

# **THE BIGGEST SIN**

## **ARROGANCE**

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*Dedicated to those who try to understand what arrogance is...*

*try to avoid falling into arrogance...*

*do not look down on anyone or any being...*

*treat existence with respect and love...*

*carry compassion and mercy in their hearts.*

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## **PREFACE**

In this book, we will discuss the subject of arrogance.

We will try to examine the subject of arrogance, which is the source of judgmental, alienating, and divisive feelings and thoughts that separate us from each other, make us look great, make us look down on each other, prevent us from getting along with each other.

We will try to understand that feeling which shows us greatness towards another with our speech, our looks, our behaviors, our sitting position, our facial expressions, our walk.

We will try to examine that dangerous feeling which makes us feel greater with our faith, our worship, our profession, our nation, our station and position, our traditions.

We will try to examine that evil feeling and thought which makes us jealous of some and look down on others.

We will try to understand that harmful feeling which makes us feel like we know something and don't know someone else when we are telling something, asking something, or judging someone's level of knowledge.

We will try to understand that hellish feeling which sometimes makes a person unable to even listen to him, makes him object immediately, makes him look for something wrong in him, makes him think that what we know is right. We will try to understand how that great sin known as the biggest sin in all beliefs, came about.

When we explain a subject we hear from someone, do we analyze it to others?

Or, do we judge and look down on that person and fall into arrogance?

When we listen to someone, do we listen to understand them or do we look for their shortcomings and fall into arrogance?

We will try to understand these subtleties in the finest detail.

No matter what field they are in, we will try to analyze the feeling of arrogance that makes someone look down on someone else and think they are superior.

We will investigate how that feeling of arrogance, which causes people to look down on created beings, makes existence seem absurd and causes separation, is put into our brains.

We will try to find out how the feeling of arrogance that prevents understanding the truth of "What is Allah?" and that causes arrogance towards Allah and His servants is formed.

We will try to determine how arrogance is formed and how it is planted in the minds.

We will try to identify the source of arrogance and understand this source well.

We will try to see how the information planted in the brains turns into arrogance and how it is reflected in our lives.

We will try to examine how that feeling, which separates from the consciousness of Tawhid (unity) and makes a person cruel, is inserted into the brains.

The feeling of arrogance is a feeling that opens the door to cruelty, which causes a person to see himself, his path, his faith as great.

In this book, we will try to understand arrogance, which is the source of cruelty.

We will try to find the source of those harmful thoughts and feelings, which are formed by not seeing what is great in all beings, seeing oneself as great, and looking down on others.

Arrogance, which is a fight between you and yourself is the source of all discrimination.

What could be the states that arrogance can lead a person to?

What kind of a perception of arrogance can we give, openly or secretly, knowingly or unknowingly, in our words, in our states, in our behaviors, in our looks, in our lives?

There are states of arrogance that are open or hidden.

There is information in the words that come out of the tongue that makes one feel arrogance.

There are situations in our lives, in our behaviors, that lead to arrogance.

There are arrogant situations in our stance against the person in front of us, in our physical language.

We will examine and try to understand these issues one by one.

It is very important to understand arrogance, which is where the demon and the satanic field come from, and especially hidden arrogance.

What is arrogance?

What is the source of arrogance?

Why is it known as the biggest sin?

When does a person become involved in arrogance?

Who plants arrogance in people's minds?

And why can't a person understand that he is arrogant?

Why do we look down on someone or some groups in society?

Why do we feel inner anger towards them, see them as infidels?

Could arrogance be the reason for all of this?

However, every child is born pure from their mother.

Every child is born pure, without arrogance, without ego.

Every child grows up without discrimination or belittling anyone until they reach a certain age.

No child knows how to separate people according to their beliefs, nations, genders, and positions at a young age.

Every child looks at every being with pure and clean love, with curiosity, approaches with love, and grows up treating them equally.

When a child reaches a certain age, they start to get dirty with the discriminatory information, beliefs, and material interests inherited from their ancestors, and they break away from society and individuals, and start to act with their ego.

A child grows up with familial and social perceptions such as being rich, having a position, driving the best cars, living in the best houses, and being beautiful.

A child is raised by being told about the superiority of the belief in their family, the superiority of their own nation.

The child's mind is instilled with information about how to be superior; material wealth, superiority of position, being famous, being great, are always told.

A child is raised with goals such as being a doctor, an engineer, a judge, earning money, in other words, being rich, being a position holder.

However, professions are primarily for service.

Every child is born to reach the HUMAN STATUS.

Just as the path that begins with the emergence of the first sprout from a seed continues to the seed, a person is also born for a goal.

The main goal hidden inside the seed is for the tree that emerges from the seed to create the seed that carries its own origin.

Here, the main goal of a baby coming into the world is to understand its own origin and reach the human stage.

We were all born as babies.

When we were born, we had no discrimination.

What was the main purpose of our coming into the world as a human?

Were we able to understand this?

Were we able to implement this in our lives?

If we examine what a human is:

The Word insan (human) comes from the word “in” “ins”.

in, in'am, ins, ünsiyyet, insan are words that come from the same root.

in, in'am: It means carrying in its essence, system, body, the graces, blessings, secrets, and truths that belong to existence and the creator.

In other words, every child that comes into the world as a baby carries in its body the truths of the existence of the entire universe and the creator.

The word inâbe comes from here.

Inâbe: It means turning to the origin, turning to one's own truth, turning to one's own essence in order to understand one's own origin.

Here, for a person to return to his own inner world and begin his journey there in order to understand his own being is "inâbe".

ins; means to begin to see and understand the truths of his journey to his own being and in all beings in his own being and in this journey.

Ünsiyet (Intimacy); is a word meaning closeness, friendship.

A person who reaches the level of intimacy understands the closeness of all beings to each other. He understands the qualities common to all beings and understands the system that holds all beings.

A person who reaches intimacy reaches the level of insan "Human".

Here, Human: It means the one who has understood the Divine power that holds himself and all beings.

In other words, a person who has attained the truth of Allah is called "Human".

What kind of education brings a person to the level of human?

What are the relationships, perspectives, behaviors, goals and efforts of a person who reaches the level of human?

What behaviors does a person who has reached the human station exhibit?

What prevents one from reaching the human station?

What prevents one from reaching the human station is arrogance.

In this book, we will try to address the subject of "Arrogance" which is mentioned in our own society and in other societies, in terms of belief.

We will try to examine what arrogance is, where it originates, how it develops, how it is reflected in our behaviors and attitudes.

We will try to examine one by one the attitudes and behaviors of a person who falls into arrogance in the field of faith, education, profession, position, social relations, and approach to existence.

We will try to understand how the oppressions that occur in societies, the states of contempt between people, the states of people who come to positions seeing themselves differently, and the behaviors that develop when they are rich or poor are related to arrogance.

We will try to see the most hidden forms of arrogance.

We will examine the states of arrogance in the field of belief.

These are situations such as belief, religion, worship, sect, cult, community discrimination arrogance.

We will examine the arrogances that belong to the social field.



These are situations such as nation, post, position, gender, family arrogance.

We will try to understand the arrogances that belong to the internal field.

These are the states of arrogance that consist of feelings such as the distinction between wealth and poverty, the distinction between beauty and ugliness, jealousy, envy, malice, envy.

What is arrogance, where does it come from, how does it develop? We will try to understand these.

We will try to catch the arrogance hidden inside by appearing to be modest, decent, moral, and like a good person.

In other words, we will try to understand arrogance, and also where does it originate, how does it develop, what state does it bring us, what situation does it put us in in our relationships, we will try to understand all these.

We will try to examine the verses of the Quran regarding arrogance one by one.

We will try to analyze the words of perfect people whom we call Messengers and Prophets, regarding arrogance.

And finally, we will try to examine carefully how arrogance is fought and how arrogance is eliminated.

The struggle with arrogance that has been going on for thousands of years confronts humanity in every period. The perfect people we call Messengers and Prophets and those who follow their path have advised humanity not to fall into arrogance on the path to becoming good people.

They have explained to people how arrogance creates oppression.

They have stated that arrogance is a person's exaltation of himself and looking down on others.

They have said that arrogance is a person's deification of himself.

They have explained that arrogance is a disease of seeing oneself as exalted, seeing oneself as different.

They have stated that arrogance creates traumas such as oppression, destruction, humiliation, leaving oneself strange, leaving oneself alone, and making oneself feel worthless.

Perfect people have stated that arrogance can be prevented by realizing Allah who is The Sublime and by reaching the station of human.

They have stated that The great obstacle to becoming human is the "disease of arrogance".

In this book, we will try to examine arrogance in the finest detail.

We will try to reveal how to fight arrogance.

We will try to realize how arrogance can be destroyed and its connection with the divine system in the destruction of arrogance.

We will try to gain the consciousness of not falling into arrogance or of quickly turning back when we do fall.

We know that the source of cruelty and evil is arrogance.

Arrogance is a monster that harms innocence.

It is a monster that throws society into fire, divides it, and causes unrest.

God willing, we will try to make you feel this.

God willing, we will try to help you think again and again.

We hope that you will think about the information in this book, understand what arrogance is, and eliminate it from your lives.

20-4-2022

## ARROGANCE

Arrogance is a disease that makes us think we are great and look down on others.

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

It is a malignant feeling that shows itself in our behaviors, that we cannot notice or understand, that shows ourselves as great with a secret feeling.

It is a dangerous disease that makes us look at others with anger, makes us look down on them, and makes us feel that we are great.

Arrogance is a feeling that does not tolerate listening to others, makes one look for shortcomings, always judges, and severs one's connection with existence.

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

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

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

It is the most dangerous feeling against faith that attributes the glory that belongs to Allah to someone else, not to ourselves, and that makes one associate partners with Allah.

While listening to someone, if a person says ten nice things, if they say one thing that does not suit us, it is a prejudiced feeling that makes us throw away ten nice things once and for all because it does not suit us.

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

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

What prevented us from understanding that the feeling and thought we had while saying "Get out of here" to someone else, while belittling them, was arrogance?

Have we ever thought about the feeling and thought that made us perceive "I am more right" towards someone else while saying "You are wrong, you are mistaken, you are lying" to someone else, while belittling that person?

Have we ever felt ashamed, that dangerous feeling that makes us ignore someone else's comment, explanation, idea generation, something they have determined, and belittle their effort? Have we ever felt regret?

Yes, what is arrogance, that dangerous feeling and thought that we never realize, that makes others look down on us and makes us look great?

What is the source of arrogance?

What is the way to get rid of arrogance?

Who put it in our minds, with what information was it put?

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

In short, arrogance is the state of seeing oneself as different, great, and looking down on other people or another being.

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

Who puts this in our minds?

How do these feelings emerge in children?

Arrogance has not been revealed in a newborn child.

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

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

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

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

No matter in which field, every piece of knowledge that makes us see ourselves as superior, see ourselves as different, and every feeling and thought formed by every piece of knowledge opens the door to arrogance.

Emotion is related to the word hear.

Every piece of knowledge that the child hears from his/her parents turns into emotion.

Every piece of knowledge that the child hears based on wisdom leads to research, thinking and witnessing.

Every piece of knowledge that includes discrimination and judgment leads the person to see himself/herself as superior.

Any knowledge that gives a sense of superiority leads the person to see himself or his path as superior to others.

Unfortunately, the meanings of the Quran that we read do not make the right translations and cause arrogant perceptions to be planted in pure brains.

To give an example:

A meaning of Surah Al-Isra 70: “And We have honored mankind and carried them on land and sea and provided them with the best and purest things and made them superior to many of Our creations.”

Can translating the verse 70 of Surah Al-Isra as “We have made them superior to many of Our creations” be a correct translation, showing human being as superior to other beings?

In meanings translated like this, the perception of superiority is planted in the brains at first.

A child who reads this immediately brings his brain together with the knowledge of seeing himself as superior to all beings.

And unfortunately, this opens the door to arrogance.

If we carefully examine the word “Fadil” in the verse according to its meaning, there is actually no superiority given to human in the verse.

Fadil: It means virtue, merit, defining feature, the unique values of each being.

The existence is differentiated by the defining characteristics that distinguish one being from another.

This difference, this defining characteristic never makes one being superior to another.

If we examine the verses of the Quran carefully, it is stated that humans, like other creatures, have values.

It is not correct to translate the word “fadil” as superiority.

Surah Isra 70: “Ve lekad kerremnâ benî âdeme ve hamelnâhum fil berri vel bahri ve razaknâhum minet tayyibâti ve faddalnâhum alâ kesîrin mimmen halaknâ tafdîlâ.

Ve lekad : Verily, the truth is,

Kerem na : Noble, honor, our essence, grace, value, us,

Beni Adem : Son of Adam, human race, baby, people,

Ve hamelna hum : We carried, porter, load, them, in,

Fi el berr : Land, everywhere, form, soil, human body,

Ve el bahri : Sea, knowledgeable, knowledgeable, eternity, ocean

Ve razak na hum : We provided, grace, value, benefit, them,

Min el tayyibat : In a clean manner,

Fe faddalna hum : Quality, grace, virtue, virtue, value, us, them,

Ala kesrin : Many, abundance, multitude,

Min men halakna : Who, create, we,

Tafdila: Virtue, value, different values, defining feature,

The meaning: “And We have certainly brought forth the children of Adam from Our own essence. We have carried them everywhere and made them wise and provided them with a pure state and have given them many qualities. We have given different values to all that We have created.”

When we examine the meaning word by word, we can interpret it as every created being has been created by Allah from His own essence bearing its own qualities.

When we examine it, we understand that every living being has been created in a way that bears different values.

Otherwise, man has not been created superior to other creatures.

When we examine the verse carefully, it is not correct to translate the word “Fadil” as superior.

Fadil means virtue, merit, value, qualities, and defining feature.

If we translate the meaning in this way, the perception that man is superior to other created beings will be planted in pure minds.

This expression opens the door to a person's feeling of superiority when looking at existence.

A person falls into arrogance with the feeling of “I am superior to other created beings”.

He looks down on other beings and starts to look down on them.

He distances himself from understanding his connection with existence.

He breaks away from comprehending the relationship between existence and each other.

If we teach children like this, the feeling of “I am superior to created beings” begins to form in their brains while they are still very small.

And the child begins to fall into arrogance by seeing himself as superior to existence.

This arrogance he has fallen into now begins to reflect in all areas.

However, the truth pointed out in the verse is the fact that Allah has different values in every created being.

Comparing human being to other beings and finding superiority in human being are perspectives coming from the false realm.

If a person cannot see the fact that he needs the air he breathes and the trees, he will detach himself from existence and start to see himself as superior.

A person should be able to see his connection with every created being.

Every being created in the human body has its counterpart as an atom or molecule.

A person and being are in a whole.

A person is not superior to any being, on the contrary, he needs every being.

And Allah did not create a person superior to another being.

Unfortunately, in the cycles of interpretation, the authors are the ones who give the perception that a person is superior to another being.

Unfortunately, society knows this because it has always been taught this way.

These teachings lead to the formation of the feeling that a person is superior to another being.

In general, communities of belief pave the way for arrogance by saying 'Esref-i Mahlukat' "the most honorable of creatures" for a person and teaching this way.

It is not right to see man as the most honorable of all created beings.

Every being is honorable, valuable, and carries values belonging to Allah.

Man is a being like other beings.

In fact, man is the most helpless and needy being among all created beings.

If man were to disappear from the earth, life would still continue.

But if plants, animals, air, soil, water, fire were to disappear from the earth, or if any molecule in the molecular system were to disappear, man's life would end.

Man is a being who needs everything.

Man needs trees, but trees do not need man.

Man needs soil, but soil does not need man.

Man needs water, but water does not need man.

Man needs the sun, but the sun does not need man.

Man needs all atoms such as hydrogen, helium, copper, iron, zinc, but those atoms do not need man.

We can increase them.

In this case, man's seeing himself as great, seeing existence as small is nothing but the heedlessness that man has fallen into.

He who sees himself as great is always in arrogance.

A person who examines the Qur'an according to its meaning understands that every created being is a group and is not superior to another.

Surah An'am 38: "Ve mâ min dâbbetin fil ardı ve lâ tâirin yafîru bi cenâhayhi illâ umemun emsâlukum mâ farratnâ fil kitâbi min şeyin summe ilâ rabbihim yuhşerûn."

Ve ma min dabbetin : Not, being, moving, walking, living,

Fi el ard : Earth, earth body, human world, nothingness dimension,

Ve lâ tâirin : None, bird, flying, sublimity,

Yatiru: Flying, rising, belonging to the sky,

Bi cenahayhi:: Wings, all-encompassing, front, every direction, every side,

Illâ umemun emsal kum: Community, ummah, like, yours,

Ma farratnâ : Not, what, thing, prominent, not more, not less,

Fi el kitab min şey : In the book, nothing,

Summe ila rabb him: Then, to their lord, the owner of beings,

yuhşerun:: Resurrection, gathering, unity,

The meaning: There is no being on earth, and there is no bird flying with its wings in the sky, but a community like you. There is no neglect in anything in the book of the universe. So that they are in the unity of the Lord at every moment.

Every being is connected to each other and every being is a community according to its kind and species.

Every being is surrounded by the qualities of Allah and is a brother to each other.

Every being is connected to each other and is a brother to each other, just as the leaves of a tree are connected to the same trunk and the same root.

Why can't a person understand the bond among the creatures, see themselves as separate from all creatures and become cognizantly disconnected from the integrity of being?

What separates a person from understanding this bond is that their brains are not given the education that will explain the unity of being when they are children.

When they are children, information about discrimination is always planted in their brains.

And unfortunately, this discrimination is reflected in conversations and interpretations.

The perceptions given in the interpretations are in a way that makes one feel duality rather than oneness.

To give another example from the interpretations of the Quran:

Surah Aal-i Imran 139: “Ve lâ tehinû ve lâ tahzenû ve entumul alevne in kuntum mu'minîn.”

One meaning: “Do not be slack, do not be sad; if you are believers, you are indeed the superior.”

We see in the interpretation that by saying “You are the superior” to a person or a group, the feeling of being superior to others is planted in the brain.

However, if we examine the verse word by word:

“Ve lâ tehinû ve lâ tahzenû ve entumul alevne in kuntum mu'minîn.

Ve lâ tehinû : No, to relax, to neglect, to disregard,

Ve lâ tahzenû : To be sad, sorrowful, to be upset,

Ve entum el alevne : You, the exalted, the sublime, the high, the honorable,



In kuntum mü'minin : If, you, are, you, the believer, the trustworthy, the believer,

The meaning : “Do not be negligent and do not be sad, and if you are among the believers, you will know the Exalted.”

If we examine the verse carefully, there is a message that “When the station of belief is reached, it is known who the Exalted is.”

In other words, the verse warns us that “The Exalted is only Allah, if you are believers, you will understand this truth.”

If we plant the information in our brains such as “You are superior to others”, this belief would be a belief belonging to the Meccan polytheists during the time of Prophet Muhammad.

At that time, they lived with a sense of superiority such as “We are superior to Bilal, he is a slave. Women are not human, men are superior to women. Masters are superior to slaves” and planted this feeling in the minds of the people around them.

At that time, polytheists did not consider women as humans, they saw men as superior to women.

When Prophet Muhammad said, “Women and men are equal, they are also human”, the polytheists of that day belittled Prophet Muhammad and made fun of his words.

And unfortunately, today we have reflected this belief in the meanings.

We have reflected this in the meanings of the Quran by saying that women can be beaten.

Most authors have translated it as beating women.

It is not correct to translate the word “darebe” as beating.

Darebe: It means to emphasize, to warn, to hit, to strike, to shake, to bring to one's senses, to reveal, to bring out, to show the truth, to reveal the truth in a shocking way.

Some examples from the Quran:

Surah Al-Hajj 73: ‘Darabe mesel’ “A striking example.”

Surah Az-Zumar 27: “Darebna” “We have made clear” “We have explained” “We have emphasized.”

Surah Al-Hashr 21: “Emsalu nadribu” “We emphasize the truths with examples.”

Surah Al-Baqarah 26: “Yadribe mesel” “Truths are shown with examples.”

Surah Abraham 45: “Ve darebna lekum” We have emphasized the truths to you.”

Surah Ta-Ha 77: “Fa edrib lehu” “Emphasis them with the truths.”

Surah Tahrim 10: “Darebe Allah.” “Allah emphasizes.

It is not correct to translate the word “Darebe”, which is used in many places in the Quran, as “to beat” in verse 34 of Surah Nisa.

Translating the verse “Darebe” as “to beat a woman” in verse 34 of Surah Nisa does not fit its meaning.

Most authors have translated the word “Darebe” as “to beat” in verse 34 of Surah Nisa.

In the same verse, the authors have shown men as superior to women.

These are not correct.

We hope that this situation will be corrected in future translations.

Translations that are always done like this have opened the door to arrogance by planting feelings of superiority in the minds.

Now, let’s examine two different translation studies, where the word “Darebe” is translated as “to beat a woman” in one translation and differently in the other translation.

Let us also examine the perception that some are superior to others in the same interpretation.

