

**THE SECRET  
OF  
THE MONTHS AND THE DAYS**

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## **PREFACE**

Life is a gift given to all of us.

It is necessary to appreciate this gift.

Life and time are inseparable.

Life is time, time is life.

The children of time are days, months, seasons.

The children of life are all kinds of beings.

A person is a child of both time and life.

A person should appreciate life and time very well.

A person experiences many positive and negative experiences during the journey of time.

Positive events will bring peace and happiness to a person.

Negative events will bring pain and trouble to a person.

Being human and maturing passes through the feeling of pain.

Pain is the reality of life.

Pain makes one feel mercy and compassion.

A person who suffers will be merciful and compassionate.

A person gains experiences from all kinds of events.

A child should be prepared for life carefully.

He should be prepared in a way that he will learn from events.

He should be raised based on patience, not rebellion, and seeking the wisdom of events.

A person's life flows in the journey of time.

In a person's journey through time, there are days, months, years, and seasons.

Many messages flow to a person from every day, every month, every year, and every season.

Man is in an education at every moment.

Time and events are the most beautiful teachers of a person.

Every experience experienced is the most beautiful teacher.

Many wisdoms flow from every event that we qualify as positive or negative.

There are many wisdoms brought by every day, every month, every year, and every season.

Time flows with wisdom.

Man is a time traveler.

Man himself is both a path and a traveler.

In the world where man lives, there are months, days, years, and seasons.

In the journey through time of our world with the Moon and the Sun, months, years, and seasons are formed.

Every month has a name.

Every day also has a name.

Every season also has a name.

Each of these names carries meanings.

Saints have named months, days and seasons with a meaning.

Years are also indicated with numbers.

Days begin with Sunday and end with the day after Friday.

Months begin with December and end with November.

The beginning and end of days and months are certainly formed with a meaning.

In this book, we will investigate these meanings.

The word months comes from the word Moon.

Months are related to the Moon, which is the satellite of the Earth.

The word days comes from the word day.

The word day comes from the word Sun.

Days, Months, Years; are related to the relationships of the Earth, the Moon and the Sun with each other.

The complete rotation of the Earth around the Sun is called "Year".

In other words, the Earth completes its rotation around the Sun in 1 year.

The name Moon is related to the rotation of the Moon, which is the satellite of the Earth, around the Earth.

The Moon, which is the satellite of the Earth, always rotates around the Earth.

The Earth and the Moon both rotate around the Sun.

The Moon completes one full rotation around the Earth in 28 days, 12 hours, 44 minutes and approximately 3 seconds.

This period is called 1 Month.

The day is related to the rotation of the Earth around itself.

The Earth completes a full rotation around its axis in 1 day. This full rotation is called a "Day".

The Earth makes a complete revolution around its own axis in 24 hours.

During this revolution, the Earth turns toward the Sun as day and the Earth turns toward the Sun as night.

This is how the concepts of day and night emerged.

In ancient times, the day was called the moment the Sun rose.

Night was called the moment the Sun set as night.

Today, the beginning of a new day is accepted as 00:00 at night.

In addition, seasons occur with the Earth's rotation around the Sun in 1 year.

The Earth rotates around the Sun and itself.

Seasons occur with the Earth's rotation around the Sun.

The Earth's axial tilt is the cause of the formation of seasons.

This axial tilt causes sunlight to fall on the Earth at different angles.

With the sunlight falling on the Earth at different angles, the temperature rates change.

The change in temperature rates creates seasons.

Here, seasons are related to the periods that occur between the transitions from the points of day and night equality, which we call solstices.

Four seasons occur during these periods.

These are spring, summer, autumn and winter.

The same seasons are not seen everywhere in the world at the same time.

Different seasons are related to the Earth's own rotation, the sunlight falling on the Earth as it revolves around the Sun.

For this reason, while winter occurs in some parts of the World, summer occurs in others.

This is also the reason why birds migrate as winter approaches.

When we look at the migration route of migratory birds, we see that they migrate towards the Southern Hemisphere by traveling thousands of kilometers as winter approaches in the Northern Hemisphere.

The seasons differ in both hemispheres of the World.

While summer occurs in the Northern Hemisphere, winter occurs in the Southern Hemisphere.

While spring occurs in the Northern Hemisphere, autumn occurs in the Southern Hemisphere.

These are all related to the Earth's one-year rotation around the Sun and the Earth's axial tilt.

The difference in seasons causes different effects on the human body.

Seasonal changes cause differences in chemical releases in the body.

Temperature differences in each season affect the body.

In winter, the body starts to feel cold due to the decrease in temperature.

The human body is affected by temperature differences.

As a result of the temperature of the air and sudden temperature changes, illnesses such as cold, flu, and flu may occur in the body.

The increase or decrease in temperature causes chemical emissions in the body to increase or decrease.

Here, the transformation of the Earth around the Sun causes the flow of years.

There are differences between one year and another.

Months, years, days, seasons are related to the flow of time.

All of these have effects on people.

These effects should be researched well.

Saints have created the names of months, days, years, seasons according to a certain meaning.

And they have always researched their effects on people.

A person should know the value of every day, every moment.

He should spend every moment in an effort to understand the truth.

He should spend every moment in searching for wisdom.

He/she should be an example to his/her environment with his/her life.

He/she should make an effort to research the secrets of life without deviating from science and decency.

He/she should know the value of every month and spend his/her life to understand the truth of life.

He/she should be sincere, sincere and compassionate in his/her relationships with his/her environment without deviating from science and decency.

He/she should make an effort to show that he/she is someone who is trusted and believed in with his/her actions, words and behaviors in his/her life.

He/she should take stock of every hour, every month, every year and every season and learn the necessary lessons.

In this book, we will investigate the secrets of months, days and seasons.

Let's see what doors will be opened for us.

Forgive us if we have any shortcomings or mistakes.

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Ismail Dincer

## EXAMPLES OF THE VERSES OF MONTHS AND DAYS IN THE QURAN

The word “Şehr” in the Quran is also expressed in the sense of “Moon”.

The word Kamer is also expressed as the moon in the sky.

Şehr, Söhret (fame), teshir (display), sehir( city) are interconnected words.

Söhret (Fame) is used in the sense of something coming to light, showing itself, being clearly seen, rising.

Teshir (display) means being revealed, visible, opening, exposing, showing.

The thirty days, which are the twelve parts of the year, are also called “Sehr-Moon”.

In the Quran, Kamer is used in 27 places, and the word “şehr” is used in 21 verses.

Let’s examine the word day.

The event we call a day is the time period that takes the Earth to rotate once around its own axis.

A day is 24 hours.

The day consists of night and day.

When the sun rises, the day begins.

When the sun sets, the night begins.

What is called night is actually the state of the Earth's own shadow.

When the Sun remains on the other side of the Earth, the Earth's own shadow is called night.

In the Qur'an, the word "yevm" is used as "day".

The Word yevm (day) is used in the Quran about 500 times.

The word ayyam, yevmeyn, is also used as a unit of time, days.

Surah ar-Rahman 5: Eş şemsu vel kameru bi husbân

El şemsu: Sun,

Ve el kameru: Moon,

Bi husbân: Account, measurement,

The meaning: “The movement of the Sun and Moon is by a calculation.”

The Sun, the Moon, the Earth, all the planets and the entire Universe have a magnificent movement.

And all of these move by a measure.



The Sun, the Moon and the Earth move in relation to each other.

The Earth revolves around the Sun in a certain orbit.

The Moon revolves around the Earth in an orbit.

The Moon is the satellite of the Earth, that is, it moves in accordance with it.

The Sun is likened to the Essence of Allah.

The Earth is likened to the Saint(Saint).

The Moon is likened to the traveler who follows his Murshid(Saint) and tries to understand Allah.

The stars are likened to the People.

The Murshid lives in devotion to Allah at every moment.

The Saint is completely attached to Allah, both in terms of annihilation and eternity.

We can think of the Moon's constant rotation around the Earth as the disciple's attachment to his teacher.

The journey that begins with the crescent ends with the full moon.

The crescent moon is a sign of the light burning inside the disciple in his search for truth.

We can think of the light seen in the crescent moon as the light of the disciple's search inside.

The dark shadow in the crescent moon is the shadow of the Earth on the Moon.

The disciple who surrenders to the guide acts in accordance with his guide until he understands the truth.

The moon gradually turns into a full moon.

The disciple gradually reaches the realization of Allah and surrenders to His essence.

The appearance of the Moon in full light on the full moon is the reflection of the Sunlight on it.

The disciple continues his journey, which begins with the light of the search for truth burning inside him, by following the guide.

Until he surrenders to the essence of Allah manifested in his own body.

The moon always revolves around the Earth in a certain orbit.

The Earth revolves around the Sun in a specific orbit. The Earth and the Moon both revolve around the Sun in a specific orbit.

The moon never turns its face away from the Earth, never turns its back to the Earth.

In other words, the disciple never turns back to his past, never turns back, always turns his direction to his guide.

With the education he receives from his guide, he surrenders to Allah.

In the education of Ilm-i Tawhid (Wisdom of unity, oneness), the disciple surrenders to Allah in every station.

The moon slowly turns to the full moon.

The gradual turning of the moon to the full moon is a sign that the disciple is gradually reaching the truths with the lessons he receives from his guide.

When the moon becomes full, there is no longer the shadow of the Earth on it.

During the full moon, the light reflected from the moon is entirely the light of the Sun.

The full moon indicates the disciple's surrender to Allah with the understanding he has reached.

Now, the disciple has completed the lessons he received from his guide and has completely turned his direction to Allah.

When the Moon is full, the light reflected from all over the Moon is the light of the Sun, and the light reflected on the disciple is the light of Allah.

The following section is a quotation.

It takes 1 year for the Earth to orbit the Sun, and we divide this 1 year into 12 months.

The Moon also takes about 1 month to complete a full rotation around the Earth.

The Earth also rotates on its own axis.

It also makes up 1 day.

This rotation movement creates the concepts of day and night.

While it is daytime on the side of the Earth that sees the Sun, it is nighttime on the side that does not see the Sun.

The Earth's rotation speed around its own axis is 1670 km/h.

It rotates around the Sun at a speed of 108,000 kilometers/h.

The Sun and the Solar System also rotate around the center of the Milky Way Galaxy at a speed of 792,000 kilometers/h.

Our galaxy travels in the universe at a speed of 2,300,000 kilometers/h.

The Earth rotates around itself at a speed of 1,670 km/h.

The Moon rotates around itself at a speed of 1,022 km/h.

The Sun rotates around its own axis at a speed of 70,000 km per hour.

It completes one revolution in 25 days.

The surface temperature of the Sun is 5500 °C and the temperature of its core is 15.6 million °C.

1 in 2 million of the energy coming from the Sun reaches the Earth.

Another movement is the rotation movement it makes with the Milky Way.

The speed of this movement is calculated as 250 km/sec and its period is 230,000,000 years.

The period between the Moon's phase (for example, crescent) and its return to the same phase is called the "conjunction period" and lasts 29.5 days.

The reason why the sidereal period is shorter than the conjunction period is that the Earth also moves around the Sun.

The phases of the Moon change depending on the angle of sunlight reaching the Moon.

As a result, the Earth-Moon direction aligns with the distant reference star before the Moon's conjunction period ends and a sidereal period is completed.

According to the International Astronomical Union, the Earth is 149,597,870 kilometers away from the Sun.

If we assume that our orbit around the Sun is a circle, this distance is the radius of our circle. In one year, the Earth travels in a circle around the Sun that is about 940 million km long.

Since speed is equal to the distance traveled during the time elapsed, the daily speed is found by dividing 940 million km by 365.25 days, and the hourly speed is calculated by dividing this result by 24 hours. Thus, it can be said that the Earth travels approximately 2.6 million km in a day, or 107,226 km per hour.

The period of the Moon's rotation on its own axis and the period of its revolution around the Earth are almost equal.

This is called rotation-orbit locking or synchronous rotation.

For this reason, the Moon always shows us the same face.

However, due to the oscillation of the Moon's rotation axis, we see a little more than 50% of the Moon's surface.

Stanford University states that our Solar System is in the middle of the Milky Way's radius.

This means that the Sun is approximately 25,000 light years away from the center of the Milky Way Galaxy.

The Solar System, and therefore the Earth, can be said to be moving at a speed of 200 km per second, or an average speed of 720,000 km/h, in its orbit within the Milky Way.

Despite moving at such a high speed, it takes approximately 230 million years for the Solar System to complete one revolution around the center of the Milky Way.

Yes, it takes approximately 230 million years for our Solar System to complete a full revolution within the Milky Way Galaxy.

In other words, the previous time we were in this position in our Milky Way orbit, the first dinosaurs were just beginning to appear on Earth.

Another interesting fact is that our Solar System is not flat within our galaxy.

The direction of the planets' orbits is not aligned with our Galaxy, but is tilted.

Our Milky Way galaxy itself is moving at a speed of 2.1 million km/h.

The Milky Way and the nearest galaxy, Andromeda, are approaching each other at a speed of approximately 112 km per second and it is estimated that they will merge in approximately 4 billion years. (End of quote)

Yes, as stated in the verse, “The movement of the sun and the moon is by a calculation,” the measure of everything is by a magnificent mathematical calculation.

Surah Ya-Sin 40: Leş şemsu yenebî lehâ en tudrike kamer ve le leylu sâbikun nehâr ve kullun fî felekin yesbehûn

La el şems : The sun does not exist,

Yenebî lehâ : It must exist, necessary, its condition, to it,

En tudrike el kamer : To reach, catch up, pass, reach, moon

Ve la el leyl : Night does not exist,

Sâbik el nehâr : The one who comes before, the day,

Ve kullun : All of them,

Fi felek : The sky, the firmament, the world where everything in the sky travels,

Yesbehûn : Watches, swims,

The meaning: “There is no such thing as the sun reaching the moon, and the night does not exceed the day. All of them travel in an orbit.”

Everything in the sky and on the earth has an orbit in which it flows.

A human being is born from his mother, flows towards his death.

The inevitable truth will certainly manifest.

The sun and the moon flow in their own orbits in the sky.

Where is this flow?

Just as the death of man will come one day.

Of course, the stars, the moon, the sun, and the world also have an end.

The end is not the end of something, but the beginning of something new.

Just as a tree produces a seed, that seed is a new beginning.

The Galaxy we live in will one day end, but a new formation will certainly manifest.

Those who have reached the station of “Ulul Elbab” will be able to read the afterlife.

Surah Jonah 5: Huvellezî cealeş şemse diyâen vel kamere nûren ve kadderehu menâzile li talemû adedes sinîne vel hisâb mâ halakallâhu zâlike illâ bil hakk yufassılul âyâti li kavmin yalemûn.

Huve ellezi ceale : He, who, made, acted, presented, arranged,

El şems diyaen : Sun, a light, giving light,

Ve el kamere nuren : Moon, illuminating,

Ke kaddere-hu menazile : Appreciation, measurement, to it, range, orbit,

Li talemû : For you to know,

Adede el sinîn : Number, number, year, year, age,

Ve el hisâb : Account, process, fineness,

Ma halak Allah : Thing, what, created, created,

Zalike illa bi el hakı : This, exists, but, only, reality, truth, with truth,

Yufassılu el ayati : Detailed explanation, detailed, verse, sign, evidence,

Li kavmin yalemûn : For a people, community, person, knowing,

The meaning: “He is the one who made the sun a source of light and reflected that light from the moon, and it has a range, a measure, by which you know the number of years. There is a reckoning in the things that Allah has created. Here are the proofs in all existence, down to the smallest detail, showing the truths, so that you may be of those who know.”

The Sun is the light source of our Earth.

The light of the Sun is also reflected from the Moon.

The moons are formed by the Earth’s rotation around the Sun.

All of them have a certain measure and calculation.

The one who reads the book of existence will reach many truths.

Months, days, years, nights, days; are formed by the movement of the Sun, the Moon, and the Earth in a certain range.

Surah Anbiya 33: Ve huvellezî halakal leyle ven nehâre veş şemse vel kamer kullun fî felekin yesbehûn

Ve huve ellezi halaka: He is the one who creates, establishes, and creates,

El leyle ve en nehare: Night and day,

Ve el şemse ve el kamer: Sun and moon,

Kullun fî felek: All, space, orbit, heaven, all being,

Yeshebun: Swimming, flowing, traveling,

The meaning: “He is the one who created the night and the day, the sun and the moon.

They all flow in an orbit.”

The night of the world is its own shadow.

The day of the world is the direction of one of its faces facing the Sun.

The Sun is indicated as the source of life.

The Moon is the disciple’s action in relation to the Saint, that is, the Earth.

As long as the disciple follows his teacher, he will have knowledge and wisdom.

For this reason, the Moon's movement in relation to the Earth, that is, its adaptation to the Earth, has been pointed out as the disciple's adaptation to the teacher.

A person should look at the earth and the sky, and try to understand how life came into being, and what the power that creates life is.

In this search, Abraham is shown as an example to all of humanity.

Abraham looked at the heavens and the earth and tried to understand creation.

Abraham examined the Sun, the Moon and the stars in the sky and tried to define them.

Surah An’am 76: : “Reâ kevkebâ kâle hâzâ rabbî.”

The meaning: “He looked at the star and said, ‘Is this my Lord?’”

Surah An’am 77: “Reâ el kamere bâzigan kâle hâzâ rabbî.”

The meaning : “He saw the moon appearing and said, ‘Is this my Lord?’”

Surah An’am 78: “Reâ el şemse bâzigaten kâle hâzâ rabbî hâzâ ekber.”

The meaning: “He saw the Sun emerging, is this the great one, my Lord?” he said.

The fact that Prophet Abraham tried to understand the creator is explained in some verses of the Quran.

Abraham’s search for his creator is an example for all people.

A person should try to understand creation by turning his face to existence.

The station of witnessing is reminded 20 times in the call to prayer that is recited every day.

A person who witnesses Allah is a person who has reached “Eşhedü” station.

A person who has reached the “Eşhedü” station is a person who has reached the truths in existence with scientific evidence.

A person who does not witness Allah is left with only what he has heard, remains in claims.

He knows a lot, but what he knows is only the fait accompli information of a belief.

We should understand very well the subject of “Eşhedü-being a witness” that is recited 20 times a day in the call to prayer.

Prophet Muhammad, who organized the call to prayer and presented it to humanity, pointed out the station of witnessing.

There is a warning, said twice in every call to prayer, “Eşhedü en lâ ilâhe illaAllah - destroy your deities and bear witness to Allah.”

When a person knows what a deity is and what it means to take one’s desires as deities, he passes over his desires and abandons the things he has taken as deities and becomes aware of the secret of witnessing Allah.

Surah Furqan 43: “E raeyte menittehaze ilâhehu hevâh.”

The meaning: “Have you seen the one who takes his passion as his Allah?”

We, who take his passion as his Allah, cannot witness the truth of Allah without abandoning our passion and destroying the Gods we have taken.

The secret of witnessing is the secret of martyrdom, that is, the secret of passing from one’s own existence.

Being a witness to Allah is through a journey of wisdom.

Reaching the dimensions of Ilmel, Aynel, Hakkel Yakin will bring a person to the station of witnessing.

Let’s think of an eye doctor.

The doctor’s examination of the eye cell by cell in order to understand the eye is the dimension of “Ilmel Yakin”.

The secret of the eye’s seeing and the fact that all eyes do their duty in the same way and resemble each other is the dimension of “Aynel Yakin”.

Reaching the truth of who put the eye there, to whom does the manifestation of seeing from that eye belong is the dimension of “Hakkel Yakin”.

Here, the person's examination of the function of his soul, that is, his body and his scientific witnessing of the functioning and attributes in his body and the power that holds his body, is the dimension of Ilmel Yakin.

The dimension of the soul from which all bodies come and which sustains all bodies is the dimension of "Aynel Yakin".

The soul that is blown in all existence, "Nefahu fihi min rūhî", is the same soul, and is Allah with the same.

The way to understand this visible world is the path of "Ilmel Yakin"

Here is Ilmel Yakin; It is the dimension of manifestations, and this dimension is the dimension of the existence and functioning of the being.

The existence and functioning of the being is possible with physical, chemical and biological functioning.

Understanding these is the dimension of “Ilmel Yakin”.

Aynel Yakin is the dimension of the soul.

The source from which all beings come is the dimension of the soul, and the soul in all beings is the spirit of Allah.

That is why it is said in the verse, “Nefahtu fihi min rūhî - I breathed from my soul”.

Here is the soul in all beings, the same soul of Allah.

The dimension of “Hakkâl Yakin” is the dimension of light.

The world from which the dimension of the soul comes is the dimension of light.

The 35th verse of Surah An-Nur: “Light upon light, Allah is the light of the earth and the heavens” points to this truth.

The light in every being is the People.

The light in all beings is Allah.

The light in every being and the light in all beings is the only light and Allah.

The drop of light in every being is called the dimension of Muhammad.

The only light that holds all existence is called Allah.

Those who have reached the station of witnessing the heart are those who witness Allah in their own bodies and in the body of existence.

Those who have not reached the station of witnessing remain only in terms of knowledge and tell as if they know.

They only convey wisdom.

Surah Al-Ma'arij 33-34-35: “Vellezîne hum bi şehâdâtihim kâimûn, Vellezîne hum alâ salâtihim yuhâfizûn, Ulâike fî cennâtin mukremûn.”

The meaning: “Those who witness to Allah are those who know the One who sustains and continues existence at every moment. They are those who always preserve the consciousness of being connected to the Truth. They are the ones who are granted peace.”

Here, Abraham has presented the feeling of witnessing to humanity.

There is no faith without witnessing.

You cannot be a believer without witnessing.

Every person who seeks the truth must reach the Abrahamic feeling in his own essence.



We do not know whether Abraham was the first person to reject the belief in Allah according to the assumptions of his ancestors.

But in the Quran, Abraham's questioning should be an example for all of us.

Those who do not accept the belief in Allah that comes from their parents and is believed in according to their own assumptions, tell their mothers and fathers; Every person who says, "I do not believe in the Allah you believe in" and wants to witness Allah carries the vein of Abraham.

Hazrat Abraham is considered the father of Tawhid (unity).

Abraham, who reached the truth by examining the book of the universe, was shown as an example to all people as "you also seek the truth like this."

It was said: "You too, examine existence like Abraham, understand existence, think about the Creator, and attain the perception of Tawhid."

Surah An'am:

75- Thus, Abraham looked and observed in order to understand the owner of the power in the heavens and the earth, to understand our light and to be sure of the truths.

76- Then, while he was in a state of confusion at night, he saw a star and said: Is this my Lord? But when it passes away, I cannot find love in those who pass away.

77- Then, when he saw the moon appearing, he said: Is this my Lord? But when it passes away, if I do not understand the guidance of my Lord, I will surely be among those who are misguided.

78- Then, when he saw the sun appearing, he said: Is this the greater Lord? But when it passes away, he said: O my people, I am free from that which you associate with Him.

79- I have turned my face to the Power that created the heavens and the earth upon Tawhid, and I am not one who attributes existence to myself besides His existence.

Being Abraham is possible by examining the existence, thinking about the functioning of the existence, investigating and reaching the reality of Allah, the only power in the entire universe.

Surah En'am 96: Fâlikul isbâh ve cealel leyle sekenen veş şemse vel kamere husbânâ zâlike takdîrul azîzil alîm

Fâliku el isbâhı: The one who splits the morning, who brings out the light,

Ve ceale: He made, made, arranged,

El leyle sekenen: Night, place of rest, rest,

Ve e şemse ve el kamer: The sun and the moon,

Husbânen: As a measure, with a calculation, calculation,

Zâlike karar: This is it, decree, measure,

El azîz: The supreme owner of all values, the owner of all attributes,

El alîm: The owner of wisdom,

The meaning: “He is the one who brings out the light. He who arranges the night as a calm and the sun and the moon with a measure. This is the decree of the owner of all attributes, the owner of knowledge.”

Night and day are two states of the world.

A person’s night is his state of heedlessness.

A person’s day is his state of enlightenment, having attained enlightenment.

Another secret of the night is to find peace in the sublimity of Allah.

Surah An-Nahl 81: “Vallâhu ceale lekum mimmâ halaka zilâlen.”

The meaning: “Allah has made shadows for you from the things He has created.”

The night of the world is also its shadow.

Man should think about what shadow is.

He should understand the secret of shadow, see the essence of shadow.

He should examine shadow, see what makes shadow a shadow.

The entire universe is Allah’s shadow.

Every being is His shadow.

“Zilal Hu-His shadow” Surah Nahl 48

Zilal comes from the word “Zu”.

Zu means the Essence.

Zilal means the image of the Essence, the shadow of the Essence.

Man is the shadow of Allah.

His human body is the shadow of Allah.

Allah is the essence of man.

Man should see the essence and essence of his human body.

Just as a tree has a shadow, the shadow of Allah is man and all beings.

He who looks at the shadow of a tree does not see the tree.

What he sees is only darkness on the ground.

In order to see the tree, he must raise his head and see the tree itself, which casts the shadow.

And he must see the Sun, which casts the shadow.

Here, man should not remain in the shadow dimension of the body, that is, in the form dimension, he should be able to see the essence of the body, which is the essence of the body.

Man should not remain in the shadow dimension, he should not remain in the ego.

He should see the Essence of his body.

Shadow is the proof of the Sun.

Man is the proof of Allah.

Shadow is the dimension of servitude, the essence of shadow is the dimension of Allah.

Servant and Allah are not separate from each other.

In other words, the shadow of a tree and the tree are not separate from each other.

The essence of a person is Allah, your body is His shadow.

Man should attain this secret.

He should see the essence of the shadow.

He should see the essence of existence.

Here, every being that appears with its form is the manifestation of the Essence of Allah, its own shadow.

Man should not remain in the form of existence, he should see the Essence of existence.

A person should not think of the shadow as the real thing, but should see the truth that makes the shadow a shadow.

Just as the shadow of a tree changes every moment, the human body also changes every moment.

Saints have looked at this world and every being as the shadow of Allah.

Just as the shadow of a tree is proof of the tree, this world is also proof of Allah.

Allah proves Himself with the apparent world that emerges from Him.

The shadow is formed only when the Sun appears.

When the morning sun rises, every being and human being has a shadow.

As the sun rises and rises, when it reaches the zenith, the shadow that is apparent in man becomes hidden and self-sufficient in him, that is, it remains hidden.

The essence of Allah is a shadow that exists with Adamiy.

This world, whose essence is manifested in Allah's own Essence, with His own Essence, is like a shadow and its origin is Allah.

The body of appearance of man is a shadow and it changes every moment.

But the body of appearance, which is the origin of the body of appearance, is Allah's own essence.

Just as the shadow of a tree changes every moment.

This change is due to the mobility of the Sun.

The fact that the human body is also in a constant state of change is due to the manifestations of the essence of Allah in the body.

Thus, the human body is the place of manifestation of Allah.

A person should not remain in the form of existence, that is, in the dimension of shadow, but should be able to see his essence.

Surah Nahl 48: “Do they not see that the shadows of the things that Allah has created turn to the right and to the left, prostrating to Allah, and that all that exists is in unity?”

A person should also be able to see the form of existence as the external reflection of the essence.

That is, when water freezes, it is called ice.

When ice melts, it returns to its original form, water.

Thus, form bodies should also be seen as the density dimension of the essence.

Thus, shadow is another dimension of form.

Bodies are not separate from the soul, and souls are not separate from the body.

The monotheistic view is the view of looking as one.

The existence that appears to be multiplicity is held by a single power in its essence.

The dimension of bodies called human beings has come from an essence.

And the dimension of bodies called human beings is not separate from the essence.

## THE SECRET OF THE MONTHS

In reality, the months start from December.

Surah At-Tawbah 36: “İnne iddeteş şuhûri indallâh isnâ aşera.”

The meaning: “Indeed, the number of months with Allah is twelve.”

Surah Al-Baqarah 189: “Yeselûneke anil ehillet kul hiye mevâkîtu lin nâsi.”

The meaning: “They ask you about the crescent, say that it shows the times for people.”

How did Saints create the names of months and days?

What meanings are hidden in each name of the months?

What kind of messages do the names of the months give us?

How do they open doors?

What meanings do the months carry?

What is the place of the months in the journey of truth?

When does a person’s months begin?

Months are created depending on the Moon’s rotation around the Earth.

Many civilizations have created their own calendars.

It is possible to trace the history of calendar development back to the Ancient Egyptian civilization.

In the oldest Egyptian calendars, the year is divided into 3 seasons.

This calendar is determined according to the position of the Sirius star in the sky.

These 3 seasons correspond to the time of planting and harvesting agricultural products.

Akhet (flood)

Peret (development)

Ve shemu (harvest)

The first Babylonian calendars developed in later periods were based on the 29.5-day period between two full moons.

Within this system, a 354-day lunar calendar emerged, which is approximately 1 day shorter than the solar year.

The foundations of modern calendars were laid in the 8th century.

These calendars were put into use by Julius Caesar in 46 BC. This calendar was called the Julian Calendar.

This calendar took its final form in 8 AD by Emperor Augustus.

The Roman calendar is slightly different from today's calendar.

While today's calendar starts on January 1, the new year in the Roman calendar starts in March.

Historically, the Sumerians used a calendar based on the moon's cycles.

The Sumerians and Babylonians started the months on the day the new moon appeared.

The moon rotated around itself and the Earth, creating months.

In addition, the Earth rotates around the Sun together with the Moon.

During these rotations, the Moon and the Sun sometimes come into alignment.

When the Moon and the Sun come into alignment, the gravitational forces combine.

This total force reaches its highest level and the waters are drawn out from the Earth's surface.

These periods coincide with the new moon and full moon phases in the lunar calendar.

The first quarter and last quarter phases are the phases when the Sun's gravitational force is at its lowest and the Moon's gravitational force begins to work more.

At such times, the rising waters begin to retreat downwards again. We call these rising and falling situations tides.

Since the water in the oceans forms a very large mass, the rising and falling of the waters is visible.

However, in reality, the rising and falling of the waters does not only occur in the oceans.

This phenomenon is present wherever there is water.

This includes plants.

The lunar calendar gains importance at this point.

When the waters begin to rise under the influence of the Moon and the Sun, the waters in the soil also begin to rise upwards.

Thus, a third way of taking water is created for plants: "the joint gravitational force of the Moon and the Sun."

Now the water can rise much more easily.

In this way, the plants do not need to spend more energy.

Plants can use this increased energy surplus for better growth, nutrition and protection.

The effects of the weather changes and environmental conditions that occur every month on humans should be carefully examined.

The chemical emissions of daytime and darkness in the human body should be well studied.

The effects of the sun on humans and every being should be well studied.

Surah Nuh 16: "He is the one who regulates the light and the one who reflects the light, the moon."

Surah Jonah 5: “He is the one who makes the sun a source of light and reflects it from the moon.”

The light coming from the sun affects every being.

In addition, the sunlight reflected from the moon has a different effect on humans.

There is a separate “Surah Sun-Sems” in the Quran.

Both the words Sun and Moon are used in Surah Sems.

There is also a separate “Surah Moon-Kamer”.

Surah Sems:

- 1- The sun and the coming of light.
- 2- The one who makes the moon follow.
- 3- The one who makes the day manifest.
- 4- The one who covers the night.
- 5- By the sky and the One who organizes it.
- 6- By the earth and the One who spreads it out.
- 7- By the person and the One who organizes it with His attributes.
- 8- It has been explained what it means to deviate from the truths, to avoid evil and not to associate partners with Him.
- 9- The one who is purified from ignorance by the truths is saved.
- 10- The one who cannot understand unity loses.
- 11- The Thamud people denied the truths because they considered themselves great.
- 12- They acted in the manner of those who associated partners with Him.
- 13- The Messenger of Allah gave them a camel that Allah had created and said, "Water it."
- 14- 15- They denied the truths that he had told them. So much so that they did not understand the wholeness and remained in their duality, and they covered the truths of their Lord with their ignorance. They remained in the evils, then they dispersed and did not fear their outcome.

The formation of the months is by the Sun and the Moon.

Now let us examine the months one by one.

## **DECEMBER**

In reality, the months begin in December.

Unless something is opened, the beyond cannot be seen.

Unless something is opened, the inside cannot be entered.

Unless the door is opened, the room cannot be entered.

Unless the door is opened, the conquest cannot begin.

Unless the doors of Allah's form are opened, the dimension of the inner self cannot be stepped into.

Allah opens the shell of the seed and what is inside begins to be revealed.

The emergence from the inner self to the outer self occurs with the beginning of an opening.

The mother's egg shell is opened, the sperm is taken in like this.

The egg shell is opened, then the chick begins to come out.

The month of December manifests itself in existence at every moment.

Unless the fire of a search burns in a person's heart, that heart cannot be opened.

Unless the heart is opened, the fire of divine love there cannot be lit.

In other words, January cannot be reached before December arrives.

December is the secret of the search.

The search that begins with curiosity opens the door to the opening of the heart.

The December of the Heart is the month of curiosity, desire to learn, and the sprouting of the feeling of search that manifests itself in the heart.

December is the search and opening of the truth that falls into the heart.

December is the month of those who have a search in their hearts.

It is the month of those whose hearts are opened.

The hearts of those who ask and search are opened, the light reflected from there opens and opens the way to the truth for the seeker.

The love that forms in the heart opens the heart and leads it towards its beloved.

Here, December is the month of the beginning of a path.

It is the month of the sprouting of a feeling.

It is the month of those who ask and search, December.

It is the month of those who are curious about the truth, December.



It is the month of those who are filled with fire, December.

December is the month of those who seek the truth of Allah.

The month of December is when hearts are opened and the path of truth begins to open from there.

A person thinks there is a distance between him and Allah.

The beginning of understanding the distancelessness, that is, the absence of a distance, is the month of December.

The path of knowledge, the path of witnessing, the path of conquest, has begun for those who reach the month of December.

The feeling of those who seek the truth, the month of December.

Those who seek the truth will certainly meet those who seek the truth on the same path.

Saints help those whose hearts have reached the month of December, that is, those whose hearts have been opened.

A person thinks that Allah is separate and that he is separate.

He thinks that there is a distance between him and Allah.

The word interval comes from the word interval.

The heart of a person who does not know Allah thinks that there is a distance between him and Allah, he thinks that there is a distance.

The closing of this gap, the understanding that there is no gap, will manifest itself with knowing the truth.

The name of the month of December was given for those who have an opening in their hearts, who have a gap, who are searching for the truth.

Surah Anbiya 7: “Ve mâ erselnâ kableke illâ ricâlen nûhî ileyhim feselû ehlez zikri in kuntum lâ talemûn.”

The meaning: “The perfect ones who came before you to inform them of the truths We presented to them, did not come forward for any purpose other than to tell them about Us. If you do not know the truths, ask those who understand and tell them.”

Surah Ta-Ha 135: “Kul kullun muterebbisun fe terabbesû fe se talemûne men ashâbus sırâtis seviyyi ve menihtedâ.”

Kul kullun muterebbis: Say, everyone, those who wait, those who seek, those who observe,

Fe terabbesû: So, wait, observe, seek,

Fe se talemûne: Now, soon you will know, perhaps you will know,

Men ashab: Who, companions, owner, competent,

Es sırâtı es seviyyi: On the straight path,

Ve men ihteda: Who has found the way to Allah,

The meaning: "Say: Seek and observe like those who seek and observe the truths. Who is on the straight path, competent to the truths, and who has found the way to the Truth, perhaps you will soon know."

As it is stated in the Quran; those whose hearts reach December...

In other words, those whose hearts are open...

In other words, those whose hearts are engaged in a search, will reach Allah and the truths.

Those who ask and investigate will certainly find the answers they seek.

The Quran advises us to ask and investigate.

The brain and mind given to us were presented to ask, think, search, investigate, and reach the truth.

The Quran advises us to seek the origin of every word we hear.

"E fe lâ takilûn - do you not reason?"

"Leallekum tuselûn - do you not ask and investigate?"

"Leallekum tefekkerûn - do you not think deeply?"

"Leallekum tezekkerûn - do you not look based on the truths?"

There are dozens of such verses in the Quran.

Almost half of the Quran is about thinking, investigating, and reasoning.

They always threatened by saying, "Asking questions will lead you out of religion."

They threatened by saying, "Do not ask about Allah, do not ask about religion."

They prevented hearts from being opened.

However, the way to think and understand is through asking.

Can the heart of someone who does not have a search in their heart ever be opened?

There are verses in the Quran, "Yeselune", they ask, they investigate.

The way to learn is through asking questions.

The way to understand is through asking questions.

In order to know, understand, and comprehend, it is necessary to ask questions.

At a young age, children ask questions such as "Mom, what is this, Dad, what is this?" to learn about the objects they see.

In fact, questioning with childlike innocence is the secret of December.

Asking questions to reach the truth of things is the secret of December.

“Yeselune ke-they ask you” Surah Al-Baqarah 189-215-217- 219-220-222-273

Curiosity is the desire to learn, the desire to know, the desire to communicate.

Curiosity leads to the opening of the heart, that is, to the search for the truth.

Questions are asked to learn something.

Thanks to questions, we understand the formation of life, the formation of matter, its definition, and what it does.

Thanks to questions, we try to understand how our own bodies came into being.

Thanks to questions, we try to understand an event clearly.

The shortest and most comfortable way to address a situation you do not know is to ask questions.

So, asking questions is the way to search and open the heart.

December, the month of those who ask and investigate in order to know themselves and understand the creation of existence, has begun. In the Quran, we are advised to ask, think, and reason.

A person should think about how the being he sees came into being.

A person should turn to his own body and question, “How did this body come into being?”

