light.

In the sun, hydrogen is transformed into helium by nuclear fission.

Dark objects appear to us as a result of the reflection of the rays coming from the light source.

Light is the main reason why we can see.

If there were no light, we would not be able to see anything.

Because in the process of seeing; the rays coming from the light source hit the objects around us, from there they reach our eyes, and our pupil transmits them to the retina.

The images coming from the retina to our brain through the nerves are defined, evaluated, and tried to be understood.

The emergence from the Preserved Tablet is similar to this.

The Preserved Tablet is where the divine brain is.

The divine brain carries the divine consciousness.

The divine consciousness receives whatever is in the divine brain and reveals it.

The word beyin “brain” in the surah Bayyine refers to the divine brain, the divine consciousness.

The opening of the divine brain, the divine consciousness, is a divine declaration, everything that is revealed is a divine declaration.

The secret is light, the secret of creation is light.

The divine consciousness, the secret of the divine brain is light and the information it carries.

What does the revealed light bring from the divine consciousness, what does it shape, according to what does it shape, how does it shape?

If there were no leaven, no software for shaping in the essence, existence could not take shape, existence could not exist.

There is a software in the essence which reveals itself.

There is a software in the seed which reveals itself according to it.

The tree's revealing is manifested by the walking of light and outward writing of the information in the light.

A divine software, how did this software come into being?

It was written with the pen of light, filtered by light.

Being, with the nun and pen, was both written in its source and shaped in the human dimension.

Everything came filtered from the Preserved Tablet.

Whatever is in the fixed sight, that is what manifested.

According to what does the seed turn into a tree?

Certainly, according to a software in its essence.

Whatever is in the seed's aptitude, that will manifest.

And this Universe is nothing but the manifestation of the software in a source.

What is this visible world?

How many dimensions does this world have?

What are the visible and invisible worlds?

The invisible world; that is, the Sublime World, that is, the dimension of spirit-light-nothingness.

The visible world; that is, the human dimension; the combination of the dimensions of Mathematics, Physics, Chemistry, the dimension of biological bodies.

The visible world; the dimension of light coming from the invisible world and the dimension of life coming from within the light.

The information mentioned in the first verse that takes us from ourselves.

1- The Sublime World and the light reflected from it.

Yes, the light reflected from the Sublime World.

So, what is this light?

How will we understand this light?

2- Have you realized what that powerful light is?

3- That light which flows into infinity and carries life within it.

We must understand light to understand that light.

We must pass to the dimension of light as light in order to understand light.

And to pass to the dimension of light, we must understand the dimension of matter coming from within light.

We must board the ship of matter, and from there we must pass to the ship of light.

Understanding the secret of creation is through understanding the quantum dimension.

We can think of quantum as light waves coming from the atoms themselves, like the light coming from the sun.

Quantum Physics: It is the field which studies molecules, atoms that form molecules, the subatomic particles that form atoms, and the energy that each of these emits or when they combine, and the effects of that energy, and the structures that this energy creates and the behaviors of this structure.

The word “quantum” comes from Latin and means “quantity”.

Surah Ra'd 8: “Kullu şeyin indehu bi mıkdâr.”

Ve kullu şeyin: All things, everything

Inde hu bi mıkdâr: In His presence, beside Him, measure, quantity, determined

The meaning 1: “All things are revealed with a certain measure”

The meaning 2: “All things which are revealed from His presence are with a measure.”

The word “Amount-Mıkdâr” is also related to the word “kader” (fate).

Kader: It means measure, section, part, division, value, degree, quantity, small ratios.

Kader: It is the manifestation of what is written in the Preserved Tablet in a certain time period.

Here, the word “Quantum” and the word “Kader”(fate) contain the same meaning.

The universe is the dimension in which the software in the Preserved Tablet is revealed and seen.

The universe is the revealed structure of light and the life-carrying structure within the light, that is, the load we call matter.

The world we call matter is the density dimension of energy, that is, its condensed dimension.

The material world and the spiritual world are not separate from each other.

The wave dimension of light coming from an essence, all the secrets of life and the structures of various beings are hidden in those waves.

What kind of a software is this that whatever is in the essence manifests itself with the same.

Everything that is revealed is the structures carried as light coming from within the light.

Thus, the formal formation of existence occurs with the fluctuations of a light, these fluctuations have revealed quantum science.

We can say that everything is the children of light, births coming from within the light.

The science of Quantum is very important in understanding the opening of the dimension of the Preserved Tablet. All of us and all existence is the quantum world.

We are formed with energy and we spread energy.

We spread many positive or negative emotions within the energy.

Bodies formed by the combination of atoms to elements, elements to molecules, molecules to cells, cells to tissues, tissues to organs are revealed by the fluctuations of energy and continue their functioning with that sublime energy.

Even if bodies die, the fluctuations of energy continue, the body which falls to the ground mixes with the soil, each of the elements in the body returns to their originality and the fluctuations continue there.

We should also examine these fluctuations in the dimension of our feelings and thoughts.

The information that causes oppression in the mind and heart, the feelings and thoughts that are formed from this information, the energy waves that come from those feelings and thoughts, and the fluctuations that they spread to the environment should be examined very well.

Yes, information that is too magnificent for the minds to understand.

The dimension of spirit and light in the pages of the Preserved Tablet.

A lightning strike comes out of the Sublime Realm, we call it light.

A light form comes from inside the light.

There is a life form inside that light.

In other words, there is a material form carried by light inside the light.

Forms emerge from each of them as if lightning strikes.

This situation is shown to us as the sky, clouds, lightning, rain.

The sky; the dimension of nothingness.

White clouds; the dimension of light.

Dark clouds; the dimension of spirit.

Lightnings; the dimension of light.

Rains; dimension of existence

Here is the light reflected from the Sublime Realm; the energy dimension.

The entire universe is the manifestation of this energy dimension.

Manifestation means emerging to the apparent.

This situation is presented to us in the 3rd verse of Surah Hadid.

Surah Hadid 3: “Huvel evvelu vel ahiru vez zahiru vel batın ve huve bi kulli şeyin alim.”

The meaning: “He is the First and the Endless, the apparent and the hidden, and He is the owner of the wisdom in all things.”

Every software in the dimension of the Preserved Tablet flows into the dimension of the apparent when the time comes.

The dimension of the apparent is this visible realm.

In other words, this universe is the dimension of the manifestation coming from the sublime realm.

In other words, it is the manifestation of the absolute owner of the universe, and his manifestation of himself.

This dimension is a dimension that goes from light to energy, from energy to matter.

Here is the entire universe:

A world that light filters through.

It is a reflection from that light, carrying an infinite dimension within it.

It is the world of existence where light takes on different forms.

This truth is stated in the 3rd verse of the surah At-Tariq : “That light which carries life within it, flowing to infinity.”

In other words, light carries a world which carries life within it.

In other words, there is an infinite dimension of light within the light.

Here is the entire universe; a manifestation of the infinite dimension of light.

Every being is a dense form of light reflected from light.

The “lev” in the word “Levh-i Mahfûz” also means light.

So, the secrets of life that come from the software of light, that are in the light, were being carried.

Something beyond the mind.

A dimension which minds cannot grasp.

This must have been the sublime journey called Mirac.

The sublime journey should be without a body, it should be in the light.

Yes, with our limited minds we understand that:

We all came from the light.

We are all clusters of light.

We are all the material dimension of light.

Every being is a body wearing different clothes, reflecting the same light.

A lightning appeared from the Preserved Tablet.

That lightning turned into light.

The light revealed a part of the software in the Preserved Tablet dimension.

That light condensed and appeared as flesh.

So, this universe is:

It flowed from nothingness to light, from light to spirit, from spirit to light, that is, to energy, from energy to matter as a dimension.

In other words, we all came filtered through the light.

Every being is a cluster of light.

Every being is a brother to each other.

Every being is an infinite manifestation of light.

This universe is a world which transforms from light to matter and from matter to light.

Those beautiful people we call messengers and prophets have reached the pages of the Preserved Tablet, met with the revelation flowing from there, and conveyed the truths coming from that revelation.

Those beautiful people have reached the truths of existence conveyed by revelation and have put the truths they have reached into words.

The laws of creation of existence: “Religion”

The laws of operation: “Sunnah”

The entire universe: “Quran”

They said to the owner of the infinite Universe: “El Hu, El lah, Allah”

Is it possible for someone who remains in the material dimension, someone who remains in ego, to reach the dimension of the Preserved Tablet?

Can the light provide information about the spiritual dimension? We need to think.

That is why the verse “those who are pure can touch that world” has been presented.

Allah’s infinite wisdom will be granted to those whose minds and hearts are pure, who act in love.

Whether that person studies the material dimension, that is, the dimension of Mathematics, Physics, Chemistry, Biology, or the sublime dimension, many secrets will be opened to him.

The surah At-Tariq is the name of the journey to this magnificent wisdom, and it tells us how to make the journey.

It informs us that those who remain in the material dimension and seek their own interests will produce evil and that those who remain in evil will not know these truths and will be deceived.

Surat At-Tariq

- 1- To the sublime realm and the light reflected from it.
- 2- Have you realized what that powerful light is?
- 3- That light which carries life within it, flowing into eternity.
- 4- All souls are protected by it.
- 5- Let man look to evaluate the subtleties of his creation.
- 6- He was created from an egg which merged with a spilled semen.
- 7- He emerged from among sound bones.
- 8- Surely that original power will return to its owner.
- 9- The truths which man cannot know are exhibited from all existence at every moment.
- 10- He has no power of his own and no superiority.
- 11- His own essence returns to the sublime world.
- 12- His body, which comes from the soil, goes to the soil.
- 13- Indeed, this is certainly a decree given beforehand.
- 14- These are not meaningless words.
- 15- 16- Indeed, those who remained in various evils deceived themselves and were deceived, not knowing their end.
- 17- So much so that those who ignored and covered up the truths still have a short time to understand them.

The Preserved Tablet also contains the secrets of Sidretu'l munteha.

Sidretu'l munteha is the holographic dimension of each being before it is revealed.

Now, let us examine the subject of Sidretu'l munteha.

SIDRETUL MUNTEHA

Sidretu'l munteha is mentioned in the 14th verse of Surah An-Najm.

Surah An-Najm 14: "İnde sidretil munteha."

Inde: Next to, on its side, there, on it,

Sidreti el munteha: The unity of people and God, the blind dimension, the source of creativity,

The meaning: "In sidretu'l munteha."

What is sidretu'l munteha?

What kind of secrets does it contain?

Is it the place where what will be revealed from the dimension of the Preserved Tablet begins to appear like the image of light?

Is it the place called beyond physics?

Is it the station of wonder?

Surah Necm 3-18: "Ve lekad reâhu nezleten uhrâ, inde sidretil muntehâ, indehâ cennetul mevâ. İz yagşes sidrete mâ yagşâ, mâ zâgal basaru ve mâ tegâ. Lekad reâ min âyâti rabbihil kubrâ."

The meaning: "Indeed, he saw the truths everywhere in a condescension. In sidretu'l munteha. The place of arrival, peace, is with Him. 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. Indeed, he saw the greatness of his Lord with his proofs."

sidre in sidretu'l munteha comes from the root of the word "s,d,r".

Sadr, sidre comes from there.

Sidre: It means tree, the real source from which the entire universe came, the world of heart.

Munteha means: Finally, the end, the final point, the place to be reached, the place of unity.

sidretu'l munteha can be defined as the unity of Allah and people, the dimension of the blind, the source of creation, the last tree, the infinite dimension of the heart, the seed dimension of the tree of the universe.

We can think of the dimension of sidretu'l munteha as holographic, that is, light images of all the worlds and each being in the dimension of the Preserved Tablet.

sidretu'l munteha is the name of the source where souls have not yet put on their clothes of existence, where all essences are together, where beings are in a unity before they come into existence.

It is the dimension where existence is prepared to be revealed.

It is the dimension where existence appears as a picture, as a light image.

The light image, that is, the hologram dimension of being slowly begins to take shape and emerges into the human realm.

It is the dimension where existence appears not as existence but as an image of light.

It is the dimension where light turns to the soul and the soul turns to light.

Nothingness is the dimension of the blind.

sidretu'l munteha is the dimension where the destiny written on the pages of the Preserved Tablet flows into the dimension of fate.

It is the dimension where the tree, which is in the essence of the seed, is prepared to be revealed.

It is the system where the entire universe, all existence exists in Allah like a seed.

It is the essence where all existence exists in a unity like a cloud.

A seed has all the qualities of a tree in a hidden state.

If we cut the seed and look inside, we cannot see any sprout, leaf or flower.

All the qualities of the tree are hidden in the seed invisibly.

In the Preserved Tablet of the seed, the tree is in the dimension of light and all its qualities are preserved.

When the seed falls to the ground, the Preserved Tablet of the seed becomes in a movement.

At that time, all the qualities belonging to the tree slowly turn into a hologramic image like a picture.

This hologram dimension is the dimension of sidretu'l munteha.

Everything in this universe existed as a hologramic structure in the dimension of Allah before it was revealed.

We can think of the hologram as images on a cinema screen.

There are images of people on the cinema screen, but there is no human being there, there is only an image.

There are images of the sea on the cinema screen, but there is no sea there, there is only an image.

If we try to touch that sea, what our hand touches is a curtain.

Here, like these, sidretu'l munteha are the light images where the creation of existence begins.

These light images appear as existence in the human world.

What exists in the essence of each light image flows from the abstract to the concrete and appears as existence in the world of existence.

A human being is formed as a result of the union of a sperm and an egg.

The sperm and egg unite and turn into a cell.

All the characteristics of a human being are present in that cell.

In that cell, images of all the organs of a human being begin to form like a picture and slowly the organs begin to appear.

Here is the invisible structure of a human being and each organ in the cell like a picture, sidretu'l munteha dimension.

In the genetic combination, all the qualities, all the characteristics of a human being are written in that genetic system.

And a human being is shaped from that system and comes into the world.

Every software in the depths of DNA, with what kind of a flow and in a combination, forms cells, tissues, organs and bodies with their combination?

What kind of a manifestation is this?

What is written is revealed in an unfailing manner.

Fate flows into destiny, destiny shows the functioning of existence.

This functioning is manifested within a scale.

The provisions of creation, the provisions of functioning are manifested at every moment.

Just as all the cells, tissues, organs of a human being are hidden like a picture in their genetic combination, the dimension in which every being that will be revealed is hidden like a picture of light is sidretu'l munteha.

Before the material world came into being, it existed in the spiritual world.

Here is sidretu'l munteha:

The source from which all existing beings come.

The dimension of infinity.

The source from which light and spirit are born.

The dimension of blindness.

Truth is the unity of the people.

The source from which the light of Muhammad comes.

The source from which all existence comes.

The seed dimension of the tree of the universe.

Allah created the entire universe from sidretu'l munteha.

Existence according to the best of the timetable begins from sidretu'l munteha.

All existence comes from a source and returns to that source.

Surah Buruj 13: “Innehu huve yubdiu ve yuîd.”

Inne hu : Surely, he,

Huve yubdiu : He, unique, unparalleled, source, first, beginning

Ve yuîdu : Again, the creator, the returner, the creator at every moment,

The meaning: “Surely He is the source of everything and the One who creates and returns to its source at every moment.”

All existence is determined in sidretu’l munteha with the blowing of a spirit from the Preserved Tablet and appears in the world of existence wearing a body dress.

The place where each existence first begins to manifest, where it appears as a hologram of light, is sidretu’l munteha.

The absolute source of everything is Allah.

Many truths belonging to Allah are revealed one by one.

Everything returns to Allah, the source of everything.

Even the word “return” is not enough to describe some things.

Nothing is separate from Allah, what is called coming and going is the functioning of the revealed existence.

Let’s think of water: When water becomes ice, we say “Ice”, not water.

But when ice melts, we say “Water”, not ice anymore.

Because there is no ice left, what was called ice was water itself.

Water froze to a certain degree and became ice.

Ice melted to a certain degree and became water.

Whatever its source was, it turned into its source.

This world is the source itself.

The images of existence are a structure that we call the human world, which takes shape to a certain degree in the dimension of manifestations.

The essence of no being is separate from its source.

Allah is close to every being to the degree of sameness.

Here, sidretu’l munteha is the source from which everything comes.

The journey of manifestation that starts from sidretu’l munteha flows step by step into the human world.

The software of light and spirit is the secret of “Nun”.

The software of the human existence aspect is the secret of “Kalem”(pen).

It is the name of the software from the dimension of blindness to the dimension of ehad(eness)

From the dimension of ehad to the dimension of light,

From the dimension of light to the dimension of spirit,

From the dimension of spirit to the dimension of humanity.

The place where existence begins according to Ahsen-i Takvim (The creation of a human being in the most beautiful form, both physically and spiritually, is called Ahsen-i Takvim) is sidretu'l munteha.

Here is the source from which the entire system comes sidretu'l-munteha.

Before existence, it is determined in sidretu'l-munteha.

It becomes light there.

The station where the spirit is blown into all existence is the dimension of spirit.

The journey of each existence from the spirit to the human world begins with a blow and wears the dress of existence from the dimension of hologram and appears as a human being.

Here is the entity called human being, who carries the entire system that belongs to Allah in his essence.

In order for a person to realize this truth, he/she must make a journey from himself/herself to himself/herself.

Thus, the one who perceives the truths on this journey, who feels the dimension of wonder and pleasure, has reached the consciousness of Tawhid(unity, oneness).

Now, he/she always acts upon that consciousness.

Here, the place where the whole system is written is the Preserved Tablet.

In the Preserved Tablet, the truth of all beings, big and small, is written line by line.

Surah al-Qamar 53: “Ve kullu sagirin ve kebirin mustetar.”

Ve kullu: All things, all beings,

Sagirin ve kebirin: Small and large,

Mustetarun: Written in lines, down to the smallest detail,

The meaning: “The truths are written line by line in all things, big and small.”

Everything that is revealed is written down in the most minute detail in the memory of the Preserved Tablet.

The emergence from the dimension of the Preserved Tablet shows itself as a light in the dimension of sidretu'l-munteha.

The dimension where existence appears and turns into a picture of light is sidrat al-muntaha.

Sidretu'l-munteha is a place where the software of existence, which is in the depths of the Preserved Tablet, appears.

We can explain it with an example.

Let's think of the essence of the seed as the Preserved Tablet.

The dimension where every detail of the tree that will be revealed gradually appears as the essence of the seed begins to move is sidretu'l munteha.

Just as the formation of a baby occurs with the combination of the DNAs of the sperm and the egg, and each software in the DNA is in a combination while forming the body and all the cells, tissues and organs of the body, it manifests itself in the same way in this world.

For example, the software for the eye exists deep in the DNA.

In the dimension of the Preserved Tablet, this stands as a silent software.

When the eye's formation phase begins, the software in the depths of the DNA becomes active and combinations take place within a balance.

These combinations manifest themselves in all the cells, tissues and organs of the body.

Let's think of a boiling pot, let's think of the water particles jumping in the boiling pot and let's think of the combination of these drops.

The software of which drop will combine with which drop is in the Preserved Tablet.

This dimension of combination is sidretu'l munteha.

Here are the hologrammatic light images of these combinations, sidretu'l munteha.

Those who make a journey watch these truths, witness the formation of existence.

Seyr-i suluk is a journey of ascension(mirac).

Like Joseph, those who make a journey from the land of Canaan to the land of Egypt, that is, from body to soul, make a journey.

Those who make a journey witness the emergence from the dimension of the Preserved Tablet.

MIRAC AND LEVH-I MAHFUZ (THE PRESERVED TABLET)

Mirac is the dimension of the journey to the Preserved Tablet.

In order to reach the many secrets in the Preserved Tablet world, one must take the journey of Mirac.

Mirac is the journey of a person to his own body.

Mirac is the journey of returning to his own body and understanding the infinite secrets of his body.

Mirac is the journey of understanding existence and the creator.

Mirac is the journey of knowing one's own essence and surrendering to one's essence.

Is Mirac rising to the sky? Is Mirac rising in the sky of the heart?

Mirac is the sublime journey of understanding Allah with Allah.

Mirac is the journey of wisdom that a person embarks on the ship of his own body and makes with contemplation and witnessing.

Mirac is the journey of returning to one's own physical Qur'an and witnessing the verses of Allah in that living Qur'an.

Mirac is the journey of knowing one's own body as the Quran and the eternal signs of one's body as verses.

Mirac is the journey of watching the functionality of one's own body, witnessing the owner of the body in the body.

Mirac is the journey of witnessing the dimensions of prophethood and prophethood of one's own body.

Mirac is the journey of meeting Gabriel in the city of one's own body and going to the owner of the body.

Mirac is the journey of seeing the stations from Adam to Muhammad one by one in the city of one's body.

Mirac; is to witness many sublime dimensions belonging to Allah in the city of his own existence.

Surah Al-Ma'arij 3: "Minallâhi zîl mearic."

The meaning: "The owner of sublime stations is Allah."

Mearic is the plural form of the word Mirac.

Mirac is to witness many secrets in one station.

Mearic is to witness many secrets in many stations.

Mirac is to reach many stations in the city of his own existence.

Mirac is to see stations in the city of his existence, to pass through stations.

There are many secrets of sublime dimensions in the human body from Adam to Muhammad.

What are the sublime dimensions flowing from the dimension of Adam to the dimension of Muhammad?

What is the dimension of Adam, the dimension of Eve in us?

What is the dimension of Adam's children?

What is the dimension of the twin, the dimension of Abel, the dimension of Cain?

What is the dimension of Seth?

The dimension of Idris that comes from Seth?

What is the dimension of Noah that comes from Idris?

So what is the dimension of Noah's 4 sons?

The dimension of Japheth, Sam, Ham, Canaan?

What is the dimension of Hud, Saleh, Azer coming from the dimension of Sam?

What is the dimension of Abraham, Haran, Nahur coming from the dimension of Azer?

What is the dimension of Lut coming from Haran?

What about the dimension of Sara, Hajar, which is connected to Abraham?

What about the dimension of Ismael, Isaac, and Madyan coming from Abraham?

What is the dimension of Shuaib coming from Madyan?

What is the dimension of Isaac originating from Sara?

What is the dimension of Ismael originating from Hajar?

What is the dimension of Jacob, Esau-Iys flowing from Isaac?

What is the dimension of Job, Zulkifl coming from Esau-Iys?

What about the twelve sons dimension of the Jacob dimension?

What are the dimensions of “Reuben, Yehuda, Levi, Naphtali, Dan, Asher, Simeon, Zebulun, Isahar, Gad, Joseph, Benjamin”?

What is the dimension of David that comes from the dimension of Yehuda?

What is the dimension of Solomon that comes from the dimension of David?

What is the family of Imran that comes from the dimension of Levi?

What are the dimensions of Moses and Aaron that comes from the dimension of Imran?

What is the dimension of Elijah and Elisha that opens from the dimension of Aaron?

What are the dimensions of Ephraim, Misa and Mercy that open from the dimension of Joseph?

What are the dimensions of Nun and Joshua that come from the dimension of Ephraim?

So what is it, the dimension of Matthew, which comes from the dimension of Benjamin, and the dimension of Jonah, which comes from the dimension of Aaron?

What is the dimension of Uzair, which comes from the dimension of Aaron?

What is the dimension of the donkey that Uzair rode on?

What is the dimension of Zechariah, which sprouts from the dimension of Solomon?

What is the dimension of Yahya that comes from Zechariah?

What is the dimension of Imran that flows from the dimension of Solomon?

What is the dimension of the virgin Mary that flows from the dimension of Imran?

What is the dimension of Jesus that comes from the dimension of Mary?

What is the dimension of Muhammad that flows from the dimension of Ismael, that is the source of all dimensions, that is connected to Abdullah and Amina-Emin?

What is the station of Abdullah, the station of Amina-Emin?

The dimension of Muhammad manifests itself only and exclusively in those who have reached the station of Abdullah, that is, who have reached the dimension of servitude and the dimension of Amina, that is, trustworthiness.

What is the dimension of Allah, the owner of all dimensions?

Here are some of these stations:

It is meeting with Adam in the station of Adam, that is, witnessing the formation of the body and reaching the spirit that holds the body.

It is meeting with Seth in the station of Seth, that is, being able to unite and control the opposite emotions of existence, and opening the door of Tavhid.

It is meeting with Enoch in the station of Enoch, that is, considering one's own existence as a classroom, and meeting with a lesson in wisdom in one's own existence.

It is meeting with Noah in the station of Noah, that is, the journey of boarding the ship of existence and surrendering to the Essence of existence.

It is the journey of becoming Ismael and reaching Abraham, that is, following the call coming from the mercy, and reaching the Essence of existence.

It is meeting with Abraham in the station of Abraham, that is, reaching the dimension of existence that takes shape and comes from the mercy.

In the station of Jacob, it is to meet Jacob, that is, it is the journey of becoming a heart owner.

In the station of Joseph, it is to meet Joseph, that is, to merge into the city of the soul that holds the body.

In the station of Moses, it is to meet Moses, that is, to attain the secret of the attribute of Allah.

It is to meet Jesus in the station of Jesus, that is, to reach the station of fenâfillah, to crucify the body and to merge with the soul.

It is to meet Muhammad in the station of Muhammad, that is, to reach the pleasure of the dimension of light.

Know that Mirac is the journey of understanding that you are a drop in the ocean of Allah and to merge with Allah.

Know that Mirac is the spiritual journey of returning to your own origin, of knowing yourself.

