

ONCE IF YOU HAVE BROKEN A HEART

Ismail Dincer

Translation: Erdal Korkmaz

CONTENTS

PREFACE / 3

WHO IS YÛNUS EMRE / 10

WHAT IS GONUL (HEART)? / 34

ONCE IF YOU HAVE BROKEN A HEART / 40

ADVICES TO OURSELVES / 148

INFORMATION ABOUT THE COVER OF THE BOOK / 154

PREFACE

“The heart is a sublime Kaaba

It is the sacred temple of love

Do not destroy the Kaaba of the heart

The heart is the house of Allah.”

They said that the one who destroys the heart would destroy the Kaaba.

They said that the one who destroys the heart would not have a place in both worlds.

They said that do not destroy the heart, it would hurt Allah.

Tongues should be held.

Hearts should not be broken.

Bad words should not flow from tongues.

Words that break hearts should not be spoken.

Hearts should be won with beautiful words.

Tongues should be held.

Hurtful words should not be spoken.

Degrading words should not be spoken.

Harsh words should not be spoken.

Exclusionary words should not be spoken.

Hearts should not be saddened.

Hearts should be caressed.

Hearts should be made happy.

Hope should be planted in hearts.

Words that are pleasant to hearts should be spoken.

No one should be excluded.

No one should be looked down upon.

No one should be judged.

No one should be mocked.

No one should be scolded.

Tongues should be held.

Words full of anger should not be spoken.

Rage should be swallowed.

No one should be hostile.

Looks should not be harsh.

Tongues should be held.

Hearts should not be broken.

No one's curse should be taken.

Pain and sorrow should not be inflicted.

No one should not be upset.

The channel of divine love should not be closed.

The door of divine peace should not be closed.

One should not distance oneself from Allah's love.

Feelings of compassion and mercy should not be covered up.

Tongues should be held, hearts should not be broken.

Everything starts with the words that flow from the tongue.

If the words are bad, hearts are broken.

If the words are good, hearts are caressed.

We should never break hearts.

We should never say hurtful words.

We should learn why the heart should not be broken.

We should learn how to hold the tongue.

We should build hearts.

We should never be heartbreakers.

We should not sow pain and suffering in hearts.

They say that those who break hearts destroy the Kaaba.

Why is the heart so important?

What is heartbreaker?

Come, let's not destroy the Kaaba of the heart.

Come, let's build a Kaaba for hearts.

Let's be in prostration to it at all times.

How can Allah who cannot fit in the heavens and the earth fit into the heart of a believer?

Which of us has not broken someone's heart, even if unknowingly?

Which of us has not broken a heart?

Knowingly or unknowingly, we have broken many hearts.

We have made many people upset.

We have broken, we have been broken.

We have cried, we have made others cry.

We have smoldered, we have made others smoldered.

Which of us has not had tears in our eyes?

Which of us has not been sad?

Which of us has not hurt someone?

Which of us has not been hurt?

The aim was to make hearts.

The aim was to make hearts feel love.

The aim was to be hope.

The aim was to be mercy.

The aim is to say beautiful words with our tongue.

We have broken many hearts by saying harsh words.

Which one of us could hold our tongues so as not to speak badly?

Which one of us could say beautiful words?

Which one of us could do this?

Which one of us could bring hope to hearts?

Which one of us could make hearts feel love?

Which one of us could be a person of mercy?

Yunus Emre stated that those who destroy hearts will be miserable in both worlds.

“The heart is the throne of Calap (God),

Calap looked at the heart,

Both worlds were miserable,

If whoever breaks hearts.”

Yunus Emre said it beautifully.

“I did not come for a purpose,

My job is just for love,

The house of friend is hearts,

I came to make hearts.”

The only purpose of all of us should be love.

We should never destroy hearts.

We should hold our tongues.

We should not say bad words.

We should make an effort to make hearts.

We should treat each other with love.

We should embrace friendship and brotherhood.

We should instill compassion into our hearts.

We should plant hope in hearts.

We should make people feel love, which is a sublime emotion.

We should approach each other with love, and act with love.

We should help to those who are in trouble.

We should be a remedy.

We should be a cure.

We should all feel the sublimeness of divine love.

Everything is created from the love of Allah.

We should be able to feel divine affection in every being.

Let hearts be leavened with love.

Let love flow from tongues.

Let people be adorned with mercy.

Let hearts be built, not destroyed.

Let tongues speak with love.

Let hearts be caressed with love.

Let smiles never disappear from faces.

Let hearts be built, not destroyed.

Let there be no evil words on tongues.

Let hearts never be broken.

Let love enthrone hearts.

Let hearts be built, not destroyed.

Let there be mercy in hearts.

Let there be compassion in situations.

Let there be love everywhere.

Let hearts be built, not destroyed.

Yes, may hearts never be broken, may tongues be held, may there be no foul language in tongues.

May necks not bow, may hearts not be filled with sorrow, may eyes not shed tears.

Let's write some of Mevlana's words about the heart.

"The Kaaba is a building built by Halil Ibrahim, the son of Azer.

And the heart is the mirror of Allah the Almighty.

For this reason, destroying one heart is worse than destroying a thousand Kaabas."

"Oh soul, do not hurt anyone. There is nothing heavier than words. The body can bear many burdens, but the heart cannot bear every word."

"If you have broken a heart; you should cry. Especially if you do not know how to apologize; you will not be a friend, you will not be a comrade. What if Allah (swt) loves the heart you have hurt, if the Messenger of Allah (pbuh) loves it, even if the earth and the sky love it! How would you know, you do not know. If you knew, you would be terrified of touching it."

"Break your hand, break your foot, hit the stones and break your head, but do not break hearts.

A heartbreaker offends Allah. A heartbreaker does not perform ablution, does not pray. Our job is not to destroy, but to build. We have come not to break hearts, but to build hearts.

"If you see a fault in your brother, that fault is in you, but you see it in him. The world is like a mirror, you see your own image in it; because it has been said, 'A believer is a mirror of another believer.'"

Prophet Muhammad looked at the Kaaba and said the following.

"Certainly, Allah has made you very honorable, very magnificent; but a believer is more honorable/more respectable than you." (Ibn Majah, Fitan,2; Majma'u'z-zevaid, 1/81)

Prophet Muhammad has expressed the sublimity of the believer's heart here.

That is why hearts should not be destroyed, hearts should not be broken.

Man was sent as a mercy to the worlds.

So, could hearts feel this?

Surah Anbiya, 107: "Ve mâ erselnâke illâ rahmeten lil âlemîn."

The meaning: "We sent you for nothing but to be a mercy to the worlds."

How beautifully it is stated in the verse.

A person should be in mercy in every state.

He should make his surroundings feel love, mercy and hope.

In this book, we will try to explain Yunus Emre's hymn "Once if you have broken a heart."

People of love do not hurt anyone.

They look with the eye of Allah.

They act with the love of Allah.

People of mercy want mercy.

They strive for goodness.

They strive to be a hope for broken hearts.

People of mercy are people of love.

They strive to repair broken hearts.

In this book, we will try to understand and explain:

who are people of love?

What is looking with the eye of Allah?

What is making hearts?

from Yunus's language.

Certainly, it is not easy to explain Yunus Emre's hymns properly.

We will try to interpret them as we understand them.

Forgive us if we have any mistakes or shortcomings.

Ismail Dincer

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WHO IS YÛNUS EMRE

The One who conquered hearts with the hymns he wrote

Who made people feel the divine love in every line

Who always directed them to Allah

He is the Sultan of Hearts, my Yunus Emre

The One who strives for Allah on the roads of Anatolia

Who opens doors to many stations

Who presents truths to hearts and makes them excited

He is the Sultan of Hearts, my Yunus Emre

The One who teaches to be modest

Who Shows to behave with condescension

Who express to love and be loved

He is the Sultan of Hearts, my Yunus Emre

The One who won the love of every congregation

Whose hymns are sung on tongues

Who is known by everyone from young to old

He is the Sultan of Hearts, my Yunus Emre

The One who becomes a light to the people and shows them the way

Who makes them ashes in the fire of love

Who leaves them to attain the sublimity of Allah

He is the Sultan of Hearts, my Yunus Emre

His heart always sought Allah
He reached Taptuk Emre's door
He turned pale and yellow with love
He is the Sultan of Hearts, my Yunus Emre

He is the rose of Taptuk Emre's garden
The nightingale of the path of Muhammad
The true language of the Ehli-Beyt(**)
(**A term referring to the family and descendants of Prophet Muhammad)
He is the Sultan of Hearts, my Yunus Emre

The One who presents truths with his hymns
Who opens doors to the city of meaning
Who builds a throne in hearts
He is the Sultan of Hearts, my Yunus Emre

The One who becomes a dervish on the path of Allah
Who abandones his self and surrenders
Who always remains in prostration
He is the Sultan of Hearts, my Yunus Emre

The One who becomes wet while dry
Who grows wings and becomes a bird
Who becomes a spouse to all existence
He is the Sultan of Hearts, my Yunus Emre

The One who looks at all existence with one eye
Who looks at Allah within the people

Who flows from a drop to the sea

He is the Sultan of Hearts, my Yunus Emre

The One who devotes his life on the path of Allah

The One who is madly in love and becomes satisfied with love

The one who is alive while he is dead

He is the Sultan of Hearts, my Yunus Emre

His eyes become a fountain and flow

He burns and demolishes the curtain of the body

His heart rises to the sky with love

He is the Sultan of Hearts, my Yunus Emre

He is in love and passes by

He never turns back from his promise

He never leaves his Lover

He is the Sultan of Hearts, my Yunus Emre

The Khan of Dervishes

The Sultan of Saints

The Beloved of the Poors

He is the Sultan of Hearts, my Yunus Emre

He is in love and speaks his words from the heart

Saint is known for his words

He never goes back on his word because of Allah

He is the Sultan of Hearts, my Yunus Emre

He is exhausted out of love,
He kept on saying just love
Love flows from his every state
He is the Sultan of Hearts, my Yunus Emre,

With mountains and stones
With birds flying in the sky
With roses growing on the ground
You flowed into love, my Yunus Emre

He wanted no one to be miserable
No one to be separated from Allah
One to hear Allah and not hear falsehood
He is the Sultan of Hearts, my Yunus Emre

Let the words flowing from the tongue be listened to
Let them be weighed on the scales of wisdom
Let it be known whether it is truth or falsehood
He is the Sultan of Hearts, my Yunus Emre

Taptuk told him to travel from town to town
To tell Allah everywhere
There are many miserable ones in some places
He is the Sultan of Hearts, my Yunus Emre

My Yunus is poor and helpless
Allah is the only solution to his grief
His heart is torn apart by love
He is the Sultan of Hearts, my Yunus Emre

You dived into the house of meaning
You performed the journey of the body
You found Allah in yourself
He is the Sultan of Hearts, my Yunus Emre

The Mount Tur which Moses reached
Khidr in Mecmail bahreyn
The secret of Beyt-ul Mamur
You found in yourself, My Yunus Emre

The Torah and the Bible
The Furqan and the Psalms
Many secrets of Allah
You found in yourself, My Yunus Emre

You passed seventy thousand obstacles
You opened many curtains
You met with a friend in the land of life
He is the Sultan of Hearts, my Yunus Emre

You became lightning and thundered
You became wind and moaned
You flowed like water and gurgled
He is the Sultan of Hearts, my Yunus Emre

You made your heart a Kaaba
You told Allah to those who came
You made the people one in Allah
He is the Sultan of Hearts, my Yunus Emre

You were loved by all the world
You were remembered In every place and in every gathering
You were known for your love and passion
He is the Sultan of Hearts, my Yunus Emre

You neither sought heaven
nor feared hell
You only sought Allah
He is the Sultan of Hearts, my Yunus Emre

You migrated from annihilation to eternity
You drowned us in the light of Allah
You enchanted us with your love
He is the Sultan of Hearts, my Yunus Emre

You dived into the sea of Allah
You were a drop and mixed with the ocean
You lived with the love of Tawhid
He is the Sultan of Hearts, my Yunus Emre

Many saints came and went
Their words pierced hearts
They all struggled for the truth
How happy are those who follow their path
Those who fall in love in their hearts seek the truth.

Those who seek the truth of “What is Allah?” are those who have fallen into divine love.
The hearts of those people burn with love.
Those who reach the station of divine love are the people of heart.

The hearts of those who feel divine love in all their cells are in constant connection with Allah.

They live in love.

The words they say are based on love.

Their looks, their behaviors are always based on love.

One of these lovers is Yunus Emre

Yunus, who is one of those whose heart burns with love, has expressed all his hymns with love.

The identity of Yunus Emre is hidden in the hymns he wrote.

His purpose and aim are clear on the path of Allah.

His feelings and thoughts are clear in the hymns he wrote.

Yûnus Emre, whose heart is full of divine love, is a man of the heart who always reminds Allah.

We do not know what his real name is.

He was most probably called Yunus Emre by Murshid-i Hacı Bektashi Veli or Taptuk Emre.

We deduce this from one of the hymns he wrote.

“That friend called me ummi

And he named me Yunus.”

Since he expressed it this way, his Murshid gave him the pseudonym “Yûnus”.

His mentor should be Hacı Bektashi Veli or Taptuk Emre, whom he calls friend in his hymn!

The phrase “Friend called me ummi” is also a warning to “seek the truths in the purity you were born with from your mother.”

Ummi means the one who is in the purity you were born with from your mother.

“Um” means mother.

Ummi; means one who has remained in the purity he was born with, and who asks and seeks the truth with that purity.

The truth of “What is Allah?” is learned not from the books compiled by servants, but from the living book of existence.

It is only possible to reach this truth by reaching the Ummi station.

Yes, Yunus Emre was an Ummi dervish.

He was a lover of Allah.

What made Yunus Emre Yunus Emre was the love in his heart.

What caused his name to be remembered and not to be forgotten were the hymns written with love.

Yunus Emre was born, lived and passed away.

But it is not easy to understand his unending, unforgettable love which caused his name to be remembered.

It is impossible not to be excited by the hymns born of that love.

A love of Allah that not everyone can have has manifested itself in his heart.

There is always love of Allah in his tongue, in his state, in his gaze.

He made the love of Allah felt in hearts with his words in the cities he went to.

He became a dervish with his manners, state, listening, contemplation, witnessing, wisdom.

The sage of lovers...

The rose of dervishes...

The lover of the path of Muhammad...

He took Muhammad as his example...

He is the hero of the path of Tawhid.

He has enshrined in hearts.

His surrender is with love.

His trust is with love.

His effort is with love.

He has traveled from village to village to tell about Allah.

He has talked about Allah, reminded Allah.

He has told the truth.

He has shown the way to those who seek Allah.

He has worked in the fields, he has fed himself with the reward of his own labor.

He has never been a burden to anyone.

He has never expected even a single particle of reward on the path of Allah.

He has opened many doors for dervishes.

It has opened doors to contemplation.

It has shared many secrets.

Our Yunus Emre is a heartfelt man from the Anatolian saints.

He was first educated in the school of Hacı Bektashi Veli, then Taptuk Emre.

He reached the truth with the lessons of Ilm-i Tavhid.

We understand this from the hymns he wrote.

“We became servants in Taptuk’s door

Poor Yunus was a novice and then got mature, thank Allah”

We understand from these lines that our Yunus Emre received education in Ilm-i Tavhid in Taptuk Emre’s school.

He had previously visited many doors, but what was told there did not suit his heart.

Whenever he met Haci Bektashi Veli and Taptuk Emre on the path of Ilm-i Tavhid, he did not look for another door, he did not hold on to another hand.

We understand this from the hymns he wrote.

“The perfect guide who guided me

That’s enough, I will not take another hand.”

Yunus Emre considered the divine love in his heart as the desire to understand Allah.

Yunus Emre always sought Allah and wanted to witness Him.

“Your love has wrested me away from me

You are the one I need

Day and night I burn, gripped by agony

You are the one I need”

As seen in the hymn, Yunus Emre’s search is the search for Allah.

Our Yunus Emre has always expressed divine love and the consciousness of Tavhid in his poems.

He has not paid attention to the society’s fear of hell.

He has not fallen into the expectation of heaven which is desired in belief groups.

“What they call heaven is

A few mansions, a few hours

Give it to whoever wants

You are the one I need.”

He has made very beautiful presentations and reminders to us.

He has made very beautiful warnings to us.

He has responded to the attacks made on him with the measure of truths.

He has struggled to make us feel the truths.

It is not easy to understand and explain the words of lovers coming from their hearts.

Only lovers understand the words of lovers.

The travelers on the path of Allah, in a state of love, like a madman express the words that come from their hearts.

Lovers of Allah who follow the path of Allah have looked at Allah everywhere they look.

They have lived in the presence of Allah among the people.

And they have put the beauties that come from their hearts into poems.

Our Yunus Emre is one of these lovers.

He has presented many beautiful hymns.

He has always dealt with divine love in his hymns.

He has expressed submission to Allah.

He has pointed out the truth of what is told as religion.

He has made us feel the meaning of the practices done as worship.

He has indicated that Allah we seek is not far away, in the skies, in unknown places, but within ourselves.

He has pointed out that the One who holds our own body with His manifestations at every moment is Allah.

He has literally turned the 16th verse of the surah Qaf into poetry in the Quran.

Surah Qaf 16: “Ve nahnu akrebu ileyhi min hablil veridi.”

The meaning: “We are closer to him than his jugular vein.”

“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.”

He always tried to make the consciousness of Tawhid felt in his poems and pointed out to look at all existence with unity.

“The one who does not look at seventy-two nations with one eye,

Even if he is a saint of Sharia, he is a rebel in truth.”

He stated that the secret of reaching the truth of Allah is for a person to know that his own body is a book and that all the questions he is looking for are in that book.

He pointed out that a person should return to his own body and make the inner journey of his own body with love.

He has beautifully written in his poems that all the answers sought are in the human being's own body and that the truths should be sought there.

“We dived into the house of meaning, we made the journey of existence

We found the journey of the two worlds, all in existence.

The Mount where Moses cried, or the Beyt-ul Mamur

The Trumpet that played Israfil, we found all in existence

The Torah and the Bible, the Furqan and the Psalms

The statement in these, we found all in existence”

Haci Bektashi Veli, one of the saints of Ilm-i Tawhid, also pointed out the same things.

He also pointed out that the answers to all the questions sought are in the person's own body.

“The heat is in the fire, not in the sheet iron,
The miracle is in you, not in the crown.
Whatever you seek, seek it in yourself,
Not in Jerusalem, Mecca, or in the Hajj.”

Man should turn to his own body and seek the truth of Allah in himself.

Man should consider his own body as a book and try to read it.

He should think about the qualities of the body, the truths of the body.

The lovers of the path of the wisdom of Tawhid have expressed similar things in their poems.

In the Quran, it is indicated with the verse “Ikra” that what is to be read is man’s own body.

Surah Alaq 1: “Ikra bismi rabbikellezî halaka”

The meaning: “With the proofs of the One who created you, search and understand creation.”

A person should know his own body as the Quran to be read.

He should know every existence as the Quran to be read.

Our Yunus Emre has indicated that the doors of truth can only be opened with love.

He has expressed in his poems that a person without love is dead.

Love is the unstoppable fire of the divine search, the divine questioning in the heart.

He who falls into this fire falls into a search.

This search is the search for the truth of “What is Allah?”

A person wants to understand where he came from, where he is going.

What is this visible world, what is its visible body, from what source did it come.

Questions such as “What is Allah, does He exist or not, if He does exist, where is He, if He does, then what is called Allah?” always await an answer.

The heart of a person who seeks such questions yearns for the truth.

The fire of love has enveloped that person’s heart.

And that fire of love carries him like a wind until he finds the answers.

Yunus Emre considered a person without love as dead.

He stated that the divine doors will open with love, and that lovers will be able to see the face of Allah.

He stated that lovers are not afraid of hell, and are not interested in the expectation of seeing houris in heaven.

He expressed in his poems that the heart of a person in love is always occupied with Allah.

“What they call heaven is

A few mansions, a few houris

Give it to whoever wants

You are the one I need.”

Yunus Emre reflected the love of Allah in his poems and set a very good example for us.

Lovers of Allah like Yunus Emre never live for themselves.

They always try to make those around them feel divine mercy.

Yunus Emre can only be understood by those who have been educated on the path of the wisdom of Tavhid.

Of course, it is not easy to understand and explain Yunus Emre.

A lover of Allah like Yunus, a man of heart, expressed his poems in the most sincere way, in accordance with the stations.

There are many comments about the origin of the word Yunus.

The comment I heard from a saint was very nice.

That is why I want to write it here.

Yun is a Turkish word; it is known as yunmak, washing, purifying, cleaning.

‘Us’ means mind.

It is said that Yun-Us means washing the mind, cleaning the mind, purifying the mind from all falsehoods.

Perhaps, those who used to come to dervish lodges, those who cleaned their minds, purified their minds from falsehoods may have been introduced to private lessons.

And they may have been called YUn-us.

This may have been indicated by the fact that Moses left his staff in the sacred Tuva Valley.

Another meaning of the word Yunus is described as follows:

Yûniz, Yûn; Direction,

Îz; trace, sign,

Yûniz; The one who follows the trace, finds direction with signs.

Yes, there is very different information about Yunus Emre.

His real name is not known.

Yûnus Emre is known to have lived between 1238-1320.

He is known to have been a Turkmen villager who lived in the vicinity of Eskisehir Sivrihisar, Manisa Kula, Bolu, Sakarya, Konya, Karaman.

Yûnus Emre's birthplace is stated in some documents as Sarıkoy, a district of Sivrihisar in Eskisehir.

Yûnus' birthplace is mentioned in Hacı Bektâsi Veli's Vilâyetname.

In that work, it is stated that Yunus Emre was born in Sarıkoy, Sivrihisar.

He makes a living by farming in his village.

The search for the truth of Allah that fell into his heart, drags him to many lodges.

The search for the truth of Allah takes him to many lodges in Anatolia and to meet many men of the heart.

Yunus Emre's mentors are Hacı Bektashi Veli (1209-1271) and Taptuk Emre. (1210-1298)

He mentions Taptuk Emre's name in his poems.

“We became servants in Taptuk’s door

Poor Yunus was a novice

And then got mature, thank Allah”

We understand from Yunus Emre's poems that he went to Hacı Bektashi Veli's lodge and received training from Hacı Bektashi.

The similarity of Yunus Emre and Hacı Bektashi Veli's words is an indication that they were in the same conversation environment.

The similarity of Hacı Bektashi Veli's words and Yunus Emre's words is the best evidence that they received the same training.

“Never break a person’s heart

Do not disobey the words of the true saints.”

“Whatever you seek, seek it within yourself

It is not in Jerusalem or Mecca or on pilgrimage.”

“Being a dervish is not in a cloak or a crown.”

“See the seventy-two nations together.”

“Don’t forget that even the enemy is human.”

“Let’s be one, let’s be big, let’s be alive.”

“Come, my souls, let’s be one.”

“The end of the road that is not followed by science is dark.”

“The greatest book to read is human.”

Haci Bektashi Veli

When we look at the lines above by Haci Bektashi Veli, we see almost the same in Yunus Emre’s lines.

There is a story of Yunus Emre and Haci Bektashi Veli that is told in society.

Yunus Emre comes to Haci Bektashi Veli’s lodge in Suluca Karahöyük from Sarıkoy during a time of famine to ask for wheat.

Haci Bektashi Veli asks: “What do you want?”

Yunus Emre says: “My village is in a difficult situation, I came to ask for wheat.”

Haci Bektashi Veli says: “If you need wheat, let’s give it. But if you need breath, let’s give one breath for each seed of the hawthorn you brought.”

Yûnus says: “We need wheat.”

Haci Bektashi Veli says: “If you need wheat, let’s give it. But if you need breath, let’s give ten breaths for each seed of the hawthorn you brought.”

When Yunus Emre insistently asks for wheat, Haci Bektashi Veli gives the necessary wheat.

Yûnus Emre buys wheat and sets off towards his village.

He regrets it on the way and returns.

However, we believe that there is other wisdom behind the story that Haci Bektashi Veli does not accept and sends Yunus Emre to Taptuk Emre.

Here, it is necessary to think very carefully about what wheat and breath are.

We believe that Yunus Emre received his first education from Haci Bektashi Veli.

Because we see this in his poems.

The fact that there are similar words to Haci Bektashi Veli in his poems is a very good sign of this.

In fact, in the story, it is narrated that Haci Bektashi Veli's students, who were with Haci Bektashi Veli and witnessed the incident, said the following: "Our Lord, why did you insist on offering breath to this young man so much?"

Yes, Haci Bektashi Veli understood that the brave man who came was an orphan.

Breath cannot be offered without being an orphan of the path of Allah.

The teaching of Nefes, that is, the lessons of the wisdom of Tawhid, is only offered to those who are orphans.

It does not seem right to say that Haci Bektashi Veli who insistently said to Yunus Emre, "Let's give you a nefes (breath)", did not accept Yunus Emre later.

Haci Bektashi Veli was one of those who knew the best the saying that orphans should be given their due on the path of Allah.