Surah An-Nisa 34: “Er ricâlu kavvâmûne alân nisâi bi mâ faddalallâhu badahum alâ badın ve bi mâ enfekû min emvâlihîm. Fes sâlihâtu kânitâtun hâfızâtun lil gaybi bi mâ hafızallâh Vellâtî tehâfûne nuşûzehunne fe ızûhunne vahcurûhun fil medâcı vadribûhunne fe in ata’nekum fe lâ tebgû aleyhinne sebîlâ innallâhe kâne alıyyen kebîrâ.”

One meaning: “Men are the rulers over women because Allah has made some of them superior to others and because men spend from their wealth. Good women are those who submit wholeheartedly and protect what Allah has commanded to be protected, even when their husbands are not present. If you fear that women will be rebellious, advise them, leave them alone in their beds, and then beat them. If they obey you, do not seek a way against them. Indeed, Allah is the Most High, the Most Great.”

Another meaning: “The righteous; they train those who are on the path of knowing themselves to understand the realities. They help each other because they want to understand the favors of Allah, and they know the owner of their own being and spend in charity. Then they surrender to the path of being righteous. They preserve the knowledge of the realities as Allah preserves the unknown, unseen world, so they fear to disobey and follow the advice. If there are those who go beyond the realities from their positions, emphasize the realities to them where they are. If they follow the realities as you say, then do not show them any other way. Surely Allah is the Most High in His wisdom of all things.”

When we examine the 34th verse of Surah An-Nisa, it is translated as “Because He made some superior to others” in one translation, thus planting a sense of superiority in the minds.

And also, it is translated as “Finally, beat them”, thus offending and humiliating the woman.

Unfortunately, such translations cause a sense of superiority to be planted in the minds.

Let us give another example:

Surah Al-Isra 21: “Unzur keyfe faddalnâ badahum alâ bad ve lel âhiretu ekberu derecâtin ve ekberu tafdilâ.”

One meaning: “See how We have favored some of them over others. Indeed, the Hereafter is greater in degrees and greater in superiority.”

If we examine the translation here carefully, the explanation “We have favored some over others” directly causes the perception of superiority to be planted in the brain.

The word “Fadl” used here has been translated as superiority by many authors.

We have examined this above.

We have explained that the word Fadl means virtue, merit, value, defining feature, qualities.

Now let’s examine the 21st verse of Surah Al-Isra word by word.

Surah Al-Isra 21: “Unzur keyfe faddalnâ badahum alâ bad ve lel âhîretu ekberu derecâtin ve ekberu tafdilâ.”

Unzur keyfe : Look, see, how,

Faddal na : Virtue, grace, quality, attribute, we,

Bada hum ala badın : Some of them, to some, to each other,

Ve le el ahiret : Of course, definitely, last, finally,

Ekber derecet : Great, sublime, degree, station,

Ve Ekberu taftilen : Great, sublime, preference, virtue, attribute,

The meaning: “Let them look at each other and see how our qualities are. Surely, in the end, there is the greatest of station and sublime virtue.”

When we examine the verse word by word, we understand that every person has qualities that belong to Allah.

In order to understand these qualities, advancing level by level will teach who the owner of the degrees is.

A person who sees the degrees will understand that Allah is the Almighty and that all the attributes belong to Allah.

If we understand the verse here well, it will be seen that no one is superior to another.

It is Allah who encompasses every person and every being with His attributes.

Let's give another example:

Surah An-Naml 16: “Ve varise suleymânu dâvûde ve kâle yâ eyyuhen nâsu ullimnâ mentikat tayrı ve ûtînâ min kulli şey inne hâzâ le huvel fadlul mubîn.”

One meaning: “Solomon inherited from David and said: O people, we were taught the language of birds and we were given everything. This is indeed a clear superiority.”

Again, in this cycle, we see that the perception of superiority is planted in the brains.

Let’s examine it word by word again.

“Ve vârise Suleymânu Dâvûde ve kâle yâ eyyuhen nâsu ullimnâ mentikat tayrı ve ûtînâ min kulli şey inne hâzâ le huvel fadlul mubîn.”

Ve varise: He inherited,

Solomon Davud: Solomon, David,

Ve kale ya eyyuhe el nas: He said, O people,

ullim na: We were taught, wisdom was opened, we were guided with wisdom,

Mentika el tayr: Ilm-i Tavhid (The wisdom of unity, oneness), language, tongue, sound, logic, bird, sublimity, bird tongue,

Ve uti na: It was presented to us, it was given,

Min kulli şeyn: The one who speaks from everything, who works,

Inne haza le huve: Indeed, this, these, this is visible, surely it is,

El fadlu: Virtue, grace, subtleties of creation, virtue, qualities,

El mubinu: Clear, clearly showing itself from everything,

The meaning: “Solomon is the heir of David He said: O people! We have been taught the language of the wisdom of Tavhid and we have been informed about who is the speaker and the doer of all things. Indeed, these are clearly His favors.”

When we examine the verse, we understand that the word “Fadl” is again translated as superiority.

However, the message given in the verse is the wisdom of Tavhid presented to the person in order to understand Allah.

This information is clearly Allah’s blessings.

When we examine the incorrect translations of some verses, we understand that the perception of superiority and greatness planted in the brain causes arrogance to begin.

In this way, people in society look at each other with the feeling that they are superior and reflect this feeling in their behaviors and attitudes.

However, Allah is superior in every created being, and being itself carries the supreme values that belong to Allah.

And every being is a brother to each other.

Understanding brotherhood is possible by seeing the common values that belong to Allah in our bodies.

The common attributes that we all have in our bodies are attributes that belong to Allah.

These common attributes are the greatest evidence that beings are brothers to each other.

In the field of belief, if a sense of superiority that comes from incorrect translations is planted in the brains, people cannot look at each other as brothers, they look at each other with the feeling of “I am superior”.

And as long as this feeling is in the brains, we live in arrogance throughout our lives.

This arrogance makes us feel at every moment that our own path is superior and makes us live by looking down on others.

Why do individuals or societies not look at each other as brothers, but look down on each other and look at each other with hostility?

Because we forget that we are all created from the same source, we judge and exclude those who do not believe like us.

Why do we forget that we are people of the same world, we forget that we were created by the same creator?

Why do we forget that the functioning that is happening in all of our bodies at every moment is done by the same Creator?

Why do individuals or groups in society look for each other's shortcomings, belittle some, and glorify others?

Why do we look down on each other?

Do we ignore the person in front of us?

Do we disregard them?

Do we belittle them?

Why do we have feelings and thoughts that turn into arrogance such as envy, malice and jealousy inside us?

Why do we envy or exalt people's knowledge, position, to an extreme degree?

When it comes to belief, we consider those who are not like us as infidels, and see them as destined for hell?

Why do we not listen to someone?

Even though we pretend to listen, why do we judge him?

Why do we not give up what we know?

Why do we know what we know best?

Why do we glorify those who have reached a position, see some people in the lower classes in society and despise them?

Why do we choose to be close to those who are rich and have a position, and stay away from those who are poor?

Why do we separate people according to their positions, prefer to be close to some, and stay away from those who have not reached a position in society?

Why do we admire some and despise others?

Why do we consider some beautiful and some ugly?

Why do we consider those we love as gods?

Why do we create feelings of contempt and hatred within ourselves against those we do not like?

Why do we forget the reality called death, and choose to be captives to the material world as if we will never die?

Why do we live in the captivity of money, positions, fame, and reputation?

Why do we not think about our own origin and the essence of existence, distance ourselves from understanding the connection between every being and choose to live in our own selves?

Why do we immediately look at the external dimension of someone we come across, we wonder about their position, profession, who their family is?

Why do we stay in the outer dimension of existence, that is, the dimension of the earth, and do not try to understand its inner dimensions and unity?

Why do we talk behind people's backs, gossip about them, belittle them, and ignore them?

Why do we pry into people's private lives, do not keep their secrets, and tell our closest friends the secrets of others by saying, " don't tell anyone"?

Why do we slander people and spread lies?

Why do we set our eyes on someone's position and try to slander them in order to dethrone them?

Why do we envy the wealth of a friend of ours and slander them?

Why do we try to stay away from poor, needy, unemployed, and shabby people in society?

Why do we tell stories about things we have not witnessed as if we have?

Why do we envy those who have beautiful appearances and behaviors?

Why do we feel jealousy towards someone who is well-dressed, has high self-confidence, and is well-groomed?

Why do we consider the information we know to be the most accurate and the information of others to be incomplete or incomplete?

Why do we listen to someone when they are talking to look for their shortcomings?

Why can't we tolerate a person's ideas or a new thought that they put forward?

Why do we ask people questions as if we are judging them, as if we are looking for their shortcomings?

Why do we see our own beliefs and worship as the most accurate and the beliefs of others as not?

Why do we tell lies about people and slander them?

Yes, why can't we understand the arrogance that lies beneath all of these views?

Have we fully understood arrogance?

Have we ever seen arrogance in ourselves?

Have we ever thought about where arrogance comes from and how it captures a person?

Have we ever realized that we are arrogant?

Have we ever realized that we have fallen into arrogance when we look down on someone, when we see them as unnecessary?

Have we ever realized how arrogant we have become by ostracizing and belittling someone when we say that they are of this belief, this Alevi, this Sunni, this Bektashi, this Caferi, this Shia?

Have we ever realized how arrogant we have become when we say that some people drink alcohol, that they are sinners, and when we belittle them?

Just as it is not right to commit sin, it is arrogant to look down on those who commit sin.

Human beings are human beings, they are always confused and fall into sin. A person should not think that they are infallible and should not look for someone else's sins.

Have we understood how arrogant we are when we say that someone in society is committing adultery, when we criticize them, when we belittle them?

Have we ever understood how we have fallen into a satanic arrogance when we see people as prayerless, lawless, or when we say that they are stuck in formal prayers and imitation, when we declare some or some groups in society as infidels, heretics, unbelievers, and belittle them?

Have we ever understood how we have fallen into a satanic arrogance when we see some people as ignorant? Have we ever thought that knowledge makes us fall into arrogance?

Have we ever understood how we have fallen into arrogance when we see ourselves as people of difference and others as ignorant, and when we fail to see Allah in their bodies?

Have we ever thought about how we have fallen into arrogance when we think of ourselves as awake and see others as asleep?

However, in all bodies Allah is the Ever-Living, the Ever-Awake. Has we ever seen this?

Allah is awake in all bodies at all times.

Surah Al-Baqarah 255: "There is no power except Allah. He is the Ever-Living.

He is the owner of the everlasting life. He has no age, no sleep."

Why do we see some people asleep when we should turn to Allah, the Everliving?

However, Allah is the ever-awake in all bodies.

Sleep is specific to the living being that carries a human body.

Have we realized how we are sowing cruelty in society by seeing others as ignorant, asleep, irreligious, and infidel?

What kind of arrogance have we fallen into by seeing those who do not share our own faith as infidels, oppressing them, and gossiping about them that will bring oppression in the organizations such as religious orders, congregations, and sects that have been formed?

Can we understand what kind of satanic arrogance we fall into when we see non-believers like ourselves in the conversations of religious groups, when we see some people as infidels and declare them to be destined for hell?

Did we ever understand what kind of arrogance we were in during the tragic incident in Sivas on July 2, 1993, when 35 people died in a hotel after Friday prayers due to mutual provocations?

We defended the incident by saying that there were provocations.

So, was it that easy to provoke a Muslim?

Would someone who has attained the station of Islam ever be provoked?

Did we ever understand how and by whom these feelings that lead to arrogance were put into us?

After we were all born as innocent babies, how did they put such a grudge into us that we fell into a satanic arrogance and became so arrogant that we considered it normal?

How can a person fall into the arrogance of “Those who do not believe and think like us must perish”?

Doesn't the same Allah make all of our hearts beat?

Isn't He the One who manifests Himself in all bodies at every moment?

Didn't He create us all?

Or is there a arrogance that we can't see, that is formed by discrimination, exclusion, and contempt within the information we learn as religion, faith, Allah, the book, and worship?

Yes, what is arrogance?

Where does arrogance come from?

What are internal and external arrogances, that is, the arrogances we carry within ourselves, and the arrogances that are reflected on our external appearance, that is, our states and behaviors?

Surah Sad 74: “İllâ iblîs istekbere.”

The meaning: “The one who remains in the dimension of existence falls into arrogance.”

A person who remains in the dimension of existence and cannot see the essence of the earth falls into arrogance.

And that person begins to see himself as an independent individual.

And this situation leads to the formation of the feeling of “I am that I am, you are that you are”.

When we examine arrogance, we understand that arrogance emerges from the thought of a person seeing himself as an independent individual.



Every kind of knowledge, feeling and thought that separates the wholeness of existence and is planted in the brain opens the door to arrogance.

Arrogance occurs with a thought that sees itself as independent, that is, which cannot see its connection with existence and sees itself as separate from existence.

This thought which creates the state of arrogance is shaped and developed mostly by family and social teachings, and the ties with existence are completely broken and the thought of “I am that I am – You are that you are” emerges.

And as a result, one thinks of oneself, one's own path, one's faith, one's nation, one's family, one's profession, one's post, one's position and one falls into an ego.

When we examine arrogance, we understand that falling into arrogance is the greatest cruelty a person can do to himself.

Arrogance is a slavery, a disease, a devilishness that begins with seeing others as inferior and seeing oneself as superior.

Arrogance is not seeing the “Great” in every being and attributing “Greatness” to oneself.

Arrogance is a slavery that a person falls into by seeing oneself as superior, a demonic state.

Arrogance is a state of feeling, thought, state and behavior that occurs by breaking away from the unity of the dimension of existence, seeing oneself as separate from existence, seeing oneself as different, seeing oneself as superior.

The real source of all the feelings such as envy, malice, arrogance, contempt, cruelty, gossip, jealousy, hypocrisy, stubbornness, knowingness, seeing oneself as superior, which are the demonic areas in a person, is “Arrogance”

Arrogance is a personal state which is being married to the demon within him and all the evil feelings, thoughts and states.

In the narration conveyed to us; could the information that it is said that Prophet Solomon had 1000 wives be all the evil feelings, thoughts and states that the person has taken as wives?

“And he had 700 wives and 300 concubines.” Bible: I. Kings chapter 113.

Accordingly, could the word 'Talak' in the Quran, in the Surah At-Talaq, be referred to as getting away from all the evil feelings, thoughts and states that the person has taken as wives?

Talak means leaving, severing the relationship, untying the bond, divorce, getting away from, removing from oneself, letting go.

Or could it not be that what is meant here is the situation of the man divorcing his wife and the woman divorcing her man?

They always explained and narrated the Surah At-Talaq as the man divorcing his wife.

However, it is to cut off ties, to sever ties, to divorce those states, which are completely caused by arrogance within a person.

Because the source of all evil is arrogance.

The word telakki comes from the word talaq.

Telakki means the person's own understandings, feelings, thoughts, opinions, their assumptions, and acceptances.

In the Qur'an, divorce is not to divorce the spouse you married, but to divorce and abandon your own personal opinions and thoughts based on assumption, arrogance, and which you have taken as a spouse.

But unfortunately, people who carry the feelings and thoughts of the Meccan polytheists who show men superior to women presented such interpretations to society.

As long as we have an understanding, seeing oneself as superior will always be the door open to arrogance.

If we examine the Surah At-Talaq carefully, it is stated that a person who is on the path of knowing his soul should avoid evils and stay away from arrogance in order to attain piety.

It is stated to the person that as long as he understands the truths, he will not fall into tyranny.

Because arrogance is where tyranny comes from.

A student who is on the path of knowing his soul will see positions on the path of the wisdom of Tawhid.

When a student understands those positions, he will be free from arrogance.

Surat at-Talaq:

1- O you who inform the truth! When you leave those who are on the path of knowing their souls, leave them for a certain period of time in accordance with the truths and wait for a while. Beware of falling into evil with Allah, Who created you, and do not associate partners with Him. Do not throw them out of their positions, and do not let them be in manifest evils, and do not go beyond the truths. These are the limits of Allah. Whoever exceeds the limits of Allah and does not know his soul, then he is one of the wrongdoers. Hopefully, from now on, you will understand that the functioning of all existence and the One who reveals all existence is Allah.

2- So after they have reached a certain period, keep them in a proper state or in a state where they will be among the wise, and let them witness with you the truths. Be of those who know Allah uprightly. For those truths, always speak with advice. Whoever believes in Allah and believes in the end and whoever guards against evil, Allah will raise him in stations.

3- He will be made to benefit from truths that he never thought of or understood. Whoever realizes that Allah is the owner of his being and surrenders with all his being, then He is sufficient for him. Surely Allah is the one who carries out the operation in all beings, the one who regulates all beings, and Allah is the owner of the measure in all things.

4- Whoever among those who are on the path of knowing their own souls despairs of purification from impurity, and you are troubled, then help them and wait for a while until the truths are revealed and they understand oneness. Let them be among those who purify themselves, and let them lay down their

burdens, and let them carry the truth until their term comes. Whoever guards himself against evil, Allah will make it easy for him to understand the workings of all that is in His existence.

5- These are the truths of Allah's operation in all existence, presented to you. Whoever fears to do evil against Allah, his evils will be covered and his rewards in understanding the realities will increase.

6- Keep them in your positions until they understand the truths and help them with their difficulties, do not hurt them. If they can bear the realities, give them what you have been given, and continue to give them until they lay down their burdens. If they seek to benefit from you, then give them what they deserve. Consult with one another with a measure of wisdom and help one another. If you have a difficulty, let someone else help him.

When we examine the Surah At-Talaq, we understand that the purpose is not to divorce one's wife, but to divorce every concept that leads to arrogance.

A person should abandon, in other words, abandon, any kind of thought, emotion, or thought that will make him/her arrogant.

As long as a person has arrogance, that is, as long as he/she has the feeling of seeing himself/herself as great, and looking down on others, his/her cruelties will continue.

When a person gets rid of his/her arrogance, he/she will get rid of all the bad feelings and thoughts that stem from arrogance, one by one.

So, how do we get rid of arrogance?

The way to get rid of arrogance is to understand the interconnectedness of all beings, to get to know the divine power that holds all beings, and to see that power in oneself and in every being.

The way to get rid of arrogance is to understand the dimension of "Akbar".

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

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

The meaning: "Whatever is in the heavens and whatever is on the earth, whether it wills it or not, and even their shadows, morning and evening, prostrates to Allah without ceasing."

Surah Nahl 49: "Ve lillâhi yescudu mâ fis semâvâti ve mâ fil ardı min dâbbetin vel melâiketu ve hum lâ yestekbirûn."

The meaning: "Whatever is in the heavens and whatever is on the earth, all beings and all powers prostrate to Allah. There is no arrogance in those who understand this truth."

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

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

Arrogance:

It is the state of sick thinking that forgets one's own origin and the origin of existence,

Forgets the One who created existence,

Forgets the One who holds existence in every being at every moment,

Forgets the owner of existence,

Starts by attributing existence to oneself,

Starts by seeing oneself as superior and lofty and despising others.

Arrogance: It is the disease of seeing one's faith, nation, profession, gender, station, family, state and behavior as superior and belittles other people or groups.

If we examine the word kibir (Arrogance):

Kibr, Kibir, Kebir, Ekber, Kabir, Kubur are words that come from the same root.

Kibr: The thought of seeing oneself as superior, different, sublime, chosen, glorious, honorable, rich, ostentatious and the states resulting from those thoughts.

In short, it is the state of seeing oneself as superior and seeing others as inferior.

Arrogance is breaking away from divine love, breaking away from divine wholeness.

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

There is no love in the arrogant.

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

Surah Nahl 23: "İnnehu lâ yuhibbul mustekbirîn."

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

Arrogance is an obstacle to divine love.

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

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

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

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

This feeling of seeing himself as the greatest is called "Arrogance".

The arrogant person cannot reach the truth of Allah.

His path is not the path of truths, but the path of becoming a demon.

The arrogant person can never find the way to understand the truths.

The truth is presented to the person who gives up his arrogance.

In the person who has arrogance, divine love does not manifest.

The person thinks that the desire in himself is love.

In divine love, there is unity, togetherness, that is, integrity

In the passions, there is always a love directed towards one's own personality.

In that love, there is always interest, always benefit.

In that state that seems like love, if something does not suit oneself, immediately hatred, alienation, contempt emerge.

As long as arrogance exists within a person, every state that seems like love is a state of personal interest and benefit that serves arrogance.

Surah Nahl 23: : "İnne hu lâ yuhıbbul mustekbirîn."

The meaning: "Surely there is no love in those who are arrogant."

As it is magnificently stated in the Surah Nahl, there is no love in those who are arrogant.

The real purpose and aim of a person who pretends to act with love is his own personal interests.

Therefore, as long as there is arrogance inside a person, whether he approaches with love, approaches with a smiling face, or approaches emotionally, all of these are a cover.

But under the cover is the real intention.

As long as we cannot understand the real intention, we are deceived.

Arrogance is a disease and the most dangerous of diseases.

Arrogance is a sin and the greatest of sins.

And the most dangerous of the disease of arrogance is the arrogance of belief.

No matter what field a person is in, as long as there is arrogance of belief in a person, that person will see himself as superior and look down on others.

The arrogance within a person will make the person seem different from existence or other people, and will make him think that he is superior.

Arrogance never gives a person peace.

A person who is arrogant can never reach love.