Mirac is the sublime journey of understanding existence and the creator.

Mirac is the sublime journey of passing from the dress of the body to the dress of the soul.

It is the journey of Tavhid to the light of Allah with the light of Muhammad that is in oneself.

Mirac is the journey of meeting the owner of the body.

Cleanse your mind, cleanse your heart, return to your body and make Mirac.

If you have embarked on your ship of existence, if you have started to read your existence, if you have witnessed the Essence of your existence in your existence, your ascension has begun.

The word miraç (ascension); mirac, urûc, rûcû, oruç, irci, are words that come from the same root.

It means to rise, to be exalted, to return to your origin, to a ladder, to return.

Surah Fajr 28: “İrci ila rabbike” “only return to the owner of your existence”

If you want to understand the secret of ascension, first clear your mind and your states and wait.

Ascension is in two parts: The one with the body and the one without the body.

Ascension in the dimension of the body is the journey of understanding the manifestations in the body, in other words, the journey of understanding the functioning of the body.

In this station; the dimensions of action, attribute, and essence that are manifested in existence are perceived.

In other words, the person understands how he exists.

In this dimension, ‘Burak’ travels with the person.

The journey without a body is to the Sublime dimension where the body has come.

In these levels of Mirac; the dimensions of spirit, light, Hu, ehad, and blindness are enjoyed.

There is no body, mind, or contemplation in these levels.

“Refref” is the guide in these levels.

These levels are divine pleasure.

The refref in this dimension is divine pleasure.

A perfect person who has reached the meaning of the truth of Mirac has said the following:

“Since Allah was present everywhere

Why did Muhammad ascend to the skies

If the veil is lifted from the eyes of man

There is no invisible side of Allah”

Mirac is the name of the sublime journey on the path of truths.

Mirac is the name of a scientific journey to realize Allah.

Mirac is the journey of witnessing the truths.

In the first verse of Surah Isra, the journey called the night journey is the name of the journey from the darkness of one's own ignorance to the light of the truths.

Mirac is the name of the inner journey in the city of one's own existence in order to know oneself.

Surah Isrâ 1: “Subhânellezî esrâ bi abdihi leylen minel mescidil harâmi ilel mescidil aksallezî bâreknâ havlehu li nûriyehû min âyâtinâ innehu huves semîul basîr.”

Subhane ellezi: Pure from imperfect attributes, Who surrounds with His essence, that is,

Esrâ: Leading from darkness to light, night walk

Bi abdi hi leylen: His servant, at night, darkness, the darkness of ignorance,

Min el mescidi el haram: The place of surrender, surrender, sacred, holy,

Ilâ el mescidi el aksa: The distant masjid, the last, finally, the final point to be reached

Ellezi barekna: We have blessed, blessed, our blessing, blessing, grace

Havle hu: Surroundings, that

Li Nuriye hu: For him to see, for him to understand, to show him,

Min ayati-na: Our verses, signs, evidence, our truths,

Inne hu huve el semiu : Surely, He is the one who makes one hear,

El basir : The one who makes one see, the one who gives insight

The meaning: “He is the One who is free from all imperfections. He guides His servant from the darkness of ignorance to the light of truths, He takes him from the sacred place of surrender to the final point of surrender so that he can see our blessings and signs in everything around him. Surely, He is the One who makes one hear, the One who makes one see.”

What is pointed out in this verse is the person’s journey from ignorance to knowledge.

First of all, a person should be able to see the sanctity of his own body, and submit to the owner of that holy city.

And thus, he should submit to Allah, the owner of all existence.

Let me examine the issue of the Mescidil Haram and Mescidil Aksa mentioned in this verse.

Mescidil Haram; is called both the forbidden mosque and the sacred mosque.

It is forbidden for a person to attribute his/her body to himself/herself.

A person's body belongs to Allah, the owner of the body.

However, a person's body is also a sacred mosque, because it contains Allah in its essence.

Here, Mescidil Haram; that is, the forbidden mosque, is the city of a person's body, it is forbidden for a person to attribute his/her body to himself/herself.

Mescidil Aksa; that is, the sacred mosque, the distant mosque, is the city of a person's soul, that is, the city of the spirit that holds the body.

Mirac is not to ascend to the sky, but to ascend to the sky of one's soul.

Mirac is the journey of wisdom from body to soul.

It is a journey to witness the sublime stations in the city of the body.

Mirac is a journey to rise from one station to another.

Mirac is a journey to witness 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 that belong to Him.

The human body is the dimension where existence is gathered.

The human body is the dimension where the sublime stations come together.

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 carotid, in his own body.

Mirac is known among the public as “ascending to the sky by a ladder”.

The purpose of the ladder is to ascend stage by stage.

The purpose of the sky is the human being's sky of body, that is, his sublime dimension, that is, his soul dimension.

Here, Mirac is the progress from body to soul, stage by stage.

Mirac begins with the formation of a desire to know himself in the person's heart.

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 search:

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 essence of this apparent 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 search for the answer to these questions.

When the fire of search subsides in a person, he finds himself on a path.

This path brings him together with perfect people.

Perfect people are those who searched for the answers to such questions in their time.

This search, like a Yunus, leads to the door of a Taptuk Emre.

When you arrive at the door of Taptuk Emre,

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 surrender to your guide,

When you hold the hand of Allah from the guide's hand,

When the lessons of Ilm-i Tavhid are conveyed,

Your Mirac has begun.

Mirac returns you to yourself.

It extinguishes the fire of ego.

It informs you of the truth in you.

It makes you see many stations.

It brings you to Allah with truth.

The Mirac journey is the journey of reading the Quran of your own existence.

The Mirac journey is the journey of witnessing truth in yourself.

The journey of Mirac is a journey of finding many sublime positions within oneself.

Mirac is a journey from oneself to another.

Mirac is a person's reaching many truths in his own body.

Mirac is a journey of discovering the city of the body.

Mirac is a journey of knowing oneself.

Mirac is a journey of comprehending existence and the creator.

Mirac is a journey of witnessing many stations on the path of one's own body.

Mirac is a journey of reaching the truth of Allah.

Mirac is a journey of reaching the light of Muhammad in oneself.

Mirac is a journey of reaching Tavhid.

Know that Mirac is your journey from the city of existence to the city of soul; in love, wisdom, trust in Allah, contemplation, submission, and prostration...

Know that Mirac is your journey of wisdom in the ship of your heart within a divine feeling.

Know that Mirac is your journey to your origin.

In the dimensions of Ilmel Yakin, Aynel Yakin, Hakkal Yakin, on your journey to your origin; 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 Divine journey from Mescidil Haram to Mescidil Aksa.

Mescidil Haram is the city of a person's existence.

Mescidil Aksa is the city of a person's soul.

Here is Mirac; It is the journey of the heart from the city of existence to the city of soul, that is, from Mescidil Haram to Mescidil Aksa.

The ascension of those whose hearts are filled with the fire of love has begun.

The ascension of those who hold their tongues, who do not break hearts, who swallow their anger and rage, who follow the path of Allah with decency has begun.

Lines that have been expressed about Mirac:

DO NOT THINK

Do not think that the Mirac is going up to the sky

Do not be deceived by looking for Allah in the sky

If you are going to look for Him, look for Him in yourself

Do not think that you are Him either

Do not be mistaken by thinking that Allah is somewhere

Do not be fooled by the false things that are told

Go back to your body and look for Him in your essence

Do not think that you are Him either

Don't be deceived by those who deceive with Allah

Don't believe in what does not express wisdom

He is the Kurbu hablil verid, search for it in yourself

Never think of yourself as Him

Don't drown in what is told in the name of religion

Don't separate into congregations and sects

Always look at yourself, search for Him in yourself

Never think of yourself as Him

Mirac is reaching Him, don't separate from Him

Never separate your heart from His love

Never think of your love as His own

Never think of yourself as Him

The path of Mirac is the Kaaba kavseyini ev edna

The origin of the universe is in His eternal light

In His presence in the sidretu'l munteha

Never think of yourself as separate from Him

MIRAC

The Sublime Power Called Allah

Be witness that it is always in you

All forms came from Him

His secret is always in you

Do not think that Allah is in the sky

See Him in yourself and He is in you

Do not think that you are separate

He is always in you in every breath

If you want to see Him

Go back and make your ascension

You are not separate from Him

Be a witness and watch

Know yourself and do not be heedless

Make your ascension from body to soul

Be a soul in soul and do not remain in body

Make your ascension to Tawhid

The secret of ascension is Refref Burak

Make your ascension to thousand Buraks

Many stations, many leaves

Follow Refref, make your ascension

ALLWAYS WITH YOU

Many worlds on earth and in the sky

Many feet that go to Allah are full of meaning

Find in yourself, it is always with you

Many tongues of wolves and birds

Many states of servants

Many troubles of every human being

Find in yourself, it is always with you

The Messenger of Allah, many friends

The Bible and the Quran, both the Torah and the Quran

Many surahs and verses, many favors

Find in yourself, it is always with you

The house of Allah called Kaaba

The direction of Allah called Qibla

The remembrance of Allah that is present at every moment

Find in yourself, it is always in you

The secret of Mirac is a respite

Many leaves that carry secrets

The eternal stop called death

Find in yourself, it is always in you

The secret of the resurrection, the place of judgement

The place of peace called Paradise

The fire of Hell

Find in yourself, it is always in you

The sublime power called Allah

Many graces, many mercy

The secret of the first and the hereafter

Find in yourself, it is always in you

Mirac is a journey of seyr-i suluk.

Seyr-i Suluk is the journey of seeing the truths in the being itself.

It is the journey of witnessing one's own originality.

It is the journey of reaching the truth of Allah.

Mirac is the journey of watching the flow coming from the dimension of the Preserved Tablet.

SEYR-I SULŪK

Seyr-i suluk is the name of the journey to the pages of the Preserved Tablet.

It is a journey made in the inner dimension.

It is the journey that a person makes without a body, leaving the mold of the body and going to the Sublime World.

Seyr-i suluk is the journey of the miraculous ascension.

Seyr-i suluk is the dimension of witnessing the truths in the dimension of the self, of watching the truths.

Just as a person who travels from one place to another in the human realm watches the existence around him, on the path of seyr-i suluk, the truths belonging to Allah are watched from place to place.

Seyr-i suluk, in the story of Joseph, is the secret of Joseph's being thrown into the well, the journey that Joseph made from the land of Canaan to the city of Egypt, that is, from the land of the body to the city of the soul.

In the story of Jonah, the secret is that Jonah was swallowed by a fish and that he traveled inside the fish.

Seyr-i suluk is known as following a religious order or a congregation in society.

Is seyr-i suluk entering a religious order?

Or is it returning to one's own body, witnessing the truths in the dimension of one's own body and watching the truths one has witnessed in oneself and in all beings?

What is the suluk station?

What is the seyr station?

What is the seyr-i süluk station?

Seyr, sair, seyyar, seyreden are words that come from the same root.

Suluk, salik, meslek (profession), silk are words that come from the same root.

Seyr-i suluk: 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 truths of existence and the Creator, and watches the truths he reaches from himself and in all beings.

Suluk means the path followed.

Salik means the one who enters the path, follows the path, the traveler.

The path here is the person's own body.

Salik means the person traveling in his own body.

In other words, the path and the traveler are both the person himself.

Otherwise, seyr-i suluk does not mean entering a path that has become a sect, a congregation, and thus has created a path of its own and has looked down on others.

Seyr-i suluk; means traveling in the inner self of one's own body and watching the truths that one witnesses in one's own body.

The person sees the truths he sees in himself in all beings.

When the person returns to his own self, he begins to understand the wisdom of his own existence.

A person witnesses the truths of his own body during his journey of spiritual journey.

A 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 bodies work with a divine process at every moment.

And he understands that the unity of the attributes constitutes the body.

The essence of the body holds the body at every moment and manifests itself there.

And the traveler understands that the same process that is happening in his own body is happening in all beings.

And he understands that every process that is happening in all beings and in the whole Universe is a Power, and that Power holds the whole Universe.

And the traveler understands the One who created him on this path of suluk and merges into the ocean like a drop.

So suluk is the journey from form to inner world.

And it is watching the world that fluctuates from inner World to outer.

The journey of Suluk is the journey of Sidretu'l Munteha.

Here is the story of Jonah being swallowed by a fish; It is the return of a person to his own inner self and the journey of a person in his own inner self.

Surah Jonah10: "Davâhum fîhâ subhânekellâhumme ve tehiyyetuhum fîhâ selâm ve âhîru davâhum enil hamdulillâhi rabbil âlemîn."

Dava hum fiha : Prayer, call, request, desire, orientation, their, there

Subhana ke : Free from imperfection, you, the unity of everything in the sea, swimming of everything in the sea

Allâhumme : Allah, them

Ve tehiyyetu-hum : Welcoming, greeting, watching the people with the pleasure of Allah

Fiha selamun : There, greeting, peace, safety,

Ve barnu dava hum : After, prayer, request, orientation, them

En el hamdu li Allah : Praise, all praise, all qualities, attributes, Allah,

Rabbi el âlemîne : The Creator of all existence, Lord of the worlds

The meaning is: “They act there with the consciousness of, “O my Allah, You are free from all imperfections” and they watch the Creation with the pleasure of Allah, they have attained salvation there and then they act with the consciousness that the owner of all attributes is Allah, who creates all existence.”

As stated in the verse, the traveler on the journey of spiritual journey witnesses that everything is in the ocean of Allah.

He reaches the station of Tahiyat and the Creation reaches the course of the unity of the Truth.

Thus, the station of Islam is the station of being able to watch Allah in the Creation.

Those who have reached the station of Islam see the face of Allah wherever they look.

Surah Abraham 23: “They look upon the Creation with the pleasure of Allah.”

Surah Abraham 23: “Ve udhillellezîne âmenû ve amilûs sâlihâti cennetin tecrî min tahtihel enhâru hâlidîne fihâ bi izni rabbihim tehiyyetuhum fihâ selâm.”

Ve udhile ellezine amenu : Included, in, are placed, those who believe,

Ve amilû es salihâti : Those who work in the right path, those who do good works,

Cennetin : Paradise, peace, garden, divine hush,

Tecri min tahtiha : Flows, exists, in their places, throne,

El enhar halidîne fiha : River, flowing, wisdom, eternal, continuous, there,

Bi izni : Permission, authorized, authorization, license,

Rabbi him : Lord, the creator, they, every being,

Tehiyyetu hum : Watching the people with the pleasure of Allah, spiritual graces, they,

Fiha salam : There, peace, give peace,

The meaning: “Those who believe and work on the right path of Allah are in peace. They are on a wisdom in their stations, they always act in those states. They watch the people with the pleasure of Allah. They are in peace and tranquility in their places.”

As stated in the verse, the station of tehiyyat is the station of attaining Allah in the creation. This is the station of Paradise, and this is the station of Islam.

Surah Hicr 16: “Ve le kad cealnâ fîs semâi burûcen ve zeyyennâhâ lin nâzirîn.”

Ve lekad cealna : We have certainly made, established, arranged,

Fi es semâi : From the sky, the sublime world,

Burucen : Star clusters, constellations, the high station, obvious, defining characteristics,

Ve zeyyenna ha : We have adorned it, ornamented it, given it attributes, values,

Li en nazırın : For the beholders,

The meaning: "Surely We have established high stations in the sublime World and have adorned it with attributes for the beholders."

In the journey of seyr-i suluk, there is witnessing the truths station by station.

In every station, there is reaching the secrets belonging to that station.

There is reaching the unity of the human and sublime dimension.

There is witnessing how the human world is filtered from the sublime world.

The pages of the Preserved Tablet dimension are opened one by one, everything that will be created in the sidretu'l munteha becomes clear one by one and the emergence to the external world begins.

Just like the opening of the pages of the Preserved Tablet in the seed all the qualities belonging to the tree gradually become clear and emerge to the external world as a tree.

The sublimity of every being is hidden in itself.

Seyr-i suluk is the journey of being able to see the sublimity of Allah.

In the journey of seyr-i suluk, the traveler understands that he does not have a body of his own.

He witnesses that the owner of the body he thinks is Allah.

And the traveler passes through his existence and reaches the station of fenâfillah, that is, he becomes mortal in Allah.

The traveler constantly reaches the station of prostration and witnesses that every being is in prostration.

Station of Prostration:

The station of Allah with Allah.

The station of the drop mixing with the ocean.

The station of passing from time to timelessness.

The station of passing from body to bodylessness.

The station of reaching the blown soul.

The station of passing from one's existence and surrendering to one's origin.

The station of Semme VechAllah.

Surah R'ad 15: “Ve lillâhi yescudu men fis semâvâti vel ardı tavan ve kerhen ve zilâluhum bil guduvvi vel âsâl.

The meaning: “Whatever is in the heavens and whatever is on the earth, whether it wills it or not, and even their shadows prostrate themselves to Allah morning and evening without ceasing.”

Surah Rahman, 6: “Ve el necmu ve el şeceru yescudan.”

The meaning: Stars and trees are always in a state of prostration.

Surah Nahl, 49: “Ve lillahi yescudu m afis semavati ve ma fil ardı min dabbetin vel melaiketu ve hum la yestekbirun.”

The meaning: ‘Whatever is in the heavens and whatever is on the earth, all beings and all powers prostrate to Allah. There is no arrogance in those who understand this truth.’

The one who reaches the station of prostration reaches the station of leyl-i tehecced.

The one who has reached the station of prostration is in a state of contemplation of divine beauties at every moment.

The station of watching Allah in Himself.

The station of life watching the light.

The station of watching is the unity of the stations of Allah and Creation.

The station of watching is the pleasure of the creation born of Allah, that is, the light of Muhammad.

The station of watching is the pleasure of the quality of the pleasure of Allah and Creation coming together.

The station of watching is the station of seeing the secret behind the appearances.

It is the station of attaining the truth of things.

It is the manifestation of the verse “Hu el zâhiri”, which is called things and has come out into the external.

Those who attain Allah in creation attain the station of leyl-i tehecced.

Those who attain the station of leyl-i tehecced attain Makam-i Mahmud (a place worthy of praise, a high spiritual station).

Now let's examine the dimensions of leyl-i tehecced and makam-i Mahmud.

LEYL-I TEHECCED AND MAKÂM-I MAHMÛD

Surah Al-Isra 79: “Leyli fe tehecced.”

Surah Al-Isra 79: “Makam-ı Mahmud.”

“Leyl-i Tehecced” is known as the prayer of teheccud in society.

However, the word “Salat” is not used in that verse.

It is necessary to consider how correct it would be to translate the verse “Leyl-i Tehecced” as the night prayer.

We need to think about the wisdom of the prayer known as the night prayer in society.

Let’s examine the word “Leyl-i Tehecced”

Leyl means night, darkness, shadow, reflected light, owner of the night, the light reflected from the stars.

Tehecced comes from the word hücced.

Hücced means evidence, proof, document, sign, evidence, qualities, indicators.

What is meant by Leyl is the reflection of light from stars at night.

When we see a light in the night sky, we understand that there is a star there.

It could be a galaxy or a universe.

The light reflected from a star at night is the evidence and proof of the star.

The station of Leyl is the station of creation.

The light reflected from creation is the light of Allah.

“Leyl-i tehecced”:

It is Allah’s manifestation of Himself in creation.

It is Him proving Himself.

It is Him showing Himself.

Thus, Allah proves Himself with His proofs from all beings at every moment.

Allah proves Himself with His light from every being.

Thus, watching Allah in creation is the secret of “Leyl-i tehecced”.

Let’s think of the shadow of a tree, in fact there is no shadow, the shadow is the proof of the tree.

The shadow is in the dimension of nafil (vain).

The origin of the shadow is the tree.

The shadow is formed according to the position of the sun.

When the sun is at its peak, the shadow of the tree disappears on the tree.

The shadow of the tree disappears, but the tree stands.

This is the dimension of nafile.

All existence is like the shadow of Allah.

Existence may one day disappear, but the essence of Allah is eternal, it never disappears.

Here is the secret of existence being the shadow of Allah, the secret of “Leyl-i tehecced”.

The enjoyment of Leyl-i tehecced as a night prayer; just as the stars show themselves with their light at night, Allah shows Himself with His proofs from all existence.

All the qualities in existence are proofs of Allah.

In reality, prayer is the station of “Leyl-i tehecced”.

Prayer is permanent, the one who is included in prayer becomes Allah with Allah at every moment.

The one who attains the station of “Leyl-i tehecced” is always in prayer.

Prayer:

It is knowing that one is unified with Allah.

It is living in devotion to Allah at every moment.

It is understanding that the body is in communication with Allah at every moment.

It is knowing that all existence is surrounded by the essence of Allah.

Those who have attained the station of “Leyl-i tehecced” always attain the dimension of prayer.

Their watching, sitting, walking, working, talking, thinking are all prayers.

Whatever they do, they do it with devotion to Allah at every moment.

Their watching;

is to look at Allah in the Creation.

They look at every being they look at with the view of “Semme Vechullah”.

They look without distinguishing the forms from the characters.

They look at Allah with Allah.

If they sit somewhere;

They sit in gratitude.

They look at the essence of the things they look at,

They look at their qualities,

They know that those qualities are attributes that belong to Allah.

When they walk;

They look with the consciousness that every person and every being they encounter is a servant of Allah. They look with the knowledge that Allah is not separate from any being.

They look knowing that Allah encompasses every being with His attributes, and holds every being with His essence.

When they speak;

They speak without forgetting Allah.

They speak for Allah.

They remind Allah with every word that comes out of their mouth.

When they think;

They think of Allah's infinite wisdom.

They think in love, gratitude, and trust.

They think without departing from the feeling of Allah.

They are those who have passed through worldly anxiety and pessimism.

These are the ones who are in prayer at all times.

These are the ones who have attained the station of "leyl-i tehecced".

Surah Isrâ 79: "Ve minel leyli fe tehecced bihî nâfileten leke asâ en yebaseke rabbuke makâmen mahmûdâ."

Ve min el leyli: From the night,

Fe tehecced: To watch Allah in the Creation, evidence,

Bihi nâfileten leke: Nothingness, emptiness, passing through your existence, unnecessary, to you,

Asa en yebase ke: It is hoped, perhaps, to send, to reach life, revealed, you

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

Makâmen mahmud: station, mahmud, praised, source of qualities

The meaning: "You watch Allah in the creation by passing through your existence. It is hoped that you would attain the source of all the qualities of existence revealed from your Lord."

Those who attain leyl-i tehecced are those who see the makam-i Mahmud.

Makam-i Mahmud is the station that contains all the stations.

Mahmud comes from the word hamd.

Hamd means all the qualities, all the wisdom, all the efforts that belong to Allah.

All the qualities in existence, that is, the attributes, are the attributes of Allah.

Makam-i Mahmud is the station of Prophet Muhammad.

The dimension of Muhammad is the dimension of Hamd.

Muhammad means the one who is in praise.

Muhammad gathers and contains all the stations from Adam to Muhammad.

Makam-i Mahmud is the place where all the qualities that belong to Allah come from.

Thus, those who have attained the station of leyl-i tehecced know and enjoy that the qualities reflected from all existence are the light of Allah.

Those who live with the consciousness of makam-i Mahmud live knowing that all values in existence are the values of Allah.

They live with the consciousness of “Hamd”.

Those who live with the consciousness of Hamd live knowing that all existence is surrounded by the attributes, actions, and essence of Allah.

Here, leyl-i tehecced is the person passing through his existence and watching Allah in the Creation.

Makam-i Mahmud is the pleasure of the oneness of the Creation and Allah.

The traveler attains makam-i Mahmud by seyr-i suluk journey.

Leyl-i tehecced dimension in the Preserved Tablet is the state of all existence prostrating in the Preserved Tablet of the soul.

The truth called the prostration of the faculties is the dimension of unity in the dimension of the soul.

LEVH-I MAHFUZ (THE PRESERVED TABLET) AND COLORS

When the world written on the pages of Lev-i Mahfuz starts to move, light manifests itself.

There is a color dimension of creation and every being and every subtlety belonging to being in light.

Just as the magnificent image we call a rainbow is a combination of colors.

A rainbow is a meteorological event in which the colors we call the light spectrum appear in the form of an arc.

It is usually seen in rainy weather.

It is formed by the reflection and refraction of sun rays from raindrops or fog clouds.

The colors in the rainbow are reflections of the colors in the light itself.

The color dimension of existence starting from the pages of Lev-i Mahfuz should be given great importance and should be examined.

The four elements we call air, earth, water and fire have their own colors.

The formation of these four elements also has its own colors.

The combination of the four elements among themselves also has colors.

The first element, the main element in the existence of being, is “Fire-Light”.

The first spark that comes out of Lev-i Mahfuz is the beginning of the existence of the universe.

This first spark is “Fire-Light”. The physical dimension emerges from here.

The place where the physical dimension comes from is the mathematical dimension.

The existence that began with light continues with the emergence of subtle colors.

Elements emerged from within light and fire.

Each atom, element has its own unique colors.

Hydrogen is the first element to emerge.

There is an atomic number of 1 in a hydrogen atom.

The entire molecular system emerges from here.

The science of chemistry emerges from here.

Every compound in the dimension of chemistry has its own unique colors.

Water emerged from the combination of hydrogen and oxygen.

“Earth” emerged from the combination of molecules.

These compounds were created from the combination of colors in light.

Plants, animals, and humans emerged from the four main elements “fire-light, water, air, earth”.