Therefore, it does not seem right to say that he was offended by Yunus Emre and sent him to Taptuk Emre.

It is highly probable that Yunus Emre received his first education at Haci Bektashi Veli's lodge.

We understand this by seeing the common aspects in both of their poems.

No mentor would be offended by an orphan who came to his door, or would not exclude him.

Because every mentor carries a trust that has come from Adam.

He should give this trust to those who are fit, that is, to orphans.

This trust is the preaching of the lessons of the wisdom of Tawhid.

What is meant by an orphan is a person who questions the belief information that he found in his parents and did not witness, who breaks away from those beliefs and searches for the truths.

An orphan means a person who is left alone, that is, a person who is left alone in the search for the truths.

People who remain in the dimension of belief that comes from their parents cannot easily accept information other than that belief.

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

Here, an orphan means a person who breaks away from the beliefs he found in his parents and starts searching.

Many verses in the Quran mention orphans.

Surah An-Nisa 2: "Ve âtûl yetâmâ emvâlehum ve lâ tetebeddelûl habîse bit tayyîb ve lâ tekulû emvâlehum ilâ emvâlikum İnnehu kâne hûben kebîrâ."

The meaning: "Give the knowledge of the truths to those who have broken away from the belief of their ancestors and are seeking the truth and do not replace the pure knowledge of the truth with the

harmful knowledge of ignorance, and do not make their values your own and benefit from them. This is surely a great sin.”

Yûnus Emre was also an orphan, a seeker of the truths, a questioner, and a pure heart who came to Hacı Bektashi Veli’s door.

It is unthinkable that Hacı Bektashi Veli would not accept Yunus Emre when he returned from the road and came to the door again for a breath.

We understand from the works that Yunus Emre also met with Mevlana (1207-1273).

Mevlana Hudavendigâr looked at us with his heart’s eye

Anun's magnificent gaze is the mirror of our hearts

Mevlana showed the true path with the saz

Wise Man took a spiritual meaning, who knows in the world

Yûnus Emre's last door is Taptuk Emre lodge.

Yûnus Emre was raised with the consciousness of İlm-i Tavhid that has come since the time of Prophet Muhammad.

Yûnus's last door in terms of the lessons of İlm-i Tavhid was Taptuk Emre.

This is where he found perfection.

He also received his duty on the path of Allah from Taptuk Emre.

And he traveled around Anatolia and tried to make people hear the truth.

Yunus Emre is a saint of Anatolian hearts.

He has taken his place in everyone's heart, his poems have been sung on everyone's lips, he is an example to all of us, a saint in love with Prophet Muhammad.

We see this in the hymns he wrote.

May my life be sacrificed for your path,

Muhammad, whose name is beautiful, who is beautiful in his own right,

Intercede for this humble servant of yours,

Muhammad, whose name is beautiful, who is beautiful in his own right,

Rigors of the believers are many,
But the pleasure and enjoyment is in the hereafter,
Mustafa of eighteen thousand worlds,
Muhammad, whose name is beautiful, who is beautiful in his own right,

The one who takes a view of the seven heavens,
The one who flows on the throne.
The one who asks Allah for his people on the ascension,
Muhammad, whose name is beautiful, who is beautiful in his own right.

O my dear, the skies are his beloved,
The one who loves him is free from sins,
The presenter of eighteen thousand worlds,
Muhammad, whose name is beautiful, who is beautiful in his own right.

What does Yunus the lover live the two worlds without you,
You are Prophet of Allah , without doubt, without suspicion,
Those who do not follow you go without faith,
Muhammad, whose name is beautiful, who is beautiful in his own right.

Yunus Emre has always practiced knowing oneself.
He has stated in his poems that the way to knowing oneself is knowledge.

Knowledge should mean a full grasp of knowledge:
Knowledge means to know yourself, heart and soul.
If you have failed to understand yourself,
Then all of your reading has missed its call.

Although some researchers say that Yunus Emre has no influence on Ahmet Yesevi, this is not true, because we see similarities in his poems.

Abdulbaki Golpinarli did not accept the influence of Ahmed-i Yesevi on Yunus Emre (Golpinarli, 1961: 106 – 112)

However, all of these saints were raised with the same lessons and were saints of the wisdom of Tavhid.

Here are Yunus Emre's common poems which show that he was in the same heart with Ahmet Yesevi.

The heedless need the world, the wise need the hereafter

Preachers need the pulpit, I only need you

Hoca Ahmet is my name, my body burns day and night

My hope in both worlds, You are the one I need

Ahmet Yesevi (1093-1167)

“Your love has wrested me away from me

You are the one I need

Day and night I burn, gripped by agony

You are the one I need”

Yûnus Emre (1238-1320)

Both Ahmet Yesevi and Yunus Emre were raised with the odour of Melâmet.

“I wore the cardigan of contentment, I took the lead of salvation

I cut the shirt of Melamet , let the wise man wear it and come.”

Yûnus Emre

The saint who have traveled on the path of Allah have always been in the joy of melamet.

Being Melami is not a sect or community

Being Melami is the feeling of searching for truths with the innocence of a child.

The prayer of Prophet Muhammad; “O my Lord! Show me the truth of things” is a sign of the joy of melamet.

The word “Melami” is used in 7 places in the Quran.

Surah Al-Ma’arij 30: “Fe inne-hum gayru melamin.”

The meaning 1: “They are none but the Melamis.”

The meaning 2: “They are those who seek the truth of things with the innocence of children.”

Surah Saffat 142: “Ve hüve melimun.”

The meaning 1: “And he was of the Melamis.”

The meaning 2: “And he was of those who seek the truth with the innocence of children.”

Surah Adh-Dhariyat 40: “Ve hüve melimun.”

The meaning : “And he was of the Melamis.”

Surah Adh-Dhariyat 54: “Enta bi melume.”

The meaning 1: “You are a Melami.”

The meaning 2: “You are one of those who seek the truth with the innocence of a child.”

Surah Mu’minun 6: “Fe inne hum gayru melamin”

The meaning 1: “They are none other than Melami.”

The meaning 2: “They are none other than those who seek the truth with the innocence of a child.”

Surah Isra 29: “Fe takude melumen mahsuren.”

The meaning 1: “Thus, hold fast to being melami and remain in that state.”

The meaning 2: “Thus, hold fast to the search for the truth and continue with that feeling.”

Surah Al-Isra 39: “Fe tulka fi cehennem melumen medhuren.”

The meaning 1: “Otherwise you will distance yourself from being melami and be attached to Hell.”

The meaning 2: “Otherwise you will distance yourself from understanding the truth and be attached to the burning states of ignorance.”

If it is asked what is the joy of being melami; it means searching, questioning, being in search of truths with the innocence of a child.

The one who is in the joy of being Melami tries to understand existence.

Being Melami; although it is translated as condemning, being condemned, blaming, being blamed, in Arabic, it is expressed with the words zem, tan etmek.

Zem etmek; means to condemn, to blame.

Mezmun; means the one who is blamed, the one who is condemned.

The joy of being Melami; it means that he has reached the sublimity of annihilating his own body in the body of Allah.

What is the joy of being Melami?

Is the joy of being Melami; condemning, being condemned, or the excitement of a person's search for truths?

Is being Melami; a religious order, a community, or the excitement of a person's search for truth?

The joy of being Melami is the excitement of a person searching for the truth in the innocence of a child.

Joy means to be interested, excited, curious, be mesmerized, feel joy, enjoy, be in the midst of birth.

Wherever a person in the world is curious about his/her existence, how he/she came into being, what his/her own essence is, the secrets of his/her body's existence, where he/she comes from, where he/she goes, the truths of existence, and if he/she feels a deep excitement in the desire to search for the truths, this excitement of searching for the truths is called "Melami".

They have always taught us the word Melami as; to condemn, to be condemned.

Melami means; to search, to seek the truth, to question, to desire to learn the truth of things.

Every child is born from his/her mother with the joy of being "Melami".

After the child is born from its mother and is 2-3 months old, it begins to look around with curiosity and excitement to understand what it sees.

After starting to speak, he questions "mom, what is this, dad, what is this" in order to understand things.

He has only one intention in this pure questioning, to try to understand what he sees.

In fact, this questioning is not for the purpose of being a pedantic, to gain benefit from things, to gain a position.

He questions only to get to know things.

Trying to understand the truth of things with the innocence of a child is the "joy of being Melami".

Wherever a person in the world;

enters into a quest to understand how himself, existence, the Universe, came into being, this pure quest is the "joy of being Melami".

A person in this joy;

Searches for truths with excitement.

Examines existence, thinks about existence.

For a lifetime, like a student, he tries to understand existence and the creator.

He always criticizes himself.

He always drowns himself.

He learns the necessary lesson from his mistakes.

If he breaks someone's heart, he regrets it and apologizes to that person.

If something related to worldly interests crosses his mind, he immediately turns away from that thought.

He tries to erase all the bad states that pass through his mind.

He does not talk behind anyone's back, he does not criticize anyone, he does not look down on anyone, he never and never considers himself superior.

Morning and evening, that is, he always looks at his own body and makes a journey in his own body.

Melami is not a tariqah, a sect, a path, a religion.

Melami is not a word related to those who have turned Melami into a tariqah in our country today.

Melami is the excitement of searching for the truth of things, that is, the visible being, with the innocence of a child.

When a person falls into the excitement of wanting to understand his own essence he comes to a door like Yunus Emre and in the training of knowing himself, he progresses until his last breath.

Wherever in the world a person falls into the excitement of searching for the truth of things, that is, of visible existence, with the innocence of a child, that person has manifested the “joy of being Melami”. In the journey of understanding his own essence, the person enters into the search for his own existence and where all existence comes from and how it is formed.

A person who falls into the excitement of searching for his own essence; leaves aside all the knowledge he has received from his ancestors, learned from his parents when he was born, and passed on in the name of Allah.

In other words, he abandons his clogs and staff.

His clogs are the feelings he has become captive to the world, such as position, money, fame, fame, and wealth.

His staff is all the knowledge he has learned from his ancestors, which he relies on in his mind.

The book of the person who embarks on this search is his own body and every being.

This search puts the person into a deep thought in the dimensions of İlmen Yakîn, Aynel Yakîn, Hakkâl Yakîn.

The scientific way to understand this visible world is the path of “İlmen Yakîn”.

The way to feel the closeness of existence to the degree of being identical with each other and that they come from the same source is the feeling of “Aynel Yakîn”.

The dimension of Allah that holds all existence is the pleasure of “Hakkâl Yakîn”.

When a person understands his own essence, he understands the Being who created himself and every being and the entire universe and who sustains it at every moment.

When he understands the “ins” dimension of himself and every being, he comes to the station of “Human”, he becomes a Human.

When he becomes a Human, he has reached the desired consent.

A Human cannot harm anyone in the slightest.

If a person says, “I am a Melami”, it leads to a different kind of sect, because a person cannot be a Melami, Melaminess is the excitement of a person’s desire to search for the truth.

In other words, just as a person cannot say “I am food, and when he eats, I have become food” when he is hungry.

Here is the joy of Melaminess: it is the excitement of searching for the truth of things, that is, of visible existence, with the innocence of a child.

Melaminess joy is the Muhammadan disposition.

Men of heart like Yunus Emre have always been in the joy of Melaminess.

A poem by Yunus Emre about Melamiyya:

HE HAS MADE ME MELAMET

He has made me melamet, what a strange love this was,

There is no worry in my heart, and this life hand descended in him.

He had filled my heart, my soul had found him,

He had settled in his city, the beloved was in our house.

We would spread a light writing, we would tell the wisdom of ledun with him,

We wine and dined our friends, the inn of power descended at that moment.

Our journey was on the Throne, our canopy was in the light,

Our life was in Mustafa's life.

There was no tablet or pen, nor eighteen thousand of this world,
At that moment Eve and Adam were neither in name nor in fame.

We came to this realm as an excuse, we watched it beautifully,
Here we are on a journey again, our homeland was in him.

Hüseyin and Mansur also saw that image all of a sudden,
You entrusted yourself to Allah, He was fighting in Baghdad.

Yunus, come now, leave your soul to the path of friendship,
So that you may become etrenal, because it was with him unprecedented.

Yunus Emre expressed the feeling of being melami in the first line of this hymn.

“He has made me melamet, what a strange love this was”

There is no worry in my heart, and this life hand descended in him.”

We can explain the hymn as follows.

I fell into the feeling of being melami, what kind of a feeling was this that led me to the path of understanding Allah.

With the perception of the path of melami, I understood that my soul was the hand of Allah.

Yunus fell into the path of understanding Allah with the innocence of a child.

And with this feeling, he first received education at the door of Hacı Bektashi Veli and then at the door of Taptuk Emre.

WHAT IS GONUL (HEART) ?

First, let's examine the word "Gonul" in the hymn here.

Let's try to understand what gonul is.

Gonul is a word that belongs to Turkish culture.

This word does not exist in other languages.

There are those who translate the word "Sadr" in Arabic as "gonul".

Gonul is the dimension of emotions where divine love and unity manifests.

Gonul is the dimension where the whole body, all the cells in the body are connected to Allah.

Gonul is opened with the opening of the dimensions of the mind and heart.

A person who has a mind and heart passes to the dimension of gonul.

Gonul is opened in people who are people of heart.

Gonul is a dimension where believers are honored.

A person who is people of heart is a person who has reached the truth of Allah.

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 gonul.

The beautiful words of Prophet Muhammad indicate that the person who has reached the station of believer is a person of heart, and the person who is a person of heart is a person of gonul.

Allah informs: "Ma vesiani semai ve la ard ve lakin vesian kalbi abdi el mumin."

The meaning: "I did not fit into the earth and the sky, but I fit into the heart of My believing servant."

A person who has attained the truth of Allah is a person who has reached the station of mumin (believer).

The word "mu'min" comes from the word "emn".

The Word emin "make sure" comes from here.

The source of the words emniyet "security", emanet "trust", iman "faith" and amin "amen" is also "Emn".

A person who is sure of the existence of being and the One who created it is a believer.

A believer is a person who, when he looks at himself and existence, holds existence behind existence and is sure that the owner of the qualities in existence shows himself there with all his signs.

And the person who has reached this consciousness and lives in this consciousness is called a "Mu'min-emin" person.

A mu'min is a heart owner, a person of gonul.

Mu'min; Surah Al-Hadid 3: "Huvel evvelu vel âhiru vez zâhiru vel bâtin-He is the one who has reached the truth of "He is the One who is the First and the Endless, the Outward and the Inward."

Wherever he turns, he looks at the beauty of Allah.

The heart of a believer beats for Allah at every moment, beats with divine love at every moment.

A believer has reached the station of heart, he has become a person of gonul.

The person of gonul lives by looking at Allah in People.

Wherever he looks, he looks with the eye of Allah.

The heart of the person of gonul is illuminated with the light of Allah.

When Prophet Muhammad was asked, "How can Allah open his gonul?" is asked.

Thereupon, Prophet Muhammad says; "Allah throws a light into that person's gonul, and his gonul expands thereupon."

When Prophet Muhammad was asked again; "Is there a sign that makes it easier to know this?"

Prophet Muhammad says: "To turn towards the abode of eternity, to stay away from the abode of delusion and to be ready for death before it comes." Abu'l-Leys Nasr b. Muhammad es-Samarkandî

Here, the people of heart do not cling to worldly interests.

They are those who have become mortal in Allah before death comes.

They are always turned to Allah.

The people of heart show themselves with their lives.

The people of heart are born from the womb of the heart.

Those who are born from the womb of the heart attain Muhammadan consciousness.

Cleanse your heart, cleanse it so that your heart becomes pregnant with Muhammadan consciousness.

There are two wombs in a woman.

One is the womb where the baby is formed.

The other is the womb in the heart.

The womb in the heart is the womb where the baby Muhammad will be born.

However, there is one womb in a man; it is the womb in the heart where the baby Muhammad will be born.

Whoever has become pregnant in the womb of the heart, that is, the formation of the baby Muhammad has begun in his heart.

In other words, he has reached the Muhammadan station in his heart and has become capable of carrying it.

Here, from that heart, Muhammadan consciousness is born.

And that person becomes a person of heart.

A person of heart, whether male or female, has become a “human being”, a “believer”, a “perfect human”.

A person who is human, that is, a believer, spends his life with Muhammadan consciousness.

Surah At-Tawbah 14: “Ve yeşfi sudûre kavmin muminîn.”

The meaning: “There is a healing state in the hearts of believers.”

A believer; at every moment, presents healing states to everyone around him.

One word, one look, one behavior of his makes one forget troubles.

Cleanse the house of the heart, make it clean so that the baby Muhammad will be born there.

Cleanse your heart so that the cleansed heart will receive divine messages.

Cleanse it so that the consciousness of Muhammad will be born in the heart that receives divine messages.

Surah At-Tur 1: “To that heart that receives divine messages.”

Just as a woman’s womb is cleaned once a month and the ground is prepared for a baby there, it is also pointed out to us that a person should cleanse his heart so that the baby Muhammad can take hold and develop in the womb of the heart.

A baby born from the womb of the mother may one day become a tyrant.

However, not every baby born from the womb of the heart produces even a single particle of tyranny.

The Muhammadan heart born from the womb of the heart treats its surroundings with mercy, compassion and love.

Surah Anbiya 107: “Ve mâ erselnâke illâ rahmeten lil âlemîn.”

The meaning: “We did not send you for anything other than being a mercy to the worlds.”

A person who has a Muhammadan consciousness born in his heart;

Always pours mercy to his surroundings.

He feels every trouble around him in his heart and looks for solutions to 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, happiness to hearts.

He makes people 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.

When a woman becomes pregnant, she does not have her menstrual period until she gives birth.

The continuation of the menstrual cycle means, in biological terms, that the woman's egg dies without being fertilized by sperm.

The blood flowing during each menstrual cycle means that the inside of the uterus is cleaned over and over again.

If the egg is fertilized with sperm, there will be no more menstrual cycle and the baby will grow and develop in that uterus until it is born and the birth will occur approximately 9 months later.

Just as when a woman becomes pregnant, her menstrual cycle will no longer occur, that is, if impure blood will not flow, so too will not a single particle of harmful, bad word or state emerge from the tongue, state or behavior of the one whose heart has divine consciousness manifested, who has become pregnant with the knowledge of Muhammad.

Because the heart is now carrying the baby Muhammad.

The one whose heart is impure has arrogant states.

The person whose heart is impure always;

In arrogance,

In malice,

In gossip and backbiting,

In greed for worldly goods,

In fondness for money, property, fame and reputation,

In rebellion, low morale, stress,

In despising some, exalting others, etc., he lives in the troubles of such states.

The heart of the one whose heart is dirty should go through the menstrual period

In other words, a person's heart should be cleansed.

Because if a person's heart is not cleansed, the consciousness of Muhammad will not manifest in their heart.

In other words, if the heart is not cleansed, the baby Muhammad will not develop in the womb of the heart.

The heart is the place where knowledge, meaning, mercy, compassion, and the Muhammadan consciousness, which is the sum of these, are located.

As the consciousness of Muhammad develops and grows in the heart, there will no longer be any thought or state that will cause injustice in that heart.

Here, the state of menstruation in a woman is the event of preparing a clean ground in the womb for a baby to develop.

The state of menstruation in the heart, that is, by purifying oneself from arrogance, bad states and thoughts, means that a clean heart is prepared in that heart for the baby Muhammad.

Those who claim that women cannot read the Quran during their menstruation use the following verse as evidence.

Surah Al-Waqi'ah 79: "Lâ yemessuhû illel mutahherûn."

The meaning: "No one can touch it except those who are pure and can understand it."

In fact, when we examine it carefully, the truth is stated that a person with an impure heart cannot receive, read or understand divine messages.

In fact, what is meant here is not the state of a woman's menstrual cycle, but the state of her impure heart.

A person who has all kinds of evil, corruption and arrogance in their heart cannot understand divine truths and cannot grasp the meaning of the Quran.

Allah created women in a way that carries the attribute of womb, which is unique to Him. This should make us think very deeply.

This thought should be the biggest slap in the face to the belief groups that have not considered women as human beings for thousands of years.

Yes, we understand that a baby born in a woman's womb may one day be cruel.

However, the Muhammadan heart born from the womb of the heart does not produce even a single particle of evil.

The sperm fertilizes the egg, the baby is born.

The information of the divine messages fertilizes the Muhammadan consciousness in the cleansed hearts and the Muhammadan state is born.

Allah willing, we will be among those who cleanse our heart's womb. Allah willing, a Muhammadan heart will be born from our heart's womb.

Those born from the heart's womb will be a mercy to the worlds.

The mind provides solutions.

The heart unites, connects.

The heart pours into life, applies it.

The heart of people of gonul, that is, its perception, understanding, emotions, and thoughts are always on Allah.

He looks with Allah, he looks in Allah, he looks in Allah's side.

People of gonul does not remain in the dimension of the earth, it looks at the essence of the earth.

People of gonul never discriminates in terms of belief, worship, religion, nation, or gender.

Wherever it looks, it looks with the Muhammadan consciousness.

People of gonul are loving, respectful, and humble.

They are in 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 with reason and heart.

So, gonul manifests itself as a result of the mind and heart dimensions.

So, gonul is the dimension of emotions where divine love, sincerity, submission to Allah, trust, and the consciousness of Tawhid meet.

When we say the 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.

ONCE IF YOU HAVE BROKEN A HEART

Now let's try to comment on Yunus Emre's hymn "Once if you have broken a heart".

Let's write the hymn first

Once if you have broken a heart

This is not the prayer you have performed

Even seventy two nations all together

Can't put together what you've broken.

The saints have come and gone

They left the world and migrated

They flew into the air

These are Phoenix, not geese

Soul is that which is devoted to Allah

Foot is that which enters the path

Saint is the one who stands humbly,

looking down condescendingly isn't truly seeing.

Do not consider the deniers and the claimants

The ones who judge the people

Do not address them at all

They are not genuine Lovers.

Let saintness be your role model,

Be pure light within and without;

Saved by your integrity,

A good spirit doesn't indulge in hearsay.

If you have followed the right path
If you have held the saint's skirt
If you have done a good deed
It spreads to all your surroundings.

Yunus spells out these words,
As if adding honey to cream;
Pushing wisdom to the public,
The burden is light, it's not heavy.

Now let's try to explain the hymn quatrain by quatrain.
Let's try to understand and explain the first quatrain.

"Once if you have broken a heart
This is not the prayer you have performed
Even seventy-two nations all together
Can't put together what you've broken.."

Saints said that;
Hold your tongue, do not speak bad words.
Do not break anyone's heart.
Do not mock anyone.
Do not deceive anyone.
Do not oppress anyone in the slightest.
Do not look down on anyone.
Do not exclude anyone. Don't act out of anger.
Be honest, be sincere, be genuine.
Look at everyone with the eye of Allah.
As Yunus Emre said, there is no worship for those who destroy hearts.

Nobody's heart should be broken.

The one who destroys hearts destroys the Kaaba.

One day, Yunus witnessed someone coming out of the mosque scolding a strange person on the street.

He said to him; why do you scold this strange person?

He said; what does it concern you?

Yunus; he is a servant of Allah like you and me, you have no right to scold him.

You have no right to exclude him, to look down on him, to break his heart.

That person said; look, he is wandering around the street, not coming to prayer.

Yunus; you cannot know hearts, who is in prayer, who is not, no one knows except Allah.

When someone you see without prayer looks at a flower, he thinks to himself, "Oh my Allah, how beautifully you have created this, how beautifully you manifest in this flower and everything." You have no idea that Allah accepts this feeling of his as prayer.

But you still don't know, your contempt may have made you fall from prayer.

Can a person who prays see who is praying and who is not praying?

A person who stands before Allah with divine love cannot see anyone other than Him.

Yet you have stood for prayer and you follow who is not praying.

Now ask your heart, have you stood for prayer with divine love?

Let me tell you a little story.

One day, Majnun walks around in love saying "my Leyla, my Leyla" without seeing himself.

While in this state, he passes in front of a person praying.

The person praying immediately gives his greetings to his right and left and breaks his prayer.

And he calls out; Hey heedless, don't you see, we are praying, don't you know, you shouldn't pass in front of a person praying.

Majnun says; forgive me brother, believe me, I didn't see.

That person continues to scold; From now on, be careful, do not pass in front of a person who is praying.

Majnun says; Okay brother, I will be more careful.

But I have a problem, can I ask you something?

The person says; Ask me, whatever you want to ask.

Majnun says;

I have fallen in love with a servant
I have gone mad with that love
I have wandered around saying my Leyla, my Leyla
My eyes see no one but you.

I wander with a love in my heart
I do not stop, I cross hills and valleys
I burn, I strive saying Leyla
My eyes see no one but you.

I have fallen into the fire of love, I burn
Everywhere is Leyla, I look at her
I flow to her like a flood
My eyes see no one but you.

I did not see you with love for servants
I am a madman, forgive me
You stood for prayer with divine love
Tell me how did you see me?

You said Bismillah and made an intention
You stood for prayer for Allah
I did not see you, forgive me
How did you put me between you and Allah?

