

THE SECRET OF THE STAFF AND THE CLOGS

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PREFACE

Know the clogs you wear.

Understand what kind of path you are walking on.

Know the staff you stand for well.

Think about the information you are acting on in your brain.

Does the information you carry in your brain open the door to mercy and unity?

Or does it open the door to arrogance and cruelty?

Is the path you are on the path of Allah, truth, and Tawhid (Unity, Oneness)?

Or is it the path of ego, slavery to the world, seeing yourself as superior, looking down on others, establishing authority, and oppressing?

What is the secret of the staff and clogs?

What is the secret of abandoning the staff and clogs?

What should we abandon on the path that opens to the truths?

It is not possible to reach the truths without purifying the mind and heart.

“Lâ yemessuhû illel mutahherûn.” Surah Vakiâ 79

“Those who are pure will reach the truths of Allah.”

The doors of truth will be opened to those whose minds and hearts are pure.

In this book, we will try to understand the wisdom of Moses abandoning his clogs and staff.

We will consider this as our own journey on the path of truth.

We will accept the call to Moses as a call to ourselves and try to hear it with our ears.

“What is indicated by the staff and clogs? We will try to understand.

The information in our minds should be the information of the truth.

Our minds, hearts, and states should be pure.

If our minds and states are dirty, they must be cleaned.

Without cleanliness of mind and heart, doors cannot be opened on the path of truth.

What should we cleanse in our minds and states?

Perfect people have stated that “without good manners, the doors of wisdom cannot be opened.”

How can good manners be achieved?

Was Moses’ abandonment of his clogs and staff the secret of first attaining good manners?

The saying “Without good manners, grace cannot be found” has always been said.

In this book, we will investigate how to attain cleanliness of mind and heart.

What is the purpose of a clog?

What is the purpose of a staff? We will investigate.

We will try to understand that abandoning clogs and staff is a struggle to be free from the arrogance, heedlessness and worldly captivity that we have fallen into.

We will identify the clogs and staff that make us proud and arrogant within ourselves and abandon them.

We will know Moses’ journey in search of Allah as our own journey.

We will know that magnificent feeling of wanting to see Allah as our own feeling.

In this book, we will try to reach some wisdoms from the parable of Moses.

We will try to understand “Who is Moses, who is Pharaoh?”

We will try to find Pharaoh not outside, but within ourselves.

We will try to understand “Where is the sacred Mount Tuva?”

We will research “What are Moses’ staff and clogs?”

We will try to understand what the abandonment of the staff and the clogs is.

We will try to reach many secrets coming from the Quran.

We will accept that the Quran is addressing ourselves and read it that way.

We will think of the many addresses to the messengers and prophets in the Quran as addresses to ourselves and investigate such truths.

There are many lessons in the parables in the Quran.

A person should reach the lesson of each parable, that is, the many wisdoms in that parable.

Here in this book of ours, "What are the clogs that Moses abandoned and the staff that he left behind?" we will try to understand these.

A person has a life.

From the moment he is born to his mother until he passes away from this world, he is involved in many events.

There are many lessons in every event.

A person should not immediately rebel against an event.

He should not immediately become spoiled.

Things we know as good may turn into evil in the future.

Things we see as evil may bring many wisdoms in the future.

This situation is stated very well in the 216th verse of Surah Al-Baqarah.

“Ve huve kurhun lekum ve asâ en tekrahû şeyen ve huve hayrun lekum ve asâ en tuhibbû şeyen ve huve şerrun lekum.”

Ve huve kurhun lekum: That which is, to look down upon, to dislike, to you,

Ve asâ en tekrahû şeyen: It is expected, to look down upon, to dislike, something,

Ve huve hayrun lekum: That which is good, to you,

Ve asâ tuhibbu şeyen: It is expected, to love, passion, affection, to like, something,

Ve huve şerrun lekum: That which is bad, to you,

The meaning: “What you dislike may bring you good, and what you like may be bad for you.”

As stated in the verse, there is a lesson, a wisdom hidden in everything.

Things that we see as good may turn into evil in the future.

Things that we see as evil may turn into good in the future.

A person may not know at first, but time will tell what will happen in the future, what wisdom will be revealed.

As long as a person is patient, does not rebel immediately and waits to see the inner side of events.

As we will examine in this book, Khidr's advice to Moses; "Be patient until you learn the inner side of a thing" is very important.

What were the clogs that Moses took off in the Sacred Valley of Tuva?

What were the lessons we will learn from here?

What were the clogs we should take off, the staff we should leave behind?

Who was Moses?

Who was Pharaoh?

Who was Khidr?

What was Moses' journey with Khidr?

We will try to examine in this book.

We will try to determine what the pharaoh in us is.

We will try to find the Moses in us and understand well the struggle to overcome our own pharaoh, that is, our arrogance.

We will try to reach many wisdoms as much as our hearts can.

If we have any shortcomings or mistakes, may Allah forgive us.

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THE PARABLES FROM THE QUR'AN

The parables of the Qur'an contain many secrets.

Many truths are presented from the parables in the Qur'an.

There are warnings in the parables.

There are warnings about what may happen to those who are on the path of evil.

There are good news about what good things are offered to those who are on the path of good.

The warning given to us from the parables is not to be a bad person, but to be a good person.

There are many blessings for good people.

Those who do bad deeds are subjected to many troubles as a result of their own evil deeds.

Those who understand Allah never do evil.

It is stated very well in the verse.

Surah Anfal 37: “Li yemîzallâhul habîse minet tayyibi ve yecalel habîse badahu alâ badın fe yerkumehu cemîan fe yecalehu fî cehennem ulâike humul hâsirûn.”

The meaning: “The pure and the bad-tempered are distinguished according to whether they understand the truths of Allah. Some of them make others bad-tempered. Thus, those in that state are together. Those who do bad things are in destructive states.

They are the losers.”

The main purpose in all parables is to understand the truth of Allah well and for man to reach the conscious of Tawhid and to be in good states.

The journey of man in the parables is the journey of being a virtuous, wise, righteous man.

The aim is to be a good person, to be honest, to be productive, to make discoveries, to be useful to his environment.

It is necessary to understand the messages presented in the parables very well.

We should see the parables as our own life journey.

In order to reach the wisdom of the parables in the Quran, we should read the Quran correctly and make an effort to understand it correctly.

Parables in the Quran are presented to open doors to many wisdoms for humanity. The purpose of the parables is to remind humanity of the truths.

The messages coming from the parables are for the understanding of what is right and wrong.

All of the parables are a journey to understand Allah?

The Messengers and Prophets wanted to see Allah, they wanted to know Him.

This feeling made them ascend to heaven.

Many stations were opened to them on that journey of ascension.

Every person definitely thinks, "Does Allah exist or not?"

A person asks himself/herself, "Who am I, where did I come from, where am I going, how did this visible being come into being, what is this visible world, what is birth, what is death?" from time to time.

A person who is excited about the search for "What is Allah?" has begun his/her journey to seek the truth.

All of the parables tell how this journey is.

Kissa, qassa, qassas, KJesus, are similar words.

Kissa; It means to follow the trace of something, to reach the necessary share, to carve, to reach a certain part, to reap, to produce, to derive a share, to reach wisdom.

There is a Surah al-Qasas in the Quran on its own.

We see in the Quran that the words "kissa" and "qassa" come from the same root.

One meaning of the words "qassa" and "al-qasas" is to follow the trace of something, to follow it, to reach its wisdom.

Kahf Surah 64: Kâle zâlike mâ kunnâ nebgî ferteddâ alâ âsârihimâ kasasâ

Kale zâlike: He said, this is it,

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

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

Alâ asari himâ: On, against, affecting, trace, themselves,

Kasasa: To follow, tell, reported, news, to convey, to follow the trace, to take a share,

The meaning: "He said: This is the truth we were looking for. Thus, they followed the traces-wisdoms of the words conveyed, they listened, they turned away from their own knowledge that affected them."

Here, as stated in the verse, the parable is the path of following the trace of something, reaching its truth, step by step, station by station, reaching the truth.

Surah Joseph 3: "Nahnu nakussu aleyke ahsenel kasasî."

Nahnu nakussu aleyke : We, parable, narration, parable, lesson to be learned parable, to you,

Ahsene : Beautiful, beauties, good deeds, with subtleties, values,

El kasasî : Parable, event, to follow traces, offering messages,

The meaning: "There are many beautiful lessons in this parable."

The parables in the Quran should be known as a person's own journey.

For example, the parable of Joseph is a person's journey from body to soul.

It is a journey to witness Allah in the city of his own existence.

The land of Canaan is the dimension of the world where a person lives and the dimension of the events there.

The land of Egypt is the city of the soul, which is behind the bodies.

In order to know his own truth, a person must enter the well of his own existence and reach the truth there.

In Surah Joseph, the experiences of Joseph and the things he went through are told.

In fact, the moral of the parable is the journey of each person to reach perfection.

The parable told in Surah Joseph presents many beautiful signs, subtle wisdoms, and advice to the person on the path of Allah.

Ahsenü'l-qasas; means the beauties in the parable, good deeds. Surah Joseph 3

Ahsenu'l-qasâs; means a parable in which beautiful, beauties, good deeds, beautiful signs leading to Tawhid, and emphatic signs are presented.

The authors generally translate the word "ahsenu'l-qasâs" in the Joseph Surah as "the most beautiful parable".

Our hearts do not allow it to be translated this way.

The reason is; every parable in the Qur'an contains beauties within itself.

It does not seem right in terms of wisdom to call one very beautiful and another less beautiful.

Because every parable contains many wisdoms within itself.

For example, the parable of Moses is also beautiful within itself.

There are many parables in the Qur'an.

The parable of Adam and his wife...

The parable of Abel and Cain...

The parable of Enoch...

The parable of Noah...

The parable of Hud...

The parable of Saleh and his camel...

The parable of Abraham and Ishmael...

The parable of Abraham and Nimrod (Cruel)...

The parable of Lot...

The parable of Jesusac...

The parable of Jacob, Joseph and their brothers

The parable of Joseph and the wife of Zahid...

The parable of Job...

The parable of Shuaib...

The parable of Moses and Pharaoh...

The parable of Moses and the priests of Pharaoh...

The parable of Moses and Aaron...

The parable of Moses and Khidr...

The parable of Moses and the Samiri...

David parable...

Solomon parable...

Solomon and Balqis parable...

Luqman and his advice parable...

Zulkifl, Elijah, El Yasa parable...

Jonah parable...

Zekeriyyâ, John the Baptist (Forerunner) parable.

Virgin Mary parable...

Virgin Mary and Jesus parable...

Jesus and the Apostles parable...

Ezra and his donkey parable...

The parable of Luqman and the advice to his children...

Also; the parables of Dhul-Qarnayn, Karun, Companions of the Cave, Companions of the Elephant, Companions of Uhdud...

Also; The parable of the owners of the vineyard, The parable of the garden owners...

All these parables contain many truths.

Allah willing, we will compile the parables in the Quran and the many wisdoms presented therein into a book.

The parables of Moses and Joseph are mentioned more in the Quran.

Each parable carries deep wisdom and presents many messages from this wisdom.

There are many messages in each parable.

People need to learn from them and apply these lessons to their lives.

The parables in the Quran are signs and traces that guide a person to the path of Allah, make him feel the truths, and make a person reach the station of a human being.

Parables are the essence of the saying, “Whatever you seek, seek it within yourself.”

Because parables are the life of a person, the events that happen to them in life.

We can say that parables are full of knowledge, wisdom, discovery, and lessons, and advice.

We can say that parables are presentations of the verse “Will you not learn a lesson?”, which questions the events that happened to people in the past, from which lessons should be learned and wisdom should be derived.

Parables are presentations of guidance.

Those who tell parables are called kâss, the plural is kussâs.

Kussâs means those who tell parables.

Parable-tellers used to tell parables to the public in the reading halls.

The main purpose of telling parables is to make people think, to make them feel the truths, to advise them like if you do this, this will happen to you, if you stay away from this, you will be protected.

So, the Quran is “kussâs” in itself.

In other words, we can say that parables are about giving advice, making people feel the truths, finding a way to Allah, learning lessons, and putting them into practice.

The Quran opens up the word parable within itself.

Surah Hud 100: “Zalike min enbail qura nekissa hu aleyke minha qaimun wa hasid.”

The meaning: Here we tell you their parables in the place where they are. Some of them understood the truths and some of them did not understand because they were envious.

As stated in the verse, narrating past events is a parable.

Those who will understand the truths from the parable are pure-hearted people.

People who are in a state of envy, malice, pride and arrogance cannot reach the wisdom in the parables.

All of the parables are for the purpose of making people feel the truths.

Parables are messages of the journey of becoming human.

Parables are messages of being useful to society, being on the path of wisdom, being able to read the past and the future, learning lessons from events, and reaching the consciousness of servitude.

We should find every subtlety in the parables in ourselves.

We should understand well the meaning of each concept.

And we should look for the equivalent of each concept in ourselves.

Then we will learn many lessons from the parables.

Otherwise, we will just read them as a parable and pass by.

We should see the parables not as if they happened thousands of years ago and ended, but as if they are happening in our own lives today.

We should see each parable as our own life.

Then we will reach many wisdoms in the parables.

Every person should know the messengers and prophets mentioned in the Quran as divine positions in their own body.

They should see their parables as a journey to reach those divine positions.

Every person's body is a city of meaning.

Many truths of Allah are written line by line in the index of every person's body.

That is why Yunus Emre saw the human body as a house of meaning.

He stated that everything is in that house.

We dived into the house of meaning

We performed the journey of the body

The journey of the two worlds

We found it all in the body

The Mount of Mount Moses

Or the House of Mu'mur

The Trumpet blowed by Raphael

We found it all in the body

The Torah and the Bible

The Furqan and the Psalms

The statement in them

We found it all in the body

A person should be able to find the stations of the messenger and prophet mentioned in the parables in the city of his own body.

We can briefly explain the dimensions in the body of a person from Adam to Muhammad as follows:

Adam:

The dimension of the soul in a person.

The dimension of the blown soul.

The dimension of Allah in the person.

Eve:

The dimension of the person's body.

The sensual dimension of the person's body dimension, that is, the voluntary dimension.

To say that man came from Adam and Eve means that "a person was formed by the combination of the spiritual dimension and the physical dimension."

Abel:

The dimension of merciful feelings such as love, mercy, compassion, help, decency, modesty in the person.

Cain:

The dimension of oppressive feelings such as evil, discord, jealousy, malice, ambition, worldliness, and position in the person.

Seth:

The dimension of the consciousness of Oneness in the person, the dimension of balance, the dimension of being able to control feelings. The dimension of being able to hold back evil feelings, the dimension of being able to open the door to mercy.

The dimension of overcoming the feelings of Cain.

Enoch:

The dimension of a person being able to read himself and the existence of being.

This is where lessons, classrooms, madrasahs, and professors come from.

The dimension of a person learning from the book of existence.

The dimension of discovering existence.

The dimension of both being a student and a teacher in a person.

Noah:

The dimension of a person returning to his own body, getting to know it.

The dimension of a person realizing his physical ship and embarking on a physical journey.

The dimension of knowing how the physical ship was made and the master who made it.

The dimension of a person realizing how the physical ship is managed.

The dimension of acting with wisdom and submission.

The dimension of creating the dimension of the heart.

Hûd:

The words Hû, Hûda, Hidâyet come from here.

The dimension of Hidâyet(true path) in a person.

The dimension of finding a way with one's body.

The dimension of realizing that one's own body and the body of every being are guiding. The dimension of the manifestation of the dimension of Allah in a person in humanity.

Sâleh:

The dimension of understanding the interconnectedness of all beings.

The dimension of the person being corrected.

The dimension of being pious.

The dimension of getting rid of the false field.

The dimension of healing from the disease of the ego.

Abraham:

The dimension of embodying from the Essence.

The dimension of the Lord.

The dimension of the perception of creation.

The perception of the dimension of turning from seed to tree.

The dimension of the Essence that holds the bodies.

The dimension of the opening of the dimensions of the zakir, doer and present in the bodies.

The dimension of nature, that is, the dimension of perceiving creation and the creator.

Lot:

The dimension of making the false field of the past “lâ”, that is, eliminating it.

The dimension of passing to the dimension of Abraham.

The dimension of erasing, being cleansed.

Ishmahel:

The dimension of hearing.

The dimension of meeting the voice in existence.

The dimension of hearing the Elif that holds existence.

The dimension of uniting with the call in one's own body.

The dimension of hearing the voice within the voice.

Jesusac:

The dimension after the dimension of Abraham.

The dimension of dying before death.

The dimension of traveling to the dimension of Jesus.

The dimension of feeling the blown Spirit.

The dimension of the unity of the body and soul.

Jacob:

The dimension of the journey from the body to the soul.

The dimension of the door opening to the city of existence.

The dimension of searching, thinking, reasoning, discovering, comprehending.

The dimension of liberation from slavery to the world.

The dimension of the heart in the person.

Joseph:

The dimension of the soul in the person.

The dimension of the soul that keeps the body alive.

The dimension of the soul that is pure and spotless.

The dimension of the secrets of the city of soul

Jonah:

The dimension of the mind turning into divine mind.

The dimension of the opening of the dimension of the heart.

The dimension of passing through existence.

Ayyub:

The dimension of repairing one's faults and flaws.

The dimension of being patient in solving one's difficulties.

The dimension of finding answers with wisdom.

Luqman:

The dimension of healing in one's self.

The dimension of discovering the things in existence that are beneficial to man.

The dimension of establishing a connection with plants.

The dimension of detecting the things in plants that are healing to man.

The dimension of decency.

The dimension of finding the connection with Allah.

Whoever has a vein of being a Luqman, he becomes a chemist, a pharmacist, a doctor.

Those who become Loqman are the healing of both the bodies and hearts of people.

Dhu'l-kifl:

The dimension of being one with the Essence of the Being.

The dimension of the perception of the Essence that holds the bodies.

The dimension of being one, mixing.

The dimension of uniting one's own body with Allah.

Shuayb:

The dimension of light in the person.

The dimension of light flowing and turning into the body.

The dimension of light fluctuating in the body and in existence.

The dimension of messages coming with light.

Moses:

The dimension of attributes in the person.

The dimension of being characterized, manifesting from the action.

The dimension of the functioning of attributes.

The dimension of reaching the laws of attributes.

The dimension of taking one's own pharaoh into submission.

Aaron:

The dimension of heat, desire, warmth, interest in the person.

The dimension of divine desire, divine language in the person.

The dimension of the transformation of attributes into speech.

The dimension of love of language.

David:

The dimension of invitation, elest address.

The dimension of returning to the invitation of the body.

The dimension of elest address in the person's body.

The dimension of dhikr, zakir in the person.

The dimension of the letter of the body, the dimension of touching the divine secrets in that letter.

Solomon:

The dimension of the person stepping into salvation.

The dimension of uniting with the dhikr of the zakir in the person's body.

The dimension of being on the path to Islam.

The dimension of surrendering to the act of the doer.

Elijah:

The dimension of the divine laws of the sublime dimension.

The dimension of the laws in the person's body.

The dimension of the person reaching the laws.

The dimension of comprehending the laws of existence and the laws of operation.

Elisha:

The dimension of acting according to the laws.

The dimension of creating laws related to life.

The dimension of acting according to the laws of operation.

The dimension of making scientific discoveries.

The dimension of creating laws for justice.

Zechariah:

The words Zikir, Zakir, Muzakker, Tezekkür, Zeker come from here.

The dimension of moving with dhikr through the door opened with dhikr.

The dimension of surrender, the dimension of meeting with the system revealed by dhikr.

The dimension of manhood.

John The Baptist (The Forerunner):

The dimension of seeing that the attribute Hayy(One who is always alive) pervades everywhere.

The dimension of being alive in the living.

The dimension of passing through existence.

The dimension of being one of the living.

Virgin Mary:

The dimension of becoming a virgin.

The dimension of reaching a pure heart.

The dimension of being free from all relations.

The dimension of being cleansed, purified.

The dimension of fenâfillah (to reach nothingness).

Without reaching the station of Mary, the station of Jesus cannot be reached.

Jesus:

The dimension of leaving the body and reaching the breathed spirit

The dimension of crucifying the body and reaching the sea of spirit.

The dimension of Fenâfillah.

The dimension of the breathed spirit.

Muhammad:

The dimension of light.

The dimension of the drop.

The dimension of the people.

The dimension of the reflection of light in existence.

The dimension of praise.

The dimension of sharia, that is, the dimension of the divine order of light.

Here, a person must know well the truth of abandoning clogs and staff in order to reach the stations of messenger and prophet in the city of his own existence.

Because a person must know well that the door of the lofty stations will not be opened unless his mind and heart are purified.

Just as a person goes to the bathhouse, washes himself thoroughly and becomes purified, he will wear clean clothes, not dirty clothes.

Here, the way to reach many secrets of Allah will be opened by abandoning clogs and staff.

These are always stated in the parables.

The mind and heart must be pure so that the doors of truth can be opened.

All the parables of the messengers and prophets are an indication that the sublime positions are in the person himself.

By following the traces in the parables, the person should be able to find the sublime positions of the messengers and prophets in himself during his own inner journey.

The purposes in the parables are as follows:

Not to deviate from wisdom and manners...

To reach the wisdom of creation...

To understand well what the Creator is...

For man to be wise to himself...

To look at the earth and the sky and try to reach the many wisdoms of existence...

To be patient, to have trust in Allah...

To not be hopeless...

To look at the inner face of everything...

To reach the consciousness of monotheism...

To be a believer...

To be a pious person...

To be just...

To reach the station of Islam and live as a Muslim...

To be hardworking, productive...

To be useful to the environment...

To raise children in wisdom and manners...

To be an exemplary person to the environment...

To advise goodness and wisdom...

To explain the dangers of pride, arrogance and evil...

To never do harm to anyone...

To not be spiteful or vengeful even if harm is done to you...

To not forget that you are a servant and mortal...

To be in submission to Allah at all times...

The wisdom and advice given in the parables are endless.

The lesson from the parables is the journey to reach many lofty positions.

All of these positions are in the city of each person's own being.

As long as the person enters into a search in love and abandons the clogs and staff that make him/her fall into arrogance.

Let him wear new clogs on the path of truth, let him lean on a staff of wisdom.

All these parables present the wisdom of how to witness to Allah and how to be a virtuous person.

MOSES AND PHARAOH

Pharaoh and Moses should be sought in the person's own feelings.

The Moses-Pharaoh struggle in a person is the struggle between the feeling of cruelty and the feeling of mercy.

Pharaoh is the dimension of cruelty.

Moses is the dimension of mercy.

Pharaoh is the person's own Pharaohness, that is, the feelings of pride, arrogance, cruelty, and seeing oneself as great.

Moses is the feeling of getting rid of these feelings and seeing Allah, following the path of truth, and the feeling of mercy.

The fire of understanding what the truth is fell into Moses.

Moses wanted to understand what Allah is.

He wanted to see Allah.

He wanted to know Him, to know Him.

This situation is explained in the Surah Al-A'raf.

141- You had found salvation in Us against the people of Pharaoh. He would cause you severe distress, killing your sons and sparing your women. In these are things for you to consider.

142- Moses, in order to understand Our manifestations, passed through darkness and remained in a certain harmony and he completed understanding Us part by part. Thus, he returned to his Lord to understand His Lord and completed those appointed stations. Moses said to his brother Aaron: Take my place among my people and continue to reform them, and do not follow those who create discord.

143-Ve lemmâ câe mûsâ li mîkâtînâ ve kellemehu rabbuhu kâle rabbi erinî enzur ileyke kâle len terânî ve lakininzur ilel cebeli fe inistekarre mekânehu fe sevfe terânî fe lemmâ tecellâ rabbuhu lil cebeli cealehu dekkân ve harra mûsâ saikan, fe lemmâ efaka kâle subhâneke tubtu ileyke ve ene evvelul mumînîn.