And human being is a structure that contains all elements.

And human being is the only being that can reach the secrets of all existence and the creator.

Every emotion of a person shows itself in a different color structure.

The body colors of a person who thinks evil and a person who thinks good, and the brain color formed from them are different.

The color of a person who is wise and a person who believes in falsehood are different.

The color of a person who is arrogant is different from the color of a person who is humble.

The secrets of existence are hidden in color spectrums.

The secret of Levh-i Mahfuz is hidden in colors.

Existence manifests itself with the effect of the fluctuation coming from the color spectrums.

What we call manifestation is the color spectrums.

Perfect people can see the colors of people.

Each person's positive or negative feelings and thoughts form their color structure.

The body color of a person who does evil is different from the body color of a person who is good.

What are the messages coming from the color world that comes from colorlessness?

How are colors formed?

What are the basic colors and messages of creation?

What are the secrets coming from the three basic colors blue, red, yellow?

What are the secrets coming from the other colors that consist of these three colors?

What secrets do colors coming from the structure of light offer in life?

What kind of secrets are there in colors?

What messages does Allah convey with colors?

How are colors formed?

What are the primary colors, how do they offer messages?

What are the colors that consist of primary colors, how do they offer messages?

What kind of messages do the color fluctuations of every being and every person offer?

Are the color wavelengths and degrees of each person different?

Do positive or negative thoughts, words, actions cause different color fluctuations in our atoms?

Are people's characters, habits, positive or negative actions, hidden in the color fluctuation messages emitted from their bodies?

What is the secret of Allah's color "sıbgata Allah"?

Surah Al-Baqarah 138: "Sıbgata Allah sıbgata."

What is the secret of Muhammad's color "nûrun alâ nûr"?

Why does white appear white and what is its message?

Why does black appear black and what is its message?

The color of which dimension are the three basic colors "blue, red, yellow"?

Blue: It is the color of the dimension of 'a'ma' (oblivion) - meaning - spiritual, nothingness.

It is the secret color of the dimension of neutral-neutron in the atom.

The central color of the sentence secrets.

Red: It is the color of the dimension of Light, coming from the dimension of oblivion.

It is the secret color of the dimension of the proton in the atom.

It is the secret color of the station of Muhammad.

Yellow: It is the color of the dimension of the "Self", where the dimension of existence manifests itself.

It is the secret color of the dimension of the electron in the atom.

The color coming from the electron dimension symbolizes the process of the existence from its birth to its death; its aging, yellowing and fading, in other words, the decreasing dimension of existence.

Color; consists of the sounds in the light.

The color of sunlight is white, that is, it is not a color, but a combination of all colors.

Colors are revealed by the contact of light with objects.

Every color carries a secret.

Every being exhibits a character with its color.

The characters of people; show themselves with the fluctuation of a color or the fluctuation of several kinds of colors and their combination.

The temperament and character of people show that they are under the influence of different colors in their bodies, and colors fluctuate in their bodies according to that structure.

A color or different color combinations in people's bodies are signs of many emotions, thoughts and states such as people's intelligence, emotionality, anger, compassion, cruelty.

Different color fluctuations occur in bodies in all kinds of emotions, thoughts, actions, etc.

There are three basic colors of nature: Blue, red and yellow

“Green” is formed from the combination of blue and yellow.

“Purple” is formed from the combination of red and blue.

“Orange” is formed from the combination of red and yellow.

Green is the symbol of the attribute Hayy, it symbolizes life, birth, sprouting, greening, manifestation.

Those whose hearts have the wisdom of the knowledge of Allah, their age has begun, their birth has begun...

The walk of existence from the seed dimension to the tree dimension is the secret of green color.

Those who have a green color fluctuation in their hearts are curious about the existence of existence and this fluctuation leads the person to the path of wisdom of knowledge.

Purple; It is the color of the opening of the divine world to the world of light.

This color is the feeling of the divine dimension in the person, it opens the secret of the soul being blown by turning into light.

Orange; It is the secret of the soul's transformation into existence.

Existence is formed with love, desire, excitement, affection, knowledge.

It is the dimension of the energy flow transforming into existence.

The color black is a mixture of three primary colors: red, yellow and blue.

Black is the secret of “Leyl”.

It is the secret of “Leyl station”, which is the dimension of Mecnun station.

Surah Al-Isra 79: “Leyli Tehecced.”

The light's making existence invisible in its own invisible dimension, the dimension of Leyl, that is, the dimension of darkness.

Pigments that absorb light instead of reflecting it appear black.

There is no primary color called white, but the color white is the dimension from which all colors come, the combined dimension of colors.

The color white symbolizes unity, wholeness, cleanliness, and purity.

Every being is the face of Allah Himself.

The word color in the Quran is “levn”, its plural is “elvan”.

The word levn and the word “levh” of Levh-i Mahfuz come from the same root.

Sunlight contains light spectra of different wavelengths.

The light that comes to objects is either absorbed by the object, reflected, or transmitted.

If the electrons in the object absorb some of the light and reflect some of it, it appears in the color of the light it reflects.

If the electrons in the object reflect all of the light rays, it appears "White".

If the electrons in the object absorb all of the light rays, it appears "Black".

The color that the electrons in the object cannot absorb appears to us as the color of that object.

The reason why a yellow orange appears yellow; the electrons in the orange cannot absorb the yellow light in the light, they leave it behind, absorbing other colors.

The yellow color left behind accumulates in the peel and the orange appears yellow.

This is also the case with other fruits and vegetables and other beings.

The relationship between the different colors of objects in nature and light is like this.

Nur; is the name of the place where the light that belongs to Allah, that carries all the attributes within it, comes from.

If a person does not attribute all the attributes that belong to Allah to himself, his heart becomes pure white and clean.

And the energy of nur manifests from that heart.

If the love of Allah manifests in a person's heart, that heart realizes in a knowledge and wisdom that all the attributes it attributes to itself belong to Allah and becomes in submission.

Just as the electrons in an object appear "White" when they reflect all the light rays, that is, if the object does not absorb all the rays in the light and attribute them to itself, it appears pure white.

When a person realizes that the nur belongs to Allah, his heart becomes pure white and clean.

That heart has reached the Muhammadan consciousness.

In the dimension of nur, there are all the attributes that belong to Allah.

These attributes never belong to the person himself. They belong to their owner.

The reason why all beings appear in different colors is because each one takes shape with different colors.

Surah Al-Baqarah 138: "Sıbgata Allah."

Sıbgat: Paint, color, white color, embroidery, strength, shape, system, smell.

Sıbgat is Allah's color secret.

Allah gives His secrets with colors.

Surah Al-Baqarah 138: "Sıbgata Allâh ve men ahsenu minallâhi sıbgaten ve nahnu lehu âbidûn."

Sıbgate Allâh: Paint, embroidery, strength, shape, color, system, smell, Allah,

Ve men ahsenu: Who, in the most beautiful way, in state,

Min Allah sîbgaten: Allah's, paint, embroidery, system, shape, smell,

Ve nahnu lehu abîdun: We, to him, servants

The meaning 1: "The paint of Allah. Whoever is painted with the paint of Allah in the most beautiful way, says 'we are his servants.'"

The meaning 2: "Everything has taken shape with the colors of Allah. Whoever understands the colors of Allah in the most beautiful way, he says, "we are His servants."

As stated in the verse, everything has taken shape with colors.

The secret of reading colors is the secret of understanding the wisdom of existence.

Surah Fatir 27: "Muhtelif elvanu." "Different colors, different appearances."

Surah Fatir 27: "E lem tere ennalâhe enzele mines semâi mâen, fe ahrecnâ bihî semerâtin muhtelifen elvânuhâ ve minel cibâli cudedun bîdun ve humrun muhtelifun elvânuhâ ve garâbîbu sûd." "

E lem tere : Didn't you see? You saw, didn't you? You got it

Enne Allah enzele: Surely Allah, sent, sent down

Min es semai maen: From the sky, water

Fe ahrecna bihi: Thus we brought forth,

Semerat: with it, crops, plant, fruit

Muhtelif elvanu ha: Various, colors

Ve min el cibâl: From the mountains,

Cuded bidun: Between, path, flowing, new, emerging, white,

Ve humrun: Redness, red,

Muhtelif elvan ha: Various, various, colors

Ve garabibu sudun: Thick, pitch black, dark,

The meaning: "Have you not seen how Allah sends down water from the sky? Thus He brings forth fruits of various colors, and in the mountains, paths are formed with the flowing water, and flowers of various colors, red, light, dark, come into being.

The secrets of creation and the characteristics of existence are hidden in colors.

A wave that starts from the dimension of atoms and elements, which we call quantum, like a wind, flows into the different shapings of existence.

Surah Ta-Ha 22: "Tahruc beyda" "It emerges pure, it emerges pure white."

Surah Ta-Ha 22: "Vadmum yedeke ilâ cenâhîke tahruc beydâe min gayri sîn âyeten uhrâ."

Vadmum Yedeke: Enter, return to your essence, put, insert, enter into, understand, your hand, your power,

Ila cenahike: Wing, arm, adjective, the place you are attached to

Tahruc beydae: Take out, out, white, pure, meaning,

Min gayri suin: Other, bad, evil, passing through evils,

Ayeten uhra: Verses, sign, evidence, other,

The meaning: “Understand that power within you which you are attached to. Passing through evils with our other evidences, that power emerges in a pure state.”

The word “Beydaê” in this verse means “White”.

The color white is the color of the dimension of light.

The body color of the one who reaches the dimension of light becomes white.

A body that is illuminated is a body that is purified, cleansed, and whitened.

Perfect people are luminous people.

This is indicated very beautifully in the verse below.

Surah Ta-Ha 22: “Li nuriyeke min ayatinel kubrâ.”

Li nuriye-ke: So that We may show you the light, the brightness,

Min ayati na: Our signs, our proofs,

El kubrâ: The great, the sublime,

The meaning: “Understand the sublimeness of Our signs and be upon Our light.”

The one who can read and understand the verses of Allah becomes illuminated, his heart becomes clean, purified, and his body color becomes pure white.

Surah Az-Zumar 21: “Zeran muhtelifen elvan” “Plants of various colors.”

Surah An-Nahl 13: ‘Muhtelife elvan’

“In the multiplication of you, in the formation of the earth in various colors, there are indeed signs in these for those who think about the creation of existence and look with the truths they have reached.”

Surah An-Nahl 69: “Muftelifun elvan”

“That it should drink from flowers of various colors and expel them from its belly.”

The color of honey: Bees take nectar from flowers of different colors and these are revealed as honey from the bee.

The heart, which is a traveler on the path of Allah reflects the color of honey.

Allah presents all of His secrets with colors coming from light.

The color of the soul carries the three basic colors of “blue, red, yellow”.

The Creator, the secret of creation is hidden here.

All of the secrets of the created being are hidden in other colors.

These are human characteristics, characters, habits, etc., all of them are hidden here.

Very soon, the color fluctuations coming from people will be reflected to the devices that will be discovered and the people's;

Emotions,

Thoughts,

Inner intentions,

Positive or negative actions,

Whether they are sincere or not,

Cruelties committed,

Fears, traumas, hidden illnesses, illnesses that will be revealed in the future,

.....

.....

.....

will be determined.

Black:

The color of the perfect man is black, the color of leyl.

Leyli tehecced is his station.

White:

The color of the secret of the self.

There is nothing there except his own essence.

The wise man who has attained this station takes on this color, attributes everything to Allah leaves nothing for himself, becomes clean.

It is the color of the station of Abraham.

It is the color of the station of being wise.

It is the color of the station of lovers.

The lover becomes pure by passing through his own existence, becomes fenâfillah.

When a person forgets his own existence, love manifests itself from him.

He has now fallen in love with his essence, has forgotten his body.

The colors of Levh-i Mahfuz have flowed into existence, and have created many qualities in existence.

There are colors that show a person's positive or negative feelings.

When a person becomes pessimistic, the chemicals in their body work differently and take on different colors.

When a person is hopeful, their chemicals work differently and their colors are different.

Every person has their own unique color.

Every person's emotional levels are different, this difference creates the person's color.

Every cell, atom of the human body has different colors within itself.

Colors contain many secrets.

A person who does evil to someone has a color and its degree that they carry throughout their life in their body.

The color degrees in the bodies of people who are good and those who are evil are different.

The color degrees of a healthy tissue or cell are different from the color degrees of a sick tissue or cell.

The color degree of the tissue or cell changes according to the degree of the disease.

All these are the magnificent secrets of the dimension of Levh-i Mahfuz.

Each color is a book to be read in itself.

THE SECRET OF THE BOOK

Levh-i Mahfuz is a book in dimension and is the main book where every being is written.

When books are mentioned in society, almost all of us think of works printed in printing houses that contain information.

However, the Quran offers us a completely different truth.

Different books are mentioned in the Quran.

Ümmü'l kitâb (The main book)

Kitâb-ı mübîn (The clear, explained, opened book)

Kitâb-ı meknûn (The secret, hidden, the book which is beginning to be formed)

Kitâb-ı mestûren (The book written line by line)

Kitâb-ı yantıku (The talking book)

Kitâb-ı nefsi (The book of bodies)

Kitâb-ı hafızûn (The book that holds, preserves, memory)

Let's first think about what a book is.

What message is presented in the Quran with the verse "You had not known what the book was"?

Surah Sura 52: "Mâ kunte tedrî ma el kitâbu ve la el îmânu."

The meaning is: "You did not know what the book was and you did not have faith."

Surah Sura 52: "Ve kezâlike evhaynâ ileyke rûhan min emrinâ mâ kunte tedrî mel kitâbu ve lel îmânu ve lâkin cealnâhu nûren nehdî bihî men neşâu min ibâdinâ ve inneke le tehdî ilâ sırâtın mustekîm."

Ve kezalike : Thus, here it is,

Ev hay na ileyke : The living one, we informed, we showed, you, to you

Rûhan : Spirit, essence, the source from which all existence comes, in short,

min emir-na : Our command, our work, our operation, judgment,

Mâ kunte tedri : You did not know, you did not comprehend

Mâ al kitâbu : Not, thing, what, what is the book

Ve lâ iman : It is not, not, there is, faith,

Ve lakin ceal na hu : But, here it is, we did, made, arranged, that

Nûren : Light, brightness, truths,

Nehdi : We, guide, show the way,

Bihi men neşau : With it, our truths, to him, who, whoever, we want, we wish

Min ibadi na : Servitude, a servant, we,

Ve inne-ke : Surely you,

Le tehti : certainly, guidance, reaching, directing, guiding, leading,

İla sıratım müştekimin: to the straight path of truth

The meaning: “Here we are, the living in you. Our functioning in all existence comes from Our Spirit. You did not know what a book was and you did not have faith. Here you understood that We organize all existence with Our light.

Whoever wants to understand that you are Our servant and Our will, he understands that We are the guide with Our truths. You are surely the one who guides to the straight path of truth.”

We should think very carefully about the message presented in the verse, “You did not know what a book was and you did not have faith.”

Didn’t we know what a book was? Wasn’t the book that we know as a book?

Didn’t we have faith? What was faith?

The message presented in this verse is very striking.

Up until now, we considered the books printed in printing houses as books.

We resorted to those books to learn.

We turned their pages and tried to gain information from there.

However, the Quran informs us that every living thing is a book.

We did not turn our direction to the book of existence and the book of bodies, which is a living book.

We did not learn to read from there.

We could not understand that the truths were there.

We looked for the truths in the books sold in bookstores.

However, our body was a living book, but we could not learn to read from there.

Therefore, we did not have faith.

The verse stated; “Mâ kunte tedrî ma el kitâbu- You did not know what the book is.”

“Ve lâ el îmânu-There was no faith either.” It is a subject that requires much thought.

Let us contemplate the verse revealed to Prophet Muhammad.

Had Prophet Muhammad never seen a book until that age?

Did Prophet Muhammad not know what a book was?

Varaka Bin Nevfel was the cousin of our mother Hatice, he was a person who read old books.

They even said, “Varaka is reading books to Prophet Muhammad, he is learning from him.”

Prophet Muhammad saw many books in Varaka’s hands.

Here is the truth that is told to us, Prophet Muhammad knew the books that were written as books.

But what is presented in the verse is the truth that every being is a book, that man is a book.

The way to become wise in Allah is not the books that people write, but the book of the universe which is a spread book.

The way to reach the truths is not the books that servants compile, but each being itself, which is a living book that Allah created.

That is why the message in the verse is, “You did not know what a book was.”

“You knew the books that were written as books, you did not know that every being was a book.”

There is no mistake in the truths in the book of existence, which is a living book.

There are mistakes and deficiencies in the books written by human being.

But there is no mistake in the book of existence, which is the living book of Allah.

Let's give an example.

The books written in the name of the eye are books created by people in the field of medicine.

But the eye itself is a living book.

All the truths about the eye, whether they have been determined or not, are written in the eye itself.

The main book of the books written in the name of the eye is the eye itself.

The book of the medical doctor is the human body.

All the books written in the name of medicine consist of the information determined from the book of the human body.

The books of those in the science of botany are all plant dimensions.

The books of those in the science of zoology are the entire animal kingdom.

The books of biologists are all living bodies.

The books of the mining engineer are minerals.

These examples can be multiplied.

Surah Al-Baqarah 176: “Zâlike bi ennellâhe nezzelel kitâbe bil hakk”

Zalike bi enne Allah : This is, because of, it is, Allah

Nezzele : He presented, informed, sent down,

El kitâbe : Book, the book of the universe, what is written in every being,

Bi el hakî : With truth, real, true

The meaning 1: “Allah has presented all the truths in the book of the universe.”

The meaning 2: “Allah has presented all the truths from the book of every visible being.

Here in the Quran, it is stated to us that the entire universe, every being is a book.

All the truths of Allah are written on the human body.

Surah Al-Baqarah 180: “Kutibe aleykum” “It is written on you.”

A person should consider his own body as a book.

He should be able to see that all the truths he is looking for are in that book.

If a person wants to reach the truth of Allah, he should turn his heart to Levh-i Mahfuz of the visible being.

A person should be able to reach Levh-i Mahfuz of his own body.

He should try to read from there with a clean mind and heart.

Only then will a person have faith.

Let us also examine the subject of “Ve lâ el imanu - There was no faith either” in the continuation of the verse.

The subject of faith and belief is very important.

We believed in the information we received from our parents and thought it was faith.

We believed in the information told in the name of religion without witnessing it, we thought we had faith.

Is belief and faith the same thing?

What is faith, what is belief?

Belief is believing in the information received from parents, that is, from ancestors.

A child believes in what his/her parents tell him/her, because the love of parents opens the door to believing in what his/her parents tell him/her.

A child does not know whether what is told is true or not, does not witness what is told, he/she just believes. Because his/her parents are sacred to the child.

Here, belief is believing in what is told and worships performed in the name of the family, society, religion, and Allah in which he/she is born.

Surah Al-Baqarah 170: “Ve Iza kîle Lehumuttebiu ma enzelallahu kalû bel nettebiu ma elfeynâ aleyhi abaenâ e ve lev kane abauhum la yakîlûne şeyen ve la yehtedûn.”

Ve iza kîle lehum : When it is, to say, it was said to them,

Ittebiu ma enzele Allah : To follow, to obey, presented, reported, Allah

Kalu bel nettebiu : They said, no, on the contrary, to follow, to obey

Ma elfeyna : Well, what, not, to find, we

Aleyhi abae na : On it, our ancestors,

E ve lev kane : If, if, even if, happened,

Abau hum : Their ancestors, fathers, they

La yakîlune şeyen : No, mind, perception, thought, something

Ve la yehtedun : No, to find a way, to guidance

The meaning: “When it is said to them, ‘follow what Allah has offered’, they say, No, we will follow what we found our ancestors on. Even if their ancestors did not understand anything and were not on the right path?”

As stated in the verse, we found our ancestors on a path we believed in what they told us, we performed the acts of worship they taught.

We simply believed without questioning.

We simply applied without understanding its wisdom.

We believed in information, we did not become acquainted with wisdom, we did not turn our attention to the scientific dimension of existence.

Surah Anfâl 35: “Ve mâ kâne salâtuhum indel beyti illâ mukâen ve tasdiyeh fe zûkûl azâbe bimâ kuntum tekfurûn.”

Ve ma kane salat hum: It did not happen, devotion to Allah, unity, them

Inde el beyti: Beside Him, belonging to Him, house, room, home, where they are

Illa mukaen: However, whistling, mocking, arbitrary action, according to one's whim

Ve tasdiyeten: Applauding, clapping, having fun

Fe zûkû el azap: Now, to taste, to feel, to be in that state, torment, trouble.

Bi mâ kuntum: Things, because of, you became,

Tekfurun: Those who conceal the truths, who ignore the truths

The meaning: “They could not be conscious of devotion to Allah where they were. However, their worship is to act according to their own entertainment and desires, as they learned from their ancestors. Therefore, they remain in difficult situations because they ignored the truths.”

As stated in the verse here, we worshipped as we learned from our parents.

We believed and did, but we were not sure of what we did.

We did not reach the station of faith, which is the station of certainty.

We did so only because we believed.

Surah Ash-Shu'ara 74: “Kâlû bel vecednâ âbâenâ kezâlike yefalûn.”

Kâlû bel vecedna: They said, no, we found it,

Âbâe na: Our ancestors, our parents,

Kezalike yefalûn: They do it like this

The meaning: “They said: No, we found our ancestors doing it like this.”

When we examine the Quran, we understand that faith is the information and worships of a path we call religion that we found from our parents.

When we examine the Quran, we understand that; what we heard from our parents, what we saw in the name of worship, always appear before us as a dimension of faith.

Faith is a system of certainty that can only be attained by those who break away from the belief system of their ancestors and seek the truth of existence.

The path of faith opens in people who do not fit into the logic of the belief system inherited from their ancestors.

Faith is achieved by attaining the truths of existence that have emerged themselves, that is, presented by the divine system.

People who cannot find the answers to their questions in the beliefs inherited from their ancestors set out on the path of searching for truth.

And a person who finds answers based on wisdom, proof and evidence develops “Faith”.

Faith only develops with certainty.

Faith definitely and absolutely develops with witnessing based on wisdom.

In the call to prayer, there is a warning for him/her twenty times a day, “Eṣhedu-Be witness”.

A person with faith:

He/she is certain of the existence of existence and the One who created it.

When he/she looks at himself/herself and existence, he/she is certain that the One who holds existence behind existence, the Owner of the qualities in existence shows himself/herself there with all his/her signs.

And a person who reaches this consciousness and lives in this consciousness is a person who has attained the station of “Islam” and has become a Muslim.

We should never forget the prayer of Prophet Muhammad: “O my Lord! Show us the truth of things”.

The desire to learn the truth of existence should always be made felt by society.

A person who attains the truth of things develops “Faith”.

Faith means “To be sure”.

A person who is sure is called a “Believer”.

Believer means someone who is sure of what they believe.

Believing in the information and worships coming from the family is called “belief”.

The foundation of this belief is the family, the customs of the society one is born into.

Faith is formed by thinking about the existence of the being and reaching a system based on evidence in the being.

The evidence in the being is called “verse”.

“Faith” is formed by examining and witnessing the signs, evidences in the being.

Belief is formed by accepting the information, words, and worships they see from the family, society, books, words, teacher, sheikh.

Faith, on the other hand, is formed by witnessing from the wisdom that is in existence itself, based on evidence, and it is formed by reading the existence of being after existence itself.

The person who reads from Levh-i Mahfuz of existence will reach the station of witnessing.

The person who attains the station of witnessing will have faith.

In the dimension of faith, worship is every moment.

In the dimension of faith, worship has no time, number or condition.

In the dimension of belief that comes from the ancestors, worship has a form, time and number.

In the dimension of belief that comes from the ancestors, there are changes in beliefs and worships according to the communities and there is a lack of acceptance of each other.

A person who has Sunni belief does not find those who do not believe like him, who do not worship, Alevi or Bektashi or those of other beliefs and their worships appropriate.

A person who has Bektashi or Alevi belief does not find Sunni belief and worship appropriate.

This situation is also seen in communities, sects, denominations and in the name of religion, such as Judaism, Christianity and Islam.

In the dimension of belief, there is judging, looking down on and seeing those who are not like oneself as infidels.

In the dimension of faith, there is no such situation.

Because a believer looks at the essence of existence, and in the essence of existence, he looks at Allah.

He does not stay in things, he looks at the essence of things, which is the truth of things.

In the dimension of faith, no matter where a person looks, he looks with the eye of Allah.

In the dimension of faith; there is no time, form or condition for worship.

The worship of a lover who has faith in his heart cannot be contained in numbers.

Mevlana says:

“Lovers are always in prayer! That love, that divine love in their hearts, neither subsides with five times, nor passes with five hundred thousand times!”

“Servitude is worshipping not only with the body, but also with the heart.”

“For the one whose mihrab(niche of a mosque indicating the direction of Mecca) is the beauty of a friend, there are a hundred kinds of prayer, a hundred kinds of bowing and prostration,” he says.

On this subject, the Almighty Allah has said: “Wherever you turn, Allah is there.”

Yunus Emre says:

From head to toe, Allah is the One who has held you,

What is different from Allah, do not remain in doubt.

If you are one, come to unity, leave two behind you,

May you find all the meaning, in truth and faith.

I entered the city of the heart, I dived into its sea,

While going with love, I found a trace in the soul.