A person who is arrogant becomes angry, quarrelsome, disagreeable, touchy, fragile.

A person who is arrogant becomes hurtful, loud-mouthed, know-it-all, stubborn, argumentative.

A person who is arrogant is disconnected from life, nature, and friendship.

A person who is arrogant is stingy, selfish, lives for himself, and is far from helping.

A person who is arrogant's body, with the chemicals it secretes, drags the person into depression.

As long as there is arrogance inside us, no matter what field we are in, we look down on others and see ourselves as superior.

If we examine these fields:

Arrogance of belief: It is the arrogance of seeing one's own belief, worship, as superior to other beliefs.

For example: The arrogance of seeing one's own belief, worship as superior to others by saying, "I am Muslim, I am Jewish, I am Christian, I am Buddhist."

National arrogance: It is the arrogance of seeing one's own nation as superior to other nations.

Example: The arrogance of seeing oneself as superior to other nations by saying, "I am Turkish, I am Arab, I am Circassian, I am German, I am Italian."

Professional arrogance: The arrogance of seeing one's own profession as superior to other professions.

Example: The arrogance of seeing one's own profession as superior to others in professions such as doctor, engineer, judge, lawyer, farmer, tradesman.

All professions are for the service of society, existence, and people.

A doctor, a cook, a farmer, a shoe shiner all produce services in society.

No profession is superior to another, each has different values within itself.

All professions need each other.

Position arrogance: The arrogance of seeing one's position as superior in the field of service, and looking down on other positions.

Example: To become a manager, district governor, governor, member of parliament, minister, prime minister, civil servant, and to come to certain positions, to isolate oneself from the people, to see others as small and unimportant, and to fall into arrogance.

To see oneself and one's position as superior, and to look down on others, and to fall into arrogance.

In other words, to see oneself as superior, and to fall into the arrogance of looking down on people in lower positions or other people, such as a shoe shiner or a garbage collector.

When you sit in a position, to forget what kind of service that position is for, to fall into the arrogance of seeing oneself above the position and to fall into the arrogance of looking down on those in other positions.

Gender arrogance: It is the arrogance of seeing one's own gender as superior.

To fall into the arrogance of seeing one's own gender as superior and to look down on the opposite gender.

Family arrogance; It is the arrogance of seeing one's own family, ancestors, children as superior to other families, and to look down on others.

Arrogance of behavior and conduct; is the arrogance of showing oneself superior to others and looking down on others with one's behavior, speech, sitting and standing posture, walking, driving.

Arrogance is the disease of boasting which opens doors to contempt, exclusion, humiliation, fight, war.

Arrogance is the disease of seeing oneself as great and looking down on others.

It is the disease of boasting that shows itself in any field, whether it is in the field of belief, nation, gender, profession.

This disease prevents a person from being human and from understanding Allah properly.

The way to reach the human station is to understand what arrogance is and not to fall into arrogance.

No quality in existence can be created by a person.

Existence and continuity belong to Allah.

A person's attribution of the greatness that belongs to Allah to himself makes a person arrogant.

A person who is arrogant sees himself as great, sees others as small, despises them, and excludes them.

Arrogance makes a person evil.

Satan is born from arrogance.

Arrogance is born from attributing the greatness that belongs to Allah to himself.

Arrogance distances a person from the love of Allah.

A person who is arrogant distances himself from the consciousness that the One who holds the existence behind every being is Allah, and distances himself from feeling the love of Allah in every being.

There is no love of Allah in such people.

A person who does not have love of Allah;

He can do all kinds of harm, and pursue all kinds of interests.

He always runs after his own interests, runs after position and station, approaches people for his own interests, despises some people, despises others, always gossips, looks for people's shortcomings, backbites, and causes mischief.

He separates people according to their beliefs, criticizes, despises and sees those who are not like him as people who will go to hell.

He calls people bad names, looks for their faults, makes fun of them, looks for their mistakes, and spreads them around.

In short, a person who distances himself from the love of Allah is always in harmful situations.

A person who feels the love of Allah inside him at all times cannot harm anyone or any being in the slightest.

A person who understands his oneness with existence, who understands that he needs existence, cannot harm existence in the slightest, and can never see himself as superior to existence.

A human being is a living being who needs the oxygen coming from the leaves of a tree.

A person who is aware of this will never fall into arrogance.

A human being is a living being who carries the characteristics of existence in his body, which is filtered from existence.

He is not superior to any being and needs existence at all times.

He needs light, soil, water, and food.

A person who realizes this will not see himself as superior to existence, will never fall into arrogance.

If a person cannot understand his connection with existence, if he sees himself as superior to existence, if he cannot see that existence and his own origin are the same, he will fall into arrogance.

Thus, a person must know well where arrogance comes from.

The place where arrogance comes from is the jinn, the demon, the satanic realm.

If a person does not know his own origin, he falls into the state of a jinn.

A person remains in the earthly dimension of existence, that is, in the dimension of objects if he cannot see his essence, he falls into the state of a demon.

If a person stays in the dimension of existence and starts to oppress his/her surroundings with the desire to gain benefit from things, he/she falls into the state of Satan.

Arrogance is formed by the knowledge, feelings, thoughts and actions that come from these three areas.

Now let's examine these three areas.



## **DIMENSION OF JINN**

Is the belief in jinn believed in by society the same as the knowledge of jinn explained in the Quran?  
We must research it very well.

The fears planted in society by saying three-letter words(jinn) cause completely different fluctuations in tiny brains.

Those who give the perception that there are beings which scare and strike by saying three-letter words in society are planting the greatest cruelty in pure minds while they are still children.

Could it be that the thing claimed to exist as three-letter words, namely the thing called jinn, has actually transformed into a completely different meaning?

In all societies, there have always been those who believe in things they have never seen, but believe exist, and imagine.

The brain coded to fears creates different chemical fluctuations.

It is a fact that those who claim to have seen something, which we call hallucinations, affect society.

The event we call hallucinations is the images that the brain creates with chemical releases under the influence of different emotions.

Those who say they see jinn see certain images due to the information coded into the brain at a young age due to the fear of jinn and the chemicals secreted in the brain by these fears.

Those who say they have seen jinn are actually people who are under the influence of the fluctuations that occur in their own brains.

What is called jinn according to the Quran?

Is there a being called jinn?

What does the word jinn actually mean?

Every word put forth in the field of religion certainly has a meaning.

These words have been put forth by perfect people.

These people are deep thinkers who read and examine their own bodies, existence, and the universe.

Of course, the word “Jinn” has also been explained as a word that has a meaning.

But as the centuries have passed, this word, like other words, has been emptied and given different meanings.

Are there separate beings called jinn?

Do things called jinn haunt or possessed?

Why are these fears created?

In society, fear-inducing words such as possessed by jinn or possessed by jinn are always said.

It is said that jinn are found in bathhouses, places where music is played, entertainment venues, places with pictures and statues.

Dozens of unfounded things are said such as their hair is long, their eyes bulge, they have horns, their feet are upside down, some are very thin, some are very large.

There is no curtain on cats' eyes, they see jinns, truthless things are being told such that.

And with these false words, people called jinn teachers in society;

They are using religion, Allah, Quran as a tool to take millions of money from society and are causing people to drift away from the truth.

What is the real meaning of the word jinn?

C'in, İn, İns, Üns, Ünsiyet, İnsan.

The word cin " " is written with the letters Cim and Nun.

The word can " " is written with the letters Cim, Elif, Nun.

Cin, Can, Canan, Cinnet, Cenin, Cinni, Ecnebi, Cünne, Cenne,

Cennet, Cenab, Cenabet, Cins, Gender, Siccin are words that come from the same root.

If we examine each of the words in terms of meaning:

Cin: Foreign, unknown, unknowing, unfamiliar, veiled, undefined, unaware of the soul within itself, unaware of its own origin, distant from the consciousness of Allah.

Can: It means carrying life, living, aware of the soul within itself.

Cinnet: It means being affected by something unknown, getting angry, enraged, possessed by a demon, madness.

Those who see a person who has fallen into madness say of him/her that he/she is “going mad”.

Because other people use this word because they do not know why that person has fallen into a state of anger, rage, rebellion.

Cinni: It is used in the sense of being peculiar to a foreigner, something foreign, coming from an unknown place.

Cenin: (Fetus): It means a covered child in the womb that has not yet been born, an unseen baby, a person who has found life.

Ecnebi: It means a foreigner, a stranger to his own origin, someone who came from somewhere else and whose identity is unknown where he came from.

Solomon had his temple built by jinns, it means that he had it built by foreigners, that is, foreigners, who came from other countries.

Junne, Cenne: Cenne hu” and “ecenne hu” means covered it, hid it.

Cennet: It means that he covered the garden and the desert, covered the trouble and suffering with peace.

Cenab: It means a place, every place, side, aspect, every place with its inside and outside.

Cenab-ı Allah; means Allah who encompasses everywhere, Allah who owns everywhere, Allah who encompasses everything, whether visible or invisible.

The Almighty Allah; is Allah that holds every body, Allah manifests in every body, every being is surrounded by Allah. Allah is the dimension of the soul in the person.

Cenabet: It means that he covered cleanliness with dirt, he fell from the consciousness of Allah that encompasses everywhere.

A person who falls into the state of cenabet has fallen from the perception of Allah that encompasses his own body.

Falling into the state of cenabet is called the state of being impure.

A person who is in cenabet is a person who is far from the truth of Allah that encompasses everywhere, he falls into the heedlessness of saying “My body” by attributing his body to himself.

The state of being cenabet, that is, the state of being impure; is the state of remaining in the dirtiness of arrogance.

A person’s deliverance from the state of cenabet; It is possible to get rid of the dirtiness of ego and arrogance, to surrender to Allah, the essence of the body, to realize Allah who encompasses everywhere, to reach the station of fenâfillah(nothingness).

Cins, Ebnâ-yi cins; people have reached the known from the unknown, it means people have reached ins.

Cinsiyet (Gender); It means to emerge from an unknown world with an identity, related to its origin, to be related to a gender.

Siccin; covered with darkness, to remain in the dark, to be stuck in something it does not know, to believe in something that is not its origin.

Jinn is a word that is the opposite of ins, jinn means not knowing itself, ins means knowing itself.

Jinn; means unknown, not knowing itself, not recognized, not recognizing.

Ins; is used in the sense of known, recognized, knowing itself.

The phrase used in our society in the sense of “Are you inn, are you jinn”, in other words, “Are you someone I know or someone I do not know” comes from here.

Surah Adh-Dhariyat 56: “Cinne ve el İns.”

Surah Adh-Dhariyat 56: “Ve mâ halaktul cinne vel inse illâ li yabudûn.

The meaning: “I created those you know and those you do not know only that they may know Me and understand their servitude.”

The word “ecnebi” comes from the word “jinn”, meaning “alien”.

In ancient times, a person who contracted an unknown disease was called “there is a jinn inside him”.

In other words, he contracted an unknown disease.

Everyone who does not know Allah is called a jinn.

In other words, it means “alien” to himself.

A person who cannot know Allah is a stranger to himself, that is, a jinn, that is, he does not know his true nature.

A person who remains in the dimension of a jinn remains in the dimension of the form of existence and cannot see its essence.

In other words, he remains in the dimension of things and cannot grasp the truth of things.

It is the greatest cruelty, especially to children, for a person to tell something he has not witnessed as if he has seen it.

Please, let's not tell unfounded things to tiny minds and instill fears that will cause trauma for a lifetime.

The fear given to children is the greatest obstacle to the brain's thought system.

Fear keeps a person away from thinking about the truth.

Every person who searches fearlessly understands the truth in its smallest detail.

But fear is the greatest obstacle to thinking, researching and understanding.

The truth presented in the “Unknowns, Strangers” Surah known as “Jinn ” in the Quran:

A group of young people from Nusaybin, Mardin come to Prophet Muhammad and listen to what he says with great attention.

These people were not satisfied with the things that the religious leaders of their own community told them and they were very disturbed.

These people came from another place, and since the community saw them for the first time, they were called “These are strangers, these are unknown people”.

For this reason, they were called “Jinn-unknowns-strangers” Surah Jinn-Strangers-Unknowns:

1- A group of the unknowns came out to listen to the truth. Then they said: We listened to some amazing things from what was read.

2- We believe in the virtue of the knowledge of the guide, the truths he explains, and the oneness of the One Who created us, and that we should not associate partners with Him.

Yes, when we examine it very carefully, we understand that jinn is a word that means unknown, foreign.

It can be an entity, a person, a group, a thought, an unknown disease, an invisible particle of existence.

In the past, people used to call everything they did not know “Jinn”.

They used to call things they knew and recognized “Ins”.

If a group or a person came to a village, the villagers did not know that person or that group and because they did not know their intentions, they would call those people “Jinn”, meaning strangers, meaning we do not know them.

Then, when they recognized them and knew their intentions, they would say “Ins”, meaning “Recognized, known”.

There is a saying in our culture, “What kind of jinn-minded people are you?”

In other words, it is a saying that means you are revealing unknown ideas.

What is said is that “Solomon had his palace built by jinns” means that he had his palace built by foreigners who came from far away.

Here, jinn is used in the sense of unknown, unidentified, foreign.

Whether this is a person, a thought, a microscopic creature, etc.

Ins is used in the sense of known, recognized, known.

In other words, jinn is unknown, foreign.

Ins is a word used in the sense of known.

Things told among the society such as “no, three-letter words hit each other”, “no, this happened”, “no, that happened” are all fears that come from superstitions.

Any kind of fearful narration that is put into the minds of children when they are young leads the child to fear, and even when the child grows up, the body of that child acts under the rule of those fears because of the fears put into their minds.

Fear starts the moment the thing that the person is afraid of comes to the person’s mind.

This feeling of fear that comes to mind is caused by the fearful information that is placed in the brain and told to them.

Please let's not instill fear in our children.

Please let's protect our children.

Please let's not tell them things that are not true and put fears that will cause trauma for a lifetime in their tiny minds.

Here is the dimension of jinn; it is the dimension that a person falls into by not knowing his own essence.

A person who falls into the dimension of jinn; is a person who cannot know Allah, who holds the existence that is in the essence of existence.

A person who does not know the original source of existence; falls into a arrogance of ignorance, sees you as an ego, cannot reach the consciousness of us that holds you and me.

When we examine carefully, we understand that; if a person is a stranger to his own essence, that is, does not know his own essence, that is, does not know Allah, who is closer to him than his jugular vein, the dimension that person falls into is the "dimension of jinn".

A person who falls into the state of jinn remains in the dimension of form of existence, cannot see its nature.

A demon is born from a person who falls into the state of jinn.

Now let's examine falling into the state of being a demon.

## DIMENSION OF DEMON

The state of being a demon becomes apparent in a person who remains in the dimension of a jinn.

When we examine the Quran carefully, we see that the thing we call "Demon" in the 11 verses is a person who remains in the form of existence, that is, in the dimension of soil, and cannot see the dimension of the soul, which is the essence of the soil.

In other words, he is a person who sees the body but cannot see the soul.

Surah Sad 74: "İllâ iblîs istekbere ve kâne minel kâfirîn."

The meaning: "However, the one who remains in the form of the being and does not see its nature, does not submit, but remains arrogant and becomes one of those who ignore and cover up the truths."

Demon; means the one who remains in the outer garment of the being, in the form, that is, the one who remains in the dimension of the earth, and cannot reach the dimension of the spirit that is blown.

In other words, when he looks at the being, he means the one who remains in the outer surface of the being, who is far from the perception of the soul in the inner surface that holds the being.

In other words, he sees the body but cannot see the soul.

Allah is the one who holds all the forms and beings.

If we see the forms but cannot see the nature that holds the forms, that is, if we see the earth and cannot see what is behind the earth, that is, if we see the body but cannot see the soul, the state of demon becomes apparent in us.

Here is the demon; it means remaining in the outer garment dimension of existence, that is, remaining in the earth dimension of existence.

If a person remains in the earth dimension of existence, the state of demon becomes apparent in that person.

The one who falls into the state of demon falls into the state of arrogance.

It is stated in the Quran 11 times that "He did not prostrate to Adam" is the name given to demon.

The word satan is not used in these verses.

People say satan did not prostrate.

However, in the verses it says demon.

Surah Al-Baqarah 34: "Ve iz kulnâ lil melâiketiscudû li âdeme fe secedû illâ iblîs ebâ vestekbere ve kâne minel kâfirîn."

Translation: "We informed Adam; understand the power in all existence, be in a state of surrender with all your being. Thus, he surrendered with all his being. However, the one who remains on the outer surface of existence and cannot see its inner surface, who cannot understand the power in all existence, avoids surrendering and remains in arrogance and becomes one of those who ignore the truths."

The Quran informs us that demon did not prostrate.

However, we were always taught that Satan did not prostrate.

The Quran does not say Satan, it says demon.

Here, if we understand the subtleties of demon and Satan, we can better understand the truth of the presented verses.

Demon, dress, outer dress, form, the earthy aspect of existence have the same meanings.

Demon means remaining in outer dress, form.

In other words, when looking at existence, it means remaining on the outer surface of existence but not reaching the meaning in its inner surface.

That is, it means seeing the body but not the soul.

Allah is the one who holds all the forms of being.

Here is the demon; it means the outer garment of being, that is, the one who remains in the earthly dimension of being.

What is asked of us is to understand the power that holds the forms and to reach the secret of prostration.

Adam is the secret of the soul which is blown.

There is a verse in the Quran, "We breathed from our soul."

Here is the whole existence, it came from that soul, it remains with that soul.

If we see the forms, that is, the outer garment of the being, but cannot see the inner spirit, we become Demon, that is, we remain in the outer garment, in the form.

The wisdom behind saying "Prostrate to Adam" in the Quran is that it means understand the truth of the spirit, where the being comes from, and become an angel, that is, pass through your form existence and reach the secret of prostration.

The one who remains in the outer surface of the being, that is, the outer garment, that is, in the form, cannot grasp the secret of prostration.

Here, we are informed that whoever sees the form of this being and cannot see its form, that is, the spirit within it, becomes a demon.

A person remaining in his own form body, not being able to see the essence of the body, causes him to fall into the state of being a demon.

A person's failure to attain the truth of Allah is the person remaining in the form dimension of being.

Being a demon is not being able to see the essence of the visible being.

Falling into the state of being a demon is hidden in the person's perspective.

In the verse, it is stated that "Demon did not prostrate to Adam."

Devil said; "You created him from dust, I am superior to him."



Here is where arrogance, the feeling of “I am superior to him” comes from.

Whoever sees the dimension of form of being but cannot see the dimension of identity, then that person falls into the state of being a demon, and arrogance becomes apparent in him.

There is no separate entity called Demon.

Demon is to remain in the human dimension of existence, that is, in the dimension of soil, that is, in the dimension of form of existence.

This being that we see is a veil with its dimension of form.

Behind the veil is the dimension of Allah.

Whoever saw the form but could not see the form, that became the demon.

Whoever saw the soil but could not see the original, that became the demon.

Whoever saw himself and could not see Allah in himself, that became the demon.

Whoever saw the person in front of him and could not see Allah in him, that became the demon.

Whoever remained in the body and could not reach the soul, that became the demon.

Whoever saw it as beautiful-ugly, he became a demon.

Whoever looked at it as a woman or a man, but could not see it as a human being, he became a demon.

Whoever saw things but could not see the names in things, he became a demon.

Whoever became a demon, he fell into arrogance.

He said, “I am superior to him,” and saw himself as great.

A pregnancy begins in the person who falls into the state of devilhood, and he gives birth to his own demon.

The father of the demon is satan.

The devil gradually becomes satan.

Now let us examine the dimension of satan.

## **DIMENSION OF SATAN**

When we examine it so far, we understand that:

The one who does not know himself falls into the state of a jinn.

The one who falls into the state of a jinn remains in the earth dimension of existence, cannot see the essence, and falls into the state of devil.

The one who falls into the state of devil is now stuck in the dimension of existence.

The one who falls into the dimension of things becomes cruel, that is, becomes satanic, with the concern of gaining benefit from things.

The state of satanism is to remain in the dimension of things of existence and gain benefit from them, to oppress the existence.

Can the characteristics of a person such as envy, malice, grudge, hatred, quarrel, and stinginess be the children of Satan?

And can the "arrogance" that is formed from these be the chief Satan?

Surah Nisa 120: "Those in satanic states are only arrogant and they adopt arrogance as a habit." Satan is where arrogance reaches its peak.

Satan is the one who is always after his own interests, in his own ego.

Satan is the one whose every action is evil.

A person who remains in the arrogant realm becomes a satan and continues his life in arrogance.

Now he always acts in duality.

And now he looks at existence with thoughts such as good is bad, beautiful is ugly, strong is weak, low station is high station, slave is king, rich is poor.

Satan has distanced himself from the truth and is now in arrogance.

A person who is arrogant also slowly starts to exhibit bad behaviors.

Here, Satan is the one who is in all bad behaviors, in ego, in envy, mischief, and destructiveness.

Satan is the one who thinks of cruelty and oppresses for his own benefit.

Every action of Satan is for his own authority.

A person who has become Satan is after position, status, fame, fame, interest, wealth.

He is always after worldly benefit, personal benefit.