You stood for prayer and saw me
If you had love, would you see me?
You turned to the great presence of Allah
Tell me how did you see me?

Majnun reads this hymn to that person as he feels like it.

And he wants to say that you turned to Allah with divine love, while I do not see a servant, please tell me how did you see me.

When Yunus reads this hymn to that person, that person immediately falls on his knees and says to Yunus; Oh Yunus! I realized how heedless I was, please teach me divine love.

Thus Yunus said to all humanity; “Once if you have broken a heart, this is not the prayer you have performed” and asked them to think about the reality of the heart and prayer.

What is prayer, what is divine love, what is gonul?

We should all ask ourselves these questions and learn their truth.

Now let’s examine the subject of prayer.

There is no word called prayer in the Quran.

The authors translate the word salat in the Quran as prayer.

They generally translated the verse “Salat” in the Quran as prayer.

What deep messages might the verses of Salat offer?

They translated every verse that included Salat as “perform prayer.”

However, there are nearly twenty different verses of “Salat” in the Quran.

Like Salat ikame, Salatu vustâ, Salatu daimûn, Salatu sâhûn.

They translated the word Salat as prayer and related it to body movement.

So, what were the deep messages offered by the verse of Salat?

What were the deep secrets in prayer?

Was prayer a body movement?

Or was prayer a secret of ascension?

What was the message from the verses of Salat in the Quran?

What secrets did the verses of Salat offer?

What were the subtleties of the verses of Salat in the Quran?

Salat (Surah Al-Baqarah 43 and many Surahs)

Salat-ı Sahun (Surah Al-Ma'un)

Salat-ı Ikame (Surah An-Nisa 103. Surah Al-Baqarah 110)

Salat-ı Vusta (Surah Al-Baqarah 238)

Salat-ı Daimun (Surah Al-Ma'arij 23)

Salat-ı Hafızun (Surah Al-Ma'arij 34)

Tayr salat (Surah An-Nur 41)

Kada salat (Surah An-Nisa 103)

What is salat and its lower and upper derivatives?

Musallî (Surah Al-Baqarah 125, Surah Al-Maun)

Salli (Surah Al-Imran 39)

Salâh (Surah Nahl 119)

Salavât (Surah Al-Baqarah 238)

What are the dimensions that each of them represents?

What are the Quranic values of all of them?

If we examine each of them in detail:

First, let's start with the word salât.

The word salât has been used in many meanings:

Prayer, greeting, purification, repentance, petition, mercy, sublime relation, sublime attachment, sublime contact, movement, instigation, loyalty, orientation.

It has been used in meanings such as contemplating, reading, meeting, reaching, reaching, uniting with Allah.

When we examine the word Salat in the Quranic sense, we find the answer to this in the 87th verse of Surah Hud.

“Kâlû yâ Şuayb, e salâtu ke te emru ke en netruke mâ ya’budu âbâunâ.”

Kalu ya Şuayb: They said, O Shuayb,

E salâtu ke te: Prayer, devotion, unity, communication, integration, is it that you are attached to?

Emr ke: Work, operation, rule, you,

En netruke: Do not abandon, we abandon,

Ma yabudu âbâu nâ: That which we worship, our ancestors,

The meaning 1: “O Shuayb! Does your attachment rule you that we abandon the things our ancestors worshipped?”

The meaning 2: “O Shuayb! Does your communication rule you that we abandon the things our ancestors worshipped?”

Shuayb tells his people the truths day and night, and his people say to Shuayb: “Oh Shuayb! You are connected to someone, you are in communication with someone, you go and learn something from him, and you come to us and ask us to abandon the things you learned from our ancestors.”

Here, in this verse, we understand that the appropriate Turkish equivalent of the word “Salat” is;

- To connect
- To unite
- To integrate
- To be in a sublime connection
- To be in communication

We cannot translate the word salat into Turkish as namaz (prayer).

If we do, we will translate it not as the Turkish equivalent but as the Persian equivalent.

Because the word namaz is Persian.

It is known that it came to Persian from another language.

If we translate salat as namaz and think of it as a physical movement; we will cover up the Quranic meanings of salat and its derivatives, standing, bowing and prostration.

We understand from the Quran that the Turkish equivalent of salat is; to connect, to unite, to integrate, to be in communication.

If we examine the verses of salat in the Quran and the messages presented:

First of all, the part of Yunus' hymn "if you have broken hearts once, this is not the prayer you have performed", "this is not the prayer you have performed" is indicated in the Quran with the verse "Salat-ı sahûn".

Let's examine the verse of salat-ı sahûn carefully.

Surah Maûn 5: “Ellezîne hum an salâtihim sâhûn.”

Ellezine hum : Who, those people, those, those who,

An salâti-him : Devotion, devotion consciousness, to be always attached to the truth,

Sâhûne : Heedless, careless, unaware, uninterested, unimportant,

The meaning 1: “Those people are in heedlessness of their devotion to Allah.”

The meaning 2: “Those people are not aware that they are with Allah at all times.”

Surah Maun 6-7: “Ellezîne hum yurâûn ve yemneûnel mâûn.”

Ellezine hum: Here they are,

Yuraune: Hypocrisy, hypocrites, ostentation,

Ve yemneûne: They prevent, hinder, prevent, not to do,

El maûne: Small help, assistance, goodness, a little thing,

The meaning 1: “Those people are in hypocrisy, those who prevent even small help.”

The meaning 2: “Those people are in ostentation, those who are far from goodness, tolerance.”

Here is the state of not being able to grasp the meaning of the prayer, to stay in the form of the prayer.

Those who are in the salât-ı sâhun, that is, those whose hearts are not in ties with Allah;

They are in hypocrisy and in secret arrogance.

They are in ostentation with the worship they perform.

They act not for the sake of Allah, but for their own interests.

They see even a small help to the people around them as a burden.

Even if they help, they do it in a showy way.

They are far from tolerance.

They are far from doing good.

They live only for their own egos.

They are in hypocrisy in the prayers they perform.

That is, they perform prayers not for Allah, but so that the servants may say they are performing prayers.

They perform prayers in hypocrisy, and they scold those who do not perform them.

Yunus Emre was also scolded by hypocrites and he uttered the following hymn:

Those who say that I do not perform prayers, I perform my prayers,

If I perform them or not, that Allah knows my intention.

No one but Allah knows, who is an infidel or Muslim,

I perform my prayers, if Allah performs my eloquence.

That eloquence passes in the court, drinks from the wine of meaning,

The veiless soul opens your eyes, the friend wipes my eyes himself.

The friend is here, it is clear, I saw your face as a friend,
The one who hears this knowledge and wisdom makes me determined.

Eye of heart is blind, wherever I look, the beloved remains.
Whoever has a clear mind, He knows my words.

Explaining secret words, telling meaningful words,
Explaining with wisdom what is in my heart comes from my own Essence.

Understand the meaning of my words, inform me from the uncertain,
Ask the lovers who are in pain about my sincere quest.

Those who seek find the truth, their hearts are rich,
Only those who can hear the voice of their hearts can hear what I say.

Whoever wants to understand God should come to me, I will show him where God is
That's my full statement, I know my own Essence.

Yunus, now tell the truth, The unbeliever looks for faults in you
Let the wise man tastes the beauties which come from my heart.

We understand from this hymn that my dear Yunus was attacked because he did not pray.
They despised Yunus because he did not pray, they considered themselves acceptable in the sight of Allah.
Here, those who are in hypocrisy mentioned in this Surah Maun are those who are in arrogance.
Those who see themselves praying and others not praying cannot see that they are in hypocrisy.
Those who are in hypocrisy do not see how arrogant they have become.
They utter hurtful words and destroy hearts.
Here they live without understanding Allah who is closer to everyone than their jugular vein.

They live far from the consciousness that Allah is the One who holds their bodies with His Essence at every moment.

Here is the salat-ı sahun; not being able to see that Allah is the One who holds the body of the person in front of you.

It is being far from the meaning of salat.

It is living without being aware of salat.

In other words, it is living without realizing the interconnectedness and unity of every being.

It is living in heedlessness without reaching the truth of standing, bowing, and prostrating.

It is living without realizing one's interconnectedness with existence.

It is living with false knowledge and being cruel.

In other words, the salat-ı sahun is being far from the consciousness that one is one with Allah at every moment.

It is being far from the perception that Allah is the One who holds every being with His manifestations at every moment.

Here is the salat-ı sahun; it is being heedless in the prayer you perform.

It is living as you learned from your family, without understanding its meaning.

Those who are heedless are those who are in a fight between you and yourself.

It is not being able to see that the person in front of you is also a servant created by Allah, like yourself.

If a person remains in prayer in this way, if it is far from its meaning, that prayer performed is “salat-ı sahun”.

Now let's examine the salat-ı ikame mentioned in the Quran.

Salat-ı ikame. (An-Nisa, 103. Al-Baqarah, 110)

Ikame, kiyam, kayyum are words that come from the same root.

They always taught kiyam as standing in prayer.

So, is kiyam standing?

Or is kiyam Allah's keeping every being standing?

What is kiyam?

Surah Al-i Imran, 2: “Hû el hayy el kayyum - He is the ever-living, he is kayyum.”

When we examine kiyam; We understand that the one who holds the existence tightly is Allah.

The survival of the human body of the existence is related to the name of Allah as Kayyum.

We understand that Salat-ı ikame:

The continuation of every existence with a function.

Allah encompasses every being with His attribute of Hayy.

Allah sustains every being.

Allah operates in every being at every moment.

Every being continues with the sovereignty of Allah.

Allah is the doer with His action.

The wisdom of standing in prayer is a sign of reaching the consciousness of “O my Allah! You are the one who sustains my body and the body of every being at every moment.”

It is the realization that “O my Allah! You are the doer with Your action in every being at every moment.”

Now, let us examine the salat-ı vustâ. (Surah al-Baqarah 238)

Vustâ means center, middle, balance, square, inner, holding, surrounding, wrapped.

In the inner world of all beings, there is only Allah.

The dimension of the spirit that is breathed into being is the dimension of vustâ.

When we look at existence, if we realize that every existence is surrounded by the manifestations of Allah, we will have reached the dimension of “Salat-ı Vustâ”.

A person who lives with the consciousness of Salat-ı Vustâ sees nothing but the face of Allah, no matter wherever he looks.

The secret of unity that holds multiplicity is the dimension of “Salat-ı Vustâ”.

In the essential center of all existence, there is nothing but Allah.

Looking from the center position is to be able to see that every being is surrounded by Allah.

Looking from the center position is to be able to see that every being is in devotion to Allah.

Now, let's examine the verse of salat-ı daimun. (Surah Maarij 23)

Daimun means perpetual, continuous, uninterrupted, ongoing.

Every being continues in devotion to Allah.

Every being is always connected to Allah.

The manifestations of Allah in existence are constantly manifested at every moment.

The attributes in existence are constantly connected to the essence of Allah at every moment.

Just as the cells in our body are constantly connected to our body, everything is connected to the essence of Allah.

The person who has reached the consciousness of salat-ı daimun has seen that the dimensions of Allah and the People are in constant unity.

A drop is connected to the ocean, an ocean to a drop.

A drop is not separate from the ocean, an ocean from a drop.

Salat-ı daimun is the truth of every creature being in a state of prostration at every moment.

Surah ar-Ra'd 15: "Ve lillâhi yescudu men fis semâvâti vel ardı tavan ve kerhen ve zilâluhum bil guduvvi vel âsâl."

The meaning: "Whatever is in the heavens and the earth, whether they like it or not, and even their shadows, prostrate themselves to Allah morning and evening without ceasing."

A person who has attained the consciousness of salat-ı daimun is in a constant state of prayer.

Wherever he looks, he sees the devotion of every being to Allah.

Now, let us examine the verse of salat-ı hafızun. (Surah Maarij, 34)

Hafız means protecting, hiding, preserving.

It is the preservation of unity, togetherness, and integrity.

Allah preserves His unity in the realm of multiplicity with His manifestations.

It is the preservation of the interconnectedness in existence.

Just as the interconnectedness of one cell with another is preserved, the interconnectedness of every being with each other is preserved.

The one who attains this consciousness knows that he is not separate from Allah and preserves this consciousness.

Now, let us examine the verse of tayr salat. (Surah An-Nur 41)

It is to enjoy that all existence is like light in the mercy of Allah.

It is to be able to feel the melekut dimension of all existence.

It is the pleasure of the dimension of eternity.

The soul is the attachment to the Light.

It is the dimension where there are no bodies.

It is the pleasure of gathering the dimension of the soul that flows from the Light.

It is the pleasure of the dimension of Hu.

Now, let's examine the verse of kada salat. (Surah an-Nisa 103)

Kada salat, the existence; formation, functioning, development, and continuation are thanks to a measure.

This measure manifests in a dependency.

The word kader (fate) also comes from here.

Kada is the dimension in which fate manifests itself in relation to the essence.

In other words, the fate of how the tree will be is written in the essence of the seed.

When the tree began to emerge, in other words, fate began to manifest, this is the kada-kaza dimension.

Kada manifests itself in relation to fate.

Whatever is in the seed, that is what becomes apparent.

Here, the manifestation of emergence is the kada-kaza dimension.

A new cell formed from a cell is formed in relation to the previous cell, and this continues in this way.

All existence is connected to each other in a measure.

All existence is formed and lives within the provisions of Allah.

A person who has reached the realization of Kada salat spends his life in this consciousness.

He looks at every being with the measure in existence and knows that this measure is the decrees of Allah.

Musalli-salli (Surah Al-Baqarah 125, Surah Al-Maun)

Salli (Surah Al-Imran 39)

It is the secret of Fenâfillah.

It is the secret of dying before dying.

It is the secret of surrendering to the owner of one's own body, completely clean.

It is the secret of stepping into the ocean of Allah.

It is the secret of bodies returning to their origin.

Bodies are always connected to the Soul.

Salâh (Surah Nahl 119)

Salâh, salih, islah, sulh, islahat are words that come from the same root.

It means to heal, to cleanse, to purify, to be righteous, to be truthful, to be at peace, to unite.

It is the dimension of being corrected.

It is the dimension of acting saintly.

It means to be free from falsehood, to be attached to knowledge.

It means to find peace with knowledge.

It means to be cleansed, to be purified.

It means to be free from assumptions.

The call to prayer, “Hayye ale`s-Salah” is an invitation to cleanse, purify, and improve.

Salavat (Surah Baqarah 238)

It is the dimension that encompasses all dimensions of Salat.

A person who has reached the dimension of Salavat has seen all the stations.

And he looks at the being he looks at with the dimension of Salat.

He sees every dimension that belongs to Allah in existence, in a dimension of existence.

The consciousness of Salavat is the pleasure of the dimension of People’s connection with Allah.

The consciousness of Salavat is the consciousness of the dimension of Muhammad.

The consciousness of Salavat is the consciousness of Tawhid.

The truth of prayer is to understand that you are with Allah at every moment.

It is to see that all existence is connected to Allah.

Just as all the cells in a person’s body are in integrity with the body.

Every person and every being are in integrity with Allah.

This posture is the meaning of prayer.

Here, Yunus Emre's words, "this is not the prayer you are performing" means that the person is in heedlessness.

Those who have understood the meaning of prayer, that is, those who look at Allah in every being, cannot break anyone's heart.

Those who know that the essence of Allah is the one who holds all bodies and those who live in this consciousness;

Do not look down on anyone.

Do not break anyone's heart.

Their tongues never speak badly.

They do not shout or scream at anyone.

They do not exclude anyone.

Anger, rage, grudge, and hatred have all disappeared in them.

Even if they are offended, they do not offend.

Even if they are sad, they do not upset.

They do not have bad thoughts.

They never think badly of anyone.

They do not speak a single bit of bad word to anyone.

They do not gossip, they do not backbite anyone.

They always act as if they were in the presence of Allah.

They look everywhere with the eye of Allah.

They do not lie.

They do not infringe on anyone's rights.

They do not deceive anyone.

They always account for themselves.

They never look for someone else's shortcomings.

They do not have any bad states such as slander, envy, malice, pride, arrogance, stubbornness or anything like that.

They strive for goodness for everyone.

They never strive for evil.

They are busy with their own servitude.

They do not interfere with anyone's worship or belief.

They do not look down on anyone's belief.

They do not separate people as those who pray or those who do not pray.

They do not separate women as those who are covered or not.

Because they do not stay in their outer garments, they see the owner of the bodies in the bodies.

They do not praise some people and despise others in society.

They do not judge anyone.

They never enter into arguments.

They never act like know-it-alls.

They are always modest.

They strive to those who are in trouble and become their hope.

Their tongues are full of love, their states are very beautiful.

Those who pray with prayer never break hearts.

Those who are far from the spirit of prayer, that is, those who remain in the form of prayer, are in a judgement.

They stay in the fight between you and me, and destroy many hearts.

Yunus Emre called out for this.

Don't destroy hearts, if you destroy hearts, what you perform is not prayer.

Even if the whole nation comes, they will not cleanse what you have done.

Once if you have broken a heart

This is not the prayer you have performed

Even seventy two nations all together

Can't put together what you've broken.

Prayer is to protect us from bad situations.

If I cannot pray and be modest!

If I cannot control my anger and rage!

If I still deceive people!

If I am after position, fame and reputation!

If I burn and destroy for money and property!

If I both pray and do evil!

Is what I perform prayer?

Or is it just lying down and getting up?

You still perform your prayer.

But don't stay in its form, embrace its meaning.

Perform your prayer, but don't break hearts.

Perform your prayer, but don't steal or beat.

Perform your prayer, but don't deceive anyone.

Don't talk behind anyone's back, don't look for flaws.

Perform your prayer and be a good person.

What is the main purpose of performing prayer?

Why do I pray?

If I am still in pride and arrogance, will the prayer I pray be valid?

If the prayer I pray does not make me a righteous person, is there a deficiency in the prayer or in me?

If I do evil and am not ashamed of the prayer I pray...

If I do not abandon my evil deeds...

If I cannot do righteous deeds...

If I shout and scream, if I break hearts...

My prayer is nothing but deceiving myself.

It is nothing but just lying down and getting up..

If I pray and violate all kinds of rights, what I pray is not prayer, it is deceiving myself, it is following a tradition.

In this regard, Prophet Muhammad has stated; “Do not remain in the form of worship, seek its meaning.”

“There are many who fast but gain nothing from their prayer except hunger. And there are many who pray but gain nothing from their prayer except fatigue.” (Ibn Majah, Siyam, 21)

“There are many who fast, whose share of fasting is hunger and thirst. And there are many who stand / pray, whose share of prayer is fatigue.” (Ibn Hanbal, 2/373) How beautifully it is stated in the Quran.

Surah Ankabut 45: “İnnes salâte tenhâ anil fahşâi vel munker.”

The meaning 1: “Surely those who are devoted to Allah are protected from arrogance, pride, and doing evil.”

The meaning 2: “Prayer protects a person from ego, arrogance, pride, and doing evil.”

The magnificent truth stated in the Quran, “those who act with the consciousness of devotion to Allah”, in another translation, “those who follow the meaning of prayer, are not in ego, pride, and arrogance.”

Those who surrender to Allah in prayer are not in the slightest bit of evil, that is, in evil.

How beautifully it has been stated, those who are in relation to Allah in prayer never destroy hearts, they do not hurt anyone.

This was Yunus Emre’s call.

Those who remain in the form of prayer can break hearts.

The prayer of those whose hearts are destroyed is not acceptable.

Now let us all think according to the divine call presented in the verse.

So, did the prayer we performed really protect us?

Did the prayer we performed protect us from pride, arrogance, and ego?

Did the prayer we performed protect us from doing evil?

Did the prayer we performed make us a good person?

Or are we still in anger, rage, and conflict?

Did the prayer we performed make us build hearts or destroy hearts?

In other words, have we met the prayer that the Quran points to?

In other words, do we have the issues that the Quran points to?

Yûnus Emre addressed that person.

Does the prayer you perform protect you from fahşâ vel munker-extravagance and wickedness?

In other words:

Does your prayer protect you from ego, pride, arrogance, and doing evil?

Does your prayer protect you from backbiting others, from badmouthing them?

Does your prayer protect you from violating others' rights?

Did the prayer you performed make you a good person?

Or do you still continue to live in pride, arrogance, and evil?

If you are still violating others' rights, if you are in ego, pride, and arrogance, and if you do evil;

The prayer you perform is not prayer.

Or you are not the righteous person that the Quran says you should be.

Either review your prayers.

Or review yourself.

Come and review both.

Think about what prayer really is.

The prayer you performed:

Did it protect you from destroying hearts?

Did it protect you from pride and arrogance?

Did it protect you from doing harm to those around you?

Did it protect you from deceiving people?

Did it protect you from gossiping and backbiting?

Did it protect you from stealing and swindling?

Did it protect you from shouting at people?

Did it protect you from grudge, anger, rage and fighting?

Did it protect you from violating others' rights?

The prayer you performed;

Did it make you have hearts?

Did it make you strive to those in need?

Did it make you a person of mercy?

Did it make you reach knowledge and read existence?

Did it make you reach patience?

Did it make you reach the reality of Allah?

Did it happen to you ascension?

Did He make you reach the meaning of standing, bowing, and prostrating?

Did He make you reach the dimension of “Semme Vechullah”?

Did He make you live in modesty, condescension, and decency?

Did it lead you to service, help, and sharing?

Did it lead you to the dimension of servitude?

Did it make you a righteous person?

Please think, think with a sincere heart:

Did prayer make you a good person?

Or did your evil, your attachment to the world, your attachment to property, your anger, your rage, your impatience increase even more?

If it did not make you a good person, is the prayer you performed not a prayer?

Did you understand the meaning of prayer, or did you remain like that?

Review your prayer and review yourself, consider yourself accountable.

Ask yourself these questions, my brother.

Did the prayer you performed make you a good person?

Yûnus Emre's call continued like this.

You always argued, you said that it is impossible without prayer.

You regard those who do not perform prayer as infidel.

You kept separating those who pray and those who don't.

You kept declaring those who don't pray to be hellish.

You kept arguing about how many rakats a prayer is.

You didn't say what the wisdom of creation is.

You never said how many rakats are decency, morality.

You didn't say what the station of love, divine love is.

You didn't say how many stations are knowledge, wisdom.

You didn't say what the way to be a pious person is.

You didn't say how many rakats are mercy, compassion, modesty, condescension.

Please think, did your prayer cleanse you?

Or did it pollute you even more?

In other words, did the discrimination, alienation, and contempt inside you increase or decrease?

Did the compassion and mercy inside you increase or decrease?

Did you stop seeing yourself as superior, in other words, were you cleansed of arrogance?

Come, brother, think about these.

Think with a sincere heart.

Either review your prayers or review yourself.

Or review both.

Perhaps the prayers you perform are not prayers?

And please think.

Did the prayers you perform make you a good person?

Or are you still living in pride, arrogance, and evil?

Did prayer make you someone who treats people and existence with compassion?

Or are those anger, rage, and quarrelsome states still continuing?

Are you still arguing about how many rakats are there in prayer?

Are you still fighting about the time?

Research how many rakats are there in manners and morality.

Research how many stations are there in knowledge and wisdom.

Research how many times are there in compassion, help, mercy, and service.

Can a person who has attained the meaning of prayer be even slightly evil?

Can he violate others' rights?

Can he be proud and arrogant?

A person should pray in such a way that;

His heart is always filled with the love of Allah.

Nothing else comes to his heart but Him.

Nothing else comes to his heart but Him wherever he looks.

In fact, there is nothing else but Him for those who know.

Here is the one who follows that prayer;

It makes hearts.

It strives in mercy.

It strives for Allah.

It gives peace.

It gives hope to the hopeless.

It gives love to the pessimistic person.

It does not frighten, it pleases.

It makes one trust.

It makes one patient.

It teaches one to look upon wisdom.

This prayer is the prayer of the lovers of Allah.

Mevlana said it beautifully:

“In fact, lovers are always in prayer.”

“That love in their hearts, the divine love in their heads, neither calms down with five times, nor does it pass away with five hundred thousand times.”

“For the one whose mihrab is the beauty of a friend, there are a hundred kinds of prayer, a hundred kinds of bowing and prostration.”

As the people of heart stated;

The prayer of a man of Allah is continuous.

They are in prostration to Allah at every moment.

They look at existence in prostration to Allah.

Their state and behavior is always prayer.

They do not get up from prayer, no matter what they do, they act as if they are in prayer.

They live as if they are in prayer with the sublimity of prayer.

Now let's move on to the next quatrain.

"The saints have come and gone

They left the world and migrated

They flew into the air

These are the birds of heaven, not geese."

The saints do not become slaves to worldly interests.

They do not become slaves to wealth, property, fame, and reputation.

They are always with Allah, they do not die.

Do saints die?

They flow from heart to heart.

They are not buried in the ground.

They are buried in hearts.

But one day, the written term will manifest itself in bodies.

The garden called the world will be abandoned.

Surah Al-Ankabut 57: "Everyone will feel death. Then you will be returned to Us, your origin."

Surah Al-Baqarah 178: "O you who believe! In death, there are lessons written for you."