I followed this trace of mine, I watched right and left,

I saw many strange things, there are none in the world.

Yunus, your words are meanings to those who know,

The era of words to be said in time.

In this beautiful hymn of Yunus Emre, everyone is pointed out from head to toe, It is the city of Allah, not separate from Allah.

A friend also said in his hymn:

Existence is the eternal world, do not remain on the face of the earth

In the city of Allah's existence, many worlds are hidden

Many answers are in you, do not search in a book

Many meanings are hidden in the divine existence

Read and understand yourself, do not fall into heedlessness

In the realm of your existence, many secrets are hidden.

The body is not yours, do not attribute it to yourself

In the essence of that body, the owner of the body is hidden

Do not pursue wealth and property, do not be a slave to your greed

In the wealth and property, the owner of the property is hidden

The wise is Allah, do not consider yourself as knowing

The owner of wisdom is hidden in every being

See behind the bodies, do not consider yourself great

The great one is hidden in the city of the body

Open your ears and listen, everywhere is the remembrance of Allah

Many meanings are hidden for those who give their heart and hear

Yes, in the dimension of faith, there is being able to see the owner of the being behind every being.

There is knowing that you are not separate from Him.

There is witnessing that the ocean and the drop are one.

That is why the message in the verse; “ve lâ el imanû-there was no faith of yours either” is very important.

The Quran draws attention to the subject of faith in almost every surah.

On the path of Allah, love is required, submission is required, contemplation is required.

Love is a feeling that boils in the heart of a believer, that is, a believer.

This feeling flows throughout a lifetime without ever fading.

This feeling manifests itself in the heart as divine love at every moment.

Just as a girl falls in love with a boy, or a boy falls in love with a girl, he always thinks of her, always feels her, divine love also boils in the heart at every moment without stopping.

Divine love cannot be described,

In that love, there is no time for servitude, there is moment.

A person thinks that he is saved by the religious belief he learned from his family, by worshipping, by praying five times a day, by fasting, by performing Hacc (The Pilgrimage).

He thinks he is saved because he said he believes and worshipped.

However, the Quran offers a magnificent warning.

Surah Ankebût 2: “E hasiben nâsu en yutrekû en yekûlû âmennâ ve hum lâ yuftenûn.”

The meaning: “Do people think that they are saved by saying, ‘We believe’? But they do not think carefully to understand existence.”

A person cannot be saved by saying, ‘I believe’ with his tongue.

He cannot be saved by just doing the acts of worship without understanding their meaning.

A person must know that there is no servitude without faith.

A person must fall into the fire of faith.

He must understand how to attain the station of faith.

Being a believer, that is, faith:

It is formed by reading oneself.

It is formed by examining existence.

It is formed by understanding the One who holds existence behind every existence.

In other words, it is formed by witnessing Allah everywhere.

Those who are filled with the fire of seeking the truth cannot stay still.

They fall into the love of being a witness, of having a heart at peace.

There is no servitude without faith.

There is no decency without faith.

Faith is being sure of Allah.

It is to see the truth behind every being.

Faith is not to be attached to a false belief, but to be attached to Allah.

Faith is not to be in conflict, but to be in peace.

Faith is not to separate people according to their beliefs, but to reach the consciousness that Allah is the One who holds all bodies.

Surah An’am 82: “Ellezîne âmenû ve lem yelbisû imanehumbi zulmin ulaike lehumul amnu ve hum muhtedûn.”

The meaning: “Those who believe do not mix their belief with injustice.

They are the trustworthy, and they are the ones who are guided.”

At the beginning of the path of faith, there is witnessing based on evidence.

The end of the path of faith is the station of being believer, the station of Islam.

In other words, being sure of Allah is to have faith.

A person of faith, that is, a believer:

Wherever he looks, he watches 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 watches the endless manifestations of Allah in all existence.

A person of faith is determined by his life.

He does not harm anyone in the slightest.

He does not deceive anyone.

He does not usurp anyone's rights.

He does not mock anyone.

He does not talk behind anyone's back.

He does not rob someone by worrying about wealth.

He does not go to bed with a full stomach when his neighbor is hungry.

He does not live comfortably when his neighbor is in trouble.

He never lives in luxury.

He runs to those who are in trouble.

He suffers with those who suffer

He considers everyone as a servant of Allah. He never looks down on anyone.

He gives the trust to the rightful owner.

He does not discriminate against people.

He keeps his word, he does not lie in his word.

The person who has faith is a believer.

The believer is a trustworthy person.

Belief is the name of a system based on believing in the information a person hears from his parents and the teachers who educated him.

Faith is possible by attaining the truths written in the book of existence itself.

Here, the one who turns to the book of existence, which is a living book, and reads the truths from Levh-i Mahfuz of the book of existence, will be a believer.

Allah presents His truths with His manifestations from every existence.

The books compiled by His servants are auxiliary sources.

The main source is existence itself.

Here, the Quran presents each existence as a living book.

One of these is the dimension of the “kitâb-ı mestûrâ”(The hidden Book)

Kitâb-ı mestûrâ:

Surah Isra 58: “Kâne zâlike fî el kitâb-ı mestûrâ.”

Kane zalike fi el kitab: It happened, here, in this book, in the book of existence,

Mestûren: Line, written, written line by line, hidden, covered,

The meaning: “Here, in this book of existence, all truths are written line by line.

Surah Ahzab 6: “Zalike fi el kitab-ı mestûren.

The meaning: “Here, these truths are written line by line in the book of existence.”

The book called Kitab-ı mestûren is the dimension in which the truths are written line by line in the pages of the book of existence.

We can think of this as the writing of each being in the finest detail in the pages of Levh-i Mahfuz.

Every being is a book.

The Quran is the Universe.

The human body is also the Quran.

Every being in the universe is the pages of the Quran.

The book of existence is a living book. The knowledge written there is the wisdom of Allah Himself.

The book called ikra, read, is the truths written in the essence of the pages of existence.

Ikra means “Read, think, examine, research, understand”.

Here is the book of existence that is to be read, researched, and examined.

A person should start reading and examining from his own book of existence.

There may be mistakes in the books written by servants.

But there is no mistake in the book of existence, which is the book of Allah.

Allah is the wise one. Allah has written all the truths in the book of existence line by line. All scientists try to understand the truths there by examining the book of existence.

Man is the living book of Allah.

There are truths in man that belong to creation.

A person will only reach the truth of Allah when he can read his own book of existence.

This is stated very beautifully in the 14th verse of Surah Isra.

“Kitabek nefsik” “The Book of the self” is the book of one’s own body.

Surah Isra 14: “Ikra kitâbek kefâ bi nefsikel yevme aleyke hasîbâ.”

The meaning: “Read, your own body book is enough for you to know yourself. Be in the process of understanding the owner of your qualities at all times.”

In the verse, man is advised to “your body is a book, read your own body book and understand the qualities in yourself.”

Man has a human body, a spiritual body, and a luminous body.

These three worlds are enough for man to read and know himself.

Allah informs us; if you seek Me, seek Me in yourself, I am closer to you than your carotid.

Scientists study the human body day and night.

All books written in the name of medicine are written from the human body.

Here is the book of the blessed, the book of existence, the book of the human body, where the truths are written line by line.

The book of existence is the speaking book.

Those who think that the information in the written books in the field of religion is the truth and enter into discussions with this information, those who consider their own beliefs and worships acceptable and despise the beliefs and worships of others, are the competent of book.

the competent of book search for the truths in the books written by servants.

The books written by people are auxiliary sources.

They are works that we need to examine.

However, we should not be slaves to them, we should not enter into discussions with the information written in them.

A person should always turn his direction to the book of existence, which is the speaking book.

Allah calls out the truths from the living book.

The secret of hearing this call is sincerity, love, and submission.

A person should be without pride, arrogance, and expectations.

A person should be in a submission that will allow them to comprehend the truths with all sincerity.

Kitab-ı mesturen opens its pages to those who come in love.

The pages of existence will not open themselves to those who are in expectation.

Kitab-ı yantıku - The Speaking Book:

The verse of the speaking book in the Quran is also mentioned in Surah Al-Mu'minun 62.

Those who have attained the station of believer are shown as the speaking book.

Surah Al-Mu'minun 62: “Ve lâ nukellifu nefsen illa vusahâ ve ledeynâ kitâbun yantıku bil hakk ve hum lâ yuzlemûn.”

The meaning: “They know that there is no one responsible for them except Us, but they act according to their capacity, and they are a book which speaks the truths that belong to Us, and there is no injustice in them.”

Nâtık: It means the speaker, the person of speech.

Kıtab-ı Yantıku: It means the speaking book, the speaker book.

So, what is the speaking book?

Yes, every being is a speaking book, believers who are the people of heart who examine being hear something from that speaking book and say it.

A believer turns his heart to the dimension of Levh-i Mahfuz.

He says whatever he hears from there.

One of the characteristics of a believer is that he is a speaking book.

All the messengers and prophets have given their hearts to the call of revelation presented from the dimension of Levh-i Mahfuz.

They have presented what came from that revelation to people.

A believer has surrendered to Allah with all his being, has become Allah with Allah, has become aware of the secret of creation and Allah, and has become secure.

He has become aware of the secret of Allah in himself. He has become certain that the One who holds himself and every being with His light is Allah.

A believer knows that his own body is not separate from Allah's body.

A believer acts with the consciousness that he is connected to Allah at every moment.

A believer hears Allah's word from every being at every moment.

The word of Allah presented from Levh-i Mahfuz falls into the believer's heart and flows from there to his tongue.

And thus, a believer attains the station of a speaking book.

Thus, the Qur'an calls a believer in this state "kitâb-ı yantıku", that is, "the speaking book."

A believer is a kitâb-ı yantıku. That is, a living Qur'an, that is, a speaking Qur'an.

Believers are a book that speaks the truths of Allah.

Just as every being is a speaking book of Allah, the believer is also a speaking book.

The believer hears the call coming from the essence of existence, he expresses what he hears from that speaking book, that is why the Quran is a speaking book for the believers.

The master of the believers is Prophet Muhammad.

Prophet Muhammad is a speaking book.

The book of yantiku refers to Muhammadan hearts.

Whoever has reached the station of Muhammad, he does not talk in vain.

Muhammadan hearts speak the word of Allah presented from the dimension of Levh-i Mahfuz.

This is stated very beautifully in the Surah An-Najm.

Surah An-Najm 3: ““Ve mâ yentiku anil hevâ.”

Ve mâ yentiku : He does not speak, did not speak, speech, call

An el hevâ : empty, void, origin, one's own desire, ego-based, supposition

The meaning 1: “And he did not speak anything in vain.”

The meaning 2: “He did not utter anything from his desires.”

The meaning 3: “He did not speak false things.”

It is very well indicated in this verse that those who have a Muhammadan heart only express the revelation that comes from the dimension of the word of Allah.

Muhammadan hearts turn to the dimension of Levh-i Mahfuz, turn their hearts' ears to the revelation that comes from there, and hear the word of Allah that flows from there to their purified hearts.

And when they speak, they only express the word of Allah.

When we examine Surah An-Najm very carefully, we will understand this very well.

Surah An-Najm 1: Ven necmi izâ hevâ.

Ve el necmi: 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 that exists shows Him.”

The meaning 2: “Every existence is surrounded by the identity of Allah.

2: Mâ dalle sâhibukum ve mâ gavâ.

Ma dalle: He did not deviate, he did not go astray, he did not break away from his origin,

Sahib kum: Your friend, companion, owner, watcher, you,

Ve ma gavâ: He did not go astray, he did not get enticed, he was not tempted, he was not corrupted by things,

The meaning 1: “Your friend did not deviate from the truths to his own understanding and was not tempted.”

The meaning 2: “Your friend turned away from falsehood, he did not break away from his origin.”

3: Ve mâ yentiku anil hevâ.

Ve ma yentiku : He does not speak, did not speak, speech, to call out,

An el heva : empty, void, origin, one's own desire, ego-based, assumption,

The meaning 1: “And he did not speak anything in vain.”

The meaning 2: “He did not utter anything from his desires.”

The meaning 3: “He did not speak false things.”

4: İn huve illâ vahyun yûhâ.

En huve illa : He, but, only,

Ve hay yuha : The living, receives information, it is revealed,

The meaning 1: “He spoke only the truths, and the truths he spoke are the information belonging to the living.”

The meaning 2: “He only expressed the revelation from the living.”

5: Allemehu şedîdul kuvâ.

Alleme hu: He taught, the owner of wisdom, he is,

Şedid: More, tight, strong, encompassing with his power,

El kaviy: Holding firmly, powerful, holding with his manifestations,

The meaning 1: “He is the one who encompasses all existence with his power, who holds all existence with his manifestations, the owner of wisdom.”

The meaning 2: “Allah is the one who encompasses all places with his power, who encompasses all existence with his manifestations, the owner of wisdom.”

6: Zû mirreh festevâ.

Zu mirt: Owner, essence, mirror, grandeur, dress, showing oneself,

Fe istiva: Steadiness, stability, same, equal, covered, turned, appeared, formed properly, made what was suitable for it,

The meaning 1: “It is the essence that shows itself in all things, the One who covers all things with His infinite qualities.”

The meaning 2: “Allah is the essence that holds all beings, the One who surrounds all things with His infinite qualities.”

7: Ve huve bil ufukil alâ.

Ve huve bi el afak : He, all everywhere,

El alâ : The sublime, the upper,

The meaning 1: “And he turned to the Sublime in all places.”

The meaning 2: “And your companion turned to the Sublime that encompasses all places.”

8: Summe denâ fe tedellâ.

Summe dena : Then, he came closer,

Fe tedella : Even more, he leaned, reached out, fell, became closer

The meaning 1: “Then he came closer, became even closer.”

The meaning 2: “He came closer, became ecstatic.”

9: Fe kâne kâbe kavseyni ev ednâ.

Fe kane kaaba kavseyni: So that, it was, distance, degree, two arcs, similar, sameness, equal

Ev edna: Or, even, even closer, one, suitable, lower,

The meaning 1: “So that it is at the same level, even closer.”

The meaning 2: “By seeing the Kaaba kavseyne and the station of ev edna, he reached unity.”

10: Fe evhâ ilâ abdihi mâ evhâ.

Fe evhâ: Thus, revelation, divine thought, coming from the living,

Ila abdi hi: That his servitude is not separate from Allah,

Ma evhâ: Revelation, divine thought, coming from the living,

The meaning 1: “Thus he understood what the divine thought was, he reached the divine thought of servitude.”

The meaning 2: “Thus he followed the revelation, reached the station of servitude, did not depart from the revelation.”

11: Mâ kezebel fuâdu mâ reâ.

Ma kezebe: He did not deny, he did not reject,

El fuad: His heart, perception, heart,

Ma rea: Seeing, what he saw,

The meaning 1: "His heart did not deny what he saw."

The meaning 2: "He was cleansed from lies, he reached the station of heart by seeing the face of Allah."

The meaning 3: "He became a person of heart with what he saw, he witnessed that what he saw was not a lie."

12: E fe tumâr rûnehu alâ mâ yerâ.

E fe tumarun hu : So, still, hesitation, discussion,

Alâ ma yera : The sublime, the greatness he saw,

The meaning 1: "He did not hesitate about the things he saw."

The meaning 2: "He saw the greatness, does he ever hesitate?"

13: Ve lekad reâhu nezleten uhrâ.

Ve lekad rea hu : He saw, he understood, he,

Nezleten uhra : Descent, condescension, presented, revealed, hostage, other, end, finally,

The meaning 1: "Indeed, he saw the truths everywhere in a condescension."

The meaning 2: "He saw the sublimity presented from everywhere."

The meaning 3: "Finally, he attained the station of condescension, he saw."

14: Înde sidretil muntehâ

Înde: Next to, on his side, there,

Sidreti el munteha: The unity of creation and Allah, the blind dimension, the source of the creation,

The meaning 1: "In the Sidretu'l munteha."

The meaning 2: "He saw the manifestation from its source."

15: Îndehâ cennetul mevâ.

Înde ha cennet: Next to, at His side, belonging to Him, that, paradise, peace, garden

El meva: Shelter, secret, place, destination, origin, source, the beginning of every thing.

The meaning 1: "The peace that is the destination is with Him."

The meaning 2: "He saw the birthplace of every thing, he reached peace.

The meaning: "He reached the source of everything and felt the divine peace."

16: İz yagşes sidrete mâ yagşâ

Iz yagşe: When it is wrapped, covered,

El sidret: Eternity, everywhere being covered with light

Ma yagşe: Thing, what, surrounding, enveloping, covering,

The meaning 1: “When you understand the One who covers everything with His light, that place where all manifestations come from,”

The meaning 2: “When you see that the light flows, everywhere being surrounded with that light which flows,”

17: Mâ zâgal basaru ve mâ tegâ.

Ma zaga el basar: He did not lose sight, vision, insight,

Ve ma taga: He did not fall into duality, dominant, sovereign, did not exceed the limits,

The meaning 1: “His insight did not lose sight and did not fall into duality.”

The meaning 2: “His gaze united with that light, he did not turn away from that gaze.”

The meaning 3: “His insight became light, he saw nothing but that light.”

18: Lekad reâ min âyâti rabbihi'l kubrâ.

Lekad rea : Indeed, he saw, he understood,

Min verse : Verse, sign, evidence,

Rabbi hi el kubra : His Lord, the great, the sublime,

The meaning 1: “Indeed, he saw the glory of his Lord with his proofs.”

The meaning 2: “Indeed, he saw the glory of the Owner of all beings with his proofs everywhere.”

The meaning 3: “Indeed, he saw the signs of his Lord in the flow of light.”

Muhammadi hearts have surrendered to the One who owns every place.

They have attained Levh-i Mahfuz, they have seen the flow of light from the sidretu'l munteha there.

They have seen the light of Allah that has encompassed every place.

They have not turned away from His gaze of light.

They have mixed with Allah, the Sublime, the Great.

As a drop of water mixes with the ocean, so have they mixed with Allah.

They have realized that the drop and the ocean are not separate, they have completely gotten rid of the assumption they had fallen into.

This is presented in a magnificent way in the 1st to 18th verses of Surah An-Najm.

Muhammadian hearts have attained the station of believer, their hearts have become peaceful, they have become people of heart.

Their hearts have become the house of Allah.

The word of Allah has flowed from that house.

Here, the words that come out of their mouths belong to the Sublime One.

Here, they are the speaking book. (Surah Al-Mu'minun, 62)

They have become secure in Allah.

They are believers, they do not break away from being believer.

Surah Al-Mu'minun: 57: Innellezîne hum min haşyeti rabbihim muşfikûn

Inne ellezîne hum : Surely those people,

Min haşyet : Respect, fear, hesitation,

Rabbi-him : Lord, the One who creates, they,

Muşfikûn : Compassion, love, love in every being,

The meaning: "Those who are in a state of respect, act with love for the One who created them."

58: Vellezîne hum bi âyâti rabbihim yuminûn.

Ve ellezîne hum bi âyetî: Those people, verses, signs, evidences,

Rabbi-him yuminun: The Lord, the Creator, they believe,

The meaning: "Those people believe in the signs of Him who created them."

59: Vellezîne hum bi rabbihim lâ yuşrikûn

Ve ellezîne hum: those people,

Bi rabbi-him: the Lord, the One who creates,

La yuşrikun: they do not associate others, they do not attribute existence,

The meaning: "Those people do not attribute existence to themselves against the One who created them."

60: Vellezîne yutûne mâ âtev ve kulûbuhum veciletun ennehum ilâ rabbihim râciûn

Ve ellezîne yutune : Those who give, surrender,

Ma atev : What they will give, payment,

Ve kulûbu hum veciletun : Their hearts, trembling, excitement, timid,

Enne hum : Surely they,

Ila rabb him : Only, the Lord, who creates, they,

Raciûn : Revert, return to their origin, return, surrender,

The meaning: "They give at every moment, and their hearts are always in excitement. Surely they are surrendered only to the One who created them."

61: Ulâike yusâriûne fil hayrâti ve hum lehâ sâbikûn

Ulâike yusariun: Here they are, to strive, to compete, to struggle, to run,

Fi el hayrat: For good deeds, beneficial, useful,

Ve hum leha sâbikûn: They are, the ones who are ahead, the ones who are diligent, successful

The meaning: "Here they are, they always run to be beneficial and they are always ahead in those situations."

62: Ve lâ nukellifu nefsen illâ vusahâ ve ledeynâ kitâbun yantîku bil hakkî ve hum lâ yuzlemûn

Ve lâ nukellifu: None, we, responsible, accountable, dutiful, perfect

Nefsen: Self, person, person's own existence, his/her own body, himself,

Ïlla vusa-hâ: Other, but, only, there is, his/her power, capacity,

Ve ledeynâ: With us, belonging to us,

Kitâbun yantîku: Book, speaking book, speaking,

Bi el hakk: right, truth

Ve hum la yuzlemun: They, none, there is no injustice, 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 that speaks the truths which belong to Us. They do not harm anyone."

As stated in the verses, those who have attained the station of believer do not attribute existence to themselves.

They are people who have surrendered to Allah.

They speak the truths that belong to Allah.

They do not speak from their desires, they speak the word of Allah.

They turn their hearts' ears to the word of Allah that flows from revelation, and from there they convey what they hear.

Allah reveals the truths from every being.

Every being is a book of revelation.

The book of revelation is mentioned in the 27th verse of Surah Al-Kahf.

Surah Al-Kahf 27: : “Vetlu mâ ûhiye ileyke min kitâbi rabbik lâ mubeddile li kelimâtihî ve len tecide min dûnihî multehadâ.”

The meaning: “You are a book of your Lord, so read what is presented to you therein. No one can change a word of it, and you will not find anything to turn to except Him.”

Surah Al-Kahf 28: “Vasbır nefseke meallezîne yedûne rabbehum bil gadâti vel aşıyyi yurîdûne vechehu ve lâ tadu aynâke anhum turîdu zînetel hayâtid dunyâ ve lâ tutı men agfelnâ kalbehu an zikrinâ vettebea hevâhu ve kâne emrûhu furutâ.

The meaning: “Be patient in knowing your soul. Be with those who seek to understand the inner face of existence and turn to their Lord morning and evening, and do not turn your gaze away from the truth. Do not be among those who seek their own interests in their lives. Do not follow those who cannot understand Our remembrance in their hearts, those who are heedless of understanding Us, and those who follow their desires, and those who act indifferently to those rules.”

Allah is the One who is alive in every being.

Every being is the book of truths of Allah.

The truths of Allah are revealed from every being at every moment.

Every being shows the rules of Allah Himself.

The entire universe is the holy Quran.

The Quran comes from the root word “qarâ’â” “k,r”.

The words ikrâ, kıraat, come from there.

“K,r” “Kıraat” means reading, something that is read, something that works.

Quran means something which is read.

Every being is a book which can be read.

The thing which is to be read, the living book, is the book of being, the book of revelation.

If we think of the entire universe as the Quran, every being is the pages of that Quran.

The Quran is read based on a wisdom.

The wisdom that is in every being belongs to Allah, the All-Knowing.

A person should try to act based on wisdom with the mind and heart that has been granted to him.

Allah reveals His wisdom from every being, that is, He informs His truths.

The news of the truths, that is, the information, is presented at every moment from the book of existence, which is the book of revelation itself.

As long as a person turns his direction to the essence of existence, meets the wisdom flowing from there, and follows that wisdom.

There is no God somewhere in the sky, those who believe that he was revealed from there are under the influence of pagan culture.

Allah has no place or shape.

He is the One who encompasses all places, who shapes all existence.

Allah is the One who embraces all places with his power and is never separate from any being.

Just as drops are one with the sea, the created and the creator are not separate.

In order to understand this subtlety, it is necessary to take lessons in Ilm-i Tavhid.

The word Tanrı 'God' is a Turkish word.

The word Allah is an Arabic Word.

Whether we call it Allah or God, we express the meaning of the divine power that encompasses everywhere with its manifestations in different languages.

Allah manifests itself in every being at every moment, and reveals from every being at every moment.

As stated in the 27th verse of Surah Kahf, every human being is a book of the Lord.

It is revealed to a person from his own body at every moment.

There is nothing that can change the truths in a person's body.

Wherever a person turns, there is no place to turn except Allah, all existence points to Him at every moment.

Allah speaks to us not from somewhere in the sky, but from the being itself.

All existence is a book of revelation, from that book, truths are presented in the dimension of verses.

Allah reveals from the bee to bee that it should build nests and make honey in those nests.

Bee follows this call from its own essence and makes nests and honey. (Surat an-Nahl, 68)

Every being is both formed and works according to revelation.

Allah does not reveal from a place in the sky, but from the essence of every being, all beings are revealed and work according to that revelation.

That is why every being is a book of revelation. There is wisdom in every particle of that book.

Those perfect people whom we call the Messenger and the Prophet always turned their faces to the book of revelation and read the revelation that came from there at every moment.

The manifestations in the book of revelation show Allah whose essence is absolute.

The revelation of Allah continues unabated, as long as we turn to it and try to understand that revelation.

The universe has come filtered from the book of Levh-i Mahfuz.

Everything in Levh-i Mahfuz is clearly present in the book of the universe.

The world that is revealed from Levh-i Mahfuz is the book of the clear.

The book of the clear tablet means an open book, a clear book.

In Levh-i Mahfuz, every being has the form of a book.

The being that is to be revealed, when its time comes, emerges atom by atom, cell by cell.