He burns, destroys, tears, divides, kills, does everything for his personal benefit.

He is arrogant, it is such an arrogance that in order to achieve his own desire:

Sometimes he appears humble.

Sometimes he appears in tears.

Sometimes he appears in pessimism.

Sometimes he frightens.

Sometimes he uses people's beliefs.

And he always acts using the name of Allah.

That is, that person is always insidious, his inside and outside are different.

He always acts for his own interests.

Satanism is born from the person who falls into the state of devil.

Arrogance is where Satan stands.

And thus, whoever; stays in the dimension of existence and commits all kinds of oppression within his own sultanate, that person is Satan.

The only concern of the Satan is himself, his own authority.

Thus, whoever; stays in the external dimension of existence and distances himself from Allah,

Thus, sees some as detestable and others as exalted,

Does harm for his own benefit,

If he engages in all kinds of deceit for the sake of position,

If he violates the rights of people and existence,

If he does not give the trust to its rightful owner,

If he divides people into sects,

If he belittles someone by saying I and he, we and they,

If he has words that express arrogance on his tongue,

If he always runs for his own benefit and is always in evil,

If he uses someone for his own personal benefit,

If he pursues wealth, position, fame,

That person is a satan.

What is called stoning satan is to remove all these bad states from oneself.

The three satans that were stoned in Mina are symbols of the person leaving the three dimensions of arrogance that he has fallen into.

The reason for stoning the three satans is the person's struggle to get rid of the arrogance that he has fallen into.

Abraham created a symbolic stoning ritual so that people can understand the arrogance that he has fallen into.

It is necessary to think here.

What are the three satans?

What are the seven stones thrown?

Why three satans, why seven stones?

The wisdom of these seven; Could it be that the wisdom in circling the Kaaba seven times and going back and forth between Safa and Merve seven times points to some truths?

The place where satan is stoned in Mina is called “Cemerat”.

Seven stones are thrown at three satans in three different places.

1- Cemre-i Suğrâ: Small cemre, small satan

2- Cemre-i Vustâ: Middle cemre, middle satan

3- Cemre-i Aka’be: Big cemre, big satan

Cemre: It means ember, fire, becoming ashes, uniting.

In other words, to stay away from the three states that burn us and make us arrogant.

A person who does not move away from these three states will not develop the consciousness of Tawhid.

A person who does not develop the consciousness of Tawhid cannot get rid of arrogance.

If we examine what these three states are, what causes a person to become arrogant:

A person falls into a satanic state by attributing to himself the qualities that belong to Allah.

In the first three of the lessons on Tawhid that Abraham composed, the qualities that a person attributes to himself are presented.

And in these three lessons, the student begins to understand that the qualities that he attributes to himself belong to Allah.

If we ask what these qualities are;

The action that he attributes to himself.

The attributes that he attributes to himself.

The existence that he attributes to himself.

Haci Bayrami Veli expressed this in one of his poems.

“Who knew your actions,

He knew his attributes,

He saw his essence in the moment,

You know you, you know you.”

Thus, a person, by attributing the functioning, attributes, and body of his own body, which belong to Allah, to himself, distances himself from the consciousness of Allah and gets attached to things, and the person gives birth to his own satan.

The person who gives birth to his own satan is captured by his own satan, and his satan begins to rule that person.

The person’s satan makes the person arrogant, shows himself superior, chosen, and different.

Now the person only remains in the material dimension of existence, and distances himself from the truth behind the objects.

He does not like others, despises them, and sees them as unnecessary.

This arrogant view is also reflected in existence.

Now the person has become a captive to his own arrogance, anger, rage, and contempt.

He is now at the center of the system, everything is for him, everything must serve him, he thinks.

And he plays all kinds of games, gets into all kinds of sneakiness.

He mostly uses the religious area to reach his own personal interests.

He never reveals his plan in advance, he always hides it.

Satan carries out his plan through the innocent.

Satan carries out his plan through the area of belief and worship.

Satan deceives the innocent by saying Allah.

Satan deceives the innocent by saying Allah, by saying the book, by saying religion, by saying worship, by saying obligatory, by saying sunnah.

The aim of the arrogant Satan is position, sultanate, fame, to establish authority, to enslave people.

He always hides his real aim.

Even the person next to him cannot know his real aim.

He plays his game through religion.

He moves slowly and insidiously to achieve his goal.

His target is the innocent young people who believe in Allah.

He gradually connects them to himself.

He gradually makes them feel how important a job they are doing in terms of belief.

He connects people from all walks of life to himself.

He works his way and duty under the name of holiness.

Because his satanic state has distanced him from understanding the owner of the universe and from surrendering to Him.

And he has remained in the dimension of the object of existence, he has distanced himself from seeing the essence of the object.

So, first of all, a person must know what the satanic states in himself are.

And he must stone to death, that is, remove the three states that have captured him.

Here are the three satans in a person;

“Fena-i Efâl” is the action he attributes to himself.

“Fena-i Sıfat” is the quality he attributes to himself.

“Fena-i Zât” is the assumption of existence, his ignorance, his arrogance that he attributes to himself.

If a person cannot understand how these three assumptions in himself have caused him to become arrogant, his devilry will continue and he cannot make that satan a Muslim.

This can only be achieved through the seven stages of the Ilm-i Tawhid.

For this, he throws seven stones at each of the three satans.

The wisdom in going around the Kaaba seven times is this.

This is also the same as running Safa and Marwa seven times.

If a person can drive away those three satans that have captured him with the lessons of the wisdom of Tawhid, his view, state, behavior, and words will change and he will be free from arrogance.

Surah An-Nur 21: “Do not follow satanic states. Whoever follows satanic states, then those states will surely lead you to self-aggrandizement and to evil states and disbelief. Are not the attributes of Allah upon you?”

A person who cannot get away from these three assumptions will continue to be arrogant.

A person who cannot get rid of arrogance:

Looking down on others, seeing himself as great...

Excluding, not caring, telling me nothing...

Gossiping and backbiting, lying, slandering...

Loving wealth, oppressing for one's own interests, violating the rights of others...

Continues to see himself, his faith, and his worship as great, continues to see himself as chosen, superior, and different.

And thus falls into arrogance and cruelty.

He acts arrogantly and cruelly towards his surroundings.

Continues to act ruthlessly, mercilessly, callously, and insensitively towards his surroundings.

Satan is the arrogant one, the arrogant one is Satan.

A person who is insensitive, unfeeling, merciless, and ruthless is a proud person.

Surah al-Furqan 29: “Here; a person who is insensitive and unfeeling becomes satan.”

A person who converts his own satan to Islam and is free from arrogance:

Looks at every being with the eye of Allah.

He knows that the face seen from every being is “Semme vechullah”.

He knows that the One who manifests in every being at every moment is Allah.

And his state, life, behavior, words, and work are according to him.

And that person is full of compassion, peace, and love.

The words of Prophet Muhammad, “I converted my satan to Islam”, should be understood well.

A person who takes his satan as a captive in himself looks at existence with the eye of Allah.

He understands the qualities of the functioning in existence, that the existence of existence belongs to Allah, and acts with that consciousness.

When he looks at the people and existence around him, he no longer looks with his old perspective.

He does not remain in the dimension of existence, he sees the essence of the earth.

If he looks at a tree, a bird, a person around him, he says, “O my Allah, the functioning of that body belongs to you, the attributes in that body belong to you, you are the one who holds that body.”

Now that person knows that the person himself is not the owner of any body.

The owner of those bodies is Allah Himself.

The look, behavior, words, and states of the person who reaches this consciousness are in accordance with him.

That person will no longer wrong anyone, even a single particle.

That person will reach the station of servanthood and will serve his surroundings and will be respectful to his surroundings.

Surah An-Nahl 50: “Those who know the One who created them and the Owner of the attributes on them and the functioning of their body, those who know that there is no one else who operates in all existence, are in a state of respect for everything at all times.”

Here are the 3 satans that were stoned in Mina;

the person's moving away from the assumption that he/she attributes to himself/herself; "I do my work", "my attributes", "my existence".

The arrogant state of a person who cannot move away from these 3 assumptions continues.

A person who remains arrogant; remains in the dimension of existence, sees the dimension of earth, remains in form, cannot see the essence of earth.

A person who cannot move away from himself/herself from the 3 satans:

Looking down on others, seeing himself/herself as great,

Excluding others, not caring, saying what to me,

Gossiping and backbiting, lying, slandering,

Love of wealth and property, oppressing for his/her own interests, violating the rights of others,

Continues to see himself/herself, belief and worship as great, continues to see himself/herself as chosen, superior, different.

Continues to act ruthlessly, mercilessly, callously, insensitively towards his/her surroundings.

A person who removes the 3 satans from himself will never experience these states.

When we examine, we understand that arrogance and satan are intertwined.

As long as a person cannot figure out how he became satan, as long as he cannot understand the feelings and thoughts of the jinn, demon, and satan, he will fall into arrogance.

When we examine, we understand that a person who falls into the state of the jinn-demon-satan is a person who is arrogant.

When a person falls into arrogance, he acts arrogantly in every area.

Let's try to examine these areas now:

The most dangerous of arrogances is "Arrogance of belief".

First, let's examine the issue of arrogance of belief.



## **ARROGANCE OF BELIEF**

The source of arrogance of belief, as we have examined above, is the feelings and thoughts given by the superiority information that comes from incorrect translation cycles and is inserted into our brains.

Such teachings are reflected in a person's belief.

Parents plant the superiority of their own belief in the brains of their children.

The feeling and thought underlying arrogance of belief is to believe that the religious understanding inherited from parents is more correct, more respectable, and greater than other beliefs.

The basis of arrogance of belief is to cling to the beliefs inherited from ancestors and to see one's own path as superior.

In arrogance of belief, there is a feeling and thought of seeing one's own religion, sect, community, and sect as superior to others.

Although differences in the areas of belief and worship have a different beauty in themselves, the perception of communities as infidels causes the area of belief to shift to an arrogant state.

The area of belief is where such situations are seen.

The subject of faith should be well understood in itself.

What is belief? What is faith?

The fine line between belief and faith: In belief, there is only believing, in faith there is certainty, there is being a believer.

Belief means believing in the information received from parents, that is, from ancestors.

A child believes in what his/her parents tell him/her, because the love of parents opens the door to believing what his/her parents tell him/her.

A child does not know whether what is told is true or not, does not witness what is told, he/she only believes. Because his/her parents are sacred to the child.

Here, belief is believing in what is told and worships performed in the name of the family, society, religion, and Allah, in the name of the child.

Surah Anfal 35: "But their worship is to act according to their own entertainment and desires, as they learned from their ancestors."

Worships performed in the dimension of belief are as seen by the parents.

The child does what he learned from his parents, what he saw.

And they claim that their worship is correct.

Because parental love turns what they have learned from their parents into acceptance.

Surah Ash-Shu'ara 74: "They said: No, we found our ancestors doing this."

When we examine the Qur'an, we understand that what we hear from our parents and what we see in the name of worship always appear before us as a dimension of belief.

Faith, on the other hand, is a system of certainty that can only be reached by those who break away from the belief system of their ancestors and seek the truth of existence.

The path of faith opens to those whose belief system inherited from their ancestors does not fit their logic.

Those who cannot find the answers to the questions they seek in the belief inherited from their ancestors embark on the path of seeking truths.

And "Faith" is formed in a person who finds answers based on knowledge, proof, and evidence.

Faith is formed by witnessing the functioning of the fields of "Mathematics, Physics, Chemistry, Biology", which are the source of wisdom in existence.

Therefore, religion and wisdom are not separate from each other.

Religion is wisdom, wisdom is religion.

Religion is the laws of creation of existence.

The basis of these laws is the dimension of "Mathematics, Physics, Chemistry, Biology".

A person who witnesses wisdom reaches the dimension of certainty.

Faith only occurs with the state of being certain.

Certainty occurs by being a witness.

Witnessing occurs by getting to know the scientific dimension of the formation and functioning of existence.

A person who is certain of the existence of existence and the One who creates it.

A person who looks at himself and existence, is certain that the One who holds existence behind existence that the owner of the qualities in existence shows himself there with all his signs.

And a person who reaches this consciousness and lives in this consciousness is a "Mumin-Amin" person.

Faith means "being certain".

A person who is certain is called a "Mu'min".

A believer means someone who is certain of existence and the One who creates it.

Believing in the information and worships coming from the family is called "Belief".

The foundation of this belief is the family, the customs of the society in which it is born.

Faith is formed by thinking about the existence of the being and reaching a system based on evidence in the being.

The evidence in the being is called “verse”.

“Faith” is formed by examining the verses, that is, the signs and evidence in the being and witnessing them.

Faith is formed by accepting the information, words, and worships that one hears from the family, society, books, words, the teacher, the sheikh.

Faith is formed by witnessing the wisdom that is in the being itself, based on evidence.

It is formed by reading the existence of the being after the existence itself.

In the dimension of faith, worship is every moment.

In the dimension of faith, worship has no time, number or condition.

In the dimension of belief that comes from the ancestors, there is a form, time and number of worships.

In the dimension of belief that comes from the ancestors, there are changes according to the communities and there is a lack of acceptance of each other.

Surah Al-Mu’minun 53: “But they were divided among themselves about the truths.” They were divided into sects, orders and congregations. Every group took solace in their own beliefs and took arrogance in them.”

In the dimension of belief, every community follows the belief that comes from the ancestors and every group takes arrogance in their own beliefs, sees their own beliefs as superior and becomes arrogant with the feeling of “My belief is superior” and looks down on other beliefs.

In the area of belief, there is a concern to prove that their own beliefs are correct.

Surah Al-Isra 48: Unzur keyfe darabû lekel emsâle fe dallû fe lâ yestetîûne sebîlâ.”

The meaning: “Look, with what examples they try to prove their own beliefs to you, and they stray from the truth and deviate to their own understanding. They are no longer able to understand the path of truth.”

Those who insist on claiming that their own belief is correct and look down on others, are far from seeing the essence of existence.

The perception that their own belief is correct and the feelings and thoughts of trying to prove it are planted in the brain as information when they are children.

Every child follows the beliefs of their parents.

If the parents are Muslim, the child will be like that.

If the parents are Christian, the child will be like that.

If the parents are Jewish, the child will be like that.

If the parents of the child are Sunni, the child will be Sunni.

If the child's parents are Alevi, or Bektashi, or Cafî, or one of the others, the child will be like that.

Also, if the parents are Hanafi, Maliki, Shafi'i or Hanbali, the child will be like that.

The child will act accordingly to the worship, place of worship, clothing, and books of the child's parents.

In other words, the child will be like the parents.

The child will believe and act accordingly to what he/she sees from his/her parents.

Every child grows up in the belief of his/her ancestors and follows that belief.

So, is this a bad thing? It is never. Every belief also reveals different cultures.

The place where satan interferes is where he/she makes his/her own belief seem superior to others.

Unfortunately, in the dimension of belief, seeing his/her own belief as more valuable and the greatest than others is always seen.

In the dimension of belief coming from the ancestors, each belief group sees themselves as believers and others as infidels, because that is how they have been taught, and so it goes.

In the dimension of belief coming from the ancestors, they teach that those who have their own belief will enter heaven, and that those who do not believe like them will go to hell.

Yes, every community follows the path of their ancestors' belief.

A child knows the belief he finds from his parents as correct, he sees the belief of others as wrong and looks down on their belief.

Those who are in the realm of belief consider themselves to be people of faith.

However, the Quran has explained that this is not the case.

Surah Al-Hujurat 14: “Kâletil arâbu âmennâ, kul lem tuminû ve lâkin kûlû eslemnâ ve lemmâ yedhulil îmânû fî kulûbikum ve in tufîllâhe ve resûlehu lâ yelitkum min amâlikum şeyâ innallâhe gafûrun rahîm.”

Kâlet el arabu: They said, Bedouin, coming from the desert, in his own belief,

Amenna: We have faith, we believe,

Kul lem tuminû: Tell, say, you have not yet faithed,

Ve lakin kulu eslemnâ: But, but, say, we surrender,

Ve lemmâ yedhul el imanû: Faith has not yet entered, has not entered,

Fi kulûbi kum: In your hearts, your perceptions, your consciousness,

Ve in tufîû allâhe: If, you obey Allah,

Ve rasul hu: The Messenger, he, who shows the truth,

La yelit kum: It does not decrease, does not fade, does not darken, it does not disappear from you,

Min amâli kum şeyen: From your deeds, work, effort, something,

Inne Allah gafûrun: Surely Allah is Forgiving, Purifying,

Rahim: The Merciful, the One Who creates existence from His own essence

The meaning: “Those who came from their own beliefs said: We have faith. Tell them that you do not have faith yet. But let them say: We surrender. Faith has not yet entered your hearts. If you obey Allah and understand the Messenger, nothing will be lost from your efforts to understand the truths. Surely Allah is Forgiving, the Creator of existence from its essence.”

As can be understood from the verse, faith is the dimension of certainty, the dimension of perception, the dimension of the heart.

A person surrenders to a path, but he has not yet mastered it, has not yet attained certainty on that path.

Just as a young person who surrenders to the Faculty of Medicine has not yet become a Doctor, he has only surrendered to the school, he is a student.

He will become a Doctor as he comprehends his medical education, understands his lessons, and becomes confident in the science of Medicine.

Faith will only be realized in a person who surrenders to the path of faith, witnesses the signs in existence, and is confident in Allah.

Those who cannot escape from the realm of belief will continue to see their own belief as supreme and look down on other beliefs.

The feeling and thought that one's own faith is supreme, planted in the brain as a child, is where arrogance begins.

Here is where arrogance is first planted in the child's brain, the area of faith.

And this feeling of arrogance is reflected in the person's life, and shows itself in all other areas.

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

The meaning: “When it is said to them, ‘Follow what Allah has revealed,’ they say, ‘No, we will follow what we found our fathers to be in, even if their fathers did not understand a thing and were not guided?’”

Surat al-A’raf 28: “Ve izâ faalû fâhişeten kâlû vecednâ aleyhâ âbâenâ vallâhu emerenâ bihâ kul innallâhe lâ yemuru bil fahşâ e tekûlûne alâllâhi mâ lâ talemûn.”

The meaning: “Those who have exceeded the limits in one ego say: We found our ancestors on this path and this is the rule of Allah for us. Say:

Being in ego and exceeding the limits are certainly not the rule of Allah. You say about Allah what you do not know.”

The arrogance that one falls into by remaining in the belief inherited from one's ancestors and looking down on other beliefs makes one fall into ego and become one of those who exceed the limits.

Arrogance is exceeding the limits because every existence is the manifestation of Allah and every existence is held by the essence of Allah.

Not being able to see Allah in every being and every person, looking down on beings and people is exceeding the limits.

Whoever exceeds the limits has been dragged into the swamp of arrogance.

We have all exceeded our limits, fallen into egoism, and become mired in the darkness of arrogance.

We judged with the belief inherited from our ancestors, we saw those who did not believe like us as infidels, as people destined for hell. We never saw the arrogance we fell into.

We never looked at the anger of our discrimination, we never saw the connection of that anger with arrogance.

And we said; I am Muslim, I am Christian, I am Jewish.

And we said; my belief is right, theirs is not, my worship is right, theirs is not, my destination is heaven, theirs is hell.

Yes, this is what we learned from our ancestors, this is what we said, this is what we did.

We grew up in discrimination, judgment, we did not realize.

Every person who is discriminated against:

Falls into arrogance by seeing their own belief, worship, place of worship as higher than other beliefs.

Falls into arrogance by seeing themselves as Jews, Christians, Muslims, Buddhists, etc. and seeing those who are not like them as infidels.

Falls into arrogance by seeing themselves as chosen, seeing their own belief as superior and believing that others are false.

He falls into the arrogance of seeing those of his own belief as heavenly and other belief groups as hell.

Also, when someone who acts with his own belief goes to different sects, religious orders, congregations; he has the arrogance of looking down on those who are not in his own sect, religious order, congregation.

In Judaism: Pharisees, Sadducees, Ananites, Samaritans...

In Christianity: Catholic, Orthodox, Protestant...

In Islam: The arrogance of dividing into sects such as Hanafi, Shafi, Maliki, Caferi, Hambeli and seeing his own sect as superior to others.

Also, the arrogance of dividing into sects, separating into congregations, seeing himself as different and seeing others as deviant.

The arrogance of Bektashi, Alevism, Sunnism beliefs looking down on each other.

The formation of different paths such as Qadiriyya, Halvetiyya, Rufaiyya, Naqshbandiyya, Mevleviyya, Usshakiyya.

The formation of these paths is quite normal.

On these paths, the words, interpretations, works, efforts, struggles and principles of a perfect person on the path of truth are reminded.

The problem is the arrogance of those on these paths to look down on each other, to see themselves as superior.

The arrogance of looking down on each other by saying “they do not comply with the truth, they have strayed from the path of truth”.

When this is not enough, they break away from these and gather around one person, forming new communities and looking down on others.

The arrogance of gathering around one person, seeing him as superior and seeing others as ignorant.

The arrogance of falling into a look of superiority by saying “my master, my sheikh, my guide” and looking down on those whom others see as masters, sheikhs and guides.

The arrogance of seeing one’s own worship as complete and seeing the worships of others as incomplete.