He should look at the bodies he see and say, “How did these come into being?”

He should think about existence, he should think about the creator.

He should think about birth and death.

He should think about the process of life that continues without stopping.

He should think about the power in the essence of existence.

He should think about the power in the essence of an atom.

He should think about the embodiment that occurs with the combination of atoms.

He should think about where we came from and where we are going.

He should think about “What is life, what is the secret of life?”

Thinking, questioning, looking at the essence of existence will start the month of December.

The feeling of questioning and searching will open the heart.

The heart of the one who wants to know his own essence will definitely open in a vibration, the path to truth will open.

Here is the secret of December, opening the path to truth.

English and French Origin of December Decembre.

This month, whose Latin name is December, is known as the 10th month in the Roman calendar.

The Latin root of this month is decem- on (10).

In old Turkish, this month was called Kânunuevvel, but after the Republic, it began to be called Aralık.

According to certain sources, the reason for this is thought to be because it falls between November and January.

Its old name is “Kânunuevvel”.

The beginning and end of something and everything is kanun (law).

Existence is surrounded by the laws of Allah.

The heart of the one who wants to understand this truth is opened, it becomes Aralık.

The truth is only conveyed to them.

The servant and Allah were supposedly separated, that is, they were thought to be separate.

That is, the servant attributed ego to himself and was not aware of his oneness with Allah.

In order to understand that there is no gap between the servant and Allah, a Saint is reached.

Here, the month of December has begun for those who meet a Saint.

The journey of seeking the truth of Allah has begun for those who have reached the station of December.

The month of conquering oneself has begun.

There is a Surah Fatiha in the Quran by itself.

Fatiha means opening the doors and entering inside.

The human body is the door to the city of the body.

This door should be opened so that the journey of knowing oneself can begin, and the process of conquering oneself can begin.

A person should know his/her own body as “Fatiha - the book to be conquered”.

A person should return to his/her own book of existence, open the pages of this book and try to conquer many truths there.

A person should always think about how he/she and his/her existence came into being.

December is the month of those who open their hearts and seek the truth.

Those who start searching in their hearts, their hearths will start to burn.

Those who start searching in their hearts, that is, those whose hearts have reached December, need to meet a Saint.

So that he can be shown the way.

It can be stated that the answers to all the questions he is looking for are in himself and in the essence of existence.

## **JANUARY**

When divine love gives light to the heart, that heart burns and ignites like a hearth.

January is the month of those whose hearths burn, whose hearts are warmed by love.

January is the month of those whose hearts are on fire.

January is the month of those whose hearths are smoking, who are spreading their wings to love.

Just as the hearths burn in homes, bread is baked in that hearth, food is cooked.

Here, January is the month of those whose hearths burn; the month of beginning to cook, to be, to mature.

January is for those who are cooked with the fire of love on the path of Truth and who begin their journey to reach Allah.

A person who meets a Saint starts to burn in their heart.

With the preaching they receive from a Saint, hearts start to ignite and the fire of love starts to burn.

Here, January has begun for those whose hearths burn with the fire of divine search, and the station of Ocak has begun.

The person whose heart is open to the truth has started December.

Because you can pass through a door that is opened.

You can't pass through a closed door.

The door must be opened so that you can step inside that door.

Taking a step inside that door is like stepping into January.

The person whose heart is open has started their journey to truth.

The fire of love has ignited in the heart of the person whose journey to truth has begun.

In other words, their hearth has ignited.

In other words, January has started.

A seed cannot sprout from a seed unless a hearth burns inside it.

A chick cannot start to develop unless a certain temperature is created inside the egg, that is, unless the hearth burns.

When a hearth burns in a house, smoke rises from its chimney.

Smoking is the state of searching and questioning, the fire of the search for truth falling into the heart.

The Surah Dukhan mentioned in the Quran is the Surah of Smoke.

The person whose heart is fluctuating is the person who has reached Dukhan.

He experiences fluctuations between what he knows as religion and the truths presented to him.

And the heart finds its way.

Here, the month of January means the igniting of the divine hearth in the heart.

Saints have created this month with this meaning.

Those whose hearth burns with the furnace of search in their heart open the door to divine love.

Those whose hearth does not burn, whose hearth does not burn, cannot have love.

Love is a hearth that burns in the heart.

Love takes the person whose hearth is open to the truths.

Love is a hearth that burns in the heart.

That hearth burns the person to ashes.

The feeling of love makes the person lose himself.

How can the feeling of love be described?

Those who have a hearth burning in their heart know that feeling.

Those whose hearts are burning know that feeling.

Those who reach love taste that sublime feeling.

Those whose hearth's hearth has not gone out know that feeling.

Can those whose hearth's hearth has not burned reach love?

The feeling of love takes the whole body and throws it into a fire, into a furnace.

The fire of love comes from a Beloved and burns it.

It ties it back to that Beloved.

It leaves it without hands, feet, or body.

It ties all feelings and thoughts to the feeling of love.

It stops thinking about anything else.

The body melts into a Beloved.

The whole body prostrates itself to Love.

It never gets up from that prostration, it remains in that prostration.

The body is imprisoned in a heart.

The heart cries out, "Always Love, Always Love." A Beloved embraces the entire universe.

Nothing else is known except Him, He is visible from everywhere.

The feeling of love is pure, clean, and does not contain impurity.

Love becomes a river that flows in the heart, flowing everywhere.

Love becomes the Sun in the heart, its light embraces everywhere.

The eyes are dazzled by the light of love, they can no longer see anything else.

The heart knows nothing but love.

Even the angels who carry love could not carry this feeling.

That feeling has only been granted to man.

Only the heart can carry that sublime feeling.

Many sublime pleasures come.

Many beauties blossom.

Here is the month of those who have a fire burning in their hearts, January.

January belongs to those who have a fire burning in their hearts, January.

The fire of love envelops the entire body.

It releases it to the path of Allah.

It makes a Beloved a servant.

Just as everything burns in a furnace, molds melt away.

Love's fire also passes through the body, makes the body prostrate to its owner.

Love passes through duality, makes the two the same, brings them to unity.

Love makes you fly, love makes you hear, love makes you see.

Love makes you feel, love makes you exist.

Love melts, love kills, love unites.

Here is January, the month when divine love ignites in the hearts of those who seek the truth.

The hearth burning in their hearts never goes out.

Their feeling of love is not a whim or desire.

It is not temporary, it is permanent.

Here are those who have the fire of divine love burning in their hearts, those whose hearths are burning join the path of truth.

The journey of understanding the truth begins with the communication received by holding the hand of a Saint.

The journey of guidance is with the wisdom of Allah.

Those who have the fire of love burning in their hearts, gradually pass from their own existence with the communication received and prepare to surrender to Allah.

Allah guides the person with His attribute of wisdom.

People known as saints in society are those who show the way to Allah.

However, they cannot guide, they only show the way of guidance.

They only convey, that is, they give information based on wisdom about the way and method of guidance.

The Saints we call Murshids(saints), as the verse “İlla belagan” indicates, only convey.

In other words, they provide information based on wisdom.

This wisdom is knowledge about the essential dimension of existence, where the wisdom of Allah is written line by line in the entire book of existence.

The Saints of the path of truth guide those who seek the truth.

That is why many saints have said, “The Murshid is the wisdom that is the manifestation of the name of Allah, the All-Knowing.”

The wisdom of Allah guides us from every being at every moment.

In other words, it is Allah who will guide us.

Saints only show us where to look and where to get wisdom from.

In other words, they convey the information that belongs to wisdom.

It is the wisdom of Allah that guides us.

It is Allah who is All-Knowing, He is the owner of wisdom.

He guides us with His wisdom.

Saints are those who have matured on the path of wisdom with the name of Allah.

The subtleties of recognizing a Saint are as follows:

He directs the incoming disciple to Allah at the first moment.

He returns the person who has come to the station of disciple to his own body at the first moment.

He states that the answers to all the questions he seeks are in himself.



He states that both the path and the traveler are his own.

He does not let anyone kiss his hand or skirt.

He does not depart from the consciousness of Tawhid.

His words and life are consistent.

He works with the sweat of his brow and feeds himself.

He does not consider some great and others small.

He does not separate people according to their beliefs, worships, or culture.

He does not get angry, he does not slander anyone.

He does not scare people with Allah or Satan.

He does not declare himself as the true guide and others as the fake.

He does not declare himself as the saint, gavs, mahdi, messiah, or chosen one.

He does not know gossip, sedition, or mischief.

They are patient, they seek the wisdom of everything.

They do not declare others who have been given guidance as unguided.

They do not worry about wealth, position, or sultanate.

As stated in the Surah Tekasur, they do not worry about increasing, having so many disciples and caliphs.

They do not separate people as those with or without the sharia.

They know that this world is Allah's sharia, His sublime order.

They immediately advise the incoming disciple to look at the dimension of wisdom in existence.

They advise him to understand the functioning in existence.

Here, Allah's names "El Resid-El Murshid" manifest themselves at every moment in the maturation of existence.

Saints who establish a connection with this dimension of names also help people to progress on the path of wisdom.

Allah guides a person with His wisdom.

Allah is the All-Knowing, He is the One who guides with His wisdom.

He is the One who guides with His wisdom.

The time to meet a Saint(Saint) is called the month of January.

The Saint lights a hearth in the heart of the disciple who comes.

As this hearth burns, the disciple progresses on the path of Allah.

Those whose fire of love does not go out certainly reach the dimensions of “Ilmel Yakîn, Aynel Yakîn, Hakkâl Yakîn”.

The scientific and literary path and feeling of understanding existence and the Creator and being in a state of submission passes through these stations.

How did this visible world come into being and where did it come from and how does it function?

Ilm-el Yakîn-Ilmel Yakîn:

Surah Takasur 5-6: “Kellâ lev talemûne ilm el yakîn, le terevunne cahîm.”

The meaning: “If you know the truths with their definitive proofs, you will certainly understand and recognize those ego states of ignorance.”

Ayn-el Yakîn- Aynel Yakîn

Surah Takasur 7: “Summe le terevunnehâ aynel yakîn:

The meaning: “Then you will see Him with certainty and you will understand.”

Hakk-el Yakîn - Hakk el Yakîn

Surah Al-Waqiah 95: “Înne hâzâ le huve hakkul yakîn.”

The meaning: “Surely, this is the certain truth.”

Now, let us briefly examine the stations of Ilmel Yakîn, Aynel Yakîn, Hakk al Yakîn.

Ilmel Yakîn:

The entire book of the universe is the pages where Allah’s wisdom is written.

The truths are written line by line in the book of the universe.

Every being is the infinite pages of wisdom.

Understanding existence and the Creator is only possible by reading and understanding the knowledge in the book of existence.

Wisdom is the manifestations of Allah’s attribute of wisdom and all existence is revealed with this wisdom, that wisdom is always written on the pages of existence.

A person can know Allah with its definite evidences by comprehending the dimensions of Mathematics, Physics, Chemistry, Biology in the universe and their functioning in existence.

How did existence come into existence and how does it function?

What is the magnificent system in the existence of existence?

What is the magnificent system in the functioning of existence?

The answer to all these is hidden in the dimensions of the science that surrounds existence: Mathematics, Physics, Chemistry, Biology.

The knowledge given to the disciple, based on science, opens the way for the disciple to contemplate.

And the disciple's journey to understanding the truth begins.

Aynel Yakîn:

The word Ayn has many meanings such as gaze, eye, essence, similar, watching, the same, itself, the same.

A person understands this station when he observes, that is, when he witnesses, that is, when he sees, the sameness that belongs to Allah in every being.

Even though beings appear different, there is a dimension of sameness that holds every being.

For example; electricity is the same in a lamp, an oven, a refrigerator.

The essence of ice, snow, hail, and clouds is water.

Here, the spirit in every being belongs to Allah in the same way.

The actions and attributes that emerge from the spirit belong to Allah in the same way in all beings.

The Essence that holds all bodies is Allah in the same way.

No matter which being we look at, there are degrees of sameness in every being.

The functioning and attributes within each being are the same.

For example, the attribute of hayy, the attribute of knowledge, the attribute of power are manifested in the same way in each being.

Every being is a manifestation of the attribute of will of Allah.

The attribute of will is manifested in existence at every moment.

The only Essence that holds all beings is the Essence of Allah.

Hallaci Mansur said with this pleasure, "Enel Hakk".

With Ayn, this universe shows the "Absolute Essence".

In the station of Ayn, disciple becomes aware of the secret of the soul, he knows that the soul in himself and in the being is the same as Allah.

The essence of the bodies formed by the combination of the attributes and the attributes flowing from the soul consists of the same manifestations.

The attribute of hayy manifests in every body.

The attribute of wisdom manifests in every body.

The attribute of power manifests in every body.

All attributes manifest themselves in the same way in every being.

Like the electricity that operates all devices...

Hakkal Yakin:

Hakkal Yakin is the dimension of light.

In other words, it is the dimension where the drop is not separate from the ocean, and the ocean is not separate from the drop.

It is the station of Muhammad.

It is the station of people.

“I saw Allah and Muhammad in one body” is a reference to this secret.

The disciple becomes aware of the secret of Allah and People.

This universe is the secret of creation and exists with Allah.

The truth is that Hakkāl Yakīn, the People and Allah are not separate from each other.

There is Allah in People.

Here is the definite truth, the closeness and sameness of the People and Allah.

In other words, the drops are the sea itself.

In the drop, there is Allah, in the sea, there is Allah in the same way.

Here is January, the month in which the hearth of divine love burns in their hearts.

Here is the name of the feelings of those in whose hearts the hearth burns, the fire of love ignites, January Month.

In English, the name of January comes from the Roman Allah Janus, whose one face looks to the right and the other to the left.

Because January Month has two faces.

While one face symbolizes the end of the previous year, the other face represents the beginning of a new year.

The Latin name of January is Januarius mensis "the month of Janus".

In Turkish, the name of January comes from the word "oven".

The place where a fire is lit for cooking in the winter months is called "ocak" and the month of January takes its name from here. However, it is possible to trace the history of the word "ocak" back to Divan-ı Lugat'ı Türk, that is, to 1073.

In this dictionary, the word “ocak” is given as the equivalent of the Arabic word “al-kānūn”.

In fact, as an interesting additional information, the month of December is also known as “kanun-u evvel” in Arabic:

In other words, December means “before January”.

The wisdom behind calling the month of January “al-kānūn” is that on the path of Truth, the disciple becomes acquainted with the laws of Allah.

These laws are; laws of creation, laws of operation, laws of divine order.

The laws of creation are called “din”.

The laws of operation are called “sunnetullah”.

The laws of divine order are called “sharia”.

In society, what is known as religion are the beliefs of people.

Those who say “my religion” are actually expressing their own beliefs.

According to the Quran, religion belongs to Allah.

Al-Mu'min Surah 14: “Lehu el din-Religion belongs to Him.”

Mu'min Sûresi 65: “Lehu el din-Religion belongs to Him.”

Zümer Sûresi 11: “Lehu el din-Religion belongs to Him.”

Nahl Sûresi 52: “Ve lehu ed dinu vasiben-Religion always belong to Him.”

So, what is religion according to the Quran?

When we examine the Quran, we reach the truth of the question “What is religion?” in the 76th verse of Surah Joseph and the 30th verse of Surah Ar-Rum.

Surah Joseph 76: “Mâ kâne li yehuze ehâhu fî dînîl meliki.”

The meaning: "So, if it were not for the laws of the ruler, he would not have been able to restrain his brother."

In the 76th verse of Surah Joseph, there is the word "Religion King", which means "the laws of the ruler".

In the story of Joseph, the water jug of the ruler that came out of Binyamin's bag made Binyamin a thief and Binyamin was restrained because of the ruler's law regarding thieves.

From here, we understand that Binyamin's restraint was according to a law.

In other words, the ruler of Egypt ruled Egypt with those laws.

From here, we understand that religion means law.

In the 30th verse of Surah Ar-Rum, there is the word "Fitrat Allah".

Fitrat; revelation, creation, existence, the revelation of the whole universe, the splitting of the seed's shell and the emergence of the sprout.

Allah's nature, Allah's creation of existence. It means Allah's creation of existence from an essence.

Surah Ar-Rum 30: “Din hanîfa fitrat Allah-Religion is Allah’s creation of existence from His own essence.”

We understand from this verse that Religion is Allah’s laws of creating existence.

And Religion belongs to Allah, as stated in many verses.

The laws of creation of existence are the laws of mathematics, physics, chemistry, biology.

Here, the dimension of creation is called religion.

A person does not have a religion, because a person cannot even create an atom.

Religion belongs to Allah.

A person has faith, not religion.

A person who understands religion, that is, who comprehends the laws of creation of existence, becomes a believer.

So, what is Sunnah?

In other words, what is Sunnah of Allah?

The concept of Sunnah in society is taught as the words, states and actions of Prophet Muhammad.

However, there is a verse in the Quran called “Sunnatullah”.

What is Sunnatullah?

Surah Al-Fath 23: “Sunnetellâhilletî kad halet min kabl ve len tecide li sunnetillâhi tebdîlâ.”

The meaning: “Allah’s laws of operation in existence continue from the past to the future, and you will never find any change in Allah’s laws of operation in existence.”

Here is Religion: The laws of creation of existence.

Sunnah: The laws of operation of existence.

In other words, the laws in the existence of existence are called “Religion”.

The laws in the system of operation of existence are called “Sunnah”.

Allah creates existence with laws specific to Himself.

He also operates the created existence with laws specific to Himself.

Here, one is called religion, the other is called sunnah.

There is also the reality of sharia.

So, what is sharia?

When sharia is mentioned in society, it is said as the orders and prohibitions of a belief.

If we examine sharia according to the Quran:

In the Quran, there is the word “sharia” in the 18th verse of Surah Casiya.

Also, in the 49th verse of Surah An-Najm, there is the word “Sir’a” coming from the same root.

According to the Quran, Sharia is used as the divine path, divine order, all the signs of the sublime order in existence.

Surah Al-Jathiya 18: “Summe cealnâke alâ şerîatin minel emir fettebi hâ ve lâ tettebi ehvâellezîne lâ yalemûn.”

The meaning: “We have presented to you the sublime order of the functioning of the universe. So follow it and do not follow the desires of those who do not know.”

When we examine the Quran, we understand that “Religion, Sunnah, Sharia” come across us in different meanings.

Here, in the month of January, the disciple becomes acquainted with the laws of creation and functioning of existence through the scientific knowledge he receives from the Saint.

Therefore, the other name of the month of January is “al-kānūn”.

In other words, laws, statutes...

In the station of January, the disciple follows the laws of existence of existence and reaches the realities of existence and the creator.

The month of February, the station of February, of the disciple who is subject to the laws, opens slowly.

## **FEBRUARY**

The station of February is the station of “subat-shabat”.

In the divine acts of Allah, the disciple goes through the functioning that he attributes to himself.

He witnesses in religion and the functioning of existence and is freed from the heedlessness of saying "I do the work".

For this reason, the February station is called the station of stopping work, passing from the operation, and reaching the truth of the actual doer.

It is called Februarius in Old English.

The Romans organized "purification festivals" on the 15th day of every February so that their empire could focus on a better life.

In these festivals, all kinds of materials that would cleanse and purify their bodies were called februa.

This comes from the ancient Roman Allah of purification, Februus.

This is where the English word "february" comes from.

In Turkish, the month of February came from Syriac.

Its origin is the word "shabat".

At the same time, şubât corresponds to the 11th month of the Rumi calendar, and şebât corresponds to the 11th and last month of the Syriac calendar.

Shabbat means “day of rest, day of silence”.

This is due to the fact that the Anatolian Assyrians, who are agricultural people, wait for the winter to end at home and rest in February, the last month of winter, because they do not do agricultural activities due to seasonal conditions.

The words February, Shabbat, Sabt, Sabit, Sûbut are connected to each other.

Shabbat, Sabt is translated as a day of rest, a day of rest.

The purpose of the day of rest is to be included in the dimension of Allah's calm.

It is to step into the divine actions of Allah.

In other words, it is the dimension of surrendering to Allah in every way.

Subât- also means sleeping, putting into sleep mode, resting, giving rest.

Sleep mode is also a dimension of calm.

Sleep mode is the secret of obeying and adapting to Allah.

Subât, sabit, Sabt, Subat, Sabat are words that come from the same root.

The word sabit also comes from here; it means standing, standing still, unchanging, unmoving, connected.

When you go to bed, just when you are about to fall asleep, in that split second the name “El Subat” manifests and the body goes into sleep-adaptation mode, cutting off its connection with the world.

The concept of “Sabt” in Hebrew is called “rest-stop, adaptation”.

Saturday is called “Sabt” in Arabic.

Subat and sabt are words from the same root.

“Sabt day” is known as the Saturday ban, and it is mentioned in the Quran.

The word “Sabbath day” celebrated by the Jews, “shabbat”, comes from the root of the word sabt.

“Sabbath day”, that is, “Sabbath day”, is celebrated on Saturday, as a day of rest, a day of not working, stopping, leaving work.



In Hebrew it means “Lishbot” (Leaving work).

Leaving work is actually the secret of surrendering to Allah, the doer.

In other words, when a person abandons, leaves, stops, abandons the work that he attributes to himself, it is called sabt.

When a person cannot understand that the functioning in himself and in existence belongs to Allah, he attributes the functioning that belongs to Allah to himself in a heedless manner by saying, “I do the work.”

When does he understand that it is Allah who works in his own body and in the body of existence at every moment?

At that time, he meets the truth of the subject called “Leaving off work” that came from Abraham, that is, “the functioning that he attributed to himself, he left in Allah’s functioning, made it perishable.”

The truth of “Fenafillah-became perishable in Allah” also points to this truth.

Surrendering to Allah’s functioning, falling asleep in the sea of Allah, is the dimension of “Sabbath.”

Sleep-adaptation, passing through one’s existence in Allah, is the dimension of sabbath.

Adaptation is the dimension of obeying and surrendering to Allah, who is oneself.

Just as a drop of water adapts to the sea, mixes with it and goes away.

A person also becomes attuned to Allah in sleep mode, surrenders to Him.

This is the secret of sleeping, sleeping, attuning, leaving one's own body, and merging into the ocean of Allah's body.

Subât is the split second where the drop merges with the ocean.

The name of Subât is related to the word Subat.

Some information about the name El Subat is as follows.

Subât-: Sleeping, putting into sleep mode, resting, giving rest, calming, making stable, subut.

Subât, sabit, sabt, subutiye are words from the same root.

The word sabit also comes from here, meaning standing, standing still, unchanging, unmoving.

When you go to bed, just when you are about to fall asleep, the name “El Subat” manifests in that split second and the body goes into sleep mode, cutting off its connection with the world.

Attuning to Allah is the secret of sleep.

Following Allah is the secret of sleep.

Sleep is like the door to the spiritual dimension.

Sleep is opening the door to the sublimity of Allah.

The human brain is a door that opens to the spiritual realm.

The body passes into the dimension of bodilessness in sleep.

Sleep is the best proof that the human body does not belong to itself.

It is said that sleep is half death.

When the body gets tired, it goes into sleep mode to rest.

Every living being has a sleep mode and the time is different.

Sleep is the rest of the body.

All cells, tissues and organs in the body are adapted to sleep mode by the brain to rest after the tiredness of the day.

Even if a person sleeps, his body continues to work, but this work is slow.

Dreams seen during sleep are the reflection of past records in the brain on the brain screen like a movie.

Dreams are messages from the brain that a person should learn lessons from.

Dreams should be considered important because dreams are the dimension of the records in the human brain reminding themselves.

Dreams open the door to preparing for the future with records from the past.

In other words, dreams are messages to learn from the past and prepare for the future.

In addition to the four elements, the human brain also has records of the plant dimension, the animal dimension and the human dimension.

The brain keeps records of everything that has happened since the time the Universe first began to form.

In addition, the human brain records everything that each person experiences, their statements, actions, feelings and thoughts, illnesses, pains and joys, good and bad deeds, and transfers these to the next generations.

The human DNA is the place of these records.

Allah's name "El Subat" was created for the body's sleep mode.

Sleep is a necessary condition for life, and resting the body is essential for life.

In the state of sleep, the body begins to rest, the muscles relax, the heartbeat slows down, breathing decreases, and cells work slower.

Surah An-Naba 9: "Ve cealnâ nevmekum subât."

The meaning: "We have arranged sleep for you to rest."

Surah An-Naba 10: "Ve cealnel leyle libasa."

The meaning: "We made the night a covering."

While sleeping, the hormones melatonin and adenosine increase and decrease during the day.

During sleep, the hormone melatonin increases and our sleep deepens.

Melatonin is also a growth hormone, which is why children sleep a lot and the body begins to grow slowly.

When we wake up from sleep, melatonin secretion decreases, cortisol, adrenaline and noradrenaline are secreted, and the body prepares itself for daytime life.

These are all manifestations of Allah's name "El Subat".

Melatonin is secreted by our pineal gland, and the pineal gland also secretes serotonin and some hormones.

Our pineal gland works differently in every environment, hormone secretion changes in places such as the sea, desert, mountains and rivers.

For example, when a person sees the sea or goes up to the mountains, the pineal gland works differently, and the person's spiritual feelings become deeper.

Medical studies have shown that the melatonin balance of those who work at night and sleep during the day is disrupted.

It has been determined that melatonin deficiency accelerates aging.

Here, Allah's name "El Subat" is a dimension full of secrets.

In this respect, we must be able to hear the language of the body and follow that language.

People who sleep comfortably are more peaceful.

People who are stressed, anxious, panicked, and restless do not have a balance of sleep, and the inner distress of those who do not have a balance of sleep increases even more.

The name of Allah, "Al-Subat", is the name of sleep and rest.

Allah has created every body in a certain balance.

The concept of "Sabt" in Hebrew is called "rest-halt".

In Arabic, Saturday is called "Sabt".

Sabt and sabt are words from the same root.

"Sabt" is known as the prohibition of Saturday, and is mentioned in the Quran.

Surah A'raf 163: "Yevme sabt"

The Sabbath is the day of stopping work, the day of surrendering to the doer, the day of realizing that all functioning belongs to Allah, the day when the reality of the doer of action becomes apparent.

To surrender to Allah, the doer, is to understand that the one who does the functioning in oneself is Allah.

It is stated in the Quran that "Allah is the doer."

Surah Al-Anfal 44: "Allah emr kane mefulen."

The meaning: "Allah is the doer of action."

Surah Al-Ahzab 37: "Ve kâne emr Allah mefûlen."

The meaning: "Allah is the doer in its operation."

As stated in the Quran, Allah is the one who operates in all existence at every moment.

Understanding this operation and surrendering to Allah's operation is the dimension of "sabbat-subat-february."

Transitioning from Allah's loftiness to tranquility, that is, falling asleep, is the dimension of "sabbat."

The name "Al-Subat" is also a name that opens the door to magnificent dimensions.

Those who feel the split second when they fall asleep completely, feel how the owner of the body manifests itself in the body.

The split second when they enter sleep mode is stepping into the dimension of bodilessness.

In other words, it is the secret of leaving one's own body and mixing with the ocean of Allah's existence.

In other words, it is the split second when a drop mixes with the ocean.

Subat is the transition from the feeling of the dimension of body to the feeling of the dimension of bodilessness.

Here is the month of February, knowing that Allah is the one who works in every being and giving up attributing work to Himself.

The truth of action, the doer, the reality of the doer and the work of the doer.

This is the dimension of Tavhid-i Efâl.

The Şubat station is the station of Tavhid-i Efâl, that is, passing through work.

Tavhid-i Efâl means the unity of actions.

A task is called an action, and many tasks are called an action.

Tavhid-i Efâl is knowing that all tasks are one task.

Understanding the truth of a task and a doer is the secret of the station of Subat.

The action that is seen in the inner and outer, in stillness and movement, belongs to Allah in all its forms.

Whatever is in the inner, that is, in us, and in the outer, that is, in the being other than us, in all of them, whether in movement or in stillness, the visible actions are actions and the doer is Allah.

Everyone says, "Allah is capable of everything and does whatever He wills," but they think that Allah's work is different from their own.

However, the lesson of Tawhid-i Efâl states that Allah is the one who works in all existence at every moment, whatever is in us and in the universe that appears to us.

Allah is the one who works in all bodies at every moment.

The One who creates bodies and works from bodies is Allah.

The activity in the body of a person, such as the beating of the heart, the circulation of the blood, the functioning of the cells, and breathing, is an action, and the doer who does this is Allah.

The doer is Allah.

No one is the owner of the operation in his own body.

Here, when the disciple understands the owner of the operation, he falls from the heedlessness of "I am doing things". This is the truth of leaving work.

A person does actions thanks to the operation of Allah in his body, this is called "Amal".(Deed)

A person's actions such as hoeing his garden, fertilizing, picking fruit, driving a car, cooking in his kitchen, cleaning his house, doing laundry, ironing his clothes are all his actions.

A person does his actions thanks to the operation of Allah in his own body.

A person does not have an action, a person has an action.

Understanding the subtlety of action and deed is the main lesson on the path of Tawhid. Otherwise, a person falls into the heedlessness of saying that evil is also from Allah.

Surah Anbiya 23: "Lâ yuselu ammâ yefâlu ve hum yuselûn.

The meaning: "Allah is not responsible for His actions, but people are responsible for their actions."

Surah Anbiya 22-23: "If there were powers other than Allah, there would be chaos. Allah is free from all imperfections. He is the One who created the entire universe. Words are not enough to describe Him. Allah is not responsible for His actions. But people are responsible for their actions."

The actions of a person who understands the truth of the doer of action will be righteous actions.

Those who cannot understand the truth of the doer of action and say that evil is also from Allah,

Allah does everything, will be on the wrong path.

Thus, in the station of Subat, the disciple becomes aware of the truth of the dhikr, the doer, the mevsuf, the existent.

In the station of dhikrullah, the dhikr is Allah.

In the station of Fiillullah, the doer is Allah.

In the station of Sîfatullah, the present is Allah.

In the station of Zâtullah, the self is Allah.

In other words, the self that is the Remembrancer in every being, the Doer with his action, the Present with his attributes, the present in bodies is Allah.

Here, the one who attains this truth attains the dimension of tranquility, loses himself, and never attributes to himself any function, attribute or existence.

A hearth burns in the heart of the one whose heart is opened.

With the continuity of the burning hearth, the person surrenders to Allah, the doer, that is, reaches February-Shabbat.

The person who realizes the February station manifests the March station.

## **MARCH**

Mart(March), mirt, mert(brave), mertebe(station), meratib are words that are connected to each other.

Those who see the station and meratib reach the truths that belong to Allah.

The secret of the month of March is the secret of surrendering to Allah with everything after the stations and meratibs.

Those who witness the essence of Allah in every being and live with that consciousness are brave people.

This month is the month of those who pass from their own existence and reach the station of fanafillah.

The pronunciation and meaning of the month of March are similar in many languages.

It is called März in German, Mars in French, Marzo in Spanish and Maart in Dutch.

The common origin of these words is attributed to Martius, the Roman God of War.

The Latin for March is Martius mensis, meaning “the month of Mars”.

Mars comes from the change of the word Martius over time.

Martius is derived from the Archaic Latin words maurs or mavors, which mean “deadly”.

The month of March is the month of passing from the body, becoming a mortal.

It is the stage of reaching the truth of death before dying.

The one who reaches this stage witnesses the Being who holds all bodies and becomes mortal in that Being.

The month of March is the month of a person's honest walk on the path of Allah.

It is the month of honest surrender to Allah.

The one who is in submission to Allah, the doer...

The one who looks at Allah, the doer in every being...

Now he does not stray from the path of Allah, he shows his manliness.

And he manfully submits to Allah.

Mirt, mirt, murat comes from here.

Now the person has reached his heart's desire.

He has found the path of truth.

He walks there manfully and faithfully.

Mirt means woolen clothing, woolen clothing worn on top.

In other words, the person acts by wearing the active clothing of Allah, the doer.

March is the month of awakening, resurrection, and the revival of nature.

March is the beginning of attaining life in the heart of a person.

Just as nature begins to revive at the end of March as spring gradually begins...

The truths of Allah grow one by one in the heart of a manly person.

Surah An-Najm 6: Zû mirreh festevâ

Zu mirt: Owner, essence, mirror, grandeur, dress, showing oneself,

Fe istiva: Direction, stability, same, equal, covered, turned, appeared, formed properly, made what was suitable for it suitable for it,

The meaning 1: "It is the Essence that shows itself in all things, the One who covers all things with His infinite qualities."

The meaning 2: "Allah is the Essence that holds all beings, the One who encompasses all things with His infinite qualities."

Here is the month of March, the station of Mirt.

The month of understanding that the being which holds every being is Allah is the month of March.

The station of March is the station of Rabb(Lord).

The Essence of the body is called Rabb.

The Rabb reality of this station is the station of witnessing the Being that holds bodies, and becoming mortal in Him.

The name of Allah in a person who shapes the body of a person, that is, who creates a person, and who shows himself by functioning in that body at every moment, who holds the body, is Rabb.

The equivalent of Allah in the dimension of body is Rabb, who holds every body.

In the surah Ta-Ha, there is the subject of the conversation between Pharaoh and Moses.

Pharaoh asks Moses: ““Kâle fe men Rabbikumâ yâ Mûsâ!-O Moses, who is your Lord?”

Ta-Ha Surah 49: Kâle fe men rabbikumâ yâ mûsâ

Kale fe men rabbi kuma: He said, who is your lord,

Ya Musa: O Moses,

The meaning: “Pharaoh said: O Moses! Who or what is your Lord?”

50-Kâle rabbunellezî atâ kulle şey’in halkahu summe hedâ

Kale Rabbu Na: He said, our Lord, who created us,

Ellezi Atâ: Who gave, favored, bestowed,

Ata Kule Şey Halka Hu: Who created, created, created all things,

Summe Heda: Then, He leads to the truths, guideth with His manifestations,

The meaning:: “Moses said: He created us. Who created all things with His manifestations, then guideth with His manifestations in all existence.”

The essence that holds the body of every being is the essence of Allah.

Understanding this is reaching the secret of the station of Mart.

Yûnus Emre wrote this hymn with this truth.

“I love you beyond the depths of my own soul

On my way, I shun the canon and its call.

Don’t think that I am in myself, I am not in myself

There is only me within me deeper than me.

Wherever I look, you are full

Where should I put you inside me.”



As Yunus said, the essence that is full in every being is the essence of Allah.

Allah shows His oneness in every being.

Allah is one with His action, there is no one who acts except Him.

Allah is one with His attributes, there is no other possessor of attributes.

Allah is one with His essence, there is no other possessor of existence except Him.

Allah is one with His essence, one with His attributes.

Allah shows His oneness with His essence, He shows His oneness with His attributes.

The only essence that holds all existences is Allah.

It is Allah who encompasses existence with each of His attributes.

Here, in the station of Mart, the disciple passes behind the dimension of form.

The One who holds the form bears witness to the Essence.

The being that holds the form bodies is the existence of Allah.

In this station, the disciple will turn not to the form bodies but to the divine power that holds the form.

The being that holds the form bodies belongs to Allah.

Here, His existence is absolute.

Here, this world is like the shadow of a tree.

The shadow of the tree cannot be denied, a black thing is seen on the ground, but it does not have its own body.

That shadow stands with the body of the tree.

Here, the beings in this world are visible to our eyes, but they do not have their own body.

They are the shadow of the Essence of Allah.

They stand with the Essence of Allah.

Here, everything in this station is mortal at every moment.

His Essence is absolutely eternal.

In the station of March, in the pleasure and witnessing of this station, the disciple cannot see anything other than the Essence of Allah.

Here is the secret of the station of March, the station of fenâfillah.

This station is the station of passing through the body.

Fenâfillah is the station of knowing one's mortality in the sublimity of Allah.

It is the station of being Allah with Allah.

It is the station of seeing that the drop is not separate from the sea.

It is the station of reaching the soul that is blown.

It is the station of passing from one's existence and surrendering to one's origin.

It is the station of being in connection with Allah at every moment.

The aim is to surrender to Allah, the owner of the body.

It is to stop saying "my body".

A person should know himself, he should witness that he does not belong to himself.

The station of Mart-Mirt-Mert is the station of dying before dying.

The one who has reached the station of Fenâfillah has become mortal in Allah.

The one who is mortal in Allah becomes eternal in Allah.

Those who surrender to Allah with everything are brave people.

The station of Nisan-Insan is opened to brave people.

Mert, mertebe, meratib are words that are connected to each other.

Those who see the station and the degrees reach the realities that belong to Allah.

The level of servitude is the level where honest people stand.

They know that they and all beings are servants of Allah and they live with this consciousness.

They do not violate the rights of others, even a single particle.

Because they know that whoever violates the rights of others has violated the rights of Allah.

They live with the consciousness of "İyyâke nabudu ve İyyâke nestâin - We are only your servant, we find help only from you".

Abd means servant.

It refers to the drop of the sea.

A drop comes from the sea and belongs to the sea.

A drop does not have a body of its own, its body belongs to the sea.

Let's think of the waves of the sea.

When a wave forms in the sea, we call the structure that forms a wave.

However, the wave is the sea, it is not separate from the sea.

If we call the wave a servant, the sea is the master of the wave.

So all beings are the waves of the sea of Allah.

Every being is a servant and is in unity with Allah.

Here the wave says to the sea, “İyya ke nabudu - only your servant.”

Allah has revealed everything from His own essence.

Everything He reveals belongs to Him and is dependent on Him.

Here everything He reveals and is dependent on Him is His servant, that is, He Himself.

Allah shows Himself in the dimension of His servant.

He bears witness to Himself in the dimension of His servant.