Here is the clear book, the opening of a book from the dimension of Levh-i Mahfuz.

The entire universe is the clear book that has been opened.

Surah an-Naml 75: Ve mâ min gâibetin fîs semâi vel ardı illâ fî kitâbin mubîn

Ve ma min ghaibet: Whatever is unknown, whatever is hidden, the answer to which is unknown,

Fi es semai ve el ard: In the heavens and the earth, everywhere,

Illa fî kitabin mubin: There is, in the book, the clear book of the universe, opened, explained,

The meaning: Whatever is in the heavens and the earth is an opened book, the answer to everything you do not know is there.

Surat an-Naml 76: İnnê hâzel kurâne yakussu alâ benî isrâîle ekserellezî hum fîhi yahtelifûn

Inne haze el kur'an: Surely, this, Qur'an, that which is read, The book of the universe,

Yakus: Explains, speaks,

Ala beni israile: The children of Israel, the servants of Allah, the ones who turn to the truth, the children of Jacob,

Ekser ellezi hum: Most, those people,

Fîhi yahtelifun: About it, in it, disagreement, difference,

The meaning: "Surely, the book of the universe explains the matters about which those who turn to the truth differ."

Surah an-Naml 77: Ve innehu le hudun ve rahmetun lil muminîn

Ve inne hu le hudun: Surely, He is the guide, guidance,

Ve rahmet li el muminin: Mercy, for the believers,

The meaning: "Surely, He is the guide and a mercy for the believers."

As indicated in the verse, everything in the heavens and the earth is an opened book from the dimension of Levh-i Mahfuz.

For those who seek the truth, the answer to every question is in the dimension of existence, which is a clearly opened book.

Man is the addressee of the verse 'ikra' "Read".

A book, the book of his own existence and the book of his existence, has been presented to man.

Man should read himself, existence, and the universe.

He should understand the divine power that holds himself and existence.

The only way to reach the truth is through reading.

Man should consider every existence he sees as a book to be read.

What is meant by reading is to try to understand the existence and functioning of existence.

The Quran begins with “read.”

Where did existence come from, how did it come into being, how does it function at every moment, and where is it going?

These are all subjects to be read and investigated.

The only being who can read existence and understand it scientifically is man.

Reading existence means reading creation.

Surah Alaq 1: “Ikra bismi rabbikellezî halika”

The meaning: “Investigate and understand creation by the proofs of Him who created you”

Man should consider his own existence as the Quran to be read.

He should consider every existence as the Quran to be read.

He should also know the Mushaf-i Serif, which he reads as the Quran, as the Quran.

And he should read them without separating them.

He should realize that the truth in one is also in the other.

He should know existence and his own body as a living Quran and read accordingly.

If we cannot read our own body and existence as a living Quran, the Holy Mushaf is as if it were dead.

If we want the Holy Mushaf to come to life, we should be able to read ourselves and existence.

The entire universe is a Quran.

Every being is a verse.

Every being presents the truths with the infinite verses in itself, that is, with infinite signs.

Therefore, in the 105th verse of Surah Joseph, there is a warning to know everything in the heavens and the earth as a verse.

Surah Joseph, 105. “Ve keeyyin min âyetin fis semâvâti vel ardı yemerrûne aleyhâ ve hum anhâ muridûn.”

The meaning: “How many signs are there in the heavens and the earth that pass by them and they do not perceive them.”

When a person hears verses, he should not immediately think of the writings in the Mushaf-ı Serif.

When a verse is heard, he should think of the signs, evidences, and traces showing the truth in every being, as stated in the 105th verse of Surah Joseph.

Man has been created with the ability to read the universe.

He was created with the ability to comprehend existence and the creator.

Man should not ignore the intellect, contemplation, choice, consciousness, and judgment given to him.

There are nearly two thousand verses in the Holy Quran about reasoning and thinking.

In order to understand existence and the creator, we must always seek the answer to the questions, “where, how and why did existence come into being?”

The question, “where did it come into being?” will take us to the source of existence.

The question, “how did it come into being?” will take us to the subtleties of creation of existence.

The question, “why did it come into being?” will take us to the duties and purposes of existence.

A person should always be in contemplation on the path to knowing himself/herself.

We have been running after the troubles of the world, we have forgotten to turn to ourselves and know ourselves.

We have always been in relationships of interest and benefit, we have forgotten to understand our essence.

We have considered ourselves great, we have fallen into arrogance, we have forgotten our helplessness.

We have looked down on others, we have belittled them, we have forgotten that they are also servants.

We have seen ourselves as higher than all existence and have forgotten the truly higher.

A tree can live without a human, but a human cannot live without trees, without the oxygen offered by trees, without fruit.

Animals can live without humans, but a human cannot live without animals.

Soil, water, air continue their lives without humans, but a human cannot live without soil and water.

The most helpless and needy being created is a human being.

At the same time, human being is the only being that can understand the existence of a being.

A human is capable of understanding existence and the creator with the intelligence and consciousness given to him.

A human must be modest, never arrogant, never look down on any being.

Humility and decency will open doors for a human on the path of truth.

Pride and arrogance, contempt and self-superiority will close the doors.

That is why our ancestors gave the advice of “absolutely manners, absolutely manners”.

In order to comprehend Allah, we must read from there, knowing the visible existence as the clear book.

Every existence is a clear book, that is, a book of clear wisdom.

We can understand the truths with the wisdom in existence.

On the path to truth; manners, love, sincerity, loyalty and submission are necessary.

A person must turn to himself and read himself in order to know his own truth.

When a person reads himself, understands his own existence, he will also understand the existence of every other existence.

We cannot deny ourselves and this visible existence.

Here, we must make an effort to understand our own existence and being which we cannot deny.

When we read and examine ourselves and this visible existence with love, sincerity, loyalty, and submission, scientifically, we can reach the answers to many questions.

We must know that the answers to all the questions we seek are in ourselves and in all existence.

Now let us examine the subject of “ummu’l kitab”.

UMMUL KITAB

What is Ummu'l Kitab?

What is Ehl'i Kitab?

What is Ummilik?

Ummu'l Kitab means the source, origin, and mother of books.

Ummu'l Kitab is the main source of the Quran.

Reading the Quran means reading from that main source.

In order to read from Ummu'l Kitab, one must be "Ummi"

Before this visible world came into being, it existed in the dimension of Ummu'l Kitab.

Just as a tree exists in a seed before it becomes a tree, every visible being existed in the dimension of Ummu'l Kitab.

Surah Az-Zukhruf 4: "Ummil kitab"

Ve innehu fî ummil kitâbi ledeynâ le alîyyun hakîm

Ve inne hu: Surely, it is, the book of the universe,

Fi ummi el kitab: Within, the main book, the real book, the essence book,

Leday na: With us, from us,

Le aliyyin: The sublime, the superior, the wise,

Hakimun: The ruling, the wisdom, the prevailing,

The meaning "Surely, the book of the universe is from the main book that belongs to Us. It certainly carries knowledge, it carries wisdom."

When we examine the 4th verse of Surah Az-Zukhruf, we understand that the entire universe has been revealed from a source.

This source is the main book called "Ummu'l Kitab".

Surah Ra'd 39: "Ve inde hu ummu'l kitâb."

The meaning: "The main Book is on His station."

Surah Ra'd 39: Yemhûllâhu mâ yeşâu ve yusbit ve indehu ummul kitâb

Yemhû: Annihilation, dispersion, demolishing, short, erasing, to spoil,

Allah ma yeşau: Allah, what, not, wants,

Ve yusbitu: He establishes, true, proven, extends, extending,

Ve inde-hu: In His presence, beside Him, belonging to Him,

Ummu el kitâb: The main book, the real book

The meaning: “The shortness of the time of some beings and the longness of some others is nothing but the will of Allah, and the main book belongs to Him.”

All forms, structures, and all subtleties of existence are in Ummu’l Kitab.

Everything will manifest when its time comes.

This world, each being, is a book, and the main book of these books is “Ummu’l Kitab”

Ummu’l Kitab, before this world was revealed, was written line by line in a substance, that is, in a Preserved Tablet.

Ummu’l Kitab is in the presence of Allah, with the command “kûn fe yekun”, everything that exists began to manifest itself one by one from Levh-i Mahfuz.

Ummu’l Kitab exists in Levh-i Mahfuz, it shows itself from Levh-i Mahfuz.

In Ummu’l Kitab that shows itself, there are the secrets of Levh-i Mahfuz.

Whatever is in Ummu’l Kitab is written in its Levh-i Mahfuz.

The secrets of existence are preserved in the tablets of Ummu’l Kitab.

Earth, air, water, fire and all kinds of beings that take shape from them are hidden in the pages of the Ummu'l Kitab.

When the time comes, everything will be revealed one by one.

Let's think like this; the Ummu'l Kitab of all the books written in the name of the eye is the eyes themselves.

The Ummu'l Kitab of the books written in the name of the skin is the skin of a human or animal.

The Holy Quran was revealed from the Ummu'l Kitab. (Surah Aal-i Imran 7)

There may be hundreds of mistakes in the meanings of the Quran written by servants.

But there is not a single mistake, a crookedness or a deviation in Ummu'l Kitab.

He who does not read from Ummu'l Kitab is not considered to have read the Quran.

In order to read from Ummul Kitab, it is necessary to be ümmi.

Being Ümmi, in the sense known to society, does not mean not knowing how to read, write, calculate, or read books.

Being Ümmi means having a mind that is pure as it was born from its mother and has never been contaminated.

Ümmi comes from the root umm.

The word Umman also comes from here.

Umm: It means mother, origin, basis, essence, center, source, pure, natural.

Ummi means being in accordance with its origin, connected to the center, nourished by its source.

Ummi means acting in the purity it was born from its mother, preserving its purity, and not being contaminated by any false belief.

Just as a child is not subject to any belief when it is born.

The parents later guide that child to their own belief.

Those who accept their own belief as true and adopt attitudes towards other beliefs are called 'Ehl-i Kitab' "The competent of Book".

The group called Ehl-i Kitab is the one who reads books based on their own beliefs and assumes the information in those books to be true and gets into arguments.

During the time of Prophet Muhammad, those who told what they read from the Torah, the Bible and other books here and there as the truth were called "Ehl-i Kitab".

During the time of Prophet Muhammad and before, those who had religious books in their hands and read from those books and told people something from those books they read were called "Ehl-i Kitab" among the people.

The group called "Ehl-i Kitab" were those who had books in their hands and read from those books.

In other words, what the "Ehl-i Kitab" group told as the truth was only the information written in the books.

However, the truths were in the existence itself.

All those who did not read from there, but learned from the books printed in the printing houses and told them as the truth are "Ehl-i Kitab".

He who does not read from the essence of existence cannot reach the truth.

Reading the Quran is reading from the essence of existence.

It is not right to say that he has surrendered to the books written by servants or to those who have surrendered to a belief.

Surrender is to surrender to the main source from which our origin comes.

Surah Al-i Imran 20: "Vel ummiyyîne e eslEmtum."

The meaning: "Have you surrendered to where your origin comes from?"

Thus, he who has not surrendered to the ummu'l kitâb cannot begin to read the truths.

Being able to read from the ummu'l kitâb is possible by attaining the station of ummî.

Being ummî does not mean being illiterate.

Being ummî means being as pure as a child born from his mother.

The station of ummî can only be attained by being cleansed of religious discrimination.

A child does not know any discrimination of belief when he is born from his mother.

Reaching that pure state is reaching the station of ummi.

A person who has purified his mind from all discrimination, all bad states, who has reached the purity he was born with from his mother, who does not carry even a single particle of evil state or thought in his heart, has reached the station of ummi, has become ummi.

In order to reach the station of ummi, the first thing that needs to be done is to make our minds and hearts pure, to reach the purity we were born with.

Those who do not purify their hearts, who do not reach purity, cannot reach the truths of Allah.

We have always been taught that an ummi person is someone who cannot read and write.

They said that Prophet Muhammad was an ummi person, meaning he could not read and write.

Does being an ummi person really mean that he cannot read and write?

Is there a station called Ummi?

Are the truths opened to those who come to the station of Ummi?

What is the station of Ummi?

Ummi is the dimension of purity and cleanliness.

Those who are pure and clean are suitable for understanding the truths.

Ummi is someone who has not been infected with arrogance, who has remained in the purity he was born with and who thinks and searches with that purity.

The word Ummi is the state of being in touch with its source.

Let's think of a river, the river flows into the sea, the river is in touch with the sea.

The words Ummu'l kura, Ummu'l kitab also come from the word umm.

Ummu'l kura means the center of all cities and towns.

Ummu'l kitab means the main book, the source of all books, the original and fundamental book that never changes.

Surah Al-i Imran 75: "Kâlû leyşe aleynâ fil ummiyyîne sebîl.

The meaning: "They say: We are not of those who are in that purity."

Surah Jumu'a 2: "Fi el ummiyyine" "In the purity with which he was born"

When we examine the Quran carefully, we understand that umminess does not mean illiteracy.

In the Quran, umminess is used in the sense of originality, the original, the main source, in the purity with which he was born.

We understand that ummi does not mean illiteracy, but rather, it means being attached to his origin, being attached to Allah with all his purity.

In other words, it means being whose mind and heart are not polluted, being attached to his origin with all his purity.

Only and only a person who has purified all his bad states, has reached the purity with which he was born, and does not carry even a single particle of an evil state or thought in his heart can reach the station of umminess.

Those who do not cleanse their hearts and do not attain purity cannot reach the truths of Allah.

Their own bad state becomes a curtain to the truths.

Even a contemptuous look becomes a curtain to understanding the truths.

Those who have reached the station of ummi do not read the truths from books written in the name of religion, but from the pure source of existence, which is the living book of Allah.

What needs to be done to reach the station of ummi is to make our hearts pure.

The reason why Prophet Muhammad is called ummi is that his heart carries the purity born from his mother and he conveys the truths from their source.

Because truths are only opened to the ummi.

Thus, Prophet Muhammad conveyed the truths to us not from the books he read, but from the dimension of revelation in the book of existence, which is the living book he read.

Otherwise, those who say that Prophet Muhammad could not read or write, did not know how to calculate, are those who confuse his human aspect with his sublime aspect.

With his sublime aspect, he was completely devoted to Allah, he was devoted to His revelation system, he would convey what was presented from there.

In his human aspect, he could read and write, he knew how to calculate, he knew many languages.

It is always known that he would converse with Selmân-i Farisî and the foreigners who came to him in their languages.

Because his life was spent doing trade with caravans.

He traveled to different lands and countries.

It is unthinkable that someone who was involved in life and trade at every moment would not know how to read, write, calculate.

That beautiful person was also wise about human sciences.

His descendant's grandson, Zeynel Abidin's son, Muhammed Bakir's son, Cafer-i Sadik, trained many students.

Cafer-i Sadik was the teacher of all the masters.

His father, Muhammed Bakır, was also a master in human matters and made a great contribution to his son's upbringing.

This chain of events continued like this.

The teacher of Cabir bin Hayyan, known as the genius of geniuses, was Cafer-i Sadik.

Cafer-i Sadik was one of the grandsons who received the education of Prophet Muhammad.

So, umminess is not as it is told to us.

Umminess does not mean being illiterate.

It means remaining as it came from its mother, having the purity it came from its mother, receiving the truths from their original source.

Reaching the system of Allah's revelation in the universe is only possible for those who have a pure heart and the innocence of a child.

The wisdom behind telling Moses in Tuva, "Take off your clogs, put down your staff" means, "Come to the innocence of a child, cleanse yourself from all your dirt, all the superstitious thoughts that pollute you."

Only those who have reached the innocence of a child can read the truths of Allah in accordance with their source.

To reach the innocence of a child is to not carry even a single particle of evil, sedition, arrogance, pride, arrogance, discrimination, self-interest, and harmful states such as lies.

The Prophet Muhammad was an intelligent person of his time, a good-hearted person, he had a pure heart, an innocent heart like a baby.

In other words, he was an "ummi".

The wisdom in calling him an "ummi" was because he had a heart as pure as his mother, he carried the pure states, and he conveyed the truths from their source in a pure way.

He never spoke to us from his own whims.

He always conveyed the truths he received from the "Revelation" system.

The Surah An-Najm presents us this truth in a magnificent way.

Things that prevent a person from reading the truth from its source are; pride, arrogance, know-it-all, discrimination, gossip, backbiting, wealth, fame and worldly interests in his heart.

In order to reach the station of Ummi, one must be cleansed of all these states.

A person who reaches the station of Ummi reaches Levh-i Mahfuz and reads the truths from the Ummu'l-Kitab there.

A person who reaches the station of Ummi reads the truths not from books written in the name of religion in appearance, but from the pure source of existence, which is the living book of Allah.

The book called Kitabullah is the living body of man, it is existence itself.

Every being and the body of man is Kitabullah, it is the book to be read.

The books compiled by servants are inspired by the book of existence, which is the book of Allah.

There are errors and omissions in the books written by servants.

There is no error in the book of Allah, the book of the living being, the book of Allah.

Here, the book of the universe, the book that is in Allah before it is revealed, is the revealed dimension of the book of the universe.

The book that is read, the book where the truths are written line by line, is the essence of existence.

Truths cannot be witnessed from the books compiled by servants.

The station of witnessing is possible by reading the being that is the living book, by seeing the values in existence.

In order for a person to be able to read from Ummu'l Kitab of Levh-i Mahfuz, he must reach the innocence of a child.

If a person:

Wants to reach the secret of Levh-i Mahfuz,

Wants to know what reading from the book of Levh-i Mahfuz is,

Wants to watch writing with a pen,

Wants to see the transformation of a divine software into the dimension of existence,

If one wishes to travel in his own universe of existence, to witness secrets,

If one wishes to hear the messages that flow from existence at every moment,

If one wishes to bring distant things close,

If one wishes to discover the truth of himself and the visible world,

If one wishes to witness the functioning of his own house of existence, that is, to comprehend the reality of the agent,

If one wishes to read his own book of existence,

If one wishes to understand where he came from, where he lives and where he is going,

If one wishes to attain the truth of Allah,

If one wishes to see the dimensions of the messenger and prophet in his own body,

If one wishes to witness many truths in his own body,

If one wishes to witness many miracles,

One should pay close attention to the following:

He should hold his tongue.

He should not gossip about anyone, he should not gossip about them behind their backs.

He should not look down on anyone, criticize them, make fun of them, and belittle any being.

He should not investigate anyone's privacy, secret aspects, mistakes, and look for their faults.

He should not criticize anyone's belief, worship, culture, gender, nation, or color.

He should know himself and help those around him.

(Surah Hujurat)

He should never be arrogant.

He should never boast, be proud, or consider his own belief greater than others.

He should never talk about things he has no knowledge about.

He should treat his mother, father, relatives, and everyone around him well.

He should not sulk or brag in front of people.

He should always be modest, polite, and not get angry.

He should never deceive anyone, and should never lie.

(Surah Luqman)

He should never take away someone's rights, and should never steal.

He should keep his promises.

He should not seek ostentation, nor seek status, fame, and reputation.

He should not shed blood, and should never oppress anyone.

He should not cooperate in evil, but cooperate in good.

He should not cause trouble and sorrow to those around him and to himself.

He should not eat or drink more than necessary.

He should not engage in things that are harmful to his body.

(Surah Maida)

He should not interfere with the rights of anything created.

He should not harm others for his own benefit.

He should not pursue empty dreams.

He should not act on hearsay information, and should not give credence to things that have no basis.

He should not remain on the outer surface of existence.

He should not remain in duality.

He should not be in weariness, pessimism, and hopelessness.

He should not take refuge in the god he created in his own imagination, and should destroy those things.

(Surat al-Hijr)

He should not be arrogant.

He should not be hypocritical.

He should not show off.

He should not create duality.

He should not harm anyone.

He should not commit treason.

(Surah al-Anfal)

If a person can do these, he will reach the station of ummi.

He will definitely reach the truth he deserves.

He will definitely reach the truths he deserves and the station he deserves.

If a person can do these, he will reach the secrets of the ummu'l kitab.

When a person reaches a heart as pure as a child, the doors of wisdom will be opened to him.

When a person is cleansed from the dirtiness of the mind and heart, the graces of Allah will be presented.

A child born from a mother has a pure heart with the purest purity.

There is no discrimination in that baby.

There is no pride or arrogance.

He does not know what a lie is.

He does not know gossip.

There is no distinction of belief, nationality, color or gender.

His heart is pure.

He looks at things in their purest form to understand them.

Things that hinder a person on the path of truth are superstitions, fears and obsessions.

People who are far from wisdom and science will not be able to reach the truths.

People who are after self-interest and evil will not think about the truths of creation.

Feelings such as arrogance, pride and looking down on others are obstacles on the path of understanding oneself.

There should be no feeling that opens the door to cruelty and arrogance on the path of understanding the truth.

A person should keep himself away from baseless information, fears, doing evil and arrogance.

If a person has a heart as pure as a child, the pages of Levh-i Mahfuz will be opened to him.

The answers to all the questions a person is curious about will come from those pages one by one in time.

When the answers begin to come, peace will also come.

When the answers of the truths begin to come, a person should not return to false knowledge, if a person returns to that area, the doors will be closed to him.

However, if a person realizes his heedlessness and turns back from this heedlessness, the path to truth will be opened to him again.

As long as a person does not stray from wisdom and manners, his heart is as pure as a child.

Beautiful words will flow from the heart of a person who has reached the purity of a child, words that make one feel the consciousness of Tawhid will come.

Surah Abraham: “A lem tere keyfe daraballâhu meselen kelimeten tayyibeten ke şeceretin tayyibetin asluhâ sâbitun ve ferûhâ fîs sema.”

The meaning: “Do you not see how Allah emphasizes the words used by those who are cleansed. Beautiful words are like trees that stand firm with their roots and extend their branches to the sky.”

If a person's tongue utters:

Words that express duality,

Separatism, alienation,

Gossip,

Discord, mischief, envy,

If a person's tongue:

targets people in society,

gives people bad nicknames and badmouths,

If false words and slanders are uttered about someone,

That person's mind and heart are not pure.

If the person's tongue:

encourages morale,

connects to life,

investigates truths,

expresses brotherhood, cooperation, sharing,

respects people's beliefs and worships,

gives good advice to people

If words that belittle someone,

words that exalt someone for personal gain,

words that declare someone as an atheist, faithless, infidel, hell-bound,

If words that belittle people's beliefs and worships,

If words that belittle people's beliefs and worships,

If words that do not look down on people,

do not separate them according to their nationality, language, color,

see women as a human being are produced,

do not slander anyone,

do not discriminate, do not alienate,

believe in Allah,

be patient, do not harm even a single particle,

see every being as a servant of Allah,

if words that express loving, protecting, and looking after the created are produced,

that person's mind and heart are pure.

A person with a pure heart:

He shows himself with his language, his state, his behavior.

He always has a sense of helping and sharing in his heart.

He wants no one to suffer, to go hungry, to go thirsty.

He wants no one to exploit, to deceive, to act for his own benefit.

He wants no one to talk behind anyone's back, to tell their secrets here and there.

He shows respect for all kinds of beliefs that are made with innocence.

He respects the places of worship that people build according to their beliefs.

He does not look for people's shortcomings or flaws.

He has no political ambitions, no ambition for position, status, or sultanate.

He wants everyone's opinion to be taken into consideration.

He wants every being, every person to be valued.

We should never forget this!

Those who reach the station of ummi will only reach the pages of Levh-i Mahfuz.

And they will reach the dimension of the wisdom there.

ILM-I LEDUN

Ilm-i ledun is hidden in the depths of the pages of Levh-i Mahfuz.

It carries the secrets of existence of beings, and also contains the secrets specific to the actions, attributes, and the essence of Allah.

The dimension of ilmi ledun is the secret of bezm-i elest.

The dimension of bezm-i elest is opened with the questioning of a person to himself, “who is the owner of this body, who am I, where did I come from, what is birth, what is death, what is after death?”

There is a call from the body of every human being at every moment.

“E lestu birabbikum” “Who created you into being” (Surah al-A’raf, 172)

A person should be able to hear this call coming from his own body.

There is a call in the entire universe.

There is a call coming from every being.

There is a call flowing from a divine power.

It continues without stopping.

A call that will continue forever.

Universes came into being with that call.

Many universes will come into being with that call.

A call flowing from the inner world to the outer world.

The call that creates existence.

The call from the human body to man, “Who is your Lord - who is the master of your body - who created you?” is happening every moment.

How will that sublime call coming from every being be heard?

How will the path of wisdom be opened?

How will ilm-i ledun be met?

This is not possible without purifying the heart.

Without abandoning what we know, without meeting wisdom, can ilm-i ledun ever be opened?

What is wisdom, what is knowledge?

Without understanding this subtlety, progress cannot be made.

Wisdom is the subtleties of existence of being.

Mathematics, Physics, Chemistry, Biology are the dimensions of wisdom in existence, studying them is called science.

Ilm-i ledun is the secrets of both existence and the flow coming from the dimension of the soul.

Those who reach the dimension of ilm-i ledun attain many secrets.

Those who read ilm-i ledun see the invisible behind the visible.

They see the flow of existence and events.

Those who read ilm-i ledun are perspicacious.

They see the equivalent of every word in the Quran in the dimension of existence, because the words have been filtered from the essence of existence.

They see what no one else can see, they do what no one else can guess.

They are the people of ilm-i ledun.

They do not depart from the wisdom of Allah, they enter through the doors opened by wisdom.