Surah Aal-i Imran 145: "Death that befalls a person is only in the authority of Allah. Its duration is in his book of existence."

Surah Aal-i Imran 185: "Everyone will feel death. Respond only with sincerity and love until you die. Whoever removes those burning and destructive states from himself and enters that state of peace has achieved that success. Those who are in the interest of the worldly life can achieve nothing but an ego."

One day, we will all die.

Death is a sign of servitude that Allah has presented to us.

There is no house where death has not entered.

We should never forget the truth of death.

We should live without ever forgetting the truth of death.

We should know ourselves before death comes to us.

Surah Az-Zumar 30: "Surely you are mortal and surely they are mortal."

31: "Surely the time of your death will come. Before that time of death comes, question yourselves about the truths that belong to the One who created you."

Yunus says:

Oh my brother!

Don't forget that we are mortal.

Our most beloved ones are mortal too.

Our life will end one day.

Here we come, here we go.

One day our bodies will turn into dust.

We are never permanent in this world.

The wealth, property, fame, reputation, and position we have acquired will one day be gone.

The body I live in will one day be abandoned.

Oh my brother!

Live without forgetting death.

Do not break hearts, do not destroy hearts.

Do not violate anyone's rights.

Do not slander anyone,

Do not tell lies about anyone.

Don't crush someone for a position.

Never ask for or take something you don't deserve.

Don't harm anyone.

Always be modest, live in condescension.

In other words, think of yourself as you think of others.

You are a being like every other being.

You are not superior to any created being.

No being is superior to you.

Live with this perspective, act with this perspective.

Always strive for help and never expect anything in return.

Don't forget that the One who created you is in you,

Try to know yourself,

Know the purpose of creation,

Don't strive after money and property.

Oh my brother!

Now, never forget death.

Live as if you were going to die at any moment.

Do the things you are responsible for.

Realize your talent.

Don't waste your time.

Know well the qualities in your own body and live knowing your owner.

Know that you are a drop, your journey is in the ocean.

Know that he who does not forget death will not be attached to the world.

He will not hurt someone, he will not violate their rights.

The day will come when death will come

Those who know this will accept it

While those who are attached to the world

Will be in rebellion at every moment.

Understand that death is returning to the origin you came from.

It is mixing with Allah like a drop mixing with the ocean.

If you know that you are one with Allah at every moment, you will go with a smile like the saints.

Yûnus Emre continues:

If it dies, just body dies

Souls are not meant to die

There are magnificent lessons in death.

Death is a drop mixing with the ocean.

The secret of death is Allah's address to His servant.

As if Allah says;

You are a servant, a limited being.

I am that I am, but you are not that I am.

You are not separate from Me, but you are never Me.

You are a drop of my infinite ocean...

I called the drop a servant, I set a limit for it...

Reach the consciousness of being a servant.

And until your last breath;

Build hearts, never destroy.

Be in love, act with love, never frown at anyone.

Respond with love, never lose your smile.

Don't forget me even for a moment, see me in every being you look at, in everyone, then you will not hurt anyone.

Then you will know that whoever hurts someone has hurt me.

Whoever upsets someone has upset me.

Never forget that you are a servant in the breath you take in, and a servant in the breath you give out.

I created you from myself, I gave you the name servant.

The world is a place of exile for you.

One day you will fly back to me, who is your origin.

I sent you there to know me and to be useful to your surroundings.

I sent you to build hearts, not to destroy hearts.

I sent you so that you would treat every being around you with love.

I sent you to not forget that a bird, a stone, a tree are also a being like you.

You are not superior to any being.

Live modestly at every moment.

Always act with condescension.

Know that every moment you feel My love inside you;

You cannot harm any being even a tiny bit.

If you know what a secret death is;

You will come as the saints come.

You will come in peace and reverence.

You will feel that the feeling called divine love is death.

I have never left you with every breath you take.

Never leave me until your last breath.

And know that your last breath is not the last, that true love is to meet Me.

Here death is the deep love of meeting Me.

Here is Yunus Emre's quatrain:

“The saints came and passed

They left the world and migrated

They soared into the air and flew

These are phoenix, not geese.”

We should analyze the quatrain well.

The “Huma Bird” mentioned here is also known as Phoenix, Simurg.

In some regions, Phoenix is also known as the Hûmâ bird.

The Hûma bird, like Phoenix refers to the dimension of soul and spirit.

The Hûma bird is also called the Bird of heaven, the bird of state, the Bird of Life, the Bird of Spirit, the Bird of God.

The word Hûmayun also comes from here.

Hûmayun means sacred, sublime, blessed, belonging to the sultan.

Phoenix or Simurg is the secret of the dimension of soul-self-body behind the skin.

The spirit bird is referred to in Yunus Emre's words, “It is Phoenix, not a goose”.

The saints live in the dimension of spirit, each of them is a Phoenix, not a bird in appearance.

In other words, each of them is a saint of the spiritual dimension, not a slave to the world.

There is the story of Simurgh.

This story is the journey of knowing oneself.

It is the journey from body to soul.

Phoenix, is a mystical bird believed to live behind Mount Qaf.

Mount Qaf is the dimension of the person's body.

What is meant by Phoenix is the dimension of the person's soul.

In the past, when a Saint passed away, it was said that "the bird of soul flew away."

This saying is still said in many places in our country after someone dies.

Therefore, the bird is the dimension of the soul behind the body.

The meaning of the word "it is located behind the Kaf Mountain" is the dimension of the soul behind the person's body dimension, which has been named the Huma bird-Phoenix.

A person should not remain in the form, he should look behind the form, he should try to understand the functioning there.

No one's body belongs to him, the owner of the body is the soul in the body.

The owner of all bodies is Allah, the Soul of souls.

The other name of Phoenix is Simurgh bird.

In Persians, Simurgh, in Turks, Anka Kuşu or Tuğrul Kuşu, a mysterious, legendary bird known as Phoenix in Western texts.

The Huma bird-Zumrudu Anka- Phoenix is a bird born from its own ashes.

Its birth from its own ashes points to the owner of death and birth.

Phoenix had lived on the branches of the Tree of Life, was the owner of life and knowledge, and all beings were given life from it.

The living, the Hayy, the owner of life, Allah, is Phoenix, that is, the soul, the spirit dimension in a person.

This truth is stated in the 16th verse of Surah Qaf.

Surah Qaf 16: "Ve nahnu akrebu ileyhi min hablil verîd."

The meaning: "And We are nearer to him than his jugular vein."

What is indicated in the verse is the dimension of the person's spirit and soul.

The Phoenix is also described as the dimension of the person's spirit and soul.

A person should seek Allah within himself.

A person should turn to his own body, think about how that body was formed, and from what source it came.

A person did not create his own body, and he is not the owner of the functioning that is happening in his own body at all times.

A person should abandon the belief in an Allah outside of himself that weighs on his mind.

He should not believe in an Allah outside of himself, but should succeed in believing in Allah who is closer to him than his jugular vein.

The way to achieve this is to be able to feel the divine power that is operating in his own body and in the bodies of all beings at all times, and to witness His manifestations.

Surah Al-Baqarah 67: : “İnnallâhe yemuru kum en tezbehû bakaratın.”

The meaning: “Surely Allah is the one who works in your physical existence at every moment, destroy those worships of your old states of ignorance.”

Man should abandon his belief in Allah, which he believes is somewhere in the heavens, stop worshipping an Allah he has created with his assumption, stay away from false information and superstitions, cleanse his mind and heart, and return to his own body.

If Allah is closer to us than our jugular vein; He has encompassed our physical dimension and our spiritual dimension.

Man is Himself who comes from Him.

Man is His apparent dimension that shows Him.

Man is the source itself that shows the source from which He comes.

Just as water coming from underground is the source itself under the ground, man is Himself who comes from the source of Allah.

Whatever is in the seed will come out when the time comes.

The seed is the first dimension of the tree.

The tree is the apparent dimension of the seed.

The invisible face of the visible face of the tree and seed is the hidden dimension.

The tree's concealment in the newly formed seed is the final dimension.

He is He with His beginning, end, outward, and inward.

Surah Hadîd 3: “Hû el evvel ve el âhir ve el zâhir ve el bâtın.”

The meaning: “He is the One without beginning, He is the One without end, He is the One who is manifest, He is the One who is hidden”

The entire visible and invisible world is the dimension of Allah that has manifested Himself.

This manifestation continues moment by moment.

Only the dimension that has manifested Himself cannot be called Allah.

It cannot be called separate from Allah either.

Only the dimension that has manifested Himself can be called Allah.

All dimensions, with their beginning, end, manifestation and inwardness, are called Allah.

We should not seek Allah somewhere in the heavens, but primarily in our own bodies and in existence itself.

Therefore, with the statement “Allah spoke to me through my body”, Moses pointed to Allah, who is close to his jugular vein.

Jesus pointed to this truth with the statement “I am that He is”.

With his statement, “Allah is closer to you than your jugular vein,” Prophet Muhammad pointed out the truth that we should seek Allah within ourselves.

If a person wants to see Allah, that is, if he wants to witness Him, he should turn and look at the functioning, qualities, and divine power that holds his body.

The entire visible world has emerged from Himself.

The entire visible world is His own image.

The soul bird, called the Phoenix, should be sought behind the skin.

The Simurgh-Huma Bird-The Phoenix, all point to the soul bird, that is, the dimension of the soul in the person.

In his work *Mantiku't Tayr* (Bird Language), Feriduddin Attar tells the story of the journey of birds that go in search of the Simurgh.

The birds set out on a journey to find their ancestor, their ruler, the bird known as the Phoenix or Simurgh, who lives behind Mount Qaf.

No bird has ever seen the Phoenix.

They do not know how it is or how to find it.

One day, they find a feather on its wing, which is a sign from the Simurgh, and thus they understand that it exists.

And they get excited about finding it, seeing it and prepare to set off towards Mount Qaf.

The Hoopoe bird helps them on this journey.

The Hoopoe is meant as the Murshid-i Kamil on the path of truth.

It is necessary to pass through 7 valleys to reach behind Mount Qaf.

The 7 valleys are the 7 positions in the lessons of Tawhid.

These 7 valleys are; Zakir valley, Fail valley, Attributes valley, Zat valley, Spirit valley, Nur valley, Hu valley.

Feriduddin Attar defines the 7 valleys in his book Mantıku't Tayr as desire, love, marifet(it is knowledge; however, it refers to knowledge and recognition that is experienced, perceived with feeling and emotion) istiğna(Allah Almighty is free from all kinds of needs in His essence and attributes, He is self-sufficient and does not need anyone else), Tavhid, hayret (wonder) and fakr-u fena (To stop wanting anything other than Allah, that is, to be satisfied with anything other than Allah.)

These 7 valleys are named differently by many authors.

Many birds have started to fly together towards the sky in search of Simurgh.

It is necessary to cross the 7 valleys one by one.

The purpose of crossing the 7 valleys is to reach the meaning of the 7 stations.

The 7 valleys crossed are the journey of a disciple on the journey of seyr-i süluk, that is, his inner journey.

Seyr-i süluk: It means that a person returns to his own body, travels there, sees, understands and watches the signs of the One who created his own body.

In other words, it means that a person steps into his own inner world and reaches the truths of existence and the Creator, and watches the truths he has reached in himself and in all beings.

Suluk means the path followed, the return to oneself.

Salik means the one who enters the path, goes on the path, the traveler.

The path here is the person's own body.

Salik means the person traveling in his own body.

In other words, the path and the traveler are both the person himself.

In the story, the birds who set out to search for Simurgh begin the journey.

Those who have little desire to search in their hearts, those who are stuck with worldly desires, worries, expectations, those who fall into pride and arrogance, those who look down on them, those who consider themselves superior, have fallen one by one on the path.

After many birds leave the path, 30 birds remain.

These 30 birds cross the valleys one by one on their journey to search for Simurgh.

In Persian, Si means thirty.

Murg means bird.

When the 30 birds arrive at Simurgh, each bird sees that the Simurgh bird is the same as itself.

In other words, they are all Simurgh birds.

All birds become mortal in Simurgh.

All birds reach the station of fenâfillah and bekâbillah in Simurgh.

From here, we understand that what a person seeks is within himself and what he finds is his own truth.

If a person can make his own inner journey, he will realize that the spirit-soul behind the mountain of Qâf, the mountain of the body, is his own truth.

The bird that holds all bodies is one bird.

It is also described as the Huma-Phoenix.

The body that holds all bodies is one body, and that is the body of Allah.

What does Vahdet-i vücûd, Vahdet-i şuhûd, Vahdet-i mevcûd, Vâcibü'l vücûd mean?

What does Vahdet mean?

What does Vücud mean?

What does one Vücud mean?

What does “La Mevcûde illâ Hu” mean?

La mevcude illa Hu: It means “There is no existence other than Him”.

Vücud is the name of the divine power that holds the body.

Body is the name of the structure made up of flesh and bones.

Vücud is the name of the Essence of the body that holds the body.

Thus, saying that Allah has vücud means that He is the One who holds all bodies.

Bodies come and go, but the soul is Allah's own essence.

That is why Yunus said; “If it dies, the bodies die, but souls cannot die”.

The forms of the visible being are not called the body of Allah.

There is no change in the body of Allah.

However, there is change and disappearance in these forms that we see.

Bodies that appear to exist today will disappear tomorrow.

The bodies that appear to exist today also return to the body of Allah.

That is, let's think of ice, what happens when it melts, it returns to its original, water.

We should not remain in the dimension of form, we should understand the original.

Here, the body that holds these bodies of form is the body of Allah.

That is the absolute existence.

That is, the power in bodies that holds all form bodies is called existence.

That is, Allah Himself, the Absolute Essence.

When we say vücud, we should not understand our bodies, but the power that holds our bodies.

The power that holds all bodies is the only power, and that is the secret of existence.

That is, vücud is not the form bodies, but the dimension of the identity that holds form bodies.

A person who wants to understand the subject of unity of existence should comprehend the subject of creation and creator, and read the creation of this universe well.

Reading this is possible by returning to one's own body.

Yunus Emre has expressed this pleasure.

“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 can I put you inside me.”

Vahdet-i vücud cannot be attributed to this visible dimension of form, that is, to stone, soil, plants, or animals.

Vahdet-i vücud is the truth of single existence that holds all beings.

Here is the soul bird behind the bodies that Yunus Emre mentioned, the Huma Bird(Phoenix)

In other words, it is the Zumrudu Anka bird.

Phoenix calls out after every body.

I am the secret of the soul bird.

I am behind the bodies, both my body and my soul, I am the owner of the world.

I am the Essence of bodies.

I am the one who is closer than the jugular vein.

You are me, I am you, I am the Sultan of the invisible world.

I am the breath of the souls.

I am the penetration of the breaths.

I am the secret of the blown soul.

I am both my beginning and my end, my outward and my inward.

I am the bird of Huma-Soul in you.

They look at Allah, the beloved of the soul, in the being they look at.

Now let's examine the third quatrain.

"The soul is that which attains to Allah

The foot is that which enters the path

The man is that which stands low

Not the eye that looks from above."

A person should know the wisdom of creation of every organ in him.

The soul belongs to Allah, not to the person himself.

The owner of the soul is Allah, not to any person.

Another beautiful hymn by Yunus Emre points to this truth.

Become a soul in the soul, do not remain in suspicion,

You may find what you want soon.

Do not remain in prostration, do not rely on your deeds,

The knowledge of deeds is drowned in coquetry and insincerity.

Abandon duality, unity is your station,

May souls find their souls in this place.

Fasting, prayer, alms, pilgrimage, crime and murder stand still,

The poor are free from this in the pure mortar.

The sharia is a protector, the truth is tiring,

You are protected in what is tiring.

May souls find your soul, and you too become a soul,

You cannot be distinguished by love in the incomprehensible.

Aynel-yakin sees closely, Yunus becomes mad,

Becomes one with the one, in Allah's declaration.

Here, a person should reach the secret of the soul.

He should know that the owner of the soul is Allah, and he should be in submission to Him.

In order to know the owner of the soul, a person should know the value of each organ granted to him and use them on the path of Allah.

Let's try to understand the words of Yunus Emre in this quatrain, "The foot is that path to enter."

Feet take us from one place to another.

Feet should strive on the path of Allah, to understand Allah.

We should never betray our feet.

We should not use them on the path of evil.

We should not be led to superstitions with them. The verse that Allah presented to Moses; "Take off your shoes" should be understood well.

Allah informed Moses.

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

What was the secret of the clogs?

What was indicated by the clogs?

Allah informed Moses to take off his clogs.

Shoes are the garment of the feet.

Feet are the indicator of the path taken.

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

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

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

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

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

O Moses! On which path are your feet taking you?

On which path did you walk in those shoes?

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

You said I am you, you walked with ego.

The path you followed was the path of the pharaoh.

You walked on that path with those shoes.

The path you follow is not your path, but Mine.

O Moses! Think about it, understand, what is the path you follow?

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

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

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

There is no witnessing me on the path you follow.

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

Leave the path you follow, abandon that path.

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

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

There is a conflict between you and yourself on the path you follow, understand.

Leave this path.

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

Come be on my path.

Come be on the path of truths.

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

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

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

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

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

Do you understand where your shoes are taking you?

Do you understand where your steps are taking you?

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

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

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

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

The path you are on is the path of the Pharaoh, understand.

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

Leave the path that leaves you in appearance and distances you from seeing the essence.

Allah informed us all through Moses.

Where are your feet going?

For what purpose do you use the feet given to you?

Understand whether the path you are on is the path of Allah or the path of worldly interests.

Understand your feelings and thoughts.

Do not walk on the path of arrogance.

Do not walk on the path of grudge and hatred.

Do not walk in the fight between self and self.

Let the path you follow be the path of decency.

Let the path you follow be the path of knowledge and contemplation.

Let the path you follow be the path of witnessing me.

Let the path you follow be the path of Tavhid.

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

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

Allah has informed us all; O mankind!

Take off the shoes you have been walking on the path of arrogance, leave that path.

Be on the path of knowledge and decency, which is my path, and wear the shoes of that path.

Here is Yunus Emre's words, "The foot is that which enters the path", the message that the feet given to us should be on the path of Allah.

The path of Allah and truth is first and foremost man's own body.

And then it is all existence itself.

Man should witness all the manifestations of Allah in himself and in existence.

Yunus Emre ran to Taptuk's door to understand Allah.

He used the feet given to him to understand Allah and became one of the Saints.

Men of the heart like Yunus Emre have always used the feet given to them on the path of Allah.

Yunus Emre was trained for years with the lessons of the Tawhid at Taptuk Emre's door.

He held his tongue, opened his heart, appreciated the information provided and tried to understand the manifestations of Allah in every being.

As he stated with the words "the foot is that which enters the path" at Taptuk's door, he followed the path of Allah.

"The man is that which stands low,

Not the eye that looks from above."

The last part of the quatrain presents a magnificent etiquette.

The man is the one who has reached divine love.

The man is the one who has surrendered to Allah.

The man never looks down.

The man does not push anyone away.

The man does not hurt anyone.

Even if he is hurt, he does not hurt.

He tries not to get hurt. If someone talks to him, he turns around and accounts himself.

If someone speaks harsh words to him, he says, "I wonder if I made a mistake" and shrinks back.

A wise person always controls his own feelings, thoughts, state and behavior.

A wise person:

A person who has reached the station of a human being.

A person who has reached the station of decency.

A person who has reached Allah, that is, a person who has gone astray.

A person who sees the owner of existence behind everything wherever 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 and Rahman.

A person who has reached the dimensions of İlmen Yakîn, Aynel Yakîn, Hakkâl Yakîn.

They never see themselves as having a station, they know that the owner of all stations is Allah.

They look at all existence with the eyes of Allah.

They look with the consciousness of Tawhid.

They never look down from above.

They never look down, they never look down.

They watch Allah with Allah's gaze.

They make hearts feel divine love.

They never lead a person into pessimism.

They do not scare, they give hope.

They give a different peace, boost morale, make a person feel strong.

They are cheerful, they are people of service.

They serve their surroundings.

They make people happy, give them hope, relieve their worries, give them strength.

Their sense of compassion is very developed.

They act with compassion towards every being.

All their words, actions, all their thoughts are only about compassion.

They have been honored with the verse, “We sent you to the worlds with mercy.”

They are full of compassion.

They have protective qualities.

They do not know gossip, they do not have the ability to harm even a little bit.

They do not talk about others, they talk about the characteristics of the existence of being.

They do not upset anyone, they do not deceive anyone, they do not use anyone.

They do not raise their voices to anyone.

Even if they slander them, they do not slander anyone.

They do not strive for profit, for position, for fame.

They strive for service, for togetherness, for peace.

They do not separate from knowledge and science, they are hardworking, they are productive.

Here, the man lives in the divine feeling.

And their heart is in constant connection with Allah.

As Yunus Emre expressed in his hymn, those whose heart is full of love for Allah are men of Love.

The heart of a man of love is the full sultan's treasure,

What can Adam without love understand from the meaning of the sharia.

The cure of lovers is love, his desire is derived from love,

The conversation of a person in love is a disaster for a person without love.

Some love girls and boys, some love real estate and ladies,

Who loves capital and shops, this world is different from one another.

A lover doesn't care this World and leaves it one day,

Love takes hold of your skirt and goes, whoever comes is a lover.

In Bezmi-ezel, the sultan offered me a glass,

I drink it, oh I don't know what a disaster it is.

From eternity Yunus, your soul was intoxicated with love,

Stay at his court, always in awe and admiration.

As Yunus stated, those who hold the skirt of love are the men of love.

Men of love are men of heart.

Men of heart are humble.

Men of love, despite all kinds of pain, do not break away from love.

Men of love are connected to their beloved with all their cells at every moment.

Men of love are loyally connected to love.

Men of love take and give every breath they take in and out in love.

Men of love know what a blessing love is.

And they never betray love.

The heart of men of love beats with the sublime feeling of love.

The body of men of love is connected to the sublime feeling of love, that bond never breaks.

Lovers live by embracing the sublime feeling of love until their last breath.

Because they know that love is the greatest gift that Allah has given to His servant.

That gift is their reason for living.

They know the sublimity of that gift, they are attached to that gift with their whole body.

They always look with the feeling of love, they do not know any other.

As Yunus stated:

“The Saint is that who stands low

Not the eye that looks from above”

A Saint considers himself equal to every being.

If he looks at an ant, he looks at Allah.

If he looks at a bird, he looks at Allah.

Standing low is modesty and condescension.

The word modesty comes from the Arabic word tawāḍu.

It means to put down, to lower, to abandon.

In our language, it also means to be modest, that is, to behave respectfully, not to be proud, not to be arrogant.

Surah Fatir 28: “Surely those who have attained the knowledge of the truths and know their servitude are humble towards Allah. Surely Allah is the owner of all values, the forgiver.”

Surah Al-Furqan 63: “Those who are aware that Allah is reflected in all beings and understand their servitude, walk humbly on the earth.”

Surah Al-Hijr 85: “We created the heavens and the earth and all that is in them for nothing but truths. Surely your time will come. So be humble and good.”

As Yunus Emre said, “Think for others what you think for yourself.”

In other words, a person who has reached the station of humility never sees himself as superior to another being.

He and every other created being are beings and are servants of Allah.

A donkey, a horse, a weed are all servants like a human being.

A person who has reached the station of human sees himself in every being he looks at.

He knows that even the stone he steps on while walking is a servant like himself.

The water he drinks every day contains the minerals in the stone.

A person cannot live without those minerals.

A person who has reached the station of humility is always at peace.

A person who truly realizes Allah is humble towards Him.

Those who see that the light reflected from every being is the light of Allah are the Ermen.

Here they live in modesty.

In other words, they always live in the station of servitude.

They treat every being with respect and love.

They are in condescension, that is, they consider themselves equal to being.

Tenzil; inzal, nuzul, nâzil are words from the same root.

Tenezzül; means to descend, to know one's level, to fall, to be humble, to speak modestly according to the level of the other person.

The word nezle also comes from here.

To reach the station of servitude, to descend from above.

The one who understands the station of tenzil becomes a person of condescension.

The station of tenzil; to understand that every being comes from an essence, to understand that every being that emerges belongs to the supreme owner of all values, the one who created all beings from their essence.

The one who has reached the station of sublimation is a “Mu'min”.

That is, the one who is sure of Allah and His manifestations in existence.

The one who has reached the station of sublimation becomes a person of condescension.

The person who has condescension sees all existence as brothers.

He lowers himself to the level of existence and sees himself as equal and peer with them.

Surah Ya-Sin 1-5: Yâ Sîn ve el kur'ân el hâkim, inneke le min el mürselin, âlâ sırâtın mustekim, tenzîl el azîz el rahîm.”

The meaning: “O you who understand the essence within yourself! You who understand the one who rules the entire book of the universe. Surely, you have come out to tell the truths. You are on the

straight path of truth, every being that is revealed; is from the supreme owner of all values, from the one who creates all beings from their essence.”

Tenzîlîl rahim; means coming out, coming out from mercy, from the essence.

Thus, the one who has reached the station of condescension sees that every being has come filtered from the mercy of Allah.