Every being is the dimension of “Abid.”

Here we are all dependent on Allah, we are His servants, we are His slaves.

He is the one who controls our bodies at every moment, the owner of our bodies.

This is the case whether we accept it or not.

What will happen to us, aging and death, are the best proofs of this.

Our Lord is only Allah.

That is, our Lord is only Allah, that is, the owner of our body is only Allah.

A person should understand this and live his life with this consciousness.

The month of March is the month of reaching this truth, of living honorably in the dimension of servitude.

The one who looks at Allah in every being will not be wronged even a little bit.

Surah Nisâ 36: “Ve abd Allâh ve lâ tuşrikû bihî şeyen ve bil vâlideyni ihsânen ve bizil kurbâ vel yetâmâ vel mesâkîni vel câri zil kurbâ vel câril cunubi ves sâhibi bil cenbi vebnis sebîli ve mâ meleket eymanukum innallâhe lâ yuhıbbu men kâne muhtâlen fehûrâ.”

The meaning: “Realize that you are Allah’s servants and do not associate anything with Him. Be good to your parents, relatives, orphans, the helpless, your near neighbors, distant neighbors and your friends around you and show your children the right path. You do not have the power you have. Surely, those who consider themselves superior and are arrogant do not have the love of Allah.”

Those who have reached the level of servitude;

They know that they are not separate from Allah.

They know what servitude is.

They have realized that they are only Allah’s servants.

They live with the consciousness of servitude at every moment.

They live honorably.

They do not harm any being, they do not deceive anyone, they do not violate anyone's rights.

Because they have witnessed that every being is Allah's servant.

They know why they were created, they know their talents, they know their aptitudes and they live accordingly.

They look at all existence with the eye of Allah, they live with the consciousness that the drop and the ocean are one.

They live with the consciousness of the station of "Iyyâke nabudu and iyyâke nestaîn".

Every existence is a drop of an ocean and the drop is connected to the ocean at every moment.

The doer in existence, the one who is present, the existent is only Allah.

He is the one who performs the operation in existence.

He is the owner of the attributes in existence.

He is the one who encompasses every existence with His Essence.

Seeing these levels is the secret of the month of March.

In these levels, a person understands the operation in existence, the attributes, the dimension of the Essence, knows what servitude is, and lives in the honor of servitude.

One who reaches the dimension of the blown spirit will understand what servitude is.

And he will live accordingly.

Let us think of a human body as Allah, let us think of all its cells as servants.

Just as the cells in the body and the body are not separate from each other, Allah and the servant are not separate from each other.

Allah shows himself in his servants with his manifestations at every moment.

Those who have reached the level of "Iyyâke nabudu ve iyyâke nestaîn" live with the honor of the level of servanthood.

The month of March has manifested itself in their hearts.

They are the ones who walk to the level of being "insan(human)-nas-nisan(april)".

## **APRIL**

April is the sign of the level of nas.

It is the journey from Nisâ to reach nas.

April is the opening of the level of being human.

It is the opening of the human flower in the heart.

Those who reach the station of manhood reach the station of man.

Manful people know that the kinship of every being is Allah.

Üns, ünsiyet, nâs, nisa, insan, nisa are words that are connected to each other.

The month of April, whose Latin is Aprilis, takes its meaning from the Latin word "aperire" (to open).

It refers to the season when trees begin to bloom.

In Greek, the month of April is called Aprillius.

The word takes its meaning from Aphro, the abbreviation of Aphrodite, the Allahdess of Beauty.

Its Turkish form comes from Persian (Nisan), Syriac (Nisanna), and Sumerian (Nisag).

The word means “first fruit”, “first month of the year”, “fresh crop”, “in the flood” in Akkadian and Sumerian.

In Âşık Paşa’s Garibname dated 1330, it is used as “because it descended from the sky nîsân kaçresî”.

The word is also used in Arabic as “the second month of the Rumi calendar”.

The month of April represents the march to the station of humanity.

Nisâ means walking on the path of truth.

Nisâ means on the path of humanity.

In other words, it means a traveler of becoming a human.

Nisâ also means woman.

But what is meant by woman is not the apparent gender of woman.

Woman is related to the words kada, kadı.

Qadi; means solving, analyzing, acting with evidence, reaching the truth step by step.

In the stations of fana, the traveler is a woman, that is, she analyzes and solves the manifestations in existence, and witnesses that these belong to Allah.

In the stations of baqa, the traveler is Er, Nas, Human.

The stations of fana are the stations of nisa.

At the end of the stations of fena, the stations of beka are reached.

The stations of beka are the stations of Nas.

Those on the path of Nas are Nisâ, Nisan.

They have stepped on the path of becoming Human.

After the stations of Nisâ, they have reached the station of Īnsan (Human).

In other words, it means the one who has reached the values in himself, nasâ.

The station of seeing the nasâ and familiarity of Allah is the station of Nisan.

Nas also means value.

The owner of the values in existence is Allah.

Just as nature begins to turn green in April, the hearts of those who have reached the human station are green with wisdom.

Those whose hearts have turned green, that is, those who have met with the truths, have become the Perfect human.

Those who have placed the truth of Allah in their hearts and are conscious have become the Perfect human.

The station of April is the station of Human.

The station of Human is the “the station of Saint”

Those who have reached the April station have become the “Saint” station.

They have become among those who have properly reached the truth of Allah.

They have become among those who are mortal in the essence of Allah.

They have become among those who are eternal in the spirit of Allah.

They have become among those who have dressed in the light of Allah.

They have become among those who have seen the stations of all the messengers and prophets.

They have become among those who have reached the station of Muhammadan.

They have become among those who have mixed with the ocean of truth.

He has become one of those who have attained many meanings.

He has become one of those who have heard the revelation of Allah.

He has become one of those who have watched Allah in the people.

He has become one of those who reflect the light of Allah.

He has become one of those who have reached the station of love.

He has become one of those who have been resurrected in the station of love.

He has become one of the immortals in the station of love.

A human being is the one who sees the essence of every being.

A human being is not born, a human being is made.

We are all human beings.

We all carry the vein of a human within us.

Whoever has sprouted this vein, has met the station of the month of April, has reached the secret of the month of April.

A person's body is a letter.

It carries the values of the system belonging to the universe within it.

The journey to reach these values is the secret of the month of April.

In that body are the secrets of the human world and the sublime world.

Whoever reads his body, understands his essence, reaches the station of Man.

Surah Ya-Sin 1-2

1- O you who understand the essence in yourself! O you who reach the station of Man!

2- Whoever understands the one who dominates the entire book of the universe.

Whoever understands his own essence, understands the essence in all beings.

He who dominates all beings also understands the Essence.

He who understands his own essence reaches the station of Man.

The one who is human looks not at the earth aspect of being, but at its essence.

He knows the essence from which all beings come.

There is a lot of information about where the origin of the word Man comes from.

Although it is called Arabic, the word Man is encountered in many languages.

In Arabic; Ans, Ins

In Hebrew; Enūsh

In Turkish; Insan.

In Dede Korkut; there is the writing “my son, you are a human, you should not be a companion to animals”. (Basat Epic)

Those who understand their own essence are called Humans.

Whoever did not know himself became a knower.

He became a knower of his own essence.

He knew the essence of all beings.

He understood the closeness of all beings with each other, he understood their connection.

He came to that human station, he became human.

İns, üns, ünsiyet are words that come from the same root.

It means closeness.

A person who is human understands the connection of all beings with each other, that is, he understands his closeness.

A baby is born as a human.

It carries the seed of humanity inside it.

When the day comes, when it develops, it reads the book of the universe, understands the one who rules the entire universe and understands that the essence of every being is the only essence.

He becomes human.

A person who is human has understood the closeness of all beings with each other very well.

He has understood well that all beings are brothers with each other.

If a person remains in the belief system that comes from his own family and cannot read the book of being, he dies before reaching that human station.

Because a human is an essence and the essence is not mortal.

Here, Man is immortal.

The thing called death is related to not knowing himself.

Those who do not know themselves, who cannot reach the station of Man, cannot know what is called death.

And they think they will die and go away.

That is why Yunus Emre says; Man does not die, bodies die.

Here, Man is the one who understands his own essence.

He is the one who understands the essence of all existence.

He is the one who understands the truth of Allah, whose essence is absolute and who holds all existence.

The one who understands this is the one who reaches the station of "Man".

He who understands that the essence of everything is an essence becomes Man.

He who becomes Human becomes Islam.

He who becomes Islam offers peace, love, sincerity to his surroundings.



He is always in solidarity and help.

No matter what being he looks at, he knows that he is a brother with that being.

He knows that the essence behind every being is Allah.

He can never harm any being even a little bit.

He never violates anyone's rights and never becomes a slave to the world's fame, reputation, money and property.

He never forgets Allah, he always lives with the love of Allah inside him.

A human being is peaceful, happy.

He knows why he came to this world and lives accordingly.

He knows the owner of his body and always tries to live patiently, gratefully, and modestly.

Here, the month of April is the month of reaching the human station.

There is the Surah Nisa in the Quran.

We think that Nisa and the Month of Nisan(April) are connected.

We think that they come from the same root word.

The journey of becoming human is the journey from Nisa to Nas.

The disciple who is Nisa on the path of truth, i.e., contemplates the creation of existence.

When he understands that everything comes from an essence, he reaches the station of Nas, i.e., the station of Man.

## **MAY**

The month of May is the month of those whose hearts are filled with liquid, wine, and divine mercy.

The hearts of those who have reached the station of human beings are in divine intoxication.

This intoxication is the feeling of mercy, compassion, sincerity and sincerity to the environment.

Those who have reached the human station always have positive feelings flowing and spreading from their hearts.

Its French name is Mai, and its old English name is Maius.

It takes its meaning from the Romans; Maia, the Goddess of Rain.

It is also known as the Goddess who makes fertility and plants grow.

Its Latin name is Maius menelis (Maia's month).

The word has also passed into Turkish from Latin.

Its literal meaning is "fresh, wet cattle manure".

It is thought that this name was given because of the high rainfall during these periods.

It is related to the words Mayıs(May), mayi, mey(wine).

Rain begins to fall from the heart of the one who has reached the human station, in other words, mercy begins to rain.

Mey means wine, drink, liquid, fluid, flowing.

Wine, drink, does not mean drink in the apparent sense.

What is meant by wine and drink is divine intoxication.

A person who has reached the station of a human being is a person who is submerged in divine intoxication at every moment.

Wisdom, mercy, and decency flow from the hearts of those who have reached the station of man.

Now, the words, looks, states, and behaviors of that Saint will be just.

His patience, trust, and submission will be complete.

His sincerity and sincerity will be from his whole heart.

He will be one of those who are trusted and trusted.

Everything he does will be for Allah.

He will remind Allah in every word and every behavior.

His every look, every gaze will be for Allah.

Every state will be in condescension and modesty.

He will be one of those who spread the scent of roses to his surroundings.

He will be one of those who make faces smile.

He will be one of those who put an end to pessimism and anxiety.

He will be one of those who give hope and make people happy.

He will be one of those who provide a solution to the helpless.

He will be one of those who solve problems.

He will be one of those who make people love.

He will be one of those who eliminate fears.

He will be one of those who end discord and corruption.

He will be one of those who extinguish the fire of anger and hatred.

He will be one of those who guide with wisdom.

He will be one of those who direct to the truth and the right.

He will be one of those who make one feel the need to work and discover.

He will be one of those who show the way to witness.

He will be one of those who open doors to many secrets in hearts.

He will be one of those who make one look with the eyes of the heart.

He will be one of those who give peace to hearts.

He will be one of those who lead one to manners and justice.

He will be one of those who make one feel compassion and mercy.

He will be one of those who show oneself goodness, help and service.

He will be one of those who make one feel many beauties with body language.

He will be one of those who provide peace.

He will be one of those who make one reach the consciousness of Tawhid (oneness).

Here is the station of May, the station where the saint is revealed, and it is the station where he shows the consciousness of Tawhid in his life.

Surah Hakka 23: "He understood the nearness and became perfect."

Surah Anbiya 107: "We sent you for nothing but to be a mercy to the worlds."

Surah Al-i Imran 80: "And do not abandon understanding the workings of existence, understand the power in existence, hold fast to the truths and inform the truths and be Saints."

Surah Nahl 43: "The Saints did not manifest for anything but to inform us."

Surah An-Nur 37: "The attention of Saints is not distracted in receiving and giving the knowledge of the truths, and they do not deviate from the remembrance of Allah, and they act with the consciousness of devotion to Allah at every moment, and they are in purification and share what is in themselves. They always fear that their hearts will turn away, and they are the ones with insight."

Thus, May is the month of showering mercy on those around them.

The saints pour mercy on those around them.

The Quran advises us to be pious people.

In other words, it advises us to be good people.

A good person acts with mercy towards those around him.

Surah Joseph 22: "When he reached puberty, he understood the One Who is the absolute ruler over all things and Who creates with His knowledge, through the truths We presented, and thus he became one of the righteous people in return for understanding Us."

Surah Al-Mucadele 9: "O you who believe! When you come together and talk, do not talk about evil, and do not be hostile to anyone, and do not be distrustful of the One who shows you the truth, and take counsel in becoming good people, and beware of falling into evil, and do not associate partners with Allah, that you are all in His Oneness."

"Good deeds" is mentioned in many places in the Quran. In other words, "Working as a good person and being productive."

A good human body always produces positive energy, and with this energy, a positive shield is formed around his body.

Just like our Earth, there is an energy shield on our Earth.

We call it the atmosphere.

This energy shield protects the Earth from harmful rays from the sun and meteors.

If the meteors that come to our world fall on our world as they are, life will come to an end.

When meteors enter our world's atmosphere, they burn and shrink, either turning into dust without falling on our world or falling as very small pieces.

A person who is a righteous person, that is, a good person, has a positive energy shield around his body.

This shield is formed because of the strength of that person's faith and his righteous deeds in his life.

Faith is formed only and only by reading creation and reaching the truths.

A person who has faith will not be in situations that are harmful in the slightest.

He reaches the station of "Righteous Man" because he comprehends existence and the Creator.

A righteous person is a strong person in terms of faith.

A person with strong faith;

He is merciful to his surroundings.

He pours the essence and essence of mercy to his surroundings.

He always runs for good.

Always makes you feel good things.

Not affected by gossip.

When trouble comes to him, he does not despair.

He lives with the love of Allah at every moment and this love protects him.

He does not despise the created, he observes the Creator in the created.

He lives with the consciousness of “Tavhid” at every moment.

He is just.

He sets an example with his life.

He is in sharing, solidarity, and cooperation.

He does not consider himself superior,

He does not look down on others,

He never acts badly,

He never envies,

He never does injustice,

He does not oppress others, he does not harm any being.

As stated in the 22nd verse of Surah Joseph, “with the truths We presented, he understood the One who is absolutely sovereign in everything and Who created with His knowledge, and thus, in return for understanding Us, he became one of the good people.”

Thus, a person can only have faith by understanding the owner of the universe.

A person who has faith also becomes a good person.

A good person is someone who does not cause any harm to those around him.

Because when he looks at existence, he looks at Allah behind existence.

Wherever he turns, whatever he looks at, he sees the face of Allah.

What is asked of us is to be good people and live in that consciousness.

The way to be a good person is to have faith.

The way to have faith is to understand existence and the creator.

A person who has faith has become a good person.

A good person has a divine energy shield around his body.

This energy shield protects him.

Since a good person is always in good states and behaviors, this divine shield becomes even stronger.

In this state, the channels in the body of the person and in the entire universe have united.

With the union of those channels, a divine energy surrounds that person's body and prevents any harm that may come to that person.

A good person always lives with the consciousness of faith and that person:

Does not commit even the slightest injustice.

Does not gossip even the slightest.

Does not harm anyone even the slightest.

Does not lie even the slightest.

Does not harbor even the slightest anger, grudge, hatred, pride, or arrogance.

Does not look for people's shortcomings or deficiencies.

Does not give people bad nicknames or nicknames.

He does not invade people's honor and chastity.

He does not alienate people.

He sees every being as a servant of Allah.

He does not say about people that this is hellish and that is heavenly.

He does not separate people according to their beliefs, does not interfere with their beliefs.

He never makes judgments in the name of Allah.

He does not use religion for status, position, fame, or fame.

He does not show off in the slightest in his worships.

He does not infringe on anyone's rights.

He does not forget the mistakes he has made.

He always pursues goodness, always speaks beautiful words, always speaks the truth.

He helps those in need, helps those in trouble.

He never acts according to his own interests, does not act so that he will be called good.

He does not say a single bad word about anyone, does not even think it.

A person who has faith, that is, a good person, is trustworthy.

A believer means someone who is trusted and reliable.

The struggle of all Saints is the effort to create trust, sincerity, peace and tranquility in society.

He is the one who inspires trust with his hands, tongue, state and work.

When you come across a good person, he struggles to help you, tries to solve your troubles and does not expect a single bit.

He always reads the book of the universe, tries to understand the blessings of Allah there.

Mercy flows from the hearts of such people.

Compassion flows, sincerity flows.

These flows are the secret of the month of May.

The divine flow of mercy is reflected from the bodies of good people to their surroundings at every moment.

This flow offers peace and happiness to its surroundings.

This flow, this flow, is the breeze coming from heaven.

When we come to a good person, the breeze of heaven coming from him offers us a very different peace.

Those who came to the beautiful person Prophet Muhammad said, "When we come to you, our troubles are relieved, we feel a different peace." Here, the Quran advises us to always be good people.

And it explains how this can be done.

Because a good person is a person who always offers peace to his/her surroundings and to himself/herself.

Scientific words flow from the tongue of those who act with knowledge and manners.

Sincerity and sincerity flow from the state of those who act with knowledge and manners.

Here is the secret of May, it is the month of those who have reached the human station, spreading and pouring all kinds of positive feelings to their surroundings.

## **JUNE**

Haziran (June), Hızır(Khidr), Hazır, Hazret, Hazirûn are related words.

June is the secret of the Hazret station.

Hazret means Halk(People).

The station of looking at Allah in Halk(people) is the June station.

June is a sign of the warmth and heat of divine love.

Those who have reached divine love are those who have reached the Hazret station.

They always look at Allah in Halk.

June is the month of opening the dimension of the heart.

The secret of being a person of heart is the secret of the June-Hazret station.

This month is called Juin in Old French, Junius in Old English, and its Latin equivalent is Junius menelis (Juno's month).

The word comes from the Allahdess Juno, who symbolizes youth in Roman mythology and is also associated with birth.

In Turkish, it comes from the Syriac word "haziran", meaning "hot" (it is ḥazīrān in Arabic).

Those who have reached the human station, who have been submerged in mercy, have fallen into a divine pleasure and warmth.

Here they are, the people of heart.

They look at Allah in every being.

Their entire bodies are surrounded by divine love.

They have reached the station of looking at Allah in the people.

They live in the presence of Allah at every moment.

They are in the presence of Allah at every moment.

The month of June, the station of June, is the dimension of heart.

A believer has reached the station of heart.

However, the people of heart live as if they are in the presence of Allah at every moment.

The heart is the dimension of emotions where divine love and unity manifest.

The heart is the dimension where the entire body, all the cells in the body, are connected to Allah.

The heart is opened with the opening of the dimensions of the mind and heart.

A person who has mind and heart passes to the dimension of the heart.

The heart is opened in people of heart.

The heart is a dimension in which believers are honored.

The person of heart is the one who has reached the truth of Allah.

He is a person who is sure of Allah and who is in submission and trust in Him at all times.

The life of a person who is a person of heart is the dimension of the heart.

The beautiful words of Prophet Muhammad indicate that a person who has reached the station of believer is a person of heart, and a person who is a person of heart is a person of heart.

Allah informs: "Ma vesiani semai ve la ard ve lakin vesian kalbi abdi el mumin."

The meaning: "I could not fit into the earth and the sky, I fit into the heart of My believing servant."

A person who has reached the reality of Allah is a person who has reached the station of believer.



The word “mu’min”(believer) comes from the word “emn”(sure).

The word “emn olmak”(to be sure) also comes from here.

The source of the words “security”(emniyet), “trust”(emanet), faith-“iman” and “amen” is also “emn”.

A person who is sure of the existence of being and the One who created being is a mu’min (believer).

When a believer looks at himself and his being, he is the one who holds the being behind the being and is sure that the owner of the qualities in the being shows himself there with all his signs.

And the one who has reached this consciousness and lives in this consciousness is called a “Mu’min-Amin” person.

A believer is a person of heart, a person of soul.

A believer is a person who has reached the truth of Surah Al-Hadid 3: “Huvel evvelu vel ahiru vez zahiru vel batin-He is the first and the endless, the apparent and the hidden.”

Wherever he turns, he looks at the beauty of Allah.

The heart of a believer beats for Allah at every moment, it beats with divine love at every moment.

A believer has reached the station of heart, he has become a person of heart.

A person of heart lives by looking at Allah in people.

Wherever he looks, he looks with the eye of Allah.

The heart of the hearted is illuminated with the light of Allah.

The Prophet Muhammad was asked, “How does Allah open his heart?”

Thereupon, Prophet Muhammad said, “Allah throws a light into the heart of that person, and his heart expands.”

When he was asked again, “Is there a sign that makes it easy to know this?”...

Prophet Muhammad says: “To turn towards the abode of eternity, to turn away from the abode of delusion and to be ready for death before death comes.” Abu’l-Leys Nasr b. Muhammad as-Samarkandî

Here is the person of heart who does not cling to worldly interests.

He is the one who has become mortal in Allah before death comes.

He is the one who has always turned towards Allah.

The person of heart shows himself with his life.

The person of heart is born from the womb of the heart.

The one who is born from the womb of the heart attains Muhammadan consciousness.

The person who has Muhammadan consciousness born from his heart;

He always pours mercy to his surroundings.

He feels every trouble around him in his heart and seeks solutions for them.

He wants troubles and pains to end.

He wants peace, happiness, love, cooperation, sharing.

Every state of his is healing.

He gives comfort, peace, patience and happiness to hearts.

He makes us forget troubles.

The event we call the menstrual period of a woman is the event of preparing a clean ground for a baby to take hold and develop in the womb.

The heart of the people of heart, that is, their perception, understanding, feelings, and thoughts are always on Allah.

They look with Allah, they look at Allah, they look in the Truthful way.

The people of heart do not remain in the dimension of the earth, they look at the essence of the earth.

People of heart never discriminate in terms of belief, worship, religion, nation, or gender.

Wherever they look, they look with the Muhammadan consciousness.

People of heart are loving, respectful, and modest.

They are in the truth and justice in their lives, with their behaviors, words, and bilateral relations.

They act in a solution-oriented and unified manner.

In other words, they act rationally and with their hearts.

Here, the heart manifests itself as a result of the mind and heart dimensions.

Here, the heart is the dimension of emotions where divine love, sincerity, sincerity, submission to Allah, trust, and the consciousness of Tavhid come together.

When we say people of heart, those people live by looking at Allah in people at every moment.

They live with the feeling of divine love at every moment.

They do not see people as separate from Allah.

They are people who have reached the station of Khidr.

Khidr is meant as someone who acts with the consciousness that "Allah is always present and watchful in all of Hazerat."

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

## **JULY**

The journey of the disciples to truth, which begins in December, reaches perfection in Temmuz-July.

Completion and maturation are the state of Saint.

This month is the month when saints mature.

This month is the month when People of heart, that is, saints, reach their peak in divine love.

Temmuz, Tam, Tamû, Tamûz are words related to each other.

Tammuz-July is also known as the month of Tamû-Hell.

Because of the heat of July, they called hell tamu.

Temmuz is the most famous Allah of the Sumerians.

Temmuz is seen as the Allah of fertility and the Sun.

Temmuz is the symbol of fertility and reproduction in Sumerian records.

Inanna, the Goddess of fertility, earth and the moon, marries Tammuz and they bring about fertility, productivity and reproduction.

Here, fertility is meant to be the fertility of the saint in telling the truths based on wisdom and manners to his/her environment.

The hearts of those who are guided on the path of truth have reached maturity in telling the truths.

Tammuz is mentioned in several places in the Hebrew Bible, the Tanakh.

The name Tammuz is mentioned in Ezekiel 8:14 and 15.

14: Then he took me to the entrance of the gate of the Temple of the Lord facing north. There I saw women sitting and weeping for Tammuz.

15: And he said to me, "Son of man, have you seen this? And you will see even more detestable things than this."

The productive month of Saint is Tammuz-July station.

Saints burn and melt the others of those who are in the self.

When Saints reach this station, they provide the most mature help to their surroundings.

This month is considered as the productive month.

This month is the month of the Saint repairing and melting the deficiencies in themselves.

Just as everything melts in fire, this month is the month of the Saint correcting their own deficiencies.

A Saint is someone who tries to complete themselves.

A person who has completed their lessons on the path of Allah and strives to show this in their life.

A Saint has reached the station of Completeness.

He has realized Allah, who is complete and flawless.

Saints help those who are on the path of Allah to burn their heedlessness and arrogance.

They extinguish the fire of hell, or tamu, in the hearts of arrogant people.

They extinguish the fire of hell and create gardens of Heaven in its place.

Allah informed the Prophet Muhammad, "This is hell, extinguish this place, create gardens of Heaven here."

Prophet Muhammad stated, "I have no friend who has not passed through the fire of hell."

In other words, a person cannot reach heaven without extinguishing his own hell.

In other words, he who does not pass through his own ego, pride, and arrogance cannot reach the divine beauty of Allah.

The month of July is the stage of burning to ashes in the divine fire, of being complete, of being perfect.

A Saint:

A person who has reached the station of Human.

A person who sees the owner of existence behind existence everywhere he looks.

A person who has reached the truth of existence and the creator.

A person who has reached the truth of Allah.

A person who has reached the dimensions of Rahim(The Essence) and Rahman(Revelation of the Essence).

He is a person who has reached the dimensions of İlmen Yakîn, Aynel Yakîn, Hakkâl Yakîn. He never sees himself as a station holder, he knows that the owner of all stations is Allah.

The whole being looks at existence with one eye.

It watches the ones that come out of nowhere.

It knows the signs loaded on each one.

It senses where the flow comes from and where it goes.

Just as the farmer knows what will come out of the seed, when it will come out, and how it will take shape and bear fruit, the Saint also sees the flow of existence and events.

It acts upon knowledge and wisdom.

It never sees a form, it is in the course of the flow of light.

It can read signs.

It sees the secrets of existence, sees its flow, sees its end.

It is in the quality of what the blown spirit is.

It looks at the people with the eye of Allah.

It is in the course of the sea and the waves.

Allah is the sea, People are the waves of the sea, it never departs from this consciousness.

It acts with the consciousness of oneness.

It watches the flow from the past to the future.

He knows what the flow from the past to the future will be.

He watches the return from the past to the future.

He knows what a new formation will be from the past to the future.

He knows the flow from the inside to the outside and what will come out.

He sees the return from the outside to the inside and the newly formed software.

He plants divine love in hearts.

He warms hearts.

He never drives a person into pessimism.

He does not scare, he gives hope.

He gives a different peace, boosts morale, makes a person feel strong.

They are cheerful and helpful.

They serve their environment.

They are productive and hardworking.

They make discoveries and attain wisdom.

All these are the secrets of Temmuz(july).

Saints have a pleasing characteristic.

Their sense of compassion is highly developed.

They act with compassion towards every being.

All their words, actions and thoughts are only based on compassion.

They have been honored with the verse, "We sent you to the worlds with mercy."

They know the Divine consent and insult them with that consent.

They know why they were created.

They are full of compassion.

They have protective characteristics.

All these are the characteristics of complete, perfect and mature people.

The English word for July is Julie.

Its Latin word is Julius.

It is used in the sense of “Julius’ month.”

This month was named “July” in the Gregorian calendar in honor of the Roman Emperor Julius Caesar.

In old Turkish, the word "temu-z" was used, meaning "very hot" and "hell".

In Turkish, this month is called "sickle month" or "grass month".

In addition, Tammūz, the origin of the word, is a Babylonian and Assyrian God.

He is known as Dumuzi in Sumerians.

It was believed that this God, who was the God of fertility, gave life to nature in the spring.

This month can be evaluated as the month when the Saints extinguish the fire of hell inside their disciples and open the door to heaven.

The warmth of July is both the highest excitement of the divine fire inside the Saint.

It is also the equivalent of the fire of hell inside those who are heedless.

If the burning in the hearts that starts in January continues without extinguishing, it turns into the highest degree of divine love in the heart of the Saint in July.

The secret of July is to burn and end in the hand of love.

“Those who burn on the path of love have reached total love

Wherever they look, they see their beloved

Those who find eternity in love have given up everything

Like Halil Ibrahim, they turned fire into a rose.

Those who fell into the pomegranate of love have become sacrifices for love

They abandoned their bodies, they prostrated themselves to love.”

Abraham was thrown into a fire, but he turned that fire into heaven.

Saints turn the fire of hell, which those who are heedless fall into, into a garden of roses.

This is because they have reached the station of being Perfect.

Saints are people who first extinguish all kinds of negativity fires within themselves.

When we examine the Quran, it is stated that those who are arrogant will experience the troubles of hell.

Arrogance is the equivalent of the fire of hell in a person.

A person who is proud, arrogant, looks down on others, and thinks he is superior does this because of the burning heat of hell.

The ignorance that a person falls into causes the person to distance himself from the truth and fall into arrogance.

In this case, the person can never reach peace and feel heaven.

Those who believe and do righteous deeds will be the people of Heaven and will be in peace. There will always be a divine peace within them and they will always be in that state.

If a person who is heedless and arrogant comes to a Saint, the Saint shows him the burning hell inside him.

Saints enlighten hearts.

Saints help people find knowledge and manners.

Here is the secret of July; It is the month of Saints making hearts love the path of truth, attracting attention and showing the way in their searches.

A person who seeks the truth must definitely find a guide on the path of truth.

This guide is a Saint.

A Saint is someone who has matured and become complete in knowledge and manners.

Tammuz is the month of Saints making hearts feel the divine love.

Just as the hottest days of the 12 months are in July, the warmth that Saints make hearts feel is considered the same as this month.

## **AUGUST**

This month is called “Harvesting month” in Turkish.

Harvesting is the process of separating grains such as wheat and barley from the stalk.

The separation of wheat grains from the wheat ear by harvesting with a tiller, machine or animal is called harvesting.

Harvest is obtained after harvesting.

Harvest means planting, harvesting, and obtaining a product.

The process of separating the grains of legumes such as broad beans, beans, chickpeas and sesame from their stalks as a result of harvesting is also called harvesting.

The purpose of harvesting is harvest.

The month of August should be considered as the station of understanding the appearance and character of the disciples raised by Saints.

As a result of the lessons disciple takes, he passes through the appearance and begins to see the essence.

After the lessons he takes, he reaches the harvest by being in contemplation.

In other words, he reaches to see the essence of existence.

There is a verse in the Quran about the day of harvest.

Surah An'am 141: "Yevme hasad"

The day of harvest can be considered as the day of finding the reward, the day of productivity, the day of reaching the truth.

Here is the disciple's harvesting of the lessons he has learned, that is, reaching the truth, the opening of the doors from form to the similitude.

The essence of every person and every being is Allah.

When a person looks at a being, he should look by seeing its essence, not its exterior.

This being that we see is a veil with the dimension of form.

Behind the veil is the dimension of Allah.

A person should not remain behind the veil, he should see behind the veil.

Here is the stepping from form to the similitude, the harvest.

Here is the reaching of the wheat inside the ear, the harvest.

Reaching the essence of being is the harvest that the disciple reaches on the path of truth.

Remaining in the dimension of soil and not being able to see the original is not being able to reach the stage of harvest.

Remaining in the dimension of form is the dimension of devilism.

The devil is the one who avoids prostration by saying "that is soil".

Whoever saw himself and could not see Allah in himself, he became a devil.

Whoever saw the person in front of him and could not see Allah in him, he became a devil.

Whoever remained in the body and could not reach the soul, he became a devil.



Whoever saw beauty as ugliness, he became a devil.

Whoever looked as woman and man, could not look as a human, he became a devil.

Whoever saw things but could not see the names in things, he became a devil.

If we see the forms but cannot see the identity that holds the forms, that is, if we see the soil and cannot see what is behind the soil, that is, if we see the skin but cannot see the soul, the state of being a devil becomes apparent in us.

Here, devil means what remains in the outer garment of the being, that is, what remains in the soil dimension of the being.

What is required of us is to understand the power that holds the forms and to attain the secret of prostration.

The harvest is to be freed from the devil.

The harvest is to see the essence of the soil.

There are grains of wheat in the ear.

At harvest, the wheat grains are revealed.

The harvesting of the harvesting floor is a sign of the disciple's level of contemplation.

Surah An-Nahl 44: "Leallehum yetefekkerun."

The meaning: "It is hoped that they would be in contemplation to understand the truths of existence."

Surah An-Nahl 67: "İnne fî zâlike le âyeten li kavmin yakîlûn."

The meaning: "Certainly, there are signs and proofs in everything that lead to the truth for those who use their minds."

Surah An-Nahl 69: "İnne fî zâlike le âyeten li kavmin yetefekkerûn."

The meaning: "Indeed, for those who contemplate, there are signs and evidence in everything that lead to the truths."

Contemplation means thinking deeply in a way that will reach the truths of the thing whose meaning they are looking for, and producing ideas.

Wisdom-based information is given to the disciple so that he can think about the thing whose meaning he is looking for.

On the path of wisdom, that disciple also thinks based on that information.

When a person becomes a person of contemplation, he produces ideas.

The Saint(Saint) provides wisdom-based information to the disciple.

The disciple also begins to harvest and produce by contemplating.

In other words, many values are reached after contemplation.

As a result of contemplation, the essence behind the forms begins to be understood, just like the grains of wheat are obtained from the inside of the ear.

In other words, the journey from form to the nature becomes manifest.

Here, August is the month of the Saint's (Saint) harvest from his disciples.

In other words, it is the month in which the rewards of the labor he has given them come.

August is the station in which the Saint constantly reaches dhikr.

The one who makes dhikr is Allah.

August is the month in which Allah, the remembrancer, shows His remembrance to the saint.

He who understands Allah guides those who want to understand Him.

He comes to the position of presenting the truth.

In other words, he is always in remembrance.

Just as Allah makes His word heard from every being at every moment through remembrance, He also makes His truth heard from the saint.

Allah shows His remembrance to every being at all times.

Allah shows His sublimity to every being at all times.

The constant chirping of the cicada in August has been evaluated as reminding people of Allah, who constantly remembers Him from every being.

The cicada can be seen as the struggle of the saint to make Allah heard.

Here is another meaning of August, which means sublimity, sublimity, and increase.

The increase here is the increase in comprehension and perfection.

As the disciple understands Allah, his perception increases and his perfection increases.

In Latin, it is called Augustus menilis, meaning "Augustus's month."

In Latin, augere means "to increase, to grow, to exalt".

The month of August is dedicated to Caesar Augustus, the first emperor of Rome.

Augustus' birth name was originally Gaius Octavius Thurinus; however, he received this nickname due to the "exaltation" meaning of the word.

Just as Julius Caesar's month, July, had 31 days, he wanted his own month to have 31 days, so August also has 31 days.

Augustus wanted this month to be placed in the same place it was on the calendar because it coincided with the period when Cleopatra died.

Before this month change was made, August was called Sextilis menelis (6th month) in Latin because it was the 6th month in the Roman calendar, which started with March. It was also given to Turkish from Latin.

The name of the month of August has Turkish roots in Piri Reis's Kitab-ı Bahriye, dated 1521.

## **SEPTEMBER**

September comes from the Akkadian word “elûlu-el alâ”.

El ulû, El alâ; means the sublime.

The month of September is the name of the sublime station.

It has been named as a reminder of the sublime of Allah.

Those who have reached the September station have been submerged in the infinite world of sublime.

They have been honored with the degree of the Saint.

Saints have reached the station of Elulû, El alâ, Sublime and live in the course of Allah's unity everywhere.

In this month, the Saint lives with the wonder and pleasure of seeing the Sublime, and the sublime of Allah in every particle.

And he tries to make his surroundings feel this.

The secret of why this month is called the harvest station is; It is the secret of reaching the meaning of each station on the path of the wisdom of Tawhid.

It is the secret of every station being surrounded by the sublimity of Allah.

September, El ulû, El alâ, is a sign of Allah, who is one with his sublimity.

August is the harvesting of what is sown, September is also considered as the month-station of obtaining a harvest from the harvesting, that is, reaching the seeds in the harvesting.

This month is seen as the month of combining the seeds obtained from the harvest.

Just as the grains obtained after harvesting, such as wheat and barley, are put in a sack and kept in unity.

Those who have reached the consciousness that it is Allah who holds every being with his sublimity and unity in this station, live in that consciousness.

From this station, the Saint reaches the blessings of Allah flowing from every being.

He reaches many favors and offers them to humanity.

After the harvest; the station of unity, Tavhid, togetherness has opened.

The sublimity of Allah has pervaded everywhere.

The name of the month of September has passed into Turkish from the Arabic word aylül, and into Arabic from the Syriac word elül.

It has passed into Syriac from the Akkadian word “elūlu-el alâ”.

This word is cognate with the words “harvest festival, the month in which this festival is held.”

According to some other sources, September is the 6th month of the Akkadians and means “to shout with joy”.

In Syriac, el ūlu-aylul also means grape.

Its English origin is septembre, and its Latin origin is September.

In Latin, septem- means seven (7).

In Latin, it is called October menelis.

Its Turkish meaning is “the seventh month”.

The seventh position among the positions of the science of Tevhîd is the position of Hû, A’lâ, Ulviyet, Uluhiyet.