Ve lemmâ cae Mûsâ: When, when, he came, he understood, Moses,

Li mikâti-nâ: Determined place, a certain time, time-space relationship,

Ve kelleme-hu rabb hu: Word, manifestation, that, Lord

Kale rabbi erini: He said, my Lord, show, me,

Enzur ileyke: Let me see, let me look, To you, You,

Kale len tera ni: He said, not, never, you can see, me

Ve lakin unzur: However, but, look, observe, see, examine,

Ila cebel: Sublimity, mountain, sublimity in all existence, virtue, anyone,

Fe in istekarre: If, fixed, determined, stability,

Mekân hu: Place, space, that

Fe sevfe terâ-nî: Thus, soon, in the future, you will see, to understand, I,

Fe lemmâ tecellâ : But, when it happens, with its manifestations,

Rabbu-hu li el cebel : Lord, he, for, height, high, mountain,

Ceale hu dekkkan : He did, acted, made, hit, pulled, disintegrate, nothingness,

Ve harra mûsâ : He fell, surrendered, lost himself, Moses,

Saikan : Cause, faint, surrendered, death, lightning, astonishment,

Fe lemmâ efaka : When he understood himself, then when he came to his senses,

Kale subhan ke : He said, you are free from imperfections,

Tubtu : Repent, return,

Ve ene evvel : I, the first, the first beginning, priority,

El muminîn : The believer, the trustworthy,

The meaning: When Moses tried to understand Us for a certain period of time and understood those words of his Lord, he said: My Lord! Show me Yourself that I may see You. We informed you: You can never see Me, but look at all the sublimities in existence, so that you observe all the places with stability, then soon you will recognize Me. Thus, when he saw the sublimity of his Lord with all its manifestations everywhere, he understood that all the attributes belonged to Him, and Moses surrendered himself. Thus, when he understood himself, he said: I have returned to You, You are free from all imperfections, and I am certain that everything begins with You.

As stated in the verse, Moses said; “Rabbi erini enzur ileyke - My Lord! I want to see You.”

It was conveyed to Moses; “Len terani - You cannot see me.”

The Lord spoke to Moses through Moses.

“Do not think that both Moses and Allah exist, do not think that you exist and I exist, do not think that you come before me and see me.”

“There is no duality, you exist and I exist and there is no.”

“You will find me in yourself, you will see me in yourself.

“The moment you see Me, you will be destroyed, you will be invisible in Me.”

“You will know your absence in My sublimity.”

“In order to reach this station, you must be free from the family of Pharaoh.”

“You must abandon all Pharaoh-like feelings and thoughts within you.”

Yes, the Lord informed Moses:

“First, overcome your Pharaoh-likeness, and correct the feelings and thoughts within you that bring so much cruelty and arrogance.”

Yes, the struggle between Moses and Pharaoh should be known as the struggle of a person to be free from the arrogance within himself.

Moses struggled with Pharaoh in his struggle to overcome his own arrogance.

Moses' abandonment of his clogs and staff is the beginning of his struggle to abandon the arrogant realm he had fallen into.

Moses was not born into a royal family.

There is information that he was adopted by the daughter or sister of Pharaoh.

And thus Moses grew up as one of the Pharaoh's family.

We can conclude the following from here.

No child is born arrogant, they are born pure and clean.

If the family is arrogant, the child who grows up in that family may be arrogant.

The story of Moses is the story of all of us who have fallen into arrogance.

Just as Moses tried to defeat his own Pharaoh, we too should first determine our own Pharaohhood and then try to defeat it.

It is claimed that the word Moses comes from the words mô (water) and uša (to save).

In other words, it means "coming from water, saved from water".

When a person submits to the wisdom of Allah, he would attain salvation.

That is, he will be saved from arrogance.

Like the flow of water, there is a flow of Allah's wisdom in every being.

He who comes from wisdom will definitely attain salvation.

He who comes from pharaohship will be cruel.

The word pharaoh; It is known that it comes from the ancient Egyptian per'ao (per'aâ), meaning "big house".

Moses grew up in the palace of the pharaoh, he was raised like the pharaoh.

Moses felt a sense of compassion against the cruelty done to the Hebrews around him.

Everything started with that sense of compassion.

When a sense of compassion sprouts in a person, the doorbell of truth begins to ring.

Moses, as a result of a conscientious examination that began within him; He understood the arrogance he had fallen into...

He understood how he had exalted himself and his family...

He understood how he had belittled people...

He understood how he had looked down on people...

He understood how people were oppressed...

He understood how he had grown up in luxury in the palace of the Pharaoh...

He understood how he lived in abundance while people were hungry and thirsty...

He understood how people were oppressed for the sake of building the pyramids...

The Moses sprout that sprouted inside him would save Moses from being a pharaoh.

Moses' struggle was to abandon being a pharaoh, that is, to understand the arrogance he had fallen into, to get rid of that arrogance.

Pharaoh and Moses are the struggle of the feelings of seeing oneself great and being humble in one body.

Should a person be arrogant or humble?

What is a person's pharaoh aspect?

What is his Moses aspect?

How does a person understand the arrogance they have fallen into?

How does a person get rid of arrogance?

First, let's try to understand "what does being a pharaoh mean?"

Pharaohship is described very clearly in the Quran.

Pharaohship is a person's feeling of being superior, a feeling of arrogance.

Surah Al-Qasas 4:

İnne firavne alâ fîl ardı ve ceale ehlehâ şıyeen yestadıfu tâifeten minhum yuzebbihu ebnâehum ve yestahyî nisâehum innehu kâne minel mufsidîn.

İnne firavne: Indeed, the pharaoh, the arrogant one,

Alâ fi el ard: Exalted, great, on earth,

Ve ceale ehle ha: He made, made, his people, owner,

Şıyeen: Congregation, division into sects, party,

Yestadif: Weak,

Taifeten min-hum: Party, class, group, a few people, from them,

Yuzebbihu ebnâe-hum: Slaughtering, killing, their children, sons,

Ve yestahyi nisae-hum: He keeps alive, their women, daughters,

Inne hu kane: Of course, surely, he, happened,

Min el mufsidîn: Corruption, strife, discord, evil, mischief-maker,

The meaning: Indeed, the pharaoh considered himself exalted on earth and divided his people into groups. He rendered their people powerless, and slaughtered their sons and spared their women. He was surely one of those who were in wickedness.

Surah Kasas 39:

Vestekbere huve ve cunûduhu fil ardı bi gayril hakkı ve zannû ennehum ileynâ lâ yurceûn

Ve estekber huve : They became arrogant, arrogance, that,

Ve cunûd hu : Soldier, power, supporter, army, that,

Fi el ard : On earth, in their lives,

Bi ghair el hakk : Other than, truth,

Ve zannû enne-hum : They thought, that they were,

Ileynâ la yurceûn : To Us, none, not, origin, return, return to origin,

The meaning: “He and his supporters became arrogant on earth, going beyond the truths, and they remained in their assumptions, and they could not understand Us, who are their origin.”

Surah Ta-Ha 24: İzheb ilâ firavne innehu tagâ

Izheb ila firavne: Zehab, destroy, go, do not be ecstatic, to pharaoh, the arrogant,

Inne hu taga: Of course, without a doubt, he, the one who oversteps the limits, the one who acts arrogant,

The meaning 1: “Go to Pharaoh, he is surely one of the arrogant.”

The meaning 2: “Destroy the state of Pharaoh, that state is indeed the state of arrogance, arrogance, excess, and excess.”

Surah Fecr 10: Ve fir avne zîl evtâd

Ve firavne: The pharaoh, the arrogant one,

Zî el evtâd: The owner, the stakes, the one who sees himself as a powerful authority,

The meaning: The arrogant pharaoh who sees himself as a powerful authority.

Surah Ad-Dukhan 31: Min firavn innehu kâne âliyen minel musrifîn

Min firavne: From the pharaoh, the arrogant one

Inne hu Kane aliyen: Surely, truly, he was, the arrogant, the sublime,

Min el müsrifîn: Excessive, immodest, excess, clinging to one's ego,

The meaning: "Truly, that pharaoh was one of those who were arrogant, who thought themselves exalted, who went to extremes."

When we examine the verses, we clearly understand that being a pharaoh is seeing oneself as exalted, looking down on others.

In other words, it is the arrogance that a person falls into.

As clearly stated in the verse; the message "Izheb ila pharaoh-destroy your pharaohship" should be heard with all ears.

The word izheb is related to the word zehab ila.

Zehab, mezheb(sect), dahab are words that come from the same root.

It means to go, to set out, to lose oneself, to look at one's essence, to join, to destroy, to cut, to sever one's ties, to end one's activities.

It is stated to Moses; "Go, enter the path of truth, defeat your pharaoh, follow the path of unity".

It is necessary to cut off one's ties with the field of falsehood and to join the field of knowledge.

In other words, everything that makes a person arrogant should be abandoned.

One should join the loftiness of Allah.

In fact, this is the main secret of abandoning clogs and staffs.

In the story of Moses, there is the killing of the newborn children of the Hebrews out of concern that Pharaoh would destroy his own sultanate.

Later, when Moses established his rule over Pharaoh, there is the death of Pharaoh's first born child.

So what does this mean? If a person enters the divine dimension, the satanic births inside the person die and dJesusppear before they are born.

This is the secret of Moses' victory over Pharaoh.

The states of Pharaoh are explained very beautifully in the verses in the Quran.

Pharaohship;

Seeing oneself as great...

Being in pride, arrogance...

Separating people into communities...

Leaving people weak...

Always being in bad states...

Yes, if pharaoh states dominate our body, the divine feelings that try to arise from our heart remain weak and dJesusppear.

But if divine feelings dominate our body, the pharaoh feelings and thoughts that try to arise in our minds dJesusppear.

If pharaohship dominates a person's body, the birth of divine wisdom dJesusppears there.

If a person's body is dominated by divine consciousness, even if pharaoh states try to arise in that body, the heart does not allow it.

If a person has pharaoh-like, that is, arrogant feelings and thoughts, that person;

Always is in pride, arrogance...

He sees himself as great, looks down on others...

He speaks behind people's backs, he slanders them...

He is always in duality, in mockery...

He is harmful, he is destructive,

He divides people according to communities, when he speaks, he criticizes people's beliefs...

He is always after his own sultanate, he is after position, fame, reputation, name...

He burns, destroys, oppresses everyone for his own authority.

In such people, divine feelings and thoughts do not develop.

Here, the pharaoh feelings in a person kill the births of knowledge and manners.

This is what happened when the first-born of the Hebrew people were killed.

In the city of the body where the pharaoh ruled, there is no birth of truths.

If divine feelings and thoughts are born, grow and develop in a body, the pharaoh-like feelings in that body are enslaved.

And even if he tries to be the birth of pharaoh-like states in that body, the divine feelings do not allow it.

Here, when Moses overcame Pharaoh's feelings, the fact that Pharaoh's first born son died explains this wisdom.

If divine wisdom manifests itself in a person, that person;

Does not do even the slightest harm to anyone...

Never becomes proud or arrogant...

Does not look down on anyone...

Does not divide people into communities according to their beliefs...

Does not judge anyone...

That person; acts with all his being devoted to Allah at all times, preserves his Tawhid consciousness.

That person; is in awe, is conscious of being devoted to Allah at all times...

That person; is always in unity and togetherness, never falls into duality...

That person; looks at everywhere he looks with the pleasure of “Semme Vechullah”...

He does not despise any being...

He knows that every being is a brother to every other...

He knows that the attributes and qualities in all beings belong to Allah...

He knows that although the forms are different, the Being who holds all forms is one...

He knows that the Being who makes all hearts beat is one.

The state of pharaoh is the area where the feelings of pride, arrogance and evil are in a person.

Moses is the one who tries to overcome this.

The divine area is the manifestation of Allah’s mercy in the heart.

Here we need to ask;

Do pharaoh-like feelings and thoughts dominate our bodies?

Or does the divine consciousness dominate?

Yes, we understand that pharaoh-likeness is the feelings and thoughts of pride, arrogance, seeing oneself as superior and looking down on others that a person has in him.

Moses, on the other hand, says; It is the desire to seek the truth, to comprehend the creation of existence, to see Allah.

In other words, Moses is the sprouting of divine feelings in a person.

Pharaoh is the evil feelings and thoughts in a person.

A person should know his arrogance, which is the feeling of being a pharaoh, very well.

Arrogance is a feeling that makes a person think he is great and looks down on others.

Pharaoh, as stated in the verse; “he saw himself as great”, that is, he fell into arrogance, refers to this situation.

Every knowledge, every feeling, every thought that causes a person to see himself as great drags a person into pharaohship.

Arrogance is a feeling that is hidden in the knowledge we acquire, that is reflected in feelings, thoughts and actions, that is judgmental, contemptuous, that shows itself or its path as great, that takes a person captive, and that separates it from Allah and unity.

The secret of the staff and clogs that Moses abandoned should be sought in these feelings.

Any feeling that shows itself in our behaviors, that we cannot notice, that we cannot understand, that shows ourselves as superior with a secret feeling is arrogance.

Any feeling that makes us look at another with anger, judgment, contempt, that gives us the feeling that we are superior is arrogance, it is pharaohship.

Arrogance is a feeling that does not tolerate listening to others, that makes us look for shortcomings, that always makes us look judgmental, contemptuous, that breaks the bond between man and existence.

It is a feeling that distances man from decency, modesty, and respect.

It is a disease that separates man from peace, distances him from love, prevents compassion, and prevents mercy.

It is a mental illness that shows our own faith and worship as superior, ignores the faith of others, declares them as infidels, declares them hellish, and makes us neglect to make judgments in the name of Allah.

It is the most dangerous feeling against faith that makes us attribute the glory that belongs to Allah to others, to ourselves, to polytheism, that is, to associate partners with Allah.

When listening to someone, even if a person says ten beautiful things, or one thing that does not suit us, it is a prejudiced feeling that makes us destroy and throw away all ten beautiful things with a single stroke because it does not suit us.

It is a hidden disease that is hidden in our words, hidden in our hearts, that does not tolerate even someone's criticism, that immediately creates anger inside us.

The feeling and thought of arrogance is the greatest obstacle on a person's path to being human, on the path to comprehending Allah.

All of these are the area of a person's pharaohship.

These must be corrected.

Moses is the dimension of defeating these.

Those who reach the dimension of Moses will struggle to defeat the pharaoh.

What is the source of arrogance?

What is the way to get rid of arrogance?

Who has put it in our minds, with what information has it been put?

Arrogance is a disease that a person falls into by not seeing the great dimension of Allah in every being and seeing himself as great, that is, supreme.

In short, arrogance is the feeling of seeing himself as different, supreme, and looking down on other people or another being.

Why do human beings see themselves as greater than other beings?

Who plants this in our minds?

How do these feelings emerge in a child?

Arrogance has not emerged in a newborn child.

Parents plant comparative, judgmental information about existence, belief, nation, gender and other areas in the child's brain.

And thus, the thought and feeling of arrogance slowly begins to form in the child by giving the perception that one is superior to the other.

The first place where arrogance is formed is the discriminatory, judgmental, and alienating information planted in the brain.

Arrogance is the feeling and thought of looking down on the other person, seeing oneself as superior.

Regardless of the field, every knowledge and every feeling and thought created by every knowledge that reduces oneself to the state of seeing oneself as superior, seeing oneself as different, opens the door to arrogance.

Arrogance is a feeling and thought state that occurs when one cannot see the divine love that is in the structure of every being, and sees oneself as different and superior to other beings.

There is no love in the arrogant.

The arrogant person's seeming to be in love is due to his desires.

Surah Nahl 23: "Innehu lâ yuhibbul mustekbirîn."

The meaning: "Surely there is no love in the arrogant."

Arrogance is an obstacle to divine love.

The "Greater" in the universe is the creator of the universe and the divine power that manifests itself with its infinite qualities in every being. This power is only "Allah".

If a person cannot see that power that is "The Sublime" in every being, he sees himself as different, disconnected from existence and as a result, he begins to see himself as sublime.

Arrogance occurs when he cannot understand the greatness of Allah and sees himself as great.

The one who sees himself as great begins to see himself as superior to other beings and other people.

The feeling of seeing himself as sublime is called "Arrogance".

According to what is stated in the Quran; if seeing oneself as great is also Pharaohship, then arrogance and Pharaohship are the same thing. Thus, a person should try to overcome his Pharaohship.

This is the struggle between Cain and Abel.

In this story, Cain and Abel appear before us as Moses and Pharaoh.

The struggle between Moses and Pharaoh is the struggle between a person's divine feelings and satanic feelings.

Just as Cain attacked Abel with a certain arrogance, Pharaoh attacked Moses.

The good and bad feelings inside us are constantly fighting this struggle.

Every person should think.

Which feelings dominate my body?

Is it Abel or Cain who dominates?

Moses the judge or the Pharaoh?

Is Abraham the judge or the Nimrod?

Yes, our Abel or Moses dimension is the dimension of positive emotions from which our behaviors such as goodness, compassion, love, mercy, modesty, peace, hard work come.

Our Cain or Pharaoh dimension is our negative emotions such as evil, cruelty, cruelty, war, hatred, jealousy.

Whichever emotions are in the foreground, the emotions opposite to them begin to become passive and die.

Please think about whether we are good or bad?

We are merciful, compassionate, protective, cruel, merciless, please think about it?

Am I an arrogant person or someone who looks at every being with the eye of Allah?

Am I someone who sees Pharaohhood in myself?

Every person should always account for themselves.

Is there Pharaohhood in my emotions?

Is Moses conscious?

The Quran points to the dimension of Cain and Abel with a beautiful message.

Surah Al-Maidah:

27- Tell them about the truths of the sons of Adam. When they were in a closeness to Allah, so that they could understand the closeness. One of them was right, the other was wrong. He said: I will surely kill you. The other said: I turn only to Allah and stay away from evil.

28- If you come to kill me, I will not come to kill you out of respect for Allah, Who created all creation.

29- If you kill me with your evil deeds while I am seeking repentance from my own evil deeds, you will have the Fire, and that is the reward of your injustice.

30- Then he followed his own desires, and he tried to kill his brother, and then he killed him. Thus he became one of the losers.

31- Then a crow, created by Allah, appeared and scratched the ground. He saw what he was going to do with his brother's body and he understood. He said: Woe to me! I was even more powerless than this crow to do with my brother's body. Then he became one of the regretful ones.

As it is magnificently stated in the verse, all feelings of aggression are feelings of Pharaoh.

All, respect, love, trust in Allah, mercy, patience, compassion, good deeds are feelings of Moses.

Whoever has the feeling of harming and being cruel, the consciousness of Cain and Pharaoh is active in him.

Whoever has the feeling of mercy, love, compassion, and helpfulness, the consciousness of Abel and Moses is active in him.

The merciful never harm anyone, never violate anyone's rights, and are always beneficial to their surroundings.

Pharaoh, the cruel person, always thinks of his own interests, and lives in arrogance.

And man must struggle to get rid of arrogance.

The way to get rid of arrogance is to properly understand the truth of Allah, who created us all.

To comprehend the manifestations of the essence that holds the functions, attributes, and existences that belong to Allah, which are in all of us and in every being.

Every being comes from Allah, returns to Allah.

A person who reaches this consciousness will not see himself as superior, but will understand that the superior is Allah.

The moment we fall into arrogance, we should immediately be able to say to ourselves, "It is the same Allah who created your body and the body of the person in front of you." Thus, the way to get rid of arrogance is to understand the interconnectedness of all beings, and to see the divine power that holds all beings.

The way to get rid of arrogance is to understand the dimension of "Ekber"(The Sublime).

The way to get rid of arrogance is to see that every being is prostrating to Allah at every moment.

Surah Rad 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 earth, whether it wishes it or unwillingly, including their shadows, prostrates to Allah morning and evening without ceasing."

Surah An-Nahl 49: "Ve lillâhi yescudu mâ fîs semâvâti ve mâ fîl ardı min dâbbetin vel melâiketu ve hum lâ yestekbirûn."

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."

When a person reaches the station of prostration, he sees all beings in prostration.

As stated in many verses in the Quran, when a person reaches the truth of prostration, arrogance will automatically disappear.

Now, being a pharaoh is the area of arrogance.

Yes, pharaoh is a person who is cruel to his surroundings.

Moses is a person who is merciful, compassionate and does good to his surroundings.

So, in order to defeat the pharaoh within us, we must put down our clogs and staff.

We must understand well where the clogs and staff come from.

And let us never forget:

The knowledge and teachings planted in our minds open doors to feelings and sensations.

Feelings open doors to concentrated emotions, emotions open doors to desires.

Desires open doors to thoughts, thoughts open doors to interest, to planning.

Planning opens doors to decision making and implementation.

Implementation turns into actions, behaviors, states.

Here, our actions, behaviors, states are either good or bad.

The source of arrogance is the information planted in our brains that contains discrimination in its content.

Here, the information planted in our minds in the dimension of Pharaoh or Moses is formed as a result.

Here, the secret of clogs and staff is hidden.

Let's examine these subjects now.

THE SECRET OF CLOGS

Allah informed Moses.

Take off your clogs.

“Fe ehlea naley ke-take off your clogs, leave them.” Ta-Ha Surah 12

What was the secret of the clogs?

What was indicated by the clogs?

Allah informed Moses to take off his clogs.

Clogs are the garment of the feet.

Feet are the indicator of the path taken.

The path taken is the path that a person follows according to the feelings and thoughts in his mind.

The purpose of the clogs is the path that a person follows.

The purpose of the clogs is the dimension of the ground that the feet step on.

Allah informed Moses; “Abandon the path of Pharaoh that you are following, and turn from that path.”

He informed Moses, “Let the path that you are following be the path of truth.”

O Moses! Which path are your feet taking you on?

Which path did you walk in those clogs?

You walked arrogantly in the palace of the pharaoh with those shoes.

You said I am that I am, you walked with ego.

The path you followed was the path of the pharaoh.

You walked on that path with those shoes.

Let the path you follow be my path, not yours.

Oh Moses! Think, understand, what is the path you follow?

The path you follow is the path of ego, pride, arrogance, understand.

The path you follow is the path of superstition, heedlessness, understand.

The path you follow is the path of looking down on others, seeing yourself as superior, understand.

There is no witnessing me on the path you follow.

There is knowingness, selfishness on the path you follow, understand.

Abandon the path you follow, abandon that path.

There is anger, rage, grudge, hatred on the path you follow, understand.

There is backbiting, envy, mischief on the path you follow, understand.

Understand that there is a struggle between you and me on the path you are on.

Leave this path.

Take off your shoes that lead you to this path, do not follow that path anymore.

Come and be on my path.

Come and be on the path of truths.

Come and be on the path of wisdom, which is the path of witnessing me.

The path you are following is the path of ego, abandon ego.

The path you are following is the path you see as multiplicity, abandon it.

The path you are following is the path of attributing existence to yourself, abandon it.

O Moses! Do you understand the path you are following?

Do you understand where your shoes are taking you?

Do you understand where the steps you are taking are taking you?

Do you understand where your feelings and thoughts are dragging you?

The path you are following is making you a slave to the world and fame, understand it.

The path you are following is making you a slave to money, property, and possessions, understand it.

The path you are following is making you a slave to worldly interests, understand it.

The path you are following is the path of Pharaoh, understand it.

O Moses! Leave the path that makes you arrogant, take off the shoes that lead you to that path.

Leave the path that leaves you in a form and keeps you from seeing the essence.

Surah Ta-Ha: 9-Ve hel etâke hadîsu mûsâ

Ve hel etâke: Did it come, was it presented, did it not come?

Hadis Musa: Word, information, news, story, event, Moses

The meaning: Did the information of the events that Moses experienced not come to you?

10-Îz reâ nâren fe kâle li ehlihîmkusû innî ânestu nâren leallî âtîkum minhâ bi kabesin ev ecidu alen nâri hudâ.

Îz reâ nâren : When he saw, he understood, light, fire, brightness, the sublime,

Fe kâle ehli hi : Thus, he said, to his family, to his people,

Umkusû : To wait, to stop, to wait to understand,

İnnî ânestu : Surely I, saw, noticed,

Nâren : Light, fire, brightness,

Lealli atikum : It is hoped that I would bring you,

Minha kabes : An ember from it, to learn, to teach, to attain knowledge

Ev ecidu : Or, I will find, I will come across

Ala en nâr hudâ : On light, about light, a bright, path,

The meaning: When he understood the existence of a light, he said to his family: Wait to understand that light, I hope that from that light that I noticed, I will bring you some information or a path on that light I will find it.

11-Fe lemmâ etâhâ nûdiye yâ mûsâ

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

Nûdiye ya Mûsâ : It was called, heard, called, Moses,

The meaning: Thus, when he reached that light, he heard that sacred call: O Moses!

12-İnnî ene rabbuke fehla naleyk inneke bil vâdil mukaddesi tuvâ

Inni ene rabb ke: Surely I am your Lord, the One who creates,

Fehla naley-ke: Now, leave, your cloak, what belongs to you, what you attribute to yourself, the inclination to the world,

Inne-ke bi el vadi: Surely you, valley, place, path, way, method,

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

Tuvâ: Praised, valuable, gathering, the path of unity,

The meaning: Surely I am the One who created you. So leave your inclination to the world, what you attribute to yourself. Surely you are on the path of unity, a sacred path.

13-Ve enahtertuke festemi li mâ yûhâ.