These are the saint people.

They always stand low, that is, they stand in condescension.

They act modestly.

Condescension is to descend, modesty is to act knowing that they come from the same essence.

The phrase “Not the eye that looks from above”, They never and never are in ego, pride, they never look away.

Pride and arrogance are the greatest enemies of them.

A person who is arrogant looks down on others and looks down on them.

Those who consider themselves, their path, and their belief as superior do not use their feet on the path of Allah.

They use their feet for their own benefit.

Now let's examine the other quatrain.

Do not consider the deniers and the wiseacre.

The ones who judge the people

Do not address them at all

They are not genuine Lovers.”

Yûnus Emre says; stay away from those who appear to be in love, who are in a state of being wiseacre, who deny the truth.

Stay away from those who look for people's shortcomings, who interpret the truth according to their own assumptions, who tell it half-heartedly.

Stay away from those who remain in animality, who strive for their own benefit.

Stay away from those who mistake passion for love, those who disguise themselves as lovers.

Those who believe in a Allah according to their passions see that Allah next to them.

They attack those who do not believe in Allah like them, and see them as infidels.

They do not know the truth of religion, they live only in argument and debate.

If the truth is told to them, they immediately deny it.

They cannot reach the truth of Allah, they fall into ego and are in denial.

Denial is to ignore the truths of Allah in existence.

Denial is to attribute ego to oneself in addition to the sublimity of Allah.

Munkir, denial, nekir are words that are connected to each other.

Munkir means the one who is in denial.

Munkir comes from the word “ne-ke-ra”.

Munkir-munkir-inkar(denial) means not to recognize, to come to a state of ignorance.

Thus, denial; Not recognizing Allah means that a person cannot witness Him in himself and in existence.

The purpose of denial is to believe in Allah according to one's assumption.

It is to ignore the manifestations of Allah in existence.

While Allah is closer to us than our jugular vein, looking for Him somewhere in the heavens is the name of denial.

“Be witness to Allah and His attributes” is stated in the call to prayer, which is recited 20 times a day.

Denial does not mean that Allah does not exist.

It is not to recognize His signs, manifestations, and wisdom in existence.

Those who remain in their own beliefs and engage in arguments and discussions are in denial, as Yunus Emre stated.

The way to be saved from denial is to attain the consciousness of Tawhid.

As stated in the 22nd verse of Surah Nahl, “munkiretun ve hum mustekbirun” are those who are in arrogance and denial.

When we examine the Quran, we see that arrogance and denial are intertwined.

Then we can say this; there can be no salvation from denial without eliminating arrogance.

So, what is arrogance, how can we get rid of arrogance?

Arrogance is attributing greatness to oneself in addition to the greatness, that is, the greatness, of Allah.

Arrogance is a feeling that makes us think ourselves great and looks down on others.

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

Arrogance is being in the state of being wiseacre, being in discussions.

As Yunus Emre stated; those who are deniers and wiseacre are after claims.

They look for the missing gap, they consider themselves complete.

The one who looks for the missing gap of others is in arrogance.

The one who argues with someone else for their faith is the one who does not respect the belief of another.

Here we should understand arrogance and denial well.

And we should ask ourselves; do I have complete faith in Allah, do I know Him, have I witnessed Him?

Or am I in secret denial?

Or am I in secret arrogance?

Arrogance is a wicked feeling that shows itself in our behaviors, that we cannot notice, that we cannot understand, that shows ourselves as great with a secret feeling.

It is a dangerous disease that makes us look at others with anger, judgment, and contempt, and gives us the feeling that we are superior.

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

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

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

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

It is the most dangerous feeling against faith that attributes the greatness that belongs to Allah to someone else instead of ourselves, that makes us commit polytheism, that is, that makes us associate partners with Allah.

When listening to someone, if a person says ten nice things and one thing that does not suit us, it is a prejudiced feeling that makes us throw away all ten nice things in one go because it does not suit us.

A characteristic of those who are arrogant is to look for shortcomings in everyone and to believe that they are complete.

Those who are arrogant do not look for shortcomings in themselves, but they also get angry when someone else criticizes them.

Arrogance is a secret disease that does not even tolerate criticism from others and creates anger.

The feeling and thought of arrogance is the biggest obstacle on a person's path to becoming human and on the path to realizing Allah.

And this big obstacle also brings the disease of denial.

One of the states of those who are arrogant is the arrogance of proving that they are right through arguments.

Those who are in arguments and discussions consider their own beliefs to be superior and want everyone to believe like them.

The Quran wants us to stay away from arguments, discussions and fights.

What is the wisdom here?

Why is it persistently advised in the Quran to stay away from arguments?

Why does it advise us to stay away from those who believe what they hear or read to be true and enter into arguments? In fact, it almost commands us.

What is the mind of the one who is in argument, what could be the purpose of being in argument?

What could be the dangers of making society feel the state of argument in conferences, on television, in books and in conversations?

When we examine the Quran; it always advises us to read, research, examine existence, contemplate, that is, to look at things and generate ideas, to be useful to our environment and to be a good person.

And it advises us to stay away from fighting, arguing, doing evil, arrogance,

being in fame and reputation, and being concerned about position and status. It practically commands us.

So why does the Quran command us to stay away from arguments, fighting and arguing?

And it says, stay away from places of conflict, leave them and when you leave, leave them with kindness.

Surat al-Ankabut 46: "Do not argue with those who remain in hearsay."

Surat al-Mu'min 56: "Those who argue about the verses of Allah without any evidence, their hearts are arrogant. They are not the ones who will reach the truth. So seek refuge in Allah from such states."

Surah Al-An'am 68: "When you see those who are in a state of quarrel about Our verses, then stay away from them, and even from conversations other than those truths. And stay away from those who are in a state of quarrel. But Satanic states may make you forget this. So do not sit with those who are far from remembering the truths. And do not associate with those who are in a state of wickedness."

Surah Muzzammil 10: "Be patient with what is said, and when you leave them, leave them with kindness."

The verses "Do not enter into arguments, stay away from arguments" offer us magnificent wisdom.

The environments of arguments pollute hearts with arrogance, knowledge, looking down on others, looking down on others, and looking down on them.

Thus, hearts are distanced from scientific research, reaching scientific truths, recognizing existence, and presenting scientific values, and are polluted with a state of fighting and arguing.

In other words, the upper state in hearts becomes a state of fighting and arguing, while the purpose of learning the truth remains deep down.

That is why the Quran gives us a magnificent warning.

It says, “Preoccupy your hearts not with arguing and arguing, but with the effort to understand the truths.”

This is actually the real jihad.

Being in a struggle to understand the values of the universe is called jihad.

When young children grow up in an environment of arguments and fights, they fall into states of knowledge, ego, pride, contempt and exclusion.

And they do not aim to produce scientific value, they are in a state of fight and exhibit a state of knowledge.

If we pollute the brains with a state of fight and discussion, scientific thinking will not develop.

Those who fall into arguments will have grudges, hatred and discrimination.

Discussion environments are always places where there is a fight over knowing what is right.

And in such places, the knowledge of others, their culture and beliefs are despised, people are declared heretics and targeted.

People who get into arguments; stay away from thinking and researching and only fight about what is being said.

In other words, discussion environments are environments of fighting with people, not environments of understanding and questioning scientific values.

That is why the Quran tells us to stay away from arguments and fights.

It says that truth does not come out of discussion environments, only states of arrogance occur.

And it says that we should definitely open our hearts to thinking, researching and understanding the truths.

A person who enters into an argument hears no other voice than his own.

The Quran says do not raise your voice, listen to understand.

Yes, we understand that a person who is in search of the truth with a sincere heart:

Does not become wiseacre.

Does not argue with anyone.

Stays away from arguments.

Does not belittle any idea.

Does not discriminate.

Never loses his respect and love.

Respects people's beliefs and cultures.

Does not get hung up on people's words.

Does not talk behind anyone's back.

Does not look at anyone with a bad eye.

Does not carry envy, malice, or arrogance.

As Yunus Emre stated in this section;

"Do not consider the deniers and the wiseacre "

A person should not be in denial and argument.

Should be far from arguments.

Every belief group is on a path they learned from their parents and the society they live in.

They see this path as correct and are closed to other information.

Surah Az-Zukhruf 22: "On the contrary, they said: We found our ancestors on a path of belief and we will follow their path, their customs."

Unfortunately, we all believe in a Allah brought by a belief inherited from our ancestors.

We act according to assumptions.

The Allah we believe in based on our assumptions and whims is a belief we do not witness.

A person should turn the belief in Allah that they believe in based on their assumptions into a witness.

We should think a lot about our belief in Allah that we inherit from our family, that is, the belief in Allah that we think exists based on our own whims.

Otherwise, we can never witness the divine power called Allah.

Surah Furqan 43: "E raeyte man ittehaze ilahehu heva."

Surah Jasiya 23: "E fe raeyte man ittehaze ilahehu heva."

The meaning: "Have you seen the one who takes his desires as his God?"

A person who believes in a Allah according to his desires and assumptions does not act according to his knowledge, but acts according to his feelings.

And they argue and argue for their beliefs.

However, those who act according to knowledge do not seek a claim.

They only try to understand the truth.

Every belief sees the Allah they believe in as their own, and believes in that Allah, supporting those who believe in it, taking them to heaven and throwing others to hell.

Every belief sees itself as chosen and different.

It believes that the only true believer is its own belief group.

A person should not turn to false things told in the name of religion, that is, things that have no basis, that is, superstitions.

In other words, he should not act according to his desires.

‘Do not consider the deniers and the claimants

The ones who judge the people

Do not address them at all

They are not genuine Lovers’

The last part of this quatrain is also very painful.

It is obvious that Yunus Emre states that those in this state are like animals living in barns.

In other words, he states that they are stuck in animality and unconscious.

He states that they are far from love.

Even though they see themselves as lovers of Allah, the word love is only on their tongues.

Divine love has not manifested in their hearts.

They are called lover.

Those who are in caprice and desire are those who have not reached true love.

Those who think lies and gains are love cannot travel on the path of Allah.

One of the saints, Recep Ender Kocaman, expressed this in one of his hymns.

“Let the one who wakes up with love come to this path of truth

Let the one who knows what love is, even a little bit, come

This path of truth cannot be followed with lies

Let the one who confesses with his heart, come with true faith.

Yunus Emre also expressed divine love as follows.

“Your love has wrested me away from me

You are the one I need

Day and night I burn, gripped by agony

You are the one I need”

I neither rejoice in existence

I settle for nothingness

I console myself with your love

You are the one I need”

Your love makes lovers

It makes you dive into the sea of love

It fills with manifestation

You are the one I need”

In reality, love is the sublime feeling that belongs to Allah.

Those who attain the love of Allah attain the divine love.

This love brings the person to surrender to Allah.

Allah first created love.

The love He created belonged to Himself.

Love was His light.

It was His light that surrounded the entire universe.

He created all beings with that love.

He put a piece of His love into every being.

As for man, he collected the love in all existence and put it in his heart.

Love waited to boil in the heart.

When love boiled in the heart, the mind and body prostrated themselves to love.

Love was the secret of prostration.

Love was the secret of unity.

Love was the feeling of meaning.

Love was the sun of the sublime world.

Love was the secret of passing through bodies.

Love was the cry of the feeling of You.

Love was the cry of I am not in You.

Love was the cry of souls, their excitement, their passion.

The sublime feeling of love makes you see your beloved everywhere.

Love is the cessation of the apocalypse of bodies, the resurrection of souls.

Love is the souls becoming one soul, coming to life in one soul.

Love was His beauty.

Love was His own self.

The creator was actually the created.

The created was actually the creator.

The creator brought himself out of the inner to the outer.

The creator revealed himself, the created wore his identity.

The creator and the created were the same.

Love is to be able to see this sameness.

Allah revealed everything from Himself with love.

He revealed His love from His love.

The self He revealed was called the dimension of Muhammad.

Love was the station of Muhammad.

Love was Muhammad.

Can love be felt without reaching the station of Muhammad?

Can His face be watched everywhere without feeling love?

If love is felt, does existence remain at all?
If love is felt, can one ever say I exist?
Love was Him,
He was love.
He created love, He created from His love, He created with love.
Love was Him.
Love belonged to Him.
The owner of love was Him, the love in the servant belonged to Him.
Love was His light that surrounded the whole universe.
Can the one who is in love with His love ever see anything else but Him!
Can the tongue ever say anything else!
Can there ever be another feeling in the heart!
All existence came into being with His love.
All colors, smells, shapes came into being from that love.
The air that comes to you as breath came blowing with love.
The water that flows to you, the water that is life, came flowing with love.
The light that flows to you was love.
Everything that sprouted from the soil came out with love.
Love was the life that held the body.
The body itself was love.
All dimensions in the body opened with love.
All positions were passed with love.
All graces came with love.
All secrets were presented with love.
With love, the drops merged with the ocean.
Everything began with love.
Everything was created with love.
The entire universe was held with love.
Love was the unity in the universe that seemed like abundance.

Love was the light in every being.
Those who reach His love cannot see anything other than Him.
There is nothing other than Him for the lover, He is everywhere.
It was Him who reached His love.
It was love that reached His love.
As Yunus Emre said, those who are lovers could not reach these feelings.
Lovers have love in their tongues, not in their hearts.
As Yunus Emre said, those who cannot reach the dimension of the heart become lovers.
They think passions are love, they think following the path of passion is the path of love.
Those who are in love have nothing to do with passion.
They pass through their bodies.
They pass through the world.
Their place is the heart.
Love is an indescribable feeling, can passion ever reach this feeling!
Love is an ocean, can passion ever enter!
Love is a fire, can passion ever burn!
Love is death, can passion ever give way!
Love is surrendering with everything, can passion ever surrender!
Lovers do not know love, can love ever be a game!
Love is not a whim, it is not temporary!
Love is a light, not a burning one!
Lovers know love, not a lover!
Love is the secret of unity, not the place of duality!
It is to be one together, not to remain in duality!
Love was the unity in the universe that seemed like multiplicity.
Love was the light in every being.
Those who reached love were decorated.
They were revived with the spirit of Allah.
They were adorned with many graces.

They illuminated hearts with divine light.

Those who reached love looked with love.

They ran everywhere with love.

They made love felt.

They behaved with love.

Yunus Emre states with a harsh language that the place of the disbelievers, those who argue with claims, in other words, those who are in a state of being wiseacre, those who look for flaws, lovers is the stable.

Lovers of truth do not look for anyone's flaws or faults.

They have connected their hearts to Allah, who is above all.

It is stated in the Quran not to look for people's flaws or mistakes.

Surah Al-Hujurat:

11: "Do not look for each other's faults. Do not call each other by bad names and nicknames." 12: "Let not one of you backbite, gossip, or seek out the secrets and faults of another. Would one of you like to eat the flesh of your dead brother? You are disgusted. Beware of evil, and do not associate others with Allah."

The people of love on the path of truth;

Do not look for people's shortcomings and faults.

Do not give people bad nicknames or nicknames.

Do not assault people's chastity and honor.

Do not alienate people.

Sees every being as a servant of Allah.

He does not say about people that this person will go to hell and that person will go to heaven.

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 his worships even a little bit.

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, he does not act so that he will be called good.

He does not say a single bad word about anyone, he does not even think about it.

As Yunus Emre stated, those who are in denial and those who are in knowingness look for flaws, they see people's mistakes, they consider themselves flawless.

They always destroy hearts, they do not build hearts.

However, lovers of Allah do not look for flaws.

They know that man is human, he gets confused.

A man should see his own mistakes and shortcomings, not others.

A man should look for his own negligence, not others.

A man should always account for himself, not others.

A man should not judge anyone, should not look down on anyone.

Now let us examine another quatrain.

“With the help of a Saint

May your inside and outside be full of light

When your heart confirms the truth

You would be free from hypocrisy.

The one who reaches the gaze of a saint sees that every being is surrounded by the light of Allah.

The one who comes to a saint and learns from him the lessons of knowledge and manners becomes enlightened inside and out.

Being enlightened by the light of Allah is only possible through a saint.

Every being is a reflection of the light of Allah.

Surah Nur 35: “Allahu nurus semâvâti vel ard.”

The meaning: “Allah is the light of the heavens and the earth.”

Surah Nur 35: “Nurun alâ nur- light upon light.”

The universe has flowed from the dimension of blindness to the dimension of light, from the dimension of light to the dimension of spirit, from the dimension of spirit to the world of soul.

A sprout emerging from the soul is the world of soul.

That sprout is this visible and invisible world itself.

Therefore, it is stated in the Quran as follows:

Surah An-Nisa 1: “Halakakum min nefsin vahidetin.”

The meaning: “I created you from a single soul.”

When we examine the verse, we understand that everything that is revealed by the breath of the soul is stated as the soul.

When we examine the Quran:

Nefs (soul); means yeast, essence, life, person, person's body, person's essence, existence, human dimension, something itself.

Nefs, enfus, nüfûs, nefes, nefais, enfes are words that come from the same root.

Nefs; is the dimension of the soul dressed in flesh.

Nefs; is the essence of the person.

Nefs; is every entity that is revealed.

Nefs; is the source of all manifestations.

Nefs; is the secret of the soul that is breathed.

Nefs; is the breath of Allah Himself.

Nefs; is the dimension that turns into form as a result of the revival of the soul.

Nefs; It is the dimension of existence that the whole being carries.

The explanation in the verse, “I created you from one soul”, everything in a tree, all the leaves, all the branches, all the flowers, all the fruits is hidden in the first shoot that comes out of the seed.

That first shoot that comes out and the whole tree is the soul.

The soul turns into the soul, the soul turns into the soul, the soul appears as the body.

There is both the soul and the spirit in the soul.

Here, the body is the soul itself.

The soul is the essential being of a person, his essential body.

Some thinkers have thought that the soul and the body are separate.

However, the soul and the body cannot be thought of separately.

The soul is the shaped dimension of the essence.

The verse, “Every soul will taste death” means “every person will die”.

The phrase, “He who knows his soul knows his Lord” means “he who knows himself knows the owner of his own body”.

The aim is not to belittle or denigrate the soul, the aim is to know the soul, to be wise to the owner of the soul.

Surah Al-Baqarah 54: “Inne kum zalemtum enfusekum.”

“You have certainly wronged yourselves.”

“You have certainly wronged your souls.”

Surah A’raf 23: “Kalâ rabbenâ zâlemnâ enfusenâ.”

The meaning: “They said: Our Lord! We have wronged ourselves.”

The world of the soul is the human world.

The world we call human is the state of the soul dressed in a garment of flesh.

The dress of the soul manifests from the dress of light, and the dress of the soul from the dress of the soul.

The soul is the essential being of the person.

The essential being of the person, the structure of the body, the dimension of the manifestations in the body, the dimension of the soul in the body, the dimension of the light.

A person has both a human aspect and a self aspect.

How nicely Niyazi Misri has taken pleasure.

“This world called humanity is your person in form

You are not in the realm of identity, O Messenger of Allah.”

A revelation flowing from light to soul, from soul to soul, is the flow of Allah’s creation of existence.

The light dimension of the human world is the dimension of praise, people, and Muhammad.

Every baby is born carrying the channel of Muhammad when it comes into the world.

Every person is nourished from that channel in proportion to their love, modesty, condescension, and submission.

All the men of honor have been nourished by the channel of Muhammad within them, that is, by that light.

They have spoken the words that come from that light.

As Yunus said, the inside and outside of saints are surrounded by light.

“May the eye of Saint be on you

May your inside and outside be full of light”

The structure called soil is also the state of density of light.

Yûnus Emre expressed this with this pleasure.

“My heart does not accept someone who says that the form is soil,

I saw the essence of this soil in Hazrat”

The station of Hazrat is the station of Muhammad, the station of light, the station of the people

What the people want is like the drops of the sea.

The sea is not separate from the sea, drop by drop.

That is why Yunus Emre enjoyed that even this soil is a reflection of light.

Those who see the luminous structure of every being know that this is the light of Allah.

Those who are immersed in that light become men.

Saints are called men of wisdom.

The sainthood here is to pass from the existence of Allah in His sublimity, to melt away, to be illuminated with light.

They are the ones who have been saved as Yunus said.

In other words, they are the ones who have passed from self, ego, and pride.

“May your inside and outside be full of light, may your back be from the saved”

The person who is called a saint is the one who has reached the station of Perfection.

They are the ones who have reached the station of “Belî” as Yunus said.

Salvation is possible by reaching the station of belî.

What is the station of Belî if we ask?

What does Kalû Belâ mean?

Bela means yes

Kalu means they said yes.

The word Kalû Belâ is used in the Surah of A'raf in the Quran.

Surah Al-A'raf 172: Ve iz ehaze rabbuke min benî âdeme min zuhûrihim zurriyyetehum ve eşhedehum alâ enfusihim e lestu birabbikum, kâlû belâ şehidnâ, en tekûlû yevmel kıyâmeti innâ kunnâ an hâzâ gâfilîn.

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

Rabbu ke : Your Lord, who created you,

Min beni ademe : From the sons of Adam,

Min zuhuri-him : Appearance, clear, their backs, their bodies, they,

Zurriyyete-hum : Seed, generation, lineage, essence, genes, they, their own,

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

Alâ enfus him : On them, their souls, themselves, them,

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

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

Şehid nâ : Witness, knowing, witnessing, witnessing the truth, we

En tekulu : To say, we become,

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

Innâ kunna: Surely, indeed, we were,

An haza gafilin: Of these, to be heedless, heedless of the truths,

The meaning: “Your Lord has revealed from the genes of the sons of Adam in their bodies their offspring. He shows them their manifestations upon themselves as witnesses, and He calls them from themselves at every moment: Did I not create you?

Those who witness the truths say: Yes, we say that the manifestations are from you until we die, indeed we were heedless of the truths”.

The verse, “kâlû belâ şehidnâ” means “Those who witnessed us said yes”.

What Yunus Emre said, “May your inside and outside be full of light, may your be saved” means “those who say beli are saved, they are witnesses of Allah”.

Those who witness the manifestations of Allah everywhere reach the station of “Beli-Yes, You are Ya Rabb”.

The station of Belî is primarily the dimension of one’s own body.

In the dimension of one’s own body, a person witnesses the many qualities belonging to the Lord of the body one by one, witnesses the owner of the body and says “Beli-Yes, my Lord, You are my Lord”.

The station of Eşhedü is the station of witnessing Allah in one’s self.

The way to witness Allah is to find the one who witnesses Allah.

The person who witnesses Allah is the person who has reached the station of Belî, that is, the Perfect person.

The perfect person returns the person to his/her own body and shows the way to understand the functioning of that body.

The perfect person becomes a perfect person by following the wisdom of Allah.

The perfect person knows that wisdom is knowledge and acts upon that knowledge.

Wisdom is the truth of existence of the being written line by line in the essence of existence.

The person who reads from here reaches perfection.

The perfect person is the person who tells the person who wants to understand existence and the creator, where to look, how to look, how to read existence.

The person should witness Allah in the dimension of his/her own body.

The name of Allah in the dimension of man's body is the name of Rabb (Lord).

Rabb refers to the essence of Allah who holds the bodies.

It will be possible for a person to witness his Lord, the owner of his body, by knowing his soul, that is, himself.

The statement that the one who knows his soul knows himself indicates that the person is wise about his body.

The one who knows his soul knows himself, the one who knows himself knows the Lord who owns his body, the one who knows his Lord knows the One who holds all existence.

The dimension of Allah in a body is the Lord.

The only owner of all bodies is Allah.

In other words, the ocean in the drop is the Lord.

The unity of the drops in the ocean is Allah.

So, a person should return to his body and think about how his body came into being.

A person should enter through the gate of his own body city and witness the owner of his body there.

The place where a person will witness Allah is his own body and the body of all existence.

A person will only find the truth of Allah by returning to his own body and there.

Since a person cannot deny his own body, the aim is to try to understand how that body came into being.

Only then will a person attain the truth of Allah.

A person should witness Allah, who is closer to him than his jugular vein.

Surah Al-Hajj:

26- We told Abraham that he would find Us in the house of his own body.

We told him, "Do not associate anything with Me, keep my heart's house clean for those who seek the truths, for those who want to understand the One who holds all existence and the qualities in all existence and surrender with all being."

Surah Adh-Dhariyat:

20- There are signs on earth for those who want to understand the truths with certainty.

21- There are signs in your inner world. Do you still not see?

When we examine the Quran, we see that a person will witness the truth of Allah in the dimension of his own body.

A person's body is a living book that contains all divine secrets.

Every being is a living book that contains divine secrets.

If a person wants to reach the secrets of the universe, he/she should read his/her own body well. The way to witness Allah is possible through the lessons of the wisdom of Tawhid, which have been handed down since Adam, created lessons with Enoch, arranged as the stations of fana with Abraham, and as the stages of eternity with Prophet Muhammad.

The lessons of Ilm-i Tawhid are taken from a Murshid-i Kamil.

The lessons of Ilm-i Tawhid consist of the stages of fena formed by Abraham and the stages of Beqa formed by Prophet Muhammad.

The stages of fena are the stages of manifestation.