There is nothing in this world other than the loftiness and divinity of Allah.

This position is the position of Tevhîd.

This position is the position where the unity of Allah manifests itself.

With His life He is permanent, with His attributes He is everlasting, and every name, action and attribute exists with His Divine Essence.

In the apparent, He is apparent with His attribute of Hayyun.

In the seventh station, the first is Allah, the last is Allah, the apparent is Allah, the inner is Allah, the witness is taken and enjoyed.

“Lâ yese’unî arzi ve lâ semaî ve illa yese’unî kâlbü abdil müminin.”

That is: “I do not fit into the earth and the sky with my manifestation, but I fit into the heart of my believing servant.”

It was said with the pleasure of this station.

Here is the secret of the station of “Elūlu-El alâ”, Eylül.

Surah A’lâ

1- The One who created you; is in you with his signs, manifestations, and Sublimity.

- 2- It is He who creates and shapes and organizes.
- 3- It is He who creates with a measure, who guides from everything He creates.
- 4- It is He who reveals all existence.
- 5- Then it is He who moves existence in a change.
- 6- We read to you the truths of all existence at every moment, now understand this, do not forget it.
- 7- Nothing exists except what Allah wills. Surely, He creates everything that is visible and invisible with His wisdom.
- 8- And you will be at peace with the ease of understanding Us.
- 9- From now on, remind those who want to benefit from the truths, remember the truths.
- 10- The one who thinks about and understands the truths feels awe.
- 11- The one who stays away from the truths remains in duality.
- 12- 13- That person who remains in the burning of ignorance cannot understand death or life in that state.
- 14- The person who is cleansed from the state of ignorance attains salvation.
- 15- That person who understands the signs of the One who created him is thus purified and connected.
- 16- But you are running after benefits in the life of this world.
- 17- The one who understands the truths eventually reaches what is good and what is eternal.
- 18- Certainly, this situation existed in the lives of the previous ones.
- 19- In the lives of Abraham and Moses.

What is meant by Abraham is the station of the essence of Allah, where we all came from.

What is meant by Moses is the dimension of the attributes that surround the existence of Allah.

Allah shows His sublimity from every being.

“Allah is the Almighty” means that He is sublime with all His attributes, He is sublime with the essence to which the attributes are connected.

The station of “El Aliyy” has opened in the heart of the Saint.

The saint is the one who witnesses the sublimeness of Allah in all of existence.

Allah is the essence of existence, the only owner of sublimeness.

It is not possible to express this sublimeness in words.

One should be able to feel the meaning of the names “El Aliyy” more than its words.

The sublimeness of Allah specific to His essence is the secret of El ulû, El alâ, Eylül.

Allah shows His sublimeness through His attributes as well.

Allah shows His “Ulû, Alâ” sublimeness in His essence and attributes.

Here, the station of Eylül is the station of living without forgetting the sublimeness of Allah.

There is the consciousness of Tawhid here.

The Saint is the one who lives in this consciousness.

The greatness of Allah cannot be expressed or explained.

Allah shows His greatness from every being.

There is no other greatness besides the greatness of Allah.

When a drop mixes with the ocean, it becomes one.

When wheat grains enter a sack, they appear as one.

Every attribute is an indication of His sublimity.

Allah's El Ulu, El Aliyy names are the secret of September.

Allah's "El Aliyy" names encompass all the worlds.

"El Aliyy" names show themselves from all the names.

Although this world seems like a multitude, it is surrounded by the unity of Allah's sublimity.

"Aliyy, ulvî, ulu, ulvîyet, El ulû, El âla" is the secret of the month of September.

The Saint has first witnessed the sublimity of Allah in every being, and then has reached His sublimity.

No matter what being a Saint looks at, he sees that the inside and outside of that being reflects the sublimity of Allah.

El ulû, alâ, aliyy; is the sublimity of the soul and light.

All the sublimities in being come from Allah's name "El Aliyy".

Mutâali means the owner of sublimity.

September is the month when grapes melt and find pleasure.

The taste of grapes is also indicated as sublime pleasure.

Wine obtained from grapes is a reference to divine intoxication.

The description of rivers of wine to be offered in Heaven is a reference to divine intoxication.

Heaven is the divine beauty of Allah.

Heaven is the divine peace and happiness that believers will reach.

As the believer reaches the truth of Allah, he feels peace in his heart.

As the believer reaches many positions on the path of Allah, he will feel the peace that that position offers to his heart.

In the Quran, Heaven is stated as the stations that believers will reach.

A believer is someone who is sure of Allah and His manifestations everywhere, who looks at Him everywhere.

A believer is someone who has witnessed the manifestations of Allah in existence and has submitted to the sublimity of Allah.

Those who believe will reach the stations of Heaven.

They are the righteous, who run for the sake of Allah on the path of Allah.

Here are the words of Prophet Muhammad on this subject:

“The believers will attain the happiness of seeing Allah in Heaven.

There will be nothing that will make them happier than this.”

(Bukhari, “Tefsiru Surah”, 32; Muslim, “Jannat”, 1; Tirmidhi, “Tefsiru Surah”, 32)

September is the month of Allah’s exalted names; It is the month of reaching the stage of reflection of the dimension of light, the dimension of spirit from existence.

The month of September is the name of the stage of el ulu, illiyyûn.

The stage of illiyyûn is the stage of reaching divine intoxication in the sublimity of Allah.

This stage is the stage of intoxication.

This station is the station of amazement.

This station is the station of madness.

This station is the station of love.

This station is the station of light, the source from which all existence comes.

This station is the station where the Heaven of Illumination opens.

In this station, a person's heart falls into a divine intoxication.

This station is the secret of Allah's sublimity.

Here, the effect of wine obtained from grapes is pointed out to divine intoxication.

The secret of September is the secret of feeling Allah's sublimity and reaching divine intoxication with the feeling of this sublimity.

## OCTOBER

The month of October has been named as the station of planting the knowledge of the truth for those whose hearts are suitable.

The Saint(Saint) knows who is ready for planting and who is not.

The truth is conveyed to those whose hearts are ready for planting the knowledge of the truth.

The month of October is considered to be the month in which Saint sows the hearts. Its English origin is Octobre, and its Latin origin is October.

The root of the word Octo- means 8.

According to the Roman calendar, this month is the 8th month.

In Turkish, the name October was given to the fields because they were planted in this month.

The entry of this word and the Turkish names of the following two months into our language is very recent. With the law dated January 10, 1945, the name of the month, which was “Tesrin-i evvel” or “First Tesrin” in old Turkish, was changed to “October”.

Accordingly, the month Tesrin-i sâni was changed to “Kasım”, the month Kanun evvel was changed to “December”, and the month Kanun sâni was changed to “January”.

The real names of the months October and November are; Tesrîn-i evvel and Tesrîn-i sâni.

Tesrîn-i evvel was changed to Ekim and Tesrîn-i sâni was changed to Kasım.

The first October means the first October. The second October means the second October.

The purpose of the first sowing is to plant the knowledge of the stations of fena in the heart of the disciple.

The second sowing is to plant the sublimity of the stations of eternity in the hearts.

Therefore, October has the meaning of the month when Saints plant in the hearts.

Saints plant many beauties in the hearts of those who seek the truth.

In other words, they make the truth felt.

This month is named as such because of the wheat planting that begins in the middle of October.

Saints plant scientific knowledge in the hearts of the seekers.

There is a story of Jesus showing the wheat seeds to his friends and asking, “Where will you plant these?”

Saints know how to plant the knowledge of the truths of Allah in a heart.

The secrets of Allah are planted in those whose hearts are ready.

Here is the month of October; The station of Eylül-Elûlu-El alâ is the station where the Saints who have attained the station sow the truth of Tavhid into the hearts day and night.



The wisdom of Allah's secrets is planted in those whose heart fields are suitable.

Just as seeds are planted in a suitable field.

Seeds are not planted in a desert, in a rocky place, in a bush.

In other words, the wisdom of truth is not planted in those whose hearts have become deserts, in those whose hearts have become petrified, in those whose circumstances cause harm to their surroundings.

Fertile soil is the one whose heart is ready.

Wheat is Allah's wisdom.

The wisdom is presented to those whose heart is ready.

If the soil is not ready, planting is done immediately.

If the soil is ready, planting is done immediately, no time is wasted.

That is why the Saints have said, "plant the one whose heart is ready, do not harm the person, do not plant the one whose heart is not ready, do not harm the wisdom."

That is why the Saint conveys the wisdom of truth to those whose hearts are ready.

In other words, planting is done in those whose heart soil is ready.

A disciple who wants to follow the path of truth must first cleanse his mind and heart.

The literary advice given in dozens of places in the Quran must be listened to with all ears and must be put into practice.

Let us give some examples of these.

We should all hear the Quran's advice as if it were addressing ourselves.

The Quran addresses each of us as follows:

Hold your tongue.

Do not gossip about anyone, do not backbite.

Do not look down on anyone, do not criticize or mock anyone, do not belittle any being.

Do not investigate anyone's privacy, secrets, or mistakes, do not look for their faults.

Do not criticize anyone's belief, worship, culture, gender, nation, or color.

Know yourself, help those around you.

(Surah Hujurat)

Never be arrogant.

Never boast, do not be proud, do not consider your belief greater than others.

Never speak about things you are not knowledgeable about.

Be good to your parents, relatives, people around you, and everyone.

Do not sulk or boast in front of people.

Always be modest, be polite, and do not get angry.

Never deceive anyone, do not lie.

(Surah Luqman)

Never violate someone's rights, never steal or swindle.

Fulfill your promise.

Do not seek ostentation, do not seek status, fame, or reputation.

Do not shed blood, never oppress anyone.

Help each other in evil, help each other in good.

Do not cause trouble or grief.

Eat or drink more than necessary.

Do not engage in things that will harm your body.

(Surah Maidah)

Do not violate someone's rights,

Do not harm others for your own benefit.

Do not offend, despise, or humiliate anyone for your own benefit.

Do not pursue empty dreams.

Do not act on hearsay, do not trust things that are not true.

Remain on the surface of existence.

Do not remain in duality.

Do not be wearied, pessimistic, hopeless.

Do not seek refuge in the Allah you have created in your own imagination.

(Surah Al-Hijr)

Do not be arrogant.

Do not be hypocritical.

Do not be ostentatiously.

Do not create duality.

Do not do evil.

Do not be treacherous.

(Surah Enfal)

The mind and heart of the disciple who follows these will be cleansed.

And his heart will be ready for planting.

Then the knowledge of the truth will grow in that heart.

That disciple will reach many truths in knowledge and wisdom.

The important thing is to reach a heart as pure as a child and to reach the secret of planting.

Here, the disciple who has reached the first stage of planting, that is, the disciple whose heart is ready, has reached the stage of October.

In the first stage of planting, that is, on the first day of October, the stages of fana are planted in the disciple's heart.

In the second stage of planting, that is, on the second day of November, the stages of beka are planted in the disciple's heart.

The month in which Saint (Saint) sows the hearts is called October.

With the scientific knowledge planted in the heart of the disciple, the disciple enters into a contemplation and opens doors to many truths.

The analogy of planting wheat in October points to the planting of the knowledge of truth in hearts.

In history, the first fruit that people planted in the soil is known as wheat.

With this planting, Saints opened the door to planting in hearts.

What is meant by wheat is the knowledge of Allah, it should be planted in the heart of the one who has a heart.

It should not be planted in stony ground or in bushes, that is, it should not be planted in those whose hearts are petrified, who oppress those around them, and the knowledge of truth should not be opened to them unless they prepare them.

There is an explanation of Jesus in the Bible as follows.

Matthew 13: "Then Jesus left the house and sat down on the shore of the lake.

A large crowd gathered around him.

So Jesus got into the boat and sat down.

The whole crowd was standing on the shore.

Jesus spoke to them in parables.

"Look," he said, "a sower went out to sow."

Some of the seeds he sowed fell by the wayside.

The birds came and ate them.

Some fell on rocky places with little soil, and because the soil was not deep, they sprouted immediately. But when the sun rose, they were scorched and withered away because they could not take root.

Some fell among thorns.

The thorns grew and choked the sprouts.

Some fell on good soil.

Some yielded a hundredfold, some sixtyfold, and some thirtyfold. Let him who has ears hear!"

Here is the information that Jesus (as) offered, the advice to plant the knowledge of the truth in suitable hearts.

The Saint knows whose heart can or cannot carry the divine knowledge.

He does the planting accordingly.

He waits for the suitable heart, and when he is convinced that wisdom will emerge from it, he plants the knowledge of the truth in that heart.

There is a warning in the Quran to give the trust to its rightful owner.

Nisa Surah 58: "Innallâhe yemurukum en tueddul emânâti ilâ ehlihâ."

The meaning: "This is Allah's decree for you: Give the trusts only to their rightful owners."

When a Saint is reached, the secrets of "Ilm-i Tavhid, Ilm-i Ledun" are entrusted only to the person who can carry those secrets.

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

A competent person is someone whose heart soil is ready.

A competent person is someone who seeks the truths in love.

The person whose heart is sincere, whose mind is ready, whose love is deep, and whose submission is strong is strong.

Those who are proud, arrogant, and know-it-all cannot carry the trust.

These states prevent a person from carrying the trust.

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

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

Truths do not manifest in the heart unless the heart is prepared.

Just as a seed is planted in suitable soil, so is the wisdom of the truth planted in those whose heart soil is suitable.

Because the heart is the house of Allah.

That house must be kept clean.

Here, it must be offered to those who are worthy of the trust.

In the 72nd verse of Surah Al-Ahzab, it is indicated very well who will carry the trust.

Let's examine this verse.

Was the trust offered to the skies, the earth, or the mountains?

Or is there an analogy here?

What is Allah's trust?

What is the offer of the trust?

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

The story of Moses is presented in Surah Al-Ahzab from verse 69 to verse 72.

Surah Al-Ahzab 72: “İnnâ aranda el emânete ala el semâvâtî ve el ardî ve el cibâlî fe ebeeyne en yahmilnehâ ve eşfakne minhâ ve hamelehal insân innehu kâne zalûmen cehûlâ.”

The meaning by DRA (The Directorate of Religious Affairs): “We have offered the trust to the heavens, the earth and the mountains, but they refused to carry it, they were afraid of it. Man has carried it, because he is very unjust, very ignorant.”

The meaning by Tavhid-i Quran: “We have offered the trust to those who think they are in the sublimity of the sublime realm and those who rule over the earth and those who consider themselves great, but they were afraid to carry it. But the compassionate man has carried it, indeed he has inclined to those truths, he was not one of the ignorant.”

A part of the story of Moses, in the palace of Pharaoh; the truths of Allah are presented to Pharaoh, to the person known as the prophet of Pharaoh, and to the religious men of Pharaoh by Moses.

In other words, the knowledge of “İlm-i Tavhid”, which are the truths of Allah, is presented.

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

In other interpretations, it is generally interpreted as; the trust was presented to the skies, the earth, the mountains.

We also think that Allah's trust was presented to the skies, the earth, the mountains.

However, in the verse, "ala el semâvâtî ve el ard ve el jibal", the verse starts with "ala" and continues with the conjunction and.

In other words, âlâ el semâvât, âlâ el ard, âlâ el cibâl.

The word Âlâ means height, greatness, glory, honor, glory, perfect, above, blessing, and favor.

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

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

The verse *Âlâ el semâvât* refers to those who claim to be in connection with the Allah of the skies, those who think they are in the glory of the skies, those who claim to receive news from the sky, those who think they are in the glory of the sublime realm.

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

The verse *Âlâ el ard* refers to a person or persons who see themselves as "the owner of the earth, the ruler of the earth, the one who is given glory on earth."

And here, "Pharaoh" is indicated.

The verse *Âlâ el jibal* refers to a person or persons who see themselves as; People who "see themselves as great, prominent, exalted, and famous" are described.

*Cibal-Cebel*; means mountain, high hill, the leader of a people, famous person, a great person in a society, etc.

And here, the group called the religious men of the pharaoh, "El Mele", is indicated.

The truth narrated in this verse is that Moses conveyed the truths to 3 groups in the palace of the pharaoh.

These 3 groups are:

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

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

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

Here, Moses conveyed the trust, that is, the truths, to these 3 groups in the palace of the pharaoh.

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

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

No, they did not.

Because these three groups were people who were arrogant about their own knowledge.

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

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

It is stated in the verse “eşfakne minhâ ve hamelehal insân” only the compassionate person takes the trust.

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

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

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

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

If they have sincerity, modesty, respect, love, and compassion; the information belonging to the İlm-i Tavhid is presented specifically to them.

Moses presented the information of the truth, which was a trust from Allah, to those who were there in the palace of the pharaoh. However, the three groups there did not accept the information of the truth. As stated in the verse, the trust can only be undertaken by someone who is “eşfakne minhâ ve hamelehal insân”, that is, compassionate.

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

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

Truths cannot be planted in that heart unless the soil of the heart is prepared.

Here, the month of October is indicated as the month in which the Saint sows to those with suitable hearts.

That is why this month is called October.

## **NOVEMBER**

Kasım (November) means kısım (section), division, share.

November means giving in parts, distributing.

It is known as the month in which justice is felt equally.

Justice is the manifestation of Allah's name of justice.

Tesrîn-i sâni is the name of the month of November.

Tesrîn-i sâni means the second planting.

The purpose of the Second October is that the sublimity of the stages of Beka is planted in the hearts of the person who has seen the stages in stages, step by step, and has reached the stage of fenâfillah, by the Saint.

It is called “Novembre” in English, and its Latin origin is “November”.

It is thought that the word Kasım came to Turkish from Arabic.

In Arabic, the word kāsīm means “divider, sharer”.

Centuries ago, in Anatolia, people divided the year into two as Kasım, Kasım days and Hızır, Hızır days.

Hızır(Khidr) days started on May 6 and lasted until November.

It is thought that this month is called Kasım for this reason.

Saint conveys the truths in stages, sections, and parts according to the talents of the people who come.

He also pays close attention to the method of telling the truths.

He presents the truths in stages, one by one.

He makes the hearts digest them.

In Arabic, kasama means divided, shared.

In other words, it means distributed with justice.

He who attains the truth of Allah’s names of justice makes those around him feel justice.

Saint is just, he conveys the information of the truth to the person who is in line with it, in parts. Because saints see justice in existence first.

He sees how Allah creates the being in parts, and shares the qualities in the being He creates according to the nature of that being.

The just names of Allah show themselves in the existence of the being and in the functioning of the being.

The manifestation of the being is possible with the flow coming from an essence.

There is a magnificent justice in this flow.

For example, the cells, tissues, organs of a human being show the order of the mathematical, physical, chemical, biological functioning.

The number of eye cells is certain, the eye cells or ear cells and tissues do not mix with each other.

When the eye or ear or other organs are formed, they are shaped with their own cells and their numbers are certain, their chemical secretions are also certain.

When the child is embodied in the womb, every cell knows its place, every tissue knows its place and the formation occurs accordingly.

This is the manifestation of the just names of Allah.

When we plant in the field, whatever is in the seed will gradually come out in time.



The inner software of the seed, the revelation of what is in the seed reveals a magnificent truth of justice.

The fig seed contains the software of the fig tree, this software is an indication of justice.

The leaves, branches, flowers, and fruits of the fig tree are clear,  
they are all in an order in the seed.

When the time comes, they start to come out one by one, the fruit is revealed last.

Reading this order of operation is being able to see the just names of Allah.

The one who understands this operation in existence will also be on the basis of justice in his own life.

In other words, justice is hidden in being able to understand the order of Allah in existence.

Truth and justice are inseparable concepts.

Allah has the names of Allah in every existence, the legal operation of those names of Allah is justice.

It is possible to see the name "Just" in the way the Sun and the Earth move in a measured manner every day.

It is possible to see the name of justice in the formation and functioning of a cell.

The name of justice should be read primarily in the existence and functioning of a being.

A person can be honest and just in social life by understanding the name of justice of Allah in existence.

The universe has a mathematical, physical, chemical and biological order.

The flow of this order shows justice.

There is a magnificent formation and functioning of the dimensions of fire, earth, water and air.

There is an order in their functioning, if this order is read well, the name of "Just" is seen in the formation and flow there.

A person should understand this justice and be just in social life.

The 90th verse of Surah Nahl offers us a magnificent piece of advice.

Surah Nahl 90: "Surely Allah commands to be just, to do good deeds and to share what you have with your relatives. He forbids to consider oneself superior and to remain in bad deeds, to deny and to envy, to do injustice and to be oppressed. Thus He admonishes you. It is hoped that you will reach the truths and act accordingly."

Allah's justice never fails in the functioning of existence or in social life.

Whoever does something good or bad, he will definitely find his reward.

Allah's names "Adl" and "Hakk" are manifested at every moment.

The name Adl is the equivalent of justice.

The name Hakk is the equivalent of Law.

Law is the plural of the word Hakk.

Law is the protection of justice.

Every being has the following rights:

Right to live,

Right to reproduce,

Right to be nourished,

Right to be protected,

Right to shelter.

Law has emerged to protect these rights.

The foundation of law is justice.

Whoever does not act justly, whoever does not abide by the law, becomes an oppressor.

Here it is:

No matter what he does, he will find his reward.

Whoever oppresses someone, he will surely find his reward.

Whoever does injustice to someone, he will surely fall into his own torment.

Allah has hidden His system in the human body.

No one will get away with the injustice he commits.

Whoever slanders someone, tells lies about someone, he has dug his own pit, that pit is torment, he will eventually fall into it.

Whoever violates someone's rights, he has surely invited a great torment to himself.

That torment comes to him from his own body.

Allah's unfailing justice is hidden in the human body.

Surat an-Nahl 90: "Allah forbids wrongdoing and evil."

Surah Zilzal:

7- "So whoever does an atom's weight of good will see its reward."

8- "And whoever does evil, even to the smallest particle, shall see it."

Let no one who wrongs someone, violates their rights, or slanders, think that he will ever be saved. He will surely see it.

Surat al-Furqan 19: "Whoever among you wrongs someone, he shall remain in a great torment."

The chemical fluctuations in the body of a person who wrongs someone change.

Their cells work differently, their brain works differently.

The excitement in the body of a person who wrongs someone, who does injustice, who slanders someone, who talks behind their back, who belittles someone in society, changes, and the secretion of hormones such as "Adrenaline, Endorphin, Serotonin, Dopamine", which we call happiness hormones.

When a person does good things, the secretion of these hormones increases.

When a person does bad things, the secretion of these hormones decreases.

People who do good things become happy, peaceful, and full of love thanks to these hormones.

The hormones of a person who does bad things decrease, and because of these decreasing hormones, the person becomes aggressive towards the people around him, and this aggression makes him quarrelsome, restless, unhappy, quarrelsome, pessimistic, and panicky.

The body gives the necessary response immediately, no matter what the person does.

This response continues to grow in life.

The only way to find peace is to do good deeds, to be a good person.

The way to unrest is to do bad deeds, to be a harmful person.

(Medical, genetic diseases, which are a different dimension of the person's body's illnesses, contain different messages. This issue should be evaluated very carefully.)

Quran:

Do not be among the ignorant who cause harm,

Do not be in bad situations,

Do not talk behind each other's backs,

Do not fall into duality,

Be just,

Do not mock each other,

Do not slander each other, do not lie,

Do not speak foul words,

Help each other,

Don't violate anyone's rights, he says.

All these are for us to be good people.

The reward that a good person will receive is love, peace, happiness.

A good person looks at all existence with love.

A good person is at peace, never stressed.

The heart of a good person is always in love with Allah.

In a good person, Allah's names "Justice" and "Hakk" are manifested.

Allah has created his system in the human body.

Whatever a person does, he definitely finds the reward.

Whatever a person does, his own body first records what he does.

In response to what he does, the body starts to work accordingly.

When he does something good or bad, his brain works accordingly, it makes oscillations accordingly.

A person sows the seeds of peace or restlessness in his own body with what he does.

And these seeds will certainly eventually sprout in his own body. Whoever does evil to someone should not think that he will not receive the reward for it.

Whoever violates someone's rights to the slightest degree should not think that he will gain.

Whoever speaks behind someone's back and speaks ill of him should not think that he will find peace.

Whoever slanders, lies and despises someone should not think that he will not see the reward of what he has done.

Whoever thinks evil about someone will immediately find it.

In fact, the one who thinks evil will distance himself from the love of Allah.

Isn't this the greatest punishment?

Whoever does even the slightest evil to a created being will definitely see the reward of it.

His own body will offer him the reward.

The unfailing justice of Allah is hidden in man's own body.

A person can hide things from others.

Even if he steals, accepts bribes, violates someone's rights, makes secret plans, sets traps, even if the People do not know about these, Allah knows, the person's own body knows.

No matter what a person does, what he does to his own body is immediately recorded and a reward is immediately presented to him.

The human brain records the things done and prepares the response.

No one gets away with the evil they do.

Justice will eventually manifest.

Law and justice are the equivalent of Allah's names of Hakk and Justice.

Justice will definitely manifest.

Here is the month of November, the end of the months.

And this month includes all the stations.

And in this month, justice, mercy, compassion, respect, love come into being.

This is the month when Saints become a talking book.

It is the month when Allah shows His justice.

Here is the disciple who sees the stations of fena and beka in parts

He proceeds on the path of becoming a Saint.

Those who attain the meaning of the month of November become virtuous people.

Virtuous people know where and how to act.

Virtuous people are people who guide society towards knowledge and wisdom.

The secret of the month of November is the secret of dividing in parts, reaching the station of justice.

12 months indicate 12 witnesses and 12 sununs on the path of truth.

Sunun means sene (year), Sinan, İnsan (human), to rely on, to trust.

On the path of truth, the disciple witnesses Allah in 12 dimensions.

He witnesses the secrets of Allah in 12 places, relies on Him, and surrenders himself to Him.

The secret of 12 months is also described as follows.

The secret of Jacob's 12 sons.

The flow of 12 springs when Moses hit the stone.

The 12 paths opened when Moses touched the Nile with his staff.

12 Gods in Greek Mythology.

The 12 tribes of the Israelites.

The 12 gates of the city of Egypt.

The 12 apostles of Jesus.

The secret of the 12 imams.

“La Ilaha Illa El Hu” 12 letters in Arabic.

It has always been pointed out to explain this truth.

12 months are a person's journey to becoming a human being, from position to position.

	<b>MONTHS(ARABIC)</b>	<b>MONTHS</b>	<b>WORD MEANING</b>	<b>BRIEF DESCRIPTION</b>
1	MUHARREM	JANUARY	Haram, sacred, forbidden	A person's own body belongs to Allah and is sacred. He was forbidden from calling it his own.
2	SAFER	FEBRUARY	Empty, journey, journey to Allah, to seek	The month of seeking Allah, The month of passing from existence, The month of emptying the house of the body and delivering it to its owner
3	REBIULEVVEL	MARCH	It comes from the word LORD	Surrendering to the Lord, The month of reaching the spring of the heart, The month of beginning of births
4	REBIULAHIR	APRIL	It comes from the word LORD	The month of the one who surrenders to the Lord, Fenafillah, The month of becoming mortal in Him
5	CEMAZIYELEVVEL	MAY	The month of reaching the first cem, the dimension of the soul before it is blown, before the existence is revealed.	The month of being gathered in Allah, being Allah in Allah, being lost in Allah
6	CEMAZIYELAHIR	JUNE	The Cem(gathering) after the first Cem	The month of the people's coming out to Allah in a state of dependence, Cem(gathering) dimension of people to Allah
7	RECEP	JULY	Holding every being with its majesty, showing his beauty in all beings	He who surrounds every being with His names, manifestations, and power, and shows His majesty in every being,
8	SABAN	AUGUST	Purified, Surrendered to the functionings of Allah, in ecstasy, mad	Having become involved in the manifestations of Allah that surrounds everywhere, having embraced His essence, having attained tranquility,
9	RAMAZAN	SEPTEMBER	The Month of burning, melting, passing away, becoming a ram	The ascent from body to soul, the search for Allah with the fire of love that falls into your heart
10	SEVVAL	OCTOBER	Enthusiastic, peaceful, uplifted, warm-hearted	Having attained divine presence, he looked at Allah in every being,
11	ZILKADE	NOVEMBER	The Essence, the owner of destiny, creation	The month of witnessing the Being who creates and embodies all existence and destiny from the Divine
12	ZILHICCE	DECEMBER	The month of reaching the Essence of the Universe, surrendering to Him	The month of walking on the path of truth, becoming eternal in Allah with wisdom.

## **THE SECRET OF DAYS**

A day is a unit of time formed by the rotation of the Earth around its own axis.

A day comes from the word Sun.

Sun, day, day, days, good morning, daily, all come from the same word.

The light that occurs with the rising of the Sun is called day.

Day is named so because of the light given by the Sun.

Just as the day and illumination of the Earth is related to the Sun, the illumination of the heart of man is also related to understanding Allah.

The rising of the Sun in the heart of man is possible by the man's witnessing of Allah manifesting from everywhere.

The illumination of hearts is possible by reaching the truth.

The one whose heart the Sun does not rise is in darkness, in heedlessness.

The world is illuminated by the Sun.

Man is illuminated by seeing the truth.

A person who is heedless always lives in darkness.

The Sun that rises every day is a message to mankind.

“May the sun rise in your heart, and you too may attain enlightenment.”

A person should spend every day to understand the truth.

The word “yevm” is used in the Quran in approximately 400 places, both singular and plural.

The plural of the word yevm is the word ayyâm.

The days are 7 days.

Sunday.

The day after Sunday - Monday.

Tuesday.

Wednesday.

Thursday.

Friday.

The day after Friday - Saturday.

The Saints who named the days have certainly tried to announce something to humanity.

The purpose of Sunday is;

To act as a Sunday.

To find the message at the table of a Saint.

To meet the path of truth.

To be in shopping.

The station of Tawajjuh.

The station of Zikrullah.

The purpose of Sunday-after;

To think about the wisdom-based information received in the market of the saint.

To try to understand the communication received at the table of the Saint(Saint).

To be in contemplation on the path of knowing oneself.

To strive to reach the station of witnessing.

To use the mind to understand Allah and to be in submission to Him.

The station of divine actions.

The purpose of Tuesday;

The third day.

The third station.

To be in peace.

To understand the truth slowly with knowledge based on knowledge.

To witness the manifestations of the flow of existence.

To be able to see the connection of existence.

The opening of perception.

The opening of the station of the heart.

To act correctly and properly.

The station of the divine attribute.

What is meant by Wednesday;

Cahar sembe, the fourth day.

The fourth station.



Cahr, cehr; to reach the essence of the existence that is seen in the open.

The emergence into the open.

The finding of existence.

To watch the emergence from the inner self to the outer world,

To reach the secret of the emergence into the open.

The station of the divine essence.

What is meant by Thursday;

Penc senbih-Thursday.

The fifth day.

To be devastated, to disperse, to pass from one's existence.

The station of passing from the body.

The door opening to Friday.

The day of Jesus' crucifixion.

The station of Fenâfillah.

The station of opening the door to the sublimity of the soul.

Cuma-Cem;

Being a Cem.

Unity, integrity.

The unity of the entire universe.

The dimension of Allah.

The unity of Allah that holds the people.

The manifestation of the single power from everywhere.

The station of Cem.

Friday-after;

To spend each day in the consciousness of Cem-Friday.

To look at the world with the eye of unity.

To spend one's life with the feeling of unity.

To look at Allah in the people.

To be able to see the unity of the people with Allah.

The station of Hazretul Cem-Cemul Cem.

Now let's try to understand and explain the meanings of each day.

## **SUNDAY**

The first day the days start is Pazar (Sunday).

The purpose of Sunday is to receive the wisdom of Allah at Allah's table.

As its name suggests, pazar-bazaar; shopping day, shopping place, place of trade, to follow the table, to go to the table of maide, to enter the table of Elif, to step into the secret of Elif.

“We made Elif because

We made Bazaar

We loved the created

Because of the Creator.” Yunus Emre

Bazar-market;

To make a market, to shop, to learn the secret of Elif

to go to the market of wisdom, to go to the school-table of the teacher.

To seek wisdom from the saint.

To trade, to shop, to give one's being, to receive the truth.

Shopping;

To seek the wisdom of Ilm-u Ledun at the table of the saint.

To give one's being with the wisdom of the Ilm-u Ledun one has received.

In the Qur'an, the word "market" is "Esvak".

In Persian, it is the word "bazar".

In the beautiful hymn of Niyazi Misri's guide Umami Sinan,

He states how divine beauties are bought and sold at the market-table of the guides.

I arrived in a city on my journey

I saw the palace, it's a rose

I arrived in a city on my journey

I saw the palace, it's a rose

The crown and throne of my sultan

The wall of his garden is a rose

The crown and throne of my sultan

The wall of his garden is a rose

They buy roses and sell roses

They hold scales made of roses

They buy roses and sell roses

They hold scales made of roses

They weigh roses with roses

The market is full of rose

They weigh roses with roses

The market is full of rose.

Here, there is the divine pleasure of the words of truth at the tables of the Saints.

This pleasure is indicated by the rose.

The rose is the secret of the station of Prophet Muhammad.

The station of Muhammad is the dimension of Allah as a people in all existence.

The pleasure of watching Allah in people is expressed by the rose.

As stated in the verse, the market is the table of the Saints(Saints) who are on the path of the messengers and prophets.

The table of the Saint is always the table of wisdom.

Wisdom is sought there.

The disciple-recipient, who is sent there with the feeling of the search in his heart, loads his heart with wisdom, and the journey of comprehension and witnessing begins.

Surah Furqan 7: Ve kâlû mâli hâzer resûli yekulit taâme ve yemşî fîl esvâk lev lâ unzile ileyhi melekun fe yekûne meahu nezîrâ

Ve kalû mâ li haza el rasul: They said, what, how, thing, this messenger,

Yekuli el taâm: He eats, feeds, food,

Ve yemşi fi el esvak: He walks, in the markets,

Levlâ unzile ileyhi: Wouldn't it be, that what was sent down, to him,

Melek: Angel, power, strength,

Fe yekune: Thus, it happens,

Mea hu nezîr: With him, he warns, calls to the truths,

The meaning: "They said: What kind of a Messenger is this? He eats, walks in the market. Wouldn't it be if an angel was sent down to him, so that he could call to the truths and warn with him?"

Here is the place where the Saints are, the market place, the market of love, that is, the place where the wisdom of Allah is presented.

Yunus Emre said:

"In the market of love, souls are sold

I would sell my soul, no one would take it."

In the market-table of the Saint, lives are sold.

"What does it mean that souls are sold?" means to know that the owner of the life is Allah, and to be ecstatic.

In the market of the Saints, it is taught that the owner of the life is Allah.

Surah Furqan 20: "Ve mâ erselnâ kableke minel murselîne illâ innehum le yekulûnet taâme ve yemşûne fîl esvâkî ve cealnâ badakum li ba'dîn fîteten e tasbirûn ve kâne rabbuke basîrâ."

The meaning: "Let not those who tell of Us before you be revealed lest they have been blessed with the truths, and have not been in the market. Help one another to seek the truth with the truths We have presented, and be patient. Your Lord is the One Who gives you insight to understand the truths."

As stated in the verse, all Saints who have emerged have first of all benefited from the graces of Allah.

Then they have helped many people in the market, that is, at the table of truth.

The following part of the verse; "Help one another to seek the truth with the truths We have presented, and be patient" advice points to this.

In reality, trade is to be at the table of a saint, who will save a person, and to exchange sublime wisdom.

Surat as-Saff 10: Yâ eyyuhellezîne âmenû hel edullukum alâ ticâretin tuncîkum min azâbin elîm

Ya eyyüha ellezine amenu: O you who believe,

Hel edullu-kum: Shall I show you, evidence, proof, provided, you,

Alâ ticâretin: Sublime trade, exchange of information, presentation of the truth,

Tuncî-kum: Will save you, will save you, will give you peace,

Min azâbin elîm: Torment, distress, painful, pain,

The meaning: “O you who believe! Shall I show you a sublime trade with its evidence that will save you from painful distress?”

The trade that will save a person from ego, pride, and the captivity of worldly interests is to get to know the realities of Allah.

The greatest trade that a person does is to get past ego, to get to know the sublimeness of Allah, through the preaching that he finds at the table of a saint.

This is the secret of Sunday.

Surah As-Saff:

10- O you who believe! Shall I show you a noble trade with proofs that will save you from painful troubles?

11- Believe in Allah and understand the Messenger and strive to understand and explain the truths with your wealth and your lives in the way of Allah. That is better for you, if you know.

12- It is He who forgives you your sins. He brings you to the presence of wisdom that flows in His stations, and in those pure stations there is the peace of watching people with the pleasure of Allah. This is the great illumination.

13- Understand the help of Allah and act everywhere with His love and reach the truth of closeness to Him and be one of the believers, one of those who give hope.

The purpose of Sunday is to sit at the table of Maide, to get acquainted with the wisdom of Allah.

Those who want to know what the truth of Allah is, sit at the table of a Saint.

Those people act with the consciousness of being attached to Allah at every moment.

Surah Fatir 29: İnnellezîne yetlûne kitâballâhi ve ekâmûs salâte ve enfekû mimmâ rezaknâhum sirren ve alâniyeten yercûne ticâreten len tebûr

Inne ellezine yetlune: Surely, those people, read, study,

Kitâbe Allah: Book, Allah

Ve ekamu el salâte: Replacement, to be in prayer at all times, consciousness of devotion,

Ve enfek: To give, to spend,

Mimmâ rezak nâ hu: Things, sustenance, quality, truth, subtlety, we, him,

Sirren ve alâniyeten: Secret, secret and openly,

Yercune: Hope, desire, essence, request,

Ticâret: Shopping, exchange of information,

Len tebur: Continuous, uninterrupted, always,

The meaning: "Surely, those people who understand that all existence is the book of Allah and study it, act with the consciousness of devotion to Allah at all times and they learn the information of our truths that they have reached in due time secretly and sometimes openly, they spend. Their desire is to always exchange the knowledge of the truths."