The journey of Moses and Khidr is narrated between the 60th and 82nd verses of Surah Kahf.

Moses and Khidr meet at Mecma'ul-Bahreyn (the place where the two seas meet) (to follow the wise person).

When Moses falls into the heedlessness of seeing himself as a scholar, when he feels that seeing himself as a scholar is not right, he starts a search.

He meets someone called Khidr, who knows the path of the wisdom of Allah.

Thus, Moses' journey of ilm-i ledun, journey of seyr-i suluk begins.

Moses was previously someone who considered himself the most knowledgeable person in the world.

(You can find the wisdom presented from the journey of Moses and Khidr and the dimension of ilm-i ledun in our book of ledun)

While Moses saw himself as knowledgeable, a warning fell into his heart that he had fallen into great heedlessness.

And Moses began a search.

As long as a person does not give up knowingness, he cannot become acquainted with the dimension of wisdom.

When a person knows something, he should not think of it as wisdom.

Knowledge is one thing, wisdom is another, ilm-i ledun is another.

ilm-i ledun and wisdom complement each other.

First of all, what is wisdom, what is knowledge? Let's investigate this subtlety.

What is knowledge, what is wisdom?

We always thought that wisdom and knowledge were the same.

However, wisdom is the software in existence.

Knowledge was words, the writings in the books written by people.

Were knowledge, words wisdom?

Was what was written in books science?

Wisdom: It is the system of existence written in the essence of existence.

Science: It is the common name of Mathematics, Physics, Chemistry, Biology, which are the branches of wisdom.

Science: It is the discoveries, readings made in the dimension of the revealed existence.

Engineering readings are called "Science".

The examination of the dimension of Mathematics, Physics, Chemistry, Biology is the dimension of "Science".

Knowledge is the putting into words of the examinations made.

It is the telling of the findings made, whether true or false, and putting them into writing.

The Quran recommends being on the path of wisdom.

Surah Al-Hajj 3: "Ve min el nâsi men yucadilu fî Allâh bi gayrı ilmin ve yettebiu kulle şeytan merid."

Ve min el nâsi : People,

Men yucadilu : Who, anyone, struggle, discussion, quarrel, fight,

Fi Allah bi gayrı ilmin : For Allah, about, without any wisdom, knowledge,

Ve yettebiu kulle : Follows, obeys, all,

Şeytan : Satanic states, evil states, moving away from the truth

Merid : Exceeding the limits, intense, supporter, support

The meaning: "Those who speak about Allah without relying on wisdom are carried away by satanic states."

As stated in the verse, we should act based on wisdom.

A person who does not act based on wisdom becomes corrupt, acts with superstitions and becomes satanic.

A person who follows wisdom becomes acquainted with science.

Science is to follow wisdom that is the fundamental source of the existence of each being, to understand the signs in the being itself, first by observing, then by doing experiments, to try to understand wisdom, to derive findings from that wisdom.

To give an example:

Let's think of a fruit, be it an apricot or a peach or a fig.

Each fruit has its own Mathematics, Physics, Chemistry, Biology dimension, this is wisdom.

Now let's examine the chemical dimension of that fruit:

Science is to reveal the chemical dimensions of sodium, potassium, calcium, glucose, etc. in the fruit in the laboratory.

The only source that science is based on is the dimension of wisdom.

Now, based on science, let's put our findings into words and write them on paper.

Here are the words put into words and the writings we write on paper, which are information.

There may be errors in information, because the findings we make may not be complete.

There are no errors in wisdom and science, there may be errors in our reading of it.

But even these errors made cause science to develop more.

Because if a person realizes the mistake they made, they go back and examine it again and again.

These examinations make a person look deeper.

Edison conducted hundreds of experiments on the way to inventing the light bulb.

They asked him: "Despite making mistakes 999 times, where did you find the strength to do the thousandth experiment?"

Edison gave the following answer: "The invention of the light bulb was a process of a thousand stages. The first 999 stages that seemed like mistakes were full of learnings that led to the thousandth and final stage."

There are many deficiencies in scientific findings, but every seemingly deficient thing is a kind of door opening to the truth.

Existence has two dimensions, the outer and the inner.

In addition, both the outer and the inner face have infinite dimensions.

So when a person is curious about the existence of existence and the secrets in existence, when he asks questions, the place where he will find the answers to the questions he asks is the existence itself, the dimension of wisdom in existence.

Wisdom is one, it is the software in the essence of existence.

Science, on the other hand, is the branches of wisdom, such as Mathematics, Physics, Chemistry, Biology.

Each of these has different branches that are interconnected.

Wisdom is the sublime dimension that affects the existence of existence and is written in the existence itself.

Science is the study of wisdom, that is, the study and discovery of the mathematical, physical, chemical, biological dimensions of existence.

Science is the common name of the mathematical, physical, chemical, biological dimensions of existence.

Science faculties were established to study these branches.

The word “Fen-Efnan” is used in the 48th verse of the Surah Rahman in the Quran.

Surah Rahman48: “Zevâtâ efnân”

Zevâtâ: persons, owners.

Efnan: Science, wisdom, branches, sapling, branch, variety, all existence.

Surah Rahman 48: “Zevâtâ efnân”

The meaning 1: “Science leads to understanding the Essence of existence.”

The meaning 2: “There is understanding the Essence that holds all existence.”

Knowledge: It is the putting down on paper, whether true or false, of the findings made during the research of wisdom and expressing them in language.

Reaching the truths of existence is possible only with wisdom.

Surah Tekasur 5: “ilmel yakin”

Knowing ilmел yakin is knowing with absolute proofs.

The entire book of the Universe is the pages where Allah’s wisdom is written.

Truths are written line by line in the book of the universe.

Every existence is the infinite pages of wisdom.

Understanding existence and the creator is possible only by reading and understanding the wisdom in the book of existence.

Wisdom is the manifestations of Allah’s attribute of alim and all existence is revealed with this wisdom, that wisdom is always written on the pages of existence.

Wisdom is one of Allah’s absolute attributes.

And wisdom belongs to Allah.

Wisdom can never belong to a person.

A person cannot make any software in existence.

He can never make the scientific software of even an atom.

A person is not a creator, he is a created being.

Wisdom is the systematics of the software of existence.

Truths are wisdoms in the book of the universe.

Infinite wisdom is written on the pages of existence.

In order to understand the truth of existence, it is necessary to be on wisdom.

Wisdom leads a person to witness.

Reading on wisdom is possible with a clean mind.

A clean mind cannot be revealed unless the knowledge that has no basis is eliminated from the mind.

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

The staff that Moses took on Mount Tur was divine knowledge that led to the consciousness of Tawhid and introduced him to wisdom, the secrets of ilm-i ledun.

The human body is a city of wisdom.

The human body is the place to which the verse “ikrâ”(read) refers.

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.

Wisdom leads to faith.

Wisdom is the signs of truth in existence.

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

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

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

If knowledge leads us to reason, think, understand, analyze and ultimately read creation, that knowledge is divine knowledge.

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

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 attains the station of humanity.

A person who attains the station of humanity becomes Muslim.

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

Thus, without wisdom, one can be neither a human nor a Muslim.

A person should approach the knowledge he hears and reads with caution.

There is knowledge that humanizes a person.

There is knowledge that demonizes a person.

A person should see the connection between the knowledge he acquires and wisdom.

Knowledge can either lead a person to wisdom or to oppression.

Knowledge that leads to oppression moves a person away from Allah and the truth.

Knowledge that leads to wisdom makes a person witness to Allah, opens doors to many secrets of Allah.

Knowledge that leads to oppression makes a person oppressive, makes a devil, drags him to hell.

Knowledge that leads to wisdom makes a person human, gives peace.

Here;

A person should be careful about the knowledge he acquires.

We went to a conference, listened to someone, went to a congregation, listened to a teacher there or read a book, read a magazine.

Should we immediately accept what we listen to or read as true, or should we immediately reject it?

We should neither know it as true nor reject it.

First, we should think, analyze it, and reach its evidence.

Scientific knowledge is essential for thinking and analyzing.

We always confuse knowledge with wisdom.

You listened to someone, you read a book, these words conveyed are all knowledge.

Wisdom is the infinite subtleties, software, truths that are in the essence of existence, the existence of being and belonging to being.

Wisdom is in the essence of existence.

Knowledge, on the other hand, is in words and books.

There is knowledge, it introduces us to wisdom.

There is knowledge, it introduces us to cruelty.

If the knowledge we listen to and read;

Leads us to division, discrimination, duality,

Divides us into secession, groups, this information demonizes us.

A person who remains in division;

Separates people according to religions, beliefs, worships.

Separates people according to their color, nation, gender.

Separates people as from us, not from us.

Separates people as Alevi, Sunni, Bektashi, Naqsh, Qadiri, Nurcu, etc.

Separates people as Muslim, Christian, Jewish.

He despises some and exalts others.

He makes distinctions between the rich and the poor.

He always remains in divisiveness, he always makes discrimination.

He always acts according to the material dimension of existence and gradually becomes demonic.

The demonic person is the one who remains in the material dimension of existence and produces cruelty for his own personal interests.

There is never any mistake in wisdom.

But there is in knowledge.

Wisdom is found in the software in the essence of existence.

Wisdom comes directly from Allah.

It comes from Hayy, from the revelation.

The essence of the seed and the tree that emerges from the seed are revealed with a wisdom.

But it is knowledge for a person to describe the seed or the tree.

There may be errors, slips, and deviations in knowledge.

Because the person who tells knowledge is the one who does it, the person's whims may confuse the person.

In wisdom, there is no error or slip.

The software of wisdom is the existence itself.

And Allah is the one who writes it there.

Allah writes the attribute of wisdom to existence with the name of alim (scholar)

With wisdom, which is one of the software of existence, existence is formed and shaped.

The wisdom of the eye is in the eye itself.

However, the knowledge about the eye is in books or in what the teachers of the eye department at the medical school tell.

You listened to someone:

If he always talks about the beliefs and worships of others and belittles others, considers his own belief and path superior,

If he belittles the path, belief, and worship of others,

If he declares people as infidels, heretics, and people of hell,

If he sees himself and those who follow him as chosen,

In other words, if he conveys information that gives the perception of discrimination, division, and duality,

Know that this information will lead you to arrogance, it will make you a demon.

You listened to someone:

If he always talks about understanding his existence, examining existence, knowing oneself, our connection with existence,

If he talks about attaining the truth of Allah,

If he talks about reaching the innocence of a child,

If he talks about every existence being a servant of Allah, in other words, if he talks about us being drops of an ocean,

If he always talks about unity, togetherness, helping, and serving,

If he talks about acting on wisdom, working hard,

Know that this information will lead you to humanity, to wisdom, and to the evolution of your heart.

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

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

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

The information we meet with wisdom leads us to doing good deeds, to serving our environment, to being human.

If the information leads us to things that have no basis, no proof, to cruelty, that information is false information.

If the information leads us to discrimination, duality, and arrogance, that information is false information.

Knowledge is a bridge;

It either builds a bridge to the essence of existence and takes us there.

Or it builds a bridge to gossip, lies, and falsehoods, leading us to cruelty.

There is knowledge, it opens the door to heaven, it gives us peace.

There is knowledge, it opens the gates of hell, it gives us restlessness, it puts us in the fire.

Be careful about the knowledge you acquire and present.

A person should understand and abandon the knowledge that takes him captive, opens the door to oppression, and is false.

In the story of Moses, the staff that Moses left on Mount Tur was the false knowledge.

The abandonment of that staff was the abandonment of the false knowledge that made him appear self-aware, made him arrogant, made him look down upon, and made him judge.

The message that Allah presented to Moses' heart; "O Moses! What do you rely on? Leave that, take this" should be read very well.

A person should abandon the false knowledge that he relies on, the knowledge that comes from the field of superstitions.

And he should rely on the wisdom of Allah.

He should ilm-i ledun.

In the story of Moses, when Moses set out to seek the truth, to understand the truth of Allah, to be aware of the secret of Tawhid, he set out with his companion who would be his guarantor, to go to the wise person who was aware of the truth.

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

Ve iz kale Musa: Moses had said,

Li feta hu: To his young companion, companion,

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

Hatta ebluga: Even, to reach,

Mecmea: Coming together, united,

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

Ev emdiye hukuba: To pass by, to stay for years, for days,

The meaning: “Moses said to his companion: There is no stopping until I reach the wise person who knows the secret of Tawhid, even if we travel for days.”

When Moses reached the wise person, his journey on the path of truth had begun.

However, it is not easy to be patient with the wise person, it is not easy to understand the message that lies deep in his words and actions.

The wise person here is meant by the Perfect Guide, whom we call Khidr.

What is meant by Moses is the person who steps on the path of truth, the traveler.

The journey of the disciple, the guide is the journey of ilm-i ledun.

The journey that begins with the lessons of ilm-i Tawhid will lead to the secrets of ilm-i ledun.

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

A person who seeks the truth of what Allah is, who wants to reach the truth of creation and the creator, must first cleanse his mind and heart.

He must forget the false knowledge that comes from his ancestors.

Surah Kehf 61: “Fe lemmâ belega mecmea beynihimâ nesiya hûtehumâ fettehaze sebîlehu fîl bahri serebâ.”

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

Mecmea beyni huma : Gathering, uniting, among them,

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

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

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

Sereben : It slid, flowed, his heart slid,

The meaning: “Thus, when they reached the wise person who knew the secret of unity, they forgot what they knew in their hearts. Thus, their hearts slid towards what the wise person said.”

When a person’s heart is not satisfied with what he knows, he starts to question what he knows.

This questioning leads the person to a search.

This search of the person leads him to a staggering.

Because it is not easy for a person to abandon the knowledge he learned from his family as religion.

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

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

The staff he left was old false knowledge and the staff he took was the wisdom of Allah.

The path of truth opens with the wisdom of Allah., which is the staff that was taken.

Ilm-i Tavhid cannot be conveyed to a person who does not abandon his old knowledge at the table of a Perfect person.

Here, the journey with Khidr can only begin by abandoning the knowledge that comes from the groundless field, from the field that he is not a witness to.

Khidr is the Perfect person who has attained the truth that the entire being, that is, the whole existence, is always held by Allah.

The Perfect person called Khidr is the person who lives with the consciousness of being in the presence of Allah at all times.

Khidr is in reality Prophet Muhammad.

Prophet Muhammad is the one who acts as Khidr to Moses.

We should understand the message in the story of Khidr killing the child well.

This child is not a child who lives in the visible.

This child is the births that are the source of evil within us.

Surah Kahf 80-81: "We feared that he would oppress them because of his anger and concealing the truth. So we wanted him to change his state, to be good, pure and close to his family, to be merciful, to know their Lord as he knows them."

Just as Pharaoh had the first-born Hebrew male children killed.

What is meant by Pharaoh here is the person's feelings, emotions and knowledge that have become pharaoh-like, that is, fallen into arrogance.

If a person is in a haughty feeling, the births of pure, innocent, truth-knowledge thoughts will vanish in him at the first moment.

So that the mind can be freed from the feeling of arrogance.

Just as in the story of Moses, the first-born Hebrew children in the reign of Pharaoh are destroyed.

Then, in the reign of Moses, the first-born of Pharaoh dies.

In other words, if a person's body is dominated by arrogance, there will be no birth of wisdom in that heart.

If the knowledge of wisdom dominates a person's body, the births of pride in that heart will be destroyed at the first moment.

In other words, if a person's knowledge, feelings and thoughts lead to arrogance, that is, if they make a person a pharaoh, there will be no births of wisdom in that person's heart.

If what a person knows is based on the wisdom of Allah, if his feelings and thoughts open the door to mercy, there will be no more pharaohship in that heart.

Here is the message of Allah from the Perfect Person we call Khidr in the story of Moses: A person must eliminate all evil thoughts, feelings and emotions that arise in his mind at the first moment.

For example, if a person cannot eliminate this angry feeling and thought that occurs in his mind at the first moment when he gets angry at someone; 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 innates within him; gossip turns into backbiting, backbiting turns into belittling, and belittling turns into arrogance.

In the story of Khidr, there is a message for us; eliminate all evil innates that pass through you.

If you cannot eliminate these, the birth of knowledge of wisdom cannot be in you.

Here is the magnificent message presented in the story of Khidr;

Let us eliminate all evil thoughts that arise in our minds.

Let's destroy the first births that will make us fall into all kinds of sedition, corruption, pride, arrogance.

Let's destroy all feelings that will make us fall into all kinds of duality.

Let's destroy the feelings that will enslave us, such as position, property, fame.

Let's destroy all feelings that will lead us to usurp the rights of others, to steal, to harm someone.

The journey of wisdom begins with being freed from being a pharaoh.

It is possible by taking lessons in ilm-i Tavhid from a Murshid-i Kamil.

The place where the two seas meet is the table of the Murshid-i Kamil, the meeting of the disciple and the master.

It instills the flows belonging to Allah into his heart, that is, it pours them there, it leaves them there.

It makes a person insightful, but the person is not even aware of it.

Because in the journey of ilm-i ledun, a person passes through his own existence, passes through his own relations.

Wherever he looks, he looks at the face of Allah.

He enjoys that both the viewer and the one looked at are the face of Allah.

Surah Al-Baqarah 115: "Ve lillâhil meşriku vel magribu fe eynemâ tuvellu fe semme vechullah."

The meaning: "The east and the west belong to Allah. Wherever you turn, there is the face of Allah."

Ilm-i ledun opens the invisible doors of the visible world.

Ilm-i ledun opens the doors to many secrets of the invisible world.

Ilm-i ledun is the dimension of the messengers and prophets.

Ilm-i ledun is the dimension of the angels' dimension of bringing messages.

It is the dimension of the ascension of the Prophet Muhammad.

Everything was written with a pen.

The pen of light wrote everything that was going to happen.

The many books hidden within the pages of Levh-i Mahfuz were all written with a pen.

Now let us try to understand the dimension of the pen.

The pages of Levh-i Mahfuz were written with a pen.

What was to happen was determined line by line.

When the time came for the being to be revealed, whatever was written on the pages manifested step by step.

The writing of the pen is an indescribable dimension.

What is written in the seed manifests.

What is written in the seed is a miracle, the writer and the writing are the flow of a light.

The writer was called a pen, the written was called a book.

The place where those endless books are was called Levh-i Mahfuz.

The flow from the light to the soul, from the soul to the human world, was written with the pen of nun and the pen of pen.

The pen touched the human body of man, that pen shaped it, that shape appeared as hands feet, fingers nails, body head, eyes ears, tongues lips, hair eyebrows.

The body of man was written with the pen of Allah, drawn with that pen.

All beings were written with that pen, drawn with that pen.

All the characteristics of every being were written line by line with the pen.

Man found shape with the pen, learned with the pen.

It was written in the notebook of the mind with the pen, that writing was taught with the pen.

Surah Al-Qalam 1: "Nun vel-kalemi ve ma yesturun."

In this verse, "nun and pen" are used together.

The word "nun" is one of the letters found at the beginning of some surahs.

The letter or word nun; According to some perfect people, it means fish, according to some, ink, according to some, pen. According to some, it is the name of a river flowing in heaven.

The mention of the word nûn together with the pen should be carefully considered.

Nûn is also a separate light pen in itself.

Even if it is a pen or ink, there is a pen that creates both the pen and the ink.

There is a pen of light, a pen of the soul, a pen of the dimension of souls.

The breathing from the soul and the shaping of existence are the manifestations of the writing of nûn and the pen.

If what was to happen in the pages of Levh-i Mahfuz before was written with a pen, the pen was created before Levh-i Mahfuz.

Then the pen also has a Levh-i Mahfuz.

The pen wrote what was in its own Levh-i Mahfuz on the pages of Levh-i Mahfuz.

The dimensions of Levh-i Mahfuz, which are one inside the other, were written with a pen.

Each of the writing angels was a pen.

A different pen wrote the wisdom.

A different pen wrote the soul.

The pen that was blown from the soul wrote the bodies.

The pen in the bodies wrote everything that a person inherited from their ancestors and everything that happened in their own lives on the DNA.

“Kiramen katibîn” is mentioned in the 11th verse of Surah Infitar.

Kirâmen: Honorable, respectable, superior, valuable, generous,

Kâtibîne: Writer, scribe, recorder, recording system in the brains,

The meaning 1: “There is a recording system in your brains.”

The meaning 2: “Valuable scribes” “Writers who write down values.”

We can think of Kiramen katibîn as the angels of light of Allah.

These angels of light are the angels of writing, the angels of the pen and the nun.

There are angels of light in every particle, they both protect what is written and they write everything.

For this reason, the human memory protects and preserves everything.

In the 10th verse of Surah Infitar; it is stated that there is a protective system in the dimension of existence and bodies.

Surah Infitar 10: “Ve inne aleykum le hafizin.”

Ve inne aleykum: Verily, truly, upon you, in you,

Le hafizin: Protecting, preserving, covering, memory,

The meaning: “Certainly, there is a protective system upon you.”

There is a protective system in every cell of a human being.

The software in the DNA of a human being is where everything from past ancestors is written and preserved.

The human body writes everything that happens throughout its life and passes it on to the next generation.

The angels of kiramen kâtibin do this.

Many pens hidden in the dimension of Levh-i Mahfuz have written and continue to write everything related to the creation of each being.

The plural form of the word pen in the Quran is "aklam".

(Surah Luqman 27)

Surah Luqman 27: “Ve lev enne mâ fîl ardî min şeceretin aklâmun vel bahru yemudduhu min ba’dihî seb’atu ebhurin mâ nefidet kelimâtullâh innellâhe azîzun hakîm.

Ve lev enne ma fi el ard : If there were, earth, body, soil,

Min seceretin Aklamun: Trees, lineage, origin,

Aklamun: Pens, scribes,

Ve el bahru : Sea, knowledgeable person,

Yemuddu hu : As much more, add to it, extend,

Min ba’dihî : Other than that,

Seb’atu ebhurin : Seven seas,

Mâ nefidet : Endless, inexhaustible,

Kelimâtullâhi : Words, sayings, scientific knowledge, manifestations, Allah,

İnallâhe azizi : Surely Allah, the supreme owner of all values,

Hakim : The one who is the judge, who is in control of all existence

The meaning: “If all the trees on the earth were to make pens and the seas were to become ink and seven more seas were to be added, the wisdom of Allah would not be exhausted by writing. Surely Allah is the Supreme Owner of all values, the One who rules over all things.”

As stated in the verse, if all the trees were to make pens and all the seas were to become ink, the wisdom of Allah would be infinite and would not be exhausted by writing.

The word “Midâden-”, which is the word for ink, is not present in this verse.

However, when interpreting, all authors translate it as “if the seas were to become ink” as if the word ink existed.

However, in the 109th verse of Surah Kahf, there is the word “Midaden”.

We leave this situation to our readers to think about and research.

The “pencils-aklam” mentioned in the 27th verse of Surah Luqman can be considered in two ways.

Both pens made from trees and Allah’s infinite light pens.

One is the scribes created by servants to write on the pages.

The other is Allah’s light pens, the fine writing of everything that belongs to existence.

With the pen created by man, man writes his own observations and thoughts on the pages, and there are deficiencies in these observations and thoughts.

The pen that writes everything that belongs to existence with Allah’s pen does not write deficiencies. Because that pen obeys the divine command.

There are separate pens that write air, earth, water, fire and the different dimensions of these within themselves.

Each of the molecular structures starting with hydrogen has separate writers and shapers.

There are dozens of pens that have written about the formation of the human body, the formation of its shape, its functioning, and its term.

There are pens that write the righteous deeds and the unjust deeds that a person has done throughout his life.

A different pen writes the righteous deed, a different pen writes the unjust deed.

There are pens that write the fate, there are pens that write the fate.

The dimension of Levh-i Mahfuz written with the pen was read with the pen, and taught with the pen.

Surah Alaq 4: “Ellezî alleme bil kalem.”

Ellezî alleme: That which, teaches, the owner of wisdom

Bi el kalemi, lakalemi: Record, with the pen, the writing of words, the writer, the software of the universe

The meaning1: “He who teaches with the pen.

The meaning 2: “He is the one who writes with the pen, the one who teaches what the pen writes.

A person reads what the pen writes and learns from there.

The pen is also the one who teaches people.

There is a learning dimension in the human brain.

This dimension reaches what the pen writes and witnesses the writing of the pen, as the pen writes, the person reads and learns those writings.

The learning of a person is from the books in Levh-i Mahfuz.

Each book is recorded and protected there.

The known meaning of the word pen in society is called any object with a sharp tip, for writing.

The word pen comes from the Latin word “kalamos”.

It passed into Greek as “kalamus”.

Kalamus means reed growing in wet places, rush grass, Indian reed.

It passed into Arabic and Turkish as kalem.

In the Quranic sense, pen means the one who writes Levh-i Mahfuz is the divine light.

Just as a person writes something in a notebook with a pen.

Before the existence of the being, there is a pen that writes the divine writing regarding the existence of the being.

It is narrated from Prophet Muhammad as follows: “Then I was taken up to very high places, until I reached a high place where I heard the scratching of the pens.”

(Buhari, Kitabu’s-Salat, chap:1, (I, 91); Kitabu’l-Enbiya, chap:5,(IV, 106–108); Muslim, Ebu’l Husayn b. el-Haccac el-Kushayri, Sahîhu Muslim, I-V)

We understand the following from the information narrated from Prophet Muhammad.

The pen continues to write at all times.