Ve ene ahtertu-ke: I, choose, seek, preference, you sought me,

Fe istem: So listen, lend an ear, hear, understand,

Li mâ yûhâ: What is revealed, presented, signs, speed,

The meaning: You sought Me with a search. So listen to what is revealed from the whole universe.

14-İnnenî enallâhu lâ ilâhe illâ ene fa'budnî ve ekımis salâte li zikrî.

Inne-nî ene Allah: Verily I am Allah, the invisible power,

La ilahe illâ ene: There is no deity, I exist,

Fe abud-nî: From now on, then be my servant,

Ve ekimi el salât: Be in prayer at all times, consciousness of dependence, unity,

Li zikri: In remembrance, to remember, to narrate,

The meaning: There is no deity, only I exist, surely I am Allah. From now on, know that you are My servant and act with the consciousness of being connected to Me at all times. Understand the truths, be in remembrance.

15-Innes sâate âtiyetun ekâdu uhfihâ li tuczâ kullu nefsin bimâ tesâ

Inne el hour at âtiyetun : Surely, that time, the hour, will come,

Ekâdu : It happened, want, work, decree, desire,

Uhfî hâ : Secret, the power within, the invisible, that

Li tuczâ : For, the answer, the answer for what you seek,

Kullu nefsin : All souls, everyone,

Bimâ tesâ : Effort, work, search,

The meaning: Surely that time will come when you will understand the truth. Try to understand that power within you in order to find the answer for what you seek. Everyone should make an effort to understand the truths.

16-Fe lâ yesuddenneke anhâ men lâ yuminu bihâ vettebea hevâhu fe terdâ

Fe la yesuddenne ke anhâ : Let no obstacle, from now on, prevent you, from him,

Men lâ yuminu bihâ : He who does not believe, to him,

Ve ittebea heva hu : He followed, to his desires, to his interests, to vain things,

Fe terdâ : Corruption, to be a pity, to deteriorate, to perish,

The meaning: Let not those who do not believe in those truths and those who follow their desires, prevent you from seeking the truths, or you will wrong yourself.

We understand from the verses that Moses wanted to see Allah, “enahtertuke”, to know Him.

The decency of entering the path of witnessing Allah is to take off one's clogs.

In other words, it is for a person to abandon the path of arrogance he has followed.

“Vâdil mukaddesi tuvâ-Sacred Valley of Tuvâ” is the path of truth.

Sacred; means valuable, holy, sublime.

Tuva; means unity, togetherness, Tavhid.

Valley; means path, style, method, stream, to be followed, to obey one's promise-word.

The sacred valley of Tuva; is the path that a person enters, the path of Tavhid-unity.

Here, Moses was informed that before he stepped on a path to understand the unity of Allah, he should abandon the path he had previously followed.

Because that path is the path of pharaoh.

But the path to be stepped on now is the path of Allah, of truth.

Pride, arrogance, worldly interests do not step on the path of truth.

For this reason, Moses was made to abandon the clogs that came from being a pharaoh, in other words, all his feelings and thoughts.

Moses will correct the pharaoh within himself.

This correction will only be possible by abandoning the feelings of arrogance within.

Here I would like to share a memory with the readers.

When I was studying the Quran word by word, I was researching the origin of the word Tuva.

There is the Institute of Turkish World Studies next to the Ege University Conservatory, which I go to once a week.

It always caught my attention!

One day I went there and got very excited when I saw the book Tuva Turks in the display case.

I immediately wanted to meet the teacher who wrote this book.

I asked my teacher, the director of the Conservatory, Prof. Hakan Cevher, to meet with that teacher.

Thankfully, he made an appointment to meet with me.

And I went there with excitement.

I found the teacher and asked him, "Teacher, where does the word Tuva come from?" I said.

He asked why I asked.

I said, "I am studying the Quran, the word Tuva appears in two places there."

"I am researching the meaning in which the word first appeared," I said.

He was also surprised to hear that the word Tuva was mentioned in the Quran, and said he did not know.

And he explained.

"According to my research, this word first appears between 1000-1200 B.C."

"During that period, those living in separate communities, because they were disturbed by the attacks on them, came together and decided to live together."

"And they named the newly formed union the Tuva State, or the Unity State."

The teacher's explanation excited me a lot.

Because what I felt in my research was; "Could the word Tuva come from the same root as the word Tavhid?"

The teacher's explanation showed that my feeling was correct.

Here, the sacred valley of Tuva mentioned in the Quran and revealed to Moses was the path of Tavhid, which showed the unity of Allah.

Man's body was that path itself.

Achieving the consciousness of Tavhid would be possible by stepping into the city of his own body.

Here, the path of duality, the path of pharaohship, that is, arrogance, ego, and self-identity, had to be abandoned.

We should not have followed the path of pharaohship, we should have abandoned that path.

The clogs you wore on that path, that is, our feelings and thoughts, had to be abandoned.

Allah informed Moses; "fe ehlea naley ken-take off your clogs, abandon them", that is, "leave the path of pharaohship that you are following".

Allah informed us all through Moses.

Understand the path you are on.

Understand your feelings and thoughts.

Do not walk on the path of arrogance.

Do not walk on the path of grudge and hatred.

Do not walk in the fight between self and self.

Let the path you are on be the path of decency.

Let the path you are on be the path of wisdom and contemplation.

Let the path you are on be the path of witnessing me.

Let the path you follow be the path of Tavhid.

Let the path you follow be the path of submission and trust in Me.

Let the path you follow be the path of My sublimity.

Allah has informed us all; O mankind!

Take off the shoes you have been walking on the path of arrogance and abandon that path.

Be on the path of wisdom and decency, which is My path, and wear the shoes of that path.

Isn't the purpose of the shoes the path that is followed?

Every person should understand what kind of path they are following.

Is the path they are following the path of truths?

Or is it the path they follow according to their own interests and desires?

Doesn't everyone see their own path and their own belief as sublime?

Didn't Pharaoh see it that way?

Didn't he say that my path and my belief are sublime, and that these are slaves?

Isn't there a secret Pharaoh in all of us?

There is a very thought-provoking warning in the 116th verse of Surah An'am.

Surah An'am 116: Ve in tuti eksere men fil ardı yudillûke an sebîlillâh in yettebiûne illez zanne ve in hum illâ yahrusûn.

Ve in tuti eksere : If, to listen, to obey, to follow, to most,

Men fi el ard : Who, anyone, on earth,

Yudillû-ke : To deviate, to go astray into falsehood, they will lead you astray,

An sebîl Allah : From the path of Allah, from his truths,

In yettebiûne : If, to follow, to follow,

Illâ el zann : However, to remain in conjecture, to suppose, to think,

Ve in hum illa yahrusûn : If, they, but, remain in lies, wrong,

The meaning: "If you follow most of those on earth, they will lead you astray from the path of Allah. They only follow conjecture, and they remain in lies."

How important is the striking warning in the verse.

Everyone who reads this verse should consider their own faith and the path they follow.

What is my faith, the path I follow doing to me?

Does it create a hidden cruelty and arrogance inside me?

Or does it bring compassion, unity and togetherness?

Does the faith I follow on the path I follow reflect the truths?

Is the information that comes from the field I know as religion, the information that brings unity based on wisdom?

Or is it information that is unfounded, brings discrimination and leads to hidden arrogance?

When we examine the verse, one cannot help but ask oneself.

Have belief groups in the world not reached the truths?

Are the things we are taught as Allah all lies?

Have we made a mistake by accepting things that are unfounded and based on conjecture?

Have we not understood what faith and belief are?

There are 3 shocking and thought-provoking warnings in the verse.

The first warning says: If you obey most people on earth, they will lead you astray from the path of Allah.

The second warning says: Most people on earth follow assumptions.

The third warning says: Most people on earth are those who remain in the lies told and transmitted in the name of Allah, religion, and worship.

The hairs on the back of one's neck stand on end as one reads.

Doesn't the information we have learned about Allah, religion, faith, the messenger, the prophet, the afterlife, heaven, and hell carry their real meanings?

Aren't all the things we have been told and read in books true? Isn't everything true? Is it all lies?

Are the things that are told to us based on assumptions and the worships we perform based on our own interests in order to avoid falling into hell and to enter heaven, not true?

Do we believe in Allah for our own personal interests, do we worship for our own interests?

Or have we failed to achieve the purpose of our creation?

Do people in the world perform their worships for their own interests?

Do the beliefs of people in the world not bear witness to Allah?

Why is there no unity in terms of belief in the world?

Why does every belief see its own belief as right and the beliefs of others as wrong?

Why does every belief accept heaven as its own place and see hell as worthy of those who are not like it?

Why do all beliefs see Allah as their own, attack the other side with the Allah they believe in, and declare them as infidels and people of hell?

Why is it that those who do not believe like them are despised and declared infidels?

Why are beliefs always in a state of conflict, debate, and ignorance among themselves?

Why does the Quran warn us?

Do most people follow their own arrogance and desires instead of the truths of Allah?

It is stated in the verse; “İllez zanne ve in hum illâ yahrusûn.”

Isn't it so painful?

Isn't it so striking?

The human brain burns, everything turns upside down.

Have we understood what arrogance is?

Have we understood what desire and assumption are?

Have we understood what evil is caused by arrogance?

Is there a separate devil?

Or is the devil our arrogance and cruelty?

Can it be that the devil deceives us by saying Allah and we do not understand?

Surah Fatir 5: "Fe lâ tegurrennekumul hayâtud dunyâ ve lâ yegurrennekum billâhil garûr."

The meaning: "Let not the life of this world deceive you hereafter, and let not the deceivers deceive you with Allah."

Can it be that Satan deceives us with discrimination and division, and we do not understand?

In other words, do the feelings of arrogance, discrimination, division and cruelty within us make us Satan?

There is no separate entity called Satan, there is a Satanized person.

How can we recognize a Satanized person?

The Quran gives the best answer.

How strikingly it is stated in the verse; Satan is the one who divides and discriminates, Satan is the one who divides and discriminates.

Surah Al-Mujadalah 19: "İstahveze aleyhimuş şeytânü fe ensâhum zikrallâh ulâike hizbuş şeytân elâ inne hizbeşşeytânî humul hâsirûn."

The meaning: "Their evil state has taken their minds captive. Thus, they have turned away from the remembrance of Allah. Those who remain in evil states are the dividers, those who divide are the losers."

The verse magnificently states who Satan is.

Here, every person who has become Pharaoh has become Satan.

Whoever is divisive and discriminatory is Satan.

Satan is the divider, the divisive is Satan.

Whoever, like Pharaoh, divides people into sects and groups, sees his own way as superior, looks down on others...

If he separates people according to their religion, belief, worship, sees his own belief as superior...

If he separates people according to their color, nation, gender, sees his own nation, his own color as superior...

If he separates people by saying they are from us, they are not from us...

If he sees people as slaves...

If he separates people as Alevi, Sunni, Bektashi, Naqshbandi, Qadiri, Nurcu, etc.

If he separates people as Muslims, Christians, Jews, and sees those who are not like him as hell...

If he deceives people with religion, belief, and worship for his own benefit, and establishes a sultanate for himself...

If he deceives people for his own benefit by saying Allah, by saying the book, by saying religion, and seizes their property...

If he sees men as superior to women, and does not consider women as human beings...

Surah Al-Qasas 4: “İnne firavne alâ fil ardı ve ceale ehlehâ şıyeen yestadıfu tâifeten minhum yuzebbihu ebnâehum ve yestahyî nisâehum innehu kâne minel mufsidîn.”

The meaning: “Indeed, Pharaoh exalted himself on earth and divided his people into sects. He made their groups weak, slaughtered their sons and spared their women. Surely he was of those who were in wickedness.”

As the Quran magnificently states; to exalt oneself and to look at people with discrimination is Pharaohism and satanism.

Pharaoh enslaved the Hebrews, looked down on them and oppressed them.

Here is what kind of feelings and thoughts a person can feel when he goes on the path he follows.

Have we been able to properly account for the belief we follow?

So, how can we understand what our faith has brought us to?

How can we know if we are following Allah or Satan?

How true are the things presented to us in the name of religion, worship, and the Quran?

Why does the Quran warn us, “If you obey most of those on earth, they will lead you astray from the path of Allah”?

Could it be for the following reasons?

Every community considers its own belief to be true, and the others to be false.

Every community considers itself to have faith, and the others to be infidels.

Every community considers itself to have found guidance, and the others to be perverted.

Every community considers itself to go to heaven, and the others to be hell.

Every community considers its own worship to be sacred, and the others to be corrupted.

Could it be because each group of faith considers those who do not believe like it to be infidels and says that they should be killed?

There is a story.

Allah informs David: "O David! Build a house for me and destroy my enemies and protect my friends."

David tries to build the Kaaba many times, but each time it collapses.

David cannot stand it and goes to Allah's presence.

He says: "O Lord! No matter how hard I try, I cannot build your house, it collapses each time."

Allah informs: "O David! My house cannot be built with bloody hands."

David says: "O Lord! You have informed me, destroy my enemies."

Allah informs: "O David! Who did you destroy?"

David: "I killed those who did not believe in you, who rejected you, that is, the infidels."

Allah informs: "O David! You have killed my servants."

Allah informs: "But you should have eliminated from yourself the feelings that are my enemies, your enemies, that separate you from me, such as envy, malice, contempt, pride, arrogance, evil, and ego.

But you could not see my enemy in yourself and my friend in yourself.

You always looked for the enemy outside. That is why my house cannot be built with bloody hands.

And my house is not made of stone or walls, but of love in the heart, trust in Allah, and submission."

Yes, if we see those who do not believe like ourselves as the other and declare them infidels, the Quran gives us a magnificent warning.

"If you follow most of those on earth, they will lead you astray from the path of Allah. They only follow conjectures and they are those who remain in lies."

Yes, some faith groups in our country can say to our Alevi and Bektashi brothers, "they are not Muslims."

Even in our country, on a Friday, they burned alive 35 people between the ages of 11 and 67 who they thought were not in their belief and declared atheists.

And while people were burning alive in the fire, those who left the Friday shouted "Allahu Ekber" (Allah is the Sublime) with their hands in the air.

However, if hearts had prayed Friday, those who left Friday would have gone to that fire with water and tried to extinguish it with their tears.

Where does such grudge, hatred, and murderous feelings come from?

We should think a lot.

It is obvious that the shoes of the path followed should be taken off, that is, that path should be abandoned.

Isn't the verse that Allah revealed; "Take off your shoes and leave the path of Pharaoh that you are following" this truth?

We should think a lot, what do families tell their children, those who do not share their belief?

We should think very well why these discriminations, these grudges are formed.

The Quran says; "Those who are divisive, discriminatory, and arrogant are in the trap of Satan."

This is the truth of the magnificent information presented in the 19th verse of the Surah Al-Mucadele.

It is stated that "All satanic states such as discrimination and divisiveness take the mind captive and prevent people from thinking about the truth."

There is a magnificent warning in the verse; "Their satanic state has taken their minds captive. Thus, they have turned away from the remembrance of Allah. So, the one who remains in satanic states is the one who divides, the one who divides is the one who remains in satanic states. They are the losers."

Yes, no matter where he is in the world, the one who considers his own belief superior and looks down on others, that is, the one who is divisive, is in the trap of Satan.

Every state of divisiveness is a satanic state.

Surah Al-Furqan 30: "Ve kâler resûlu yâ rabbi inne kavmîttehazû hâzel kurâne mehcûra."

The meaning: "The Messenger said: O my Lord! My people have abandoned reading and understanding their own book of existence, the book of existence."

The path of pharaohship that we followed, that is, the path of arrogance, distanced us from returning to ourselves and knowing ourselves.

We sought the truths not in the essence of existence, but in the books we read, on the path of discrimination that we followed.

The truths that would lead to unity from the book of the universe were the truths that belonged to the One who created the universe.

The person who realized this was someone who, like Moses, had taken off the shoes of the path he followed and followed the path of truth.

That person is someone who embraces all existence and lives with divine mercy in his heart.

The area to be looked at is not a person's belief but his life.

The beautiful person, Prophet Muhammad, says: "Islam is not something that can be said with words or taken refuge in worship. Islam is determined by the good morals in one's life."

Yes, we must reach the common values that hold all existence.

We must understand the world that all existence comes from and will return to.

We must understand the system that moves that existence at every moment in all existence and its owner.

And we should not forget that being discriminated against, seeing oneself as the chosen one, seeing others as infidels, will not gain us anything but enmity. And this enmity will eventually lead to bloodshed.

Those who realize Allah will not be discriminated against, will not be in the slightest bit of injustice.

Those who fell into arrogance, into discrimination, were pharaohs.

On the path of pharaohship, feelings and thoughts that included arrogance were symbolized with clogs.

The clogs of that path had to be taken off.

In other words, the path that led to pharaohship, that is, the path of pride and arrogance, had to be abandoned.

The clogs of the path of truth had to be worn, the path of truth had to be followed.

THE SECRET OF THE STAFF

Allah informed Moses:

Abandon what you are holding-relying on to.

O Moses! Think about what you are holding on to?

What was the secret of the staff?

What was indicated by the staff?

“En elkı asa ke- leave your staff(what you are holding on)” Surah Al-Qasas 31

Think about what you are holding on to and relying on?

What information do you act on?

According to knowledge based on wisdom?

According to superstitions and false information?

O Moses! What information do you rely on, hold on to and value?

What kind of belief did you rely on?

Think about what state did your belief bring you to?

Did it make you witness for me?

Did it bring you to surrender to me?

Did it bring you to trust in me?

O Moses! Abandon the information that contains arrogance and pride that you rely on.

The things that you hold on to and rely on have led you to rebellion, strife, envy, backbiting, and pride.

Abandon that information that brings you ego.

Abandon all kinds of information that contain arrogance.

Abandon relying on all kinds of information that contain backbiting, sedition, and discrimination.

Abandon all kinds of information of belief that contains discrimination.

Abandon all kinds of information that contain oppression.

Abandon all kinds of information that makes you think you are superior and look down on others.

In the palace of Pharaoh, information about superiority and being chosen was planted in your brain, leave them and abandon them.

Do not rely on that information that you rely on anymore, abandon them.

Do not act with that information that you believe in anymore.

Hold on to knowledge based on wisdom.

Wisdom will lead you to the truths.

Wisdom will lead you to the secrets of existence.

Wisdom will lead you to your own originality.

Wisdom will make you witness what I am.

Wisdom will make you attain the consciousness of Oneness.

Leave the staff you are leaning on, all the knowledge you know and carry that includes discrimination, do not hold on to them anymore.

Oh Moses! Leave the false knowledge in your mind, get rid of that knowledge that makes you pharaoh, leave all kinds of knowledge that makes you arrogant.

O Moses! Now do not rely on yourself, but on Me.

Hold fast to My Wisdom, hold fast to the truths that will unite you from Me.

In the Quran, in the Ta-Ha and Qasas Sura, it is stated that Moses was told to put down his staff.

In the sacred Tuva Valley, Moses was first made to put down his clogs, then his staff.

Moses was told to put down his staff.

He was warned that he should understand what the information, feelings and thoughts that he clung to as true are and not to rely on them.

Surah Ta-Ha:

17-Ve mâ tilke bi yemînike yâ mûsâ.

Ve mâ tilke: Thing, what, not, what,

Bi yeminike: Right, solidity, right, truth, right hand, that which you hold on to,

Ya Musa: Ya Moses,

The meaning: What is that thing that you know to be right and carry, O Moses?

18-Kâle hiye asây etevækkeu aleyhâ ve ehüşşu bihâ alâ ganemî ve liye fihâ meâribu uhrâ

Kale hiye asay: He said, my staff, what I know and carry, my knowledge, staff,

Etevekkeu aleyhâ: I lean on, I move, on it, with it,

Ve ehüşşu bi ha: Fragile, falling, nourishment, idea, intelligence, with it,

Alâ ganem: Sheep, cattle, spoils, a necessary blessing for life,

Ve liye fihâ: For me, on it,

Meâribu uhrâ: Benefit, utility, more,

The meaning: He said: What I know and carry is my support and with it I reach the necessary blessings for life, there are other benefits for me in it.

19-Kâle elkîhâ yâ mûsâ

Kale elkî ha: We said, we informed, throw it away, leave it, abandon it,

Ya Musa: O Moses,

We informed: Leave what you know and carry, oh Moses.

20-Fe elkâhâ fe izâ hiye hayyetun tesâ

Fe elkâ hâ : Thus, he left, threw, him, thus, then, that

Fe izâ hiye : Thus, now, then, that,

Hayyetun : Living, life, liveliness, vitality, tailor, snake, animalization,

Tesâ : Search, seeker, wanting, moving, power, strength,

The meaning: Thus, he left what he knew and carried. Now, he had become a seeker of the truth of life.

21-Kâle huzhâ ve lâ tehaf se nuîduhâ sîretehel ûlâ

Kale huz ha: We said, take, pull, seek, enter, ask,

Ve la tahaf: Do not hesitate, do not fear,

Se nuîdu-ha: We will give, do, present, we will turn it,

Sîrete-ha: The inner face, the inner world, the meaning of the form, its condition,

El ûlâ: The first, the primary,

The meaning: We have informed: Seek those truths and continue your search without fear. We will present to you that truth of the source from which the visible world first emerged.

22-Vadmum yedeke ilâ cenâhike tahruc beydâe min gayri sûin âyeten uhrâ

Vadmum Yedeke: Enter, put, insert, enter into, understand, your hand, your power,

Ilâ cenahike: Wing, arm, attribute, place you are attached to

Tahruc beydâe: Take out, out, white, pure, meaning,

Min gayri suin: Other, bad, evil, passing through evils,

Âyeten uhrâ: Verses, sign, evidence, other,

The meaning: Understand that power within you that you are attached to, that creates you. By passing through evils with our other evidences, that power will emerge in a pure state.

23-Li nuriyeke min âyâtinel kubrâ

Li nuriye-ke: That We may show you the light, the brightness,

Min âyâti na: Our signs, our proofs,

El kubrâ: The great, the sublime,

The meaning: You understand the sublimeness of our signs and be upon our light.

24-Îzheb ilâ firavne innehu tagâ

Izheb ila firavne: Go to the pharaoh, the arrogant one,

Inne hu taga: Surely, without doubt, he is the one who oversteps the limits, the arrogant

The meaning: Go to the pharaoh, indeed he is one of the arrogant.

The truth conveyed here is that a person overcomes pharaohship.

The feeling of pharaohship is the feeling that causes a person to overstep the limits and become arrogant.

This feeling is formed as a result of information planted in the brain that brings arrogance.

Here is the warning conveyed in the Surah al-Qasas, “Leave aside the feelings of pharaohship that you rely on” to all humanity.

A person must abandon every knowledge that distances him from the truth.

Surah al-Qasas, 31: Ve en elkı asâk fe lemmâ reâhâ tehtezzu keennehâ cânnun vellâ mudbiren ve lem yuakkıb yâ mûsâ akbil ve lâ tefaf inneke minel âminîn.

Ve en elkı : Throw, leave, abandon, go away,

Asâ ke : The knowledge you carry, the support, the stick, the dry one,

Fe lemmâ reâ hâ : Thus, he saw, understood, it, his own knowledge,

Tehtezzu : Trembling, movement, struggling, meaningless,

Keenne hâ cânnun : Like, cann, jinn, unknown, meaningless,

Ve lâ mudbiren : He turned away from what he knew, was pulled away,

Ve lem yuakkıb : He did not turn back, did not look back, did not comment, was forced,

Yâ Mûsâ akbil : O Moses, accept, be pleased, turn, follow,

Ve la tefaf : Do not be afraid, do not hesitate,

Inne ke min el aminîne: Indeed, you, security, reliable, secure,

The meaning: Leave behind what you carry and know, which were your support. Thus, he understood that what he knew and carried, which were his support, did not mean anything and he turned away from his own understanding and did not look back.

O Moses! Accept the truths and do not fear, indeed you are on a safe path.

What is the information that a person bases his brain on?

Is it false information?

Or is it scientific information that includes knowledge and wisdom?

Does a person act based on information and emotions that include pride and arrogance?

Or does he act based on the feelings of decency, modesty, and unity consciousness?

Here is what the Lord informed Moses; what do you base yourselves on, what do you base your actions on?

Moses understood that he was acting based on information and emotions that came from the pharaohship and he abandoned those things that he was basing his on.

And he joined the path of seeking the truth.

Here is where we should not rely on the feelings of the pharaoh.

We must leave that area.

Because the information and beliefs coming from that area will lead the person to see himself as superior.

Didn't Pharaoh say, "We are better than the Hebrews, we are better than them"?

Didn't Demon say the same?

How beautifully it is stated in the verse.

Surah Sad 76: "Ene hayrun minhu-I am better than him."

Demon always said:

"I am better than him."

"I am superior to him."

"I am greater than him."

Didn't Pharaoh say exactly the same?