As stated in this section, "exchanging the knowledge of the truths" is the secret of market action.

Surah Nisa 29: Yâ eyyuhâllezîne âmenû lâ tekulû emvâlekum beynekum bil bâtili illâ en tekûne ticâreten an terâdin minkum ve lâ taktulû enfusekum innallâhe kâne bikum rahîmâ

Ya eyyuhâ ellezine amenu: O you who believe, those who are sure,

La tekulû: None, food, benefit, utility,

Emvâle-kum: Goods, values, benefiting from goods,

Beyne-kum: Among yourselves,

Bi el batil: False, empty, baseless,

Illa en tekûne ticâreten: However, only, being, trade,

An terâdin min-kum: To consent, compromise, help, from you, from each other,

Ve lâ taktulû: None, killing, to wrong,

Enfus kum: Soul, yourselves, your soul, your own existence,

Inne Allah kane bikum: Surely, Allah, was, made, you,

Rahim: Merciful, the source, who created from his own essence,

The meaning: "O you who believe! Your own Do not try to benefit from things that are not true among yourselves. Exchange only the truth, help each other and do not wrong yourselves. Surely Allah created you from His own essence."

A person should not waste his time with useless things.

He should make an effort to understand the truth at every moment.

He should be at the table of Saints, and should be on the path of knowledge.

He should not spend his life in vain, and should be in knowledge, wisdom, and decency.

Surah Al-Maidah 114: Kâle îsebnû meryemellâhumme rabbenâ enzil âleynâ mâideten mines semâi tekûnu lenâ îden li evvelinâ ve âhîrinâ ve âyeten mink verzuknâ ve ente hayrur râzikîn

Kale Isa ibnu Maryam: He said, Jesus, son of Mary,

Allahumme rabbe na: My Allah, our Lord, the Creator, My Allah, You are the Owner of my body,

Enzil aleynâ: Send down, present, show us, the information of your truths,

Maideten: Table, information of your truths, Ilm-i Tawhid,

Min es semai: The sublime world, from the sky, from the sky,

Tekûnu lena iden: Let it be, for us, holiday, vacation, peace, comfort,

Li evveli na ve ahiri na: For, before, before, us and after, we,

Ve ayeten min-ke: A verse, a proof, a sign, from you,

Ve urzuk-nâ: Sustenance, benefit, us,

Ve ente hayru : You, the good one,

El razikîn : Sustenance, blessing, benefit, utility,

The meaning: “Son of Mary, Jesus said: O Allah, you are the one who created us. Provide us with the knowledge of the realities of the Sublime World. May it bring us peace for our previous and future knowledge and benefit us with your proofs and you are the one who benefits with the best.”

Here, at the Maide table, the truths of Allah are presented.

The path of witnessing Allah is certainly opened for the one who meets with the communication.

Here, the purpose of Sunday is the secret of taking on the scientific knowledge of Allah at the table of Allah, that is, at the Maide table.

Here, this is the truth of communication.

Saints show the way to the truth.

They present scientific interests regarding the path of the truth.

This information is information that comes from the knowledge that is in the essence of existence.

Saints help those who have begun to search in their hearts.

They return them to themselves and the essence of existence.

They guide them with wisdom.

Saints state that the way to understand Allah is existence itself.

Here, communication is the truth of guiding people with wisdom.

Everyone visits the marketplace of the Saint, but only those whose hearts are sincere become acquainted with the message.

Sincerity of heart is possible when the mind and heart are cleansed and find manners.

The saying “He who comes with manners finds grace” was said for this reason.

As long as a person does not cleanse his heart and mind, the table of preaching will not be opened to him.

In order to understand the truths, a person must have manners.

A person who has manners is guided and scientific knowledge is conveyed.

In the Quran, there is a message in the 56th verse of Surah Al-Kasas: “You cannot guide the one you love. But whoever wants, Allah is the One who guides, and he reaches guidance by knowing the owner of that knowledge.”

First of all, there must be a sense of search in the person’s heart.

The way to understand the truth is knowledge, a person should follow knowledge, and should not deviate from knowledge.

Wisdom will guide a person.

The secret of following the path of truth is to be in good manners.

The one who is in good manners sits in the market of the Perfect, meets the table of Allah, passes through his existence, attains many secrets belonging to Allah.

In the market, it is not taken without giving.

In the market, the servant must give his own existence to Allah so that the truths belonging to Allah can be received.

A person cannot attain the graces of Allah without surrendering the body he attributes to Allah.

Here is the table of the Perfect, the table of attaining graces, finding guidance.

Here is Sunday, the secret of finding the message.

Monday is the day of understanding, thinking, contemplating the message he has undertaken, and striving to reach the truth.



## **MONDAY - THE DAY AFTER SUNDAY**

The secret of Monday is the sign of striving to understand the truth on the path of witnessing, the scientific knowledge acquired in the market of the saint.

The scientific knowledge gained at the table of the saint now flows into reasoning and contemplation.

Spreading the information received at the Sunday table to the next day, feeding on the wisdom of Allah at the table of existence every day, feeding on contemplation opens doors to many truths.

After Sunday, that is, the next day and the other days, with the information gained at the table of saint, the door of contemplation opens and many blessings come.

The day after Sunday; spending the days in contemplation with the secrets of the Ilm-i Ledun received, trying to understand the essence, is the dimension of the next day.

Here, every day of ours;

should be spent trying to understand what the visible being is.

It should be spent trying to understand the formation, functioning, qualities, and form of the being.

Here, the day after Sunday, that is, Monday; is the heart of reasoning, considering, contemplating, and witnessing.

These lead the disciple to surrender, to become mortal to Allah, to find immortality in Allah.

Here, the day after Sunday is the beginning of the day to exercise the mind.

The mind must exercise so that the disciple can witness the truth.

The mind tries to understand the existence it sees and leads to a solution.

The heart unites and connects.

It sees the connection between beings.

The heart puts the values it has reached into life.

It puts them into a state, into emotion, into actions.

The mind is a divine key granted to man so that he can understand the truth, to solve the characteristics of things, to see the connection between beings.

The mind: means to bind, to hold, to protect, to prevent, to solve, to bring together.

Although it is generally said that the mind is “a faculty that shows man what is good, what is bad, what is right, what is wrong”, it is more accurate to say that it is the seat of the heart.

There is the mind, it also makes man think of evil.

There is the mind, it also makes man think of good.

There is the mind, it leads man to wrong.

There is the mind, it leads man to right.

However, a person with a heart acts in accordance with goodness and truth.

Because a person with a heart is a Saint.

There is the mind, which is captive to the desires of man, and makes him act according to his desires.  
There is the mind, which works in relation to the heart of man, and makes him act according to knowledge.

Surah at-Tur 32: “Em temuruhum ahlâmuhum bi hâzâ em hum kavmun tâgûn.”

Em temuru-hum: Or, operation, command, judgment, movement,

Ahlamu hum: Their minds, thoughts, desires, they,

Bi hâzâ em hum: This, these are them, or, is it,

Kavmun tagun: The people of Tagun, transgressed, deviant, idolaters,

The meaning: “Or do their minds act according to their own desires? Here they are, worshipping idols that they have created.”

If the mind acts based on knowledge, it solves the qualities of existence, reaches the wisdom of creation.

That is when the mind reaches pure thought.

If the mind is coded based on sensation, transmission, and immediate belief, it cannot reach pure thought.

If the mind is raised independently, it does not immediately believe what it hears, it investigates it, and tries to reach the original.

But if the mind is raised in a dependent manner, if it is raised with belief coding, it believes without thinking or investigating.

The unique feature of the mind is protected by the parents or it is enslaved.

The main purpose in the creation of the mind is to think, solve, comprehend, reach its source, and see where the flow is.

However, if the mother and father prevent the mind from working by telling a questioning child; “Don’t ask, you will lose your religion, you will get distorted, just believe, do what you are told, obey the orders and prohibitions”, the mind moves away from the main purpose of creation and becomes a captive.

We need to be able to understand whether our mind is a captive or not.

A person who frees a captive mind from captivity begins to unravel the secrets of creation one by one.

What could the mind be enslaved to?

To worldly interests?

To the love of wealth, fame, status?

To feelings like lies, gossip, envy, malice, grudge, hatred?

To things told in the name of religion that are not true?

To feelings like pessimism, hopelessness, fear of the future?

Fear of Allah, fear of hell, fear of jinn, devil, satan?

Arrogance, pride, looking down on oneself, seeing one's path as great, feelings of being chosen, superiority?

Yes, what could the mind be enslaved to?

We must understand this very well.

Even when we say we must understand, understanding is another wing of the mind.

The mind is a bird with hundreds of wings.

It either flies a person to the world or to solve the truths.

A person who is freed from the things that enslave the mind can think purely and independently, can understand existence and the creator.

The mind is a must for faith.

There is no faith without the mind.

The secret of being created as a human is the mind.

When a person is born, that is, when they are a baby, they have a pure mind.

There is never any room for judgment in that mind.

A child looks in the purest way to understand the truth of things.

There is no judgment in a child, no inclination towards evil.

The child's mind flows towards witnessing.

It is at this very point that the family steps in.

It either obstructs the flow of the child's mind and makes the mind a slave to certain information and emotions.

Or, it helps the flow of the mind and the child progresses on the path of certainty, that is, on the path of faith.

Information that will open the door to all kinds of discrimination, superiority and evil is planted in the child's brain by the family.

Intelligence is a must in order to witness, understand, comprehend and analyze.

Intelligence has a human dimension and a heart dimension.

That is why the Quran mentions the heart that will reason “in the presence of the soul”.

Surah Al-Hajj 46: “E fe lem yesîrû fil ardî fe tekûne lehum kulûbun yakîlûne bihâ ev âzânunyesmeûne bihâ fe innehâ lâ tamal ebsâru ve lâkin tamal kulûbulletî fis sudûr.”

The meaning: “Do they not travel through the earth? So do they not have hearts to reason, or ears to hear? But there is no blindness in their seeing, but the blindness is in the perceptions of their hearts.”

The heart-mind makes a journey of perception through contemplation, on the path of understanding its own essence.

The human mind works on the needs of the body.

The heart-mind works in connection with the soul, the human mind works in connection with the body.

The heart-mind cleanses the mind and introduces it to intelligence.

Intelligence and zakat are words that come from the same root,

The mind that cleanses itself, the mind that is freed from captivity, “Kad efleha men tezekka”.

“Ulil elbabî”; Those who operate their minds in accordance with Allah.”

The heart's mind solves the truth and the falsehood.

The divine mind is "Lubb".

The perfect mind always works for the truths, always looks at the essence, looks into the inner face of everything, tries to reach the wisdoms.

Lubn also means “Essence”.

Since it constitutes the essence of man, the divine mind is also called “Lubb”.

The divine mind, that is, the mind of Allah that cannot be described, is “Lubb”.

Allah has shaped all existence by solving it from his own essence, and has dressed it in a body garment.

It would be correct to call the divine mind the mind of Allah.

Hijr-i intellect; the intellect that solves, filters, reaches the essence, separates falsehood from truth, melts petrified records,

Hijr: the owner of full intellect, the one who prevents, leaves stones, separates,

Surah Fajr 5: “Hel fi zâlike kasamun lizî hijr.”

The meaning: “In these are solid proofs for those who have full intellect, who can distinguish truth from falsehood.”

Surah Necm 11: “Mâ kezebel fuâd mâ reâ.”

The meaning: “His heart did not deny what he saw.”

When we examine the Quran, reasoning is presented as a function of the heart.

The mind was created to see, to understand, to witness.

As long as the child's mind is not suppressed by his family.

In history, rationalists and narrators have always argued.

This universe is a clear book for us to look at, observe, read, reason and think.

There are also books written by people.

There is no error in the book of existence, which is the written book of Allah line by line.

However, there are many errors in the books written by servants.

If a person quotes books written by people as these are the truths, this is narration.

In fact, those called "People of Book" are those who argue and make claims according to the information in the books.

Narrationism is to consider what people write or tell as the truth and to convey it. Rationality is thinking about both the book of the universe and the books written by people.

But the real thing to think about is the book of existence, because the truths there are pure with all their purity.

There can always be mistakes in the books written by people.

The dimension that people write or tell is the dimension of transmission, the dimension of information.

But the dimension of existence, Mathematics, Physics, Chemistry, Biology, is a scientific dimension, there is no mistake there.

Rationality is to exercise the mind granted to us, to think delicately.

The eye is for observing.

The ear is for hearing.

The mind is for thinking and investigating what is observed and heard.

The states of the transmitters are explained in many verses such as the 4th verse of the Surah Al-Hujurat, the 21st verse of the Surah Al-Luqman, the 170th verse of the Surah Al-Baqarah.

The 4th verse of the Surah Al-Hucurat: “İnnellezîne yunâdûneke min verâil hucurâti ekseruhum lâ ya’kılûn.”

The meaning: “Indeed, those who persist in their own knowledge against you are in their own past knowledge, in their own egos. Most of them do not use their intellect.”

Surah Luqman 21: “Ve minen nâsi men yucâdilu fillâhi bi gayri ilmin ve lâ huden ve lâ kitâbin munîr ve izâ kîle lehumuttebiû mâ enzelallâhu kâlû bel nettebiu mâ vecednâ aleyhi âbâenâ, e ve lev kâneş şeytânü yedûhum ilâ azâbis saîr.”

The meaning: “There are people among the people who argue without knowledge of Allah, without guidance, and without understanding the book of existence that sheds light. And when it is said to them: Follow what Allah has commanded, they say: We will follow what we found from our fathers, even if they follow satanic practices and remain in the hardships of ignorance of otherness?”

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

The meaning: “When it is said to them, ‘Follow what Allah has presented,’ they say, ‘No, we will follow what we found our ancestors to be like. Even if their ancestors did not understand a thing and were not on the right path?’”

When we examine the Quran, those who remain in the transmitted information are explained as those who do not reason.

Those who do not reason believe in what they read in books and hear from their ancestors without investigating and they insist on what they know.

Because they immediately object to what they hear for the first time, saying, “It is not in the books we read, I have not heard anything like it.”

Unfortunately, our youth is forced to grow up with a mindset that is a transference.

If a person presents his own thought, puts forward a determination that he has reasoned and thought about, he is immediately confronted with:

- In which book is this written?
- We have not heard anything like it.
- You leave the religion, you become an infidel.
- Obstacles are placed, fears are placed by asking what the source is.

If the minds are chained, enslaved, if thinking, researching, questioning are forbidden, it can never be understood what kind of a gem the mind is.

While the Quran says in hundreds of places to reason, think, contemplate, research; can new discoveries be made in a society where reasoning, thinking, contemplating are tried to be forbidden?

When even a child reaches the age of 1-2 and starts asking with all his innocence, what is this, mom, he is faced with a huge world of transmission.

The things that theologians or the leaders of some sects always talk about on television are the things that are transmitted.

The Quran advises us not to remain in transmissions.

The Quran advises us to use the mind given to us.

In the communities we sit in, the things we listen to and talk about are always those transmitted from books written by people.

The purpose of the day after Sunday is to start thinking about the scientific information received at the table of a Perfect One on Sunday.

In order to reach the truths, a person should turn to the book of existence.

And he should not remain in the verbal words he hears.

In the Quran, thinking, pondering, contemplating, and remembering are presented in many verses.

A person should not remain in the verbal words coming out of his mouth, but should always seek their meaning.

Pronunciation: The verbal aspect of the words coming out of his mouth, that is, the structure of their pronunciation.

A person should make an effort to say the words coming out of his mouth, knowing their meaning.

Tedebbur: It means thinking about something from every aspect, seeking its meaning, making an effort to find its meaning, and looking inside.

The word "tedebbur" comes from the word "dubur", meaning to look behind something, to look inside.

Dubur; is the effort to go behind events and things, to see their inner face.

Contemplation; means to think deeply in a way that will reach the truths of the thing whose meaning he is looking for, to produce ideas.

Wisdom-based information is given to the person in order to think about the thing whose meaning he is looking for, and he thinks based on that information.

When a person becomes a person of contemplation, he produces ideas.

Tezekkur; the person has reached the truths by contemplating the wisdom-based information given to him.

The truths have settled in his heart.

In that state, he looks at this world and lives in that state and never forgets it.

Tezekkur comes from the word dhikr, there is a dhikr that is happening in existence at every moment, this dhikr is the dhikr of the Zakir.

The person has connected his heart to this dhikr, he acts with that consciousness.

Mudebbir; the truths that the person has reached are the truths of the One who created the existence. Behind every being is the One who creates, organizes and manages that being.

The conscious mind means to live the owner of the being with the manifestations that belong to Him behind the being, with the witness of seeing.

Those who have reached the consciousness of the mind, “Rahim, Rahman, Bism, Allah” have reached the consciousness of the Besmele.

Those who have reached the consciousness of the mind have become the conquerors of their beings.

Those who have reached the consciousness of the mind, no matter what being they look at, see the owner of the being behind the being.

Therefore, a person should think, reason, and try to understand the truth of the being he sees.

A person should think about what he sees, think about what he reads, think about what he hears, and try to understand.

If a person wants to open doors to the many truths of the Surah al-Fatiha, he should use his mind, be thoughtful, and contemplative.

A person should turn to his own book of existence, which is the clear book, that is, the clear book, and read from there.

Every being is a clear book.

That is, it is a clear book that shows all the truths.

Every human body is also a clear book.

That is, it is a book that carries all the secrets of Allah.

Many truths that a person seeks are hidden in that book.

Do you want to reach the truth of Allah?

Do you want to reach the secrets of creation?

Do you want to find the answer to the question, “What am I?”

Come, read from the living, clear book.

Come, reach the pages of your own book of existence.

Come, read from those pages.

Know that the answers to the questions you seek are there.

Surah Ad-Dukhan 2: “Wel kitâbil mubîn- the clear book.”

Turn to your own book of existence.

You are the book of Fatiha.

You are the speaking book.

“Kitâbun yantiku- the speaking book” Surah Al-Mu’minûn 62

Read from there.

Know that all the truths you seek are in your book of existence.



The secret of Sunday-the day after is to be on the path of knowledge at all times.

To contemplate scientifically.

It means making an effort to understand the many truths of one's own creation and the creation of existence.

## **TUESDAY**

The name of Sali ( Tuesday) comes from the word “Selase”.

The word Selaset is also related to the word selase.

It means the flow of the qualities in existence, their connection to each other.

Realizing this connection and these qualities is stated as Tuesday.

Tuesday, yevm-ü selâse- the day of selâset.

There is the word “Yevmu selâse” in Arabic.

In other words, Tuesday, the third day, is stated as the state of selâset, the state of fluency, the connection of the attributes to each other.

In other words, transforming the scientific information received from the table of Allah into selâset.

In other words, transforming it into understanding, harmony, fluency, comprehension, understanding existence, the opening of perception, the fluency of understanding.

The state of selâset; reading existence with “İlm-i Ledun”, understanding the owner of existence, having perception, the formation of the state of the heart.

The purpose of Tuesday is to enter the dimension of perceiving the qualities in existence.

All the attributes in existence are interconnected.

All existence is equipped with the attributes of Allah.

Every existence, every body continues its existence with attributes.

And all existence shows the harmony of the functioning of the attributes.

This harmony is indicated as selaset-selaset.

In every existence, although the manifestation of the attributes of Allah is not complete, its manifestation is imperfect, its manifestation is complete only as human being.

By Saints, the attributes of Allah that are related to the creatures are indicated as seven.

The unity of the seven attributes, the place where it comes from is Tekvin.

Tekvin is also called eight attributes.

The attributes in existence are indicated as follows.

Hayat (Life)- İlim (Wisdom)- İrade (Will)- Semi (Hearing)- Basar(Seeing)- Kudret (Power)- Kelam (Speech) and Tekvin(Genesis)

These attributes are called “Sıfat-ı Subutiye”.

Subutiye means; they are fixed in the Essence of Allah.

It means unchanging.

In other words, the attribute of hayy is the manifestation of the hayy names of Allah in every being.

All attributes are connected to the essence of Allah.

Just as the essence of Allah is eternal, so are His attributes eternal with His essence.

Their existence is with the essence of Allah, they do not have their own existence.

All of these attributes that are specific to Allah exist in man, have manifested themselves and have encompassed the universe with all their attributes.

The attributes of all existence have been gathered in the human body.

This endless universe consists of these eight attributes.

If these attributes were to be removed, the universe would cease to exist.

This means that what we call the universe consists of the attributes of Allah Himself.

The attributes of Allah manifest themselves perfectly from man.

The attributes that manifest themselves from man are as follows.

Hayat: The vitality in us and in all beings belongs to Allah

İlim: The wisdom written line by line in our body and in all beings belongs to Allah

İrade: The will of existence in the particle and in the whole belongs to Allah

Semi: The hearing in us and in all beings belongs to Allah

Basar: The seeing in us and in all beings belongs to Allah

Kudret: The power in us and in all beings belongs to Allah

Kelam: The speech in us and in all beings belongs to Allah

Tekvin: The creating attribute of Allah

This whole world was created from the attribute of Tekvin.

The attribute of Tekvin is hidden in the act of Allah.

The center from which all attributes come is the attribute of Tekvin.

The attributes manifest with the operation of the act.

In other words, the qualities that come from the fluidity of the operation manifest as interconnected.

Here is the purpose of Tuesday, that is, the soundness of existence, the place where there is a sense of understanding the fluidity of emergence from the act, the interconnection of the attributes.

The attributes, that is, life, knowledge, will, hearing, seeing, power-force, speech flow into each other and are interconnected.

The realization of this is indicated as Tuesday.

The word salase is used in the Quran.

Surah Al-A'raf 142: “Ve vâadnâ mûsâ selâsîne leyleten ve etmemnâhâ bi aşrin fe temme mîkâtu rabbihi erbaîne leyleh ve kâle mûsâ li ahîhi hârûnahlufnî fî kavmî ve aslıh ve lâ tettebi sebîlel mufsidîn.”

Ve vaad na Mûsâ : Promise, manifestation, fulfillment, word, operation, Mûsâ,

Selasin : Three, ease of understanding, clear, thirty, positions, harmony, unity of attributes,

Leyleten : Darkness, darkness of ignorance, night, unknown,

Ve etmem nâ hâ : Okay, suitable, we, that,

Bi aşr : Ten, section, part by part,

Fe temme : To complete, understand,

Mikatu : Determined, place relation,

Rabbi hi : Your Lord,

Erbaine : To be four, section, division, to return to your Lord, side,

Leyleten : Night, darkness, darkness of ignorance, a certain time,

Ve kale Mûsâ : Said, Mûsâ,

Li ahi hi harun : To his brother, Hârûn,

Ahluf-nî fi tribe: Take my place, be my caliph, among my people,

Ve aslıh: Reform, cleanse, correct, improve,

Ve lâ tettebi: No, do not obey, do not follow, be subject to, obey,

Sebil el mufsidîn: In your path, corrupter, causer of duality,

The meaning: “In order to understand Our manifestations, Moses 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.”

As stated in the verse, the perception of understanding the harmonious functioning of the attributes in existence is indicated as salase-sal-salase.

Surah Al-Maidah 73: “Sâlisu selâsetin-salis-selase is used twice here.

It can be thought of as the connectedness and fluidity of the functioning in existence as attributes.

Those who reach the stage of Tuesday begin to witness the functioning of Allah's attributes in existence.

They realize the connection between the attributes.

They become aware of the dimension of attributes, which is one of the qualities of existence and functioning of existence.

Here, sali-selase is the fluidity, unity of harmony, of Allah's functioning in existence.

The third stage is the stage of Tavhid-i Sifat on the path of the wisdom of Tavhid.

The dimension of understanding the reality of the attributes is indicated as sali-selase.

## **WEDNESDAY – DAY OF CAHAR SEMBE**

Carsamba (Wednesday) is the fourth day, the fourth stage.

The fourth stage is the stage of existence.

This station is indicated as the day of understanding the reality of existence that holds all bodies.

Every being is filtered from an essence and becomes apparent.

Cahr, Cehr; reaching the essence of the apparent existence.

Watching the emergence from the inner world to the outer world.

Reaching the secret of emergence.

Reaching the opening of the wisdom received on Sunday.

Seeing the truths clearly, witnessing.

Revelation of the truth through scientific education.

Seeing the essence of the revealed being.

Understanding the divine power that holds the revealed being.

Wednesday-Thursday; the end of both days is pronounced as “samba-shembe”.

The word “samba-sembe” is known to have passed from the Hebrew word “shabbat”.

Shabbat; is expressed as a day of stopping work, rest.

It has turned into the Persian word “sanba-senbe-senbih”.

Wednesday can also be considered as the station of witnessing the Lord of the body.

Thursday; can be considered as the station of being miserable in the Lord of the body, that is, losing everything, losing everything.

Living the day of this position is stated as Wednesday and Thursday.

Day 4 is the station of Rububiyet, the station of Abraham.

When the disciple reaches the Wednesday station, he has become wise of his Lord, the owner of the body.

When he reaches the manifestation of the Essence that holds every being, he has passed through his own body.

Let's try to examine the station of Rabb(Lord).

In the dimension of bodies, the name of Allah is expressed with the word Rabb.

In the dimension of the unity of all bodies, the word Allah is used.

The dimension of Allah in a body is Rabb.

The sole owner of all bodies is Allah.

In other words, the ocean in the drop is Rabb.

The unity of the drops in the ocean is Allah.

Now let's examine the word Rabb.

“Râb-”; means the one who creates, creates, designs, trains, shapes, the owner of the body, the one who operates the body.

Râb, Rubûbiyet, Erbaa, Râbia, Murebbiye, Râbita, Râbit, Râbtiye, terbiye, ribâ are words that are connected to each other.

They all come from the root of the word Rabb.

Rabb is written with the letters “R-B”, the letter “R<sub>1</sub>” is the dimension of the manifestation, sprouting, embodiment of existence.

The letter “Be” indicates the manifestation of everything from an essence.

The name Rabb; is the name of Allah in every body, the owner of the body and the functioning in that body.

The counterpart of Allah in a body is the name “Rabb”.

That is, the owner of a body is called Rabb.

The owner of all bodies is called Allah.

The owner of all worlds is Allah.

Allah's ownership in a body is Rabb.

Therefore, the owner of a house is also called "Rabb al-dar".

The owner of a property, a possession, a capital is also called "Rabb al-mal".

The word Rabb is also used in the sense of my master.

The master of the human body is Allah, the master dimension of Allah in the body is Rabb.

The master of hearts is the light of Muhammad.

The light of Muhammad is intended as the light of Allah in the People, the knowledge of Tawhid, the knowledge of Ledun, the light of light in the heart, the Murebbiye who is the manifestation of the name of Rabb in the heart.

The words Rabb, riba, and rabita come from the same root.

The word riba also comes from the word Rabb.

The subtlety of Rabb and riba is very important.

Riba cannot be translated as interest.

If we examine the spellings of the word Rabb and riba,

we see that they are written with the letters “R<sub>1</sub>, Be”.

We see that the word riba has the letter elif with a hemze at the end.

When we examine the origin of the word riba, we see that:

In order to understand riba, we must understand the meaning of the word Rabb correctly.

The Lord;

The One who creates the body, who operates the body, the Essence of the body...

The functioning of Allah in the dimension of the body...

The One who creates, shapes, forms...

It means the one who trains, that is, shapes the body in the most subtle way.

Let's think like this, the name of Rabb is hidden in a seed.

When the tree starts to emerge step by step from the seed, the name of Rabb becomes manifest there.

Allah shapes, trains, operates and attributes the tree with the name of Rabb.

Thus, the name of Allah in a person who shapes the body of a person, that is, who creates the person and shows himself by operating in that body at every moment, who holds the body, is Rabb.

The equivalent of Allah in the dimension of body, who holds every body, is Rabb.

Here is the secret of Wednesday, the 4th lesson, the lesson of body.

In the lesson of body, the disciple becomes aware of the names of Rabb of Allah.

He/she reaches the feeling of "You are Allah, the owner of my body." He/she understands that the owner of his/her own body and all bodies is Allah and submits to Him.

#### **THURSDAY – PENC SEMNE-PENC SABBATH DAY**

Persembe (Thursday) is also known as the 5th day.

Thursday is the day of the crucifixion of the body of Jesus.

Thursday is the station of fenâfillah.

Thursday is symbolized as the day of passing from the mortal body.

We do not know if the word perişan comes from here.

But when we look at the meaning of the word, we get the feeling that it has a connection.

Because perisan means that he has lost everything.

The fact that a person loses everything is the truth of passing from the body that he attributes to himself.

There is a saying, "The arrival of Thursday is clear from Wednesday."

This saying means "it is clear what the end of something is."

When a person understands the owner of the body that he attributes to himself, he passes from the existence of the body and nothing remains.

If a disciple on the path of Allah studies his lessons with love and sincerity and is in contemplation, he will certainly understand the owner of the body and be in submission.

When he reaches the meaning of the station of the Self on Wednesday, that is, in the fourth station, he will certainly understand the manifestation of the station of the Self on Thursday, that is, within the station of the Self.

That station will manifest.

Here, Thursday is the day the doors of the Friday-Cem stage are opened.

Sipihr pencum means coming to the door of the fifth floor, the sky, the heaven, the sublime world.

In other words, the person who passes through the body comes to the door of the dimension of the soul.

In this station, the gasil, that is, Saint, takes the disciple through the body.

And the person steps into the sublimeness of the soul in this station.

This stepping is a journey without a body.

It is taking a step into meaning.

To pass from one's existence is to surrender one's existence to one's owner.

On Sunday, the disciple gives one's existence to one's owner with the wisdom of the "Ilm-i Ledun" knowledge he received at the table of the saint.

This is the truth of the secret of shopping.

Sunday; to take,

Thursday; to give, is the dimension of giving the body to its owner.

This is the secret of the act of shopping.

This station is where the dimension of "gusul, gasil, gasilhane" opens.

What is the ablution of the ghusl?

Who is the gasil?

What is the gasilhane?

Gusul; is passing through the whole body.

Gasil; is the one who passes through the whole body.

Gasilhane; is the scientific journey of surrendering to the owner of the body, it is washing yourself scientifically on that path, it is witnessing.

Gasil is the saint.

He washes you, purifies you, delivers you to the owner of the body.



You too, on the path of scientific knowledge, understand that your body does not belong to you, and wash yourself with knowledge and decency.

This is also the gusul.

Gasil cleans the body, buries it in the realm of Allah's body.

The body buried in the realm of existence remains hidden in that body.

The body is the dimension of the body that is dressed in soil.

Gusul is the dimension of the Essence.

In other words, existence is the dimension of washing and getting rid of my heedlessness.

If the meaning of the manifest Essence manifests itself in the heart of the disciple who is on the path of Truth, the Saint who is purified buries the person's mortal body in the realm of existence of Allah.

The traveler who passes through the body is honored with the degrees of the soul.

He hears the word "Enel Hak" from every being.

The People who remain in the inner part of the soul say "Enel Hak" from the tongue of Allah.

This is the secret of Hallacı Mansur, "whoever said it, let him return".

Because the One who says "Enel Hak" from the tongue of people is Allah Himself.

When the mortal body remains inner part in the soul of Allah, nothing remains of the mortal body.

Negative states of the body such as worries, fears, worldly interests, worldly ambitions, fights between you and me, envy, malice, gossip and backbiting disappear. Only submission and trust in Allah remain.

Those who still live attached to the negative emotions of the mortal body, those who are busy with those emotions, have not yet returned to the Essence of Allah from the hands of a cleaner.

Those who have reached the meaning of Thursday, those who have passed from the realm of the body, those who have reached the realm of Allah's existence.

If the meaning of Thursday manifests itself in a person's heart, the doors of Cem-Friday are opened to him.

That person reaches the spiritual levels without a body.

Let's think of it this way, ice is the frozen state of water.

Ice becomes a mold and takes on a body.

The destruction of ice is when it passes through its mold.

Ice that passes through its mold turns into its original water.

In other words, ice loses its existence and flows to its original.

When the station of Thursday manifests in a person's heart, he/she gives up saying, "I am me" and surrenders to his/her origin, Allah.

### **CUMA (FRIDAY)-DAY OF CEM**

Friday is not the name of a day.

This day is a day that points to the truth of unity, Tawhid.

What passes through the body on Thursday reaches the dimension of cem.

In other words, it reaches the dimension of the unity of Allah.

This station is the truth of the soul.

It is the truth of the unity of the whole universe that flows from the unity of light.

The word Friday comes from the word cem.

Cem means unity, wholeness, togetherness.

Reaching the secret of unity,

Reaching Cem,

Reaching the secret of the blown spirit.

Being Allah with Allah.

Reaching the face of Allah.

The drop mixing with the ocean of Allah.

Those who reach the meaning of Friday, that is, the cem station, reach the view of unity.

They see the unity of the Essence that holds the multiplicity.

The purpose of Friday is the cem station.

The one who reaches this station has reached the unity of Allah, the sole essence of the whole universe.

He has witnessed that the owner of the manifestations in all existence is Allah.

Just as a tree has many leaves.

But they are all connected to a trunk.

There are infinite beings in this world, but they are all dependent on the essence of Allah.

It is possible to reach this perspective by reaching the Friday-Cem station.

The words of Prophet Muhammad; “Do not abandon the 3 Fridays-Cem” are for the stations of Makam-i Cem, Hazretul Cem, Cemul Cem.

Makam-i Cem; is the secret of the dimension of the soul, Allah is apparent, and the secret of people is hidden.

Hazretul Cem; is the secret of the dimension of light, people is apparent, and the secret of Allah is hidden.

Cemul Cem; is the secret of Hu, the unity of the soul and light, of Divine.

Cuma-Cem; is the dimension of the two Cems together.

A person should not see existence separately.

He should be able to see the single power that holds existence.

He should know that drops and oceans are not separate from each other.

He should not remain in multiplicity, he should reach unity.

He should reach the meaning of Friday, Cem.

He should not look at it separately.

He should look with the consciousness of unity.

Just as there are infinite cells in the human body, but they are all connected to the one body.

All infinite existence is also connected to the one essence of Allah.

This truth is the secret of the day of Cem-Friday.

Those who reach the station of cuma-Cem attain the unity of the source from which existence comes.

Existence is the multiplicity of unity.

Although existence seems like multiplicity, it is Allah who holds all existence with his unity.

Although drops of water seem to be many, all drops are drops of the ocean.

Although there are hundreds of leaves on a tree, all leaves are in unity on a tree, they are all connected to a single trunk.

The entire tree comes from a seed.

This entire universe also comes from the dimension of Allah's mercy.

So this visible existence, although it seems to be many, even though it seems to be separate from each other, is all one in essence, connected to the one.

He is the one Allah.

Allah is close to everyone from their jugular vein. Surah Qaf 16

Allah is the owner of both the body and the soul of everyone.

He is one, the only one.

He shows His unity with the form-essence of everything.

He shows His uniqueness with the appearance of everything.

A person does not resemble another person, every person is unique.

Every person is unique in essence.

He is Allah who is the One.

It shows the oneness of something by not being similar to something else.

It shows the oneness of everything by being one with its essence.

Even if there are thousands of light bulbs, thousands of devices, they all work with the same electricity.

The essence of everything is one.

The source from which the entire universe comes is one.

The one who created us all.

The one who shapes us all.

The one who is in the essence of all of us is one.

Tavhid is reaching the truth of oneness.

In the essence of every being, the One who is the Zakir, the Doer, the Besuf, the Existent is one, and that is Allah.

Here, the station of oneness is indicated by the secret of Friday.

The truth of Tavhid is the secret of Friday.

Tavhid is the truth of seeing Allah in people.

It is the truth of knowing people and Allah as one.

The way to look with the eye of monotheism is to first turn to one's own body and then to the body of existence, to read and examine existence, to understand creation.

Surah Ra'd 16: "Allâh hâliku kulli şeyin ve huvel vâhidul kakhâr."

The meaning: "Allah is the one who shapes and creates all of existence, and He shows His oneness in everything, and He holds everything tightly."

Surah Ihlâs: "Kul huvalâhu ehad, Allâhus samed, lem yelid ve lem yuled ve lem yekun lehu kufuven ehad."

The meaning: "Allah is one, not in need at all, not born, not giving birth, He shows His oneness and uniqueness in everything, He has no partner or peer."

Surah Al-Enfal 46: La tenazeu-"Do not break away from the view of unity, do not divide, do not separate."

Those who reach the consciousness of Tawhid would reach the view of unity.

They will look at everything with the view of Allah.

This view is the view of the Cem-Friday station.

Those who reach this station look with the view of Allah, their heart always remains in this view.

Those who reach this divine view;

Will not look down on anyone, will never consider themselves superior.

They will know that the greatest is Allah and will look with that view.

They will never do harm to any being.

They will not deceive anyone.

They will understand that the source from which existence comes is Allah, the source it goes to is Allah, everything that is seen and unseen is Allah.

Everything is Allah with its beginning, end, outward and inward.

Surah Al-Hadid 3: "Huvel evvelu vel âhiru vez zâhiru vel bâtin."

Here, the one who has reached the consciousness of cuma-Cem;

has reached the secret of "oneness-unity, singleness".

He has reached the station of human.

He has reached the station of Islam.