Falling into the arrogance of seeing oneself as master, guide, sheikh, imam etc. To fall into the arrogance of seeing oneself as special by seeing oneself as a follower of a religious order or thinking that one has a special position in the order.

Of course, it is not right to generalize here.

There are people in many communities and orders who never discriminate.

There are many people who have different religious beliefs who may not have an iota of arrogance in their hearts.

There are such people, although they are few.

However, as stated in the verse, the state of being divided into sects and boasting about one's own path stems from arrogance.

Surah Maryam 69: “Summe le nenzianne min kulli şîatin eyyuhum eşeddu aler rahmâni itiyâ.”

Summe le nenzianne : Then, of course, we, separate, take, remain in duality,

Min kulli şîatin : All, group, sect, supporter, division into sects,

Eyyu hum eşedde : Which of them, more, more severe,

Ala er rahman : Against Rahman, encompassing all existence with his light, mercy,

Atıyy : Wild, rebellious, falling into duality, arrogance, exceeding the limits, deviating,

The meaning: "Surely, all those who are divided into sects, remain in duality in the states of not understanding Us. Whichever of them you look at, they are all more arrogant than the other against the One who encompasses all existence with His mercy."

As stated in the verse; division into sects, moving away from unity, remaining in duality is a situation that develops with not understanding Allah.

The one who truly understands Allah reaches the consciousness of Tawhid, that is, reaches the consciousness of unity. Understanding Allah truly is possible by reaching the truth of Allah, who encompasses all beings with his manifestations, who shows himself in all beings, who is the owner of bodies, and whose essence is absolute.

Staying in duality, dividing into sects, comes from seeing oneself as superior.

In the field of belief, one clings to one's own belief, worship, and place of worship that comes from one's parents, saying "This is what Allah wants."

There is a situation where one does not accept the belief and worship of those who do not believe or worship like oneself, and who remain in another field of belief.

In other words, Sunni belief does not find Alevi or Bektashi beliefs and worships that are not like oneself appropriate.

Bektashi or Alevi belief also does not find Sunni belief and worship appropriate.

This situation is also seen in communities, religious orders, and sects.

Every community sees itself as a sect of inferiors

The communities and orders take refuge in the words of Prophet Muhammad, which are claimed to have been said by Abu Hurayrah: "My community will be divided into seventy-three sects, and the seventy-two sects, except for the sect that has attained salvation (the sect of the Naciye), will go to hell." They see themselves as a sect of inferiors and claim that their own path is greater.

It should be considered very well whether the beautiful person, Prophet Muhammad, said such a thing.

That beautiful person would never say a word that would open the door to discrimination, give the perception that one path is superior to the other, and open the door to arrogance.

That beautiful person tried to make humanity feel the truth that Allah is the one who holds all bodies, and never said a word that would separate people from the consciousness of Tawhid.

In other belief communities such as Judaism, Christianity, and Buddhism, there are also congregations and sects.

For example, in India, there are over a thousand different congregations and sects.

Each community sees its own belief as more prestigious and adopts an internal attitude towards others.

Even though they seem to be respectful towards each other and seem to accept each other's belief, each community unfortunately carries feelings and thoughts that are alienating, contemptuous, and infidel towards the other community.



These alienating feelings and thoughts create arrogance.

However, the creator of all bodies and the one who manifests himself in bodies at every moment is Allah Himself.

If we could look at it this way, of course we would not fall into arrogance.

The main source of arrogance is not understanding Allah, who is The Sublime, and seeing oneself as the greatest, that is, seeing oneself as The Sublime.

When we examine the entire Quran carefully, we understand that arrogance occurs when one does not attain the consciousness of Tawhid.

It occurs when one does not free oneself from the judgmental field inherited from the ancestors.

Surah Luqman 21: "When it is said to them: Follow what Allah has commanded, they say: We will follow the beliefs we found from our ancestors, even if they follow satanic states and remain in the hardships of ignorance of othering?"

The Quran states that alienation is arrogance.

The arrogant field devilizes the person.

Looking down, looking down on, looking at the infidel, eventually opens the door to attacking and oppressing externally.

Becoming evil is attacking, oppressing.

Satan is the arrogant field, the arrogant field is becoming evil.

If we ask, according to the Quranic standards, what is the way not to fall into arrogance?

Or what is the way to quickly turn back from arrogance when one falls into arrogance? The following come to mind:

To properly comprehend Allah.

To attain the consciousness of Tawhid (unity).

To attain the meaning of prostration

To see that all beings are prostrating to Allah at every moment.

To know that behind every being is Allah that holds the being.

To look at souls, not bodies.

To know that there is Allah everywhere we look.

To realize that the One who manifests Himself in all beings at every moment is Allah.

A person who attains these truths does not develop a sense of arrogance.

A person who prostrates his heart does not fall into arrogance.

The prostration of the heart is only possible by seeing that all existence prostrates to Allah.

It is possible to attain the truth of prostration by understanding that all existence is in submission to Allah.

Only Allah is the ruler over all existence at all times.

Surah An-Nahl 49: “Ve lillâhi yescudu mâ fîs semâvâtî ve mâ fil ardî min dâbbetin vel melâîketu ve hum lâ yestekbirûn.

The meaning: “Whatever is in the heavens and whatever is on the earth, all beings and all powers prostrate to Allah. There is no arrogance in those who understand this truth.”

The way to get rid of arrogance is to understand the meaning of prostration.

A believer is the one who stands in the position of prostration.

He does not fight between belief and worship.

In the dimension of faith, that is, being a believer, there is no time, form, condition or number of worship.

The worship of a lover who has faith in his heart cannot be contained in numbers.

Mevlana says:

“Lovers are always in prayer! That love in their hearts, the divine love in their heads, neither calms down with five times nor passes away with five hundred thousand times!”

“Servitude is not only worshipping with the body, but also with the heart.”

“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,” he says.

In this regard, the Almighty Allah has said: "Wherever you turn, there is Allah."

As Mevlana Sultan said, a believer is a person who has reached the station of love.

Love is only a feeling that boils in the heart of a believer

This feeling flows throughout a lifetime without ever fading.

This feeling manifests itself in the heart as divine love at every moment.

Here, we must understand the subtlety of faith and belief very well.

In faith, there is being sure of Allah, surrendering to Allah, and the feeling of looking at Allah in every being.

In the field of belief, there is surrender, believing in Allah as an assumption that one has never witnessed from one's ancestors, and taking refuge in worships as one has seen from one's ancestors.

In the field of belief, every belief community sees its own path as higher and believes that it is more acceptable in the sight of Allah.

They see their own belief and worship as higher, and keep their distance from other beliefs, and look down on them.

This situation makes those in the field of belief fall into arrogance by seeing their own belief as higher.

The first place where all arrogance comes from is the field of belief.

The arrogance that comes from the field of belief is also reflected in the professional field, the field of nation, the field of gender, the field of family, and the field of position.

If we can eliminate the arrogance of belief with divine love, we will never fall into other arrogances.

How do we fall into arrogance? It is beautifully presented in the 12th and 13th verses of Surah Al-A'raf.

Surah Al-A'raf 12: “Kâle mâ meneake ellâ tescude iz emertuk kâle ene hayrun minh halaktenî min nârin ve halaktehu min tîn.”

Kale ma meneake: He said, forbidding, withholding, you,

Ella tescude: Not, prostration, surrender,

Iz emr tu ke: When, work, operation, command, rule, you,

Ene hayrun min hu: I, self, auspicious, good, superior, from him,

Halakte ni: You created, exists, creation,

Min narin: Fire, burning and destructive states,

Halakte hu: Created, that,

Min tînin: Moist soil, from its form to its inner face, essence, source

The meaning: “It has been reported: What prevents you from surrendering to the owner of the operation in all existence? He who remains on the outer face of existence and cannot see its inner face; remains in ego, cannot understand creation because of its burning and destructive states, sees himself superior to other creatures, and sees those creatures as a form and sees their inner face cannot see. ”

Surah Al-A'raf 13: “Kâle fehbit minhâ fe mâ yekûnu leke en tetekebbere fi hâ fahruc inneke mines sâgirîn.”

Kale fe ihbit minha: He said, then, get down, get away, from there, from where you are

Fe ma yekûnu leke: Now, it will not be, your

En tetekebbere fiha: Your arrogance, there, in your station

Fe uhruc: Now, get out, go out, get away, expel

Inne ke min es sâgirîne: Surely, you, the losers, the humiliated,

The meaning: Then it is conveyed to the one who is: You, while in arrogance, have distanced yourself from understanding the truths. Now you have left yourself outside the truths, indeed you have become one of the losers.

As seen in the verse, the one who considers himself, his way, better than others, who thinks himself to be superior, falls into the state of Satan and becomes arrogant.

The arrogant person always sees himself as superior with a judgmental inner feeling and looks down on those opposite him.

When we examine the 12th and 13th verses carefully, we understand that it is indicated how we remain in a self by remaining on the outer surface of existence, that is, in the dimension of soil, and not being able to see the inner surface of existence.

Ego is the state of seeing oneself or someone else independently of the entire common system.

In other words, ego is the state of not being able to understand one's connection with existence, not being able to understand the only power that holds all existence, and saying, "I am that I am - You are that you are."

If a person cannot understand the divine system that holds all existence and the Essence that holds all existence, he falls into the state of "Selfhood."

Ego is the negligence of attributing existence to oneself.

The "Ene" dimension of a person, that is, the "I" dimension, is Allah in terms of both soul and body.

If a person says that the existence that belongs to Allah is mine, he falls into the dimension of ego.

Every existence carries an "I" within it.

That I am is the "I" that creates all existence.

That I am is Allah Himself.

That is why Yunus Emre expressed this truth by saying:

"Don't say I am in me, I am not in me

There is a me inside me"

If a person cannot understand the only 'I' in the universe, he sees every being as independent inside himself.

And he sees himself as independent from being and says "I am that I am."

The assumption that will arise from this self is the assumption of seeing himself as superior to other beings.

This assumption develops in the person as "Arrogance."

Arrogance shows itself in the person's beliefs, life and every area.

Arrogance causes the emergence of a satanic structure in the person.

And satan born of arrogance always feeds on arrogance.

Every word, every behavior, every action of the satanic area reveals the perception of showing himself or someone else as superior.

The satanic field feeds on arrogance.

He always uses words, behaviors, receiving or transmitting information in a way that makes one feel greatness.

The words he uses are always about making one perceive duality and seeing oneself as great.

To give examples of these;

“True Believer”

“True Muslim”

“Your path, your belief is greater”

“They are ignorant” “They are infidels”

“They are hellish” “They are perverted”

Let’s examine the phrase “True Believer”.

This phrase immediately makes one perceive what is not real.

It creates a perception as if there is a fake believer.

The one who says this implies that he is a true believer and the other is a false believer.

And this situation creates the arrogance of seeing himself as a believer and seeing the other as an unbeliever.

Being a believer is the station of being sure of Allah.

If a person has reached the station of being a believer, he looks only at Allah in existence and is sure of Allah who holds existence with His essence in every existence.

There is no fake believer.

A person is either a believer or not.

The phrase true Muslim is also like this.

Islam is a station, a person who lives with the consciousness of that station is called a Muslim.

Islam: It is a word that means peace, tranquility, safety, and tranquility.

Muslim: It means a person who gives peace and tranquility, is in safety, does not harm, does not fight, and provides peace to his surroundings.

There is no fake Muslim.

A person pretends to be a Muslim and uses Islam as a cover for his own interests, which shows that the person is not a Muslim.

When a real Muslim is mentioned, the brain immediately senses the fake Muslim perception.

Words that give the perception of duality lead us to belittle and despise the person in front of us, and this leads us to arrogance.

The words, “Your path, your belief is more beautiful,” also lead the person to fall into arrogance.

The perception given by this word leads to looking down on other beliefs.

And thus, it leads the person to fall into arrogance by giving the perception that his own belief is supreme and other beliefs are false.

The words, “You are greater, you are The Sublime,” are another statement that opens the door to arrogance.

The self-perception of you is a cruelty that opens the door to arrogance.

With this wording, he directs himself to the arrogance of seeing himself as greater than others and seeing others as lesser.

The 19th verse of the Surah Al-Mujatta explains this very well.

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

Istahveze aleyhim: Their minds were taken captive, invaded, surrounded,

El şeytan: Bad states, satanic states, remaining in the dimension of things,

Fe ensâ hum: Thus, they forgot, moved away,

Zikr Allah: Remembering, remembrance, dhikr, Allah,

Ulâike hizbu el şeytani: Here they are, faction, division, separation, party, satan, bad states,

Elâ inne hizbe el şeytani: Isn't it, faction, division, separation, party, satanic states,

Hum el hasirune: They are, in disappointment, loss, loser, harm,

The meaning: “Their satanic states took their minds captive. Thus, they moved away from the remembrance of Allah. Those who remain in satanic states are the dividers, those who divide are only those who remain in satanic states. They are the losers.”

As it is magnificently stated in the verse, all duality, division, and discrimination originate from the satanic realm.

If a word or behavior creates division, it is caused by satanic feelings and thoughts.

Arrogance triggers division, knowledge, discrimination, superiority, contempt, and being different.

Arrogance of knowledge creates arguments and causes the state of not accepting the knowledge of others, opposing, and contempt for the person.

In many verses in the Quran, we are advised to stay away from arguments.

The Quran insistently advises us to stay away from arguments and fights.

What is the wisdom here?

The wisdom here is that arrogance of knowing will keep a person away from understanding the truth.

Why does the Quran insistently advise us to stay away from arguments?

Why does it advise us to stay away from those who enter into arguments by assuming what they hear or read to be true? 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, 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, to be a good person.

It advises us to stay away from fighting, arguing, doing evil, arrogance, fame and reputation, and being concerned about status and position. It practically commands us.

So why does the Quran command us to stay away from fighting and arguing?

It says, stay away from places of conflict, leave them and when you leave, leave them with kindness.

Getting into a state of argument means claiming what you know and closing yourself off to the other person's point of view, which makes a person arrogant.

That is why the Quran says to stay away from places of argument.

Surah Al-Ankabut 46: "Do not argue with those who remain in hearsay."

Surah Al-Mu'min 56: "As for those who argue about the verses of Allah without any proof, their hearts are arrogant. They are not the ones who will reach the truth. 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 about 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 the state of quarreling and arguing.

In other words, the dominant feeling in hearts becomes the feeling of quarreling and arguing, while the purpose of learning the truth remains deep down.

“Don’t occupy your hearts with arguments and quarrels, but with the effort to understand the truths,” he says.

This is actually the real *cihad*.

Being in a struggle to understand the values of the universe is called *cihad*.

When a child grows up in an environment of argument and strife; he falls into states of knowledge, ego, arrogance, contempt and exclusion.

A child who falls into these states does not aim to produce scientific values, but displays a state of knowledge by being in a fight.

If we pollute the brains with a state of argument and quarrel, scientific thinking will not develop.

Those who fall into arguments have arrogance and discrimination.

Discussion environments are places where people argue and fight that what they know is right.

In such places, the knowledge, culture and beliefs of others are despised, people are declared heretics and targeted.

People who get into arguments; they stay away from thinking and researching and act only in their knowledge.

In other words, discussion environments are environments of fighting with people, not environments for understanding and questioning scientific values.

That is why the Quran tells us to stay away from discussions and fights.

Truth does not come out of discussion environments, it says, only states of arrogance occur.

And we should definitely open our hearts to thinking, researching and understanding the truths, it says.

We see it on television, even in religious programs, speakers fight each other.

Rather than speaking the truth, it gives the feeling of fighting, arguing and searching for deficiencies.

The feelings of fighting, arguing, and taking sides are being planted in the minds of all of society, especially in the minds of young children.

And as a society, by supporting one of the speakers, we too fall into a fight. By abandoning understanding a truth, by abandoning thinking, we attack those who do not agree with us by taking sides.

And our brains remain in arrogance, in a state of knowledge, we see others as other, as ignorant.

We separate each other, we alienate each other, we see ourselves as knowledgeable, the greatest, and we remain in arrogance.

And thus, we become captives to satan within us.



That is why the Quran tells us, “Stay away from arguments and fights.”

Yes, we understand that a person who has a scientific heart and is sincerely searching for the truth should not fall into arrogance by saying:

He stays away from discussions.

He does not act like a know-it-all.

He does not belittle any idea.

He does not discriminate.

He never loses his respect and love.

He respects people's beliefs and cultures.

He does not get hung up on people's words.

He does not talk behind anyone's back.

He does not look at anyone with a bad eye.

He does not carry envy, malice or arrogance.

Here are the messages full of wisdom that the Quran gives us.

Hopefully, we will be among those who understand and apply them.

In the 54th verse of Surah Kahf, it says, "But man argues more than he understands a thing.", explaining how arrogance of knowledge leads us to argument.

Because arrogance of knowledge leads us to believe that what he knows is right and not to listen to or accept what others know.

Arrogance of knowledge is the biggest obstacle to reaching the truth.

Those who are in a state of knowledge act based on sensations, without knowledge.

They enter into arguments with the claim of knowledge.

This situation is indicated very well in the 56th verse of Surah Al-Mu'min.

Surah Al-Mu'min 56: “İnnellezîne yucâdilûne fî âyâtillâhi bi gayri sultânin etâhum in fî sudûrihim illâ kibrun mâ hum bi bâligîh festeiz billâh innehu huves semîul basîr.”

Inne ellezine: Surely they, those people,

Yucâdilûne: Quarrel, argument, struggle,

Fi âyâtî Allah: Inside, about, Allah's signs, signs,

Bi gayri sultanin: Without evidence, authority, proof, power, evidence,

Eta hum: Coming, presented, given, coming to them,

In fi sudûri him: In them, within, within their hearts,

Illa kibrun: There is, but, only, arrogance, grandiosity, looking down on others,

Ma hum bi baligî hi: Not them, but the one who will reach him,

Fe isteiz bi allâhi: After this, seek refuge in Allah, cling to Him,

Innehu huve: Surely it is from Him,

El semi el basir: Hearing, insight, seeing,

The meaning : “Without any evidence, Allah’s "As for those who argue about the verses, there is arrogance in their hearts. They are not the ones who will reach the truth."

As stated in the verse, those who argue without wisdom, that is, without any evidence, act with the claim of knowledge.

Those people act based on information and rituals coming from the field of faith rather than investigating the truths.

They know what is dictated to them as true.

There is arrogance of belief, seeing one's own faith and worships as supreme.

A person becomes proud of his own faith and worships.

This arrogance leads him to arrogance.

If we examine the relationship between arrogance and arrogance:

Although arrogance and arrogance are thought to have the same meaning, they actually have similar meanings.

However, it would be correct to evaluate both words separately, but to connect them and evaluate them together.

The result of arrogance is arrogance.

The place where arrogance begins is being proud.

Proud (gurur) comes from the word "garur".

Garur comes before us in the sense of deceiving oneself, not understanding one's own essence and being deceived.

Pride means to be detached from Allah within oneself.

Arrogance means to look down on the people and to see oneself as superior.

When a person separates himself from Allah in himself as consciousness, he attributes existence to himself and the person begins to admire himself and see himself differently.

Thus, a person's admiration and self-praise is arrogance.

A person who admires himself and praises himself gradually begins to see himself as superior to existence, to see himself as the greatest and to see existence as small.

The feeling of seeing himself as great and seeing existence as small leads to living in arrogance.

In other words, arrogance is where arrogance first begins to form.

The moment a person moves away from understanding Allah that is in every existence, he sees every existence as a separate form.

And thus, he moves away from the consciousness of Allah that holds all existence.

He attributes his own existence to himself, attributes his wealth, property, and position to himself.

And as a result, he boasts and becomes arrogant about his wealth, position, and profession.

In other words, being proud is a situation related to a person admiring himself, while being arrogant is a situation related to seeing the other person as small.

When a person cannot know the owner of all beings, he starts to evaluate each being separately.

When he sees each being separately, he also attributes his own existence to himself and begins to say, "I am that I am." A person who says, "I am that I am" sees his own existence differently and begins to admire himself.

Thus, a person who admires himself enters into arrogance.

A person who becomes proud separates himself from existence and begins to admire his own qualities and thus enters into arrogance.

And he begins to boast about his wealth, property, position, children, and what he sees as his own.

This situation is called arrogance.

In other words, arrogance is the state of admiring himself.

The next state that a person who admires himself will fall into is the state of arrogance.

Arrogance is the state of looking down on the people or beings in front of him and seeing himself as great.

The place where arrogance is formed is the idols that a person acquires in his own mind.

These idols that a person acquires cause the person to show himself as different and superior.

When we examine what these are, we understand that we find the equivalent of the idols that the Meccan polytheists acquired during the Meccan period.

When we examine these idols that lead to arrogance:

The idols of lat, manat, hubel, and uzza that a person has acquired should be well known.

Could we all be acting under the influence of these idols that we have acquired?

Could we be falling into arrogance under the influence of these idols?

Could we be idolizing what we know, our desires, our emotions, and our positions, and living under their influence and becoming arrogant?

Could we be idolizing the beliefs that came from our ancestors and falling into arrogance in our own beliefs?

Could we be becoming captive to our emotions and idolizing them, falling into arrogance and harming others?