Yes, the devil always thought so, thought so, said so.

What made the devil a devil was that he considered himself superior.

The devil said, "I am better than him."

He said, "Halakte hu min tîn-He is dust."

We should contemplate this verse very well.

Whoever considers himself better than any created being or a human being, that person has fallen into great arrogance, that is, he has become a pharaoh.

Seeing oneself better than another person, seeing oneself as more valuable, seeing oneself as more exalted is arrogance.

Arrogance turns a person into a pharaoh, turns him into a devil.

Arrogance distances a person from the consciousness of Allah.

The one who remains in the earth dimension of existence becomes a devil.

The devil distances himself from the consciousness of Allah and becomes a devil.

The person who becomes a devil becomes cruel, oppresses himself and his surroundings.

There are both words of devil and satan in the Quran. In society, devil and satan are considered the same.

The place where Satan came from is the dimension of Satan.

Satan means the one who remains in the dimension of clothing and cannot see the essence.

Clothing means outer garment.

The outer garment of existence is soil.

Whoever saw soil and could not see the essence of the soil, he fell into the state of Satan.

The one who falls into the state of Satan remains in the dimension of the object of existence and gradually becomes Satan.

If a person remains in the form of existence and cannot see the essence of existence, that is, the dimension of Allah, he falls into the state of Satan.

Satan remained in the dimension of the earth of existence and could not attain the truth of the blown spirit.

Satan saw himself as better than any created being, became arrogant and fell into the state of Satan.

Surah Bakara 34: "İllâ iblîs ebâ vestekbere ve kâne minel kâfirîn."

The meaning: "The arrogant one is the devil and his arrogance makes him an unbeliever."

If a person cannot see the connection of each created being with Allah, he remains in the dimension of multiplicity.

The one who cannot see the unity that holds the multiplicity cannot reach the truth of Allah.

Whoever sees himself as better, superior, more valuable than any created being, he is the devil, the pharaoh.

The pharaoh has fallen into arrogance.

Arrogance makes one forget condescension, makes one forget to be humble.

Tenezzul comes from the word inzal.

Inzal means to descend.

Menzil also comes from the same root.

To descend to a place is condescension.

Menzil means the place where one descends.

Menzil is the earth, the dimension of existence.

Tenezzul means to descend to the level of existence, not to see oneself as separate from the created being, not to see oneself as exalted.

The humble person looks at every created being as a servant of Allah and never sees himself as superior to any created being.

Tevazu (Humility) means parallelism, sameness, equality.

In other words, it means seeing oneself as the same as another created being.

The humble person looks at every being he looks at as a being created by Allah like himself.

The humble person never sees himself as better or more valuable than a created being.

As stated in the Quran, every created being is a community created by Allah.

The humble person looks at every being with the eye of Allah.

“There is no being on earth, nor is there a bird flying in the sky with its wings, but a community like you.” Surah al-An’am 38

“Surely you are a community like that of the communities.” Surah al-Mu’minun 52

Every person should be able to see the truth of existence and should not see existence as separate from Allah.

Whoever cannot see the truth of existence, who remains in the dimension of existence’s form, sees himself as separate from existence and becomes a devil.

An ant, an insect, a bird, a flower, a tree, a stone, a drop of water, all are created beings like us and are never inferior or superior to us.

The one who relies on Pharaohship should abandon that area he relies on.

In other words, he should abandon his staff.

Because that staff he relies on makes a person a devil, a devil.

Like Moses, that staff should be abandoned and one should rely on the staff of Allah, which is knowledge, decency, and mercy.

What is important is to reach the station of man.

A human being does not consider himself superior.

A human being does not look down on any being.

A human being does not fall into arrogance by considering himself more valuable.

A human being does not oppress anyone in the slightest.

A human being runs for goodness and help.

A human being does not sow pessimism, he sows hope.

A human being does not frighten, he makes happy.

But a person who sees himself as better, who sees himself as superior; It scares, gives hopelessness, gives pessimism.

Humans are the ones who look at Allah.

The human being is the one who sees unity in multiplicity.

The human being is the owner of condescension, the owner of humility.

The human being is the person of compassion, the person of love, the person of love.

We all came from the dimension of Allah's mercy.

The One who created us has never left us, He manifests Himself in our bodies at every moment and is the owner of our bodies.

Allah is the essence, the owner of every body, He shows Himself there.

Allah called out to all of us from Moses.

O mankind!

Think about your faith!

Think about what knowledge you rely on and hold on to?

Think about what state that knowledge has brought you to?

Did that knowledge make you a perfect person?

Or did it make you arrogant, self-seeking, despising, and exalting yourself?

O mankind!

What you rely on is discrimination, your own ego.

What you rely on is your arrogance, your pride, your ego.

What you rely on is false knowledge.

What you rely on is seeing yourself as superior, looking down on others.

O mankind!

Do not rely on yourself anymore, rely on Me.

Abandon the fight between you and me, rely on Us.

Abandon false knowledge, rely on knowledge.

Abandon duality, rely on Tawhid.

In the story of Moses, Moses first leaves the staff he was holding on to on the sacred mountain of Tuva.

Then he takes the staff that Allah told him to take this staff.

When he leaves the staff he is holding on to, he sees that staff as a snake, a beast.

Moses hesitates, gets scared and retreats.

Moses understands how the false, arrogant knowledge he clung to and relied on turned him into a beast and a tyrant.

When a person realizes how he has become a monster, he becomes wary of that false area and makes an effort not to approach it again.

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

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

The staff that Allah said, "Take this staff" and that Moses took is the scientific knowledge that belongs to Allah.

Knowledge based on wisdom is the key to the door of truths.

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

We can think of the Holy Valley of Tuva as both the body of man and the brain of man.

The human body is the holy city of Allah.

The human brain is an ocean that will perceive Allah.

The human brain must be clean so that it can bear witness to Allah.

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

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

Allah informed Moses:

"Abandon that staff that you rely on, that makes you arrogant, false knowledge."

"Take that staff, that staff is knowledge based on wisdom."

“That staff is the path of Ilm-i Ledun.”

“Now rely on wisdom, rely on Me by relying on wisdom.”

“Stop relying on your own arrogance.”

“Rely on My mercy.”

“Go, find Khidr, the sultan of Ilm-i Ledun, he will teach you how to rely on Me.”

Allah informed us all through Moses.

MOSES AND KHDR

In the Sacred Valley of Tuva, Moses took off his clogs, left his staff and was advised to find Khidr.

The story is as follows:

One day, someone asked Moses: “O Moses! Who is the most wise (scolar) of people?”

Moses replied in a heedless manner; “I am the most wise.”

This attitude of Moses is a result of the education he received in the palace of the pharaoh.

Moses regrets this statement.

The fire that falls into his heart drives him to search.

And thus begins the journey of searching for Khidr.

Moses’ journey to becoming Moses began with his meeting Khidr.

What is meant by Khidr is the perfect person who has attained the truth that Allah is the One who holds all excellency, that is, all existence at every moment.

The Perfect Person, called Khidr, is the person who lives consciously in the presence of Allah at every moment.

Khidr is in truth a person who has reached the station of excellency (Hazret).

The station of excellency is the station of Muhammad.

Moses’s self-knowledge and attainment of the truth of Allah occurred after the education he received from Khidr.

Moses, who met with Khidr, became a student of the path of Allah.

Khidr became his Murshid-i Kamil(Perfect Guide).

Who is the Murshid-i Kamil:

A person who has left his clogs and staff and followed the path of truth.

A person who has accounted for the path of belief he followed in his time, which contained judgmental information, and understood what he has done to himself.

A person who has traveled on the path of truth and has attained many secrets.

That person; He is someone who has witnessed Allah...

He is a traveler on the path of wisdom and decency...

He never invites others to himself with the preaching he does...

He directs the student who comes to him to Allah at the first moment...

He is someone who never sees himself as exalted or chosen...

He is someone who is never arrogant...

He never praises anyone or criticizes anyone...

Every piece of information he presents is scientific information belonging to Allah...

He never departs from the monotheistic consciousness...

He makes one feel the sense of understanding Allah with every word he says.

He never says words that will put himself between Allah and his student...

He never allows himself to be praised, he never allows such an environment to be created...

He drags the person into the intoxication of Allah, he does not make them his slave...

He never seeks interest, status, fame, fame...

He never uses the religious field as a tool for his own benefit, he does not become a burden to anyone...

He works with the sweat of his brow, he fills his stomach...

As stated in the Surah al-Teqasur; he never worries about increasing, having so many disciples, having so many caliphs...

He makes one feel love and respect...

He guides the student to the path of self-knowledge...

He brings the student back to himself, he informs him that there are many truths in the city of his own existence...

Here Moses met with Khidr, that is, the Murshid-i Kamil, and his journey to truth began.

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

On the path of Ilm-i Tavhid, the doors of Ilm-i Ledun will be opened.

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

What is meant by Moses is a student who wants to understand the truth.

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

On the path of Ilm-i Tavhid, both the disciple and the master are students who want to understand the truths.

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

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

This quest leads to a Perfect Man who knows the answers to these questions.

That Perfect Man is Khidr.

Moses set out to seek that Perfect Man.

This story is presented in the Surah Kahf.

Surah Kahf 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: Young friend, companion, on the path of wisdom,

La ebrehu: I will not leave, no stopping,

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

Mecmea: Gathering, Tavhid, united,

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

Ev emdiye hukuba: To pass, to stay for years, for days,

The meaning: "Moses said to his companion: No stopping until I reach the wise person who knows the secret of Tavhid, even if we travel for days."

The fire that fell into Moses had made him set off on the path.

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

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

He did not know how to seek.

He wanted to know his Lord, to see Him.

He wanted to find Khidr, who knew Allah.

He had to find someone who knew Khidr.

Someone who knew that Moses was searching approached him and became his friend.

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

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

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

The one who knew Khidr would take him to Khidr.

Moses also became friends with someone who knew Khidr.

Who was Moses' companion on the road?

How did Moses find him?

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

When the questions “What is Allah, how can I find Him, how can I see Him?” came to Moses’ heart, Moses’ search began.

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

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

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

And he found someone who was searching like himself.

Moses’ companion was a traveler on the path of Ilm-i Tavhid (The knowledge of Unity).

He was the one who had previously found Khidr.

Moses had found his companion.

He was the one who would take him to Khidr.

Was it Moses who found him, or was it the one who knew that Moses was on a sincere search and found Moses?

The place of meeting with Khidr was “Majmeal Bahrain”.

In the verse, “Majmeal Bahrain” is indicated as two seas.

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

Like the meeting of the guide and disciple.

Like the outward sciences and the inward sciences.

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

Like the dimension of the attributes being Tavhid in the dimension of the Essence.

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

Like the unity of the feminine and masculine dimensions.

Like the unity of Essence and Reveal of Essence.

Like the combination of the DNAs in the egg of the woman and the sperm of the man.

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

The Murshid is the one who has understood that he is in the sea and surrenders to that sea.

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

In order to realize this, a Murshid is visited.

That Murshid is a wise person.

From that wise person, lessons in the knowledge of Tawhid are taken in order to understand the truth of the sea.

The Murid(Disciple) and the Murshid(Perfect Guide), who are two seas, meet in the truths of Allah.

The two seas, one is the bitter sea, the other is the sweet sea.

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

The sweet sea; He is the Murshid-i Kamil who has surrendered to Allah, who is always in prostration, who has reached the station of a human being, who has reached the station of Islam, whose tongue is sweet, whose thoughts are sweet, whose state is sweet.

“Mecmeal Bahreyn” is also Khidr.

Khidr is the Murshid-i Kamil.

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

Mecmeal comes from the word cem.

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

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

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

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

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

The purification of the mind and heart is achieved by forgetting the false knowledge of oneself and not falling for the interests of the world.

A person who is torn between his old knowledge and his new knowledge on the path of truth flounders.

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

The staff that he left is his old knowledge.

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

The path of truth is opened with the knowledge of the wisdom of Allah, which is the staff that was taken.

A person cannot be conveyed the knowledge of Tawhid without giving up his old knowledge.

What is called conveying is the presentation of the knowledge of truth.

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

What is meant by Khidr is the person whose heart has manifested the name of “El Bahri”, that is, the wise person.

The wise person, that is, Khidr; The Perfect person who has attained the truth that Allah is the one who holds all excellency, that is, all existence at every moment, is the one who lives with the consciousness of being in the presence of Allah at every moment. The Perfect person called Khidr is the one who lives with the consciousness of being in the presence of Allah at every moment.

Khidr is the one who has attained Muhammadan consciousness in truth.

He is the one who acts as Khidr to Moses, who looks at the unity of Allah in the People.

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

People who have the name “El Bahr” manifested in their hearts are wise people, spiritual guides, perfect people.

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

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

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

They never talk about their desires.

Moses had to meet Khidr even if it took days.

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

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

Moses set off with his friend, with the fire of love that had fallen into him.

His friend was someone who knew Khidr.

He was the one who would take Moses to Khidr.

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

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

Being a traveler on the path of the knowledge of monotheism will be possible by finding the person on that path.

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

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

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

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

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

He should be modest, humble, compassionate, protective and supportive.

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

He knew the status of his companion Khidr.

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

Moses and his companion set off to go to Khidr while chatting.

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

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

The companion of Moses is someone who knows Khidr, has followed Khidr, is a traveler of the knowledge of Khidr.

He is the one who will vouch for Moses.

He is the traveler of the path of truth.

He is the one who will take Moses to Khidr.

Kahf Surah 61-Fe lemmâ belega mecmea beynihimâ nesiya hûtehumâ fettehaze sebîlehu fîl bahri serebâ.

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

Mecmea beyni humâ : Gathering, Unity, among them,

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

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

Fi el bahri : Sea, wise man, the right path, eternity,

Sereben : It slid, flowed, his heart slid,

The meaning: "Thus, when they reached the wise man who knew the secret of Unity, they forgot what they knew in their hearts. Thus, their hearts slid towards what the wise man said."

Moses and his friend met someone who had attained the truth of Tawhid.

The wise man's words suited Moses' heart.

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

But what was told here was always about Allah.

It was always unifying.

What belonged to Allah was always being discussed.

Moses' heart was flowing with what was being told.

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

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

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

However, should the truth be like this?

Can one belief be superior to another?

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

Surah Al-Hujurat 11: "O you who believe! Let no group mock another group, perhaps those who are mocked are better."

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

Isn't it the same Allah who shaped us all?

Moses wanted to know his creator and met with Khidr.

What is indicated in this verse is "Nesiya hute-huma", the person's heart slipping into an ocean.

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

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

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

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

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

If a person is firmly attached to his own belief, does not question or hesitate about his own belief, and if what is being said agrees with his own belief, he stays there.

But if what is being said does not agree with the person's belief, he moves away from there.

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

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

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

So, Moses also gave his heart to what Khidr told him, and his heart slipped away from the scientific information Khidr told him.

Surah Kahf 62-Fe lemmâ câvezâ kâle li fetâhu âtinâ gadâenâ lekad lekînâ min seferinâ hâzâ nasabâ

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

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

Âti nâ : Bring, offer, give to us,

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

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

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

Hâzâ nasaben : This, fatigue, exhaustion, hardship,

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

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

Moses talked with his companion about what he had heard from Khidr.

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

A person’s stomach is filled with worldly food.

But a person’s heart is filled with truths.

Just as a person's stomach grinds the food he eats, a person should think about what he hears and analyze it.

A person should not immediately believe what he hears, nor should he immediately reject it.

He should only think about and verify what he hears.

When prejudiced people hear words that are in line with their own beliefs, they accept them.

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

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

At each door, he thinks about what he hears and looks for the place that best suits his heart.

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

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

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

There is a chosenness and superiority in that understanding.

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

Moses never approved of the oppression done to the Hebrews.

The oppression done to them triggered a feeling of mercy in Moses, and that feeling of mercy brought Moses to Khidr.

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

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

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

Iz eveyna : When we were there,

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

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

El hute : Fish, heart, feeling,

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

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

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

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

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

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

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

The place mentioned in the verse, “When we were there,” is the table of conversation of Khidr.

The phrase, “Did you understand how our own knowledge turned our hearts to stone?” is a confession of how cruel and brutal the understanding of religion that he learned in the palace of the pharaoh was.

Every person should question his own belief.

Does a person’s belief turn hearts to cruelty, or does it make him a compassionate person? He should think about this very well.

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

Some groups that present information about Allah; present a conception of Allah that is angry, furious, vengeful, punishing, supporting one belief, declaring other beliefs to be hellish, offering countless concubines to men, offering virgins to widows, offering girls with newly budded breasts.

Segments that present information about Allah; present a belief in Allah that sees like a human, hears like a human, speaks like a human, knows like a human, gets angry like a human, takes revenge, loves some and does not love others.

Segments that present information about Allah; present a belief in Allah that comes from polytheistic beliefs; gets angry, rains down stones from the sky, threatens, takes revenge, cuts off sustenance, throws lightning from the sky, expects prayers from us, expects worship, gets angry and punishes us if we do not do it.

Each belief sees itself to be heavenly, sees the other to be hellish, and blames this on Allah, explaining that Allah is on its side and that He will throw those who do not believe like them to hell.

The translations of the Quran were made accordingly, and this information was conveyed as religion.

“He sends lightnings and strikes with them whom He wills.” Surah Ar-Ra’d 13

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

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

“Allah desires to increase their punishment in the world and that their souls will be delivered with difficulty as disbelievers.” Surah At-Tevbe 85

“Allah sends lightning from the sky upon whom He wills.” Surah Ar-Ra’d 13

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

And in the translation of dozens of verses, they presented us with the belief in an angry, wrathful, vengeful, cursing Allah.

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

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

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

They conveyed many discriminations and unfounded information about religion.

They considered scientific research as infidelity.

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

They dictated that we should obey without researching and questioning, and obey orders and prohibitions without reaching their wisdom.

All this information coming from the dimension of belief diverted hearts to other thoughts.

He hardened hearts, made those who did not believe like him see them as infidels, and made them see them as hellish.

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

And Moses was amazed by what he heard from Khidr, and his heart was lost in what was told. “Now our heart remained in those truths that were told there,” he said.

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

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

Every person should question their belief, analyze their feelings and thoughts.

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

Isn't it cruelty to consider oneself as heavenly and see others as burning in hell?

If belief makes a person cruel, that belief makes a person evil.

The compassionate pray for mercy, forgiveness, and for hearts to feel Allah.

Every person can fall into sin.

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

Allah can forgive sins, we cannot know the forgiveness of a person's sin.

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

we cannot know whether the repentance is forgiven or not.

We also need to know very well what we call sin.

It is not right to declare a person a sinner because he/she does not act according to our own beliefs and worships.

Everyone believes and worships according to what they learned from their parents.

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

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

Surah Kehf 64-Kâle zâlike mâ kunnâ nebgı ferteddâ alâ âsârihimâ kasasâ

Kale zalike: He said, this is it,

Ma kunnâ nebgı: What we are looking for, the truths we are looking for, demand, inclination,

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

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

Kasasan: To tell, reported, news, follow, convey,

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

What suited Moses’ heart was what Khidr told them.

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

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

That table was the Maide table.

The Maide table is the table of Allah.

At that table, truths are presented, graces are presented.

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

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

That table is the wisdom of meaning, the place where the secrets of the wisdom of Allah are located.

Every person meets with whatever suits them absolutely.

A person's temperament is mixed there.

A person tends towards whatever sprouts in a person's heart.

When Moses listened to Khidr, his heart transformed into a completely different state, it almost overflowed, it flowed like a river, it mixed with an ocean.

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

The heart flew like a bird, landed in the rose garden that bloomed in different colors.

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

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

Was the smell of the Sublime World something like this?

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

The two seas had met.

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

Moses said to him, "These are the truths we were looking for."

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

His companion had seen Moses' drunkenness.

The heart that would travel with Khidr was Moses.

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

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

Moses had listened with his heart.

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

The one who listened with his heart would certainly hear.

A person should listen, should listen with his heart.

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

The knowledge of ledun is opened to the listener.

The knowledge of ledun is granted to the sincere.

A person who wants to reach the truth should not give credence to false information coming from that field that includes discrimination, judgment, shows themselves as superior, makes others look down on, makes one's heart arrogant, is not based on scientific evidence, and is not based on scientific evidence.

Surah Suarâ 223: Yulkûnes sema ve ekserûhum kâzibûn

Yulkune el sema: Throw, fabricate, they listen, listen, hear,

Ve ekseru hum kazibun: Most of them are false things, lying, unfounded things,

The meaning: "What they listen to is all fabrication and most of it is in lies."

A person should not listen to lies and fabrications.

He should not be distracted by false things.

He should not give credit to false things.

A person should hear the divine voice that flows from existence at every moment.

He should know that that voice will introduce the person to knowledge.

He should know that that voice will introduce the person to the owner of existence.

Surah Ta-Ha 13: Ve enahtertuke festemi li mâ yûhâ.

Ve ene ahtertu ke : I, choose, seek, preference, you sought me,

Fe istem : Then listen, lend an ear, hear, understand,

Li ma yûhâ : What is revealed, presented, signs, speed,

The meaning: “You sought Me with a search. Then listen to what is revealed from the whole universe.”

Know that listening to the voice coming from existence, listening to the revelation that is revealed at every moment, will bring you together with the truths.

Revelation belongs to the “Living” One.

The Living One is Allah.

Allah calls out from every being at every moment, presents the truths that belong to Him.

All truths are hidden in that revelation.

A person should turn to revelation and listen from there.

He should be silent and listen with the ear of his soul.

He should listen with the ear of his heart, not with the ear of his head.

He should listen to the divine voice coming from existence

There are many meanings hidden in the sounds.

The truth is hidden in the meaning in the sound

He should know that that sound is the voice of Allah himself.

Surah Qaf:

41: “Listen at every moment until the caller approaches.”

42: “Listen to the call of Allah from every being at every moment. Then you will understand the emergence from the inner self to the outer world.”

Hearing the voice of Allah is possible by listening to the voice coming from the essence of being.

Surah At-Tevbe: 61: “Say: Listening is good for you.”

My brother?

Listen.

Listen to nature.

Nature is the brother of your earthly body.

What messages flow from nature to the body and from the body to nature?

The frequency of the sound in nature is the key to many doors in your body.

Nature will open you a purpose, an effort, discovery, and production doors.

Nature will make you discover the secrets of your body.

Listen to the sound of water.

The sound of water will open the door of wisdom for you.

Listen to the water flowing in the river, the sound of rain, the water flowing in the fountain, the water in the glass.

What messages does the sound of water convey to the water in your body?

What doors does the sound of water open in your entire body?

The sound of water will bring you back to yourself, will introduce you to yourself.

It will offer many graces to your heart.

Listen to the sound of birds.

The sound of birds is the secret of transition between stages.

The sound of birds is the secret of speech flowing from the stage of eternity.

The sound of birds will open the doors of your soul to you.

It will offer you flying, passing stages, and ascending from body to soul.

Listen to the sound of a child.

The sound of a child will lead you to the purity of your heart.

The sound of a child will lead you to your own child's purity.

Listen to the wind.

What will that sound bring you?

Where will that sound take you?

What emotions will that sound offer you?

The sound of nature, the sound of the wind, the sound of water, the sound of birds, the sound of children, will open many doors in your spiritual realm.

Listen to the divine music of existence.

Each sound will move many places in your brain.

Listen.

Know that all sounds come from the One.

They go to the One.

They show the One.

They offer the secrets of the One.

Listen.

Listen with all your ears.

Listen.

Listen to the voice coming from the body of soil

Listen.

Listen to the voice of the breath coming from the soul.

Listen, attain the secret of “Nefahu fihi min ruh”.

A farmer becomes a farmer by listening to the soil, the seed, the tree, the branch, the leaf, the flower, the fruit.

Because the soil, the seed, offers him all kinds of information.

A doctor becomes a doctor by listening to the body.

Listen, listen, listen.

Listen to Allah, who calls from existence.

Listen to Him with Him.

Listen to what belongs to Him with Him.

Moses met with Khidr and listened to him with all his ears.

Moses listened to Khidr and the information he heard from him suited his heart.

His heart was filled with excitement and he said, “These are the truths I was looking for.”

Now Moses would meet with the flow of wisdom.

He had found the person he was looking for.

He had found a heart man who was on the path of wisdom, who had reached the truth of Allah.

Wasn't it necessary to find a heart man like Moses in order to reach the truth of Allah?

Wasn't it necessary to be on the path of the knowledge of Ledun in order to reach many truths?

Of course it was necessary.

So, whoever wanted to find a Khidr like Moses would certainly find one.

Submission was necessary on the path of the knowledge of Ledun.

The knowledge of Ledun is offered to the drop that has reached its ocean.