They are the stages of understanding that the one who is manifested, the one who is active, the one who is present, the one who exists is Allah, and of witnessing that existence is in itself Allah, with the signs and verses that belong to Allah.

Fena means passing, vanishing, changing, Adam, soil, world.

In the stages of fena, the disciple realizes the mortality of his own body and the owner of his body.

The stages of fena are related to the human world, that human world is not separate from beqa with all its qualities and essence.

Let's think of ice as the human world, the water that forms when the ice melts is its essence.

The stages of eternity consist of the dimensions of spirit, light, Hu, oneness and blindness.

The opening of eternity reveals the world of annihilation.

In other words, just as the tree is revealed with the opening of the seed, this world is the manifestation of the eternal in the world of annihilation.

The stations of eternity are the source from which existence comes, the essential dimension.

A person who wants to witness Allah, turns to himself through the means of a saint, and tries to understand the creation of his own body.

If Allah is closer to us than our jugular vein, He is in us.

In order for us to know Him, we need to know ourselves.

A person should know that his inner dimension is where all the answers to questions are.

The men of heart, whom we call the Messenger and Prophet, were nourished by revelation from the world of meaning, which is the inner system of themselves and existence.

The doctrine of knowing yourself is the declaration that the truths that a person seeks are in himself.

Yunus Emre:

Knowledge is to know knowledge

Knowledge is to know yourself

If you do not know yourself

What is the use of reading.

Haci Bektashi Veli:

Being a dervish is not in the cardigan or crown,

The heat is in the fire, not in the hair,

Whatever you seek, seek it in yourself

Not in Jerusalem, Mecca or Hajj.

The Quran begins with "Read."

That is, "Read yourself."

That is, "Know yourself."

The body is the house of Allah, make your state polite

Your heart is the Kaaba, make your heart pure.

Saints have always stated.

The one who knows himself will know his Lord, the owner of his own body.

He will know the owner of all existence.

The way to understand the truth of Allah is through knowing oneself.

The one who knows himself understands the existence of the being and the interconnection of the being and the power that holds all beings.

The one who witnesses the reality of Allah in himself and in being will reach the stage of Perfection.

The perfect person reaches the stage of "Beli-Yes" as he witnesses the manifestations of Allah in every being.

The stage of Beli is reached by seeing the stages of Fenâ and Beka.

The stages of Fanâ from the lessons of Ilm-i Tavhid organized by Abraham are briefly as follows.

Dikrullah:

The traveler reaches the truth of Zakir and dhikr in the lesson of Dikrullah.

The dikr is Allah, Allah is the one who remembers every being at every moment.

Dikr is the never-ending divine resonance, divine tone in being.

Dikr and dhikr are not separate from each other.

Dhikr is the first and ever-continuing divine chant of existence.

All existence comes into being with dhikr, is surrounded by dhikr, is protected by dhikr, and continues with dhikr.

Surah Al-Hijr 9: “İnnâ nahnu nezzelnez zikre ve innâ lehu le hâfizûn.”

The meaning 1: “Surely everything is revealed by Our dhikr, and surely everything is preserved by Our dhikr.”

The meaning 2: “Surely We present Our dhikr from everywhere and We preserve everything with it.”

The student who has attained the feeling of dhikr, Zakir is conveyed Tavhid-i Efâl.

Tavhid-i Efâl:

Tavhid-i Efâl means the unity of actions.

One action is called an fiil (action), and many actions are called efal.

Tavhid-i Efâl is knowing that all actions are one action.

In this lesson, the traveler realizes that the One who works in himself and in every being at every moment is Allah.

The operation in the existence of the being and the operation in the continuation of the being is the operation of Allah.

No one is the creator of his/her own action, that is, no one can create his/her own existence and be the doer of the functioning in his/her own body.

The creator and doer is the Almighty Allah.

No one can make his/her heart beat, breathe, circulate his/her blood, or make his/her cells function.

The owner of the activity that continues in a person’s body at every moment, that is, the functioning, is Allah.

In this lesson, the traveler understands that the functioning he/she attributes to himself/herself belongs to Allah and is saved from the heedlessness of “I do the working.”

In this lesson, the traveler tries to understand this lesson by contemplating on the subtleties of action, action, action, and action.

The subtleties of action, action, action, and action are very important.

Surah Jonah 36: “Innallâhe âlimûn bimâ yefalûn.”

The meaning: “Surely Allah is the owner of wisdom, the doer in every being.”

The subject of action-doer will be learned through a scientific contemplation.

The subject of action-doer and deed is the basis of the lessons on Tawhid.

The student who understands this realizes that the functioning in the body belongs to Allah and that the actions performed by using that functioning are called “deed.”

The student who cannot understand this also attributes the evils to Allah.

In belief communities; The information conveyed as “I did not throw, Allah threw, I did not do it, Allah did, he did not kill, Allah killed, and evil is from Allah” stems from the failure to comprehend the subject of action, doer and deed.

Belief communities give examples of some verses in the Quran.

Surah Anfal 17: “Fe lem taktulûhum ve lâkinnallâhe katelehum ve mâ rameyte iz rameyte ve lâkinnallâhe ramâ ve li yubliyel mu'minîne minhu belâen hasenâ innallâhe semîun alîm.”

Some meanings: “You did not kill them, but Allah did. And when you threw, you did not throw, but Allah threw. Allah did this to test the believers with a beautiful test. Actually, He hears and knows.”

The meaning by Tawhid-i Quran: When you do something with power, that power is not yours, but it is Allah's. Those who attribute power to themselves and do not understand that power belongs to Allah have wronged themselves, so you did not wrong those who happened. The believers carefully consider the troubles that befall them and learn a good lesson from them. Surely, Allah is Hearing, Owner of wisdom.”

When we examine the verse, when a person does something, he does it with a power in his body, that power belongs to Allah.

A person does something by using the power in his body, that is, by using it as a tool.

When a person throws something, it is with that power.

Thus, the owner of the power in the body is Allah, the body operates with that power at every moment.

The connection between the act and the action, the act belongs to the doer, the action belongs to the person with the person's choice.

The doer of the functioning in the person's body is Allah, the action is not separate from the doer, the body operates with the doer's action, the doer in the body is the Essence of the body.

What a person does and his actions are called amel (deed).

Whether a person does something good or something bad, he cannot do it without the action of Allah in his body, the person does the action by using the action as a tool.

What the person will do or will not do is left to his choices and decisions.

The choices and decisions of a person who has received a good education and has been raised in good manners and knowledge will be on the good side.

However, the choices of a person who has not received a good education and has been raised with false and harmful information will be on the bad side.

Such people will also know that evil is from Allah.

However, it is stated in the Quran that "Allah is not the one who gives evil."

Surah An-Nisa 40: "Innallahe la yazlimu miskale zerreh."

The meaning: "Surely Allah does not give an evil in the slightest.

In this lesson, the student should contemplate very well the functioning of his body and the deeds done with that functioning.

A person is responsible for his own choices, decisions and the deeds he has done as a result of them.

Surah Anbiya 23: "La yuselu ammâ yefalu wa hum yuselûn."

The meaning: "Allah is not responsible for His action. But people are responsible for their deeds."

A person who understands the truth of the action and doer in himself and in every being will be on righteous deeds.

A person who cannot understand this will be on unjust deeds.

In many verses in the Quran, righteous deeds and unjust deeds are mentioned.

In this lesson, the student will understand that Allah is the One who makes the functioning in the bodies of those whom he previously called good and bad, and his old perspective will change.

What is called good and bad is attributed to the deeds and states of people.

The bodies of individuals cannot be called good or bad bodies. Bodies are the manifestations of Allah.

In this station, the traveler will try to understand only the functioning in himself and in all beings, without being stuck in his old view of good or bad.

Good or bad states are related to whether a person realizes Allah or not. He will understand this as his lessons progress.

The bond of Tawhid-i Efâl is: "Lâ faile illAllah".

In other words, "There is no one who functions except Allah."

It is Allah who works in all beings, both in our inner world and in our outer world, at every moment.

It is Allah who works in all beings at every moment.

This being comes into being through Allah's working.

No being has its own working and has not created itself.

In short, the action we attribute to ourselves is mortal, the action of Allah is eternal.

Our action was already mortal and so is the other, and it does not exist.

We used to think that Allah's action was ours, out of ignorance.

Now we understand that all actions are Allah's.

We have no power or choice in the functioning of our own existence.

People of heart is on goodness.

A person who is on his own whims will be on evil.

In other words, the channel of good is the heart.

The channel of evil is the person himself, the dimension of whims, the informational codes that include discrimination coming from the family and society.

In other words, good is from Allah, evil is from the person himself.

The verse, "Know good from Allah and evil from yourself," points to this. (Surah an-Nisa, 79)

The student who understands the lesson of Tavhid-i afal is informed about Tavhid-i Sifat.

Tavhid-i Sifat:

Tavhid-i Sifat means the unity of the attribute.

This sentence is all one attribute of the system that is seen in the universe.

They are the attributes of a single Essence.

That is, they are the attributes of Allah Almighty, who exists with His own Essence.

The attributes that appear in our inner and outer world, in stillness and movement, are the attributes of Allah.

That is, the attributes that are constant in ourselves and in every being we see are the attributes of Allah.

All beings are equipped with the attributes of Allah.

Although the manifestation of Allah's attributes is not complete in every being, its manifestation is imperfect, and the only complete manifestation is man.

There are eight attributes of Allah that are related to the creatures.

They are as follows; Hayat(Life), İlim(Visdom),İrade(Will),Semi(Hearing),Basar(Seeing), Kudret(Power), Kelam(Speech) and Tekvin(Genesis).

These attributes are called "Sıfat-ı Subutiye".

Subutiye means that they are fixed in the Essence of Allah, it means unchanging.

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 encompass the universe with all their attributes.

In fact, this endless universe consists of these eight attributes.

If these attributes were to be removed, the universe would cease to exist.

This means that what we call the universe consists of the attributes of Allah Himself.

In this lesson, the student meticulously contemplates each attribute.

He realizes that the attributes he attributes to himself belong to Allah.

He joins the conversation of understanding the correspondence of each attribute in himself and in existence at the table of the Murshid-i Kamil and strengthens his contemplation even more.

The bond of the station of Tawhid-i Sifat:

“La mevsûfe illaAllah” meaning “There is no other being than Allah”

Mevsûf means the one who is described, the one who is qualified, the owner of the attributes.

In other words, the attributes in this world are the attributes of Allah.

No one has attributes that belong to him.

Even if we have attributes, they are mortal and from the earth.

The attributes of Allah are eternal and from light.

When a man dies and they put him to rest, he has eyes, ears and tongue, but he does not see, hear or speak.

These are the so-called attributes of our servants.

When the luminous attributes attributed to Allah are withdrawn from him, they remain like a dry tool and go to the earth.

Here, the traveler will reach the witnessing of “La mevsûfe illaAllah” in the station of Tawhid-i Sifat and will see nothing but the attributes of Allah.

In order to fully understand the quality of the lessons, the traveler should talk and converse with his friends who are on the path of ilm-i Tawhid like himself and he should try to learn by asking about the subjects he cannot comprehend.

In conversations, friends help each other to understand the lessons of Tawhid well.

In conversations, every question opens doors to contemplation, and everyone is blessed according to their share.

The station of Tavhid-i Zât is conveyed to the student who realizes the station of Tavhid-i Sifat.

Tavhid-i Zât:

Tavhid-i Zât means the unity of the Essence, the only Essence.

It is the station of Rabb(Lord), the station of Lordship.

Rabb is the counterpart of Allah in existence.

The existence seen in the inner and outer, in stillness and movement, belongs to Allah.

There is no existence other than the existence of Allah.

However, these visible forms are not called the existence of Allah.

The structure made up of flesh and bone is called the body, the body that holds the form bodies is called “vücûd”

There is no change in the body of Allah.

However, there is change and disappearance in these forms we see.

The bodies that appear to exist today will disappear tomorrow.

But the existence that holds these forms belongs to Allah. Here, His existence is absolute.

This world is like the shadow of a tree.

The shadow of the tree cannot be denied, a shadow is seen on the ground, but it does not have its own existence. That shadow stands with the body of the tree.

The beings in this world are visible to our eyes, but they do not have their own existence.

They are the shadow of the Essence of Allah. They stand with the Essence of Allah.

Here, in this station, everything is mortal at every moment. His Essence is absolute and everlasting.

In the pleasure and witnessing of this station, the student sees nothing other than the Essence of Allah.

In the pleasure of this station, there is neither the earth, nor the sky, nor the mountains, nor the seas, neither the known nor the unknown, nothing.

Because there is nothing other than His Essence that He can be called to exist, that He can know Him.

In this station, the Almighty witnesses His Essence in His Essence with His Essence.

For example: Just as when we set sail on a vast sea with a ship, no land is seen, everywhere is water and we cannot see anything but the sea.

In the station of the Unity of Essence, the student sees this world as a shadow and witnesses that there is nothing other than the Essence of Allah, that everything is nothing with Him, that the realities of this world that appears like a shadow are one existence and one Essence.

When we say that the traveler will witness, this is even an expression to explain it.

Otherwise, in this station, there is no existence of anyone or traveler that He can witness.

The witnessing, contemplation and comprehension of the traveler belong to Allah.

In this station, the mind, contemplation, everything surrenders.

For this reason, Allah witnesses His Essence with His Essence.

This station is the end of fenâfillah.

In this place, the traveler reaches the secret of dying before dying.

This is the truth of “Mutu kable ente mutu” “die before you die”.

Here, when the traveler becomes aware that his own existence is the existence of Allah, that he is nothing but a shadow, he has disappeared, he has died.

The stages of eternity have been arranged by Prophet Muhammad.

They cannot be described, they cannot be explained in words.

The stages of eternity are presented as Makam-ı Cem, Hazretul Cem, Cemul Cem, Ehadiyet(Oneness) and Ama (Blindness).

The student, who is fenâfillah passing through his body, is given pleasure in the dimension of Spirit, the dimension of Light, the dimension of Hu, Oneness and Blindness.

These stages are lofty dimensions without a body.

Even though they cannot be described, the student is given pleasure.

In Makam-ı Cem, the traveler reaches the pleasure of Allah manifestly, People reach the pleasure of the hidden, the soul that is blown reaches its secret.

This stage, the infinite world is nothing but Allah, it is the place of pleasure.

In this stage, the traveler enjoys the entire world like a white cloud or an endless sea, all existence is lost in that white cloud or sea, it has become invisible.

In Hazratul Cem, the traveler, People, attains the pleasure of the hidden Allah, the light of light.

In this stage, the traveler sees every being like drops of the sea, sees without a body, sees as a light.

The absolute light is Allah, the dimension of the drops is light of People.

People-Allah are not separate from each other.

Just as the body is not separate from the cells, the drops are not separate from the sea.

Makam-i Cem is absolute light. It is the station of unity.

Hazratul Cem, the dimension of the drops is light. It is the station of multiplicity, the multiplicity in this station is the dimension of the drops, every being is a drop of the single light.

The verse “Light upon light” refers to this. (Surah An-Nur 35)

The name of the drop of light in this station is “Muhammad”.

This world is the person and form of the dimension of Muhammad.

The dimension of truth is light.

With the pleasure of this station, Niyazi Misri wrote these verses.

“This world called humanity is your personality in form

You are not in identity in truth, O Messenger of Allah”

The identity of every being is Allah, that is, light.

The stage of Cemul Cem is the combination of two cems.

This station is the station of “Hu”.

The pleasure quality of this station is as follows: “Huvel evvelu vel ahiru vez zâhiru vel bâtin.”

That is: “The first is Allah, the last is Allah, the apparent is Allah, the hidden is Allah.”

The saying of Prophet Muhammad “do not abandon the three Fridays” is the Sublime stations of the three congregations “Makam-ı Cem, Hazretül Cem, Cemül Cem”.

Prophet Muhammad meant to say do not break away from the pleasure quality of the three congregations.

The one who looks at the world with the pleasure of the three congregation stations sees the face of Allah in the People and lives with that consciousness.

Thus, the one who has reached the Belî station has witnessed Allah in himself and in existence.

And in his heart;

Yes, You are.

Yes, You are the owner of all existence.

Yes, You are the One who is the Zakir in all existence.

Yes, You are the Doer in all existence.

Yes, You are the One who is the Preserver in all existence.

Yes, You are the Existent in all existence.

You are the First, the Last, the Manifest, the Hidden, he said.

Thus, the one who has reached the station of Belî, witnesses Allah in every existence, understands that the only power that holds his own body and all existence is Allah, and submits to Him.

That person does not attribute the body to himself, but surrenders to the Essence of the body.

He witnesses the prostration of all beings to Allah.

He sees the face of Allah in all beings.

He sees that all beings are connected to Allah at every moment.

He sees Allah who holds being in being.

He witnesses that he is not separate from the ocean like a drop.

He witnesses the reality of the spirit that is breathed into all beings.

He witnesses the Essence that holds all beings at every moment, that operates his own body at every moment.

He witnesses that the world that seems like the world of multiplicity is unity.

He passes from time to timelessness.

He passes from the body to bodylessness.

He reaches the stage of light above light.

And thus, he reaches the stage of saintness.

The Saint:

He lives with the feeling of Allah's sublimity at every moment.

He lives with the consciousness that he is with Allah at every moment.

He is the person who has reached the human stage.

He is the one who sees the owner of existence behind everything wherever he looks.

He is the person who has reached the truth of existence and the creator.

He is the person who has reached the truth of Allah.

He is the person who has reached the dimensions of the Rahim and Rahman.

He is a person who has reached the dimensions of Ilmel Yakin, Aynel Yakin, Hakkāl Yakin.

They never see themselves as having a position, they know that the owner of all positions is Allah.

They look at all existence with one eye.

They watch the ones that come out of nowhere.

They know the signs loaded on each one.

They sense 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 Perfect person also sees the flow of existence and events.

They act upon knowledge and wisdom.

They never see forms, they are in the course of the flow of light.

They can read the signs.

They reach the dimensions of creation and do the reading from there.

They can reach the main source from which each dimension is revealed.

He can watch the flow that flows from every dimension.

He sees the secrets of existence, sees its flow, sees its end.

He is in the quality of what the blown Spirit is.

He looks at the people with the eye of Allah.

He is in the course of the sea and waves.

Allah is the sea, the people are the waves of the sea, he never leaves this consciousness.

He acts with the consciousness of Tawhid.

They have reached the sublimity of divine love.

They live with that love.

There is no worldly concern in his heart.

A different peace occurs in the heart of the one who sits with him.

His behaviors and words always remind him of Allah.

He sows divine love in hearts.

He never drives anyone into pessimism.

He does not scare, he gives hope.

He gives a different peace, boosts morale, makes you feel strong.

He is cheerful, he is a person of service.

He serves his surroundings.

Here are all the men who are illuminated with the light of Allah.

As Yunus said, they are the ones who are “bright inside and out, they are the ones who are saved.”

They have a pleasing feature.

Their sense of compassion is very developed.

They always act with mercy towards their surroundings.

Their hearts are connected to the merciful, compassionate dimension of Allah.

All their words, actions, and thoughts are based on divine love.

They have been honored with the verse, “We sent you to the worlds with mercy.”

They know divine consent and act according to that consent.

They know why they were created.

They are full of compassion.

They have protective qualities.

They do not know gossip, they do not have the ability to harm even a single particle.

They do not talk about others, they talk about the characteristics of existence.

They do not upset anyone, they do not deceive anyone, they do not use anyone.

They do not raise their voices to anyone.

They have passed through hurting and being hurt.

They are wise.

They see the inner face of everything.

They think that there are many messages from Allah in everything.

Even if they are looked down upon in society because of their thoughts and actions, they never look down on anyone.

They look at Allah in everyone's body.

They are the ones who have attained the light of Allah.

Even if they slander them, they do not slander anyone.

They do not strive for profit, for position, for fame.

They strive for service, for togetherness, for peace.

They do not separate themselves from knowledge and science, they are hardworking, productive.

They recommend being wise, that is, they recommend acting on knowledge.

They recommend staying away from evil, preventing evil, and they teach the method for this.

They never get distracted or distracted with information that is not true.

They do not discriminate based on belief.

They do not look at people's beliefs, worships, or places of worship, they only look at the dimension of the manifestation of bodies.

They guide people through their troubles and this path is based on mercy.

They are diligent, hardworking, productive.

They do not look at gender, they look at familiarity.

They never have arrogance.

They do not know hypocrisy.

Wherever a person in the world is in trouble, they feel that trouble and strive for it.

They listen to people's secrets and guide them.

They code hearts.

They never live for their own personal interests, they always strive to serve others.

They shape the future.

Surah Al-Haqqa 23: "Kutûfuhâ dâniyeh.

Kutûfu-hâ: Perfect, ripe fruits, collected, mature,

Dâniyetun: Close, in a state of closeness, condescended,

The meaning: "He understood closeness and became perfect."

Surah Al-Haqqa:

21- When he understands those truths, his life becomes happy.

22- He is in the peace of the sublime truths.

23- He has understood the nearness and has become perfect.

24- He is happy because he spends his time in an effort and understands the truths and benefits from the truths and is in the feeling of the truths.

Surah Al-Anbiya: 107: "Ve mâ erselnâke illâ rahmeten lil âlemîn."

Ve ma erselnâ ke: We did not send, present, reveal, you,

Illa rahmaten li el âlemîn: Only, except, for mercy, for the worlds, for everyone,

The meaning 1: "We did not send you except to be a mercy to the worlds."

The meaning: "We did not reveal you except to treat everything with mercy."

So, the saints are a mercy to their surroundings.

Every behavior is based on mercy.

They have been honored with the station of Prophet Muhammad.

Surah Aal-i Imran 80: "Ve lâ yemurekum en tettehizûl melâikete ven nebiyyîne erbâbâ."

The meaning: “And do not abandon understanding the functioning of existence, understand the power in existence, hold fast to the truths and make them known, and be saint.”

The word “Erbab” in the verse means; a man, a perfect person, a person who goes behind the door of the body, a person who reaches Allah, a person who knows Allah.

Surah Nahl 43: “Ve mâ erselnâ min kablike illâ ricâlen nûhî ileyhim.”

The meaning: “The Saints did not come out for anything other than to inform us.”

The word rical used here means; a perfect person, a person who is competent in his subject, ahlullah, a person who has reached the origin, a person who has returned to the truth.

Surah Nur 37: “Ricalun lâ tulhihim commerce and lâ beyun an dikkillâhi ve ikamis salâti ve itâiz zakâti yehafûne yevmen tetekallebu fihil kulûbu vel ebsâr.”

The meaning: “The attention of those who are perfect in receiving and imparting knowledge of the realities is not diverted and they do not deviate from the remembrance of Allah and they act with the consciousness of devotion to Allah at every moment and are in purification and share what is in them. They always fear that their hearts will turn away and they are the ones who have insight.”

Surah An-Nur:

34- Indeed, We have presented to you all that is manifest as signs. We have narrated the examples of those before you so that you may be mindful and not associate partners with Him.

35- Allah is the light of the heavens and the earth. The example of His light is like a lamp in a cell, from there it reflects the light every moment, like a star shining from the inner world to the outer world. As if it comes from a sacred essence, informing of an originality. Let there be nothing in the east and nothing in the west that is the reflection of that essence, and nothing that does not touch it. Light upon light. For whoever wants to understand that light, Allah is the guide from all things, and Allah presents examples for people, and Allah is the owner of wisdom in all things.

36- Allah is the one who holds all forms and existences. All existence shows His remembrance and His glory. He is the one who shows Himself with His signs in all existence. The manifestations belonging to Him continue throughout all existence, morning and evening, without stopping.

37- The attention of those who are perfect in receiving and giving the knowledge of the truths is not distracted and they do not deviate from the remembrance of Allah and they act with the consciousness of devotion to Allah at all times and they are in purification and share what is in themselves. They always fear that their hearts will turn and they are the owners of insight.

38- Allah rewards those who do good deeds and their virtues increase, and whoever seeks to understand Allah without any expectation is provided with sustenance.

39- The deeds of those who ignore the truths are like a mirage in the desert. They think they have found water because they are thirsty. They even think they have reached it, but they cannot find anything. This is how they find Allah. Thus, they think they have surrendered and paid their account.

Allah is the One who presents all values in a series.

40- Or like the endless darkness in the sea, waves are covered with waves, clouds above, darkness one upon another, so that if he stretches out his hand, he cannot see it. Whoever does not recognize the light of Allah, he cannot be in that light.

41- Do you not see that everything in the heavens and the earth shows the manifestations of Allah, and that all the birds are in obedience to Allah, and that there is knowledge in the movements of those birds and that they show His manifestations? Allah is the doer in the functioning of all existence, the owner of wisdom.

Here, the wise people are those who have attained many blessings of Allah.

Their hearts are in connection with Allah at all times.

Yunus Emre's words "That person is not a snitch" are wise people.

They are never snitch.

Let's first examine what a snitch means.

In the human sense, a snitch means someone who brings up gossip or talks with the aim of causing discord.

If a snitch is on the path of truth, it means someone who creates a gap between the servant and Allah.