Could there be other purposes underlying our approach with love?

Could these insidious purposes be making us arrogant and causing us to see others as objects to be used?

Could we be using the identities we carry to show off to others?

Could we be worshipping our desires and emotions for the sake of our own interests and to take advantage of others, and could we be living in arrogance?

Let us examine one by one the idols of Lat, Manat, Uzza, and Hubal, which we all have and which make us arrogant.

## **BELIEF IN THE IDOLS OF EL LAT-EL LAH**

The idol of El Lat- El Lah; is to know the information that comes from his ancestors about religion, worship, and Allah correctly and to compare them to other beliefs, to see his own belief as superior and to make his own belief an idol.

To make Allah, whom he believes in but does not witness, into an idol.

The 43rd verse of the Surah Furqan refers to this. “E raeyte menittehaze ilahehu hevâh.”

The meaning: “Did you understand taking his desires as gods?”

A person believes in the information inherited from his ancestors, and according to his desires, according to the information that was passed on, he makes his belief in Allah, which he believes in, into an idol.

He sees his own belief as superior, sees the Allah he believes in next to himself, and believes that he will throw people of other beliefs into hell and punish them.

He believes that the Allah he believes in created him with a different characteristic and gave him superiority.

And thus, as we see in societies, they believe that Allah created them specially with different beliefs and they see themselves as superior to others and fall into great arrogance.

He does not realize this arrogance he has fallen into, he is so attached to his own belief that he sees the discrimination he makes as normal.

He has fallen into arrogance to the point of burning those who do not believe like him in hell, but he even sees this as normal.

He does not believe in the Creator he witnesses, but in a God he believes in according to his desires inherited from his ancestors.

This belief is called the “El Lat-El Lah” idol belief.

Surat Al-Mu’minun 68: “Do they not ponder over the words of the truth? Or do they find sufficient the things presented to them, which are not the originals, from their ancestors?”

The name of this structure, which comes from their ancestors, causes discrimination, considers their own belief as superior, sees themselves as chosen, sees their own worship, their place of worship, their own book as superior and uncorrupted, is the “El Lat-El Lah idol” belief structure. The arrogance created by this structure causes the person to see their own belief, their own community as superior.

If people's beliefs, coverings, clothing, worships, places of worship related to their beliefs are different and each belief group sees its own belief as superior, sees itself as different and chosen, can this belief structure be a belief structure created by the communities themselves, not one offered by Allah? If it were a structure offered by Allah, shouldn't it be the same?

## **THE IDOLS OF MENAT- MENA- MEN**

The word Menât is known to mean “death, fate, fortune” in the Semitic language.

Menât is believed to be the goddess of death and fate.

It is believed that she is the goddess who takes the dead person from the amulet stone and rides him, and in the afterlife, guides and acts as a manager.

The word “manager” in English may also come from here.

The name of the great grandfather of Prophet Muhammad is also “Menâf”.

The Meccan polytheists also made a statue of him and hoped for intercession from him.

It is believed that the word Menat- Mena- Men is related to the words Mina, Minna, Men, Menân, Menun.

It means personality, identity, person.

Here we understand that seeing one’s own personality but also some personalities and identities as more exalted and bringing them to the forefront is creating a “Menat idol”.

We call the divine identity in every being that holds that being “Zat”. And the identity that holds all being is the identity of Allah.

Here, if a person sees;

His own national identity,

His own gender identity,

His own belief identity,

His own family identity,

His own professional identity,

His own community identity,

His own sect, order, community identity, as superior, it means that he has taken this situation as a god, has made it an idol.

If a person starts to see himself as superior according to these identities, he has created his own idol of menat.

As long as he does not destroy this idol, he will remain under the influence of this idol for a lifetime, fall into great arrogance and see his own identity as superior to other people, other communities.

That is why Yunus Emre wanted to say, “<sup>72</sup> Whoever does not look at the nation with the same eyes, even if he is a teacher to the people, he is a rebel against Allah”, that is, “whoever does not look at every being with the identity of Allah is an idolater”.

Surah an-Nisa 36: “Surely there is no love of Allah in those who see themselves as superior and are in arrogance.”

The identities that a person acquires in life are for the purpose of getting closer to society, serving, and creating cultural richness.

It is never for the purpose of being arrogant.

For example, a person becoming a Medical Doctor is not for the purpose of boasting about being a Doctor, but for the purpose of treating patients.

## **THE IDOL OF UZZA –AZIZ ( THE SAINT)**

Uzza literally comes from the word “El Aziz”.

Aziz means the sublime one.

If a person sees himself as the greatest in the professional field, in the field of belief, in the social field, in the field of knowledge, in the field of position and in other fields, he has created his own Uzza idol.

The Almighty in all beings, that is, the Almighty with all his qualities, is Allah.

If a person begins to see himself as the greatest than other created beings, it means that he is worshipping his own Uzza idol.

Every person we see as a saint, a sublime one is an Uzza idol.

Every person who sees himself as a master, a sheikh, a saint, a saint, a mentor is attached to the Uzza idol in himself.

Because the Almighty, that is, the Sublime is Allah, whose essence is absolute, who shows his sublimity with his infinite qualities in every being.

The state of not seeing the greatness of Allah but seeing a servant as great, not seeing the great qualities of Allah in every being and attributing greatness only to a person or persons or a place or an object, is idolatry of Uzza.

Saying that this person is very great to someone is attributing greatness to him along with the greatness of Allah. This is idolatry.

Seeing oneself as great is worshipping one's own idol of Uzza.

Surah Al-Waqi'ah 5: “Those who consider themselves great cause more harm than good.”



## THE IDOL OF HUBEL- HUB EL

The word hub means love, interest, concern, beautiful, pleasant, good.

One of the most important idols that Meccan polytheists considered to be high is the hubal idol.

The behavior of approaching a person with love and goodness, hiding one's real intention, in order to achieve one's real purpose is hubal idolatry.

Approaching a person with a smiling face, with the language of love, as if one is a good person, and revealing one's real intention at the end is called hubal idolatry.

A person can approach with sweet words and convincingly as if in love, without ever revealing one's real intention, whereas the person's real intention is one's own interest, to serve one's own idol.

Surah Anfal 50: “Ve lev terâ iz yeteveffellezîne keferûl melâiketu yadribûne vucûhehum ve edbârahum ve zûkû azâbel harîk.”

The meaning: Even if you see the states of those who ignore and cover up the truths as if they were in love, they harm their own purity with the states they turn to and they act with their past ignorance and they are in burning distressed states.

As stated in the verse, those who hide their arrogance and approach as if they were in love, first harm their own purity.

We should never be fooled by those who approach in love without knowing their real intentions.

The greatest deception that a person in a devilish state uses to deceive is to behave with love, to wear the guise of sweet words, smiling faces, and tears.

They mistake their desires for love and use love as a tool to achieve their own interests.

We always thought that physical desires were love.

We said we love, but then we broke hearts, did evil.

We said we love, but when our desires did not happen, we got angry, we got furious, we fought.

When we were happy, we talked about love, when we were unhappy, we forgot about love,

we became pessimistic, we became hopeless.

So, what is the subtlety of love and desire?

Desire comes from the dimension of the body.

Love comes from the dimension of the soul.

Desire, that is, physical desire, only surrounds the body.

Love surrounds all existence.

We should not pretend to act with love, but reach the station of love with all our sincerity and act accordingly.

Otherwise, we use our love as a tool and pursue desires that are desires.

The place where desires are are desires that are self-interested, desires that are self-interested are related to arrogance.

A person is so arrogant that he sees himself as so privileged for his own benefit that he approaches with love without revealing his real intention and leaves when he gets what he wants.

A person's turning to idols that he has made for his own benefit, that is, for his own ego, will make him arrogant.

The idols that a person has made, the idol of Lat, the idol of Manat, the idol of Uzza, the idol of Hubel, are the areas where arrogance occurs.

These idols that a person turns to are the idols of the egoic area, because these idols are the idols that a person takes refuge in for his own benefit.

Surah Aal-i Imran 185: "Those who seek the benefit of the worldly life cannot obtain anything except an ego."

Surah At-Tur 32: "Or do their minds act according to their own desires? They are the idols they have created."

We understand that idolatry is a structure in which a person takes refuge in his own emotions and arrogance for his own interests.

These four idols take a person captive and make them arrogant.

As long as all four are not taken captive, the person lives as a captive to these idols and in arrogance.

Even if one of these four idols remains, it awakens the other four idols and makes the person arrogant.

Here is the idol of El lah-El lat:

It is turning the belief in Allah, which we believe in as a legacy from our ancestors, without witnessing or comprehending, into an idol.

It is taking one's own whims as a god.

What one believes in as Allah is something one has never witnessed, but believes in according to one's own whims.

The idol of Manat:

It is the state of not knowing the truth that the personality and identity that holds all existence is the identity of Allah, and putting our own or someone else's identity to the forefront and looking down on others.

The idol of Uzza:

Not being able to comprehend that the Almighty is Allah, but seeing ourselves or others as great.

It is the situation of seeing one servant as great, but not seeing the great in all servants.

That is why Prophet Muhammad said: “Do not see me as great, I am a human being like you.”

The idol of Hubel:

It is the insidiousness of approaching as if in love, while hiding one’s real intention.

It is the insidious plan that a person adopts to realize his/her interests by using love as a tool.

He/she speaks words of love with his/her tongue, but the real intention is different.

These idols are the areas where arrogant people take refuge.

Each of these idols makes a person fall into a hidden arrogance within himself/herself.

The idol of Uzza is a arrogance that falls into those who see themselves as saints, consider themselves great, or consider someone they love as great.

A person sees himself or someone he loves as a saint, gavs, messiah, or mahdi.

A person declares himself or someone as a saint, gavs, messiah, or mahdi.

He shows himself as great in society, or declares someone as great.

Let's examine these concepts now.

## EVLIYA

Evliya comes from the word *veli* (guardian).

*Veli* is singular, *Evliya* is plural.

The Quran only states, “Take Allah as your guardian”, “Do not take anything other than Allah as your friend”.

Allah shows His guardianship in one attribute and His sainthood in all attributes in the human body and in all beings.

A person should not forget that it is Allah who operates one of his organs, and Allah who operates all his organs.

A person should not take an object or a person as a friend, leaving the friendship of Allah, who shows his friendship in his own body at all times.

A person should love existence without forgetting that Allah is in the essence of existence.

A person should love his mother, father, or children without forgetting Allah, who holds the body, and should not have a love that is disconnected from the consciousness of Allah.

A love that is disconnected from the consciousness of Allah is not love, it is whim.

A person who is disconnected from Allah's consciousness can fall into anger, quarrel, hatred and jealousy at any moment.

That is why the Quran says, “Take Allah as your saint, love everything with the sainthood of Allah, do not take any saints other than Him.”

Taking someone else as a saint instead of Allah means giving him greatness and making him an intermediary between him and Allah.

This is the state of polytheism.

Surah Az-Zumar 3: “Vellezînettehazû min dûnihî evliyâ mâ nabuduhum illâ li yukarribûnâ ilallâhi zulfâ.

The meaning: “Those who take other saints than Him say, ‘We do not worship them, we only draw near to them so that they may bring us closer to Allah.’”

It is stated in the Quran, “Do not take other saints than Allah.”

Surah An’am 51: “Min dûnihî veliyyun ve lâ şefiun.”

The meaning: “There is no protector or intercessor other than Him.”

Surah Jathiyah 10: “Mâ kesebû şeyen ve lâ mattehazû min dūnillâhi evliyâe ve lehum azâbun azîm.”

The meaning: “And since they have taken up the names of saints other than Allah, there is no benefit for them, and they are in a painful torment.”

Surah Al-Maidah 55: “İnnemâ veliyyu kum Allah.”

The meaning: "Take only Allah as your friend."

When we examine the Quran, we understand that we need to take only Allah as our friend and saint.

When we examine the Quran, we understand that embracing someone by giving them greatness, attributing Allah's greatness to someone else will make a person fall into arrogance and will make a person fall into polytheism.

Behind every body is Allah, the Almighty.

When we approach people or a being, we should approach and look at him without forgetting Allah, who is Almighty in his body.

Seeing oneself as a saint or a saint is a great arrogance.

A perfect person always makes the greatness of Allah felt, never gives the perception that he is almighty.

When a perfect person speaks, he speaks by making Allah, who is Almighty, feel in his words, he does not show himself as almighty, chosen, or special.

A person should act by seeing the owner of all bodies in the essence of bodies.

Then, a person will show the most beautiful love and respect to existence.

The moment a person moves away from seeing Allah, who is in the essence of existence, he will remain in the form dimension of existence, he will not be able to see the essence of existence, thus he will fall into the state of Satan and will fall into arrogance.

Here, a person should not consider himself or anyone else as superior.

## GAVS

Gavs means diver.

Gavs: It means diving into the sea, diving into the ocean, diving into knowledge, diving into thought, diving into research, diving into discovery.

The Quran states that those who attribute gavs to others have fallen into great arrogance, considering themselves great.

Surah Sad 37: “Ve el şeyâtîne kulle bennâin ve gavgâsın.”

Ve el şeyâtîne kulle: Devils, all, those in evil states,

Bennain: Those who act arrogantly, who build buildings, who attribute the work to themselves,

Ve gavgâsın, gavs: Diver, dive, gavs, those who pretend to be knowledgeable, who claim to bring and bring,

The meaning: “And all those in satanic states, those who act arrogantly, who attribute the work to themselves, and who attribute gavs to themselves.”

Surah Sad 38: “Ve âharîne mukarrenîne fil asfâd.”

The meaning: “And all those who were in those states were tied together in handcuffs.”

The plural of gavs in the verse is gavgâs.

Gavs means diver, diver.

Gavgâs means divers.

Those who dive into the ocean of Allah with knowledge witness many truths there and that witnessing leads the person to submission.

When a person makes a scientific determination, this determination belongs to the dimension of knowledge of Allah.

The knowledge that the person witnesses does not belong to him/herself, it belongs to Allah.

However, those who consider themselves great and attribute gavs to themselves or to someone else by saying, “I found it, I discovered it, I dived and saw it,” have fallen into arrogance and have become satanic.

Whoever dives into a discovery in the field he/she works in, this diving is called gavs.

Every person should look deeply into the field he/she works in and is interested in.

He should delve into the depths of knowledge, make discoveries, and be useful to society.

And he should do this without falling into arrogance or arrogance.

Otherwise, he will attribute gavs to himself and fall into a state of seeing himself as superior.

Whoever says he has become gavs has become a satan.

## MESSIAH

The word Messiah is of Hebrew origin and is used in many places in the Torah.

“Messiah-Masih-Masiha comes from the root of the word msh-mṣh.

The Word ‘mesh etmek’ “wiping” in ablution also comes from here.

It means to be cleansed, purified, freed from dirt, to cleanse the mind, rubbed with oil, to stay away from false information, to be strengthened with scientific information, to be enlightened, to be enlightened.

This word comes from the Hebrew word “Māṣīḥa” meaning rubbed with oil.

The wisdom of wiping the head during ablution indicates that the brain is cleansed from false information.

The dirty information in the mind, the harmful information, should be cleaned with knowledge.

Wisdom is symbolized with water, to be cleaned with water, is indicated as the cleaning of the dirty information in the mind with knowledge.

When we examine the word messiah, we understand that the purification and cleaning of the mind is related to the word messiah.

Jesus was referred to as “Messiah” in the Quran.

However, the fact that Jesus is referred to as “Jesus the Messiah” should be investigated well.

In the Quran, it is written as “Jesus the Messiah, the son of Mary”.

Surah Aal-i Imran 45: : “Minhu ismuhul mesīhu Īsā ibnu Meryem.”

The meaning: “His sign is the one who cleanses the dirt, he is Jesus, the son of Mary.”

When we examine it carefully, the word messiah means: Purification, cleansing, getting rid of dirty information, erasing the false area.

Jesus, the son of Mary, also made an effort to cleanse the dirty information in people’s minds during his lifetime.

He struggled scientifically to cleanse the false area in their minds.

Jesus used to baptize with water during his lifetime.

Dipping a person’s head in water and washing it was a sign that the mind would be cleansed from dirty information.

In the baptism ceremony, the practice of wetting the person’s forehead, dipping their head in water or immersing their entire body in water was accepted as the beginning of “rebirth”.

For this reason, Jesus was called “the Messiah, the son of Mary”.

In other words, he was called “the Messiah” in the sense of purifying and cleansing.

Here, the fact that Jesus is called the Messiah means the one who washes one's head with water.

The main purpose here is to meet with water, that is, to meet with wisdom.

Only wisdom can cleanse the false knowledge in one's mind.

Some people made the mistake of saying to Jesus, "He is Allah Himself."

This mistake occurs in people who cannot understand the station of "Ruhullah." (The soul of Allah)

The Quran says, "The station of Jesus and Adam is the same."

This station is the station of "Ruh." (Soul)

The subject of the Messiah should be examined very carefully.

There have always been those who saw themselves as the Messiah.

They abused the people's beliefs, saw themselves as exalted and chosen, took the people's money and property in different ways, and established their own sultanate.

By showing themselves as exalted, they also prevented people from properly understanding the great One, the Almighty Allah.

Those who showed themselves as the Messiah always saw themselves as the chosen, and by seeing themselves as exalted, they fell into great arrogance.

The subject of the Messiah has been a subject of debate for centuries.

There has always been a savior expected, saying the Messiah will come, the Mahdi will come.

In every era, there have been those who have shown themselves as the Messiah, those who have declared someone else as the Messiah, those who have given the perception of being the Messiah.

The Messiah is believed to be the "Prophet who will come before the Apocalypse" in religious communities and sects.

The expectation of the Messiah has always been seen since ancient times.

In ancient times, in oppression environments such as war, invasion, and looting, they have always expected someone who would save them from troubles.

People have always expected a savior in their troubled times.

Most religious communities and sects see their sheikhs as the Messiah, the Mahdi, and declare anyone who does not follow their path as an enemy and see them as the Antichrist.

Seeing oneself or someone as the Messiah means seeing oneself or someone else as great and falling into great arrogance.

However, when we examine, we understand that the Messiah means being cleansed and purified.

Whoever has set his heart on purifying his mind from false information with the knowledge of Allah, that person has stepped into the dimension of Allah's name "EL Mesih" and his mind and heart have begun to be purified.



This is the wisdom of wiping during ablution.

A person can internally pray the following prayer while wiping his head during ablution:

Allah, help me purify my mind.

Allah, purify me from all the dirty information in my mind.

Allah, grant me a clean mind and a clean heart so that I can comprehend You.

## MAHDI

A person falls into great arrogance by seeing someone or himself as Mahdi, by seeing himself as Mahdi.

Is the word Mahdi mentioned in the Quran?

Where does the expectation that the Mahdi will come come from?

The word Mahdi comes from the word “Huda”.

The word “Mahdi” is mentioned in the Quran.

Surah Al-i Imran 46: “El Mehdi.”

Surah Al-i Imran 46: “Ve yukellimun nâse fî el mehdi ve kehlen ve mines sâlihîn.”

Ve yukellimu en nâse: Word, speech, narration, people,

Fi el mahdi: Within, birth, spreading, earth, telling the right path, being on the path of guidance, cradle,

Ve kehlen: A man, mature, perfect, adulthood, gathering his strength,

Ve min es sâlihîne: From the righteous, those who do good deeds, from the good people,

The meaning: “He used to tell people about birth and perfection, and he was one of the righteous.”

The person mentioned in this verse is Jesus.

The verse is about Jesus telling people what birth is, how it is to be on the path of guidance.

Mahdi is related to the word Hudâ.

The word Hudâ is used in many places in the Quran with its derivatives.

Hudâ: It means showing the right path, leading to the truth, giving truth, giving guidance.

Mahdi: It means a person who has found guidance, who is on the right path, who is always on the truth, who is on the path shown by Allah, who does not deviate from the path of Allah.

The word Mahdi means who is on the path shown by Hudâ.

It is stated in the Quran that Hudâ is Allah.

In other words, it is stated that Allah is the one who shows the right path, who makes one find guidance.

Allah shows His truths to everyone from every being at every moment.

In other words, He shows the way with the name of Hudâ at every moment.

The aspect of Allah showing the truths is the aspect of Hudâ.

As long as we think, research and read the Universe with love, humility and submission. In other words, we comply with the verse of “Iqra”.

Mahdi: It means a person who follows the path shown by Hudâ, who finds the right path, who acts on the truth, who finds guidance, who does not deviate from wisdom.

The Quran informs us that all the Messengers and Prophets acted on the path shown by Allah. In other words, it is stated that they carried the identity of the Mahdi.

In the 46th verse of the Al-i Imran Surah, it is stated that Jesus will guide people with the truths.

Surah Al-Baqarah 170: “Ve la yehtedun.”

The word yehtedun also comes from the word huda. In this verse, it is used in the sense of “not on the right path.”

Surah Al-Baqarah 264: “Ve Allâhu lâ yehdîl kavmel kâfirîn.”

Here, “La yehdî” again comes from the word hudâ.

The truth is stated in the verse: “Those who ignore and cover up the truths cannot find a way to Allah.”

Surah Aal-i Imran 73: “Kul innel hudâ huda Allâh.”