The knowledge of Ledun flows to hearts burning with the love of Allah.

The door of the knowledge of Ledun is opened to those who meet Khidr.

Kehf Sûresi 65-Fe vecedâ abden min ibâdinâ âteynâhu rahmeten min indinâ ve allemnâhu min ledunnâ ilmâ.

Fe vecedâ abd : Thus, they found, servant

Min abid na : From Our servants,

Âteynâ hu rahmet : We offered, we gave, that, mercy, compassion, Knowledge of Tavhid,

Min indi nâ : From Us, that which belongs to Us,

Ve allem nâ hu : The knowing, the wise, we taught, we, that

Min ledun nâ ilmen : That which belongs to Us, the knowledge with Us,

The meaning 1: "Thus, they found a servant from Our servants. He was one of those who knew that the mercy We had given him belonged to Us, and he was one of those who knew Us by the knowledge that belonged to Us."

The meaning 2: "Thus, they found a servant from Our servants who knew the knowledge of Tavhid by the mercy We had given him. He was one of those who knew the knowledge of Tavhid that belonged to Us."

Moses had found a person who knew the answers to the questions he was looking for.

That person was Khidr, a man of the heart, a Murshid-i Kamil, someone who knew the path of Ilm-i Ledun.

Moses would meet wisdom.

The knowledge he had learned in the name of religion in the palace of Pharaoh would end.

Now he would proceed with wisdom.

Wisdom is a must in order to properly comprehend Allah.

Knowledge should bring us together with wisdom.

Knowledge should not be groundless, it should not carry falsehoods.

The "Min ledun nâ ilmen" in this verse refers to the dimension of Ilm-i Ledun.

In order to reach the truth of Allah, it is necessary to meet the dimension of Ilm-i Ledun.

Ilm-i Ledun is opened with the lessons of Ilm-i Tavhid.

The message in the verse, "He was one of those who knew Us, with the wisdom that belonged to Us" is very important.

In order to reach the truth of Allah, it is necessary to meet with the wisdom that belongs to Allah.

The truth of Allah is understood through the wisdom of Allah.

Just as the knowledge of Medicine is required to become a doctor, in order to reach the truth of Allah, the knowledge of Ledun is required.

Here, the path of Ledun begins with meeting with Khidr.

Wisdom-based knowledge will open doors to truths.

If knowledge consists of baseless things, the path of wisdom will not be opened.

Wisdom is the signs of the divine software that is in the being itself, where the system of existence of the being is written line by line.

Physics, Chemistry, Biology, Mathematics are the dimensions of that knowledge.

Wisdom is essential to understand existence.

Wisdom leads a person to witness.

Witnessing is possible with the signs that are in the essence of being.

“Eshedu”, recited twenty times a day during the call to prayer, indicates witnessing.

Things that do not express wisdom are the dimension of superstitions, the dimension of things that have no basis.

Science certainly leads to proof.

Therefore, the Quran advises us to be on the path of knowledge and not to deviate from it.

Surah Al-Isra 36: “Ve lâ takfu mâ leyse leke bihî ilm.”

The meaning: “Do not pursue things that do not express wisdom.”

The subtleties of knowledge and wisdom should be known very well.

Knowledge does not mean wisdom.

Wisdom is the truths of existence, which are the essence of existence, the software of existence.

Knowledge, on the other hand, is the words that flow from books or tongues about a subject.

Knowledge is presented from books or tongues.

It is necessary to know whether it has an original or not, it is necessary to think.

Those who present information about Allah accept their own beliefs as true and want to attract them to their own beliefs.

They present orders and prohibitions, consider their own beliefs superior, and look down on those who do not believe like them.

In the dimension of belief, there is only believing in the information that is transmitted, and there is being attached to information from the family without knowing the original.

In wisdom, there is being a witness.

From the essence of existence flows a wisdom that belongs to existence, to its functioning, to many secrets of existence.

Here lies the dimension of ilm-i ledun.

It is not right to talk about things that do not express wisdom.

Speaking without wisdom makes a person arrogant and makes him satanic.

Surah Al-Hajj 3: "Among the people are some who struggle without wisdom of Allah. All of them are subject to satanic states."

A person who believes in the truth of the false information he knows and who enters into discussions and insistently defends his own knowledge will not be able to enter a scientific path.

A person who does not follow wisdom will act with false information.

A person who surrenders to his own arrogance will surrender to satanic states.

Moses understood that he could not understand the truths without wisdom and without following wisdom.

Here Moses began to feel what the journey of wisdom was.

Moses understood that he would be able to see his Lord, who he wanted to see, scientifically.

He had found Khidr, who saw him scientifically.

When he left Khidr, he thought a lot about what he had heard, and decided, "My path is with him."

Moses was burning with the feeling of "I want to see you, my Lord."

He understood that he would be able to comprehend his Lord when he followed a scientific path.

The journey that started with ilm-i yakin would lead him to his Lord as ayn-i yakin, Hak-i yakin.

Surah Kahf 66-Kâle lehu mûsâ hel ettebiuke alâ en tuallimeni mimmâ ullimte ruşdâ
Kale lehu Moses: He said to him, Moses,

Hel ettebiu-ke: To follow, obey, follow, can I follow? To you,

Alâ en tuallime ni: On, for, your teacher to me,

Mimmâ ullimte: From the thing, what you were taught, what you know,

Ruşden: Logical, completeness, perfection, maturity, guidance, finding the right path,

The meaning: "Moses said to him: Can I follow you so that you can teach me from the things you were taught, and that I can find perfection?"

Moses went to Khidr from where he was, excited.

He arrived at his door, knocked on his door excitedly.

"I have come," he said, "you are my path," he said.

I haven't slept for a week, I have thought a lot about what you said.

"Every word you said fell into my heart like a seed falling into the ground," he said.

"It was as if roses bloomed inside me, as if the sun rose inside me," he said.

"I can't stop the excitement of my heart, my blood seems to circulate differently, my breathing seems to have changed," he said.

"I realized that the answer to every question I was looking for is in you," he said.

He was now sure of her, his heart had turned to her.

His heart had established a bond with her, he had to travel with her.

Moses asked Khidr; "Can I follow you so that I can find perfection?"

Burning with the excitement of seeing his Lord, Moses was ready to surrender to a Murshid-i Kamil.

Just as it was necessary to be subject to the Faculty of Medicine in order to become a doctor, it was necessary to be subject to a Murshid-i Kamil in order to become a person of wisdom towards Allah.

To surrender to a master in a profession was to learn a profession.

The purpose of being subject to the teachers in the Faculty of Medicine was to be subject to the science of medicine, the teachers were only a means.

The purpose of being subject to a Murshid-i Kamil was to be subject to Allah with the knowledge that came from him.

Moses was ready to set off with Khidr.

Moses had taken off his clogs and left his staff.

Khidr knew his heart, that heart was ready to mature and ripen.

That heart was full of excitement to learn, it was in a hurry to know its Lord.

There was still much to overcome, to learn, to learn.

After all, wasn't a person a student in the school of life until his last breath?

Does learning ever end?

Could the infinite knowledge of Allah ever be learned?

One could only show condescension, and learn as much as one could.

On the path of truth, there was no saying, "I learned, I knew."

On the path of truth, there was no saying, "I woke up and they were asleep, I noticed, they didn't notice, they were ignorant."

On the path of truth, there was only the excitement of realizing the Truth.

And Moses ran to Khidr with this excitement.

Surah Kahf 67-Kâle inneke len testetîa maiye sabrâ.

Kale inne ke: He said, truly, you are certainly,

Len testetîa: You can never endure, you cannot afford,

Maiye sabren: To be with me, in my entourage, a friend, flow, patient,

The meaning: "He said: Truly, you cannot afford to be patient when you are with me."

Moses said to Khidr, "I want to know Allah like you, help me." "I want to follow you, I want to learn the truths," he said.

"Since I first listened to you, lightning struck my heart, your presentation of truths with evidences impressed me a lot," he said.

"Your always talking about Allah, not mentioning anyone's belief or worship, not judging people, not looking down on anyone, made me flow into your heart," he said.

Moses was ready to set off with Khidr.

He was ready to do whatever Khidr told him.

Khidr said to him, "Patience is needed on the path of truth, you do not have the strength to be patient on this path."

What would happen, what information would come, and patience was required.

What was patience?

How could one be patient?

How could one who could not surrender to Allah know what patience was?

How could one who did not trust in Allah be patient?

As Khidr said, being patient required strength.

What was this strength?

Could one become strong by saying, "I am strong"?

Was it possible to become strong without surrendering to the Almighty?

What was the strength of patience like?

That strength brought patience.

Patience was waiting.

It was waiting to see the end of something.

It was waiting to reach the wisdom of an event.

Could someone who was not strong ever be patient?

Wasn't power strengthened by the power of Allah?

Patience was the beginning of everything.

Patience was the stance of reaching many wisdoms.

Patience was; stopping, being persistent, waiting, enduring, not rushing, swallowing one's anger, enduring, locking up some of one's feelings, working hard, thinking about the end of something, remaining silent in order to reach its wisdom.

So, was it easy to do these?

Could patience be manifested without surrendering to Allah, without trusting in Him?

Could patience be possible without being in a state of connection with Allah at all times, that is, without connecting one's mind and heart to Allah?

Connection is the connection of all beings to each other with common characteristics.

Just as there are infinite cells in the human body, but they are all connected to each other, that is, they have become connected. In this entire universe, all beings are connected to each other.

Understanding the connection is understanding this connection.

The entire universe of beings is connected to each other with manifestations.

As the traveler of the path of Allah is in a state of perception in order to understand Allah and understands the interconnectedness of beings, he understands the connection and from there reaches the secret of Tawhid.

The entire universe is in a state of connection, that is, they are connected to each other.

The secret that connects the entire universe is the secret of Allah.

Here, what connects all beings to each other are the manifestations of Allah.

Just as there is a functioning in every being, this functioning is called action, all actions are connected to the doer.

In other words, the doer of all actions is Allah.

Just as there are attributes in every being, all attributes are connected to the being, the being that is connected is Allah.

Allah holds all beings with His essence.

All these attachments are the dimension of connection.

Allah connects every being and the entire universe with His action, attributes, and essence.

Which organ and which cell of the human body is separate from each other, of course none of them are separate, all are in unity.

All cells are in contact with each other, that is, they are in a state of connection.

Just as all cells in the human body are connected to a body, so in this universe, all existence is connected to each other through manifestations.

Here, connection is the connection of all existence to each other, and this connection is through the manifestations of Allah.

The one who is aware of the secret of connection has attained the truth that “Allah is the one who holds all bodies.”

Connection and patience are intertwined.

The one who has not attained the station of connection cannot have patience.

Surah Kahf 68-Ve keyfe tesbiru alâ mâ lem tuht bihî hubrâ

Ve keyfe tesbiru ala: How can you be patient, endure,

Ma lem tuht: Thing, what, you could not grasp, understanding,

Bihî habir: That, news, knowledge

The meaning: “How can you be patient with knowledge whose inner meaning you cannot grasp?”

Moses had not yet reached the level of rabita.

Therefore, Khidr knew that he would not be patient.

That is why Khidr said to Moses; “He who cannot see the inner meaning of a thing cannot have patience.”

Because when a person does not reach a just perspective, he immediately evaluates an event or a piece of information with his old perspective.

There is rebellion, intolerance, anger in his old perspective.

He who does not have rabita cannot have patience.

If a person clings to his old knowledge, he judges, despises, rebels, and gets angry.

That is why the Quran advises in many places to “think about the religious understanding you learned from your ancestors.”

What Moses was taught in the palace of Pharaoh as religion would not be the same as what Khidr would teach him.

That is why Khidr knew at the beginning that Moses would not be able to be patient with what he heard or what was done.

That is why he said, “How can you be patient with things you cannot understand?”

The warning was very important; because the devil could not see the inner face, he became the devil.

He had seen the soil, but he had not seen its inner face. He said, “He was created from soil, I am better than him.” (Surah A’raf 12)

What a great negligence it was to see others as soil, not to see their essence, to see oneself as better than another and to fall into arrogance.

Demon is the one who sees himself as better than other created beings.

Demon means the one who remains in the outer garment, in the form, that is, when he looks at the being, he remains in the outer face, cannot see the inner face, cannot reach the meaning.

Allah is the one who holds all the forms and beings.

If we see the forms but cannot see the form that holds the forms, we become demon.

Khidr called to Moses for him: “Look at your inner face, otherwise you will not have patience, you will rebel.”

What prevents a person from reaching the truth of Allah is himself.

The curtain between him and Allah is the existence remaining in the dimension of form.

The curtain between him and Allah is his inability to see the inner face of the being he sees.

There is no distance between a person and Allah, they are one like a drop and an ocean.

But the one who cannot comprehend this thinks Allah is separate and himself is separate.

Khidr called out:

“Know that demon is your remaining in form, know that demon is you.”

“If you want to be saved from being demon, you must see the inner face of everything,” he said.

Demon did not prostrate to Adam.

Because he had not reached the station of prostration.

This was a warning to the person’s state of being Demon.

Whoever sees the dimension of being in form but cannot see the dimension of being, that person falls into the state of being demon.

There is no separate entity called Demon.

Demon is staying in the human dimension of existence, that is, in the dimension of the earth, that is, in the dimension of the form of existence.

Demon is staying in the outer garment of existence, that is, in the dimension of the dress, that is, in the dimension of the earth.

Demon is the one who cannot see the essence of existence.

Demon means staying in the outer garment, form, and dimension of the earth.

The message given to us by the verse, "The angels prostrated themselves, but Demon did not" (Surah al-A'raf, 11) is that whoever saw the outer face of existence and could not see its inner face, that is, he fell into the state of Demon, that is, he remained in the dimension of the earth of existence, he could not see its essence.

What was meant by Adam was the dimension of the soul.

What was meant by prostration was to reach the dimension of the soul.

Could someone who could not see the inner face of existence know what Adam was?

Therefore, Khidr said to Moses, "Do not remain in the form, look at the inner face."

Surah Al-Kahf 69-Kâle se tecidunî inşâallahu sâbiren ve lâ asî leke emrâ

Kale se tecidu nî: He said, you will find me,

Inshae Allah sabiren: Allah willing, if he wishes, the patient,

Ve lâ asî leke: I will not be rebellious, to oppose, you,

Emr: Your rulings, work, command, rule, what you do,

The meaning: "Moses said: God willing, you will find me patient and I will not be rebellious to you in what you do."

When Moses said, "I will not be rebellious to you in what you do," he also made it clear that he would rebel.

The state of the one who has rebellion in his mind would certainly be rebellious.

Can the one who does not have rebellion in his mind ever utter the word rebellion on his tongue?

Of course not.

Wasn't being in a state of demon the same as being in rebellion?

Wasn't the purpose of going to Khidr to be free from being demon?

Didn't demon rebel by not prostrating?

Wasn't the purpose of prostration the dimension of the malakut?

Was prostration touching the ground with one's head?

Or was prostration surrendering one's heart to Allah?

A person who did not understand the meaning of prostration, whose heart was not constantly in prostration, would certainly rebel against something that was against him.

Moses said, "I will both be patient and not rebel."

Moses would not be able to be patient, and he would also rebel.

Because Moses had not yet dived into the ocean of the science of the universe.

He had not yet become acquainted with the lessons of Ilm-i Tavhid.

Khidr was preparing him.

Patience, silence and not rebelling were necessary for the journey of Ilm-i Tavhid.

For this reason, a promise is made not to do certain things on the path of truth. If our minds and hearts are in conflict, rebellion, and arrogance, the doors of truth will not open.

The journey of Ilm-i Tavhid is only opened to those who are in search with a sincere heart, to those who are not satisfied with the judgmental beliefs inherited from their ancestors, that is, to those who are orphans.

The lessons of Ilm-i Tavhid are conveyed to those who have attained manners.

Attaining manners is achieved by promising not to do certain things and keeping that promise.

A person who aspires to understand the truth is called a student.

Moses also became a student of Khidr and promised to be patient and not to rebel.

The purpose of repenting on the path of truth is to reach the station of manners.

The student is advised to follow his repentance.

And the following is recommended.

First, you will hold your tongue.

You will enter the fast of silence.

You will not talk about religion until your lessons are over,

you will never enter into arguments.

You will hold your tongue and only listen, analyze.

You will never gossip or backbite anyone.

You will not have bad thoughts.

You will never say bad words.

You will not think badly of anyone even in your heart.

You will not discriminate, you will not judge anyone.

You will not discriminate between men and women, you will see them all as humans.

You will cleanse your heart of all falsehood and harmful behavior.

In other words; you will purify yourself from impurity and filth.

You will always walk around pure.

You will always act as if you were in the presence of Allah.

You will not lie.

You will not eat what is forbidden.

You will not usurp anyone's rights

You will abandon slander, envy, malice, pride, arrogance, stubbornness and similar bad states.

You will not speak bad words about anyone.

You will be busy with your own service, you will not interfere with anyone's worship or belief, you will not look down on anyone's belief.

You will not praise some people and despise others in society.

You will definitely not get into arguments.

You will not get into political discussions.

You will not praise one politician and curse another.

You will leave politics to the politicians.

You will be patient with what happens to you, you will never rebel.

You will learn lessons from the things that happen to you.

You will not look down on anyone or any being.

You will not look for anyone's shortcomings or mistakes, you will not make fun of anyone.

If someone asks you a question, you will say "I don't know" until your lessons are over.

You will consider existence as a living book.

You will not use books written by people as a source, you will use existence as a source.

You will read, learn, and be educated from the book of existence.

You will remain silent until your lessons are over and you are given a tongue.

When you are given permission to speak, you will explain the truths to the orphan, that is, to the one who seeks the truth in innocence, in a modest manner, as much as you can, according to his/her level of intellect.

You will try to educate yourself not according to the information in books or the information you hear, but according to the wisdom of Allah in your own being and in every being.

Here, Khidr said to Moses, follow these and be patient.

A person who follows these prepares his mind and heart only to understand Allah.

When the mind and heart focus on something, the person becomes more profound about that subject and becomes a Perfect person.

Moses said to Khidr, “God willing, you will find me patient and I will not rebel against you in what you do.”

Those who are patient, who hold their tongues, and who do not rebel will certainly reach many truths.

Of course, those who enter into contemplation with the lessons of Ilm-i Tavhid and who connect their hearts to Allah will reach the secrets of the Knowledge of Ledun.

Kehf Sûresi 70-Kâle fe in ittebatenî fe lâ teselnî an şeyin hattâ uhdise leke minhu zikrâ

Kale fe in ittebate nî: He said, so, when you follow me,

Fe lâ tesel nî an şey: Ask me nothing,

Hattâ uhdise leke: Even, until it happens, unless I tell you,

Min hu zikren: From it, dhikr, advice, narration,

The meaning: He said: So when you follow me, do not ask me anything, even until I tell you, until I tell you its truth.”

And thus Moses’ journey to the knowledge of Tavhid, the knowledge of Ledun had begun.

Moses would hold Khidr’s hand, and Khidr would introduce Moses to the hand of Allah.

Moses would also keep his promise, and many truths would be granted to him.

Moses would hold his tongue, would not rebel against what was done and told, and would be patient.

Moses' journey of seyr-i suluk was beginning.

Seyr-i suluk: It means a person returning to his own body, traveling there, seeing, understanding and watching 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.

Seyr-i suluk is the journey of the science of guidance.

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.

On this journey, a person understands the One who created him and mixes with the ocean like a drop.

Thus, seyr-i suluk is the journey from form to essence.

And it is to watch the world that fluctuates from form to essence.

The spiritual journey begins with a Khidr. Khidr returns the person to his inner self, the person reaches many secrets in the city of his own being, step by step.

Surah Hicr 16: “Ve le kad cealnâ fis semâi burûcen ve zeyyennâhâ lin nâzırîn.”

The meaning: “Pardee, We have certainly established high places in the Sublime Realm, and We have adorned it with attributes for the beholders.”

Surah Al-Isra 79: “Ve minel leyli fe tehecced bihî nâfileten leke asâ en yebaseke rabbuke makâmen mahmûdâ.”

The meaning: “You, passing through your existence, watch Allah in People. It is hoped that you would reach the source of all the qualities of existence that are revealed from your Lord.”

Here is the station of seeing:

It is to witness many truths in the stations and stages.

It is the journey of the self in one’s own body.

It is to witness many truths in the city of existence.

It is to watch Allah in People.

It is the station of Allah watching himself in himself.

It is the light watching the light.

It is the unity of the stations of Allah and People.

It is the pleasure of watching the Creation born of Allah, that is, the light of Muhammad.

The gathering of Allah and Creation, the pleasure of Allah is the pleasure of His quality.

Khidr informed Moses, “When you follow me, do not ask about anything, not until I tell you, until I tell you its truth.”

Now the journey of seyr-i suluk, which is the journey of holding one’s tongue, being patient, and being able to see the inner face, was beginning.

Surah Kahf 71-Fentalakâ hattâ izâ rakibâ fis sefîneti harakahâ kâle e haraktehâ li tugrika ehlehâ lekad cite şeyen imrâ

Fe intalakâ : Thus, they went, they traveled,

Hattâ izâ rakib : Even, until they boarded, until they were tied,

Fi es seffîneti : Ship, carrying cargo, containing knowledge,

Haraka hâ : Pierced, tore, burning, it,

Kale e harakte hâ : He said, why did you pierce it, did you pierce it?

Li tugrika ehle hâ : Drown, sank, its people, its owners,

Lekad cite şey emr : Surely, you did, thing, work, what kind of work did you do,

The meaning: “Thus they traveled until they boarded a ship, which pierced it. He said: Did you pierce it to drown its owners? Surely, what kind of work did you do?”

Moses began his journey of divine wisdom, and doors were opened to reach many truths.

Khidr had conveyed the knowledge of Tavhid to Moses and showed him how to understand the truths.

The dimension of “Thus, until they embark on a ship” in the verse is the dimension of dhikrullah.

The one who remembers is Allah.

Allah is remembered in every being at every moment with his dhikr.

When a person reaches Allah who remembers in his own body and in every being, his submission has begun.

Zikrullah is the call of Allah from every being, the first spark of knowing, the beginning of the manifestation of existence, the divine tone, divine resonance, divine fluctuation in everything visible and invisible.

Until Khidr made him feel the truth of dhikr, he had returned Moses to his own ship of existence.

The ship refers to the human body.

Man has always called that ship of body “mine”.

Man has said, in heedlessness, that it is my body.

However, is that body his?

Man is not the one who creates, shapes and operates his own body.

Man should not attribute his body to himself.

Khidr’s piercing of the ship, the ship sinking into the water; is the person abandoning the operation he attributes to himself.

In other words, it is realizing that the owner of the operation in his body is Allah.

It is getting rid of the heedlessness of saying “my job is my power”.

The one who returns to his own ship of body sees an operation there.

This is the dimension of Tavhid-i Efâl.

Tavhid-i Efâl means the unity of actions.

A task is called an action, and many tasks are called Efâl.

Tavhid-i Efâl is knowing that all tasks are one task.

The action that is seen in the essence and the exterior, in stillness and movement, belongs to Allah in its entirety.

Whatever is in the essence, that is, in us, and the exterior, that is, in the being other than us, in all of them, whether in motion or in stillness, the action that is seen is an action and the doer is Allah.

Everyone says, “Allah is capable of everything and does whatever He wishes,” but they think that Allah’s work is separate from their own work.

However, the lesson of Tavhid-i Efâl indicates that Allah is the one who works in all beings at every moment, in us and in the visible world other than us.

Allah is the one who works in all bodies at every moment.

It is Allah that creates bodies and works through bodies.

The activity in the human body; the beating of the heart, the circulation of the blood, the functioning of the cells, breathing, is an action, and the doer who does this is the doer.

And the doer is Allah.

No one is the owner of the operation in their own body.

A person performs actions thanks to the operation of Allah in their body, this is called amel(deed).

A person hoeing their garden, putting fertilizer, picking fruit, driving a car, cooking in their kitchen, cleaning their house, doing laundry, ironing their clothes, are all deeds they do.

A person does his/her deeds through the operation of Allah in his/her own body.

A person does not have an action, a person has a deed.

Understanding the subtlety of action and deed is the main lesson on the path of Tavhid.

Otherwise, a person falls into the heedlessness of saying that evils are also from Allah.

Surah Anbiya 23: “Lâ yuselu ammâ yefalu ve hum yuselûn.”

The meaning: “Allah is not responsible for His actions. But people are responsible for their deeds.”

Surah Anbiya 22-23: “If there were powers other than Allah, there would be chaos. Allah is beyond all imperfections. He is the One who created the entire universe. Words are not enough to describe Him. Allah is not responsible for His actions. But people are responsible for their deeds.”