They believe in Allah, but the information they convey is not information that makes Allah witness, but rather directs to a Allah based on opinion.

In other words, they create a gap between Allah and his servant.

They plant the feeling that "I exist, Allah also exists" in the minds.

Wise people are never snitch.

They do not create a gap neither in the human nor in the spiritual realm.

They make peace between people in the human sphere.

They never talk back and forth.

They know how to carry secrets.

They make peace, they bring hearts together.

They never gossip in the spiritual realm.

In other words, they do not tell false information that will distance the person from Allah, they do not give information that is not based on knowledge.

They return the person to the essence of existence, where he will witness Allah.

They never drag the person into superstitions and distance him from Allah.

In other words, they do not create a gap between Allah and the servant.

As Yunus said, the saints;

He is illuminated with the truths of Allah inside and out.

He has reached beli(yes) station.

They look with the eye of Allah.

They inform that Allah and the servant are not separate.

They do not distance the servant from Allah.

They do not poison the servant with false information that will cause ego and arrogance.

They do not create a gap between Allah and the servant, in other words, they do not gossip.

Now let's examine another quatrain.

"If you have followed the right path

If you have held saint's mantle

If you have done a good deed

It is not too little, a thousand is added to your one."

The right path is the path that makes you witness to Allah.

In order to follow this path, as Yunus said, "You should hold righteous's mantle."

"You should also do a good deed", that is, to always act in a good way towards your surroundings and yourself.

The greatest good deed that a person can do for himself is to follow the path of witnessing Allah.

A person who distances himself from Allah and falls into ego and arrogance has done the greatest harm to himself.

Therefore, the good deed that a person can do for himself, as Yunus stated, is to find the right path and not to stray from it.

The right path is the path of truth.

Truth is each being, man's own body.

Every being is a path that leads directly to Allah.

That is, every being is on the straight path.

Man's own body is on the straight path.

Just as the path of every cell, every tissue, every organ leads to the body, the path of every being also leads to Allah.

As long as a person is on the path shown by Allah, he/she sees every being as a path leading to the truth and does not stray from knowledge.

The word Sirat in the word Sirat-i mustakim means path.

Mustakim means direction, truth, straight, goal, place to go.

Sirat-i mustakim means the path leading to the goal, the straight path, the path leading to the truth.

Sirat-i mustakim means the path where all paths meet.

If every being is Sirat, that is, a path, the main path to which all paths lead is Sirat-i Mustakim.

The body of man and the body of every being are both paths.

All paths lead to Allah.

If a person wants to attain the truth, he should turn to his own body and see his body as the path that leads to the truth.

A person's body is a city of signs that prove Allah.

The moment a person begins to think about how his body came into being, he steps onto the straight path.

Surah Al-Hajj 54: *Ve li yâlemellezîne ûtul ılme ennehul hakku min rabbike fe yuminû bihî fe tuhbite lehu kulûbuhum ve innallâhe le hâdi ellezîne âmenû ilâ sirâtın mustakîm.*”

The meaning: “Those who are given wisdom to know the truths, know the truths of Him who created them. Thus, they believe in Him. Thus, their hearts are secure.

Those who believe will surely find a way to Allah, they will be on the straight path of truth.”

When we examine this verse, we see that truths can only be found through wisdom.

When a person knows the One who created him as his knowledge, he will have faith.

And their hearts will be secure, that is, they will be believers.

They are on the straight path of truth and they will surely be guided by Allah.

Those who hold fast to saint’s mantle will reach the truth of Allah.

Yunus has mentioned this in his hymns.

Yunus Emre's mentor is Hacı Bektashi Veli (1209-1271) and Taptuk Emre. (1210-1298)

He mentions Taptuk Emre's name in his hymns.

"In the care of Taptuk

We became servants at his door

Yunus was a poor man,

we were raw and we were cooked, thank Allah."

One of the saints, Hacı Bektas Veli, also states the importance of holding the skirt of the saint in his hymns.

“Do not break the heart of anyone

Do not go against the words of the true saints”

A person is advised to hold the skirt of the saint and be in the assembly of saints.

The phrase “look for a branch to hold on to” means “hold the skirt of the saints”.

What is meant by saying “have a branch to hold on to in life” is “hold on to the wisdom of Allah and act with it”.

A person who holds on to the skirt of a saint is taught to hold on to the manifestations of every being, which is the rope of Allah.

The 103rd verse of surah Al-i Imran refers to this: “Hold on tightly to the rope of Allah.”

Surah Al-i Imran 103: “Ve atasimû bihablillâhi cemîân ve lâ teferrekû vezkurû ni’metallâhi aleykum iz kuntum adâen fe ellefe beyne kulûbikum fe asbahtum bi nimetihî ihvânâ ve kuntum alâ şefâ hufretin minen nâri fe enkazekum minhâ kezâlike yubeyyinullâhu lekum âyâtihî leallekum tehtedûn.”

The meaning: “Hold fast to the manifestations of Allah in you in unity. Do not fall into duality and divide into sects. Understand the blessings of Allah upon you. While you were in enmity, your hearts were united with the truths. With His blessings, you understood that you were brothers. While you were in the void of the fire of ignorance, you were saved from that state with those truths. Those signs in you are clear proofs of Allah. It is hoped that you would find the straight path.”

As stated in the verse, “leallekum tehtedûn - it is hoped that you would find the straight path, the path of Allah.”

The path of the saints is the path of Allah.

There is brotherhood on that path.

It is learned that every being is a brother to each other.

By holding on to the skirt of the saints, a person learns to hold on to the rope of Allah.

In the assembly of saints, the only thing spoken of is Allah, His truths.

No empty talk there, no falsehood.

There is no fear there, there is love.

There is no duality there, there is Tawhid.

There is no discrimination there, there was unity.

Every topic discussed there is the truths of Allah.

Every topic discussed there is about witnessing Allah.

That is why the assembly of the saints is called the maide table of Allah.

In the maide table of Allah, there are talks of the knowledge of Tavhid.

People who seek the truths have talks of the truth of Allah in these assemblies.

And they try to understand the manifestations in existence.

They have talks on the knowledge of wisdom.

The assemblies where men, that is, wise people, are present are the assemblies of eren (saints).

Eren means a man, and the Word erkek (man) comes from here.

The meaning of man is not male in terms of gender.

Becoming a man means becoming a saint, knowing oneself, witnessing the truths on the path of truth, becoming a perfect person.

A man means a person who is wise in his own self, who is aware of the truths.

Er and Eren; In Arabic; recul, fetâ, Adam, rical-i gayb.

In Persian; merd, civânmerd.

In Turkish; it means power, male, saint, wise.

Er, Erkek, Eren: It means a grown, developed, experienced, mature, wise, perfect person.

A wise person can be either a woman or a man.

There is no distinction between men and women in terms of manhood.

Here, the Assembly of the Erens(saints); are the gatherings of conversation where those who have grown up on the path of truth, matured, become saints, and have been trained with the lessons of the wisdom of Tavhid are present.

Yunus Emre has dealt with this in some of his poems.

I did not come to my senses, when I did not taste the wine of love.

I could not know myself, unless I meet the real saint.

Can a person ever reach the goal with his own knowledge?

He remains unable to reach Allah, unless he holds the skirt of a saint.

The saints are a sea which the lover should dive into,

The seaman should dive from the sea and take the gem.

The one who holds the skirt of the saints, takes a place and disappears into Allah,
The one who sinks into the light of Muhammad, does not remain in that world.

While you are a lover of the saints, why are you a disbeliever?
Beware of your sweet soul, before the arrows come out of the bow.

Sorrow is the saints' horse, and effort is their robe,
The saints' bow is solid, and their arrows pass through rocks.

That sultan opened a shop in the saints' hearts,
Many people like us settled there and migrated.

All the saints flew, mountains and writings passed,
Fell into the cauldron of love, boiled and cooked there.

I will make the saints' endeavor my companion,
Wherever I go, I will make all my work pleasant.

The paths of the saints are very narrow,
It was an ant that blocked the way for Solomon.

In order to understand the truths in detail, it is necessary to step into the Assembly of the Saints.
In other words, it is necessary to be at the table of the Saints.
It is necessary to hold their skirts.

Here is the message presented in the hymn “If you have followed the right path, If you have held on to your saint’s skirt, If you have done a good deed, Put another on it, it is not too little” in the quatrain of this section; Those who hold on to their saint’s skirt and are on the right path are always in goodness for both themselves and their surroundings.

Men are always in goodness for their surroundings.
They do not recommend anything that will lead to evil in society.

They never speak in a way that will open the door to evil.

They inform how goodness gives peace to people.

They also explain how evil brings unrest.

There is cruelty and suffering in evil deeds.

There is happiness and mercy in good deeds.

Can mercy and cruelty be the same?

Can giving pain and giving peace be the same?

Can doing good be the same as doing evil?

Can giving hope be the same as giving pessimism and anxiety?

It is clearly stated in the Quran.

Goodness and evil are never the same.

Surah Fussilat 34: “Ve lâ testevîl hasenetu ve les seyyieh.”

The meaning: “Good and evil are not the same.”

When the Quran says this, it should not be said that “good and evil are the same.”

No Saint has ever said that good and evil are the same.

On the contrary, they have struggled so that there is no evil in society, that there is peace, safety, happiness and mercy.

None of them have said that even if there is evil, it will happen.

Those who say that good and evil are from Allah, those who attribute evil to Allah, open the door to evil.

Do those who say good and evil are the same realize how big a door they are opening to evil?

A person who wants to do evil can choose to do evil instead of good, since they say that everything is the same.

That is why man has always been on the side of goodness and goodness and spread this to society.

Surah Fussilat 34: “Ve lâ testevîl hasenetu ve les seyyieh idfa billetî hiye ahsenu fe izellezî beyneke ve beynehu adâvetun ke ennehu veliyyun hamîm.”

“Good and evil are not the same - ve lâ testevîl hasenetu ve les seyyieh.”

“Prevent evil in the best way - idfa billetî hiye ahsenu.”

“Prevent so that the enmity between you turn into a warm friendship - fe izellezî beyneke ve beynehu adâvetun ke ennehu veliyyun hamîm.”

Thus, the saints have struggled so that there is no evil and goodness spreads everywhere.

How beautifully it is stated in the verse.

1- Good and evil are not the same.

2- Do not respond to evil with evil.

3- Respond to evil with good so that the other party will be ashamed of the evil they have done and will regret it and will try not to do evil to anyone again.

4- Prevent evil in the best way, prevent it so that the result of the evil done will be a great lesson and there will be no more evil action.

The saints always reminds.

Do not be on falsehood.

Never incline towards evil.

Never depart from good.

Do not depart from the conversations of the saints

A person who does good to someone opens the door to doing good by being an example for the people around him.

It flows from one to thousands.

This is what Yunus said about him; "If you do one good deed, It is not too little, it is spread to your surroundings."

Those who are role models in society with their good deeds, cause good deeds to be formed in society, and set an example for the children who are newly raised.

It flows from one to thousands.

That is why the advice of the saints is always for goodness.

Come and be in goodness.

Never resort to evil.

Come and be among those who give peace.

Never sow unrest.

Come and be in mercy.

Never be in cruelty.

Come and be in compassion.

Do not be cruel to anyone.

Come and be in wisdom.

Don't be in superstition.

Come and attain divine love, always live with that feeling.

Never be a lover.

Be sincere in your love, be loyal, act with all your heart.

Come and be humble.

Don't look down on anyone.

Understand the greatness of Allah.

Never fall into arrogance.

Come and be among those who give hope to those around you.

Never be a despair giver.

Come and learn to hold on to Allah's power.

And be an example with your strong stance.

Come and be in submission and trust in Allah.

Do not surrender to your own desires and assumptions.

Come and be a perfect human being.

Be among those who have attained the truth of Allah properly.

Be among those who are mortal in the essence of Allah.

Be among those who are eternal in the spirit of Allah.

Be among those who wear the light of Allah.

Be among those who see the stations of all Prophets and messengers.

Be among those who have reached the Muhammadan station.

Be among those who have mixed with the ocean of Allah.

Be among those who have attained many meanings.

Be among those who hear from the revelation of Allah.

Be among those who watch Allah in people.

Be among those who reflect the light of Allah.

Be among those who have reached the station of love.

Be among those who are resurrected in the station of love.

Be among those who are immortal in the station of love.

Let your words, your gaze, your state and your behavior be just.

Let your patience, trust and submission be complete.

Let your sincerity be from your whole heart.

Be among those who are trusted and reliable.

Let everything you do be for Allah.

Remind Allah in every word and every action.

Let every look, every observation be for Allah.

Let every state of yours be in condescension and humility.

Be one of those who spread the scent of roses around you.

Be one of those who make faces smile.

Be one of those who extinguish pessimism and anxiety.

Be one of those who give hope, who make others happy.

Be one of those who provide solutions to the helpless.

Be one of those who solve problems.

Be one of those who make people love.

Be one of those who eliminate fears.

Be one of those who end discord and sedition.

Be one of those who extinguish the fire of anger and hatred.

Be one of those who guide with wisdom.

Be one of those who direct to Allah and the truth.

Be one of those who make you feel the need to work and discover.

Be one of those who show the way to witness.

Be one of those who open doors to many secrets in hearts.

Be one of those who make you look with the eyes of your heart.

Be one of those who give peace to hearts.

Be one of those who lead to decency and justice.

Be one of those who make you feel compassion and mercy.

Do good, help, and serve, first of all, and be an example to people.

Don't boast about the good you do, don't get ahead of yourself, don't embarrass others.

Be one of those who make you feel many beauties with your body language.

Be one of those who provide peace.

Be one of those who make you reach the consciousness of Tawhid.

Come brother, be one of those who are saint.

Yûnus' advice "Go to the right path, Hold on to your saint's skirt", "Let your behavior be like this" opens such beautiful doors.

Now let's move on to the last quatrain.

"Yûnus says these words

As if he mixes honey with oil

He sells goods to the people,

His burden is gem, not salt."

Yûnus sows these words into the hearts of the people.

These words are honey, cream, oil.

These words are mercy, compassion.

These words are love and affection.

These words are the expansion of Allah's name of "vedud".

Vud, coming from the root of the word mevedde, vedud and meveddet, is the dimension of divine love.

Allah, all existence, the entire universe is surrounded by His love.

Every moment of operation in the human body is the result of a love.

The birth of a baby, the sprouting of a seed, the blossoming of a tree, the formation of fruits, the singing of a bird are all the results of a love.

Meveddet is that pure love of child innocence.

Meveddet is the key to opening the door of truth.

Meveddet is reaching the pure love of child innocence.

The search for truths cannot begin without returning to child innocence.

The doors of truth can not be opened to those who do not have child innocence.

The one who has reached the station of vedud lives in the state of meveddet and witnesses the love of existence with each other.

Yunus sang these hymns with the enthusiasm of the "Vedud" station.

His heart has wanted people to treat each other with love.

Love and affection should not be absent from society.

Allah shaped every being with the love of "Vedûd".

Every being is connected to each other with the love of "Vedûd".

Vedûd is the love of the dimension of Muhammad.

A tree is held in the seed with the love of "Vedûd".

A leaf, a branch, a flower, a fruit, each manifests itself with the name "Vedûd".

Vedûd is divine love, divine passion, muhabbetullah.

The station of love is the station of Muhammad.

The station of Muhammad is the secret of divine love.

Yûnus Emre is one of the saints of the station of Muhammad.

The station of Muhammad is the secret of Tawhid.

Unity is the secret of the station of love.

All beings are in love with each other.

All existence exists with the name "Vedûd".

Every being clings to each other with the name of "Vedûd".

Hydrogen chats with oxygen, water manifests.

Earth chats with water, greenery manifests.

Fire is in a state of love with every being to its extent.

The wind blows with love at every moment.

Cells unite with each other with the name of "Vedûd" and transform into bodies.

The one who understands the name of "Vedûd" in being spends his life in love.

This love is nothing but the love of Allah.

All beings take shape and come from a divine love.

They continue with a divine love.

Every being is in a state of intercourse with each other.

Every being is connected to each other with a sublime love.

Reaching the love of Allah is feeling that everything is surrounded by that love.

Meveddet is to bring that love into our lives.

A person who feels that love cannot break anyone's heart, cannot violate anyone's rights, cannot gossip about anyone.

Meveddet is a divine grace offered from the station of Prophet Muhammad.

Here Yunus has been honored with this station.

The one who has reached this station lives every moment with the love of Allah who holds people.

He lives with the prostration of Allah in people.

Meveddet is the station of belief.

Meveddet is the station of the saints

A wise person watches Allah who holds the existence in existence at every moment.

A wise person lives with that deep feeling of divine love.

Worshippers live in the dimension of meveddet.

Even if harm is done to them, they do not harm anyone.

They are always on the divine love of Allah.

The following poem of Yunus Emre is a call coming from the dimension of meveddet.

‘‘He is silent when he’s cursed,

Unresisting when he’s hurt,

He denies his self, his heart.

You can never be a dervish(Saint)’’

The way to become a dervish is to feel the dimension of meveddet.

A dervish does not get upset with anyone, does not set his heart on anyone.

Because a dervish knows that behind every being is the owner of the being.

That owner is Allah, whose essence is absolute.

The saying of Saint, “Even if you are hurt, do not hurt” is a reference to the secret of dervishes.

Those who live in the state of meveddet are always at peace.

Allah shows his love to every being, and those who understand this love approach every being with the feeling of the dimension of meveddet, that is, they approach with love.

No matter what we love, we should love with the love of Allah.

Because only Allah shapes and encompasses every being.

Forgetting Allah's love and loving worldly goods or someone by giving them greatness is associating partners with Allah.

We should not cling to someone by giving them greatness instead of Allah.

We should understand the friendship of Allah very well, we should understand the dimension of his love very well.

The 165th verse of Surah Al-Baqarah is a very good example of this.

Surah Al-Baqarah 165: "Some people embrace others, they love them as they love Allah, they love them with Allah, they give them a high place and they love them as equals. Those who are strong in their faith live with the love of Allah. If the wrongdoers were of those who see and know the truth, even if they see a hardship, they would know that Allah is the owner of all power over everything, and they would understand that those who do not understand Allah are in more trouble." If we can see the dimension of vedud in every being, that is, if we can understand that every being is surrounded by a divine love, we will approach everything with the love of Allah. We love for the sake of Allah, we strive for the sake of Allah, we strive for the sake of Allah.

Because now we know that strivening to a servant, helping him, loving him is strivening to Allah, helping Allah, loving Allah.

As stated in the verse, if we try to love someone by forgetting Allah and giving him greatness, this is not hugging with the love of Allah, but hugging according to our own desires.

This person can be our parents, our children, our spouse or lover, our mentor, or our profession.

Love should be with the love of Allah.

The love of the one who embraces with the love of Allah is real love.

Thus, Yunus always endeavoured with the effort of love and unity.

"Yunus utters these words, as if he mixes honey with oil, sells goods to the people, his burden is gem, not salt."

To utter these words means to unite words, to make them feel oneness.

The word 'Çatmak'; to support each other, to unite, to hold together, that is, to be unifying.

Every word of Yunus is connected to each other and is to make the people feel the unity.

By saying "Yunus unites these words";

I tried to make you feel the unity with every word I said.

I tried to explain the unity of Allah with every word I said.

I wanted to say with every word that we all rely on Allah.

I wanted to say look at each other with the eyes of Allah.

I wanted to say support each other, help each other.

I wanted to say meet in love, humility,condescension.

I wanted to say that you are all with Allah at every moment, understand this, live in this consciousness.

Yûnus stated that by saying “as if he mixes honey with oil”;

He nourishes you with divine graces.

He hosts you at the table of the maide.

He nourishes you with truths, satisfies you.

He guides you with divine answers to every question you ask.

He welcomes you with Allah, hosts you in Allah, brings you together with Allah.

He makes you feel divine love.

He makes you feel divine peace.

He meant to say, "It will lead you to many divine pleasures." Or, this is how we understood Yunus with our helpless hearts.

Let’s examine the phrase “he sells goods to the people”.

First, let’s examine the word meta in this section.

The word meta is a Quranic word.

Meta(goods) means to be blessed, to benefit from, to find opportunities, to be favored, to benefit from.

Those who are blessed with blessings and wisdom mature on the path of virtue, develop in terms of truths, and progress in perception and understanding.

The plural form of the word meta is emtiâ(commodity).

Everything that a person benefits from on the path of truth is called meta.

And also the needs of a person’s human body are called meta.

Now let’s give an example from the Quran.

Surah Hud 3: “Ve enistagfirû rabbekum summe tûbû ileyhi yumettikum metâan hasenen ilâ ecelin musemmen ve yuti kulle zî fadlin fadleh ve in tevellev fe innî ehâfu aleykum azâbe yevmin kebîr.”

The meaning: “Understand the forgiveness of the One who created you, then turn to Him so that you would not repeat the mistakes you have made. Spend the rest of your time in a good way by benefiting from the truths. He is the One who qualified you, the Owner of the attributes in everything. If you turn away from the truths, I fear that you will be in great trouble.”

The word meta here is indicated as benefiting from the truths.

A person should understand that existence is surrounded by endless wisdoms and secrets and should be blessed by them.

Yûnus also says, “He sells goods to the people”;

He presents the values of Allah to the people.

He reminds them of the wisdoms that belong to Allah.

He nourishes them with the blessings that belong to Allah.

He presents values based on wisdom.

He makes them feel the truths in existence.

He opens doors to many secrets that belong to Allah.

It indicates that the secrets of many messengers and prophets are in one body.

It tries to explain that all secrets are in one body.

We dived into the house of meaning

We performed the course of the body

The course of the two worlds

We found in One body

Seven earths, seven skies

Mountains, seas

Heaven and hell

We found in One body

Night and day

Seven stars in the sky

The word written on the tablet

We found in One body

The Mount Tur which Moses reached
Or Beyt-ul Mu'mur
The trumpet played by Israfil
We found in One body

The Torah and the Bible
The Furqan and the Psalms
The statement in them
We found in One body

Yûnus' words are true
We all said quiver
Wherever you want, there is Allah
We found in One body

Yûnus said "its burden is gem, not salt";
Gem; means the essence, vein, origin, source of something.
As far as we understand here, Yûnus meant the following.
The burden that Yûnus carried in his heart is the truths that belong to Allah.
They are the essences of the sublime dimension.
The source of all of us is only Allah.
Everything that comes from Allah is His essence.
We all came filtered from Allah.
The essence of all of us is Him.
The entire universe is covered with values and attributes that belong to Allah.
Here, every quality is the essence of Allah.
Every being is a vein, that vein is connected to Allah.
Here, the truths that Yunus conveyed are essences, valuable.
They never melt away like salt.

The source of all being is only Allah.

This is stated in the Surah Hud.

Surah Hud 4: “İlâllâhi merciukum ve huve alâ kulli şeyin kadîr.

Ilâ Allah merciu kum: Allah is the place to return, center, source, you,

Ve huve ala kulli şeyn: He is in everything,

Kadir: Power, Strength, the One who is able to do everything,

The meaning: “Your source is only Allah and He is the power in everything.”

The only source of the entire universe, the dimension of Rahim(Essence), is Allah.

The entire universe came filtered from a sublime sea, and is coming moment by moment.

Every being came from the same essence, and when the time came, it was revealed in a certain place.

The essence of the existence that seems separate is one.

The source of all of us is the same place.

We all came from an essence.

We all came from a source, and we took on different forms over time.

All beings, visible and invisible, came filtered from the same essence.

No being has superiority over another being.

Every being is a brother to each other.

They are connected to each other.

There are many worlds on earth and in the sky, all of which have the same source.

Think of a tree; the hundreds of leaves, flowers, fruits, branches and tstriveks on the tree come from the same seed.

Think of an animal that hatches from an egg; the entire body, cells and organs of the animal come from the same egg.

Think of a human body; the infinite cells inside the human body are filtered from the same fetus.

This world also comes from the same source.

The source we all come from is called “Hu- El Hu- Allah”.

That sublime dimension is called “Allah”.

Here, the origin of all of us is Him.

The source we all come from is one, and that is Him.

The place we all come from and return to is Him.

The place called the world is His apparent dimension.

When someone passes away, the following is recited in mosques:

“Inna lillahi ve inna ileyhi raciun.” (Surah Baqarah 156)

“He came from Allah, he returned to Him.”

“It was Him, it returned to Him.”

“He is the origin, He is the one who comes, He is the one who is seen, He is the one who returns to his origin.”

A drop of water comes from the sea and returns to the sea.

There is no such thing as death for the one who knows.

Here, we are all images of the sublime system we call Allah.

We all have the same center.

We are all brothers.

We are all connected to each other through Him.

Every being is a brother to each other.

In the human body, there is the structure of all beings that appear externally.

Man is the center of the entire universe.

Man is the essence vein of Allah.

The secrets belonging to Allah are in the city of existence of man.

Man is a center where all the existence that has been filtered is gathered since the first moment.

Every existence that we see; be it water, soil, fire, air, plant dimension, animal dimension, exists in the human body with all its characteristics.

The existence that seems like multiplicity is the same in essence.