Allah’s pen angel writes everything.

Throughout a person’s life, the following is written in the human brain; everything that is visual, sensory, auditory is written.

The place we call human memory is where the software is.

The pen has written both the memory of man and his memory.

The memory centers of the brain record everything in a person's life.

The angels of the pen are on duty everywhere and at all times.

The pen writes the word of Allah.

The pen teaches from that word.

Who can reach the secret of the pen?

Who can read the pen and what the pen writes?

Again, the answer is given by the Surah al-Qalam.

Magnificent literary advice presented from the Surah al-Qalam.

Surah al-Qalam:

9- Do not turn to the states of being a deceiver or being deceived.

10- And do not obey any of the following states: Taking refuge in lies with oaths, not caring.

11- Finding faults, gossiping and spreading gossip, and carrying gossip.

12- Forbidding good, aggression, and staying in bad situations.

13- Inclining to evil, then opportunism.

14- Even when you have wealth and children, there is no obedience to these situations.

Do not deceive anyone, do not be deceived.

No matter what situation you are in, do not deceive people.

Do not engage in trickery or games for your own benefit.

Do not tell people false information as if it were true and deceive them.

Do not deceive people and lead them astray to the path of cruelty.

Do not deceive an innocent person who is searching for the truth with lies and lead them astray to the path of falsehood.

Do not deceive people.

Do not be deceived by thinking that what is told is true.

Do not be deceived without knowing the real intention of someone who is emotional and in tears.

Do not believe what is told in the name of religion and don't be deceived.

Do not be deceived by false information and think it's real.

Do not be deceived by promises that are for your own benefit, such as fame, reputation, and position.

Do not take refuge in lies and oaths for your own benefit.

Do not get into the habit of praising your own actions and don't take refuge in oaths.

Do not tell people's personalities by oaths.

Do not badmouth someone by oaths.

Do not be insignificant.

Care about life, because life is the manifestation of Allah.

Care about existence, never underestimate any existence, existence is a living book through which you can understand Allah.

Care about your surroundings, your family, your state, your people, your neighbors.

Care about information, listen to people with all your heart, let them know that you care about them.

Do not look for faults, maybe the fault you see is not a fault.

Do not look for people's faults.

Do not look down on people's beliefs.

Do not consider yourself perfect and look down on others.

Do not humiliate someone in society by badmouthing them.

Do not make fun of people's poverty or wealth.

Do not gossip and backbite about anyone.

Do not look for faults in people's talents, encourage them even more.

Do not call people ignorant or uneducated, help them as much as you can.

Do not look for faults, deficiencies, or despise people's worship, beliefs, or culture.

Know that the same Allah creates us all, and Allah makes our hearts beat at every moment.

Do not be a gossip bearer, don't spread gossip and create differences between people.

Consider the things that are said to you as secrets.

Know that gossip causes oppression and quarrels.

Always be on the side of goodness and help.

Do not prevent good deeds and help.

Help people, animals, flowers, stones and soil.

If you help them, your life will be beautiful.

Do not stay in bad situations.

Do not fall into polytheism against Allah.

Do not attribute your existence to yourself besides Allah's existence.

The owner of your body's functions, attributes and body is Allah, don't attribute it to yourself.

Stay away from all bad situations.

Do not do even a single bit of evil to any being, don't be inclined to do evil.

Do not be inclined to evil throughout your life.

Do not be opportunistic even a single bit throughout your life.

Know that opportunism is infringing on someone's rights.

The burden of the rights of others is very great.

Never set your eyes on people's positions, goods, and possessions.

Do not be opportunistic in order to gain a position.

Never take or give bribes. Know that bribery is infringing on the rights of the real owner of the position.

Never accept something you do not deserve.

Know that even a little gossip or carrying a word is the greatest evil.

Do not separate people as believers and unbelievers.

You do not know what will happen tomorrow if you call them believers or unbelievers, and only Allah knows their hearts.

Even when you have wealth and children, do not obey bad behaviors.

Do not fall into evil to protect your wealth.

Do not deviate from what is forbidden by worrying about the future of your children.

Allah is the owner of wealth, property and our children.

Allah is always with the honest and sincere worker.

Whatever one does, he will find the reward.

Even if we do an atom's weight of evil, we will definitely find the reward.

Even if we do an atom's weight of good, we will definitely find the reward.

The one who does evil does it to himself.

There is never peace or love in the one who does evil.

People in that state are restless, panicky, quarrelsome, materialistic, always interested in their own interests.

People who are in goodness and charity are peaceful, calm, patient, loving, respectful.

It is possible to reach what the pen writes and to meet the teachings of the pen by following the above.

Those who are as innocent as a baby meet the pen.

Those who are as innocent as a baby will reach the truths of Allah.

When a child is born, it presents the following stations in the most beautiful form.

The station of love.

The station of purity.

The station of truth.

The station of wonder.

The station of contemplation.

One day, while talking to his friends, Prophet Muhammad said:

“Shall I inform you of the one who is closest to Allah?”

His friends looked at each other and said: “Inform me, Muhammad!”

Prophet Muhammad said: “Children are the closest to Allah.”

The secret of being closest to Allah is to be able to reach the innocence of a child.

There is a section in Matthew 18 as follows.

Jesus called a little child to him, and standing him in the middle, said: “Unless you turn from your way and become like little children, you will never enter the kingdom of heaven.

Whoever humbles himself like this child, he is the greatest in the kingdom of heaven.”

The message from Jesus: “Those who attain the innocence of children will enter the kingdom of Allah.”

Here, the opening of the gates of truth will be possible only by attaining the innocence of children.

Every baby that is born comes into the world pure and clean, bearing all the signs of Allah.

The baby comes into the world completely naked and with his only identity, the “identity of Allah.”

Then, the family and society give the child identity after identity, and the identity of Allah is made to be forgotten in all its purity.

After the baby is born; gender identity, national identity, religious identity, belief identity, sect identity, religious identity, professional identity, position identity, mother father identity are given to the child and the child is made to forget his/her Allah identity.

However, all these should be given to the child without making him/her forget his/her Allah identity.

When the baby is born; in all its pure state, without identity, it shows “Allah station”.

After 40 days, its eyes open, it looks around and at things with astonishment, and shows the “Astonishment station”.

When the child starts talking, it starts asking questions such as “Mom, what is this, Dad, what is this”.

In fact, the “what is this” question is not the child asking about the object he/she sees.

In fact, this questioning is the children reminding their parents of the reality of the object that the parents have forgotten.

This reminder is the “Tezekkur station”.

That is, the station of reminding the truth of things.

In fact, it is Allah Himself who asks the child with all his innocence.

Allah asks the child about the function and functioning of existence.

Those innocent questions are the questions that children ask us all about the functioning in existence, the essence of existence, the flow in existence, to make us think and to remind us of the owner of that magnificent functioning.

These pure questions are the call to not remain in the form of things, but to become one with their nature, to become aware of that magnificent functioning, to hear and perceive that call in existence.

The child asks his parents about Allah with the most innocence.

Mom, what is Allah?

Mom, where is Allah?

Mom, what is Allah like?

Mom, why can't I see Him?

These questions are the opening of the doors of learning with all their innocence.

We should never pollute this purity.

The doors of truth are opened to those whose hearts are pure.

Behind these doors is the secret of the pen.

Behind these doors is the secret of Levh-i Mahfuz.

Behind these doors is the secret of the books.

Behind these doors is the secret of the truth of Allah.

A'YAN-I SABITE

Everything that is seen on the outside is the same as what is inside.

The one who observes the inner world knows exactly what will be revealed in the outer world.

Whatever is in the seed will be revealed exactly.

This visible world exists in the essence of Allah exactly.

The karma system that comes from the ancestors in the sperm and egg of the mother and father, whatever is suitable for it in the formation of a baby, that body will be formed exactly.

A'yân-i sabite is the truths of the whole world, the visible and the invisible, the whole existence, all the subtleties in each existence, which are fixed in Allah.

When those fixed, that is, unchanging truths, flow into the realm of manifestation, whatever is in Levh-i Mahfuz will be revealed exactly.

The fixed dimension of existence is preserved in the same way that it would be shaped in a luminous recording system before the existences come to the world.

And when the beings will be revealed, whatever is specific to them will be revealed as the same.

Whatever is in the essence of the seed will be revealed as the same tree.

The cherry tree exists in the cherry seed as the same, that is, without change.

The branch, leaf, flower, fruit are written in the essence of the seed as the same.

When the seed falls to the ground, all the qualities belonging to the tree will be revealed one by one.

Here is the dimension of a'yan-i sabite is the state of everything that is revealed being written in the essence as the same.

What is hidden in the essence of all seeds will be revealed with the same meaning as written in each seed.

A seed opens its a'yan-i sabite according to the soil it falls into.

If the soil is semi-arid, the height of the tree emerging from the seed will be shorter than in fertile soil.

This difference will show itself in the leaves, branches, trunk, flowers, and fruits.

Thus, a'yan-i sabite is the fact that human beings are hidden with the same meaning in essence.

The station of ayne'l yakîn is in a connection with a'yan-i sabite.

In the dimension of a'yan-i sabite, the light images of existence are revealed from the blown soul as ayne'l yakîn.

The blown soul is the dimension of Allah.

Every being is one with Allah as aynel yakîn.

Surah Tekasur 7: “Summe le terevunnehâ aynel yakîn.”

Summe: Later, after,

Le terevunne-hâ: Certainly, to see, you will see, you will understand, it

Ayne el yakîni: Aynel yakîn, eye, to the degree of sameness, definite,

The meaning: “Then you will surely see Him aynel yakîn.”

Ayne’l yakîn:

The word ayn has many meanings such as gaze, eye, self, similar, to watch, identical, itself, the same.

A person understands this station when he observes, that is, when he witnesses, that is, when he sees, the sameness that belongs to Allah in every being.

Even though the beings appear to be different, there is a dimension of sameness that holds every being.

In other words, to give an example, electricity is the same in a lamp, an oven, and a refrigerator.

The same electricity operates different devices.

Here, the spirit in every being is the same as Allah.

The actions and attributes that emerge from the spirit belong to Allah in all beings in the same way.

Allah that holds all bodies is Allah in the same way.

No matter what being we look at, there are degrees of sameness in every being, the functioning and attributes in every being are the same,

the Essence that holds all beings is the same.

With this pleasure, Hallacı Mansur said, “Enel Hakk.”

With the essence, this universe shows the “Absolute Essence.”

A person becomes aware of the secret of the spirit in the state of the same, he knows that the spirit in himself and in the being is Allah in the same way.

The emergence from the spirit is whatever is in the essence of the spirit.

In other words, what is in the essence of the spirit is fixed and does not change, it is revealed in the same way.

This is the secret of a’yan-i sabite.

The attribute of subutiye is the place where the qualities in a’yan-i sabite are manifested.

Subut, sabit (fixed) has the same meaning.

Sıfat-ı subutiye means unchanging attributes.

These are the attributes of the One Essence in the universe.

That is, the attributes of Allah Almighty, who exists with His Essence.

There are eight attributes of truth that are related to the creatures.

They are: Hayat (Life), İlim(Wisdom), İrade (Will), Semi (Hearing), basar(Seeing), Kudret (Power), Kelam (Speech) and Tekvin (Genesis).

These attributes are called “Sıfat’ı subutiye”.(Fixed attributes)

The attributes that are in every being are fixed and do not change.

In other words, every being has the attribute of life, it does not change,

Every being is equipped with wisdom, it does not change.

Every being has come into being with the will of Allah, not with any other will.

If we briefly examine these unchanging attributes:

Hayat (Life): The One who is alive and living in us and in all beings is Allah.

İlim(Wisdom): Wisdom in the existence of all beings belongs to Allah, the All-Knowing, the wisdom written line by line in us and in the body of all beings manifests itself at every moment.

İrade (Will): means the will of existence in the particle and in the whole, everything has come into being with the attribute of will of Allah, the command of kün fe yekün is the will of Allah.

Semi (Hearing): Hearing in us and in all beings belongs to Allah, every being, every cell has the attribute of semi.

Basar (Seeing): Seeing in us and in all beings belongs to Allah, every being has the manifestation of seeing.

Kudret (Power): The power in us and in all beings belongs to Allah, the earth and the skies are surrounded by the divine power.

Kelam (Speech): Speech in us and in all beings belongs to Allah, speech manifests itself from every being.

Tekvin (Genesis): It is the creating attribute of Allah, the source from which all attributes come.

This entire universe was created from the attribute Tekvin.

All attributes are fixed in the essence of Allah.

Here is the attribute of subutiye, the unchanging qualities that exist in every being.

In a’yan-i sabite, it is the unchanging dimension of the existences and attributes that exist in the soul.

Whatever is in the essence will appear with the same.

Whatever is in the dimension of the self will come out to the horizons.

The entire universe is the opening of the divine consciousness.

Whatever is in the divine memory is manifested.

The divine memory transforms into divine consciousness, and the divine consciousness reveals whatever is in itself.

Muhyiddin Arabi expresses the following about a'yan-i sabite:

“The fixed signs of the universe are not luminous. Because they are non-existent. And although they have acquired the quality of being with certainty, they do not have the quality of being because being is light.” (Muhyiddin Ibn Arabi, Fusûsu'l-hikem).

We cannot know how true this cycle is.

Let's try to understand Muhyiddin Arabi's words.

Mumkinat; means the possible, the world of possibilities, the world of existence, the Universe, what will happen, what is within the scope of possibility, the original in its source.

In other words, it is possible for a tree to emerge from a seed.

A leaf is hidden inside the seed, but it is possible for it to be revealed, it is possible for it to appear as a leaf.

The world of mumkinat is the world of souls waiting to wear a body.

With the order of kun fe yekun, it appears in the world world by wearing a body when its turn comes.

Mumkinat is the possibility of invisible things becoming visible.

Can milk become yogurt or cheese?

It is possible, because milk has the ability to become yogurt or cheese.

Ma'dum; means the one without a body, the invisible dimension of existence, the one who cannot wear a body.

It is not correct to translate the word Ma'dum as “non-existent”.

Things that are possible to exist but cannot wear a body or be seen are called “ma'dum”.

Ma'dum is related to the word Adam.

Adam refers to the dimension of the soul.

There is soul, light, angels, and manifestations in the essence of the seed, but they do not appear wearing a body.

These exist as ma'dum.

In other words, there is electricity in the lamp, but it appears as light.

Everything exists as ma'dum in the dimension of the soul.

There are angels, but we cannot see angels as human bodies.

However, human bodies operate and stand with the power of angels.

Angels are luminous structures.

Angels have bodies, but they do not have bodies.

Angels have luminous bodies, but they never wear bodies.

A body is a human image that consists of flesh and bones and carries a soul in its essence.

The body is the luminous power that holds bodies.

Allah has a body, but he does not have a separate human body.

But he holds all human bodies.

So, ma'dum means the one whose existence is possible but has no body.

We cannot see the wind, but we feel it in our bodies.

When the wind bends trees and plants, we see its effect.

We do not know what Muhyiddin Arabi meant with the words, "The permanent signs of the universe are not luminous." The phrase "It is not luminous" does not suit many hearts.

Everything that will happen, everything that will come to light, comes filtered through a light.

We do not know what Muhyiddin Arabi meant by light.

The dimension of the soul, coming from the dimension of light, comes with the light of the dimension of light.

The essence of the soul is light itself.

The world of the soul, coming from the dimension of the soul, is also surrounded by light, it is not separate from light.

However, before the creation of the bodies, the qualities belonging to the bodies were waiting for the order to be fully realized in the creation of the bodies in a dimension of light.

All the qualities of the bodies were lights that carried light.

Muhyiddin Arabi only states that "the body is light."

If the body is light, we cannot think of the qualities of the body separately from the light.

The qualities of the body are also light.

The verse "Nur âlâ nûr" is a sign of this. (Surah an-Nur 35)

Allah's essence is light, and his attributes are also light.

We understand the following from Muhyiddin Arabi's statement "The clear signs of the possible are non-existent."

The being that is possible to be revealed, exists in the dimension of clear signs before it is revealed, but it does not yet have a body.

We do not know what Muhyiddin Arabi meant by his statement “the clear signs are not light.”

Everything exists in the dimension of clear signs in a luminous way.

Just as pure white clouds appear in the sky, in the dimension of the fixed a’yan, existence and all the qualities belonging to existence are surrounded by light like pure white clouds.

Thus, the fixed a’yan is a luminous world where existence is hidden in the world of light with the same.

It is possible for every being to come from that luminous world and come into being with the ability that belongs to the being.

That aptitude is the secret of a’yan-i sabite.

Every being, whatever is in its aptitude before it emerges into the realm of existence, will be revealed.

The dimension of destiny is in its aptitude, and the manifestation is the dimension of fate.

All of these are the luminous records of the dimension of Levh-i Mahfuz.

Those who can read Levh-i Mahfuz can read destiny, and those who can read destiny witness the manifestation of what will be revealed with the same.

Here is the dimension of a’yan-i sabite.

People’s temperaments and behavioral characteristics differ with the transmission from their ancestors.

The transmissions from their ancestors are always recorded in Levh-i Mahfuz of DNA.

When a child is born, Levh-i Mahfuz of DNA opens, and those that are suitable for the child's talents emerge.

However, this is very important.

When a child is born, his/her upbringing is very important.

If the child is raised in a certain morality, manners and wisdom, that is, if he/she is raised with a good education, the good things in Levh-i Mahfuz of the child will sprout.

But if the same child is raised badly, things that will harm him/herself and society will come to light.

In Levh-i Mahfuz, there are both good and bad things waiting to be revealed.

Whichever one is nourished, that will come to light.

That is why the education of children is very important.

Parents and society should be very careful about what they plant in the minds of their children.

If we code into the minds of children born pure:

First of all, we code self-interest,

If we code as knowledge of truths, divisiveness, arrogance, superiority, pride, selfishness, being chosen,

If we code for ostentation, money, cars, property, status, luxury homes, luxury goods,

If we code to look down on others, declare them infidels, exclude them,

If we code to discriminate against people according to their skin color, belief, nation, gender, status,

If we code to look down on existence, disregard it, oppress it, harm it,

If we code to beat, kill, chase away, insult it,

It means we are doing a disservice to our future generations.

If we code worldly desires and interests into the hearts of our children,

the child will seek happiness in worldly interests.

When this happens, hearts get dirty, the spiritual area, which is real peace and happiness, weakens.

They get depressed because what they want doesn't happen, their interests don't come true, they rebel, become quarrelsome, panic, get stressed, become incompatible with their surroundings, get bored with life, life seems meaningless and they live unhappy.

If we instill in our children's minds:

First of all, spiritual feelings,

Reading, thinking, researching, understanding,

Not straying from wisdom and decency,

Collaborating, sharing, being useful,

Learning science, learning a profession, working and producing,

Behaving fairly, decency, modesty, respect, love,

Being patient, learning lessons from what happens to them, reading messages from events that happen,

Being able to overcome the difficulties they will encounter in life,

and that overcoming difficulties brings perfection,

Even if we make mistakes, mistakes bring new learning and experience,

That we should not despair in mistakes and difficulties,

No matter what happens, never despair, not lose our morale,

Learn the necessary lesson from everything that happens and look ahead,

Not linger on the past, what we should be able to do for the future,

We should be very diligent on the path to becoming a good person,

Not believe everything we hear, research the truth,

Not be fooled by ostentation, not be fooled by fancy words,

To investigate the information conveyed from every aspect, to understand whether there is discrimination, alienation, contempt, exclusion in the information,

If we can plant these in the minds, if we can teach them, if we can penetrate them into the hearts,

If we can make people feel the source of peace and happiness, it means that we are planting the seeds of future generations being successful, happy and peaceful.

TEFERRUC

The word taferruc comes from the word “Ferc”.

Ferc: means to open, to split, to be separated, to open from the inside to the outside, to open a door from the outside to the inside.

Those whose hearts have reached the pages of Levh-i Mahfuz, those who can see the flow coming from there, are the people of teferruc.

Those who are the people of teferruc are carried away by the river of wisdom, they go wherever the river flows.

Those whose minds and hearts are pure and who are in submission to Allah can see where the divine flow comes from and where it goes.

They can sense the events, what will happen, and the openings in that flow.

Because they are the ones who are pure, who are in trust.

The feelings of those whose minds and hearts are pure are strong.

Their hearts are in the divine flow.

Their hearts sense the messages coming from the divine flow and move their bodies accordingly.

Because their hearts are closed to worldly desires.

Their hearts have surrendered to the divine flow.

The heart suddenly splits, a path opens, and it drags the body along that path.

On that path, what will happen is seen, what needs to be done is done, what should not be done is not done, and there is an event that should not be touched yet, and it is waited for because it must be waited for.

Those who surrender to the opening of the pages of Levh-i Mahfuz are the people of sophistication.

The heart suddenly opens, and puts you in a state.

The heart suddenly opens, and makes you feel something.

The heart suddenly opens from the inside out, presents you with magnificent messages from the body.

It gives you a sense of the events that will happen in advance.

Before it rains, clouds are the messengers of the rain.

Daybreak is the messenger of the sun.

Here, the heart also receives a message flowing from somewhere, and runs to that message.

The heart suddenly trembles, that tremor opens a door, and tells you what you should do.

The heart suddenly sets you on a path, you neither see the path nor yourself, you arrive somewhere, there is someone in trouble there, you reach out to him.

The heart hears a message from the outside, and runs to that message.

Teferruc means to act according to the path opened from the heart.

Teferruc is the splitting of the heart, the opening of a path from there and the body setting out on that path, the body serving something on that path.

The people of teferruc are the hearts that have reached the pages of Levh-i Mahfuz and act according to the wisdom of Allah.

They live in the city of the heart, they have no physical troubles.

They obey the divine call coming from their bodies.

They are those who have reached the rank of abdal.

The phrase ‘Abdal’a malum olur’“Wandering Derwish senses” is a saying said among the people.

Abd; means servant, attached, slave.

Abdal: means a person who has become a servant of Allah with all his purity, a person who is attached to Allah, and who lives with the consciousness of servitude at all times.

Abdal is a person who has become a person of heart, his heart is surrounded by the feeling of Allah at all times.

Abdal is a person who has surrendered to his heart.

There is not a single particle of arrogance, pride, looking down on others, or thinking of harming others in the mind of an Abdal person.

Because according to an Abdal person, there is no other.

Wherever he turns, he sees Allah, he looks at Allah's face.

The verse "Fe eynemâ tuvellû fe semme vechullâh" "Wherever you turn, there is the face of Allah" (Surah al-Baqara, 115) points to them.

Abdal has no worldly concerns, no worries about wealth, no pessimism, no hopelessness.

He is in the passion of a divine love, he is not even aware of it.

Their hearts have become "Murselât", that is, they have become hearts that receive divine messages.

The call from their hearts is a divine call.

The words that flow from their tongues are straight.

They do not act according to their minds, because they no longer have minds, and their minds have become hearts.

They suddenly get up from where they are sitting, they suddenly start walking, they don't know where they are going, their hearts take them and where they are going, someone needs something, they solve the problem there.

A word suddenly flows from their tongues, that word is a sign of something.

They suddenly say something to someone, it is a warning to that person about something that he should be careful about.

This is teferruc, that is, following a path opened from the heart.

Teferruc manifests itself from the hearts of abdals.

"abdal'a malum olur" means "the heart of the one who is a servant of Allah with everything, feels what will happen."

The abdal is not aware of the known, but his heart is aware.

A path opens from his heart. He sets out on the opened path, he finds help on that path.

Allah has created the entire universe from his sublime dimension.

The Sublime World has been opened, that is, it has been revealed, and everything in Levh-i Mahfuz has begun to be revealed one by one when the time comes.

Surah Murselât 9: "Ve izes semâu furicet."

The meaning: "When the Sublime World is opened."

When the Sublime World is revealed.

When the pages of Levh-i Mahfuz are opened one by one.

When the march from the inner self to the outer self begins.

When the wisdom of the universe becomes manifest.

Thus, when all beings begin to appear one by one.

The creator and the created have become apparent.

The one who understands this existence becomes a believer and they will not remain in duality.

And they will see one who holds duality.

Surat al-Mu'minun 6: "Vellezîne hum li furûcihim hâfîzûn."

The meaning: "Believers are protected from falling into duality."

Abdal station opens to the believer.

Abdal station opens after the station of belief.

Here, teferruc means falling on the path opened from the heart.

A divine frequency fluctuates in the heart, that fluctuation opens a path, the body falls on that path and there are things that need to be touched on the path. And they find help.

The people of teferruc:

Find what is lost.

See what no one else sees.

Feel what no one else feels.

Feel someone's distress, immediately turn to them, help them.

Warn someone for their own good.

He never does these with his mind, he is not aware of what he is doing, but his heart is aware.

His body is like a boat caught in a storm at sea, losing control. It goes wherever the divine system drags it.

He is neither aware of the sea, nor of the storm, nor of the body.

He is simply caught in a divine flow, his heart directs him according to the divine flow.

He is a person of sophistication, a person of light, just as light divides darkness, his heart always flows somewhere.

Come, my brother:

Let's cleanse our minds and hearts.

Let's get rid of all kinds of pride and arrogance.

Let's not be slaves to the world.

Let's never break hearts.

Let's never deceive anyone.

Let's not usurp anyone's rights.

Let's abandon all kinds of assumptions, discriminations, and dualities that enslave us and make us slaves.