He has reached the station of living as a Muslim.

He has reached the station of consciousness that people are one with Allah.

He has reached the station of watching Allah in people.

The disciple on the path of Allah; witnesses Allah from place to place in the journey of the cuma-Cem station.

That witnessing makes the disciple reach the consciousness of the divine gaze.

The disciple who has reached that consciousness; lives with that consciousness, acts with that consciousness.

Prophet Muhammad: “O people! Know well that your Lord is one, and your ancestors are one. There is no superiority of an Arab over a non-Arab, of a non-Arab over an Arab, of a white over a black, of a black over a white...”

“I advise you to act with the consciousness of unity; I strongly advise you to avoid looking at the eyes of multiplicity, of breaking away from unity. (Tirmidhi)

“Cem- Do not deviate from the consciousness of unity. (Abu Davud)

“Do not offend your brother, do not argue with him, do not make a promise that you cannot fulfill.” (Tirmidhi)

## **SATURDAY- THE DAY AFTER FRIDAY**

The day after Friday means living every day with the consciousness of the station of cuma-Cem.

Carrying the meaning of Friday to the next day...

In other words, living all days with the consciousness of Friday...

Watching Allah behind every being...

Seeing the Soul, not the body...

Considering the entire universe as a Mosque...

It means knowing every moment, every day as Friday.

The one who reaches Friday reaches the station of Man.

The one who reaches the station of Human reaches the station of Islam.

The one who reaches the station of Islam lives every day with the consciousness of Islam, in other words, lives as a Muslim.

Those who have attained the meaning of Friday, Cemin;

They look with the view of unity.

They know that the essence of every being is Allah.

They know that the entire universe is a manifestation of Allah.

They know that every being is a drop and that the drop is not separate from the ocean.

Those who have attained the meaning of Friday, Cemin, do not do a single particle of evil to anyone.

Those who have attained the truth of Friday, that is, unity, strive to give life, not to kill.

They hear the messages of Allah with their hearts.

Because they live with the consciousness of the station of soul.

Surah Al-Maidah 32: “Men katele nefsên bi gayri nefsin ev fesâdin fîl ardı fe ke ennemâ katelen nâse cemîa ve men ahyâhâ fe ke ennemâ ahyen nâse cemîa.”

The meaning: “Whoever kills a person, it is as if he has killed all mankind. Whoever strives for the life of a person, it is as if he has striven for the life of all mankind.”

Those who know the One in the universe, the One Being who holds the infinite existence, do not upset anyone.

Those who feel Friday in their hearts never harbor grudges or hatred.

Those who reach the station of Cem never become arrogant.

They submit to Allah, the Sublime, never attribute existence to themselves, and do not fall into the heedlessness of “I exist.”

They live with the consciousness, “O Allah, I know my non-existence in the presence of Your sublimity.”

Surah Cuma 9-10

9-Yâ eyyuhellezîne âmenû izâ nûdiye lis salâti min yevmil cumuati fesav ilâ zikrillâhi ve zerûl beya zâlikum hayrun lekum in kuntum talemûn.

Ya eyyuhâ ellezine amenu: O you who believe,

Izâ nûdiye: Then, call, invitation, calling,

Li el salât: consciousness of devotion, devotion to Allah,

Min yevmi: Day, time, moment, every moment,

El cumuati: Cem, gathering, unity, integrity, holding,

Fesav: Hurry, obey, run immediately,

Ila zikri Allah: To remember, to the remembrance of Allah,

Ve zerû: Leave, abandon,

El beya: Shopping, buying and selling, giving and taking,

Zâlikum hayrun lekum: This is better for you,

In kuntum talemûne: If, if only, you knew,

The meaning 1: “O you who believe! Understanding the One Who holds the whole existence in unity with His light at every moment When you are invited to the consciousness of devotion to Allah, obey the remembrance of Allah and refrain from taking and giving. That is better for you, if you only knew.”

The meaning 2: “O you who believe! When you are invited to understand that everything is in unity with Allah, obey that invitation, be in the remembrance of Allah, and refrain from attributing existence to yourselves. That is better for you, if you only knew.”

10-Fe izâ kudyetis salâtu fenteşirû fil ardı vebtegû min fadlillâhi vezkurûllâhe kesîren leallekum tuflihûn.

Fe izâ : Then, in case,

Kudiyeti : To finish, integrate, complete, to do, reach,

El salât : To be conscious of salât, devotion, devotion to Allah,

Fe inteşirû fi el ard : Spread, disperse, look, move, to the earth,

Ve ibtegu : Seek, look, investigate, try to understand,

Min fadli Allah : Grace, value, virtue, all the subtleties of creation,

Ve uzkurû Allah : To remember, to recall, dhikr, Allah,

Kesiran : Continuously, much, always,

Lealle-kum : Hopefully, you,

Tuhlifûne : Salvation, you will succeed, safety, essence, understanding,

The meaning 1: “When you reach the consciousness that you are connected to Allah at every moment; look at the world with that consciousness, act with that consciousness and try to understand the values that belong to Allah in all existence and constantly remember Allah. Hopefully, you would succeed.”

The meaning 2: “When you see that everything is in unity, do not break away from that consciousness, always act with that consciousness. Try to discover the values that belong to Allah in existence. Try to understand Allah. Hopefully, you would be successful.”

Thus, those who have reached the meaning of Friday, that is, the station of cuma-Cem, know every day they live as Cuma-Cem and live with that consciousness.

They treat every being with that consciousness.

They no longer look at the form of the being, they look at its essence.

The essence of Allah has manifested itself in hearts in such a way that they do not see anything else but Him.

Just as the waves of the sea are not separate from the sea.



When the sea is calm, it has no waves.

However, when the sea moves and starts to wave, large waves, even waves as large as ships, occur.

When a wave swells up from the sea, it is called a wave, even though its origin is the sea.

But what is called a wave is only its form, its shape,

The origin of that form is water, the sea is the sea.

Here, if the wave says, I am the sea, it appears in the form of a wave saying, I am the sea.

The wave does not have an existence of its own.

Not only is the sea, but it is only the form of a small amount of sea water.

The world of forms is exactly like this.

Every being is a wave of the sea of Allah and is never separate from Allah.

Everything in the universe consists of only a form.

Their original being is Allah.

Just as water is called ice when it freezes.

But when it melts, it returns to its original water.

They know that all essences are Allah.

They look at everyone with the eye of Allah and act accordingly.

They look with the pleasure of saying that the apparent is Allah, the hidden is the People.

Just as when the sun comes out, all the stars become invisible.

Every being is like an ice cube, its origin is Allah.

This is the meaning of Cem-in-Cuma.

The whole universe shows the unity of Allah.

Allah is the one in the whole universe.

Allah shows his oneness in every being, that is, he shows that he is a drop.

He shows his unity in all being, that is, he shows that he is an ocean.

The secret of reaching the station of Islam is hidden in the station of Cem-Cuma

The secret of being human is hidden in the station of Cem-Cuma.

Those who reach the station of Cem-Cuma spend their days with the consciousness of Cem-unity.

They no longer have other days, their every day is Cuma-Cem, that is, the day after Friday-Saturday.

If mankind had grasped the meaning of the secret of “Cem”, that is, the truth of unity...

Could they ever harm anyone? Would he ever kill?

Would he ever think of killing?

Would he ever think of sedition and mischief?

Would he ever think of gossiping and backbiting?

Would it ever occur to him to do even a single bit of harm?

If he felt the truth of “Friday-Cem” in his heart:

Would he ever enter into a fight between you and me?

Would he ever look at the other?

Could he ever deceive anyone?

If he knew, the One who holds all existence with his light,

If he knew, the “One” in all existence,

If he knew, that all existence is connected to Allah,

If he looked at the universe just as the cells in his own body are connected to his own body, and reached that consciousness,

If he knew, that there is the remembrance of Allah in every existence,

Would he ever fall into arrogance and ego?

If hearts, not bodies, would obey Friday...

In other words, if he obeyed the meaning of being “Cem”...

If he knew every day as Friday...

Would anyone ever infringe on someone else's rights?

Could anyone ever harm someone?

Could anyone ever destroy someone's home or order?

Could anyone ever steal someone's property?

Could anyone ever seek sultanate?

Could anyone ever trample on someone to attain a position?

Could anyone ever fall for worldly interests and trample on someone's rights?

Could anyone ever say, "No matter what someone else's children are, my children should be rich"?

Could anyone ever live in ostentation and showiness every day?

Could anyone ever eat choke-full?

Could anyone ever say, "It must be mine, I must attain that position"?

Could anyone ever give the trust to its rightful owner if they knew?

If hearts could reach Cem;

Wouldn't they understand that every being is a brother to every other being?

Wouldn't they know that every being carries the light of Allah?

Wouldn't they feel that Allah is the one who holds every being?

Wouldn't he reach the truth of Allah, who is closer to every body than the jugular vein?

Wouldn't he reach the truth of "Semme Vechullah"?

When he looked at the earth, wouldn't he always look at it with the truth of "Friday-Cem"?

Those who have reached the meaning of the Cem station;

They act with the consciousness of unity.

They live knowing that the owner of everything is Allah.

They do not fall into the fight between you and me.

Surah Al-i Imran 26: "Kul Allâhumme mâlikel mulki.

The meaning: "Say: O Allah, You are the Owner of the Kingdom."

"Malik al-Mulk" means the Owner of all the Kingdom.

From the atom to the globe, Allah is the Owner of everything.

He has no partner in His Kingdom, there is no Owner other than Him.

He is the Owner of an atom, and He is the Owner of existence.

Surah Al-Mulk 1: "Tebârekellezî bi yedihil mulku ve huve alâ kulli şeyin kadîr.

The meaning: "He is the Almighty with His Essence, the entire universe is under His control and He is the Power in everything."

The human body is also a property, and the owner of that property is only and only Allah.

Allah is the one who owns His property with His manifestations.

And Allah reminds His servant of this with every breath.

The owner of the breath is also Allah.

Allah is the one who is manifested in the entire body and in all existence.

The owner of the functioning that takes place in the human body at every moment is Allah.

The functioning of the body is called "action" and the owner of the action is called "Doer".

The doer is Allah.

The owner of the attributes in the body is Allah.

The one who is the predicate is Allah.

The entity who holds the body is Allah.

Allah shows that He is the owner of the realm of existence at every moment with His actions, attributes, and the essence that holds the existence.

All existences are under His dominion.

Those who attain the meaning of the stages of action, attribute, and essence attain the stage of Cem-Friday.

Those who attain the meaning of the stage of Cem-Friday spend their lives with this consciousness.

They live knowing that the owner of the property of the body, the land, everything visible and invisible is Allah.

They know that the owner of their own body and the things they call their property is Allah.

Living in this consciousness means knowing each day as Cuma-Cem, that is, knowing the day after Cuma.

The meaning of the day after Saturday-Friday is knowing each day as Cuma.

That is, knowing Allah as one, living with the consciousness of unity.

Some examples from the verses of “Yevm-Eyyam” in the Quran.

Surah Jasiya 14: “Eyyâme Allah.”

The word Eyyâm also refers to the days flowing smoothly.

For this reason, it also means path, truth, beauty, order.

Eyyâm; day, path, flow, beauty, order, straight,

Surah Casiye 14: “Kul lillezîne âmenû yagfirû lillezîne lâ yercûne eyyâmallâhi li yecziye kavmen bi mâ kânû yeksibûn.”

Kul li ellezine amenu: Say, those who believe, believers,

Yagfirû li ellezine: Forgiveness, purifying with His graces, purification, people,

La yercune: Do not despair, hopeless,

Eyyame Allah: Day, path, beauty, truth, order, Allah,

Li yecziye kavmen: Reward, punishment, people,

Bi mâ kanu yeksebune: What happened to it, earning, acquiring,

The meaning: “Say to those who believe: Let them be righteous and good in the way of Allah, and not despair, let them be of those who are purified with His graces, and let them be of those who give back what they have earned.”

Surah Abraham 5: “Ve zekkirhum bi eyyâm Allah.”

The meaning: “They spent their days in understanding Allah.”

The word “yevme” is also used in some places in the Quran as follows:

Surah Al-Mu’minun 100: “Yevmi yubasun”

The day of becoming a day, the day of resurrection, the day of consciousness, the day of manifestation, the day of resurrection of the heart.

Surah Al-Mu’minun 16: “Yevmel kiyameh”

The day of resurrection, the day of rising, the day of submission to the Self-Subsisting, the day of realizing the One who controls all beings, the day of resurrection in Allah.

The day of submission and trust in Allah, the Ever-Living and Self-Subsisting.

Surah Al-Kaf 42: “Yevmul huruc”

The day of revelation, the day of coming out from the inside, the day of showing oneself, the day of seeing the connection of the external with the internal.

Surah al-Mu’min 15: “Yevm el telak”

The day of understanding, the day of understanding, the day of getting closer, the day of separating from one’s own existence and getting closer to the sublimity of Allah.

Surah Sad 16: “Yevmil hisab”

The day of reckoning, the day of accounting, the time of comparison, the moment of minute calculation, the time of death, the day of repayment,

Surah al-Bakarah 8: “Yevmil ahiri”

The last day, the final day, the end of something, the beginning of something new, the manifestation of the last names of Allah, the day of death, the day of return to the essence, the day of mixing, the day of unification,

Surah al-A’raf 8: “Yevme izin”

The moment when the one in authority shows his authority, the day of permission, the day when the one in authority shows his traces, the day when the signs are clear, the day when the rulings are clear, the day when the authorities are manifested,

Surah A’raf 163: “Yevme sabt”

The Sabbath day, the day of leaving work, the day of surrendering to the doer, the day of realizing that all functioning belongs to Allah, the day when the reality of the doer of action is revealed,

Surah Abese 34: “Yevme yefirru”

The day of escape, the day of escape to Allah, the day of leaving oneself and reaching Allah, the day of turning away from falsehood, the day of turning away from ego and pride, the day of reaching the light,

Surah Ahkaf 20: “Yevme yuradu”

The day of presentation, the day of revealing, the day of arrangement, the day of showing, the day of manifestation of the will,

Surah Ahkaf 20: “Yevme tuczevne”

The day of punishment, the moment of receiving the reward, the time of receiving the reward of good or evil, the time of receiving the reward of what one has done, the time of receiving the reward of one's labor,

Surah Ahkaf 35: “Yevme yerevne”

The time to see, the time to understand, the time to find, the time to see and understand, the time to witness the truth,

Surah Ahzab 44: “Yevme yelkavne”

The time to meet, the time to embrace, the time to first, the time to be involved, the time to go to the owner,

Surah Ahzab 66: “Yevme tukallebu”

The time of the heart, the time to change, the time to evolve, the time to pass from one perception to another, the time to transform, the time to change, the time to evolve,

Surah Aal-i Imran 30: “Yevme tecidu”

The time to do, the time for your reward, the time to work, the time to see the reward for whatever you do,

Surah Aal-i Imran 106: “Yevme tebyaddu”

The time to be justified, the time to be cleansed, the time to become white,

Surah Ankebut 55: “Yevme yagşâ” the day of covering, the day of surrounding, the day of embracing,

Surah Bakarah 281: “Yevmen turceûn”

The day of return, the day of return, the day of arrival to the origin, the day of mixing, the day of becoming one, the day of understanding one's essence, the day of passing from one's existence, the day of mixing with the sea.

Surah Burûc 2: “Yevmil mev'ûd”

The day of promise, the day of fulfillment, the day of fulfillment of the word, the moment when the occurrence is manifested.

Surah Sad 81: “Yevmil vakt”

The day of time, then, when the day comes, the expected time, the time of death, a time of the day, the determined day.

Surah Saffat 21: “Yevmil fasıl”

The time of separation, the parting of ways, the time of becoming parts, the time of gaining a place, the section, the moment of dissolution.

Surah Saffat 26: “Yevme musteslimûn”

The time of reaching the station of Islam, the time of surrendering, the time of Islam settling in one’s heart, the time of reaching peace and tranquility, The time of surrendering to Allah.

Surah Saba 40: “Yevme hashir-yahşuru”

The time of gathering, the time of gathering, the time of the heart’s resurrection, the time of unity, the time of witnessing Allah, who holds everything, the time of reaching life time,

Surah As-Secde 29: “Yevmel feth”

The time of conquest, the time of opening the gates of truth, the time of opening the gates of the city of the soul, the time of conquering oneself, the time of knowing oneself, the time of understanding truth and falsehood, the time of opening the gates of Surah al-Fatiha, the time of conquering the Quran, the time of opening the gates of existence and reaching the essence, the time of witnessing Allah in oneself,

Surah ash-Su'ara 38: "Yevmin malum"

The known time, the time when it is certain, the expected time, the time that will definitely come, the time that what will happen will happen, the time of revelation, the time of sunrise, the time of sunset, the time of death,

Surah ash-Su'ara 135: "Yevmin azîm"

The power of time, the time when the decision is realized, the time of determination, the time of the strong, the time of the determined, the time when the greatness shows itself, the time when the strong shows its power,

Surah ash-Su'ara 189: "Yevmiz zulleh"

The time of darkness, the time of shadow, the time of heedlessness, the time of breaking away from the origin, the time of remaining in the ego, the time of falling into ignorance,

Surah Ash-Sura 7: “Yevmel Cem”

The time of reaching Cem, the day of unity, the day of gathering, the day of the soul, the day of reaching the station of the soul, the day of understanding that the body and the soul are one, the day of becoming soul with soul, the day of becoming Allah with Allah, the day of mixing with Allah, the day of the manifestation of Allah, the day of reaching the pleasure of the unity of people- Allah,

Surah Ta-Ha 59: “Yevmuz zînet”

The day of adornment, the day of understanding that one is surrounded by values, the day of reaching the favors of Allah, the day of reaching the stations, the day of reaching the meanings, the day of reaching the treasures of Allah, the day of reaching many secrets, the day of reaching mercy, the day of reaching the station of love, muhabbetullah the day of reaching the station, the day of wearing the dress of love, the day of wearing the dress of Islam,

Surah Ta-Ha 126: “Yevme tunsâ”

The day of forgetting, the day of losing consciousness, the moment when the truths are forgotten,

Surah An’am 73: “Yevme yunfehu”

The day of breath, the day of breathing, the day of the owner of the breath, the moment of the soul being blown,

Surah An’am 141: “Yevme hasad”

The day of harvest, the day of finding its reward, the day of productivity,

Surah Enbiya 104: “Yevme natvi”

The day of rolling, the day of turning, the day of rolling, turning, transforming the leaves,

Surah Enfal 41: “Yevmel furqan”

The day of realizing, the day of seeing behind the bodies, in people.

The day of realizing Allah, the day of reaching furqan, the day of realizing the right from the wrong,

Surah Furqan 14: “Yevme subur”

The day of destruction, the day of destruction, the day of breaking, the day of separation,

Surah Furqan 25: “Yevme teshakkak”

The day of separation, the day when the truth is revealed, the day of splitting, the day of opening, the day when the path of every created being is determined according to its nature of creation,

Surah Fussilet 47: “Yevme nidâ”

The day of calling, the day of announcing,

Surah Al-Hajj 55: “Yevmin akim”

The day of flow, the day of purification, the day of fruitfulness, the day of sterilization,

Surah Al-Hadid 12: “Yevme Cennet”

The day of Heaven, the moment of peace, the moment of reaching beauty,



Surah Al-Hud 3: “Yevmin kabir”

The great day, the moment when the greatest one shows himself, the expected day, the day of the outcome,

Surah Al-Hud 26: “Yevmin elim”

The moment of distress, the moment of suffering, the day of torment, the time of suffering,

Surah Al-Hud 77: “Yevmun asib”

The moment of nervousness, the moment of anger, the moment of rage, the moment of difficulty, the time of hardship, the critical time,

Surah Al-Hud Surah 84: “Yevmin muhîr”

The time of being surrounded, the moment of being surrounded, the day of witnessing the One who surrounds all places, the moment of embracing,

Surah Hud 103: “Yevmun meshud”

The time to witness, the time to see Allah everywhere, the station of witnessing,

Surah Abraham 18: “Yevmin asif”

The time of storm, the time of wind, the time to blow, the time to be carried away by the wind of meaning,

Surah Abraham 42: “Yevmin teshas”

The time to diagnose, the time to prove knowledge, the time to recognize, the time to see with evidence, the day to reach the truth of wisdom

Surah Insan(Human) 10: “Yevmen abûse”

The moment of seeing absurdly, the moment of heedlessness, depression, restlessness, the time to waste time dealing with unnecessary things,

Surah Insan(Human) 27: “Yevmen sekîlâ”

The moment of falling into a difficult situation, the moment of being in trouble, being in a difficult, situation

Surah Kaf 22: “Yevme hadid”

Time to determine the boundaries, time to set limits, time to act moderately, time to stand strong, sharp, solid,

Surah Kaf 34: “Yevmul hulûd”

Time to understand the secret of eternity, time to open the door of eternity, time of continuity, time to understand the eternal, time of determination,

Surah Kaf 42: “Yevme yesmeun”

The time of hearing, the time of understanding, the time of hearing, the time of hearing the call from the essence of existence, the moment of hearing the voice of the one who calls,

Surah Kalem 42: “Yevme yukşefu”

The time of discovery, the time of emergence, the time of seeing knowledge, the time of reaching its wisdom, the time of seeing, the time of reaching its depth,

Surah Joseph 92: “Yevm yagfir”

The time of forgiveness, the time of pardon, the time of purification, the time of protection,

Surah Jonah 92: “Yevme naci-necat”

The time of finding salvation, the time of enlightenment, the time of salvation, the time of reaching the light,

Surah Ya-Sin 65: “Yevme hatem”

The time of closing, the time of ending, the moment of sealing, the time of finishing,

Surah Kiyame 6: “Yeselu eyyâne yevmul kıyâmeh.”

Yeselu: To ask, to search, to investigate, asks,

Eyyane: When, how, what,

Bi yevmi: Day, time, every moment, time passing, the last day,

El kıyameh: The living, resurrection, sustaining, revival, life,

The meaning: “He should ask and investigate what the realities are until the end of his life.”

Surah Kiyame 10: “Yekûlul insânu yevme izin eynel mefer.”

Yekûlu el insane: He says, he will say, man,

Yevme izin: Day, time, every moment, the one who is authorized at every moment,

Eyne: Where, time, moment,

El meferru: Place of escape, to leave, place to go, escape,

The meaning: “When man understands that he is authorized at every moment, he says, there is nowhere else to go.”

Surah Kiyame 12: “Îlâ rabbike yevme izinil mustekar.”

Îlâ rabbi-ke: Only, your Lord, you,

Yevme izin: Day, time, every moment, the one who is in charge, always,

El mustekarru: Place to settle, destination, station, place to decide, solid,

The meaning: "The place to decide, every moment, belongs to your Lord, who is in charge of everything."

Surah Kiyame:

- 1- Surely, the end of your life will come.
  - 2- Surely, a person who tries to understand himself will reach the truths.
  - 3- Does a person think that We are not the ones who hold the bones of his body together?
  - 4- On the contrary, Our arranging even the tips of his fingers is a sign of Our power.
  - 5- Indeed, the state of man is primarily one that wants to remain in the bad.
  - 6- He should ask and investigate what the truths are until the end of his life.
  - 7- Thus, when he sees and understands the truth of existence in all its aspects, he remains astonished.
  - 8- The attributes disappear in His Essence.
  - 9- His Essence and attributes are in unity.
  - 10- When a person understands that He is the one who has authority over everything at every moment, he says, "There is no other place to go."
  - 11- No, there is no refuge other than Him.
  - 12- The place to decide is only with your Lord, who has authority over everything at every moment.
  - 13- A person should always be informed with the truths, and should think about the things that came before and after.
  - 14- Indeed, a person is capable of knowing himself.
  - 15- So long as he abandons those excuses.
  - 16- Let him hold his tongue, listen to those truths patiently, and do not rush to speak.
  - 17- Surely, He is the One and We are the One who reads from every being at every moment.
  - 18- When he reaches what we read, let him follow it carefully.
- A person should spend his time understanding the truths.
- He should not bother with useless things.
- He should open his heart to the many secrets offered by every being.
- He should know the value of time very well.
- He should know the value of the life given to him, he should quickly turn away from worries and pessimism and be on the basis of knowledge.
- Here, the word yevm is related to time.

Time is related to existence.

The moment existence is revealed, its time period begins.

The owner of both existence and time is Allah.

We should understand the word yevm, which is used approximately 400 times in the Quran, very well.

We should be subject to yevm - time, and witness many emergences in that flow.

Our feelings, thoughts and actions also have a moment of emergence.

We should analyze this very well.

We should hold on to the Divine births, catch that moment and follow the flow of that moment.

We must also catch the moment of the birth of the zulm and prevent it.

Here, the verse “Yevm” must be understood very well.

Time, day, time, moment, time passing by, determined time are all related to the word “Yevm”.

Everything has a time.

The being that will emerge has a time.

For example, there is a time for the sprout to emerge from a seed, there is a time for the leaves to emerge from the sprout, there is a time for each moment of the process that goes from flower to seed step by step.

A person has a time for coming into the world, a time for life, a time for death, a time after death.

Therefore, we must understand the flow of “yevm-time-day-moment-time” very well.

We must understand the manifestations and wisdoms in that flow very well.

Surah Virgin Mary 15: “Ve selâmun aleyhi yevme vulide ve yevme yemûtu ve yevme yubasu hayâ.

The meaning: “He spent his time in a pure state, in peace and tranquility until his death, and he understood that everything that appeared at every moment came from the Ever-Living.”

The verse of daily time is used three times in this verse.

A person should always spend his time to understand the truths.

He should act righteously.

He should avoid evil.

He should be on piety, that is, he should avoid egoism and not associate partners with Allah.

And he should live with the consciousness of Tawhid at every moment.

Surah Al-Bakarah 203: “Vezkurûllâhe fî eyyâmin madûdât fe men teaccele fî yevmeyni fe lâ isme aleyhi ve men teahhara fe lâ isme aleyhi li menittekâ vettekûllâhe ve âlemû ennekum ileyhi tuhşerûn.

The meaning is: “Understand Allah, remember Him. Spend your time in truthfulness, in understanding the truths. There is one who spends his days diligently in understanding the truths, there is no blame on him, and there is another who delays. There is no blame on those who guard against evils. So guard against evils, do not associate partners with Allah, and know that you are all in His Oneness.”

## **THE SECRET OF THE FOUR SEASONS**

Seasons; Spring, Summer, Autumn, Winter.

Spring, March 21-June 21.

Summer, June 22-September 22.

Autumn, September 23-December 21.

Winter, December 22-March 20.

Each season has effects on people.

The heat conditions and environmental conditions of each season are different.

The differences in heat and environment are very important for the adaptation of the human body to the environment and for the body to survive.

## **SPRING**

Spring is birth, manifestation, the secret of life's creation.

It is the disclosure of what is in the essence.

It is the walk from mercy to mercy.

It is Allah's own creation.

The months between March 21-June 21 are called spring.

We can look at the month of spring as follows.

On the path of truth, a disciple has spring, summer, autumn, and winter.

Spring is the month when nature begins to blossom.

With the scientific knowledge received from a saint, hearts open doors to wisdom.

In other words, a dead heart begins to revive and blossom.

On the path of truth, we can compare the disciple's journey to progress to the human station to the greening of nature.

Just as trees blossom and begin a journey to fruition.

Just as seeds such as watermelon, melon, okra, and black-eyed peas are planted in these months and begin a journey to fruition.

In these months, the wisdom planted in the disciple's heart slowly begins to blossom and the dead heart begins to revive.

The disciple gradually reaches the truths on his journey of wisdom and begins his journey to reach the human station.

For a disciple to bear fruit is to become a saint.

The weather slowly begins to warm up in spring.

The trees begin to blossom.

What is inside begins to come out.

Budding begins.

Surah Kaf 42: "Yevmul hurûc." This verse can be seen as the verse of spring. "The day of revelation, the day of coming out from the inside, the day of showing oneself, the day of seeing the connection between the outside and the inside."

In spring, the snow begins to melt, and there is abundant rainfall.

Streams begin to flow, and flowing water begins to run to the sea.

All of these can be evaluated from the perspective of the disciple as follows.

The warming of the weather can be considered as the hearts warming up on the path of truth, the interest increasing, the search becoming sincere, and the divine love gradually revealing itself.

The melting of the snow can be evaluated as the doors of the heart slowly opening, the heart flowing towards wisdom, the heart feeling the truths, the soil of the heart slowly preparing.

The abundance of rain can be evaluated as the gradual sprouting of feelings of mercy, the washing of the heart with wisdom, getting rid of many spiritual impurities, and waking up from heedlessness.

The flow of rivers that begins with the rain and the melting of the snow can be evaluated as reaching the truths with a scientific contemplation, the journey becoming Allah, and the journey to the essence from which existence comes.

The blossoming of trees, the blossoming of truths in hearts, stepping into wisdom, witnessing the manifestations of Allah in all existence can be evaluated.

Spring can be viewed as the awakening of hearts.

In other words, it can be viewed as the spring of hearts.

The flowers that bloom in spring can be viewed as the emergence of many truths.

The color green is the color of truths.

The heavy rains called forty-kind rains among the society, which are seen in this season, begin to fall.

The forty-kind rains can be viewed as the secret of the four doors and forty stations.

The four doors are the 4 stations in the fana stations organized by Abraham.

These are; Zikrullah, Fiillullah, Sifatullah, Zâtullah.

The one who passes through these four doors and is graced with the meaning of these four doors will open the door to the sublimity of Allah.

The witnessings, offerings, attributes, and ties of these four stations open doors to forty stations and forty truths.

On the path of the wisdom of Tavhid, the disciple passes through four doors and reaches the secret of forty stations.

These are the stations of fena and eternity: 2

The stations of the stations of Fenâ, “Zikrullah, Fiillullah, Sifatullah, Zatullah”: 4

The witnessings and sununs in the stations of Fenâ: 24

The attributes of Allah: 7

The attributes: “Hayat (Life)- Ilim (Wisdom)-Irade( Will)- Semi (Hearing)- Basar (Seeing)- Kudret(Power)- Kelam (Speech).”

The stages of beka, “Makam-ı Cem, Hazretul Cem, Cemul Cem”: 3

It makes a total of 40 stations.

Thus, the disciple passes through 4 doors, reaches the meaning of 40 stations and is submerged in the sublimity of Allah.

In addition, the 40 stations can be evaluated as follows.

Although aşr means 10 in Arabic, it also means to be complete, to be completed.

The combination of the numbers from 1 to 9 is called 10.

The number 10 is the combination of the first 9 numbers, it is Ten, it is complete.

This is called “Aşr”.

That is; To make ten, to be completed, to complete, to unite, to integrate, to reach perfection.

“Zikrullah, Fiillullah, Sifatullah, Zâtullah” are 4 doors.

The one who understands each one, who has reached its meaning, has reached ash-r in that station, that is, the spirit of that station.

In other words, he has completed understanding that station.

In each station, there is an aşr, that is, there are 10, that is, there is a meaning that needs to be completed and understood.

By passing through each door, the realization of the stations of “Zikrullah, Fiillullah, Sifatullah, Zâtullah” is reached.



In the station of “Zikrullah”, the one who has reached the meaning of this station has completed understanding this station.

In other words, he has made aşr.

The one who passes through 4 doors opens the door to 4 Aşr, that is, reaches 40.

Here, the one who completes the understanding of 4 stations by passing through 4 doors, has joined 4 Ashr, that is, the 40s.

We can also understand the phrase 4 doors, 40 stations, in this way.

Here is the secret of spring, the secret of birth, which is from the sublimity of Allah.

Birth occurs with the breath coming from the soul.

Allah presents the truth of existence with the verse, “I breathed from my soul.”

This is the secret of Jesus’ resurrection of the dead.

What is meant by Jesus is the soul of Allah.

In the Quran, the situation of Adam and Jesus is stated in the same position.

Surah Aal-i Imran 59: “Inne sorus Isa indallâhi ke maseli Adam halakahu.”

The meaning: “Surely, the situation of Jesus in the sight of Allah is like the situation of Adam.”

Here, the position of Jesus and Adam points to the soul of Allah.

Every being comes from the soul of Allah.

The blowing of the soul is the secret of the manifestation from the inside to the outside.

Whatever is in the soul will be revealed.

This is the truth of Jesus resurrecting the dead.

The dead is the standing of the tree in the seed as dead.

The dimension of Jesus and Adam is the dimension of the spiritual station.

The blow from the soul is the blow that prepared Adam to wear human clothes.

Jesus told his friends about the birth that happened with the blow from the spirit.

This is stated in the Quran.

Surah Maide 110: “İz kâlellâhu yâ îsebne meryemezkur nimetî aleyke ve alâ vâlidetike iz eyyedtuکه bi rûhil kudusi tukellimun nâse fîl mehdi ve kehl ve iz allemtukel kitâbe vel hikmete vet tevrâte vel incîl ve iz tahluku minet tîni ke heyetit tayri bi iznî fe tenfuhu fîhâ fe tekûnu tayran bi iznî ve tubriul ekmehe vel ebrasa bi iznî, ve iz tuhricul mevtâ bi iznî, ve iz kefeftu benî isrâîle anke iz citehum bil beyyinâti fe kâlellezzîne keferû minhum in hâzâ illâ sihrun mubîn.”

Iz kale Allah: He had said, He had informed, Allah

Ya Isa ibn Maryam: O Jesus, son of Mary,  
Uzkur nimeti aleyke: Remember, understand My blessing, upon you,  
Ve ala valideti-ke: On your mother,  
Iz eyyedtu-ke: Then, support, approval, strength, power, you,  
Bir rûhi el kudusi: Holy, soul, pure, blessing,  
Tukellimu en nâse: You talk to people, birth, cradle, bed, mat,  
Fi el mehd: Birth, cradle, spread and lay, bed, to prepare,  
Ve kehlen: Perfection, man, manly, adult,  
Ve iz allemtu-ke el kitab: I taught you, we informed you, book, truths,  
Ve el hikmete: Wisdom, the knowledge, thoughts of the creation of existence,  
Ve el tovâte: Laws, ruling, teaching, rules,  
Ve Bible: Good news, the revelation of the soul, peaceful information,  
Ve iz tahluku: To create, you had made, publicness,  
Min el tin: From my essence, soil,  
Ke hayeti: Like, body, statue, form,  
El tays bi izn: Bird, to fly, sublimity, authorized, license,  
Fe tenfuhu fiha : Then, to fly, to blow, in it,  
Fe tekûnu tayran : Then, thus, to be, bird, to fly, sublimity,  
Bi izn : Authorized, license,  
Ve tubriu el ekmehe : To acquit, to clear, empty, blind, unable to see,  
Ve el ebrasa : Mottled-skinned, spotted, bars, attributing the body to oneself,  
Bi izin : Authorized, permission, responsible,  
Ve iz tuhrîcu : You were bringing out, to reveal,  
El mevt : Nutfe, essence, dead, incomprehensible, like a dead,  
Bi izn : Authorized, responsible, authorized in the functioning of all existence,  
Ve iz kefeftu : At that time, trouble, I had warded off,  
Beni Israel anke : Sons of Israel, sons of Jacob, from you,  
Iz cite-hum : You presented, you explained, you brought, they,  
Bi el beyyinat: Clear evidences, explanations,

Fe kale ellezine keferû: Then he said, he who ignores and covers up the truths,

Minhum in hazâ: Of them, this is only,

Illâ sihrun mubînun: Clear magic, deception,

The meaning: "Allah has informed us: O Jesus, son of Mary! Understand My favors upon you and upon your mother. The strength in you is Our pure Spirit. You were speaking to people about birth and perfection. We informed you about the truths of the Book, wisdom, laws and the information that gives peace. You were explaining that existence is from My Essence, then the sublimity in those bodies is Our authority. You were explaining that the One who breathes into them, then the emergence in a sublimity is all Our authority. You were showing the truths to those who do not see the truths, purely. You were explaining to those who attribute the bodies to themselves with the filth of ignorance, that We have authority in holding those bodies, that all existence is revealed from My Essence, and that We have authority in the functioning of all existence. When you explained Our truths to the Children of Israel with clear proofs, they kept away from you, then those among them who disregarded the truths and covered them up said, This is a clear deception."

Here, the secret of spring, birth, is revealed in this verse.

Jesus has stated that existence begins with a breath coming from the soul.

This is the secret of the month of spring.

The greening of nature is the secret of the breath coming from the soul.

Let's think of the seed, there the tree is like a dead tree in the soul of the seed.

In other words, it is in a state of rest.

One day, with the breath in the soul of the seed, the essence of the seed is activated and a sprout emerges from the seed.

Here, the greening of nature in spring is the dimension of the flow from inside to outside.

Inside is the dimension of enfus.

In other words, it is the dimension of the soul.

Afak is the external dimension.

In other words, it is the human world.

Enfus is the internal world.

Afak is the external world.

The essence of the seed is the essence of the apocalypse, the horizon is the tree emerging from the seed.

The flow from the apocalypse to the horizon is the journey of the manifestation of existence.

The greening of nature in spring is a flow from the inside to the outside.

Whatever is in the apocalypse will emerge.

Let's think of the tree in the essence of the seed that has not yet been revealed.

That tree stands in a luminous dimension in the essence of the seed, that is, in the essence of the seed.

When there is a blow from there.

That blow is called the blowing of the soul.

With that blow, the tree begins to appear.

When the time comes for the blowing of that soul, the root, shoot, branch, trunk, leaves, flowers, fruits belonging to the tree appear one by one.

There are many worlds belonging to the tree in the soul, these worlds show themselves one by one.