This is the test of reading.

Not to remain in multiplicity, to see unity.

To reach the divine secrets in the existences.

Here, the source of all of us is Allah.

We are all the apparent dimension of Allah.

We are all Him.

He is all of us.

“Huvel evvelu vel ahiru vez zâhiru vel bâtin” Surah al-Hadid 3

The essence, origin, source, yeast, and center of all of us is Allah.

The only way to reach this truth is to return to one’s own body, to travel there, and to witness the truths one by one.

This is what is called “being insiye.”

The human body is a letter.

In that letter are all the secrets belonging to the owner of the letter and the owner of the letter.

Surah Qaf, 16: “We are closer to it than its jugular vein.”

Just as the silkworm extracts silk from itself and hides itself in the silk it extracts from itself, so does Allah reveal this world from itself and hides itself in this world that it reveals from itself.

The entire world is nothing but Himself.

It is possible to comprehend Him only by:

Understanding the first dimension, the last dimension, the apparent dimension, the hidden dimension that belong to Him, and reaching the consciousness of Tavhid.

The Psalms, the Torah, the Bible, the Quran are hidden in man with all their originality.

And they have never been corrupted.

Allah protects what He has presented from His presence.

“He is the origin, He is the one who came, He is the one who is seen, He is the one who returns to his origin”

Illa Hu.

In this hymn, Yunus Emre states that every being is the essence of Allah.

We are informed that we should see this truth.

Those who see this truth live in this consciousness.

And they do not look at any being by giving it a separate identity.

They act knowing that all beings carry the identity of Allah.

In this book, we tried to make people feel the feeling of “don’t let hearts be broken, let hearts be made”. The reason for both breaking hearts and making them is our tongue.

We should know where to hold our tongues and where to speak nice words.

For this reason, the saints have said; “Think nine times, speak once.”

What a wonderful advice.

Most of us speak without thinking.

We break hearts.

We cause sorrow.

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

We sow pain in hearts.

And by speaking negatively, what are we sowing into our minds, what is being sown into our brains, do we ever think?

What are we sowing into each other's minds, do we ever think?

What are we planting in the brains of little children?

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

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

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

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

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

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

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

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

From the magnificent advice of the Quran:

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

"Let not the words that come out of your mouth be evil, and let them not open the door to evil." Surah Abraham 24:" Kelimeten tayyibeten- "Beautiful words."

Surah Abraham 26: Kelimetin habisetin - harmful words."

Here, the beautiful words that come out of our mouths will build hearts.

The harmful words that come out of our mouths will destroy hearts.

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

Every word that comes out of our mouths affects hearts.

The words that come out of our mouths cause the information that was planted in our brains while we were still children to flow from the fountain of our mouths.

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

Are the words that come out of our mouths positive or negative, negative or positive?

Do they open the door to peace or restlessness?

We should think very, very well.

That is why our ancestors said, "Think nine times, say one."

Do the words that come out of our mouths destroy hearts, cause pessimism, cause sadness, cause fear?

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

Or do they direct us to baseless things, superstitions, judgments, disregard, belittlement, and evil?

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

Or do the words that come out of our mouths separate us from Allah and drag us into the egoistic realm?

We should think about these very well.

Do the words that come out of our mouths make us feel pride and arrogance?

Or do they make us feel modesty, sincerity, and good behavior?

Every word that comes out of our mouths shows our personality.

Whatever a person's heart is, the words that come out of their mouths are the same.

We should realize very well what each word we hear from people opens doors to.

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

We should not believe immediately, nor should we reject immediately.

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

The words we use are the reflection of our heart.

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

We should know very well the words that will open doors to negativity or positivity.

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

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

If we have reached the consciousness of Tawhid, our behaviors will be accordingly.

In that case, we will look at every being from the perspective of God, we will not look down on any being.

We should not mock anyone.

We should treat everyone with love.

We should not break hearts by mocking anyone.

We should not forget the magnificent advice in the Quran.

“La yeshar - do not mock.” Surah Al-Hujurat 11

Do not mock anyone.

Don't break anyone's heart.

Look at how beautifully the Quran offers literary advice.

Hear the verse with all your cells.

Hear with all your heart.

Hear with all your conscience.

Hear with all your soul.

Do not mock anyone.

Do not look down on anyone.

Do not ignore anyone.

Do not exclude anyone.

Do not break anyone's heart.

Do not be a mocker.

Be a joyful, peaceful person.

Do not boast about anyone.

Do not look for someone's shortcomings and make fun of them.

Do not see someone as flawed and feel disgusted by them.

Do not mock anyone's belief or worship.

Do not mock anyone's clothing.

Do not mock anyone's customs, traditions, or habits.

Do not mock anyone's appearance, language, profession, or poverty.

Do not backbite anyone, do not look at them with mocking eyes, do not despise anyone.

Know that mocking someone will make you arrogant.

Know that looking at someone with contempt will make you a devil.

Looking for someone's faults will make you a seditious person.

Does a person ever make fun of another person?

Does a person ever belittle another person?

Does a person ever make fun of another person?

Does a person ever destroy another person's heart?

Why do you look down on someone?

Why do you make fun of someone?

Are you not Allah's servant?

Isn't Allah the One who created you the One who created him?

Didn't Satan despise Adam and become Satan?

Didn't Pharaoh look down on Moses and make fun of him, and drown in his own arrogance?

Didn't Nimrod burn his own head by looking down on Abraham and looking down on him?

Think about what it is, the fly that entered Nimrod's nose and caused his death?

Is it ever appropriate for a human being to look down on people or a being and make fun of them?

Is there anything worse than making fun of someone and hurting their heart?

Don't look for someone's shortcomings and make fun of them.

Don't see someone's mistake and tell someone about their mistake and make fun of them, don't look down on them.

Never forget that you are also human and you will always make mistakes.

Think about the situation you find yourself in by making fun of someone.

Did you create the body of the person you are making fun of?

Did you shape their body?

Are you the one who makes them breathe?

Are you the one who makes their hearts beat and their blood circulate?

Be in the understanding of all created things, do not despise or mock any being.

Mankind needs every creature, trees, stones, birds, bees, worms, mice, flies.

Without them, man cannot live.

Every created thing is connected to one another, come and understand what this connection is and be respectful to every being.

Surah Saffat 12-13: “Bel acibte ve yesharûn.”

12-13: “Festeftihim e hum eşeddu halkan em men halaknâ, innâ halaknâhum min tînin lâzib. Bel acibte ve yesharûn.”

The meaning: “Let them then investigate; Is the power in creation theirs, or is it Ours who created everything? Indeed, We created them from a single essence, in unity. On the contrary, you are in astonishment in understanding the creation. But they mock and disregard.”

Surah Al-Baqarah 212: “Those who strive for the benefit of the worldly life did not want to understand the truths, and they mocked those who strive to understand the truth.”

Surah Al-Mutaffifin 30: “Looking with mocking glances.”

Do not mock anyone, do not look mockingly.

Do not look down on anyone.

Do not mock people’s beliefs and worships.

Do not look down on people’s beliefs and worships.

Everyone turns to Allah in the way they believe.

They believe in Allah with their own feelings and feel Him in their hearts.

Belief and worship are a bond between Allah and His servant.

Do not discriminate between those who pray and those who do not pray, do not look down on anyone.

Know that only Allah knows hearts.

Do not make fun of my covered brother's headscarf.

Do not mock my uncovered brother because his head is uncovered.

Let everyone dress as they believe.

Be yourself, do not look at the outside of bodies, look at their essence.

When you say that his hair is visible, do not forget the owner of the head.

When you say that his hair is visible, do not forget the owner of the hair when you look at his hair.

Do not forget the owner of the body, do not forget that his owner is manifested in that body at every moment.

Surah Al-Hujurat 11: “A group should not mock another group, perhaps those who are mocked are better. And women should not mock women, perhaps those who are mocked are better. Do not look for faults in one another. Do not call each other by bad names and nicknames.”

My brother!

Read the Quran with all your heart.

Read it with all your conscience.

Read with all your soul.

Hear the Quran, understand it, apply it to your life.

If you do not want to destroy hearts, see that the essence of every being is Allah.

He who destroys hearts cannot find peace.

The saints have said, "Do not destroy hearts, do not take anyone's curses."

They have said, "Cursed hearts will come upon you one day."

Let us also take the magnificent advice given in the Quran with our hearts.

Surah Al-Hujurat 12: "Ve lâ tecessesû ve lâ yagteb ba'dukum ba'dâ e yuhıbbu ehadukum en yekule lahme ahîhi meymen fe kerihumûh."

The meaning: "Let not one of you gossip or backbite or spy on another. Would one of you eat the flesh of your dead brother? You would be disgusted."

Come brother, hear this verse too;

Hear with all your heart.

Hear with all your conscience.

Hear with all your soul.

Hear with all your cells.

Don't gossip about anyone.

Don't gossip about anyone.

Don't look down on anyone.

Don't target anyone.

If your brother hears that you are gossiping about him, his heart will be broken.

Come, don't break hearts by gossiping.

Don't break hearts by gossiping about anyone.

Don't gossip.

Don't gossip about anyone behind their back.

Don't gossip about anyone.

Don't look for anyone's mistakes, their secrets.

Know that gossiping and backbiting is worse than eating the flesh of your dead brother.

Would you eat the flesh of your dead brother?

Wouldn't you?

Isn't it disturbing to even think about it?

Then come, don't break hearts.

Don't destroy the Kaaba of the heart.

The heart is the Kaaba of the body.

Don't break that Kaaba.

If gossiping and backbiting people is more disgusting than eating dead meat, why do we gossip?

Someone comes to Prophet Muhammad.

Prophet Muhammad offers him milk.

He says: "I am fasting, O Muhammad."

Prophet Muhammad says: "Here you are, drink milk."

The man says again: "I am fasting, O Muhammad."

Prophet Muhammad says: "No, you are not fasting, here you are, drink milk."

The man insists: "I am fasting, O Muhammad, I have not eaten or drank anything since morning."

Prophet Muhammad says: "You ate meat a moment ago."

The man says: "I did not eat, O Muhammad."

Prophet Muhammad says: "Didn't you gossip a moment ago? Gossiping and backbiting is like eating the flesh of your dead brother, so you are not fasting."

Prophet Muhammad says: "Backbiting is when one of you mentions his brother in a way that he does not like!"

The man present there said: "If what I said is in him, is this also backbiting?"

Prophet Muhammad replied: "If what you say is true, then you have backbitten. If what you say is not true, then you have also slandered." (Muslim, Birr 70)

Backbiting, that is, gossiping and backbiting, is such a great sin that it is considered worse than eating the flesh of a dead brother.

Backbiting is a behavior that creates mischief in society.

Surah Humazah

“Woe to those who backbite, mock and gossip.”

“Those who backbite, mock and gossip are far from the mercy of Allah.”

Surah Humazah:

- 1- Woe to those who backbite, mock and gossip.
- 2- Those in that state are concerned with collecting and counting their wealth.
- 3- They think that they will live forever with their wealth.
- 4- No one can live forever. Certainly, those in that state have a state of exclusion, inability to reach unity, and division and dispersion.
- 5- They do not think about and understand the truths, there is no escape from duality.
- 6- They cannot understand Allah and reach the light, there is a fire of ignorance burning inside them at all times.
- 7- The state of ignorance has enveloped their hearts.
- 8- Surely their hearts are closed to understanding the truths.
- 9- They continue with the habits of ignorance and the lies they tell.

Come, my brother:

Read the Quran with all your heart, understand it, apply it to your life.

Read the Quran with all your conscience, understand it, apply it to your states.

Read the Quran with all your soul, revive with it, be one of the immortals.

Hear the Quran, understand it, apply it to your life.

Come, my brother.

Understand the Quran.

Feel Prophet Muhammad in your heart.

Feel his merciful behavior.

Make hearts.

Be one of those who make people happy.

Look, what another beautiful piece of advice from the Quran.

Surah An-Nisa 104: “La tehin - do not be insensitive, indifferent.”

Come, my brother, let's hear this verse too;

Let's hear it with all our heart.

Let's hear it with all our conscience.

Let's hear it with all our soul.

Let's hear it with all our cells.

Let's not be insensitive.

Let's not be indifferent.

Let's not disregard.

Let's not ignore.

Let's not say it's none of my business, let's not say it's none of your business.

Know that if there is fire around you, it will affect you too.

Know that if there is cruelty around you, it will hit you too.

Know that if there is trouble around you, it will bother you too.

Be sensitive to everything.

Be interested in everything.

Every created being has values.

Don't ignore existence.

Try to know them.

Try to understand them.

See their connection with you.

The brain given to you is for you to understand, to know, to know.

Don't disregard the beliefs of others.

Don't ignore the feelings of others.

Be interested in the events around you, don't be insensitive.

Examine every event that opens the door to cruelty or goodness.

Examine it so that you can see the source of cruelty.

Examine it so that you can see the beauty that comes with goodness.

Understand what pain oppression brings.

Is there someone hungry or thirsty around you?

Take care, don't tell me what's going on.

Take care, don't be insensitive.

Take care, don't ignore.

Is there someone around you who has problems?

Take care, don't say it's none of my business.

Take care, don't be indifferent.

Take care, do not strive away.

Do not be disrespectful, rude, or turn up your nose at others.

Never forget that they are also created beings like you.

They are also beings shaped by the same creator as you.

Never look down on others, do not despise anyone.

Do not live with the feeling of "I", reach the feeling of "we".

There is no power in everyone's body other than Allah.

Every being is a particle of you.

Every being is a particle of a whole.

Do not be insensitive.

Do not be indifferent.

Do not ignore.

Do not say "it is none of my business", "it is none of your business".

Do not say "it is none of your business".

Take care of your neighbor.

Take care of your relative.

Take care of your family.

Take care of every being around you.

Build hearts.

Be hope for hearts.

Be the joy of hearts.

Be the support of hearts.

Know that attention and care are signs of love.

Know that attention and care bring peace.

Know that attention and care open doors to goodness.

Don't be insensitive.

Don't be indifferent.

Don't be discriminatory.

Don't look down on it.

Don't ignore it.

Feel the divine love with your heart and act accordingly.

Allah has given us a heart.

He has granted the heart the divine love.

Treat everyone with love, act so that hearts can heal.

Just as Allah is one, all existence is in unity like the leaves of that tree.

Do not leave this unity, always act with the consciousness of unity.

What beautiful advice the man of mercy, Prophet Muhammad, has given.

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, a non-Arab over an Arab, a white over a black, a black over a white..."

"I advise you to act with the consciousness of unity; I want you to strongly avoid looking with the eyes of multiplicity, breaking away from unity. (Tirmidhi)

"Do not leave the consciousness of unity. (Abu Davud)

"Do not offend your brother, do not argue with him, and do not make him a promise that you cannot fulfill." (Tirmidhi)

"Wealth is not the abundance of wealth, but the contentment of the heart."

"You cannot give the charity of the heart of a person whom you have given hope and confidence and left halfway in the middle of the road, in either world."

"Faith and disbelief do not coexist in a person's heart. Trustworthiness and treachery do not coexist either." Ibn-i Hanbel

"A believer is someone whom people trust. A Muslim is someone whose tongue and hand Muslims are safe from.

I swear by Allah in whose hand is my soul, no one can find peace from whose evils his neighbor is not safe."

Ibn-i Hambel

All the advice that Prophet Muhammad offered is for the peace of humanity.

Some of the magnificent information that that beautiful person offered to humanity are as follows:

Read, think, research.

Learn wisdom.

Never turn away from wisdom.

Never turn towards things that do not express wisdom.

Be in contemplation to understand the essence of the apparent existence.

Learn the truth of things.

Learn the truth of Allah.

The One who created us is the owner of our body and manifests Himself in our body at every moment.

He is closer to us than our jugular vein, seek Him in yourself.

Achieve the consciousness of Tawhid, live in that consciousness at every moment.

Achieve the morality of Allah, live in that consciousness at all times.

We are all servants of Allah.

No one is superior to anyone else.

We are all creatures like other created beings, like birds flying in the sky.

Do not exceed the limits.

Learn the truth of religion well.

The communities before you were destroyed because they exceeded the limits.

Do not look down on any being.

Do not oppress anyone.

Do not usurp anyone's rights.

Do not steal or beat.

Do not beat women.

Men and women are equal, one is not superior to the other.

Do not force girls to marry, pave the way for them to choose their husbands.

Educate your children well, teach them knowledge and manners.

Never forget, the greatest wealth is raising good children.

No one should die of hunger.

No rich should deceive the poor.

No rich should usurp the rights of the poor.

No rich and poor should discriminate, always work hard and be fed with the reward of their labor.

Those who cannot work, those who are helpless should definitely be helped.

Do not violate the rights of others.

Do not take the curse of others.

Do not turn religion into a trade.

Do not make money from religion, do not benefit from religion.

Help those in need.

Do not separate people according to their beliefs, worships, or cultures.

Do not slander anyone.

There is no slavery or concubinage.

Do not kill.

Do not oppress.

Do not harm.

Do not commit discord, do not commit sin.

Do not gossip and backbite.

Do not turn to false things.

Abandon superstitions.

Feel the love of Allah, reach that love.

Love each other with that love.

Do not consider yourself superior to any created being.

Do not look down on any community.

Never forget that the owner of bodies is Allah and Allah is in those bodies.

Look at every being with the view of “Semme vecullah”

Look at God in the people.

Never stay in the form of bodies, look behind bodies.

Never deviate from modesty.

Live in condescension.

Never deviate from love and respect.

Look beautifully, look with beauty.

Every being is surrounded by the beauty of Allah.

See that beauty.

God willing, we will be among those who hear these advices with our hearts and apply them.

And man should never forget that;

The one who breaks hearts distances himself from the love of Allah.

He distances himself from tasting the feeling of divine love.

He distances himself from mercy.

He distances himself from divine peace.

He distances himself from divine compassion.

The one who destroys hearts is caught up in anxiety and pessimism.

His body is caught up in feelings such as pride and arrogance.

That person distances himself from looking with the consciousness of unity.

That person's mind becomes a slave to feelings such as anger and hatred.

That's why our elders said:

Don't break anyone's heart.

Don't break hearts and take a curse.

Those who break hearts will not find peace.

Don't throw yourself into the fire.

ADVICES TO OURSELVES

Come, do not break hearts.

Be among those who make hearts.

The heart is the cup of Allah.

Do not break that cup.

Come, even if you are broken, do not break it.

Be among those who are patient.

Come, even if you are sad, do not upset.

Be among those who make people happy.

Come, do not harm anyone.

Be among those who trust in Allah, even if it is done to you.

Come, do not give sadness to anyone.

Be among those who take away sadness.

Be among those who boost morale.

Come, do not put any soul in sorrow.

Be among those who give life force to hearts.

Come, do not be among those who make people sad.

Be among those who make hearts happy.

Come, do not alienate them from love and hope.

Come, be among those who bring them closer to love.

Do not hurt anyone.

Even if you are hurt, do not hurt them, be patient.

Do not even complain about what is done to you.

Your complaint may hurt someone.

Look for the wisdom of what is done, learn lessons for yourself.

Never be one of the troublemakers.

No matter what, be among those who make the mediation.

Never hurt with your tongue, your look, your behavior.

Know that whoever hurts someone hurts Allah.

Be on the side of justice.

Do not remain impartial and harm justice.

Always be on the side of decency.

Do not harm decency by saying I will not interfere.

Never judge anyone.

Take yourself to account.

Never commit treason.

Be a trustworthy person.

Do not look for shortcomings in anyone.

Fix your own shortcomings.

Never backbite anyone.

Come and question yourself on the scale of your heart.

Do not be sad when someone tells you about your mistake.

On the contrary, be happy.

Tell my Lord to warn me about my brother so that I can correct my mistake.

If someone calls you arrogant, do not be sad.

On the contrary, be happy.

Tell my Lord to warn me about my brother so that I can turn away from arrogance.

If someone tells you that your situation is far from decency, do not be sad.

Think about the whole lesson, research, review your situation.

Say, my Lord, warns me about my brother so that I can be in decency.

Even if they come to you for a benefit.

Never go to anyone for a benefit.

Even if they come to you with a different intention.

Never give up on sincerity.

Even if they let you down.

Don't let anyone down.

Never give up helping people.

The help you give should definitely be for goodness.

The help you give should be without expecting anything in return.

Don't act for what others say.

Do what is right.

Let anyone say what they say.

Forget the good you have done.

Never forget the mistake you made knowingly or unknowingly.

Don't say it doesn't concern me.

Concern yourself for the good of people.

Consider everyone your brother.

Let your approach be brotherly.

Love sharing.

Never be stingy.

Strive with all your heart to those who are in need and in trouble.

Do good without embarrassing.

Always act sincerely and wholeheartedly.

Do not neglect your love and respect.

The respect you show is for Allah Himself.

Because He is the essence of bodies.

Come and don't give trouble to anyone.

Be one of those who solve troubles.

Come, don't give pessimism.

Be one of those who turn pessimism into hope.

Come, don't give anxiety.

Be one of those who give strength to hearts.

Even if you are excluded, don't exclude.

Whoever it is, never lose your love.

Allah created everything out of His love.

Feel this love, act with love.

Even if they look down on you.

Don't be one of those who look down.
Don't look down on anyone, any being.
Know that Allah is hidden in the essence of every being.
Even if they frown at you.
Never lose your smile from your face.
Come, don't put obstacles in anyone's way.
Be among those who open the way.
Come, don't look for deficiencies or gaps.
Be among those who see beauty.
Come, don't look for anyone's mistakes.
Be among those who see your own mistakes.
Come, don't look with the eye of duality.
Be among those who are in unity.
Look, your eyes are two but they see only one.
Come, understand this wisdom, be among those who follow this wisdom.
Look, your ears are two but they hear only one.
Come, be among those who hear the words of the one.
Look, your feet are two but they walk on the same path.
Come, be among those who walk on the path of Allah. Look, your hands are two but they hold on stronger.
Come, be one of those who hold on to Allah more strongly.
Come, do not look at duality.
Be one of those who look with a consciousness of unity.
Look at your heart, learn from it.
It beats in love every moment, so do you.
Do not make fun of anyone.
Even if they make fun of you, do not.
Even if someone is disturbed by mercy...
Never give up on mercy.

Even if they give you pain, never give it.
Take refuge in Allah and wait.
No matter how much pain you suffer.
Never forget Allah.
Even if they treat you harshly, never behave.
Never give up on being gentle.
Even if you are betrayed, never betray.
Know that loyalty is the behavior of a man.
Let someone else's pain never be your joy.
Strive to find an end to pain.
Let someone else's joy never be your sadness.
Let the joy of the one who is happy be your joy too.
Consider the trouble of the one who has a problem as your own.
Strive to the one who has a problem, struggle to solve it.
Do not look at existence as a thing.
Be among those who look with the eyes of truth.
Do not be afraid of anything.
If you are going to be afraid, be afraid of hurting the one you love.
If you have found love, consider it a blessing.
Don't hurt your beloved for the sake of love.
Love is such a sublime feeling.
You never know who it will be granted to.
If it has been granted to you, then prostrate yourself to it.
Never rise from your prostration.
If Allah has granted you love.
Live that love with gratitude to Allah.
Never betray love.
Then you will betray Allah.
Love is a world of secrets.

Every secret that comes from love is a blessing.

It is such a divine pleasure, know its value.

Do not damage that value.

INFORMATION ABOUT THE COVER OF THE BOOK

As the cover of the book, we found an innocent, heartbroken child carrying a flower with fallen petals in his hand appropriate.

A flower is a heart, love, affection, innocence, purity.

Leaves are hopes, dreams, reliability, nourishment, being healthy.

When hearts are broken in childhood, hopes and dreams are broken.

Innocence is damaged.

Purity is polluted

Love and respect do not develop.

The first breaking of our hearts begins when we are children.

All positive or negative emotions are planted in our brains as children.

A child who witnesses a fight between parents;

Gets sad, breaks down, ties his hands to his body.

Sometimes he cries, "Please don't do it, don't do it."

Sometimes he cries inwardly.

Sometimes he withdraws into himself and goes away.

There are times when he trembles with sadness.

He goes and locks himself in his room, in fact he locks himself in his heart.

His voice trembles when he speaks out of sadness.

His innocence turns into anxiety.

His psychological health deteriorates.

Here, the first heartbreaks are planted in the brains when he is a child.

The negative words spoken by the parents are planted in the child's brain.

These are reflected in the child's behavior.

And when the child grows up, he reflects everything he has learned from his parents to his surroundings.

Hearts are destroyed.

Innocence is polluted.

Hopes are damaged.

Love, affection turns into anxiety.

The sense of treating with respect is dulled.

The sense of behaving sincerely, being interested, being modest is not developed.

Here, the leaves and flowers of the child's life fall one by one.

However, parents should teach their children to make hearts at a young age.

That is why on the cover; We found it appropriate to include a picture of an innocent, heartbroken child carrying a flower with fallen leaves in his hand.

“The heart is a sublime Kaaba
It is the sacred temple of love
Do not destroy the Kaaba of heart
Heart is the house of Allah.”