In this verse, it is stated that the right path is the path leading to Allah.

Surah Al-i Imran 96: “Ve huden lil âlemîn.”

In this verse, it is stated that Abraham; would show everyone the right way, the truth.

The expectation of Mahdi has always been seen since ancient times and is still seen.

The expectation of Mahdi is seen in most societies.

The expectation of Mahdi is the expectation of a savior.

Most communities and sects see their sheikhs as Mahdi and see those who do not follow him as infidels, the antichrist.

It has been known that the struggle between Mahdi and deccal (Antichrist) is the war between good and evil.

The Antichrist is the evil instincts within man.

Mahdi is the characteristic of finding guidance through the search for truth within man.

The Quran tells us; What does Mahdi mean? It has explained it very well.

Mahdi means the one who follows Allah.

In other words, it means the one who has found the right way and always acts righteously.

Every person is obliged to understand the truths presented by Allah.

In other words, every person has the characteristic of being Mahdi in their essence.

Allah has created every human being so that they may know Himself and His existence.

Allah shows every human being His realities from every being.

Here, Huda means showing the truth, guiding to the right path, and finding guidance.

Mahdi means; he has found the right path, he has found guidance.

So whoever has followed the satanic instincts within him, harms both himself and his surroundings and that is the antichrist.

The antichrist means that he is always on the path of evil.

Whoever;

Has complied with the truths in a way shown by Allah,

Has understood the truths and has never deviated from those truths,

Has not harmed any being,

Has always been on the path of Islam, that is, on peace and tranquility,

Has always been on the path of guidance,

And has guided Allah to the best of his ability,

That person has been honored with the station of Mahdi.

No one can step into the channel of Mahdi without defeating the antichrist within him.

Whoever has broken away from Allah's dimension of guidance by declaring himself or someone else as the Mahdi, has fallen into great arrogance by seeing himself or someone else as exalted.

Whoever considers himself or someone else to be superior and declares them as "Saints, Gavs, Messiah, Mahdi" has broken away from the consciousness that "Allah is the Most High" and thus that person has fallen into great arrogance.

A person should never become a devil by falling into arrogance.

A person should try to never let any arrogant feelings or thoughts enter their mind and heart.

A person's heart is a house, in that house there is either arrogance, which is the area where evil thoughts are, or there is love of Allah.

In a heart with arrogance, there can be no perception of Allah or love of Allah.

In a heart with understanding of Allah and love of Allah, there is no arrogance.

A person who becomes arrogant takes his devil as his god and always lives with him.

Satan means staying in the dimension of existence and breaking away from Allah, in other words, getting away from Allah and falling into all kinds of arrogance.

A person who is in all kinds of arrogance is inclined to do evil to his surroundings.

Because a person who is arrogant is a person who lives according to his own ego.

He is a person who harms his surroundings for his own ego, for his own benefit.

To become arrogant is to become a devil.

The arrogant one is satan.

Satan is the arrogant one.

The life of the arrogant one is only in line with his own interests.

Now let's examine the issue of becoming devil.

## **BECOMING DEVIL**

We should not think of the devil as a separate entity.

We should think of the devil as a cruel person.

A person justifies his cruelty by blaming the evil he does on the devil, who has a name but is not himself.

The thing called the devil is the cruel person himself.

Therefore, when we say the devil, we should understand the cruel person who is in the midst of evil.

Therefore, the person we refer to as the devil is the person who is in the midst of evil and cruelty.

In other words, becoming the devil means becoming cruel.

A person who becomes cruel is the devil.

There is no point in looking for a separate devil.

A person who cruelly oppresses his surroundings is that person who has become the devil.

A person who does evil to his surroundings is the devil.

Satan comes from the word “sa-ta-na”.

It means the one who distances himself, that is, the one who is distant from Allah.

The one who is distant from Allah falls into arrogance and becomes a devil.

The one who distances himself from seeing the essence of existence falls into the state of “sa-ta-na”.

The one who falls into the state of “sa-ta-na” remains in the external dimension of existence and worries about gaining benefit from it.

In other words, the one who remains in the dimension of existence and cannot reach its truth.

Satan and thing are words that come from the same root.

The state of gaining benefit from things separates the person from the essence.

That state of gaining benefit makes the person worry about his own benefit and the person becomes cruel.

Surah An-Nisa 120: “Şeytanu illa gurûrâ.”

The meaning: “The one who is called Satan is only the one who is in arrogance and arrogance.”

Yes, whoever is in arrogance and arrogance, that person is a devil.

Arrogance and arrogance are the birthplace of satanism.

Satan is concerned with remaining in the material dimension of existence and oppressing existence, and gaining his own benefit.

The place where satan runs wild is the religious area.

Because those who turn to the religious area are innocent people.

A person seeks the truth of Allah with an innocent feeling.

He turns to religion with an innocent feeling, he turns to congregations.

Satan wants to deceive innocent people.

Satan never reveals his final plan in advance.

Satan always hides his plan.

Satan carries out his plan through the innocent.

Satan carries out his plan through the area of faith and worship.

Satan reaches his goal by using religion.

He approaches his goal step by step by disguising himself as a religious person.

A person who has become Satan is always insidious.

He has only one goal, and that is his own interest.

Satan deceives the innocent by saying Allah.

Satan deceives the innocent by saying Allah, by saying the book, by saying religion, by saying worship, by saying the obligatory sunnah.

He shows himself as a mujahid on the path of Allah.

His real goal is very secret, he never reveals it.

He carries out his secret plan by showing himself as a Muslim, like the Mahdi, like the messiah, like a saint to the innocent in the area of worship.

He is seen sometimes in prayer, sometimes in reading the Quran, sometimes in fasting, sometimes in Hajj(Pilgrimage).

He always talks about the fear of Allah. (Surah Al-Hashr 16)

“I fear Allah, the Lord of the worlds,” he says. Surah Al-Hashr 16

With fear, he locks the brains and makes them not think.

Because he knows that a person who fears is obedient because of that fear he obeys the commands, does what he is told.

He always talks about the fear of Allah and sins.

He immediately takes refuge in fate, says everything is from Allah.

He says good and bad are from Allah.

He says evil is Allah's will.

He does not want the truths to be understood.

He acts with commands and prohibitions.

He never talks about knowledge, wisdom, and witnessing.

Wisdom is his enemy.

Intellect is his enemy.

He sows discord, discord, and corruption among people.

His aim is clear.

His aim is himself.

His aim is to establish authority, position, sultanate, fame,  
to enslave people to himself.

His aim is; is property, wealth, money, luxury life.

He always hides his real purpose.

Even no one next to him knows his real purpose.

He plays his game through religion.

He moves slowly and slyly to achieve his goal.

In his goal, the young people's innocent belief in Allah is very important.

He gradually connects them to himself.

He gradually makes them feel how important a job they are doing in terms of faith.

He connects people from all walks of life to himself.

He constructs his path and purpose under the name of holiness.

He always uses the concepts of jihad, mujahid, infidelity.

A person who becomes demonized always prioritizes his own interests, no matter what field he is in.

He never likes the consciousness of Tawhid.

He wants society to be divided into congregations, sects, and sects, and he divides them.

He wants division to occur so that he can control them little by little.

He wants a community to see itself as superior to others.

He wants a community to see itself as superior so that it is in enmity with others, and there is chaos.

Because Satan feeds on chaos, duality, discrimination, and arrogance.



Surah Al-Qasas 4: “Verily, Pharaoh exalted himself in the earth and divided his people into sects.”

Every person carries the potential for evil within him.

As a person falls into arrogance, he becomes a devil and he does not even realize it.

If you ask him, he is on faith, that is, he is someone who always fulfills his religious beliefs.

He only believes in Allah, he is not wise in the truth of Allah.

Commandments and prohibitions are religious obligations for him.

He never knows the wisdom of the area called commandments and prohibitions.

He does not know the subtlety of faith and belief.

He always looks for infidels outside and wants them to be destroyed.

Those he declares as infidels are an obstacle to his goal.

Symbolically stoning the devil in 3 different places in Mina is the removal of 3 separate assumptions that make a person a devil.

These symbolic devils are the assumption that the person attributes to himself, “I am the action, I am the attribute, I am the existence.”

The great devil inside the person is the hidden polytheism inside.

The hidden devil inside a person is seeing himself as the chosen one, saint, saint, gavs, messiah.

A person who cannot get rid of these thoughts and feelings:

Detaches himself from existence, falls into ego.

Sees himself as superior, falls into arrogance.

Always says it should be mine, falls into cruelty.

A person who falls into cruelty has now become a devil and always harms others.

A person who becomes a devil is a person who is devoid of mercy, compassion, and compassion.

Here is the basic point of becoming a devil; becoming arrogant, falling into the concept of self.

A person who becomes a devil always remains on the outer surface of existence, cannot see the essence of existence.

Becoming a devil; is moving away from God.

War is the devil.

Peace, tranquility is Islam.

Satan is evil, cruelty.

Cruelty, evil is the devil.

Let's pay attention, every child carries the state of being demonized in the codes of acquisition from their ancestors.

The first thing that causes demonization is the family and social education and perceptions that start from childhood.

And especially the main factor in this is incorrect religious education.

The only thing that prevents demonization is;

Reading existence.

Understanding the activity in existence well.

Comprehending existence and the creator.

Seeing the origin from which existence comes.

Being able to see the connection between existence and each other.

Being wise about the functioning of one's own body, being wise about oneself.

It is to understand that the essence of oneself and existence are the same.

It is to consider oneself as a being from existence.

It is to witness oneself.

It is to attain the truth of Allah.

It is to reach the consciousness of servitude.

We should not look for a devil outside.

First of all, we should look for the devil within ourselves.

Every person should first ask themselves:

Am I a satan?

Am I cruel, do I do evil?

Do I gossip behind people's backs and criticize them?

Do I violate someone's rights for money, property, fame?

Am I proud and arrogant?

Do I look down on others?

Do I consider my own faith, nation, profession, gender, family as great?

Do I look down on other faiths, nations, professions, genders, families?

Am I discriminating and dualistic?

Do I see myself as privileged?

Do I act cruelly towards others out of concern for my own interests?

We should understand well the words of Prophet Muhammad, "I converted my devil to Islam."

And every person should find their own devil and convert him to Islam.

A person should first look for the thing called devil in themselves, in their feelings and thoughts. They should think that they themselves may be a devil.

And they should think that the people they take refuge in may also be satans.

We should think very carefully about the verse in the Quran, "Taking satan as a saint."

Surah Nisa 76: "Fe kâtilû evliyâ el şeytân."

The meaning: "The one who takes Satan as a saint has wronged himself."

Leaving Allah and taking Satan as a saint is becoming Satan.

"Satan and thing" are words that come from the same root.

Satan is the state of cruelty that a person falls into by remaining in the dimension of the thing of existence and not being able to see the essence of existence.

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

A demonized person always looks out for his own interests, divides, separates, and acts with a claim of superiority for his own interests.

The dimension in which the arrogant state takes the body captive is the Satanic dimension.

The most obvious state of Satan is to see himself, his path, his purpose as supreme, and to act with the feeling of looking down on others.

Any kind of separation and ostracism is the state of the Satanic structure.

Every area where arrogance is felt is the Satanic area.

Who:

If he divides people into sects and groups, sees his own path as superior, and looks down on others...

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

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

If he separates people as from us, not from us...

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

If he separates people as Muslim, Christian, Jew, and sees those who are not like him as hell...

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

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

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

As the Quran magnificently states:

Whoever is involved in any kind of discrimination...

Whoever is involved in any kind of divisiveness, marginalization...

Whoever sees himself as great and looks down on others...

If he sees the dimension of existence but cannot see its essence...

This person has fallen into the arrogant realm, has made his devil his friend.

People who are in the arrogant realm have feelings of anger, spite, hatred.

Feelings of spite and hatred are feelings that enslave people inside them.

The fire of hell is ignited by anger, spite, hatred, thoughts and feelings.

The birthplace of Satan is feelings such as spite, hatred, and hostility.

Satan is none other than a person who wears feelings of spite, hatred, and hostility.

Arrogance is a poison that feeds these feelings.

Feelings of spite and hatred are a fire burning inside a person.

Spite and hatred bring feelings of hostility.

A person who has spite and hatred inside him:

He is far from the comprehension of Allah.

He is far from witnessing Allah.

He is far from being human.

His belief is nothing more than a dry belief.

A person who has feelings of grudge and hatred within him has no love for God.

Where do feelings of resentment and hatred come from?

When a child is born, there are never feelings or thoughts of resentment and hatred inside.

The family and society plant discriminatory, alienating, contemptuous, and judgmental information against another person or other communities in the child's mind, leading to the formation of feelings of resentment and hatred.

This is especially seen in the area of belief.

A person carries anger and resentment inside them to the extent that they see people and communities who do not believe like them as destined for hell, and will burn them in fire.

Feelings of resentment and hatred and the expression of these feelings in words lead people to discrimination in terms of belief, race, and nation.

This discrimination opens the door to humiliating, looking down on, and behaving hostilely towards people or communities.

This discrimination is most evident in the areas of belief and nation.

Discrimination in the area of belief leads to seeing people who do not believe like them as infidels, heretics, and destined for hell.

Discrimination in the area of nations leads to humiliation and disparagement of other nations.

In the Second World War, 6 million Jews, including women and children, were burned in gas chambers because they were of a different belief or a different nation.

Here are the feelings of grudge and hatred, the feelings and thoughts that plague the world.

In fact, when the Quran is examined, it is understood that those who carry grudge and hatred within themselves:

are far from the understanding of Allah.

are far from the love of Allah.

are far from compassion and mercy.

are far from love and respect.

are far from thought and contemplation.

They are far from the consciousness of monotheism.

Now let us examine the verses of the Quran regarding this issue.

Surah Al-Maidah 8: "Eliminate the states that lead you astray, such as hatred and grudge."

Surah Al-Maidah 64: "Because they do not understand Us, they remain in that state of enmity and hatred until the end. They always kindle the fire of war within you, which Allah said, "extinguish," and they roam about the earth in their state of duality and corruption. There is no love of Allah in those who create duality and corruption."

Surah Al-Maidah 91: "Adâvete vel bagdâe fîl hamri vel meysiri ve yasuddekum an zikrillâhi ve anis salâh fe hel entum muntehûn."

The meaning: "Hostility and hatred keep you away from understanding and explaining Allah and from the consciousness of being connected to Him at all times. So will you not avoid those states?"

As seen in Surah Al-Maida:

The thoughts and feelings of hatred and grudge are feelings and thoughts that seduce people.

They are feelings and thoughts that create duality and corruption.

They are the fire of hell that constantly burns inside a person.

They are the spark of war.

They are feelings and thoughts that distance you from understanding Allah.

They are feelings and thoughts that do not lead to the dimension of salat.

In verse 91 of Surah Al-Maida: Zikrillâhi ve anis salât fe hel entum muntehûn means those who have feelings of grudge and hatred within them are far from the dhikr of Allah and the dimension of prayer.

Even if those who have grudge and hatred within them pray, their prayer is in vain, that is, they act upon “Salat al-sahun”( be in heedlessness).

Surah Aal-i Imran 118: “Kad bedetil bagdâu min efvâhihim ve mâ tuhfi sudûruhum ekber.”

Kad bedet el bagdau: It was, it was clear, it was obvious, anger, rage, envy, hatred, malice,

Min efvâhi-him: From what they said, from the words that came out of their mouths,

Ve mâ tuhfi: What they hid, what they concealed, what they could not see,

Sudûru hum: Inside them, their chests, their hearts,

Ekber: Great, more, sublime,

The meaning: Those who are in a state of hatred and malice are shown by the words that come out of their mouths, and they hide more inside themselves.

Another meaning “Those who are in a state of hatred and malice are shown by the words that come out of their mouths, and they cannot see the Sublime in their own bodies.

As it is magnificently stated in the verse; the words that come out of the mouths of those who have feelings of hatred and malice always contain discrimination, always contempt, always ostracizing discourses.

Surah An-Nur 33: “Let those who cannot reach the truth of unity be in a state of purification until they reach the virtue of the fact that all existence belongs to Allah. Let them find those who understand the owner of the power within them and follow the divine word. After that, if they want to know the truths, present them with the words of the truths, advise them to be in good deeds and give them the values of Allah to the extent that you understand them and do not be loveless.

So as long as they are attached to the truths and want to understand life and the truths of forms, protect them from falling into egoism. Whoever is in lovelessness, then surely, he is far from understanding Allah, the Forgiving, the Merciful, because of his hatred and contempt. “

As it is magnificently stated in the 33rd verse of Surah An-Nur; feelings of hatred and contempt;keep them away from understanding Allah.

Contempt opens the door to contempt.

It drags into lovelessness.

Surah As-Saff 8-9:

8- "The lies they speak are lies, the lies they desire are things that prevent understanding the realities of Allah. Allah makes His truths clear at every moment. If those who ignore the truths were not in hatred, they would understand the truths."

9: "That Messenger came forth to show the way to the truth and to explain the realities of religion against all religions. If those who associate others with Him were not in hatred, they would understand the truths of religion."

As stated in these verses:

Those who have grudges and hatred in their hearts do not even listen to others.

They never pay attention to their thoughts.

They carry a secret grudge and hatred against those who do not think like them.

Their own beliefs are an obstacle to understanding the realities.

When we examine the Quran carefully, we understand that:

Grudge and hatred are feelings and thoughts that enslave and demonize a person.

Feelings of spite and hatred;

Prevent the mind from operating.

Prevent thinking and witnessing.

Prevent compassion and mercy.

Lead to arrogance.

When we examine the Quran, we understand that a person who has feelings of spite and hatred is definitely not a Muslim.

First of all, a person must purify himself from feelings such as spite and hatred.

And he should know that feelings of spite and hatred are the main source of oppression and harm.

And he should know that feelings of spite and hatred are the main source of evil.

And he should know that feelings of spite and hatred are a curtain of fire that a person puts between himself and Allah.

The obstacle to reaching the human station is the feeling and thought of grudge and hatred.

Grudge and hatred are brothers with arrogance.

The feelings of grudge and hatred are excessive in those who are full of arrogance.

Even if they never show their grudge, they see others as their rivals and harbor anger towards those people.

The devil saw Adam as his rival, considered him his enemy, and tried every possible way to deceive him.

The reason for seeing someone as a rival is the feeling of jealousy that forms inside.

Now let's examine the feeling of jealousy.



## FEELING OF JEALOUSY

The feelings of arrogance and jealousy are also brothers.

The feeling of jealousy stems from the feeling of arrogance.

Cain attacked his brother Abel because of the feeling of jealousy.

Cain became arrogant, considered himself superior, and attacked his brother with jealousy.

A jealous person is arrogant, angry, and selfish.

A jealous person sees the other person as a rival.

This feeling of rivalry stems from the feeling of seeing himself as superior.

This feeling of jealousy is formed in the brains of children at a young age, by their parents, because of the things they tell them.

When parents tell their children about others, they tell them in a judgmental, dismissive manner, with a perception of us and them, which causes feelings of arrogance and jealousy to develop in the child.

A jealous person is so arrogant that he cannot stand what others have, and sees what he has as more valuable.

The jealous one, always seeing himself as superior, cannot look behind the bodies, cannot see the Truth that holds the bodies.

The eyes of the jealous one are covered with the curtain of arrogance.

Because the jealous one is devoid of the feeling of sharing, unity.

Envy and malice are intertwined with the feeling of jealousy.

Envy is more severe than jealousy.

In the Quran, the word jealousy is mentioned as “Bagy”.

Surah Ash-Shura 14: “Ve mâ teferrekû illâ min badi mâ câehumul ilmu bagyen beynehum ve lev lâ kelimetun sebakat min rabbike ilâ ecelin musemmen le kudîye beynehum, ve innellezîne ûrisûl kitâbe min ba’dihim le fî şekkin minhu murîb.”

Ve ma teferrekû : Thing, what, not, separation, party, duality, dispersion,

Illa min badi : Other, only, after,

Ma cae hum : Thing, what, not, coming, doing, presented, them,

El ilmi : Wisdom, information,

Bagyen beyne hum : Envy, jealousy, oppression, among, them,

Ve lev lâ kelimetun : If it were not, word, manifestations, word,

Sabakat : Passed, previous,

Min rabbi ke : Your Lord,

Ilâ ecelin musemmen : An appoint, within a certain period, a determined time,

Le kudiye beyne hum : Decision, decree, fulfillment, operation, response, among them,

Ve inne ellezîne urise : Surely they, the heir, given, left, reported,

El kitabe min badi him : Book, book of existence, written, after them,

Le fî şekk minhu : Within, duality, doubts, hesitation, from it, about it,

Murib : Doubt, worrying, suspicious, disturbing,

The meaning: “Those who were jealous among themselves; they could not understand the wisdom that came to them, then they divided into sects. If they had not disregarded the words of their Lord that were presented to them before, and if they had understood them after a certain time, they would have responded to the truths among themselves. Surely, after them there will be those who will inform them of the truths of the Book. Surely, there will be those who will remain in doubt, and who will find the presented truths alarming.”

Arrogance and jealousy are obstacles to a person’s understanding of the wisdom presented.