The deeds of the one who understands the truth of action-doeer will be righteous deeds.

Those who fail to understand the truth of action-doeer and say that evil is from Allah and Allah does everything will be on the wrong path.

Here, Khidr's piercing of the ship is Moses' explanation to Moses that the body he attributed to himself belongs to Allah.

Of course, it is not easy to surrender to this right away.

It is not easy to abandon a belief that has been believed since birth as "my body".

How can it be easy to understand the functioning of the body and to surrender to the doer?

Therefore, Moses objected, "Did you pierce it to drown its owners? What kind of work have you done?"

This objection showed the time to contemplate in order to understand the truth of the doer.

The person would abandon the process that he attributed to himself, understand that the process belongs to Allah and surrender.

Of course, this required deep contemplation.

Accessing information is one thing, internalizing and comprehending that information is another.

Comprehension will of course take place within a certain amount of contemplation.

The dimension of quitting work, abandoning work, would be possible by reaching the truth of the doer.

Quitting work, surrendering to the operation of Allah, who is the doer, would of course take time.

That is why Moses could not accept it immediately.

There is a Sabbath in Judaism.

Sabbath is known as the Saturday ban.

Sabbath has been indicated as the day of stopping work on Saturday.

Let's think of Saturday not as a day but as "what does it mean to stop work?"

The purpose of stopping work is to understand that the operation belongs to Allah, not to attribute the operation to oneself, to abandon the assumption of "I do the work, I have the power".

It is to reach the truth of "Allah is the doer".

The word Sabbath means abandoning work, tanned skin, finding peace, resting, light sleep, cutting, hitting one's neck, having one's hair cut, Saturday.

The original meaning of the word is "to abandon work, power".

In other words, it is the abandonment of the assumption that a person attributes to himself, "my work, my power".

It is not to return to that heedlessness again.

A person's work and actions are thanks to the operation of Allah in his body, therefore a person should not attribute the operation in his body to himself, he should try not to fall into that heedlessness.

Sabbath is mentioned in some places in the Quran.

Surah Al-Baqarah, verse 65

Surah An-Nisa, verse 47 and 154

Surah Al-A'raf, verse 163

Surah An-Nahl, verse 124

The word subat is mentioned in the 9th verse of Surah An-Naba, and the word subat also comes from the word sabbt.

Surah Al-Furqan, verse 47 subat

Subat means resting, falling asleep, losing oneself, losing one's strength.

When we examine the Sabbath, we understand that it is the person's not attributing power to himself.

It is to reach the truth of "Allah is the doer".

Allah is the doer with his act at every moment in every being.

A person is not the owner of the processes that are happening in his/her own body at all times.

In other words, a person is never the one who is capable of the beating of his/her heart, the circulation of his/her blood, and the functioning of his/her cells at all times.

No being is the one who is the owner of the processes that are happening in his/her own body at all times.

The owner of the processes that are happening in all beings is Allah.

A person should know this and should not turn away from this awareness.

Surah An-Nisa 47: "Ev nelanehum kemâ leannâ ashâbes sebt ve kâne emrullâhi mefûlâ."

The meaning: "Otherwise, like those who do not listen to those prohibitions and turn away from mercy, you too will turn away from mercy without understanding the truths. Understand Allah, who is the doer in the functioning of all existence."

Torah, Exodus, Chapter 20, 8-11: "The Sabbath is dedicated to the Lord your Allah. On that day you shall not do any work, neither you nor your sons nor your daughters nor your male or female slaves nor your livestock nor the foreigners among you."

(Note: The translation of "your female slave" in this verse in the Torah should be researched well. Moses was one of those who fought the greatest against slavery. We think this translation is not correct.)

In the 47th verse of Surah Nisa in the Quran, "kane emr Allah mefûlâ."

"Allah, the doer, is the owner of the functioning" is stated.

In the Torah, the verse "you shall not do any work" is presented, meaning, "you shall never attribute any work to yourselves" is indicated.

As stated above, we should understand this verse in the Torah; “On that day, you, your son, your daughter, your male and female slaves, your animals, and the strangers among you, shall not do any work” very well.

What does it mean that animals, even strangers, shall not do any work?

Which animal can be told not to fly, not to look for food, not to feed its young today?

What is indicated here is the message of reaching such a realization that “Allah is the doer in every being at every moment” and never departing from this truth.

When a person understands that Allah is the doer in the essence of existence at every moment, that is, the doer with his act, he does not attribute any work to himself or to existence.

Here, the purpose of the work stoppage day is for the person to get over the heedlessness of saying to himself, “I can do the work, I have the strength.”

And not to return to that heedlessness again.

In the Torah, the Sabbath is mentioned in the Ten Commandments.

The Sabbath is the day of stopping work, not working, abandoning the operation, entering a state of silence, understanding that the operation belongs to Allah and surrendering.

In Judaism, the Sabbath begins with the sunset on Friday and continues until after the sunset on Saturday.

The last day of the days is Saturday, all the days after Friday are the days after Friday, that is, spreading the congregation consciousness to every day.

Although the end of the days is known as Sunday in society, in truth, Sunday, Sunday, is to act Sunday, to sit at the Maide table.

Pazar Eylemek (Takin lessons from a Perfect Guide) is to meet the Ilm-i Ledün at the table of a spiritual guide.

The one who takes his scientific lessons, spends the next day as the Sunday after Sunday and Monday.

Saturday is not the end of days, but the pleasure and quality of being together in Allah.

Saturday is the annihilation of the servant in Allah.

When we examine the Quran and the Tervat, we understand that the prohibition of Saturday is not to act upon oneself and not to attribute power to oneself.

Surah Al-Baqarah 65: “Ve lekad alimtumullezînetedev minkum fîs sebtî fe kulnâ lehum kûnû kiradeten hâsiîn.”

Ve lekad alim tum : If you know, knowing, the owner of wisdom, you

Ellezine itedev minkum : Those people, the aggressors, the transgressors, from you,

Fi el sabti : Those who do not obey the prohibitions, the Sabbath ban, to relax,

Fe kulnâ lehum kûnû : Thus, we informed, we said, to them, be, you became,

Kiradeten : Monkey, animal state, remaining in imitation,

Hâsiîn : Rejected, distant, humiliated,

The meaning: "Be of those who know. We informed that those of you who transgress, those who do not obey the prohibitions, thus those who do not obey the truths we have informed, remain in their animal state and are of those who distance themselves from the truths."

Every body's functioning belongs to Allah, and it is forbidden to attribute that functioning to oneself.

According to the 65th verse of the Surah Al-Baqarah; whoever falls into the heedlessness of "I do the work, I have the power" has fallen below an animal.

In other words, it is forbidden to say "my work, my power".

Those who do not comply with the prohibition are those who have returned to their animal state.

In fact, those who fall below an animal, are those who are distant from comprehending the truths.

The owner of the power, the owner of the functioning is Allah.

A person does not have a power or strength that belongs to him/herself.

A person should realize this and should not attribute power or strength to himself/herself.

The day after Friday is Saturday.

The last day of days is Saturday.

What is meant by Friday is the station of being Allah with Allah.

Friday means congregation.

That is, it means unity, unification, becoming one, becoming whole.

Those who have reached the pleasure of Makam-ı Cem become aware of the secret of the blown spirit.

The blown spirit means the secret of Allah.

Those who have reached Makam-ı Cem reach the station of Friday.

Those who have reached the station of Friday understand that they are Allah with Allah.

And they never attribute anything to themselves.

Those who have reached the station of Friday reach the consciousness that the doer is Allah, the possessor is Allah, the existent is Allah.

Those who have reached the consciousness of the station of Friday live all their days with the consciousness of Friday.

That is why the day after Friday is called "Friday after Saturday".

In Judaism, there is a ban on fishing on Saturday.

It is also called the Saturday ban.

On Saturday, the day of work release, fish flock to the sea shore.

The fish know that they will not be caught that day and flow to the shore of the sea.

It is forbidden to catch these fish.

The purpose presented here is that when a person passes away from his own being and surrenders to Allah, Allah's blessings flow in flocks.

The flocking of fish is the flocking of divine blessings.

On Saturday, it is forbidden to catch the blessings that belong to Allah, that is, to attribute them to oneself.

Those who violate this prohibition fall from the consciousness of Tawhid.

The prohibition on Saturday is not to depart from the consciousness of Friday.

That is, it is the person not attributing existence to himself.

It is forbidden to say, "Both I exist and Allah exists."

Because the owner of the body that a person attributes to himself is Allah.

A person falls into the heedlessness of saying, "my body" out of ignorance.

The prohibition of the Sabbath is that a person abandons the heedlessness of attributing functioning to himself.

It is surrendering to Allah and never attributing existence to himself again.

The Sabbath is the piercing of the ship of the body, that is, the realization and submission that the functioning of the body belongs to Allah.

Khidr piercing the ship is a sign to Moses, "This body does not belong to you, it belongs to its owner."

When a person realizes that the body belongs to Allah, that body dives into the sea of Allah and dJesus appears.

Just as Khidr punctured the ship, the ship sank into the sea and was lost.

The person who has attained the truth of the doer will also surrender to the sea of Allah.

Every person's body is a ship in the infinite sea of Allah.

That ship flows from the beginning to the end in the sea.

The master of that ship is Allah.

A person should not attribute that ship to himself.

Khidr's piercing of the ship and sinking it in the sea is the truth of the body being delivered to its owner.

Surah Al-Kahf 72-Kâle e lem ekul inneke len testetfa maiye sabrâ

Kale e lem ekul: He said, I said,

Inne ke len testetfa: Surely you cannot be able, you cannot endure,

Maiye sabren: To be with me, together, patient,

The meaning: "He said: Indeed, I told you that you cannot be with me."

Moses could not accept the incident of the ship being punctured and sinking in the water, and an objection immediately arose within him.

It was stated to him, "You cannot be patient about that for which you have no wisdom."

Moses said, "Did you puncture it to drown its owners?"

Of course, the idea that this body is mine should have been drowned.

It should have been drowned so that the real owner of the body could be understood.

Khidr said to Moses, "You will not be able to be patient with what I say and do." It was not easy to travel with Khidr.

It was not easy to give up what you knew.

When a person thinks he knows himself, when a completely different field opens up, of course it was not easy to accept at first.

When Moses realized that the things he knew as religion were being destroyed one by one, he was shaken and did not want to accept it.

He had grown up in the palace of Pharaoh with a superior understanding of religion.

He had grown up with an understanding that considered himself great and looked down on others.

While he considered himself great, suddenly Khidr warned him, "You are not great, you must understand the great," and shook Moses' belief.

How beautifully it is stated in the Quran.

Review the understanding of religion that you learned from your ancestors and that makes you look great.

Surah A'raf 28: "Ve izâ faalû fâhişeten kâlû vecednâ aleyhâ âbâenâ vallâhu emerenâ bihâ kul innallâhe lâ yemuru bil fahşâ e tekûlûne alâllâhi mâ lâ talemûn"

The meaning: "Those who consider themselves great in a self say: We found our ancestors on this path and this is the rule of Allah for us. Say: Being in a self and exceeding the limits are not the rule of Allah. You are saying about Allah what you do not know."

Moses also came from a family of Pharaohs who considered themselves great and wise.

Of course, it was not easy for him to abandon what he had learned and known until now.

How could he not object to Khidr, Khidr had told him, “Your body is not yours, pierce it and plunge it into the ocean.”

How could he accept this immediately?

In order to reach a scientific truth, contemplation, patience, condescension and wisdom were necessary.

Moses had not yet reached this power.

But he would reach it, he was now on the path of the wisdom of Allah.

He had set his head on that path, he had held the hand of Khidr.

He had believed in Khidr, he would show him the Lord he wanted to see.

Of course, this path would pass with the fluctuation of acceptance.

There would be objections, shocks, excitements and the heart would be formed in this way.

The one who has started the journey of the wisdom of Allah has in his mind a religious understanding learned from his parents.

Of course, it is not easy to analyze that religious understanding and to get rid of that judgmental area.

The truths will certainly be revealed to those who are patient and who have attained wisdom.

Surah Al-Kahf 73-Kâle lâ tuâhiznî bimâ nesîtu ve lâ turhîknî min emrî usrâ

Kale la tuâhiz nî: He said, criticism, condemnation, rebuke, me,

Bimâ nesitu: Because of, forget,

Ve lâ turhîk nî: Charge me, hold me responsible,

Min emr asre: Decree, operation, difficulty, hardship, trouble,

The meaning: “He said: Do not criticize me because I forget and do not make it difficult for me to understand the decrees.”

Moses had promised to be patient and not to rebel.

He remembered the promise he had forgotten and repented again.

Every person who started the journey of the knowledge of ledun was deeply shaken, objected, and could not be patient.

Moses regretted his objection and apologized.

Repentance was of course important.

It was an internal accounting to get back on the path.

Comparing the information given in the name of religion with the scientific information presented on the path of the learned sciences was causing deep shocks.

Previously, he had believed in a Allah who was somewhere in the heavens and was described as such, but now he was introduced to a Allah who was described as “He is closer to you than your jugular vein” and was shaken.

Surah Qaf 16: “Nahnu akrebu ileyhi min hablil verîd.”

The meaning : “We are closer to Him than His jugular vein.”

Of course, there were tremors in order to reach the truth of Allah.

Truths could not be reached without tremors and shaking.

Yes, what was Allah?

Was He never seen?

Or! Was He always seen?

Was He somewhere in the sky?

Was He closer to us than our jugular vein?

Was He outside of existence or inside?

Was He encompassing both the inside and outside of existence?

Did He have a shape, a form, eyes, ears, a body?

Does He see and hear?

If He sees and hears, how was His seeing and hearing?

Does He get angry or rage?

Does He have needs like us?

Was He in the sky or on the earth?

If He was in the sky, where was He, inside the universe or outside?

Was He alone?

Did He have helpers with Him?

Yes, what was Allah?

The journey of ilm-i ledun was a journey of finding an answer to this truth.

Of course, when we have the burden of so much baseless knowledge, which is described as religion, and when there are fears and prohibitions in our minds, how could it be easy to let go of these burdens?

This is why people objected.

They thought that what they knew was right.

People had not learned to read the flow coming from existence.

People thought that the information written in books and the words flowing from tongues were religion, they thought they were the truth.

When they encountered information that was different from the belief information of the family they were raised in, they objected and opposed it.

Moses also objected, could not be patient and realized his mistake.

Moses apologized and turned to Khidr again.

Surah Kahf 74-Fentalekâ hattâ izâ lekıyâ gulâmen fe katelehu kâle e katelte nefsen zekiyyeten bi gayri nefş lekad cite şey'en nukrâ.

Fe intalekâ : Thus, they continued, went, separated,

Hattâ izâ lekıyâ : Until, when, encounter,

Gulâmen : Child, slave, youth, captive, servant,

Fe katele hu : Thus, killed, destroyed, wronged, harmed, that

Kale e katel te : He said, how, you killed, wronged, you,

Nefsen : Person, soul, spirit, essence, self,

Zekiyyeten : Clean, innocent, pure in state, intelligent, understanding, comprehension,

Bi gayri nefsin : Without, other, not, soul, spirit, person, essence, self,

Lekad cite : Verily, you did, came,

Şey'e nukren : Something, denial, rejection, bad, disgrace, dirty,

The meaning: "They continued like this until they met a young man. Then he wronged him. He said: How can you wrong a person who has nothing but his own existence and whose condition is pure? Indeed, what an evil thing you have done."

The journey of the knowledge of Tawhid continued in a new station.

Station by station, the truths were being opened, and the many secrets of each station were slowly being revealed.

In the new station, Moses was witnessing astonishing things again.

Khidr encountered a child and rendered the child ineffective.

He was ending the child's life and opening the door to a new life.

The word "gulam" in this verse means child, youth, as well as captive, slave.

We should think about this very well, what is our mind and heart being captive to?

By ignoring the truths of Allah in our bodies, what are we imprisoning?

We should understand the message in the story of Khidr killing the child well.

Let's not think of this child as a child who lives in the outside world.

Which perfect person can kill a child thinking that he will become a bad person in the future?

Let's think of this child as the feelings and thoughts that are born inside us.

Let's think of the child whose life Khidr ended as the births that are the source of evil inside us.

There is a dimension of Abel and a dimension of Cain inside a person.

One is the place of oppressive births.

The other is the place of divine births.

Which one is born and grows and takes the body under its influence, that is the state of the person.

If the oppressive births born inside us grow and develop, we become a cruel person.

If the divine births born within us grow and develop, we become a righteous person.

Let's think of the child whose life was ended by Khidr as the feelings and thoughts left inside Moses from his time as pharaoh.

During his journey with Khidr, Moses had to eliminate all the feelings and thoughts left inside him from his time as pharaoh that would open the door to evil.

A person should understand how heedless he is by saying "life is mine, knowledge is mine, will is mine, I see, I hear, I am the owner of power, I am the owner of speech" about the attributes belonging to Allah that he attributes to himself.

It is stated that the assumption of "life is mine", which is symbolically explained and indicated by the child whose life was ended, must be eliminated.

The owner of life was Allah, no one had a vitality of their own.

The new door that Khidr opened for Moses deeply shook Moses, and Moses objected again.

"What did you do? Why did you kill an innocent child?" he asked.

What was innocent according to Moses was not according to Khidr.

Moses made his decision based on appearance, but Khidr made his decision by seeing what was in the future.

Seeing what was in the future was the lot of those with the knowledge of the divine.

Did Khidr kill a child playing in the street?

Or did he say that the feelings and thoughts that would bring cruelty within us should be eliminated?

In the story of Moses, didn't the pharaoh kill newborn Hebrew boys out of fear that his own authority would end?

What is meant by the 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 mood, the thoughts of the knowledge of truth that are born in his heart will vanish at the first moment.

So that the mind can be cleansed from the feeling of arrogance and be freed.

Just as in the story of Moses, the first-born Hebrew children are destroyed under the rule of Pharaoh.

Then, under the rule 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 birth of arrogance in that heart will be destroyed at the first moment.

Here is the message of Allah from the Perfect Person we call Khidr in the story of Moses: A person should destroy all the evil thoughts, feelings, and emotions that are born in his mind at the first moment.

If a person cannot get rid of anger at someone at the first moment his mind starts to feel angry; anger turns into rage, anger into spite, spite into hatred, hatred into revenge, revenge into war.

If a person cannot eliminate the gossiping innates within him/her; gossip turns into backbiting, backbiting leads to belittling, and belittling leads to arrogance.

There is a message in the story of Khidr for us; "Destroy all the evil innates that pass through you."

If you cannot eliminate them, there is a message that the knowledge of wisdom cannot be born in you.

A person becoming a person of mercy is possible with the development of the divine feelings that are born within him/her.

Here is the magnificent message presented in the story of Khidr;

Let's eliminate all the evil innates that pass through us.

Let's eliminate the first births that will make us fall into all kinds of discord, corruption, pride, and arrogance.

Let's eliminate all the feelings that will make us fall into all kinds of duality.

Let's eliminate the feelings that will enslave us, such as position, property, and fame.

Let's eliminate all the feelings that will lead us to usurp the rights of others, steal, and harm someone.

The lessons presented to Moses in this station are that all attributes belong to Allah.

A person should not attribute the attributes that belong to Allah to himself.

If a person attributes the attributes that belong to Allah to himself, he becomes a pharaoh and a tyrant.

A person is not the owner of the life in his own body.

None of us are the owners of the power in our own body.

We did not create the quality of seeing in our eyes, nor did we shape our eyes.

The manifestation of hearing does not belong to us, we did not shape our hearing organ.

We should understand the attributes in our body well and realize that all the attributes belong to Allah.

The attributes that encompass this universe are the attributes of Allah.

All beings are equipped with the attributes of Allah.

A person falls into heedlessness and attributes the attributes to himself.

A person must be saved from this heedlessness he has fallen into.

Surah Al-Kahf 75-Kâle e lem ekul inneke len testetîa maiye sabrâ

Kale e lem ekul: He said, I said,

Inne ke len testetîa: Surely you cannot be able, you cannot endure,

Maiye sabren: To be with me, together, patient,

The meaning: "He said: Truly, I told you that you cannot be with me."

Moses could not resist again and objected.

Of course, it was not easy, the things he had learned up until now were collapsing one by one.

It was not easy to understand that the broken ship was his own body.

It was certainly not easy to understand that the child who was killed had his own feelings and thoughts that would lead to cruelty, and to eliminate them.

It was not easy to give up being capable.

Moses thought deeply; what are we killing inside us, what are we growing?

What are we killing in ourselves with our feelings and thoughts, what are we activating?

What feelings do our positive or negative thoughts start to kill in us, what feelings do they activate?

Moses was slowly finding Abel and Cain in himself.

He was asking himself; "Which feelings dominate my body?"

Divine feelings or satanic feelings?

Pharaoh or Allah?

It was not easy to see satanic feelings and eliminate them.

Many stations will be passed on the path to knowing Allah.

In many stations, what you attribute to yourself will be abandoned one by one.

The house of the heart will be cleaned.

Who did I make my heart a house for?

Allah or satanic feelings?

Abraham placed three devils to be stoned in Mina.

He called out to people; "Find the three devils in you and stone them, in other words, drive them away."

A person's heart is a house, in that house there are either devilish thoughts or love of Allah.

If a person's heart is cleansed, there is no devil there.

There is no Allah in a heart which is full of devil.

There is no devil in a heart which is full of Allah.

Being devilish means staying in the dimension of existence and breaking away from Allah, in other words, moving away from Allah and falling into all kinds of arrogance.

A person who is in all kinds of arrogance is inclined to do all kinds of cruelty.

The feelings of cruelty in a person must be eliminated.

This is the truth that Khidr pointed out to Moses.

Of course, it was necessary to find the devil in oneself and eliminate him.

What is the secret of the three devils that were stoned in Mina?

What is the wisdom behind stoning those three devils?

Is stoning the devil throwing stones at stones in Mina?

Or is it to remove the evil structure in ourselves stoning the devil?

What are the three dimensions of evil in a person?

How does a person recognize these three evils in themselves?

Have we seen the three evil states in ourselves?

And have we been able to remove those three states from ourselves?

And have we been able to implement this in our lives?

Have we understood that we cannot be Muslims without stoning the three evils in ourselves, that is, without removing them from ourselves?

What are the three devils in ourselves?

What are the traps of those three devils?

What does the devil deceive a person with?

Can the characteristics such as envy, malice, grudge, hatred, quarrel, and stinginess in a person be the children of the devil?

And can "Arrogance" that is formed from these be the main devil?

Surah An-Nisa 120: "şeytânü illâ gurûrâ."

The meaning: "Satan is pride, arrogance."

Devil was pride, arrogance, and all kinds of feelings and thoughts that made one do cruelty.

Here, a person has difficulty in surrendering his devil.

When Prophet Muhammad said, "I have surrendered my devil," he was indicating that we should surrender as well.

Here, Moses' constant objection to Khidr, his lack of patience, was his struggle to surrender his own devil.

In order to surrender devil, power was needed.

Knowing this, Khidr said to Moses, "You cannot be with me."

The only way to surrender devil was to become stronger with the power of Allah.

Moses had to be patient for him.

Surah Al-Kahf 76-Kâle in seeltuke an şeyin badehâ fe lâ tusâhibnî kad belagte min ledunnî uzrâ.

Kale in seeltuke: He said, if I ask you,

An şey bade hâ: Something, from now on,

Fe lâ tusâhib nî: Now, there is no, owner, friend, me,

Kad belagte: It had happened, you reached, accepted, puberty,

Min ledun nî uzrâ: My apology, my fault, my mistake,

The meaning: "He said: If I object to you and ask you about something from now on, do not be my friend anymore. I hope you would accept my apology."

Moses apologized to Khidr again and said, "Accept my apology."

Seeing one's fault on the path of Tawhid and repairing it was wisdom.

Moses spoke more assertively this time and said, "If I oppose you, do not be my friend anymore."

Moses' heart knew that what Khidr said and did was from Allah.

But Moses also knew that he still had a lot to overcome and learn.

The divine feelings and the satanic feelings within him were fighting.

Let's see which one would win.

While in the palace of Pharaoh, his satanic feelings had gained, his divine feelings had been suppressed.

Now he was making friends with Khidr.

During the journey with Khidr, divine feelings would gain, and his satanic feelings would be taken over.

Moses had slowly begun to understand this.

The word “sâhib” in the verse means “friend”.

Sâhib, ashab, sahabe are words that come from the same root.

It means those who meet in the same feeling, the same thought, the same purpose and struggle.

The station of friendship is the station of “ashâb”.

Those who do not follow the same feeling and thought cannot be friends or companions.

Their approach to each other is for their own capricious desires.