Many mathematical, physical, chemical, biological secrets of the tree that are revealed are revealed one by one when the time comes with the blowing of the soul.

The emergence from the essence to the horizon is the manifestation of what is in the essence.

The tree inside the seed begins to emerge with a manifestation that begins with a breath and gradually progresses to the fruit.

There are many unseen worlds within the human world that reveals itself.

Everything that appears in the external world is revealed with the breath of the spirit.

The spirit continues to be blown into everything that is revealed.

Because the ascent from the inner self to the outer self continues at every moment.

Surah Fussilat 53: "Fi el afak wa fi el anfusihim."

The Meaning 1: "Whatever is in the inner self will be in the outer self."

The Meaning 2: "Whatever is in the inner self will come out to the outer self."

The inner self is the first dimension of Allah.

The outer self is the apparent dimension of Allah.

Surah Hadid 3: "Hû el evvel, Hû el zâhir."

Just as nature comes to life in spring, the heart of man also comes to life with truths.

The heart that does not know Allah is a dead heart.

Just as nature turns green and trees bloom in spring, hearts that are dead on the path of truth slowly begin to revive.

With the education received from a Saint, the spring of hearts begins.

Here is the secret of spring, the beginning of the journey of becoming human.

It is the manifestation of truths in hearts.

It is the resurrection of dead hearts.

It is the gradual knowledge of truths.

## **SUMMER**

Summer months are the months between June 22 and September 22.

It is the month when the weather warms up after spring.

This warming can be considered a sign of the strengthening of love in hearts after progress in the stations.

As hearts warm up, the connection with Allah strengthens.

As hearts warm up, the degree of divine love increases.

And divine love makes a person lose himself, and makes him mortal in Allah.

Ice and snow melt as the temperature increases in summer.

This melting is actually a sign of the person passing from his/her existence.

Let's think of the body as a block of ice.

When ice melts, it turns into its original water.

Here is the way for a person to pass from his/her existence, that is, to understand that his/her original is Allah, as a result of hearts meeting with divine love.

We can see the summer month as the month when the feeling of love increases.

Just as the blood circulation accelerates due to the heat of summer, hormone secretion increases and the feeling of love manifests itself.

Here is the increasing temperature in the summer month, which is indicated as the degree of divine love increasing in the person's heart.

The feeling of love takes the whole body and throws it into a fire.

The fire of love comes from a Beloved and burns it.

He ties him back to that beloved. He leaves him without hands, feet, or body.

It connects all emotions and thoughts to the feeling of love.

It stops thinking about anything else.

The body melts in a Canan (sweetheart).

The whole body prostrates itself to Love.

It never gets up from that prostration, it stays in that prostration.

The body is imprisoned in a heart.

The heart cries out, "Just love, just love."

A Canan embraces the entire world.

No one else is known but Him, He is seen from everywhere.

The feeling of love is pure, clean, and does not contain any impurity.

Love becomes a river that flows in hearts, flows everywhere.

Love becomes the Sun in the heart, its light embraces everywhere.

The eyes are dazzled by the light of Love, they can see nothing else.

The heart stops knowing anything else but Love.

Even the angels who carry love could not carry this feeling.

That feeling has only been granted to humans.

Only the heart can carry that sublime feeling.

Many sublime pleasures come.

Many beauties blossom.

The heart that says Love, Love, loses itself.

It moans, "Just You, just You."

That sublime feeling embraces everywhere.

It becomes a servant to a beloved.

Summer is the month when love reaches its peak.

As the degree of love increases, submission to Allah becomes stronger.

As the heart warms with love, submission and loyalty become stronger.

Love is the first manifestation of Allah.

It is the first light of the universe.

It is the reason for the manifestation of existence.

Love finds life in the dimension of light.

The soul finds a body with love.

The body finds life with love.

The body will one day become mortal.

But love is everlasting.

Love cannot fit in the earth or the sky.

It fits in the heart of the person of love.

The heart of the person of love beats, "Love alone, Love alone."

The station of love is the station of light.

Those who reach the station of light are painted with the light of love.

Those who reach the light of love are those who have attained true love.

The people of love are those who are illuminated by the light of love.

Love is a light that takes the body captive, takes it away and makes it prostrate to the soul.

Love is a sublimity that belongs to Allah.

Yunus Emre said it beautifully.

"Your love took me from me"

Love is a light that belongs to the light of Allah.

Those who are caught by that light see with love, hear with love, walk with love.

The love of Allah makes a person lose himself.

Those who attain divine love are lovers.

Heaven is the heart of lovers.

Heaven is the place of lovers.

Heaven prostrates to lovers.

Prophet Muhammad said it beautifully.

"Allah first created love.

He decorated the world with love.

Those who love with that love

Made the earth and the sky tremble."

The heart that meets the light of love turns the whole body into a heart.

That heart becomes the eye of love, it sees its beloved everywhere and at every moment.

Love destroys and passes everything worldly.

It turns pride, arrogance, ego into ashes.

It makes you stop saying I, it makes you say You.

The station of Jesus is the station of Love.

The station of Muhammad is the station of Love.

The heart that reaches the light of Muhammad tastes real love and becomes a person of love.

The wise see the manifestations of Allah in every being and the beauty in their manifestations.

The people of love see the light from which those beauties come.

Love, which peaks in the summer months, makes a person lose himself and reaches the station of fanâfillah.

In the summer months, grains such as wheat, barley, oats and corn are collected.

We can evaluate this as follows.

As the heat of divine love increases in the heart, many truths are learned in contemplation.

In other words, many scientific harvests are obtained by contemplation on the path of truth.

And many truths are granted.

We can evaluate drinking plenty of water in the summer heat as follows.

Water holds knowledge, drinking plenty of water in the summer indicates nourishment from knowledge.

The disciple should try to understand the truths without ever leaving knowledge.

The sweating of the body in the summer is the removal of toxins from the body.

In other words, the heart that falls into divine love realizes that it has fallen into heedlessness and becomes cleansed in order to get rid of this poison of heedlessness.

In the summer, thick clothes are also slowly taken off and thin clothes are worn.

Here, as the hearts warm up, they become transparent, they are stripped of the dress of existence, and they are prepared to surrender to the owner of the body.

Here, the summer month is the month when the heat of divine love increases in the hearts.

It is the month of cleansing.

It is the month of nourishment with wisdom.

It is the month of realizing the owner of the body through contemplation of wisdom.



## **AUTUMN**

Autumn is between September 23 and December 21.

Autumn is the secret of the station of fenâfillah.

In the journey that begins with a Saint, the disciple reaches the harvest.

In other words, he becomes knowledgeable.

In other words, he knows the owner of his existence and surrenders to Him.

In autumn, the leaves turn yellow and fall.

Birds begin to migrate.

Migration is the secret of migration, the secret of ascension.

The journey from body to soul is migration, ascension.

Ascension is the secret of passing from one's own physical existence and reaching the sublimity of Allah.

Ascension, which begins in spring, in other words, the journey of wisdom that begins in hearts, goes all the way to becoming mortal in Allah.

The yellowing and falling of leaves in autumn is a sign that the disciple on the path of truth passes from his own existence and reaches mortal Allah.

The disciple on the path of Allah, with the education of wisdom of Tavhid, abandons the body that he attributes to himself and becomes mortal in Allah, who is eternal.

The migration from body to soul makes the disciple on the path of Allah mortal in Allah.

In other words, the disciple witnesses the functioning in his own body through the journey from form to identity.

And he understands that the One who performs this functioning is Allah.

When the disciple understands that the owner of the functioning, attributes and existence that he attributes to himself is Allah, he is purified from the sin he has committed against Allah, he is cleansed and falls like a leaf. And thus he reaches the dimensions of fenâfillah and bekâbillah.

The secret of fenâfillah is to become mortal in Allah, that is, to abandon attributing self to oneself in the presence of Allah's sublimity.

When a person realizes the owner of the functioning in himself, he abandons his attributions one by one.

A person is not the owner of the functioning in his body.

Because the person is not the one who performs the functioning in his body from atom to cell, from cell to tissue, from tissue to body.

The doer is the doer who performs this functioning.

The state of the doer in the dimension of the functioning of the body is action.

The name of the doer in the dimension of action is verb.

The name of the doer in the dimension of action is action.

This universe is the act of a Doer.

The Doer proves his own originality with his act.

Act is the doer proving himself with his act.

Whoever does the action is the doer.

If there is an action, it is the doer revealing himself, proving himself with his action.

The moment a person realizes that the doer, the possessor, the existent in his own being is Allah, and the moment he surrenders to Him, the doors of forgiveness are opened.

It is Allah who holds the person's body with His essence at every moment, who surrounds him with His attributes at every moment, who works in his body at every moment.

Yunus Emre has expressed this pleasure very well.

“I love you beyond the depths of my own soul

On my way, I shun the canon and its call.

Don't think that I am in myself, I am not in myself

There is only me within me deeper than me.

Wherever I look, you are full

Where should I put you inside me.”

Here is the fall of the disciple on the path of Allah, passing through his existence, surrendering himself to Allah.

As Yunus Emre said, what manifests in every being is the essence of Allah.

No being belongs to itself.

Here is the secret of autumn, the secret of the disciple's realization that his body does not belong to him.

The migration to Allah, that is, the ascension, which begins in the spring, ends in the fall with surrendering to Allah.

The ascension; It is a journey of returning to one's own body and understanding the eternal secrets of one's body.

Miraj is the journey of understanding existence and the creator.

Miraj is the journey of knowing your own origin, surrendering to your origin.

Miraj is the journey of wisdom that you embark on your own physical ship, contemplating and witnessing.

Miraj is the journey of returning to your own Quran of existence and witnessing the verses of Allah in that living Quran.

Miraj is the journey of knowing your own body as the Quran and the endless signs of your body as verses.

Miraj is the journey of watching the functionality of your own body, witnessing the owner of your body in your body.

Miraj is the journey of witnessing the dimensions of prophethood and prophethood of your own body.

Miraj is the journey of meeting Gabriel in the city of your own body and traveling to the owner of your body.

Miraj is the journey of is to witness the many sublime dimensions that belong to Allah in the city of his own existence.

Ascension is the shedding of bodies in Allah, like the leaves falling in autumn, and their merging with Him.

Ascension is finding immortality in Allah.

Ascension is the mixing of a drop with an ocean.

Surah Mearic 3: "Minallâhi zîl maaric"

The meaning: "The owner of the sublime positions is Allah."

Maarij is the plural form of Miraj.

Miraj; is the journey of witnessing Allah position by position, and passing through one's own existence step by step, like a leaf turning yellow and withering.

Here is the secret of the autumn season, the truth of passing through one's existence after the Miraj performed on the path of truth.

A dry leaf falls to the ground, which is its origin, and melts in that soil.

The disciple on the path of truth also becomes mortal in Allah, whose origin is His origin.

## **WINTER**

Winter is between December 22 and March 20.

Winter is the months when the weather gets cold.

It is the months when people cover themselves with thick clothes.

Winter is the months when water turns into ice and snow falls.

In the winter, everywhere is covered with snow.

The fact that everywhere is covered with snow points to the luminous structure in all existence.

In addition, water freezes and turns into ice in the winter.

Water turns into ice and takes shape in a mold.

Snow is formed by the crystallization of water particles in the clouds as a result of encountering extreme cold.

The structure of a snowflake is not like another snowflake.

The winter month is a message to mankind to “see the origin of the body mold.”

Just as ice melts and turns into its origin, water.

Even though every being has been molded differently, its origin is the same, its origin is Allah.

Thus, man should not remain in the dimension of molds, that is, forms, of existence, but should see its origin.

Thus, man should not remain in the dimension of soil.

He should see the origin, the essence of soil.

He who remains in the dimension of soil falls into the state of Satan.

Satan had seen soil, but could not see the inner face of existence.

He said, “He was created from soil, I am better than him.”

(Surat al-A’raf, 12)

What a great negligence it was to see another as soil, not to see one’s 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 remaining in the outer garment, in the form.

In other words, the situation of the one who sees the mold of ice but cannot see its origin, water, is the situation of the devil.

Here is the secret of the winter season, the call to mankind, “When you look at the existence, do not remain in the outer surface, see its inner surface, attain 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 fall into the state of the devil.

Khidr called to Moses for him: “Look at your inner surface, attain your wisdom.”

A person should not remain in his own body mold.

The curtain between a person and Allah is his own body mold, that is, the dimension of his form.

That is why, in the winter, first water turns into ice, then ice melts and turns into water. Those who see this know that water is not different from ice and ice is not different from water.

Just as ice has no relationship with water, a person has no relationship with Allah.

Those who can see this will understand that Allah is not separate from them.

The origin and essence of all of us is Allah.

The melting of ice is prostrating to its origin, water.

The prostration of ice is its melting.

It is passing through its mold.

The prostration of a person is passing through his body, mixing with the sublimity of Allah.

The secret of prostration is being in unity with Allah, the origin of everything.

It is the state of dependence of everything on Allah.

The Quran states that every being is in prostration to Allah at every moment.

It states that everything on earth and in the skies is in prostration to Allah at every moment.

Here are some examples from the Quran.

In the verses it is stated as “They prostrate themselves”.

Surah Ra’d 15: “Ve lillâhi yescudu men fis semâvâti vel ardı tavan ve kerhen ve zilâluhum bil gudevvi vel âsâl.”

The meaning: “Whatever is in the heavens and whatever is on earth, whether willingly or unwillingly, including their shadows, prostrates to Allah morning and evening without ceasing.”

Surah An-Nahl 48, 49:

48: “E ve lem yerev ilâ mâ halakallâhu min şeyin yetefeyyeu zilâluhu anil yemîni veş şemâili succeden lillâhi ve hum dâhırûn.”

The meaning: “Do they not see that the shadows of the things created by Allah turn to the right and to the left, prostrating to Allah, and that all that exists is in unity?”

49: “Ve lillâhi yescudu mâ fis semâvâti ve mâ fıl 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.”

Surah Rahman 6: “Ve el necmu veş şeceru yescudân.”

The meaning: “Stars and trees are in prostration at every moment.”

When we examine, we see that everything in the universe is in prostration to Allah at every moment.

So, what is the Quranic meaning of prostration?

What is the difference between what we know as prostration in prayer and prostration in reality?

While prostration is known in society as putting our heads on the ground, how does the Quran offer us the secret of prostration?

How is every being's prostration to Allah at every moment?

What is the secret of even the shadow of being being in prostration?

Here is the secret of prostration, melting ice and returning to its original form.

Let's look at our own bodies.

When we look at our bodies, we see that the infinite cells in our bodies are in a lifetime of attachment to our bodies, that is, in prostration.

Our body is in integrity with the dimensions of the skin and the dimensions of the soul.

Our skin is connected to our soul.

Our ears, eyes, hands, feet, all the organs in our body are connected to our body at all times.

All atoms, all cells, all tissues, all organs in our body are connected to each other, and all of them are connected to a body at every moment.

In other words, everything in our body is in prostration to the single body.

The situation is the same in this universe.

All beings, visible and invisible, are in prostration to Allah, the essence of existence, at every moment.

Here, the winter month is the secret of the freezing of water that comes with the effect of cooling, and the secret of appearing in the form of mold, and the secret of the cry that the essence of ice is water.

In addition, the winter months are months of protection.

The winter months are months of covering up.

In other words, the secrets of Allah are not revealed to everyone.

It is necessary to conceal the secrets of Allah from those whose hearts are not ready.

Saints do not reveal the truths of Allah to those whose hearts are not yet suitable.

But the secrets of truth are revealed to those whose hearts are right.

The Surahs Muddessir and Muzzemmil in the Quran explain this truth.

Surah Muddessir:

- 1- O you who are wrapped in veils, who cannot hide and speak the truths you know!
- 2- Welcome those who come in humility, then explain the truths and warn them.
- 3- Speak of the sublime manifestations of your Lord.
- 4- 5- Act with pure states and stay away from bad states.
- 6- Do not act reluctantly, do not expect a response.
- 7- Be patient in telling the truths of your Lord.
- 8- Until He makes that Power known to you that makes you breathe in and out.
- 9- It is a difficult process to tell those who are in authority everywhere and at all times.
- 10- It is not easy to tell the truths to those who ignore and conceal the truths.
- 11- What exists is Me and what I have created shows My oneness.
- 12- I have arranged every spreading being.

Surah al-Muzzemmil:

- 1- O you who are wrapped in veils, who are hesitant to tell the truths you know!
  - 2- Welcome those who come with humility, slowly explain the truths to those who are in the darkness of ignorance.
  - 3- Guide them slowly with truths to end that ignorance.
  - 4- Read the book of the universe thoughtfully, increasing your understanding in understanding the truths written therein.
  - 5- We convey to you meaningful words.
  - 6- It is not easy to wake up from the darkness of ignorance. This is the right thing to do.
  - 7- You, constantly move in the light of the truths.
  - 8- Understand the One Who created you with all his signs in you and get rid of the assumptions you attributed to yourself, and return to Him in a pure state.
  - 9- He is the One Who created everything in the East and the West.
- There is no power except Him. So seek refuge in Him who has authority over all things.
- 10- Be patient with what is said and when you leave them, leave them with kindness.

11- Leave those who do not understand Me and deny the blessings they have been given. Give them some time.

12- 13- Of course, those who remain attached to their own evils cannot understand the truths that belong to Us and fall into the ignorance of attributing the attributes to themselves and they feed on the filth of their own ignorance and remain in bitter troubles.

14- It is He who makes the hearts of those who are arrogant on earth and those who see themselves in greatness beat at every moment. The knowledge of those who are in those states of arrogance scatters like a pile of sand.

As stated in both surahs, the truth is revealed only to those whose hearts are suitable.

The winter months are a call to the Saint to cover himself and to reveal the secrets to everyone.

Just as the earth is covered with snow, the waters turn into ice.

Thus, the Saint is covered with the light garment of Allah.

His heart waits for the right one to come and slowly lifts the covers.

The person who will carry the truth is the modest, humble, compassionate, protective, merciful person.

The person who is interested in seeking the truth, the sincere person.

The person who knows how to keep quiet, knows how to listen, and is respectful.

The person who has a vein of guidance sprouting in his heart.

The trust is only entrusted to them.

When such a person comes, the Saint lifts the covers.

The fact that everywhere is covered with snow in the winter is a sign that the Saint looks at existence as the sublimity of Allah.

The Saint looks at existence without ever departing from the divine pleasure.

The falling snowflakes are pure white.

This whiteness points to the light of Allah.

The shape of each snowflake is not like another snowflake.

The difference of each snowflake points to the oneness of Allah.

Rain points to Allah's wisdom and mercy.

The rain mixed with snow indicates the secret of reaching the sublimity of Allah with the wisdom of Allah.

Looking at people with the eye of Allah is the feeling of Saint.

In addition, the winter months are the months of pruning some trees.



It indicates the pruning of a disciple who comes to the Saint.

The disciple's getting rid of the qualities that belong to Allah that he attributes to himself can be seen as his pruning.

The disciple falls into heedlessness within a self.

He becomes heedless of attributing the body that belongs to Allah and His qualities to himself.

Here, the disciple's being pruned by the Saint indicates his getting rid of his attributions.

Here are many wisdoms that come to man from all seasons.

As long as man looks at existence with the eye of wisdom and tries to understand the many messages coming from there.

Spring is the secret of the birth in hearts.

Summer is the secret of hearts embracing divine love.

Autumn is the secret of passing through existence, reaching the sublimity of Allah.

The secret of the winter season;

To look at the divine light that surrounds everywhere.

It is the secret of revealing the truths to those who are capable of it, and covering the truth from those who are not yet capable of it.

It is the secret of protection.

The secret is that the snow that covers everywhere points to the luminous structure of existence.

## **SAKK-I KAMER**

What is the event of the moon splitting in two that is narrated in society?

Has such an event ever happened?

What truth does the “sakk-i kamer” mentioned in the Quran explain to us?

What is the event of the moon splitting in two that is narrated as a hadith and claimed to be mentioned in the surah Kamer?

Is the event narrated as the miracle of Prophet Muhammad real?

Or have we shifted the intended meaning to different meanings?

Hadith scholars narrate that such an event occurred, that Prophet Muhammad performed a miracle, raised his hands and prayed, raised his hand towards the sky and split the moon in two.

Some Saints claim that such an event did not occur, and that what is called “shakk-i kamer” in the Arabs is when two people argue about a subject and the other says “let's see if it sakk-i kamer”, meaning for the truth to be clearly revealed.

Some people also claim that the moon will split in two near the apocalypse.

In society, it is said that Prophet Muhammad performed a miracle by splitting the moon in two.

It is believed that the miracle of the Sakk-i Kamer occurred eight years after Prophet Muhammad was appointed to office.

The event is told as follows:

The leading polytheists of the Quraysh Tribe came to Prophet Muhammad and said, “Show us a miracle, we will believe that you are the Messenger of Allah.”

Thereupon, Prophet Muhammad raised his hand towards the full moon in the sky and it is reported that the moon split into two in an instant.

There are those who believe this in faith groups, and there are those who say that there is another wisdom in this.

When you examine the Quran, we come across information that a miracle was requested from Prophet Muhammad.

The Quran offers completely different information.

Surah Ankebut 50: “Ve kâlû lev lâ unzile aleyhi âyâtun min rabbih kul innemel âyâtu indallâh ve innemâ ene nezîrun mubîn.”

The meaning by DRA: “They said, “Why were miracles not sent down to him from his Lord?” Say, “The miracles are only with Allah, and I am only a plain warner.”

Ra'd Surah 31, The meaning by DRA: “If the mountains were moved by the Qur'an, or the earth was split apart, or the dead were made to speak, the disbelievers would not believe.”

It is stated in the Qur'an that even if a miracle were shown to the polytheists, they would not believe.

In this case, it is necessary to consider how correct it is to say that the Prophet Muhammad showed miracles for the polytheists.

So what does "Sakk-i Kamer" mean?

The word "Sakk-i Kamer" is used in the Qur'an in the surah Kamer.

Let's first examine the different translations

Surah Kamer:

1-2: "İkterebetis sâatu ven şakkal kamer ve in yerev âyeten yu'ridû ve yekûlû sihrun mustemir.

The meaning by DRA 1-2: The Hour of Judgment is near, the moon is split; when they see a sign, they turn away and say: 'It is an ongoing magic'.

The meaning by DRA Foundation 1: The Hour of Judgment is near and the moon is split.

2: When they see a sign, they immediately turn away and say: It is an ongoing magic.

3: "Ve kezzebû vettebeû ehvâehum ve kullu emrin mustekır."

The meaning by DRA : They lie and follow their own desires. But every matter has a final outcome.

4: "Ve lekad câehum minel enbâi mâ fihî muzdecer."

The meaning by DRA: Certainly, much news has come to them that will make them abandon their situation.

5: "Hikmetun bâligatun fe mâ tugin nuzur."

The meaning by DRA: There is superior wisdom in each of these news; but warnings are useless.

6: "Fe tevelle anhum, yevme yedud dâi ilâ şeyin nukur."

The meaning by DRA: So turn away from them, on the day when the caller calls to something invisible and unknown;

7-8: "Huşşe'an ebsâruhum yahrucûne minel ecdâsi keennehum cerâdun munteşir, Muhtûne iled dâi, yekûlul kâfirûne hâzâ yevmun asir."

7-8: They will come out of their graves, their eyes absent-minded, spread out like locusts, running towards the one who calls. The unbelievers will say, 'This is a difficult day.'

The meaning by Tavhid-i Qur'an:

Surah Al-Kamer 1.....8

- 1- The time for the revelation of the truths has drawn near and the truths have become clear.
- 2- Those who reject the truths even if they see them with evidence and return to their own ignorance say, these are deceptions that have been told for a long time.
- 3- They lie and follow their own personal interests and cannot understand the order of all operations.
- 4- In fact, they were presented with information about truths that would make them abandon evils.
- 5- The subtleties of wisdom were presented to them so that they could reach perfection, but the words presented to them were of no use.
- 6- So always stay away from those who do not respond to the invitation of the one who invites to the truths.
- 7- They act only according to their own interests, like scattered plunderers who spread terror with their looks.
- 8- They see the one who invites to the truths in error. Those who ignore the truths are always in trouble.

When we examine the translations, we see the differences.

When we examine the translation of the Tavhid-i Quran; Prophet Muhammad clearly explains the truths with evidence, he shows the truths as clearly as a moon. However, those who cannot give up their own ignorance, return to their own knowledge, we come across his knowledge.

The Diyanet Foundation and the Directorate of Religious Affairs interpret the moon as splitting, the moon did split, etc.

The moon did split and the moon splits are different things.

One has happened, the other will happen in the future.

Sakk-i Kamer; is the truth coming out clearly like the full moon.

According to information conveyed; in the Arabs, two sides would debate each other in order for an event to be resolved, that is, for the truth to come out.

Both sides would present their evidence and the truths would come out clearly.

And those who listened to this would say, "Now Sakk-i Kamer has happened, that is, the truth has come out like the full moon."

The literal meaning of the Surah Al-Kamer:

1-Ikterebetis sâatu ven şakkal kamer

Ikterebeti: It came close, it approached, it became close,

El sâatu: Hour, period, time, passing time, every moment

Ve şakka el kameru: The truths became clear,

The meaning 1: “There is always a closeness to the truths and the truths become clear at every moment.”

The meaning 2: “The time has come and the truths became clear.”

2-Ve in yerev âyeten yu’ridû ve yekûlû sihrun mustemir

Ve in yerev ayeten : If, even, they see, whether, verse, sign, evidence,

Yuridu : Turning, turning away, rejecting, returning to ignorance,

Ve yekulu sihrun : They say, magic, deception,

Mustemir : Continuous, fixed, old,

The meaning 1: “Those who reject the truths, even if they see with their evidence, and return to their own ignorance, say, these are the deceptions that have been told for a long time.”

The meaning 2: “No matter how much evidence you present to those who reject the truth, they call it deception, they do not believe.”

3-Ve kezzebû vettebeû ehvâehum ve kullu emrin mustekır

Ve kezzebû: They denied, remained in lies, which are not true,

Ve ittebe: They followed, they followed,

Ehvâe hum: To follow their whims, desires, assumptions, interests, they,

Ve kullu emir: All affairs, decrees, the functioning in all existence,

Mustekır: Determined, solid, stability, place of residence, order,

The meaning 1: “They deny the truths and follow their own personal interests and cannot understand the stable functioning in all existence.”

The meaning 2: “They believe in things that are not true, they follow their desires, they cannot understand the functioning in existence.”

4-Ve lekad câehum minel enbâi mâ fihî muzdecer

Ve lekad jaehum: Indeed, it has come, it has been presented, it has been given, they,

Min el anbai: News, information of the truths,

Mâ fi hî muzdecer: Advice to avoid it, deterrent, dissuasive,

The meaning 1: “Indeed, they were presented with information of the truths that would make them abandon evils.”

The meaning 2: “And they were presented with information of the truth, including many pieces of advice.”

5-Hikmetun bâligatun fe mâ tugin nuzur

Hikmetun: Wisdom, subtlety of wisdom, inner secret,

Bâligatun: To reach, adult, perfection

Fe mâ tugin: It did not benefit, it did not benefit,

El nuzur: Look, gaze, warning, revealed truths, words,

The meaning 1: "The subtleties of knowledge were presented to them so that they could reach perfection. But the explanations and warnings did not benefit them."

The meaning 2: "There was much wisdom in the knowledge presented, but the warnings did not benefit them."

6-Fe tevelle anhum yevme yedud dâi ilâ şeyin nukur

Fe tevelle : Now, turn away, stay away,

Anhum yevme : From them, day, time, moment, always,

Yedu ed dâi : The invitation of the inviter,

Îlâ şey nukur : Something, not to give, to reject,

The meaning 1: "From now on, always stay away from those who do not respond to the invitation of the one who invites to the truths."

The meaning 2: "From now on, stay away from those who do not respond to the invitation of those who invite to the truth."

7-Huşşe'an ebsâruhum yahrucûne minel ecdâsi keennehum cerâdun munteşir

Huşşe'an: Fear, terror,

Ebsâru hum: Eyes, glances, states,

Yahrucûne: They come out,

Minel ecdâs: Grave, tomb, house, bodies, emerging,

Keenne hum cerâdun: As if, like, like locusts, looters,

Munteşir: Dispersed, spread around, moving,

The meaning 1: "They act only for their own interests, like looters spread around, spread out with their looks."

The meaning 2: "They act for their own interests, they go everywhere for their own interests."

8-Muhtiîne iled dâi yekûlul kâfirûne hâzâ yevmun asir

Muhtiîne: Walking fast, hurrying, running, making mistakes,

Îla ed dai: Inviting, turning,

Yekulu el kafîrûne: They say, covering, ignoring the truth,

Hâzâ yevm: This, that, these, day, time, always,

Asir: Difficulty, trouble, rejecting, difficult, chaotic,

The meaning 1: “They see the one who invites to the truths in a mistake.

Those who ignore the truths say: They always cause trouble.”

The meaning 2: “They look for the shortcomings and mistakes of the one who invites to the truth, they cause trouble to those who are on the path of truth, they ignore them.”

When we examine the first eight verses of the Surah Al-Kamer, there is the demonstration of truths with evidence.

But those who remain in ignorance, those who run after their own interests, are far from understanding the truth.

“They deny the truths and follow their own personal interests and cannot understand the stable functioning in all existence.”

Here, Saints demonstrate the truth step by step with evidence, just like the moon turning from a crescent to a full moon.

What is meant by saying the Sakki Kamer is that the truth has come to light, the invisible has been seen, the unknown has been known.

This is the event called the Sakk-i-Kamer.

In other words, it means the truth has clearly come to light.

This is the view that some accept.

This view is more plausible.

Because when we examine the Quran, there is no such word as miracle.

The authors have translated the word verse as miracle.

Ayet(Verse) means signs and evidences that show Allah. If we read the Quran carefully, it is stated that everything that happens on earth and in the sky is verse.

Surah Câsiye 3: “Înne fîs semâvâti vel ardı le âyâtın lil mûminîn.”

The meaning: “Surely, whatever is in the heavens and the earth is a sign for the believers.”

Surah Luqman 31: “Elem tere ennel fulke tecrî fil bahri bi ni’metillâhi li yuriyekum min âyâtih inne fî zâlike le âyâtın li kulli sabbârin şekûr”

The meaning: “Do you not see that what is in the heavens flows away in eternity? He shows you His signs every moment. Those who understand the blessings of Allah are wise. Everything in this world is a sign for those who are patient and who submit to the owner of existence.”

Surah Ya-Sin 33: “Ve âyetun lehumul ardul meyteh ahyeynâhâ ve ahrecnâ minhâ habben fe minhu yekulûn.”

The meaning: “The earth is a sign for them. We give life therein from droplets and We bring forth from it plants and grains. Thus they feed on them.”

Surah Yasin 41: Ve âyetun lehum ennâ hamelnâ zurriyyetehum fil fulkil meşhûn.”

The meaning: “It is a sign for them that we carry and transmit their offspring with a genetic system full of information.”

Surah Al-Baqarah 164: “Vel ardı le âyâtın li kavmin yakılûn.”

The meaning: “And in everything on earth, there are certainly signs for people who use their minds.”

Verse means trace, sign, omen, evidence, signal.

Yes, everything in the entire universe is a sign.

Existence itself and the qualities in existence are all signs.

Each verse is a sign, evidence, signal, trace.

This trace leads us to the owner of existence.

Each verse shows the owner of existence.

Everything that exists in existence and flows from existence is a sign.

We can only understand that mystery that we call Allah, that we believe in but do not witness, through verses, that is, through the signs in existence.

All we have to do is examine the visible existence and try to understand it.

As can be seen, translating the word verse in the Quran as miracle is not correct according to the style of the Quran.

This is the struggle to reveal the truth with verses, called the SHakk-i Kamer.

The Quran reveals Allah and His truths from beginning to end.

A person who disbelieves, that is, who remains in things that are not true to him and acts for his own benefit, does not believe or want to believe no matter how many miracles are shown.

Because he is attached to his own belief, he cannot break away from there and incline towards the truth.

We see this most beautifully in the story of Moses.

Moses approached his people with 12 miracles-evidences.

But the majority of his people believed in the Samiri and returned to their old worshipping customs.

That is why Saints approached the people with scientific evidence.



They struggled to reveal the truths.

This struggle is the reality of the “Sakk-i Kamer”.

## **MONTH OF MUHARRAM**

Muharram is known as a holy month.

In this month, Hazrat Hussein and 72 innocent people were killed.

The day of the killing coincided with the day called Ashura.

Is the month of Muharram sacred and other months not?

Who describes this month as sacred and imposes this on society?

What is holiness, what kind of value does it carry?

Can one day be more sacred than another?

Muharram is known as the month of Allah.

So whose months are the other months?

On the tenth day of Muharram, that is, on that day known as Ashura, Hazrat Hussein was beheaded in a place called Karbala.

In fact, it is very painful that those innocent people were killed on the 10th day of Muharram.

We should think very carefully about the brutal killing of Hazrat Hussein and seventy-two innocent people by those who claim that the month of Muharram is sacred.

In the place called Kerbala, those innocents were left hungry, left thirsty, and when it was the 10th day of Muharram, they were attacked all together, killed those innocents and Hazrat Hussein was beheaded. It is written in historical records.

The mentality that celebrates the tenth day of Muharram as the day of “ashura” killed Hazrat Hussein that day and beheaded him and some innocents.

Those who say that month is sacred should think about this very well.

The mentality we call the Meccan polytheists was not a mentality that denied Allah.

They also believed in Allah and performed all their worships.

They believed that some months, some days and some nights were sacred.

The Hajj (Pilgrimage) was organized by them.

Before Prophet Muhammad, the month of Muharram was celebrated as sacred and Ashura was performed on the 10th day of Muharram.

They would change the Kaaba's cover on the 10th day of Muharram.

One of the most sacred days of the polytheists was the day of Ashura.

That is why Hazrat Hussein was martyred on the 10th day of Muharram.

And it is recorded in historical records that Yazid said, "We celebrated two festivals in one day. Thanks be to Allah, He granted us the revenge of Badr."

And this society still considers the month of Muharram sacred and fasts are observed in this month.

Fasts are observed until the day of Ashura.

The reason why this day is called "Ashura" is because it coincides with the tenth day of Muharram.

It is known that before Prophet Muhammad, the reason why this day was given this name was because Allah granted ten different gifts and blessings to his ten prophets on that day.

These gifts are stated as follows:

1. Allah granted a miracle to Hazrat Musa on the day of Ashura, splitting the sea and drowning Pharaoh and his army.
2. Noah anchored his ship on Mount Judi on the day of Ashura.
3. Jonah was saved from the belly of the fish on the day of Ashura.
4. Adam's repentance was accepted on the day of Ashura.
5. Joseph was taken out of the well that his brothers had thrown him into on Ashura day.
6. Jesus was born on that day and was raised to the sky on that day.
7. David's repentance was accepted on that day.
8. Abraham's son Ismaeel was born on that day.
9. Jacob's son Joseph's eyes, which had closed due to longing, began to see on that day.
10. Ayyub was cured of his illness on that day.

Isn't it interesting?

There is nothing about Prophet Muhammad.

I wonder why?

Could those who did not accept Prophet Muhammad have killed Hazrat Hussein and seventy-two innocent people?

Why was Hazrat Hussein martyred on the 10th of Muharram? Ashura Day is known as sacred not only by the Meccan polytheists but also since Noah.

Before Prophet Muhammad, it was known as a holy day among the Arabs since the time of Abraham and fasting was done.

There is also a section in the hadith books as follows.

Bukhari Savm mentions it in the 69th section.

"Ashura was a day when the Quraysh tribe fasted during the pre-Islamic period."

A person who is also quoted in the name of hadith is as follows.

A person came to Prophet Muhammad and asked:

“When do you recommend that I fast after Ramadan?”

It is claimed that Prophet Muhammad said; “Fast in the month of Muharram. Because it is the month of Allah. There is a day in it that Allah accepted the repentance of a nation on that day and He may forgive another nation on that day.”

It is said that it existed in the pre-Islamic period customs.

It is also said that Prophet Muhammad continued this custom.

It is also said that Prophet Muhammad fought against ignorance.

Think about it now, which one is true?

Could Abraham have wanted to prevent war by saying that these months are sacred during the period when there were wars and tribes were raided by bandits?

Could Abraham's real aim, who said these months are sacred, be to prevent bloodshed?

But could it be that those who continue to believe in these months as sacred have never given up their cruelty?

And could it be that those who consider this sacred interpreted the Surah al-Fecr in this way?

Before Prophet Muhammad, the Arabs used to fast on the 10th day of Muharram, known as the day of Ashura, and the month of Muharram was known as the month of Allah.

For this reason, Hazrat Hussein was killed in the month of Muharram, which was the sacred month of the Meccan polytheists, and on the day of Ashura, which was their sacred day.

And unfortunately, our society still calls the month of Muharram sacred and fasts in that month, and most painfully, they celebrate the 10th day of Muharram as the day of Ashura and perform Ashura. The subject of the month of Muharram should be thought about and researched very well by those who are interested in these issues.

This issue should be examined in detail, without ever forgetting the killing and beheading of Hazrat Hussein on the 10th day of that month.

The month of Muharram should be investigated to the smallest detail and should be thought through in detail.

Why were Hazrat Hussein and his entire family massacred on that day?

It should be thought through very, very well.

Why should one month be holier than another month?

Why should one day be holier than another day.

## THE THREE MONTHS

What is the wisdom behind the months called sacred months and holy months?

The months called sacred months are known as Dhul-Qadah, Dhul-Hijjah, Muharram and Rajab.