Come, my brother:

Let's surrender to Allah, the owner of our body and who manifests himself in our body at every moment.

Let us attain the station of Abdal.

Let us be servants of Allah.

Come, let us enter the city of the heart.

Let us run to help each other.

Let us not go to bed full when our neighbor is hungry.

Let us run to our neighbor when he is in trouble, let us solve his trouble.

Come, let us enter the city of the heart.

Let us see dear Joseph.

Let us surrender our bodies to our hearts.

Let us follow the way the heart will do teferruc.

Let us hear the call from the heart with the ear of the heart.

Let us flow from Nas to Nasr...

FROM SEED TO SEED

The world that flows from its source flows to its source.

The world that emerges from the pages of Levh-i Mahfuz is recorded on the pages of Levh-i Mahfuz with a new software.

This world flows to another seed, like a tree emerging from a seed.

Just as a tree emerges from a seed, whatever is written in its seed is revealed, and the revealed tree is again hidden in a new seed.

A tree that flows from seed to seed, whatever is written in its Levh-i Mahfuz is revealed, and in the new seed of the revealed tree, a new Levh-i Mahfuz is recorded in addition to Levh-i Mahfuz of the previous seed.

All the characteristics of a person's previous ancestors are recorded in their DNA.

Every factor in the lives of a girl or boy is additionally recorded in their DNA.

In a child born from a mother and father, the mixture of the mother's and father's DNA creates a new DNA in the child.

This situation continues from generation to generation, recorded.

Every being is recorded in a world of records, within a flow and a software.

Everything is the opening of an essence.

A tree emerges from a seed, and a new software is added to the seed formed in the tree, on top of the software in the tree itself, and recorded during that period.

The seed of the universe is man.

The secrets of the universe are in man.

The book to be read is man.

All the events that have been experienced, the knowledge of all of them is in man.

The human body contains both the secrets of the human world and the secrets of the Divine World.

Man is the most helpless being.

If the human race were to disappear on earth, life would still continue.

However, if trees were to disappear, animals were to disappear, water and soil were to disappear, the sun or the moon were to disappear, even if any of the atoms or molecules were to disappear, any of the minerals were to disappear, the human race would immediately end.

Because the human body needs all of these.

Thus, man must live without forgetting that he is the most helpless being.

But man is the only being that can read and understand the universe with the mind and consciousness given to him.

Man must try to understand the universe without forgetting his helplessness.

The universe is a system that flows from seed to seed.

In the current universe, all the changes and events that have been experienced and will be experienced are recorded.

And the universe forms its own seed.

And the day will come when the universe will end, the blind dimension will be passed and a new universe will be formed with a new spark and explosion from the blind dimension.

Could the current universe be the afterlife of the past universe?

Could the future universe be the afterlife of the current universe?

Just as whatever is in a seed manifests itself as a tree.

A branch, leaf, flower, fruit in a tree; stores a system in its seed, from its formation to its form, from its shaping to its flower, from its color to its fruit, from the number of branches, leaves, fruits to its seed.

A tree emerges from a seed, a seed emerges from a tree.

A new tree is the afterlife of the seed of the previous tree.

The tree in the future is the afterlife of the seed of the current tree.

In the phase from seed to seed; that is, in about a year, until the new fruit is formed, whatever has been experienced in the environment of the tree; wind, storm, heat, cold, all kinds of disasters, all kinds of events, are recorded in the seed of the newly formed fruit.

Just as a new cell is formed from a cell in our body, and all the experiences of the body are recorded in the new cell, and the recorded information is transferred to a new cell, and the newly formed cell carries the system in the previous cell, and so on, could the universe also be preparing the formation of a new universe?

Everything that happens in and around every being is recorded in the essence of that being.

Surah Ya-Sin 12: “İnnâ nahnu nuhyil mevtâ ve nektubu mâ kaddemû ve âsârehum ve kulle şeyin ahsaynâhu fî imâmin mubîn.

Inna nahnu nuhyi: Surely We are the life-giver, the living, life,

El mevta: essence, death, barren, the sleeping state of the tree in the seed,

Ve nektubu: To write, what is there,

Ma kaddemu: What, thing, degree, station, stage, step, forward

Ve asare hum: Works, trace, effect, they, indication

Ve kulle şeyin: All things, all existence,

Ahsaynahu: Counted, recorded, We record,

Fi imamin: In, leader, guide, guidance, followed,

Mubin: Clear,

The meaning 1: “Surely We are the life-giver from the zygote. Whatever is written in the zygote comes out step by step and leaves traces.

We record all things clearly for guidance in the future.”

The meaning 2: “We are the ones who reveal life from an essence, whatever is written in that essence, we reveal it step by step and record the effects around it. Thus, we record everything clearly to guide us in the future.”

Every event is recorded to guide us in the future.

Every word, every behavior, every positive or negative thought, every state of ours is recorded at every moment.

Man is the seed of the universe.

Whatever is in the universe is recorded in the human body.

And every factor that happens in the time period in which a person lives is recorded in his/her own body.

Nothing is lost in the universe, and will not be lost.

Can everything a person does, says, thinks, cause a new destiny to be revealed in the future?

When we examine the 18th and 19th verses of Surah Muddaththir carefully, we see the word kader(fate).

The verse tells us that, “He certainly thought and considered.” or instead of evaluated, “he sealed his fate”, it would still fit the meaning.

Surah Muddaththir:

18: Innahu fekkere ve kadder “He certainly thought and considered.”

19: Fe kutile keyfe kadder “As he considered, he ruined himself.”

Can every thought and behavior, speech and action of ours be the writing of a new fate?

Allah is the owner of fate in the manifestation and formation of existence.

But can fate in the manifestation of states and behaviors, the states we call good and evil, belong to us?

The system we call Levh-i Mahfuz is the name of the system in which everything is preserved, from the smallest particle to the universe, is recorded and protected.

It is the dimension where the information of everything that has existed and will exist is preserved.

This system is called the system of Rahimiyet (System of Essence).

The seed of the tree is essence of the tree.

Everything belonging to the tree is recorded in that essence.

Everything has an essence.

Every being comes through that essence.

The essence of all worlds is Levh-i Mahfuz.

Everything is written and protected in the essence of Levh-i Mahfuz.

Infinite essences coming from the essence of Levh-i Mahfuz are revealed.

Each essence reveals what is in its own writing.

The seed of each tree is a different essence.

Every animal has a different essence.

Every human being comes through the essence of the mother.

The nucleus of a helium is hydrogen.

Here, the essence of all essences is the dimension of Levh-i Mahfuz.

Everything is revealed from an essence, what is written is manifested.

And again, everything flows to an essence.

In other words, it flows from Levh-i Mahfuz to Levh-i Mahfuz.

Nothing in the universe is destroyed, it is protected.

The universe continues from seed to seed.

And when the seed opens, the newly formed formations are recorded and form the seed of a new Universe.

Just as every word, every action, every event, every positive and negative thought, every fear, every emotion is recorded and passed on to the next generation in human cells, this Universe also works in this way from atom to sphere.

A person should think about what kind of formation everything he does can create in the future.

A person should think very well about how active they can be in a new formation.

A person should think very well about what they can change and what they cannot change.

The current universe is the revealed form of the seed of the previous universe.

And this universe is preparing the seed of the next universe.

And a person should think very well about what their effect on this could be.

VAHDET-I VUCUD (The Creator and the created are one and the same)

Allah is the owner of Levh-i Mahfuz.

He has encompassed Levh-i Mahfuz with all his sublimity.

The luminous existence in the essence of Levh-i Mahfuz is His existence.

There is no existence other than His existence.

All bodies have been filtered through His existence, and are held by His existence.

If we can understand the truth of what existence is, we can understand the truth of unity of existence.

What does unity of existence, unity of witnessing, unity of being, necessary existence mean?

What does unity mean?

What does existence mean?

Ehad, Vahdet, Vahid, Ehadiyyet, Tevhid are words that come from the root of the word “vhd”.

The word "vucûd", "mevcûd", "vacid", "vecd", "vicdan-conscience", comes from the root of the word "vud".

Vahdet", "vahd", comes from the root of the word "vahd".

Vahd means unity, uniqueness, integrity, having no partner in His Essence.

Allah shows His uniqueness in every being, His unity in all beings, His integrity in the whole universe.

Each cell in a body exists with its uniqueness, but cells are in unity in a body, all cells and all organs constitute the integrity of the body.

Vucûd means the power that holds the body, what the body needs, what creates, invents, finds, the essence of the body, and what reveals.

The body consists of flesh and bones, but the body is the divine power that holds the body.

That divine power is the essence, the essence is the body that holds the body.

The essence is meant by the existence.

In society, the body and the existence are known as the same.

This is because the body and the existence are not separate.

However, the body and the existence should be contemplated very well.

If we think of a light bulb as the body, we can think of the electricity that allows it to give light as the existence.

Allah shows His oneness in all bodies, His oneness with the truth of existence that holds all bodies.

What does the unity of existence, the oneness of existence mean?

We can think of the one power that holds every being as the existence.

Bodies are the dimension of multiplicity, but existence is the dimension of oneness.

There is only one being, and that is Allah. That is why it is said, "There is no existent but Allah."

La mevcude illâ Hu”:

There is no existence other than Him.

It means that He is the only existence that holds all bodies.

How can we reach the meaning of this?

This visible world has come from an essence, just like a tree comes from a seed.

This world that seems to be abundant is actually one existence.

Even if there are thousands of leaves on the tree, branches, flowers, fruits, they are all in one tree.

Here is the dimension we call existence, which has come from one existence and is held by one existence.

Just like the infinite cells in our own body are one in one body, this world is also held by one existence.

Surah An-Nur 58: "Let them hold fast to the truth of the being that holds the bodies."

The one who understands the truth of the essence that holds the form bodies of all existence reaches the truth of "existence".

The existence that holds all form bodies is the existence of Allah.

That is the absolute existence.

The meaning of existence is not the form bodies, that is, human bodies.

The visible form bodies are not called the existence of Allah.

Because there is a change in the form bodies at every moment.

However, there is no change in the existence of Allah.

Here, the existence that holds the form bodies, that is, the bodies of the body, is Allah Himself.

This is what is meant by existence.

If a person can understand and feel the essence that holds the existence behind the forms of existence, the Divine fascination that occurs in the person is called the "Ecstatic State".

The Divine feeling that occurs with this Divine fascination, that is, the state of ecstasy, is called the "Conscience State".

For a person to develop a conscience, the person must understand that the essence of every being is the Essence of Allah Himself.

The state of conscience occurs in the person who perceives the body that holds the form bodies and reaches that pleasure.

The state of ecstasy is seen in people who have a conscience.

To be carried away by ecstasy:

To be Allah within Allah.

To watch Allah with Allah in the ocean of Allah.

To be carried away by divine love.

The word ecstasy is used in the 44th verse of the Surah Sad.

Surah Sad 44: Ve huz bi yedike dıgsen fadırb bihî ve lâ tahnes innâ vecednâhu sâbira nime el abdu innehu evvâb.

Ve huz bi yedike : To take, to pull, to keep your hand, away,

Dıgsen : A bundle, mixed, the states of the devil,

Fe ıdrib bihi : Then, to strike, to shake, to remove, to drive away, with him,

Ve la tahnes : Do not break your oath, to obey your words,

İnna veced nâ hu : We, to find, excitement, divine love, conscience, ecstasy, we, that,

Sâbira : Patient, waiting for the end, approaching events reasonably,

Nime el abdu : How beautiful, grateful, servant,

innehu evvab : Always turned to Allah, turned and turned,

The meaning: It was conveyed to Job: Withdraw your hand from the satanic states that make you heedless, then stay away from them and do not break your covenant.

Indeed, he was patient, He was attached to Us with a divine love, He fulfilled his servitude beautifully he was the one who brought, indeed he always turned to Allah.”

Here is the state of ecstasy, being caught up in divine love, living in that love.

The secret of unity of existence is revealed when the meaning of unity of witnessing is reached.

In other words, witnessing the manifestations in every being leads us to a body.

Vahdet-i vücûd is used in the sense of unity and oneness of body.

The body that holds all bodies is the body of Allah.

That is the absolute body.

It is said that Allah has body, but it is not said that He has a body.

However, it can be said that He is the owner of all bodies.

The body that holds all the form bodies is the only body.

That is Allah Himself, the Absolute Essence.

When we say body, we should not understand our bodies, but the power that holds our bodies.

The power that holds all bodies is the only power, and that is the secret of body.

In other words, existence is not the form bodies, but the dimension of the form that holds the form bodies.

We call the dimension that holds all the physical bodies the body.

That body is the body of Allah.

There is no other body than the body of Allah.

In other words, there are not two Allahs in the universe.

Necessary existence; Allah's bringing Himself out of His essence into the apparent,
the necessity of the visible being to be connected to His being.

The visible beings and bodies respond to Him at every moment.

In other words, the necessity of the drop to be connected to the ocean.

The drop responds to the ocean at every moment.

Surah an-Nisa 85: "Ve kânullâhu alâ kulli şeyin mukîta."

Ve kâne Allah: It was, Allah,

Alâ kulli şeyin: All things, the whole universe,

Mukiten: encompassing, preserving, holding, encompassing all bodies,

The meaning 1: "Allah is the one who encompasses all things."

The meaning 2: "Allah is the one who encompasses all beings with His Essence."

The meaning 3: "Allah is the one who holds all bodies."

When we contemplate the verse, we understand that the divine power that encompasses all things is Allah.

Surah Al-Fath 21: "Ve uhrâ lem takdirû aleyhâ kad ehâtallâhu bihâ ve kânullâhu alâ kulli şeyin kadîrâ."

Ve uhrâ lem : Other, last, not,

Takdiru aleyha : Determination, measure, value, necessity, this, that, to him, them

Kad ehata Allahu bi ha : Became, encompassing, understanding, Allah, with, him, them

Ve kane Allah : Became, Allah,

Alâ kulli şey kadir : The power in all things

The meaning: “Allah encompasses all things, all things are nothing but His decree, and Allah is the power in all things.

Surah Bakara 255: “”Vesia kursiyyu hu el semâvâti ve arda.

Vesia: Vessels, covered, encompassed,

Kursiyyu-hu: His throne, His seat, His wisdom and station, His body,

El semâvâti ve arda: Heavens and earths, skies and earths,

The meaning: “His seat; has encompassed the heavens and the earth, everything.”

When we examine the verses, we understand that Allah’s essence has encompassed everywhere.

What is meant by His seat is His Essence, His existence.

What is meant by Essence is the truth of existence.

Allah’s essence is His existence.

That existence is also one, the unity of existence.

When we ask what the unity of existence is, we come across a body that needs to be understood and contemplated. In order to understand the subject of unity of existence, it is necessary to understand the subject of creation and creator, and to read the creation of the universe well.

To read creation, a person must return to his own body,

look from the body to the world.

Yunus Emre expressed this pleasure.

I love you with my all heart

I have a way to inside this rite.

Don't think that I am myself

There is a me inside me.

Wherever I look, you are full up

Where can I put you inside me.

The unity of existence is not attributed to this visible dimension of form, that is, to stone, soil, plant, animal.

The unity of existence is the single truth of existence that holds all existences.

The meaning here is to try to understand the essence that creates existence.

This essence is not separate from any existence.

To reach the meaning of unity of existence is to understand that in the essence of each being, there is a being who created that being.

Being did not create itself, being was created from an essence.

This essence is the meaning of the unity of existence issue.

The unity of existence issue is rejected by many people who research religion, because it is not well understood.

And they do not look favorably on Muhyiddin Ibnu'l Arabi, and even go so far as to accuse him of infidelity and heresy.

They claim that Muhyiddin Ibnu'l Arabi was the first to introduce the subject of Vahdet-i vucud.

This is absolutely not true.

All the messengers and prophets presented the truth of Vahdet-i vucud to society.

Vahdet-i vucud is the secret of Tavhid (unity, Oneness).

This subject cannot be comprehended without receiving "Ilm-i Tavhid" education.

In order to understand the words of those who receive this education, we too must, like them, contemplate the formation and functioning of our own bodies and the bodies of existence.

In other words, the words of those who receive medical education will be understood by those who receive medical education.

In short, reaching the secret of unity of existence; starting with love, continuing with contemplation, recognizing the creator in the creation of the universe is the secret of reaching Unity.

Here is Vahdet-i vucud:

The single existence that holds the bodies of form.

The unity of the ocean.

The dimension of formless.

The dimension of the essence.

The single existence dimension that holds all bodies.

Vacibu'l vucud:

The state of a drop being connected to the ocean.

In other words, the drop has to respond to the ocean at all times.

That is, our bodies are obliged to His body.

That is, the drop is obliged to the ocean.

Vahdet-i şuhud :(Unity of witnessing):

The drop witnessing the ocean in itself.

The drop witnessing that it is a drop from the ocean.

The person witnessing the One Essence in himself and in every being.

That is, Allah witnessing Himself from the dimension of Muhammad.

Allah witnessing Himself in Himself.

Surah Al-i Imran 18: “Şehid Allâhu ennehû lâ ilâhe illâ huve.”

Şehide Allah: The one who is present everywhere at all times, the witness, Allah,

Enne hu: Truly, without doubt, the truth, He

La ilahe illa huve: There is no deity, He exists

The meaning 1: “Allah is present everywhere at all times. He is the truth.

There is no deity, He exists.”

The meaning 2: “Allah bears witness to Himself, the only truth is indeed He. There is no power but Him.”

Vahdet-i mevcud:

The unity of the visible world, that is, all existence, in one being.

The unity of multiplicity.

The unity of the existing being.

Here, “La mevcude illa Hu” means “There is no existence other than Him.”

The existing being here is the existence of the Being who holds the existence.

Here He is also the only Being, the only Being.

First, the student witnesses the one Being who holds the forms.

Then, he enjoys that the forms are not separate from Him.

And thus, he reaches that the visible and invisible world is only “Him”.

Surah Hadid 3: “Huvel evvelu vel âhiru vez zâhiru vel bâtin.”

He is the first.

He is the last.

He is the apparent.

He is the hidden.

Whoever has attained the meaning of His first dimension, last dimension, apparent dimension, hidden dimension.

That person has attained the secret of Unity of Being, Necessary Being, Unity of Witnessing, Unity of Being.

That person has attained the station of conscience, has become a conscience owner.

That person has attained the state of ecstasy.

When a person witnesses the Being who holds the existence behind the forms of existence, the divine ecstasy that occurs as a result of that witnessing is called the "State of Ecstasy".

The divine feeling that occurs with this divine attraction, that is, with the state of ecstasy, is called the "State of Conscience". For a person to develop a conscience, the person must understand that the essence of every being is the Essence of Allah Himself.

The person who perceives the body that holds the form bodies and reaches that pleasure, develops a state of conscience.

The person who has reached the stage of conscience looks without separating the form of the being from its "sire".

When he looks at the forms, he sees what is behind them.

When he looks behind the forms, he ceases to see the forms.

Wherever he looks, he ceases to see anything other than the divine body.

That person is the person who has reached the stage of conscience.

That person; no matter what being he looks at, whether it is a stone, a bird, a tree, or a human, he knows that behind all the form bodies is Allah Himself.

Wherever he looks, he sees the face of Allah behind every being.

Being caught up in the face of Allah everywhere one looks is the state of "Vecd".

Vecd is feeling the face of Allah behind every being and forgetting one's own body.

Vecd is the feeling of being ecstatic by understanding the Being that holds the body behind the bodies.

Vecd is the state of deep divine love that comes from feeling the owner of the bodies behind the form bodies.

Vecd is the deep feeling of feeling who is behind the being when one looks at every being.

Vecd is knowing that one's own essence is Allah's own essence.

Vecd is being ecstatic, enjoying one's oneness with Allah.

Vecd is the moment when a drop meets the sea, reunion.

Vecd is enjoying one's oneness with the sea.

To be ecstatic:

To be Allah within Allah.

In the ocean of truth, it is to watch Allah with Allah.

In the ocean of truth, it is to watch Allah in the People.

In the station of Muhammad, love is to reach the divine.

A person who is ecstatic is a person who has a conscience.

A person who has a conscience cannot harm any being in the slightest.

A person with a conscience feels the distress, need and pain of the people around him.

He runs to help the people around him.

When his neighbor is hungry, in trouble or suffering, he cannot stand still and runs to help him.

Those people are the ones who have reached the station of belief.

Surah Al-Mu'minun 62: "And they know that none but Us holds their bodies perfectly. They act only according to their capacity. They are a book that speaks the truths that belong to Us. They do not harm anyone."

Here is what is meant by vucud; the truth of vucud that holds all forms of vucud.

The divine power that holds all forms of vucud is Allah's own vucud.

Here is what is meant by ecstasy; the feeling of being carried away by understanding the Being that holds vucud behind the vucud.

Here is what is meant by conscience; the spiritual consciousness that forms in the person who reaches the feeling of ecstasy.

Here is vahdet-i vucud; the divine power that holds all visible existence.

CONCLUSION

We tried to put the subject of Levh-i Mahfuz into writing as much as we could understand.

Levh-i Mahfuz is a world where the secrets of all the visible and invisible worlds, all beings are written, it is of course not possible to explain it.

We tried to understand that there are many different books in Levh-i Mahfuz, and that those books have infinite pages.

We more or less felt that Levh-i Mahfuz is the dimension where the software of every being is before it is revealed.

It is the main storage where the software of the being is before it is revealed.

Whatever is in the main storage has been revealed and will be revealed when the time comes.

The fate of existence was written on the pages of Levh-i Mahfuz.

The manifestation of that fate was fate.

Both fate and fate were written line by line on the pages of Levh-i Mahfuz.

We have learned that the pages of Levh-i Mahfuz are the pages where fate and destiny are written.

We have understood that only those whose minds and hearts are pure can touch that magnificent, indescribable dimension.

That world is protected in the pure pages.

All existence comes from that world.

Just as a tree comes from its own seed, the worlds come from Levh-i Mahfuz.

In order to read the truths, a person must turn his direction to his own body and the body of existence.

A person should be in a state of condescension.

In order to touch the pages of Levh-i Mahfuz, one should first of all not forget that one must be in a state of decency.

One should always remember the decency-containing advice of the Quran.

One should never be in a state of wisdom, one should always remain in the state of ignorance.

The state of ignorance is to know that one does not know something.

The state of ignorance is the state of “I do not know” and “I have no knowledge about this”.

A person should not speak badly of anyone, and should not even have a thought of evil in their mind.

One should never be in a state of pride, arrogance, ego, stubbornness, envy, or malice.

One should never mock anyone, look for anyone’s faults, or look down on anyone.

One should not belittle anyone’s faith, worship, clothing, nation, profession, form, or appearance.

He should never violate the rights of others, he should never set his eyes on anyone's property, chastity, and honor.

He should never steal or swindle, he should never do even the slightest harm to anyone.

He should never seek show-offs or fame.

He should not see himself as having chosen his path, he should not consider himself superior.

He should always be in good moods, run to people who are in trouble, and try to be a remedy for their troubles.

He should not give up on sacrifice, he should give hope, he should run to end pessimism and anxiety.

A person should never give up on doing good and should never have any expectations.

The reward for the good done will one day open many doors full of respect and love.

Allah treats those who treat.

Many doors will be opened to those who are modest and humble.

Man should never forget that the dimension of Levh-i Mahfuz is a sublime realm that only those who are pure can touch.

He should never forget that he himself has come from that admirable realm.

Man should consider everything that is told with condescension.

He should never judge a person or a piece of information, he should try to understand it.

He should thoroughly investigate the origin of the information told as religion.

He should listen to the people around him with condescension and not believe them right away. He should think about what he hears, research it, and want to witness it.

Man should appreciate the intelligence given to him, use that intelligence, and introduce that intelligence to wisdom.

He should know that the answer to every question he seeks is in the pages of his own body book and the book of existence, which is a living book.

A person should not be fooled by fears and those who scare him.

A person should know that fear of Allah, fear of hell, all kinds of fears block a person's brain, prevent a person from thinking healthily, and prevent the understanding of truths.

Allah is not the dimension of fear, but of mercy and love.

A person should pay attention to whether what is told in the name of religion is true or superstitious.

A person should never stray from wisdom.

A person should not forget that magnificent verse presented by the Quran.

Surah Al-Isra 36: “Ve lâ takfu mâ leyse leke bihî ilm innes semâ vel basara vel fuâde kullu ulaike kane anhu mesûlâ.”

The meaning: “Do not pursue things that do not represent wisdom.

Surely, you are responsible for all of these things, with your hearing, your seeing, and your perception.”

The secret of creation of existence, the science of Mathematics, Physics, Chemistry, Biology, should never be turned away.

Please, let's not believe everything that is said right away, let's research, and think.

Let's not believe the books we read right away, let's not reject them right away, let's just think and research.

We tried to write as much as we could understand about Levh-i Mahfuz.

We hope that this book opens doors for our reader friends.

We hope that they will make better determinations about the dimension of Levh-i Mahfuz.

Let's not be prejudiced against what is written in this book, let's think, research, and try to understand.

May Allah grant that our minds and hearts are always clean.

May Allah grant us to be on wisdom and manners.

May Allah grant us to reach many truths.

May your heart always be in trust, submission and patience.

May your heart always be in peace.

May your heart always be occupied with truths.

May your heart always be full of love for Allah.

God willing, we would understand the station of Islam in reality and reflect it in our lives.

Peace be upon you...

17-7-2022