The station of Ashab is for those who meet on the path of Allah.

Friend, companion; is for those who take Allah as their friend on the path of Allah.

That is why there is a verse in the Quran, “Innemâ veliyyukum Allah” “Take only Allah as your friend”. (Surah Al-Maidah 55)

Those who take Allah as their friend are friends and companions to each other.

The feelings and thoughts of those who take Allah as their friend are Allah.

Khidr has now accepted Moses as a friend.

He saw the change in Moses and continued on his way as a friend.

Moses has also decided not to object, not to ask anything, but to just surrender.

Because no matter what he objected to, no matter what question he asked, an answer was definitely coming.

If a person goes to a Perfect person, the questions that cross his mind start to find answers one by one.

Moses is also advancing step by step to the station of companions.

Moses understood that it is not easy to reach the station of making Allah a friend.

Moses understood that the one who does not make Allah a friend makes Satan a friend.

Moses understood very well who he made friends with in the palace of Pharaoh.

He saw the place of their objections and their lack of patience.

And after Moses' excuse, they continued on their way.

Surah Al-Kahf 77-Fentalekâ hattâ izâ eteyâ ehle karyetin istatamâ ehlehâ fe ebev en yudayyifûhumâ fe vecedâ fihâ cidâren yurîdu en yenkadda fe ekâmeh kâle lev şite lettehazte aleyhi ecrâ.

Fe entalekâ : Thus, they continued, advanced,

Hattâ eteyâ : They came,

Ehle karyetin : People of the city, village, town, country,

İstatamâ ehle ha : They wanted food, from the people of that place, the people, the owners,

Fe ebev en yudayfu humâ : But, do not hesitate, to host them,

Fe vecedâ fihâ : Then, they found, there,

Cidâren : Wall, membrane, curtain,

Yurîdu en yenkadda : To want, to be demolished,

Fe ekâmeh hu : Then he established it, fixed it, they straightened it,

Kale lev şite : He said, if you wanted,

Le ittehaze : Of course, to acquire, to take, to cling to,

Aleyhi ecr : In return for him,

The meaning: “They continued like this. They came to the people of a town. They asked for food from its people. But they were reluctant to host them. Then they saw a wall there that was about to collapse. Then they straightened it. He said: If you had wanted, you would have received the reward for it.”

Khidr and Moses continued on their way and reached a new station.

The people of that town did not host them.

They did not give them anything to eat.

What kind of a place was this, now the sustenance was cut off and the worldly guest status was ending.

Khidr saw a wall that was about to collapse, he said to Moses, “Help us fix it.”

Moses and Khidr together straightened the wall that was about to collapse.

Moses was completely confused.

Moses did not object as before, he remained silent, but he tried to understand the wisdom of what was happening here.

He had talked to himself internally.

“Where is this town?”

“Who are the people of this place?”

“What is this wall like?”

“We were neither welcomed nor given anything to eat.”

“As we were leaving the town, we saw a wall that was collapsing, we fixed it with great effort.”

“If we had received the reward for our work, we would have received something for ourselves with this reward.”

“Why didn’t we receive any reward?”

Would there be any reward on the path of truth, would a fee be taken, was a fee expected?

Moses knew that the clergy in the palace of the pharaoh always received a fee.

They were getting their fill from the religious area.

Moses was always thinking about these things and trying to find an answer.

Moses was passing through the stations with Khidr.

He was attaining many wisdoms in each station.

He said, of course, there is wisdom in these too.

Khidr had said, “You cannot be patient with things whose wisdom you have not attained.”

What were the wisdoms in this third place?

He thought about the wall that was collapsing, he thought about straightening it and he understood.

Moses understood, that wall that was collapsing was himself.

He had always collapsed into the world.

He had always lived in heedlessness, collapsed into the world’s wealth, property and fame.

He had distanced himself from Allah, collapsed into his ego.

He had become a slave to his anger and rage, he had distanced himself from modesty and decency.

He had lived in arrogance, belittled this and that, and was devastated by understanding the greater.

By calling his body “mine,” he had distanced himself from Allah and been carried away by worldly desires.

Moses realized that the wall that was about to collapse was himself, and a shiver had seized him.

How could he call a body he did not create his own, he had always lived in heedlessness.

He was not the doer in the functioning of the body.

He was not the owner of the attributes surrounding his body.

He was not the owner of himself either.

When Moses understood these, he was greatly excited.

Yes, that wall that was collapsing was himself.

That wall had to be straightened, it had to be straightened towards Allah.

The body had to return to its owner, it had to be on the straight path of Allah.

Until now, he had fallen into great heedlessness by calling his body “my body”.

He had understood who the owner of this body and all bodies was.

He had understood that the body that holds the form bodies is the body of Allah.

He had reached the truth that “The only one, the absolute being is Allah”.

This world is like the shadow of a tree.

The shadow of a tree cannot be denied, a black thing is seen on the ground but it does not have its own body. That shadow is held by the body of the tree.

The shadow of the tree collapses with a movement.

The reason for the shadow of the tree is the Sun.

If there was no tree, would it have a shadow at all?

If there was no sun, would the tree have a shadow at all?

The beings in this world are visible to our eyes, but they do not have their own bodies.

Every being is the shadow of the Essence of Allah. They stand with the Essence of Allah.

Everything is mortal at every moment, and His Essence is absolutely eternal.

What is mortal collapses, but what does not collapse is the living and self-sustaining Allah.

Moses understood, and realized how heedless he had become by calling his collapsing body his own.

Now it was time to straighten up, to be free from heedlessness.

It was time to surrender to what is right and what does not collapse.

It was time not to see anything other than the Essence of Allah.

Moses understood that that place was the city of existence.

The owner of the city of existence was Allah.

The people there were the servants of Allah.

He should not see the servant as separate from Allah.

He should not forget Allah and ask for anything from people.

He should always turn to Allah, submit to Him, and ask for something from Him.

In this station, Moses had figured out why food and drink were not given.

Food and drink were related to the apparent body.

But this station was the time to pass from the apparent body, the time to abandon worldly things.

The station of the self was the dimension of existence that holds the body.

This station was the time to pass from the body, the station of becoming fenafillah.

Would the one who became fenafillah, who passed from the body, now worry about the body?

The wisdoms had been revealed one by one.

Khidr showed Moses the stations one by one, and it was time for Moses to surrender.

The message in the verse, “If you had wanted, you would have received it” is very important.

Khidr straightened the wall with Moses and did not ask for anything in return.

Moses thought, “Why didn’t we ask for something in return?”

Was it possible to expect something in return from the spiritual realm?

Moses was learning the last lesson he needed to understand.

To never expect something in return in the spiritual realm.

Moses was finding the answer to the question “Why didn’t we take any payment?”

Khidr had helped him so much in understanding the truth, had he expected something in return?

Of course not, he hadn’t expected even the slightest bit of a return.

Of course there would be no return in the spiritual realm.

Of course there would be no expectation of payment or return in the religious realm.

Explaining religion is the job of those who carry the Love of Allah in all their cells.

Understanding the truths and explaining them as much as you understand them is a job of love.

The hearts of those who expect a payment, even the slightest bit of a return, are closed to understanding the truths of Allah.

Allah’s unfailing justice, those who expect reward cannot reach the truths that belong to Allah, even by a single particle.

Therefore, there is a warning in many verses in the Quran, “Do not expect reward.”

Surah Ya-Sin 21: İttebiû men lâ yeselukum ecen ve hum muhtedûn

Ittebiû : Follow, obey, follow, follow behind,

Men la yesele kum : Who, nobody, not wanting, not taking, you,

Ecir : Payment, return, benefit,

Ve hum muhtedûn : They guide you to the truths,

The meaning: “Follow those who do not ask you for any payment, and they guide you to the truths.”

Surah al-Qalem 46: “Em teseluhum ecen fe hum min magremin muskalûn.”

The meaning : “You do not expect any return from them for the truths you have told them, so they are crushed under a burden.”

Surah Saba 47: : “Kul mâ seeltukum min ecrin fe huve lekum in ecriye illâ ala allâh ve huve alâ kulli şeyin şehîd.”

The meaning : “Say: I do not ask you for any reward. It is yours. My reward is only from Allah, who is present everywhere and at all times.”

Surah Sad 86: “Kul mâ eselukum aleyhi min ecrin ve mâ ene minel mutekellifîn.”

The meaning: “Say: I do not ask you for any reward, nor do I claim anything in return.”

The Quran tells us in many places: “Never ask for a reward, and do not expect a reward, and do not obey those who ask for a reward.”

So how is it that many belief groups collect money?

While the Quran commands; “Do not ask for a reward, and do not expect a reward,” how is it that money is collected in the name of religion and in the name of Allah?

The Meccan polytheists also collected rewards in the name of Allah and in the name of religion.

In fact, they gave great importance to the Hac (Pilgrimage) rituals for their own trade.

Is it possible to ask for money from someone to help someone? It is never asked.

It is the Quran’s command.

So, what should we do for those in need?

There is only one thing we can do; show the person who will help the person who will be helped.

The person who explains the truths of Allah; He can never expect anything in return, and cannot even eat the hospitality offered to him for presenting the truth.

The one who tells the truths only presents the truths with the love of Allah and never expects anything in return.

The one who tells the truths never expects anything in return, not even a penny, from the sessions he holds, and does not accept it even if it is offered.

The one who tells with love never even thinks of receiving anything in return.

What Khidr did not think of had already crossed Moses' mind.

Moses should have learned this last lesson very well.

Moses had seen that in the palace of Pharaoh, the clergymen who were loyal to Pharaoh were always expecting something in return.

That is why what Khidr did not think of had come to Moses' mind.

So these things had to be erased from his mind, everything false from the past had to disappear.

Moses had understood that the clergymen in the palace of Pharaoh were loyal to Pharaoh, not to Allah.

He had witnessed that they always expected something in return.

Moses had realized that there should be no return on the path of truth.

Khidr had helped him without expecting anything in return.

No return was expected on the path of Allah.

If it is expected, the heart is closed to expressing the truths.

Allah states, "I did not create two hearts in one body."

In other words, if there are no two hearts in one body, there cannot be two things in one heart.

Both materiality and sublimity cannot exist in one heart.

If there are things such as profit, money, sultanate, position, fame, fame in a person's heart, that person's heart is closed to understanding the truths of Allah, the truths of Allah do not come from that person's tongue.

That person's tongue always says words that include discrimination, duality, conflict between you and yourself, worldly interests, seeing oneself as superior, and looking down on others.

Prophet Muhammad presented the truths throughout his life without expecting anything in return.

They even said to him; "Let us make you the owner of Mecca, we will give you whatever you want, just don't tell them."

But that beautiful person told the truths day and night, he did not expect anything in return, he became sick and tired, but he always told the truths.

"Do not expect anything in return from the spiritual realm, do not ask anyone for anything in return," he said.

The return is from Allah.

The return from Allah is; witnessing the truths that belong to Him, being wise in Him,

attaining many miracles that belong to Him, being peaceful, being in love, sharing and being in solidarity, being condescending, being patient, looking at all existence with a brotherly eye.

Is there a better return than these?

Isn't the important thing in life to be in peace and reverence?

A person who has the love of Allah in his heart does not expect anything in return in guiding the truths of Allah and in telling the information of the truths.

The Quran warns us many times; "Do not expect anything in return, do not ask for a reward, the reward is from Allah."

Moses understood very well what the last lesson was.

Moses understood why he was sent to Khidr. Khidr was his guide, he was his guide, he was the one who held his hand and led him to Allah.

Moses understood that it would not be possible without finding Khidr, it would not be possible without reaching a Perfect Guide.

Moses had seen stages from Khidr, he had reached many truths in every stage.

Patience was the first step in understanding the inner meaning of everything, the most important stance.

Contemplation was the key to reaching wisdom.

A Perfect person was needed to help a person on the path of Allah.

A Murshid-i Kamil was needed.

Khidr was also Moses's Murshid-i Kamil and showed him the way.

Surah Al-Kahf 78-Kâle hâzâ firâku beynî ve beynik se unebbiuke bi tevîli mâ lem testetî aleyhi sabrâ.

Kale haza firaku: He said, this is, separation,

Beyni ve beyni ke: Between me and you, between us,

Se unebbiu ke: Let me inform you,

Bi tevîl: Comment, explanation, telling the inner face, understanding the original,

Mâ lem testetî: That which you are not able to bear,

Aleyhi sabr: Patience for that, those things,

The meaning : "He said: The journey between you and me has ended here. Now it is time to part. Let me inform you about the inner face of those things that you are not able to bear patiently."

The journey of Moses and Khidr together was coming to an end.

Now Moses himself had to go on the path of Allah.

Just as a parent holds their child's hand and helps him walk, when the child grows and matures, he learns to walk on his own and walks away.

Now it was time for Moses to walk on his own.

Therefore, Khidr told him, "It is time to leave."

Khidr presented Moses with the stations of fena (nothingness/annihilation).

He explained to him that the one who is remembered, the active, the mevsuf, the existent is Allah.

Moses had reached the truth that the one who is remembered with His remembrance in every being, the one who works at every moment, the owner of all qualities, the being who holds bodies is Allah.

Now the journey with Khidr ended with the station of fenafillah.

Moses understood that patience was necessary.

He realized that impatience was weakness.

He had witnessed that surrendering to Allah was reaching power.

The one who clung to the world was weak and was collapsing at any moment.

He could not be patient in the face of an event and became angry.

Being attached to the world brought pessimism, hopelessness, anger, rage, arrogance, trouble with wealth, trouble with position.

However, these did not happen to those who submitted to Allah.

Moses understood very well that submission to Allah was possible with a Khidr.

Now, the sprouts of being Khidr were also growing in Moses' heart.

The one who traveled with Khidr would of course become Khidr.

The one who took lessons from masters in a profession would of course become a master one day.

But this mastery was not reaching a position, but reaching service.

Khidr served Moses day and night, and did not expect anything in return.

Khidr said to Moses, "The journey between you and me has ended here, now your own journey begins, you will go on the path of Allah with what you have learned."

Khidr had given Moses magnificent advice, saying, "Look into everything."

"Do not immediately say this is this."

"Do not immediately object, be patient, and trust in Allah until you understand its wisdom."

The journey of the wisdom of the world was to be able to see the inner face of everything.

It was to be able to see where the flow came from and where it was going.

Khidr was giving Moses his final advice.

And now it was time for Moses to find Khidr within himself.

Khidr was Allah Himself.

Surah Kahf 79-Emmes sefînetu fe kânet li mesâkîne yamelûne fil bahri fe eradtu en eîbehâ ve kâne verâehum melikun ye’huzu kulle sefînetin gasbâ.

Emme el sefînet : But, ship, old ship, boat, seafaring,

Fe kânet li mesâkîn yamelu : It was, became, a poor, poor person, work, deed,

Fi el bahri : At sea, in the ocean, in the wise person,

Fe eradtu : Thus, for this reason, I wanted,

En eîbe hâ : To make faulty, to harm, him,

Ve kâne verae hum melik : It was, was, behind, them, King,

Ye’huzu : Taking, seizing,

Kulle sefînet gasben : All ships, usurpation, by force,

The meaning: “That ship belonged to poor people working at sea. Behind them was a king who usurped all ships. For this reason, I wanted to make it faulty.”

Khidr was reminding Moses of the lessons again, ensuring that he would not forget them.

The more a lesson was repeated, the more it was internalized and forgotten.

As long as one surrendered to the lesson with love.

Khidr was explaining the truths to Moses in detail

The sea means Allah, Allah is the owner of the endless sea.

The ship is your body.

By calling that body mine, you become heedless, you distance yourself from the richness of Allah.

Your body becomes a ship, a pharaoh with pride and arrogance.

If pharaoh-like feelings dominate your body, you distance yourself from the truths of Allah, you become imperfect.

A person is already imperfect, incomplete.

The perfect, complete one is Allah.

A person should always remember that he is imperfect and incomplete.

The purpose of all ships is all bodies.

If you look with your pharaoh's eyes, you cannot see the owner of the body behind the bodies.

You cannot see that all bodies are swimming in the sea of Allah.

Those who know that they are imperfect and poor will reach the path of truth.

What is meant by poverty is the person who feels that he has nothing and that everything belongs to Allah.

Those who are in the state of Pharaoh cannot take a step on the path of Allah.

Khidr continued to remind Moses.

O Moses! Now you understand, Pharaoh is not in control of your body, but Allah is.

So, the ship being punctured and sinking into the sea was the body being handed over to its owner.

The fact that the ship belonged to poor people was a sign to those who knew their poverty.

Knowing your poverty is knowing your helplessness, your imperfection, your need, that you have nothing of your own, that the owner of power and might is Allah.

Now be yourself, do not forget the truth that “Allah is the doer”.

Do not forget that Allah is the one who works in the body of every being at every moment.

The entire universe moves with a process.

Do not forget this process and never attribute the process to yourself.

If a person wants to understand the truth of Allah, he must understand the truth of the doer of action in existence.

The name of the process in a person's body is action.

A person is not even a particle effective in the process in his own body, the doer is the effective one.

In other words, a person cannot make his own heart beat, cannot make his own cells work, he is not effective in the process of his own nervous system, even his breathing is outside the person's will.

In other words, a person never has control over the process of his own body.

The doer is the owner of the process in the bodies of the person and all beings.

The doer and the action are not separate from each other.

The silkworm; weaves a cocoon with the silk fibers it produces from itself, and hides itself inside the cocoon it has spun.

Silk fibers are not separate from the insect, the insect is not separate from the fibers.

It hides itself in the self with the silk fibers it produces from its inner self to the outer self.

Thus, the doer proves itself with its action.

The doer hides itself in its action.

The doer makes itself apparent with its action.

Wherever the doer is, the action is there.

The action in the doer, the doer in the action is the state of two drops of water becoming one drop.

The action is not separate from the doer, the doer is not separate from the action.

The action and the doer show the sameness in the same place at the same time.

The doer continues in the being with its action at all times.

The action that is happening in every being at every moment is the action of the doer.

No being is the doer of its own action.

Every being is an action, all beings are the actions of the doer.

If there were no functioning in a person's body, the person could not move, work, walk, or hold.

The person's understanding of his poverty is the understanding of this truth.

Surah Jonah 36: “İnnallâhe alîmun bimâ yefalûn.”

The meaning: “Surely Allah is the owner of wisdom, the doer of all things.”

Surah Anfâl 44: “Allah emr kâne mefûlen.”

The meaning: “Allah is the doer of all actions.”

Surah Al-Ahzab 37: “Ve kane emr Allah mefûlen.”

The meaning: “Allah is the doer in its working.”

Surah Al-Kahf 80-Ve emmel gulâmu fe kâne ebevâhu mu'mineyni fe haşînâ en yurhikahumâ tugyânen ve kuf râ.

Ve emma el gulamu : But, when, child, youth, slave,

Fe kâne ebevâ hu : Thus, it was, was, parents, he,

Mu'mineyn : Believers, trustworthy,

Fe haşî nâ : Thus, then, fear, hesitation, respect, we,

En yurhika humâ : Drags, tires, makes suffer, harm, oppression, they, both,

Tugyânen : Wild, angry, rebellious, furious,

Ve kufren : Blasphemy, unbeliever, blind to the truth,

The meaning: “As for that young man; his parents were believers. We feared that he would oppress them because of his anger and concealing the truth.

Khidr continued to explain the inner workings of events to Moses.

In order to reach the station of believer, you must eliminate all feelings and thoughts that will lead to cruelty within you.

You must never attribute to yourself the qualities that belong to Allah.

Never forget this, every feeling and thought that distances you from Allah is your pharaoh.

A person who is a slave to his own pharaoh becomes a tyrant.

If you can eliminate all feelings and thoughts that will lead to evil within yourself, you can also change all feelings and thoughts that will lead to cruelty in the minds of others.

If you can succeed yourself, you can also open the door for others to succeed.

Being Khidr was something like this.

It was to be able to see the future, to change it, to open the door for a new formation.

Those who have feelings of cruelty affect their surroundings, and those who have divine feelings affect their surroundings.

The one who is Khidr closes the door of evil and opens the door of good.

Moses was learning these, he would go to the palace of Pharaoh and fight against evil.

He had to learn the struggle against evil in the most minute detail, scientifically, and be equipped with knowledge so that he could reach a certain power.

Kahf Surah 81-Fe erednâ en yubdilehumâ rabbuhumâ hayren minhu zekâten ve akrebe rûhmâ

Fe ered nâ : Thus, will, wish, desire, us,

En yubdile humâ : Change, give instead, to them,

Rabbu humâ : Lord, the One who creates, they,

Hayren : Good, beautiful,

Minhu zakâten : From him, from those states, to be cleansed, intelligent, intelligence,

Ve akrep ruhmen : Closer, compassionate, loving,

The meaning: "Thus we wanted; so that he would change his states, be good, clean and close to his family, be merciful, know their Lord as he knows."

What beautiful signs Khidr was giving to Moses.

He was presenting the wisdom of things he could not understand.

He was explaining what wisdom patience and looking into the inner face of events would provide.

He was leading to the secret of neutralizing a child who would do evil in the future. Moses understood what it meant to be neutralized.

What emotions had to be neutralized so that mercy could manifest?

Moses understood that the child to be neutralized was the births of cruel thoughts and feelings within himself.

Moses said to himself, "I am the one who will change my state."

"Every harmful feeling and thought within me must be disappeared," he said.

The one who travels with Khidr would be cleansed and would be useful to his family and society.

Moses understood what mercy was.

Moses understood how states would change.

Moses understood what it meant to be cleansed.

Submission and trust in Allah would change the person's mind, heart, and behaviors.

The journey with Khidr would change the person's mind and heart.

As stated in the verse, the person had to be good and merciful.

We should understand the word "zakat" in the verse well.

Zekat ,yüzekki, tezekkâ, zekâ, zeki are words that come from the same root.

The word zakat comes from the word "zəkūt-", which comes from the Aramaic and Syriac root "zky".

"Zky- zəkūt-" means to be cleared, to be cleansed, to be purified, to be acquitted, to share goodness.

We understand that zakat; It is to cleanse our minds of all the ignorance and false information that we have learned in the name of religion, in the name of Allah, in the name of worship, that is unfounded, discriminatory, superior, and cruel, and to purify ourselves from all evil thoughts.

Zeka (Intelligence),zeki(clever), zakat are related words.

A person can be intelligent by using his mind.

Using his mind is also possible by cleaning his mind.

The zakat of the mind is cleaning it.

The turning of the mind to cleverness opens the door to understanding the wisdoms of Allah.

A person's cleaning his mind, his state, turning it into goodness, and at the same time, giving his zakat.

Zakat we learn in society is known as the certain amount that people who have the amount of wealth accepted as a measure of wealth (nisap-quorum) in religion must give to those in need.

However, zakat is to be cleansed from false knowledge and ignorance, regardless of who they are, without making a distinction between rich and poor.

Zakat has nothing to do with wealth, property or wealth.

The word tazkiye also comes from the word zakat; it means to cleanse, to clear, to acquit, to be cleared.

In other words, tazkiye is to be cleansed from all false knowledge and sins.

The Quran explains this to us very well.

Surah Al-A'la 14: "Kad efleha men tezekkâ."

The meaning: "The one who is purified from the states of ignorance will attain salvation."

Surah An-Nur 21: "Ve lâkin Allah yuzekki men yeşâu."

The meaning: "Whoever wishes, is cleansed with the truths of Allah."

Here, zakat is; to be cleansed, to be purified, to have intelligence, to think, to use your intelligence, to be intelligent and ultimately to be cleansed from all the information that is not true and that brings injustice.

An intelligent person is someone who cleanses his mind from false information, from information that brings injustice, who acts upon wisdom, who produces values from wisdom.

Those who do not reach the level of zakat cannot reach the truth of what Allah is.

It is zakat for a person to cleanse himself of all the false information he has learned in the name of religion.

It is also zakat for him to explain the truths he has reached by using his intelligence to those who are of the right mind.

Khidr was intelligent, his mind was clean, his insight was strong, he could see the inner face of events.

Moses was on the path of intelligence, his mind was being cleansed from the information he had learned from the palace of the pharaoh.

When Moses met Khidr, he also opened doors to the dimension of intelligence.

His mind began to purify, he became acquainted with zakat.

In order to have insight, that is, to be able to see the future and see the inner face of events, one had to be intelligent.

An intelligent person was the one who saw the truths of Allah.

An intelligent person was the one who attained the truth of Allah.

An intelligent person was the one who submitted everything to Allah, never attributing anything to himself.

As indicated in the verse, "hayren minhu zekaten ve akrebe ruhmâ", being intelligent opened doors to being close to goodness and mercy.

Moses was abandoning attributing to himself the qualities that belonged to Allah.