The months called sacred months are known as Rajab, Shaban and Ramadan.

The following question can be asked immediately.

Are these months more sacred in the sight of Allah compared to other months?

In society, fasting, worshipping, remembrance and prayers are made because the three months have started and the sacred months have started.

The three months are known as sacred.

In fact, it is said that the month of Rajab is the month of Allah, Shaban is the month of Prophet Muhammad, Ramadan is the month of the ummah.

So, is there any truth to these words?

When we look at the historical records kept by researchers, we see that the truth of this does not exist or is weak.

Here are some historical examples from some researchers:

Those who say it has no basis:

The original of the narration attributed to the Messenger of Allah, "Rajab is the month of Allah, Shaban is my month, and Ramadan is the month of my ummah" has not been found. (Suyuti, p. 114)

Those who say it is weak:

They state that most of the narrations in the sources about the virtues of the months of Rajab and Shaban are fabricated and a significant part of them are weak. The narration that the Messenger of Allah prayed when the month of Rajab started, "O Allah, bless Rajab and Shaban for us and let us reach Ramadan!" (Tabarani, al-Mu'cemü'l-awsat, IV, 189; Abu Nuaym, VI, 269; also see Musnad, I, 259) is considered weak.

We see in the research that it is not correct to separate the three months from the other months.

We can reason like this and reach the conclusion that it is not correct.

If Rajab is the month of Allah, whose month are the other months?

If Rajab, Shaban, Ramadan are holy, aren't the other months holy?

Is it conceivable that the Prophet Muhammad would separate these three months from the other months?

Can that beautiful person who said, "Consider every day valuable, learn knowledge, meditate, work and produce every day, do not waste your days" show three months as superior to the other months, one day as superior to the other?

Can that beautiful person who said, "Black is not superior to white, white is not superior to black, one of you is not superior to the other" show one month as superior to the other months?

When we research, we understand that; before the Prophet Muhammad, the sacred months and the three months were also considered sacred.

So why were the three months called sacred months?

Why were the four months called sacred months?

It was said that fighting was not allowed in these months?

If someone organized this, it is obvious that their intention was for people not to fight and kill each other.

But unfortunately, we come across translations in the Quran that do not comply with logic.

In the Quran;

Do not kill...

Do not oppress...

He who kills one person is as if he has killed all the people...

Although we come across the verses, when we come across the opposite in some verses, we cannot help but think.

What does "When these forbidden months are over, kill the polytheists wherever you find them" mean?

How can fighting, killing, and oppressing be prohibited during these months, and killing be allowed after these months are over?

Are such interpretations correct?

Now let's examine the 5th verse of Surah At-Tavbah.

Surah At-Tavbah 5: Fe izânselehal eşhurul hurumu faktulûl müşrikîne haysu vecedtumûhum ve huzûhum vahsurûhum vakudû lehum kulle marsad fe in tâbû ve ekâmûs salâte ve âtûz zekâte fe hallû sebîlehum innallâhe gafûrun rahîm.

Fe izâ inselaha : Now, change, end, pass, when, stripping,

El eşheru : City, month, to bring something out,

El hurumu : Haram, sacred, forbidden,

Fe utkulu : Remove, destroy,

El müsrikîn : The state of associating partners, polytheism, associating partners with Allah,

Haysu vecedtumû hum : Where, how, here, encounter, enter that state, find,

Ve huzû-hum : Wrap, pull, take, catch, tell, them

Ve uhsuru hum : Surround, besiege, struggle, narrow, them

Ve ukudu lehum : To sit, wait, them,

Kulle marsad : All, observe, watch,

Fe in tâbû : Thus, if, repent,

Ve ekamu es salâte : To be in prayer at all times, devotion to Allah,

Ve atu ez zakâte : To cleanse, to share what is in you,

Fe hallu sebile-hum : So, do not leave, then, you are not, their path,

Inne Allah gafur : Surely Allah is the one who forgives, offers pure favors,

Rahim : The Merciful, the One who creates existence from his own essence

The meaning: “When you understand the sacred truths that have emerged and have emerged from the state of ignorance, then eliminate your idolatry and struggle with those who are in that state wherever they may be with the measure of the truth and draw them to the truth and struggle with them with the truth, then wait and observe all those who are in that state. Then if they repent so as not to return to evil and if they share what is in their hearts and are always conscious of their devotion to Allah, then leave them on the path of Allah. Surely Allah is the One who purifies His bounties, the One who created existence from its essence.”

Let us give examples from other meanings.

The meaning by DRA: When the sacred months are over, kill those who associate partners with Allah wherever you find them, seize them and imprison them and sit in every place of observation and watch over them. If they repent, establish prayer and pay zakat, then release them. Surely, Allah is Forgiving, Merciful.

The meaning by Elmalili Hamdi Yazir: When the sacred months are over, kill the polytheists wherever you find them, seize them, imprison them and take hold of all the roads. But if they repent and establish prayer and pay zakat, then release them. Surely, Allah is Oft-Forgiving, Most Merciful.

The meaning by Mehmet Okuyan: When the sacred months are over, kill the polytheists wherever you find them, seize them, imprison them and wait for them at every lookout. But if they repent, establish prayer and pay zakat, then release their way. Allah is Oft-Forgiving, Most Merciful.

Almost all authors have interpreted it as: “When the sacred months are over, kill the polytheists wherever you find them.”

If Allah mentions killing in another verse, and the two interpretations conflict, we should think about it very well.

Surah Al-Maidah 32: “Whoever kills a person, it is as if he had killed all of humanity.”

Surah Al-Isra 33: “Ve lâ taktulûn nefs elletî haram Allâh- Allah has forbidden killing.”

Could it be that the elimination of polytheism in oneself, rather than killing polytheists, has been communicated to humanity?

Does the Quran say; eliminate polytheism in oneself?

Or does it say; kill polytheists wherever you find them?

Do Arabic words starting with the suffix el indicate a quality or a pronoun?

What is polytheism, what is polytheist?

Is the translation in the Quran, "kill the polytheists" correct?

Who will decide whether a person is a polytheist or not?

If a polytheist realizes his mistake tomorrow and turns back, will he not be given this opportunity?

Can someone who declares someone as a polytheist be a polytheist himself?

In the Quran; the translation of the verse "faktulul müşrikîne" in the 5th verse of the Surah At-Tawbah is; kill the polytheists.

And similar translations are made in other verses.

Are these translations actually compatible with the Quran, the book of mercy?

Let's first examine some verses.

Surah At-Tavbah 5: "Fe katale el mushrikîne."

The meaning by DRA: "So kill the polytheists wherever you find them."

The meaning by Tavid-i Quran: "So eliminate your idolatry."

Surah Nisa 89, DRA: "If they turn away, seize them and kill them wherever you find them, and do not take from them as friends or helpers."

Surah Nisa 89, The meaning by Tavid-i Quran: "So warn them and tell them that they are wronging themselves as long as they are in that state, and that they will have no friend or helper."

Surah Al-Enfal 12, DRA: "I will cast terror into the hearts of those who disbelieve, so strike them on their necks, strike every finger."

Surah Al-Enfal 12, Tavid-i Qur'an: "Those who ignore and conceal the truths carry a restlessness in their hearts. Thus, a difficult state has an effect on them and there are traces of that effect on all those who are in that state."

When we examine the meanings, they translate the word "al-musrik" as the polytheists.

However, every word written with the suffix "El" indicates the quality of the word.

That is; polytheism, hypocrisy, infidelity, etc.

Polytheism is one thing, polytheists are another thing.



Polytheism means associating partners, not those who associate partners.

When polytheism is mentioned, it should be understood as associating partners with Allah.

Polytheism is a mindset that is inherent in a person.

The Quran addresses itself as a quality.

It addresses each person to himself.

It recommends that the superstitious feelings and thoughts that are inherent in each person be eliminated.

But for some reason, the translations appear before us as a book of translation that declares Muslims as believers, others as infidels, polytheists, hypocrites, and tells us to kill them wherever we see them.

Can such meanings be correct?

The Quran addresses all the people of the world.

And he warns, "Do not fall into polytheism, hypocrisy, and infidelity."

Otherwise, it does not call out to kill the polytheists and hypocrites.

Then, it is not possible to talk about the universal mercy of the Quran.

Surah Anbiya 107: "We sent you for nothing but to be a mercy to the worlds."

Even this verse is the best evidence that the Quran is a book of universal mercy.

In the verse, there is a warning to everyone; "Eliminate your polytheism, hypocrisy and disbelief from yourselves."

Otherwise, the translation that says, "Find the polytheists and kill them wherever you find them" does not comply with the mercy of the Quran.

A person has a lifetime to turn back from the heedlessness he has fallen into.

We should try to understand what polytheism is according to the Quran.

Musrik: It comes from the root of the word "Sha-ri-ke, shirk".

It means to be a partner in the Shari'ah.

It means "You have it, I have it too".

"Company" also comes from this root.

That is, partnership.

That is, polytheist; it is used in the sense of one who associates others with others.

That is, it means to associate partners with Allah.

That is, to attribute the attributes that belong to Allah to ourselves or to someone else.

That is, to attribute divinity to a servant created by Allah or to ourselves.

A polytheist is someone who believes in Allah and performs all his worships.

We see this in the most beautiful way in the Quran.

To give some examples:

Surah az-Zukhruf 9: "Verily, when you ask them who created the heavens and the earth, they will say, "Certainly, the Exalted Owner of Being, the Owner of Knowledge, created them."

Surah az-Zumar 38: "And if you ask them who created the heavens and the earth, they will say, "Certainly, Allah."

Surah Al-Ankebut 63: "If you ask them, "Who sends down rain from the sky and thus gives life to the earth, and then produces droplets from it?" they will surely say, "Allah."

Yes, the polytheist believes in Allah and performs his worships.

But he evaluates the attributes and sublimities that belong to Allah in terms of attributes, and considers these sublimities to be appropriate for himself or a servant, in addition to the essence of Allah.

If we give two examples of this situation from the attributes and sublimities that belong to Allah;

Alim, the owner of wisdom, the one who creates with his wisdom

Aziz, the supreme owner of all values

Allah has the name, attribute, and sublimity of Alim.

Allah has the name, attribute, and sublimity of Aziz.

The Alim means the owner of wisdom, the wisdom that is written line by line in existence belongs to Allah.

A person cannot be the owner of the wisdom in existence.

A person cannot write anything in terms of wisdom to even a single particle of existence.

If we see ourselves or someone as an Alim, we have fallen into the state of polytheism.

In other words, we say; Allah, you are an Alim, yes, but look, this servant of yours is also an Alim.

So, we create partners with Allah.

We can call a person; Kamil, Arif, Rical, Disciple.

But when we say scholar, we become polytheists.

Because the knowledgeable is Allah.

In this verse, Allah says; eliminate this state of yours, do not fall into the state of polytheism.

Otherwise, it does not say, "Go and find a polytheist and kill him."

If we consider ourselves or someone as honorable, we will still associate partners with Allah.

However, Allah is the only one who shows Himself with all His glory in every being that is Almighty.

No human being has placed the glory that exists in any being there.

Yes, we understand that polytheism means associating partners with Allah.

But it means placing oneself, but someone, next to Allah, by attributing glory.

Here, in the 5th verse of Surah At-Tavbah, in the verse “faktulul musrikîne”, there is a magnificent warning, “destroy all your polytheistic states.”

It is not “kill the polytheists.”

Because if we examine the Quran well, everyone falls into polytheism every day, every moment.

The aim is to understand this and turn away from it.

Otherwise, if we look for polytheism in someone and try to kill them, not a single person will remain in the world.

We can fall into heedlessness at any moment.

Allah warns us in the verse to be careful not to fall into these states of heedlessness.

A person who falls into heedlessness can make mistakes at any moment and cause injustice.

Allah advises us to be conscious at all times and not to fall into situations such as polytheism, hypocrisy, sinfulness, and infidelity.

The Quran is a book of mercy.

He wants every individual to understand this mercy.

The months called the three months are also the sacred months of the polytheists.

We come across the mention of the three months being sacred among the Meccan polytheists and before.

When we research historically, we come across that it goes back to Abraham.

It is highly probable that Abraham was the first to start these months in history.

Abraham; At a time when people were fighting and killing each other every day, could he have prevented people from killing each other and waging war for four months by calling them holy months?

Could it be that these months were created by Abraham declaring these months sacred and declaring that war, killing and oppression were forbidden?

And could it be that he wanted to extend the period of not fighting to twelve months?

The purpose here is to try to establish peace and tranquility.

And to spread this effort to twelve months.

In these months called sacred, which continued after Abraham, no one would attack anyone, no being would be harmed knowingly.

Even if a person saw the murderer of his father, he would not attack him, saying that these months were sacred.

When we examine, we see that Abraham's main purpose was to establish peace and tranquility, that is, Islam.

In the "Kaaba" school, which was Abraham's home and school, self-awareness training was given.

The proof of this is the 27th verse of Surah Al-Hajj, "Yetuke-Let them come to you." Hajj is not going to the Kaaba in Mecca.

It is to go to Abraham in the Kaaba.

In other words, it is to go to the Saint of the era.

The purpose of going to school is for the teacher who is there.

Not for the building itself.

Surat al-Hajj 27: "Proclaim to the people who seek to know Allah. Let all the leaders in society or those who are in weakness, all those who search carefully in sorrow, come to you."

The Saint of the era was Abraham.

The purpose of going to him was to know oneself and reach the reality of Allah through the education received from him.

Abraham;

He presented to humanity the breaking of our idols,

Observation, questioning, searching,

Thinking, reasoning,

How the visible being is created,

How nature is shaped,

Where we come from and where we go,

What the reality of death is,

The divine power that created us all and is in us all the time,

The way to the salvation of humanity,

And many other beauties that are for the good of humanity.

Abraham fought for the end of evil, the end of oppression, and the arrival of peace.

The reason for the creation of the three months was the struggle to prevent war and bloodshed.

A struggle was given to spread peace from the three months to the entire year.

Abraham worked day and night for the peace of humanity.

We understand that the sacred months, the three months, are Abraham's efforts to end people's oppression of each other.

Otherwise, one month is not superior to another month, it is not virtuous.

One day is not superior to another day, it is not virtuous.

Every moment, every day is sacred in the sight of Allah.

We should consider every moment precious.

We should spend every day in knowledge and wisdom.

We should strive to cleanse our minds and hearts of superstitions and baseless things.

We should try to be good people.

We should strive to understand the realities of existence every day.

There should be no restriction such as a day of prayer or worship to Allah.

We can pray to Allah and worship at any time.

What are the 3 months, the holy months?

Aren't the other months of Allah holy?

Why are the 3 months called holy months?

What might be the purpose of the person who organized this?

When do we first encounter the 3 months in history?

What is the purpose behind the organization of the 3 months as holy?

How should we evaluate the 3 months, the forbidden months, the holy months?

What is the message behind the 3 months?

The forbidden months, the holy months, are called the holy months or the Haram months because war is forbidden during these 3 months.

The Quran also states; Although there are verses such as “Do not kill”, “Do not be oppressive”, “Killing one person is like killing all people”...

What does “When these forbidden months are over, kill the polytheists wherever you see them” mean?

In these months, fighting, killing and oppressing are forbidden.

In the months of Zilkade, Zilhicce, Muharram, Rajab, war, killing, and oppression are forbidden.

What a wonderful practice Saints have created.

Even if it were four months, humanity would not attack each other and oppression would cease.

Maybe humanity could benefit from these four months and spread it to twelve months, to a lifetime.

This was the real aim of Saints.

We see these 3 months among the Meccan polytheists and before.

When we research historically, we come across that it goes back to Abraham.

These months, in which war, fighting, attacking, and killing are forbidden, have been called 3 months, forbidden months, sacred months, and forbidden months.

These months are among the lunar months.

It is highly probable that Abraham was the first to start these months in history.

When we examine historically, we see that the person who organized these months was Prophet Ibrahim.

Could it be that Abraham prevented people from killing each other and waging war for 4 months by calling them sacred months, at a time when people fought every day and killed each other every day?

Could it be that these months were created by Abraham declaring these months sacred and declaring that waging war, killing and oppression were forbidden?

The purpose here is to try to establish peace and tranquility.

And this effort is to spread over 12 months.

In these months called sacred, which emerged after Abraham, no one would attack anyone, no being would be harmed knowingly.

Even if a person saw his father's murderer, he would not attack him by calling these months sacred.

When we examine, we see that Abraham's main purpose is to establish "Peace and tranquility", that is, "Islam".

In the Kaaba, the home and school of Abraham, and its surroundings, Abraham was teaching people to read themselves, that is, to know themselves, during those holy months. In the Kaaba school, Abraham:

He was giving trainings for self-knowledge.

He was offering the information of thinking about existence and the creator.

He was teaching people the functioning of existence and the connection between existence.

He was trying to explain that existence is brother to each other.

He was offering the truth of monotheism to humanity.

In other words, he was offering the unity of Allah to people.

He was trying to inform all of humanity about the truth of Islam.

He was trying to make hearts feel peace.

Abraham was trying to stop fighting, killing, oppression, and was trying to establish the foundations for people to live in peace and tranquility.

We should try to read the formation we call the 3 months, the Sacred Months, well.

As long as we do not understand the real purpose, the 3 months will become nothing but an empty tradition.

Abraham tried to establish Islam, peace and tranquility, in hearts day and night.

He tried to spread this from three months to twelve months.

If hearts are “Islamic”, no one can harm anyone in the slightest.

Here we understand that the 3 months are Abraham’s efforts to end people’s oppression of each other.

We should not consider one month as more sacred than another.

We should not say that the month of Muharram is more sacred than other months.

We should not ignore the other months and their importance.

What is the truth of the month of Muharram?

Why is the word haram used here?

What is haram for a person?

What are the things that are forbidden in that month?

What message did the Perfect One who created this month want to present to humanity?

What happened on the 10th day of the month of Muharram?

My dear Hazrat Hussein was martyred that day.

His head was cut off mercilessly that day.

Many lives were burned that day.

Arrows were shot mercilessly that day.

Blood was shed that day.

Prophet Muhammad shed tears for that day.

Those who considered that day sacred martyred Hussein that day.

They martyred seventy-two people along with Hussein.

Those who considered that day sacred did this on that day.

That day was sacred for the Meccan polytheists, it was their feast.

They celebrated by saying that they killed seventy-two men along with Hussein that day.

Oh my brother! Now think.

What are you celebrating?

Think about what is sacred on the 10th day of Muharram.

The Meccan polytheists said that 10 miracles happened that day.

Could those who did not accept Prophet Muhammad have killed Hazrat Hussein and seventy-two innocent people?

Let's think very carefully.

Why were Hazrat Hussein and his children oppressed on the 10th day of Muharram?

What is sacred on the 10th day of Muharram?

Who is sacred to the month of Muharram?

Who is sacred to the 10th day of Muharram?

Who is the day of Ashura sacred to?

Can one month be more sacred than another month?

Can one day be more sacred than another day?

Can one moment be more sacred than another moment?

The month of Muharram is known as the month of Allah.

So whose month are the other months?

Why were Hazrat Hussein and seventy-two innocents martyred on the 10th day of Muharram?

If that wasn't enough, why were their heads cut off?

If that wasn't enough, why were the prayers of gratitude performed?

What kind of revenge was this?

What kind of grudge was this, those innocents were left hungry and thirsty for days, and when that day came, they were attacked en masse, those innocents were killed and their heads were cut off.

Why was the month of Muharram made to coincide with the 10th day?

Why did Yazid say, "We celebrated both holidays together, thank God"?

Was it a coincidence that Hazrat Hussein and seventy-two innocents were martyred on the 10th day of Muharram, the day of Ashura?

Or was it a plan made to coincide with that day because that day was sacred?



It is always said that the mentality that killed Hazrat Hussein and the innocents said: "The afternoon prayer will be missed, hold your hands quickly."

In other words, kill them all as soon as possible so that we don't miss the noon prayer.

Isn't it interesting?

The community still celebrates the day of Ashura by calling it the day of Ashura.

And the community will not think at all, they believe as they see from their parents, they continue the tradition as they see from their ancestors.

What happened today in history, the day of Ashura?

On October 10, 680, Hijri, in the city of Karbala within the borders of today's Iraq, why were Hazrat Hussein and 72 innocent people killed on the day called the day of Ashura?

Why were the heads cut off?

The heads were cut off and brought before Yazid, and the day of Ashura was celebrated.

Yazid, who performed his ablution, prayed, "O Allah, thank you for granting me this day, for giving me two holidays at once." It is recorded that he prayed. Yazid kept poking the severed head of Hazrat Husayn, who was brought before him, with the stick in his hand.

When Hazrat Zayd ibn Erkam saw this, he said:

- "Put that stick away! I saw the Messenger of Allah kissing this face" and started to cry.

Why did Yazid oppress this old man?

In another narration, it is said that this incident happened inside the mosque, Yazid immediately hanged the person who opposed him.

And it is recorded in historical records that Yazid said, "We celebrated two Eids in one day, thank God, You granted us the revenge of Badr."

What was this anger, this grudge against Prophet Muhammad and his children?

What kind of grudge was this?

What kind of anger was this?

Didn't Yazid's father Muawiyah also have Hazrat Ali killed with a plan?

And didn't Muawiyah have those close to Hazrat Ali killed?

Didn't he do everything to become the Caliph?

There is a narration from Ja'far-i Sadiq:

Hazrat Hussein's severed head was brought to the presence of Yazid, Muawiyah's son.

Yazid celebrated this within a holiday.

They also brought Hazrat Zeynel Abidin and Hazrat Zeyneb, the daughter of Hazrat Ali, to the assembly.

Zeynel Abidin's hands and feet were tied with chains.

According to another narration, Zeynel Abidin was not there. Only Hazrat Zeynep was there.

It is narrated that Zeynel Abidin was secretly taken from Karbala one night by the horsemen of the Turkmen tribes, the Evs and Hazrec tribes, which are the tribes of our mother Hazreti Khadija, and taken to Khorasan.

In another narration, it is narrated that a Jewish family close to Hazreti Muhammad hid Zeynel Abidin.

The most heartwarming of these is that the Turkmen horsemen took Zeynel Abidin to Khorasan.

Because Tavhid continued to spread from Khorasan.

The Saints we call the Khorasan saints spread from there.

If Zeynel Abidin had been in Karbala, he would have been killed mercilessly.

Because seventy-two innocent people, including children, were killed there, and some of them were beheaded.

Yazid, who had Hazrat Hussein's blessed head cut off, later had the heads of 18 of the Ahl al-Bayt brought before him.

And he brought Hazrat Zaynab to his presence and said to Hazrat Zaynab;

“Praise be to Allah who killed your father, do you see what Allah has done to your household?”

Hazrat Zaynab said to Yazid: “How did you kill them, you are an oppressor.”

Yazid said: “Allah killed them, the doer is Allah.”

Yes, this was the religion and belief of the polytheists of that day who considered themselves Muslims.

They had the belief that whatever Allah wrote in the eternal destiny happens, they believed exactly as they learned from their parents.

Yes, the polytheists of that day who considered themselves Muslims and Yazid believed exactly like this.

The act, the reality of the doer was not known.

Even if evil was done, the doer was said to be Allah.

However, the functioning in the bodies was the act.

The actions of those who were based on that act were deeds.

Understanding these subtleties was the basis of religion.

The people of that day, before and during the time of Prophet Muhammad, were also very fond of their beliefs and worship.

We see this in Ibn Habib's book, Muhabber.

"Because prayer was something that the people of Mecca knew." (Abu Muslim)

Both Amr bin Hisham (the person known as Abu Jahl) and Abuzer Gifari performed prayers during the period of ignorance.

What was the call of Prophet Muhammad that made one his mortal enemy and the other his mortal friend?

Not only prayer; hajj, fasting, ablution, bath, funeral prayer, Friday meeting (yevmul arube, the day of the Arabs), one-fortieth zakat, retaliation, cutting off hands, beating with sticks, believing in one God, respectfully remembering Adam, Noah, Hud, Abraham, Ishmael, Hajar, covering, beard, robe, turban etc. The Arabs of that day had all the rituals (nusuk), rulings, forms, schemas and beliefs that exist in Islam today.

Please think, what has changed, do the same beliefs not continue in the same way?

Doesn't the belief in fate continue to be believed in the same way today?

Yes, on the 10th day of the month of Muharram, the day of Ashura, Hazrat Husayn and his relatives were killed with the plan of Yazid to coincide with that day.

Please think carefully about why this was done.

Yazid's father, who had Karbala built, also had Hazrat Ali and Hazrat Hasan and dozens of people who loved Prophet Muhammad killed.

His grandmother Hind also never lost her grudge against Prophet Muhammad.

In the battle of Uhud, she had Hazrat Hamza speared and split his stomach and tore his organs.

Hind's father, Ibn Umayya, his brothers and sons attacked Prophet Muhammad in Badr to kill him.

What was this grudge, what was this hatred?

What was this brutal attack to death?

Please think, please research.

Who is the holy month of Muharram? Who is the holy day of Ashura?

Why were Hazrat Hussein and seventy-two innocent people martyred on the day of Ashura?

I wonder if those who celebrate this are not unknowingly taking part in this massacre?

Do I have to do this without thinking just because I saw it from my ancestors?

Please, let's think hard and research.

Surah Az-Zukhruf 22: "On the contrary, they say: We found our ancestors on the path of a belief, and we will follow their customs on the path they showed us."

Before Prophet Muhammad, the 10th day of the month of Muharram, which is also considered as a holy month by the so-called polytheists, is called the "day of Ashura".

And the 4 months are considered holy.

The month of Muharram is considered holy.

The day of Ashura is considered holy.

Ashr-Aşir: It means ten.

The 10th day of Muharram is called the "day of Ashura", meaning the 10th day.

The day of Ashura, that is, the 10th day of Muharram, is sacred by the groups called polytheists before the Prophet Muhammad, to give brief information about this.

It is believed that on the 10th day of Muharram, that is, the day of Ashura, miracles were presented to some of Allah's messengers and prophets.

We should think very carefully about who determined these, who created them in this way?

Why is there nothing here that belongs to the Prophet Muhammad?

These beliefs continue in the same way today.

People continue to believe and celebrate them in this way.

They continue to celebrate the day of Ashura and make the food called Ashura on that day.

The belief groups before the Prophet Muhammad considered the 10th day of Muharram as sacred and believed that 10 miracles took place.

And they were careful to do everything they did in these holy months.

The Kaaba was also very sacred to the Meccan polytheists. This is covered in a scene in the film Çağrı.

When Prophet Muhammad and his companions went to the Kaaba to cleanse the inside of the Kaaba of idols, they were stoned and were not allowed to enter the Kaaba.

The Kaaba and the 10th day of the month of Muharram were so sacred to the polytheists that;

The Kaaba's cover was changed on the 10th day of Muharram.

Before Prophet Muhammad, the 10th day of Muharram, known as the day of Ashura, was fasted by the Arabs and the month of Muharram was known as the month of Allah.

There is the following information in the books of hadith.

It is mentioned in the 69th chapter of Bukhari Savm.

"Ashura was a day when the Quraysh tribe fasted during the period of ignorance."

Yes, let's think hard now.

Who is the month of Muharram sacred to?

Who is the day of Ashura sacred to?

Isn't every moment, every day, every year God's time period?

Those who considered the day of Ashura sacred, martyred Hazrat Hussein and seventy-two innocent people.

That day was their sacred day.

That is why they made it coincide with that day.

Please, let's think a lot, let's research a lot.

What is the truth of man?

What is the truth of religion?

What is belief, what is faith?

What is the truth of Allah?

What is servitude, what is worship?

What is something called sacred?

What was the reason for the oppression of Prophet Muhammad and the Ahl al-Bayt?

What was the mentality that attacked Prophet Muhammad and the Ahl al-Bayt as infidels and atheists?

Please, let's not forget; Yazidism still exists today, Husseinism still exists today.

There are still Yazidists who attack the Husseins.

Let's think very carefully, while saying that we are on the side of Hussein, could we be acting like Yazid to many Husseins?

And let's not forget, while we think of ourselves as people of faith, can we be in the greatest falsehood?

And please, let's think a lot:

To whom is the month of Muharram sacred?

To whom is the 10th day of the month of Muharram sacred?

Who is the holy day of Ashura?

Let us never forget the killing of the Ahl al-Bayt in the month of Muharram.

However, Allah has forbidden killing and taking a life.

Allah has stated in the Quran that killing a life is not a good thing.

Did we hear it with our ears?

Allah has forbidden killing a life.

Did we hear it in our hearts?

Did we hear the Quran, or did we ignore the Quran?

We did the exact opposite.

We killed people without mercy.

We attacked each other without mercy.

Allah presented the verses “do not kill” in the Quran, the Bible, and the Torah.

We did not hear, we did not follow.

We did not read the Quran, the Bible, and the Torah to understand them.

We did not hear it with our ears.

We did not read it to understand it.

We did not implement it in our lives.

We did not understand its meaning.

We read it for the sake of reward.

We did not even know “What is reward?”

It was revealed to humanity in the Quran, the Bible, and the Torah:

“Do not kill, do not oppress, do not burn and destroy.”

We did not listen with our ears.

We did not read to understand.

We did the exact opposite of the verses reported in the Quran, the Bible, and the Torah.

We burned and destroyed, we oppressed, we killed.

And in the name of religion, in the name of Allah.

We declared them infidels while attacking.

We shouted, “Attack, attack, attack in the name of Allah.”

Beliefs targeted each other by declaring them infidels.

However, the Torah’s 10 commandments included the command, “You shall not kill.”

The Quran’s verses included the commands, “Do not kill, do not take a soul, Allah has forbidden that.”

“The one who kills someone is as if he has killed everyone.”

“The one who keeps someone alive is as if he has kept everyone alive.”

Surah Al-Ma’ida 32: “Men katele nefsen bi gayri nefsin ev fesâdin fîl ardı fe ke ennemâ katelen nâse cemîa ve men ahyâhâ fe ke ennemâ ahyen nâse cemîa.”

Men : Who, anyone,

Katel nefş : To pity, kill, a person, self, soul,

Bi gayri nefsin : Other, other, person, self, self-interest,

Ev fesâdin fî el ard : Or, corruption, mischief, on earth,

Fe keennemâ : Now, like,

Katele en nâse cemîan : Killed, made a pity, people, all, together,

Ve men ahyâ-hâ : Whoever, life, living, him, keeps him alive,

Fe keennemâ : Now, like,

Ahyâ : Hayy, life, made him live, life,

En nâse cemîan : All people, all, together,

The meaning: “The one who kills a person is as if he killed all people.

Whoever strives for one to live, strives for all people to live "It is like that." It is stated in the Quran, "Do not kill a soul, Allah has forbidden it."

Which of us heard this with our ears?

Surah Al-Isra 33: Ve lâ taktulûn nefş elletî haram Allâh

Ve lâ taktulû: Do not kill, do not wrong, do not disrupt the order,

El nefş: Person, soul, himself, body,

Elletî haram Allah: That, forbidden, mistake, Allah has forbidden,

The meaning: “Do not kill anyone, Allah has forbidden killing.”

In the Bible, Matthew 19, there was the verse “You shall not kill anyone.”

In the Quran, Bible, Torah, there was the command “You shall not kill.”

Which of us heard?

Which of us obeyed.

We burned and destroyed for our own benefit.

We killed without mercy.

We killed without distinguishing between children and the elderly.

And we said, we believe in Allah.

Is believing in Allah, speaking with the tongue?

Wasn't believing in Allah hearing him and obeying his verses?

Does the one who believes in Allah ever kill?

Can he be unjust?

However, in the Surah Al-Mu'minun, there was a verse for the believers, "ve hum la yuzlemun - they do not oppress."

That is, the believers never kill anyone.

They do not oppress anyone even a single atom.

They do not seize anyone's property or life.

The one who oppresses someone has no faith in Allah.

The one who oppresses someone has no mercy in him.

The one who oppresses someone, both his worship and his prayer are lies.

The one who oppresses someone is not a human being, he has not reached the station of a human being.

Come, my Jewish brother!

Let us listen to the Torah with our hearts.

Come, my Christian brother!

Let us hear the Bible with our ears.

Come, my Muhammadan brother!

Let us hear the Quran with our ears.

Let us understand Moses, Hazrat Jesus, Prophet Muhammad.

Let us feel their struggle for humanity with our hearts.

They were people of mercy, people of compassion.

They ran for humanity, day and night.

Let us understand them.

Let us feel them in our hearts.

Let us run for humanity like them.



Let us run for mercy, for love, for respect like them.

Let us hear the verses of Allah.

Let us obey those verses.

## THE FINAL EVALUATION

When we examined, we understood that the names of months and days are not just words or phrases.

They are words built on meanings.

The meaning of these words is a sign of the truths presented to humanity.

A person should spend his life and time in search of the truth.

A person should first of all be in the knowledge and manners.

A person should never separate from rights, law, and justice.

He should feel very well what rights, law, and justice are.

He should reach the level of manners and live in manners.

And he should not waste even a moment.

A disciple who progresses on the path of truth reaches many months, that is, the light of truth, in his heart, position by position.

He becomes one of those who surrender to God with each position of each day.

A journey that begins with a Saint opens doors to many positions.

The purpose of this journey is to reach the truth of creation and the creator.

A person's body is the place where all months and all days are gathered.

The heart of a disciple who is on the path of truth opens doors to the station of months and days step by step.

A person should spend every day trying to understand the truth.

A person's life is limited.

A person should know the value of every moment, every day, every month.

Surat al-Baqarah 184 "Your days are limited. So whoever among you is in difficulty or in search, let him not spend his limited days in anything other than the truth. And let him share the knowledge of the truth with those who are in despair, as much as he is able. After that, whoever is sincerely on the right path, for him there is good.

If you want to be among those who know, and who are good, then beware of ignorance and evil."

Surah Al-Bakarah 185: "For those who are burning with the fire of seeking the Truth in their inner world, there are truths presented in the whole book of the universe. In it is guidance for people, guidance with clear proofs, and the distinction between truth and falsehood. So whoever of you wishes to be among those who know and see the truths in their inner world, let him beware of ignorance and evil. And whoever is in difficulty or in a search, let him not spend his limited days in anything but the truths. In the will of Allah is ease for you and in that will is no hardship for you. Spend your time in

understanding the truths. Understand the owner of the manifestations upon you in order to understand the greatness of Allah. It is hoped that you would know the owner of your existence and submit to it.

As stated in the verses, we should spend every moment of our lives reading about creation.

We should not be occupied with useless things.

We should abandon gossiping, backbiting, mocking, and contempt.

We should not be involved in discord.

We should not live in arrogance.

We should understand Allah well and not say, "I exist beside His sublimity."

We should not see Him as our rival.

Surah Fussilet 9: "Say: You are indeed ignoring the truths. You pass your days on earth without understanding existence. Here you are, seeing yourselves as rivals against the One who created all creation."

Surah Fussilet 16: "So much so that they could not understand the qualities We had given them. They remained in disturbing, destructive states. In the life of this world, they took torment and evil as pleasure, they spent their days in harm, and their end was surely to remain in torment and humiliation, and they could not understand the help of the truths."

As stated in the verses, we should not spend our time in evil, in loss and damage.

We should not oppress anyone.

We should abandon the feelings of evil.

We should occupy our brains with knowledge and wisdom.

A person who understands the truth will be a virtuous person.

A person who does good to his/her environment.

A person who is humble, condescending, loving and respectful will be.

The Quran shows a person the way to reach becoming a Saint.

A person who spends every moment understanding the truth will lead to becoming a Saint.

Wisdom and decency are the ways of a Saint.

A Saint spends every moment in contemplation.

He/she is someone who has reached the truth of Allah.

He/she spends his/her life as a righteous person.

A righteous person is one who reads the messages coming from existence very well.

He is one who makes the most of his time.

A righteous person;

He runs to those in need without expecting anything.

He is one who gives hope to the hopeless.

He is one who treats with love and respect.

He is one who acts with compassion and mercy.

He is one who gives peace to his surroundings.

They are the people of mercy.

The 107th verse of Surah Enbiya has manifested itself in their hearts.

“And we sent you for nothing but to be a mercy to the worlds.”

Every day of their lives is spent making the mercy of Allah felt.

They have attained the meaning of all days, months and seasons, and they spend their lives with this consciousness.

And they make an effort to make the people around them feel the truth.

Their hearts beat for those in need.

They have reached the station of Nasr.

They run to those in need without expecting anything in return.

They run on the path of goodness.

Their love encompasses everywhere.

Their love does not come from their egos, but from divine love.

In this book, we have tried to make you feel the meanings of days, months, and seasons.

We have tried to bring these meanings into our lives, to reach the consciousness of Tawhid, to live with this consciousness.

If we have any shortcomings or mistakes, forgive us.

May divine love never be absent from your heart.

May your heart always be in divine excitement.

May your heart be aware of understanding the essence of each word.

May the smile never be absent from your face.

May your heart always be in peace.

Let us be among those who act with love and respect.

Let us know the value of life.

Let us be among those who seek the secret of life.

Let us be among those who know the value of each day.

Let us be among those who seek the truth at every moment.

Let us be among those who find the path of knowledge on the path of self-knowledge.

Let us be among those who know why we were created.

And let us be in an effort, in productivity.

Let us be among those who treat every being with love.

Let us never forget that we are also beings and a part of nature.

Let us be among those who seek the wisdom of creation of beings.

Let us be among those who help each other.

Let us be hope for each other, let us be morale. Let's be among those who give each other peace.

Let's be heaven for each other.

Let's be among those who make us feel mercy, compassion, love, and respect.

Stay with love, peace, and passion.