Moses had become acquainted with the dimension of zakat.

Moses had become acquainted with the dimension of what it means to be intelligent.

He had understood what it meant to be clean.

He had become acquainted with the meaning of ablution. He understood what it meant to give the zakat of the mind and heart.

Pride, arrogance, ego, stubbornness, envy, malice, wickedness, gossip, backbiting, slander, lying, looking down on, cheating, embezzling, stealing, harming, doing evil, all the feelings and thoughts that open the door to oppression in the mind and heart should be purified.

They should be purified so that the states and habits would be pure.

Those whose states and habits are pure will understand the truths of Allah.

Those whose states and habits are harmful will not understand the truths of Allah.

They will sow evil in their surroundings and will lead people to be bad-tempered.

Surat al-Anfal 37: “Li yemîzallâhul habîse minet tayyibi ve yecalel habîse badahu alâ badın fe yerikumehu cemîan fe yecalehu fî cehennem ulâike humul hâsirûn.”

The meaning: “The pure-natured and the bad-natured are distinguished according to whether they understand the truths of Allah or not. Some of them make others bad-natured. Thus, those who are in that state are together. Those who do bad things are in a state of destruction. They are the losers.”

Thus Moses understood that those who understand the truths will change their state and will be good and merciful to their family and surroundings.

Surah Al-Kahf 82-Ve emmel cidâru fe kâne li gulâmeyni yetîmeyni fîl medîneti ve kâne tahtehu kenzun lehumâ ve kâne ebûhumâ sâlihâ fe erâde rabbuke en yeblugâ eşuddehumâ ve yestahricâ kenzehumâ rahmeten min rabbik ve mâ fealtuhu an emrî zâlike tevîlu mâ lem testı aleyhi sabrâ.

Ve emma el cidaru : When, wall, membrane, curtain,

Fe kane li gulameyn yetimeyn : Thus, was, became, children, young, two orphans,

fî el medîneti : In the city, town, exposed,

Ve kane tahtehu : Was, under, on his throne, in his position, his,

Kenzun lehumâ : Treasure, hidden, belonging to them,

Ve kane ebû huma : Was, became, their father, mother, ancestor,

Salehan : Was, became, their father, righteous, was one of the good,

Fe erade rabb ke : Thus, willed, wanted, will, Your Lord,

En yeblugâ : Reaching, maturing,

Eşudde humâ : Being strong, more, them,

Ve yestahricâ : Let it come out, reveal,

Kenze humâ : Secret, treasure, value, their

Rahmeten min rabbi ke : Mercy, from your Lord,

Ve ma feal tu hu : I did not do, I did not follow, fail,

An emr : Decree, operation,

Zâlike tevil : This is it, the original, the inner face, interpretation,

Ma lem testî : What you cannot afford, what you cannot see,

Aleyhi sabr : To be patient, steadfast towards it,

The meaning: “The wall belonged to two orphan boys in that town. Under it was their treasure, and their father was from the righteous.

So your Lord; they matured and became strong, and by the mercy of your Lord they took the treasure "He wanted them to take it out. I have not followed anything outside of His commands. This is the meaning of what you were not able to be patient with."

Moses understood very well what the wall that was being directed towards was.

Every human body comes from Allah, belongs to Allah.

A person falls into great negligence by calling that body his own, by making that body a slave to the world.

A person inclines and directs his body towards his own desires.

That body must be revived towards Allah, directed correctly, and be upright.

How beautifully stated in the verse.

Surah Hud 112: “Festekim kemâ umirte.”

The meaning: “Be upright as you have been commanded.”

Whatever you do, do it upright and honestly.

Turn straight to Allah.

Be honest, be sincere, be humble, be respectful.

Moses understood why the crooked wall had to be straightened.

Moses understood that the human body is mortal, grows old and dies, but that the Being that holds that body must be realized.

Moses’ body that was bent towards the world straightened up towards Allah, and Moses understood what it meant to trust in Allah.

Moses solved the issue of “The wall belonged to two orphans.”

Yetim (Orphan) comes from the root word “yutm.”

Yutm means to be alone, to be lonely.

The fact that the wall belongs to two orphans has been interpreted differently by many perfect people.

Some have evaluated it as the dimension of Adam and Muhammad.

Some have evaluated it as the dimension of the spirit and the dimension of light.

Some have evaluated it as Jesus and Muhammad.

If the wall is the body of a person, the treasure under that wall is the values belonging to Allah, the one who is closer to a person than his jugular vein is Allah's own essence.

The essence of every body is Allah's essence.

Every person carries treasures in their body.

The "Kenz" mentioned in the verse means treasure, value, treasure hidden under the ground.

Behind the soil of a person's body are values specific to Allah's remembrance, action, attributes, and essence.

In order to understand these values, a person must straighten his body, which is bent towards the world, towards Allah.

Then, the person will witness what kind of treasure he carries in his own body.

Moses became aware of that treasure.

The treasure chest is Moses' body.

Moses understood that his own body carries the values of Allah in its essence.

By attributing those values to himself, he understood how he was in a state of heedlessness, and thanks to Khidr, he turned back from that heedlessness.

The time had come for Khidr and Moses to part.

Khidr had presented to Moses what was to be presented, and had opened what needed to be opened.

Moses' journey with Khidr had come to an end.

Moses, armed with the wisdom of Allah, had now begun his own journey.

He would go to the palace of Pharaoh and save his people who were captives.

The journey that had begun with Khidr had ended with becoming mortal in Allah.

This journey was the journey of being on the path of the knowledge of Tawhid.

The one who is on the path of the knowledge of Tawhid surrenders to Allah step by step in terms of wisdom.

The one who surrenders to Allah becomes a person of trust.

With the training that Moses received from Khidr, he first defeated his own pharaoh, then he went to Egypt and defeated the pharaoh who was oppressing the Hebrews.

In the palace of the Pharaoh, he fought with the knowledge of the group called the Pharaoh's religious leaders and opened doors for them to understand the truths.

In the translations made, it is translated as Moses threw his staff and it became a snake, the staffs thrown by the magicians also became snakes, but Moses' snake swallowed the snake of the magicians.

Are these translations correct?

Moses arrives at the palace of the Pharaoh.

Pharaoh gathers his own magicians, they throw their staffs to the ground.

Their staffs turn into snakes, Moses hesitates for a moment, he also throws his staff, Moses' staff becomes a bigger snake and swallows the snakes of the magicians.

Allah says to Moses, Go to Pharaoh with My signs, that is, with My proofs.

Are the proofs of Allah a great snake?

This section of the story has generally been translated in this way by the authors.

So, what is the truth?

What is the underlying truth of the story narrated in the Surah Ta-Ha?

Let us now examine this issue.

The meaning by DRA:

Surah Ta-Ha:

59: Moses said: 'Our meeting time is on your feast day, when the people gather together, at the morning.'

60: Pharaoh returned, gathered his plots and came on that day.

61: Moses said to them: 'Woe to you! Do not invent lies against Allah, or He will destroy you with punishment. Whoever fabricates lies against Allah will be in loss.'

62: The magicians discussed the matter among themselves and kept their conversation secret.

63-64: They pointed to Moses and Aaron and said, 'These two magicians want to drive you out of your homeland with their magic and to eliminate your most superior religion, so bring your plots together and then come one after another. The one who prevails today will be the victorious one.'

65: They said to Moses, 'O Moses! Will you throw first, or shall we be the first to throw?'

66: Moses said, 'You throw.' Immediately, their staffs and ropes, because of their magic, appeared to Moses as if they were walking.

67: So Moses felt fear in his heart.

68: We said, 'Fear not, for you are surely the most superior.'

69: 'Throw down what is in your right hand, so that it may swallow what they have done. Their deeds are nothing but a magician's plot. No magician can succeed from wherever he comes.'

70: So the magicians said, 'We believe in the Lord of Moses and Aaron.' And they fell down in prostration.

The meaning by Tawhid-i Qur'an:

59- He said, "The time for meeting with you is the day of the festival and the time when all the lands are bright and the people are gathered together."

60- So Pharaoh turned and went away, then he gathered those who were going to argue, then he came.

61- Moses said to them, "Woe to you if you lie against Allah and fabricate. If you do, you will be in a punishment, and whoever fabricates lies will be among the losers."

62- So they consulted among themselves in a secret and silent manner.

63- They said, "These two are those who influence you with what they know, they want to drive you out of your homes by influencing you and to destroy your superior path."

64- So gather together for a discussion, then form rows, and whoever prevails will have the victory.

65- They said, "O Moses, will you be the first to present what you know, or will we?"

66- Moses said, "No, present it. But what they cling to and what they carry and are influenced by is nothing but an illusion and an assumption."

67- Then Moses felt a sense of hesitation in himself.

68- We said, "Surely you are the Knower of the Sublime, so do not hesitate."

69- Present that sublime which you know in truth. Of course, those who argue and try to influence with the things they make up have been caught with the things they make up, and those who try to influence with those attitudes cannot succeed no matter where they are.

70- Thus, those who wanted to influence surrendered, abandoning their own knowledge. They said, We believe in the Lord of Moses and Aaron.

Yes, if we look at the interpretation of the Diyanet; there were magicians, their rods that they threw turned into snakes, Moses threw his rod, it became a big snake and swallowed the snakes of the magicians.

If we look at the interpretation of the Tawhid-i Quran; there were mutual discussions in the palace of Pharaoh.

Moses and the religious men of Pharaoh debated each other in the palace of Pharaoh.

Everyone presented what they knew and there was a discussion.

And Moses's knowledge of the truth prevailed and Pharaoh's men surrendered to what Moses told them.

That is, there is neither a snake nor a snake that swallows a snake.

There is a mutual debate between Moses and the clergy of Pharaoh, who are in the palace of Pharaoh.

Moses reveals the truths as wisdom.

The clergy, on the other hand, have revealed the knowledge of their own faith, based on assumptions and hearsay.

Of course, wisdom will prevail over knowledge that has no basis.

Now let's examine it in terms of word explanation:

Surah Ta-Ha 59-Kâle mevidukum yevmuz zîneti ve en yuhşeren nâsu duhâ.

Kale mevidukum : He said, date, meeting time, appointment, yours,

Yevmu el zineti : Day of adornment, ornament, attribute, feast day,

Ve en yuhşere el nas : Gathering, resurrection, revelation, people,

Dukhan : Enlightenment, morning,

The meaning: He said: The time to meet you is the feast day, the time when all places are illuminated and people are gathered together.

Surah Ta-Ha 60-Fe tevellâ firavnu fe cemea keydehu summe etâ.

Fe tevella firavnu: Thus, he turned, turned back, went, pharaoh,

Fe cemea: Then, he gathered,

Keyde hu: Argument, fight, debate, struggle, trickery,

Summe eta: Then, he came,

The meaning: Thus, pharaoh turned and went. Then he gathered those who were going to argue, then he came.

Surah Ta-Ha 61-Kâle lehum mûsâ veylekum lâ tefterû alallâhi keziben fe yushitekum bi azâb ve kad hâbe menifterâ.

Kale lahum Musa: He said to them, Moses,

Veyl kum: Woe to you, loss,

La tefterû: None, slander, fabrication, without foundation,

Alâ Allah: Against Allah, about Allah

Kezibe: Lie, reported lie,

Fe yushite-kum bi azab: Haram, destroys, envelops, you, distress, torment,

Ve kad habe: It happened, waste, disappointment, loss,

Men iftera: Who, anyone, slander, fabrication,

The meaning: Moses said to them: Do not invent anything about Allah, do not convey lies, if you do that, woe to you. If you do, you will be in torment, and whoever slanders will be among the losers.

Surah Ta-Ha 62-Fe tenâzeû emrehum beynehum ve eserrûn necvâ.

Fe tenazeu: Thus, discussion, meeting, consultation,

Emr hum: Duty, work, they,

Beyne-hum: Among them,

Ve eserrû en necva: Secret, covered, whispered secret conversation,

The meaning: Thus, they consulted among themselves and in a secret manner, in a whispered manner.

Surah Ta-Ha 63-Kâlû in hâzâni le sâhirâni yurîdâni en yuhricâkum min ardikum bi sihrihimâ ve yezhebâ bi tarîkatikumul muslâ.

Kalu en hazani: They said, these two, these,

Le sahiran: Of course, influencing, mascara, magician,

Yuridani: They want,

En yuhricâ-kum: To expel, throw away, go, you,

Min ardikum: From your homeland, from your lands,

Bi sihr hima: Magic, with its effects, both,

Ve yezhebâ bi: It removes, destroys, eliminates,

Tarikati-kum: Your tariqah, your path, you,

El musla: Superior, high, suitable,

The meaning: They said: These two are certainly those who influence with what they know, they want to influence you and drive you out of your homeland and they want to destroy your superior tariqah.

Surah Ta-Ha 64-Fe ecmiû keydekum summetû saffâ ve kad eflehal yevme menistalâ

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

Keyd kum : Fight, debate, trickery, struggle, you

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

Ve kad efleha : It happened, success, victory,

El yevm : Day, time,

Men istalâ : Who, superiority, the exalted,

The meaning: Now you gather together to debate, then be in rows, and whoever prevails then, victory is his.

Surah Ta-Ha 65-Kâlû yâ mûsâ immâ en tulkiye ve immâ en nekûne evvele men elkâ

Kalû ya Musa: They said, O Moses

Ve immâ en tulkiye: To throw, to present, to leave, to present,

Ve immâ en nekune: Or to be,

Evvele: First, initially,

Men elkâ: The one who leaves, gives, presents, the one who throws,

The meaning: They said: O Moses! Are you the first to present what you know or shall we?

Surah Ta-Ha 66-Kâle bel elkû fe izâ hîbâluhum ve ısıyyuhum yuhayyelu ileyhi min sıhrihim ennehâ tes'â.

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

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

Ve asıy hum: What they carry, what they know,

Yuhayelu ileyhi: It is only an illusion, an assumption, to him,

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

Enne ha tesa: Walking fast, conveying, carrying words, telling tales

The meaning: Moses said: First, you present. But, what they are tied to and what they carry, what they are affected by, is only an illusion, an assumption, a mere report of what they hear.

Surah Ta-Ha 67-Fe evcese fî nefsihî hîfeten mûsâ.

Fe evcese: Thus, to feel, to touch,

Fi nefsihi: To his soul, to himself, his own existence,

Hifeten Mûsâ: Hesitation, fear, Moses,

The meaning: Then Moses felt a hesitation in his soul.

Surah Ta-Ha 68-Kulnâ lâ tehaf inneke entel a'lâ.

Kulna la tahaf: We said, we made you feel, do not be afraid, do not hesitate,

Inne ke ente el ala: Surely, you are the one who knows the sublime, the superior,

The meaning: Surely, you are the one who knows the sublime, do not hesitate, we made you feel.

Surah Ta-Ha 69-Ve elkı mâ fî yemînike telkaf mâ sanaû innemâ sanaû keydu sâhır ve lâ yuflihus sâhıru haysu etâ.

Ve elkı: Throw, leave, present,

Ma fî yemini ke: True, right, flawless, truths, right hand

Telkaf: Catch, disappear,

Ma sanau: What they did, trap, fabricated thing,

Innemâ sanau: But, fabricated thing, what they did,

Keyd: Argument, trick, precaution, remedy, trap, defense, plan,

Sahir: Effect, influence, magic, mascara, morning,

Ve la yufli-hu: Cannot achieve salvation, success, salvation, incorrigible

El sahiru: Affecting, influence, mascara, magic,

Haysu eta: From where, came, coming,

The meaning: Present that sublimity that you know in truth. Surely, those who argue and want to influence with what they fabricate, are caught with what they fabricate, and those who want to influence with those states, no matter where they are, they will not be successful.

Surah Ta-Ha 70-Fe ulkiyes seharatu succeden kâlû âmennâ bi rabbi hârûne ve mûsâ

Fe ulkiye: They were thrown, separated, left, presented,

El seharatu: Those who want to influence, those who influence their surroundings,

Secede: Surrender, reach unity, unite,

Kâlû amenna bi Rabbi: They said, we believe, we have faith, in your Lord, instructor,

Harun ve Musa: Harun, Moses,

The meaning: Thus, those who influenced those around them surrendered, abandoning what they knew. They said: We believe in the Lord that Moses and Aaron narrated.

Here is the magnificent truth in these verses: As a result of Moses leaving the clogs and staff he had acquired in the palace of Pharaoh and taking the clogs and staff offered by Allah, the scientific knowledge he received from the authorities belonging to Allah through the education he received from Khidr, enabled him to gain a just victory against Pharaoh and Pharaoh's religious leaders in the palace of Pharaoh.

Wisdom based on knowledge will always prevail over false knowledge.

Can falsehood ever prevail over truth?

Can knowledge consisting of lies ever defeat scientific truths?

Can darkness ever prevail over light?

Thus, the journey of Moses and Khidr is the journey of a student on the path of truth with the Murshid.

In order for a student to follow the training of the Murshid, he must abandon his clogs and staff.

As long as there is knowledge that leads to arrogance in the brain, the doors of truth will not open.

A person who is cruel to his environment will never reach the truth.

Thus, the secret of clogs and staff must be understood very well.

Without purity of mind and heart, the doors of grace will not open.

THE FINAL EVALUATION

In this book, we tried to investigate the secret of the staff and clogs.

We tried to understand the negligence we fell into.

We tried to understand the information that made us arrogant.

We tried to understand what the staff and clogs that Moses left in the Sacred Valley of Tuva were.

And we understood that the advice given to Moses was for all of us.

We had to understand what the path we were on was and what it brought us to.

Was the path we were on the path of mercy?

Or was it a path where we spread evil to our surroundings?

What kind of feelings and thoughts were the belief information we were based on leading us to? We had to comprehend this very well.

What we had to understand was what kind of belief did all the arrogance and cruelty that emanated from us stem from?

Where did the evil that people did to each other in society come from?

How should these evils be prevented?

Here, the clogs and staff that were left to Moses were actually the pharaoh-like feelings and thoughts that we should abandon.

The Quran was addressing us with every word.

It was advising us to be on the path of being good people.

It was informing us to be free from pharaohship.

It was informing us that we should identify the pharaohship within us well and understand what the position of Moses was.

It was informing us that we should understand well where evil comes from and abandon that area.

The secret of the staff and shoes should be understood well.

Why do we look down on each other?

Why do we consider ourselves superior?

Why do we talk behind people's backs and talk badly about them?

Why do we become envious and corrupt?

Why do we become slaves to the world and fall into greed and avarice?

Why do we set our eyes on others' property, honor, chastity, and status, and are jealous of them?

Why do we consider our own faith as supreme and declare those who do not believe like us as infidels?

Why do we do evil?

Why do we prefer to be evil when we can be good people?

Here all these are the truths of knowing well the path we are on, indicated by clogs, and the beliefs we rely on, indicated by staff.

A person becomes a person of love, compassion, and mercy with either the feelings of Abel.

A person reflects evil to his/her surroundings with the feelings of Cain.

The education of children starts with the family.

The feelings of the child will generally be shaped according to the parents.

What kind of education does the family apply to the child?

Does the family raise the child based on fears?

Or does it raise the child as a courageous, inquisitive, and enterprising person without imposing any fear?

A child should not be raised based on fears.

It should be known that fear prevents healthy thinking.

Should a child be raised in the love of Allah?

Or should he/she be raised in the fear of Allah?

The Quran answers this question in the most beautiful way.

Surah Hasr 13: “Le entum eşeddu rehbeten fî sudûrihim minallâhi, zâlike bi ennehum kavmun lâ yefkahûn.”

The meaning: “Surely those of you who have a strong fear of Allah, they are the ones who do not understand Allah.”

A person who knows Allah properly and lives in submission to Allah at all times has no fear of Allah inside him.

A person who knows Allah properly has love of Allah inside him at all times.

A child raised by such a family will also open doors to understanding Allah properly.

A person who feels the love of Allah inside him will not be in the slightest bit of evil.

A person who is not in evil will not have fear of Allah inside him.

There are many verses in the Quran that say, “Indeed, those who know the owner of existence and submit to Him have love of Allah.”

It also says, “There is no love of Allah” in those who are in evil.

When we examine the Quran, we understand that those who realize Allah and submit to Him do not fear Allah.

Because a person who has reached the love of Allah now lives with the love of Allah, not with the fear of Allah.

Every person who researches fearlessly will understand the truths in the most minute detail.

But fear is the greatest obstacle to thinking, researching, and understanding.

Because a brain that is wrapped in fear will not be able to research the truths independently.

Children should not be poisoned with baseless, false, fear-based information.

Then the staff we rely on will keep us away from the truths.

And this staff should be abandoned.

This is why education is so important.

A child of an angry parent will also be angry.

He will be aggressive towards his friends at school.

A child of a loving, respectful, and condescending parent will also take after his parents.

A child of a parent who is patient, who swallows his anger, and who listens to others will grow up in accordance with them.

This is why educational engineering, family engineering, and social engineering courses should be in schools.

In the past, when children were two years old, they were entrusted to wise people.

They would raise their children in knowledge, manners, and mercy.

Wise people are people who, like Moses, have left their staff and taken off their clogs.

Their newly worn clogs, in other words, the path they followed, have become the path of knowledge and wisdom.

Their newly held staff has become scientific knowledge and manners.

In this book, we have tried to understand the secret of the staff and clogs.

God willing, we too can abandon the staff that we rely on, which contains pride, arrogance, and falsehood.

God willing, we too can abandon the feelings, thoughts, and arrogance that enslave the world, which is the path of pharaoh, that is, the clogs.

God willing, we will wear the clogs of Allah's path.

God willing, we will rely on Allah's wisdom, we will rely on Allah.

We will stop relying on our ego, and rely on Allah's essence.

Let us know that those who realize Allah, who are wise in His truths, will not be in the slightest bit of evil.

If a person knows that Allah is in him at all times, he can never be an oppressor.

If he knows that the power that encompasses all existence is Him, he will overcome his pharaohship.

And he will never return to being a pharaoh.

But if he remains as a pharaoh and lives in arrogance, he will always be cruel to his surroundings.

He will do the greatest evil to himself.

Can the heart of someone who has attained the love of Allah and someone who lives in arrogance be equal?

We should know that a person who is wise in the truths exhibits good behaviors.

A person who cannot understand the truths exhibits bad behaviors.

A person who is wise in the truths knows that the power that holds all existence is the only power.

He knows that every being is a brother to each other.

He knows that the attributes and qualities in all existence belong to Allah.

He knows that although the forms are different, the Being who holds all forms is one.

He knows that the Being who makes all hearts beat is one.

A person who stands in this realization cannot be in even the slightest harmful state, that is, he can never become a pharaoh.

A person who cannot understand the truths, that is, a pharaoh;

Always runs after his own interests, runs after position and station, approaches people for his own benefit.

He sees himself as superior, despises others, does not care.

He lives for his own authority.

He approaches people for his own benefit.

He always gossips, looks for people's shortcomings, backbites, and causes mischief.

He separates people according to their beliefs, criticizes those who are not like him, despises them, and sees them as destined for hell.

He gives people bad nicknames, looks for their faults, makes fun of them, looks for their mistakes, and spreads them around.

In short, a person who cannot understand the truths will be in a pharaoh-like state in his life and will always harm his surroundings.

A person who understands cannot harm anyone or any being in the slightest.

The main purpose is to understand our pharaoh-like state and try to get rid of it.

And to be a good person.

To be merciful.

To help those around him and to run for humanity.

The Quran ends with the Surah Nas.

Nas means the one who has reached the station of Man, the values of Allah.

Surah Nas:

“Tell us about getting rid of all those states of ignorance that have captured people’s minds, those false things that have given baseless, bad, insidious thoughts to people’s hearts, the evil of insidiousness and waswas; to take refuge in the One who embraces people with His Divinity, the Owner of all manifestations in people, the One who has created people.”

What a beautiful warning is given in the verse.

“Get rid of the feelings of pharaoh, take refuge in Allah who embraces you with His Divinity.”

Yes, in this book, we have tried to understand and explain the secret of the staff and clogs.

God willing, we will understand the feelings of pharaoh in ourselves and overcome them.

If we have made any shortcomings or mistakes, forgive us.

Stay in peace with love.

May mercy never be absent from your heart.

Ismail Dincer

Pharaoh is the dimension of cruelty. Moses is the dimension of mercy.

Pharaoh is the person's own pharaohship, that is, the feelings of pride, arrogance, cruelty, and self-aggrandizement.

Moses is the feeling of being free from these feelings and seeing Allah, following the path of truth, and the feeling of mercy.

The fire of understanding what the truth was fell upon Moses.

Moses wanted to understand what Allah was.

He wanted to see Allah. He wanted to know Him, to know Him.

Thus began his journey with Khidr.

‘Gratuitous’

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