Arrogance is a feeling that causes divisions and distances a person from unity.

In order for a person to reach the truth of Allah on the path of truth; he must eliminate feelings such as arrogance, jealousy, and envy within him.

He must act upon knowledge at all times.

For this reason, the 15th verse of Surah Ash-Shura gives a very beautiful advice.

Surah Ash-Shura 15: “For this reason, invite to the truths, be upright as you have been commanded, and do not follow their desires. Say: I believe in what is presented from the Book of Allah, and I have been commanded to be just among you. Allah is the one who created you and created us. Our deeds are for us and your deeds are for you. There is no argument between you and us. Allah is the one who keeps us together and to Him is the return.”

The feeling of arrogance and jealousy triggers argumentation.

The arrogant cannot look behind the bodies because of his arrogance, he cannot act on knowledge.

There is no jealousy or arrogance in the knowledge of Allah, there is unity.

Those who are divided look down on each other because of their feelings of jealousy.

People who look at the clear evidence presented by existence become people of wisdom.

They do not become slaves to feelings such as jealousy and arrogance.

Surah Jathiyah 17: “We presented them with clear signs about the operation, but after a while they differed about some things. The knowledge that was presented to them was not that which was revealed among them, jealousy and injustice. Surely, He who created you is the One who has the

discretion in the manifestation of all existence. Those who do not understand this truth, they argue among themselves about the things they differ about until they die.”

Those who differ are always captive to feelings of jealousy.

Jealousy is intertwined with arrogance.

Those who act upon the proofs of existence do not differ, they have submitted to Allah, the Owner of existence.

There are the stations of Allah in every being.

Those who have attained to those stations are sharing, helpful, compassionate.

There is no discomfort in their hearts, they are the ones who are successful.

There is no jealousy, stinginess or arrogance in their hearts.

They see the stations that belong to Allah in every body.

Surah Al-Hashr 9: “Those who take the realities as their stations in the places they are, believe like those who believed before them, approach those who move from one place to another with love and give to those in need, there is no discomfort in their hearts. They help those in need, even if they have their own needs, and they protect themselves from stinginess and jealousy. They are the ones who are successful.”

They spend their bodies on their owner, they know that the owner of all bodies is Allah and they always look with that eye.

They are saved from hypocrisy by spending their bodies on their owner.

Surah At-Taghabun 16: “From now on, beware of evil and do not associate others with Allah. Know that you have no power over yourself. Listen to the truth and obey it and spend for your own good. Those who guard themselves against greed, envy and stinginess - they are the ones who will be successful.”

Cain was jealous of his brother Abel, became arrogant towards him, and considered himself superior.

He could not see the Being who holds his own body and his brother's body.

He remained separated, became arrogant and became cruel.

What were Abel, Cain and crow that the Quran presents to us?

What are the messages presented to people from the dimension of Abel, Cain and Crow?

Take a look at yourself, what is the Abel in you, what is the Cain in you?

What is the dimension of the crow in you?

Cain did not kill a person named Abel.

Cain first killed the Abel in himself.

Then he attacked the Abels around him.

What was the arrogance that Cain fell into?

Why did he envy his brother and become jealous of him?

Please think, what are we killing and growing within ourselves.

Please think: What do we kill in ourselves, what do we activate with our emotions and the things we do that stem from our emotions?

Please think: What emotions do our positive or negative thoughts start to kill, what emotions do they activate?

Emotions! What are emotions?

Can our emotions be the dimension of Abel or Cain?

Could our behaviors that come from our emotions be the dimension of Cain or Abel?

What are the positive, beautiful emotions in ourselves?

What are the negative, harmful emotions in ourselves?

Where do these emotions come from?

Could emotions be underlying every behavior?

Which emotions dominate us?

Which emotions do we act with?

When we come into the world, both positive and negative emotions are present in our “DNA” software like different seeds.

Which emotions we feed, water and continue to feed and water those emotions, our behaviors and actions are formed accordingly.

And if the people we are friends with around us continue to feed those emotions and we comply with them, our lives are shaped accordingly.

In this way, Abel or Cain emerges from us.

The activation of these emotions in the child is closely related to the behaviors and words of the parents, the behaviors and words of the environment, information and events.

If the parents fight, gossip, badmouth someone, are angry, quarrelsome, steal, beat, can the Cain dimension start to be active in the child who witnesses these?

If the parents are compassionate, helpful, protective, loving, sweet-talking, hard-working, productive, can the Abel dimension start to be active in the child who witnesses these?

Yes, it can.

The story of Abel and Cain points to this.

What is the Abel, Cain dimension in a person?

What is it, Cain killing Abel?

What is the act of killing that comes from jealousy?

Did a person kill another person?

Or did a person kill the Abel dimension in themselves?

If Cain is revealed in a person, which feelings start to die?

To our body:

Is Abel dominant or Cain?

Is Moses dominant or Pharaoh?

Abraham or Nimrod the ruler?

Cain accepted Pharaohship and Nimrodship and arrogance emerged.

Arrogance created Pharaohship and Nimrodship.

Cain was the place of arrogance, jealousy, envy, malice, and hypocrisy.

Abel Cain is the child of Adam.

In other words, Abel and Cain are opposite feelings in our dimension of existence.

If we examine these feelings:

Whichever feeling takes us captive, which other feeling begins to die.

If the feeling of “jealousy” takes us captive, our feeling of “trust, imitation, togetherness” begins to die.

If the feeling of “cruelty” exists, our feeling of “mercy” begins to die.

If the feeling of “hate” exists, our feeling of “love, compassion” begins to die.

If the feeling of “fight, rage” exists, our feeling of “peace, brotherhood” begins to die.

If the feeling of “evil” exists, our feeling of “goodness” begins to die.

If there is a feeling of "maliciousness, envy", our sense of "unity, togetherness" begins to die.

If there is a feeling of “theft, stealing”, our feeling of “giving back to the owner, giving back what is due, working” starts to die.

We can give more examples of these.

Yes, our Abel dimension is our positive emotions such as goodness, compassion, love, mercy, modesty, peace, diligence.

Our Qabil dimension is our negative emotions such as evil, cruelty, war, hatred, jealousy.

Whichever emotions are in the foreground, their opposite emotions start to become passive and die.

When we gossip about someone and gossip about them behind their back, please think about which emotions we are killing.

If we are dominated by emotions such as jealousy, malice, anger, hatred, please think about which emotions are dying.

Are we good or bad? Please think.

Are we merciful, compassionate, protective, or cruel, merciless? Please think.

Please think: Is the dimension of Abel or the dimension of Cain dominant over us?

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

Surah Al-Maidah:

27: “Speak to them about the realities of the sons of Adam. When they were in a state of closeness to Allah, and the actions of one of them were appropriate and the other was not. He said: I will surely kill you. The other said: I turn to Allah and abstain from evil.”

28: “If you come to kill me, I will not come to kill you out of respect for Allah, who created all creation.”

29: “If you kill me with your own evil deeds while I seek repentance for my own evil deeds, you will have the Fire, and that is the reward for your injustice.

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

31: “Fe beasallâhu gurâben yebhasu fil ardı li yuriyehu keyfe yuvârî sevete ahîh kâle yâ veyletâ e aceztu en ekûne misle hâzel gurâbi fe uvâriye sevete ahî fe asbaha minen nâdimîn.”

Fe bease Allâh : Then, appeared, resurrection, Allah,

Gurâben yebhasu : Crow, search, looking, digging,

Fi el ard : Place, soil, earth,

Li yuriye hu : For, to see, understand, to show him,

Keyfe yuvârî : How, consciously, aware, to cover, to bury,

Sevete ahî hi : Corpse, nothingness, brother's corpse,

Kale ya veyletâ : He said, woe to me,

E aceztu en ekûne : Have I become helpless, helpless,

Misle hâzâ el gurâbi : Like this crow, like a crow,

Fe uvâriye seveteahî: Then, to bury, aware, conscious, nothingness, corpse, brother,

Fe asbaha min elnadimin: Then it happened, regretful,

The meaning: “Then a crow created by Allah appeared and dug the ground. He saw it and understood what he would do to his brother’s body. He said: Woe to me! I was even more helpless than this crow in what I would do to my brother’s body. Then he became one of those who regretted.”

Cain killed his brother, Abel, because of his jealousy.

In fact, Cain had killed the love within himself.

Whoever harms someone, forgets love, and distances himself from the feeling of brotherhood, that person is Cain.

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

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

The merciful never harm anyone, and do not usurp anyone’s rights.

A cruel person, on the other hand, always thinks of his own interests and lives forgetting death and living in cruelty.

Yes, Cain is the one who is cruel to those around him.

Abel is a person who shows mercy, compassion and kindness to his/her surroundings.

So, what is meant by crow?

Gurâben: Crow.

Gurb: Crow

Gurâben- Gurûb- Gurb- Gar- Garib- Gurbet- Garga are words from the same root.

They mean sinking getting lost, buried, passivity, passing into darkness, getting away, cave, etc.

A very beautiful message has been given to us here.

Whoever has the feelings of Cain, the feelings of Abel begin to disappear in that person, they begin to become passive.

In order for the feelings of Abel to occur again in that person, that person must be able to activate the positive feelings in themselves, like a crow scratching the ground.

In other words, he must recognize his own essence, be wise in himself, turn to Allah and surrender himself completely to Allah, who created him.

“He said: I will surely kill you. The other said: I turn only to Allah and abstain from evil.” Surah Al-Maidah 27

When positive emotions remain deep inside and negative emotions dominate the body, we need to think very well about how to make negative emotions passive and how to make positive emotions active.

And how can we achieve this with scientific discoveries and sincerely and wholeheartedly? We need to think very well.

In order to end many negative emotions, we need to understand what kind of deep message is given by the crow scratching the ground presented in the Quran.

We need to discover the way to overcome the feeling of cruelty.

What can we make active and what can be passive from the depths of the “DNA” codes, what message is given to us for this with the example of the crow?

We should think about this very, very well.

Crow brother:

What is your secret?

If you are mentioned in the Quran, what is the message coming from you?

Surah Al-Maidah 31: “Gurâben”

“Then a crow, created by Allah, appeared and dug the earth. He saw what he would do to his brother’s body.”

What is the deep message in this digging, O crow brother?

O crow! What messages do you present to mankind?

Cain oppressed his brother and carried him on his back.

Whoever does evil to someone carries the burden of it on him for the rest of his life.

We should not forget that; Abel and Cain are in us.

And let us never forget:

Information and teachings to feelings.

Feelings to concentrated feelings.

Feelings to desires.

Desires to thoughts.

Thoughts to concern, to plan.

Making plans to decision and implementation.

Application turns into actions, behaviors, states.

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

Here is where the Abel and Qabil are hidden.

Here, Cain is the one who is cruel to his surroundings.

Abel is the one who is merciful, compassionate and kind to his surroundings.

Those who live in the state of Cain are never at peace, hell is theirs.



Those who live in the state of Abel are at peace, heaven is theirs.

Now let's think, are we Abel? Are we Cain?

And is our Crow active?

Cain came to Abel with jealousy and arrogance.

But Abel did not approach Cain like that, did not look like that, did not act like that.

Abel said, "I cannot approach you as you approach me."

Was it easy to be Abel?

Was it easy to purify oneself from jealousy and arrogance?

Of course it was easy.

What is not easy for those who surrender to Allah?

Is there any difficulty for those who surrender to Allah?

Being Abel requires submission and trust.

The important thing is to be Abel.

Of course, it is not easy to get rid of being Qabil.

A person who was Abel would say; "Even if you come to kill me, I will not come to kill you."

Can you say it like Abel?

Can you reach the station of Abel?

Can you understand why Abel said it like that?

Being Abel is not easy.

It is not easy to reach the station of love of Allah.

It is not easy to say it like Abel said.

When Qabil came to kill Abel, he said:

"If you come to kill me, I will not come to kill you out of respect for Allah, who created all creation."  
Al-Maidah Surah 28

Yes, now think about whether I can say it like Abel.

Can I reach the station of Abel?

Now let's think about this more broadly.

If someone comes to us and says:

"This person gossips about you like this and that."

What would we do, what would we think, let's think about it?

Can we say it like this?

"Even if he gossips about me, I don't gossip about him."

"Even if he badmouths me, I don't badmouth him."

"Even if he looks down on me, I don't look down on him."

Yes, let's think about whether I can be like this?

What dimensions of Abel and Qabil are we, let's think about it?

Abel- Hbl- Hbl- Hab el- Hub el: A bond of love, a bond of attachment.

Hablullah; the rope of Allah, the person's own body is the rope of Allah.

Habbe: Bubble, grain, seed, essence, drop,

"Habl-i verid" means jugular vein.

Allah is closer to you than your jugular vein.

Kâbîl- kâb- kâb el- kbl- kabul- kâble: As much as, amount, ratio, to cut, to separate, to remain in duality.

Attributing existence to oneself, accepting only one's own existence, cut off from Allah within oneself.

Kabe Kavseyn: Two cups of a bow, if a person cannot reach the closeness within oneself, one remains in duality.

We understand that Abel; dimension of devotion to Allah, dimension of love, dimension of affection, dimension of consciousness of unity.

However, Caen; dimension of arrogance, dimension of jealousy, dimension of cruelty, dimension of remaining in duality, dimension of slaughter.

Let's not forget that Abel, in the story of Caen, Abel and Caen are the same to Allah they believed.

But in one there was humility, in the other arrogance and jealousy.

In one there was submission, in the other anger and hatred.

One had a theological view, the other a formal view.

They both believed in the same Allah.

So, was believing enough?

What was believing, what was believing?

What was staying in words, what was witnessing?

The purpose was not to believe, but to witness, to feel, to live every moment with the surrender of love of Allah.

One's belief was for his own benefit.

The other's belief was only for Allah.

Abel; was the dimension of surrender, the dimension of servitude, the dimension of supererogatory, the dimension of breath, the dimension of love.

Abel knew that one day he would come and disappear, but he knew that Allah would always exist.

That is why Abel was also called; the empty and perishing thing.

Abel was the one who saw the owner of existence in every being.

Abel was the one who attained the truth of Allah.

Abel was the one who looked at existence not as an existence but as a garment, he saw the owner inside the garment.

The secret of being able to say like Abel was to see the owner of existence behind every being.

He was to see the unity bond of existence with each other.

He had the consciousness of servitude.

He had the consciousness of brotherhood.

Yes, it is certainly not easy to be Abel.

It is certainly not easy to purify, to cleanse, to witness.

It is certainly not easy to look upon Allah, to look at Allah every time you look.

Would looks ever change without minds changing?

Would behaviors ever change without reaching the truth?

Was it ever easy to be Abel?

To say like Abel; submission was a must, trust in Allah was a must, consciousness of Tawhid (unity) was a must.

Would a person who was Abel ever think of doing even the slightest harm?

That is why Abel said to Cain:

“Even if you come to kill me, I will not come to kill you.”

In other words, “Even if you think of harming me, I will not think of harming you or any being.”

Was it easy to say this?

Only a person who was Abel could say it.

Only a person who saw the owner of the being could say it in every being.

Only a person who was Abel, who had attained the station of witness, could say it.

Because Abel knew the one who held every being.

He was seeing the owner of the body.

The one who was Abel would say so and Abel said so.

So, can you say it like Abel?

Can you feel the station of Abel?

Come, say it like Abel.

Come, attain the wisdom of looking like Abel.

Come, attain the secret of speaking like Abel.

Even if someone slanders you, leave it to Allah, do not respond at all.

Come, say it like Abel.

Say, "Even if he gossips about me, I will not gossip about him."

Say, "Even if he speaks ill of me, I will not speak ill of him."

Say, "Even if he despises me, I will not despise him."

Say, "Even if he harms me, I will not harm him."

Say, "Even if he talks ill of me, I will not talk ill of him."

Say, "Even if there is jealousy in him, let it not be in me."

Say, "O my Lord! Make him and me feel Your mercy." Yes, be like Abel and speak like Abel.

Know that the secret of being Abel:

Is hidden in the station of Elhamdulillah Rabbil Alemin.

It is hidden in reaching the consciousness of Islam.

It is hidden in reaching the station of mercy.

It is hidden in reaching divine love.

Come, finish the Cain within you.

Come, reveal the Abel within you and live like Abel.

Know that the dimension of Cain is the dimension of jealousy, arrogance, envy, judgment, and seeing the other.

Come, get rid of arrogance, come, understand the "The Sublime" one, surrender to Him.

It is not easy to break the idol of Uzzâ, a person can fall into the feeling of seeing himself as superior at any time.

The idol of Uzzâ is seen in those who are in sect, tariqa, congregation, and religious discrimination.

If a sect, tariqa, or congregation sees itself as superior to other groups, if it sees itself as chosen, this is a state of falling into great arrogance.

It is possible to get rid of the arrogance of belief by accepting what is possible.

If we cannot accept what is possible, we cannot eliminate our arrogance.

Those who live in arrogance in the field of belief live by seeing their own path as superior and are concerned with saving the faith of others.

Can there be a greater arrogance than seeing oneself as a believer and seeing others as infidels?

Is there any greater arrogance than seeing oneself as a worshipper, seeing oneself as a follower of the Sharia, and seeing others as not being subject to the Sharia?

Is there any greater arrogance than seeing oneself as turning to Allah, and seeing others as not turning to Him?

Is there any greater arrogance than seeing oneself as enlightened, and seeing others as ignorant?

Isn't it also arrogance to look down on others as arrogant?

Yes, the most dangerous arrogance is the arrogance of belief.

It is possible to get rid of the arrogance of belief by being sure of Allah and reaching the station of faith.

Now let's examine the arrogance we have fallen into in other areas.

No matter what the area is, seeing ourselves as superior to those around us is also arrogance.

These areas are; property and wealth, post and position, nation, gender, family, profession, community.

## THE ARROGANCE OF PROPERTY AND WEALTH

A person is the trustee of his/her wealth and property.

The owner of wealth and property is Allah.

A person should not boast about his/her wealth and property and should not fall into arrogance.

Even a particle of soil was not made by a human being.

The atoms and molecules in that soil were never made by a human being.

The creator of every particle is Allah.

Without losing this consciousness, a person should take care of the wealth and property entrusted to him/her, protect it, and deliver it to the trustee who comes after him/her.

Mal is singular, mulk is plural.

The sole owner and manager of wealth and property is Allah.

This situation is explained in the first verse of Surah Al-Mulk.

Surah Al-Mulk 1: “Tebârekellezî bi yedihîl mülkü ve hüve alâ kulli şeyin kadîr.”

Tebâreke ellezi: Blessing, blessed, sanctified, the greatest, sublime in essence, which belongs to him,

Bi yedi hi: In his power, in his hand, in his administration, in his management, manifestation, under his control,

El mülkü: Administration, property, the ruler, the ruler, the universe, property, the earth, everything, the world of existence,

Ve hüve ala külli şeyin: He, everything, all existence,

Kadirun: power, the powerful,

The meaning: “He is the Sublime in Essence, the entire universe is under His administration and He is the power in everything.”

As stated in the verse, the property belongs to Allah.

A person should never fall into the arrogance of wealth and property.

In order not to fall into this arrogance, one should not forget that the owner of the property is Allah.

A person's body is also Allah's property, a person should not say that body is his or attribute it to himself.

Yûnus Emre has expressed this beautifully in a hymn.

I love you from inside of my soul.

I have a way to get you inside this station.

Dont say that I am in me, I am not in me.

There is a self in me inside me.

Wherever I look, you are full

Where should I put you inside me.

The owner of the property of the body is Allah, a person should not attribute that body to himself.

The situation that the person who attributes the body to himself will fall into is arrogance and arrogance.

The purpose of the body is the body of Allah.

Surah An-Nur 58: "Let them cling to the truth of the Being who holds the forms of existence."

The one who understands the truth of the Being who holds the forms of existence of all existence reaches the truth of "Existence."

The existence that holds all forms of existence is the existence of Allah.

Here, His existence is absolute.

Therefore, Yunus Emre stated that the owner of the property of existence is Allah with the words, "There is a self within me."

The situation of the person who becomes arrogant while possessing his wealth is explained in the story of the garden owners in Surah Al-Kahf.

Surah Al-Kahf:

32- Show them the example of two people: We provided fruits in two gardens of one of them, and dates on its shore, and crops in between.

33- We provided fruits from both gardens and there was nothing lacking in them and We caused a river to come out between them.

34- The one whose garden had fruits said to his companion: I am better than you in wealth and in the people around me.

35- He entered his garden and became arrogant for his own soul and became one of the wrongdoers. He said: I do not think that this place will ever perish.

36- I think that it will always exist, I do not think that it will perish, and when I come to my Lord, I will see better and be more acceptable.

37- Thus he spoke to his companion. His companion said to him: Do you disregard and deny the realities of the One who created you from dust, then from a drop of semen, then from a drop of water.

39- When you entered your garden, all this happened by the will of Allah, and you had said, "There is no power except Allah"? But you looked down on me in terms of wealth and children.

40- Surely, my Lord will give me beautiful things like those in your garden. It is hoped that you will know the owner of the qualities offered from the Sublime World and deliver them. Thus, that blessed thing will not slip away from your hands.

41- Otherwise, it will flow like water and then you will never be able to understand the truths.

42- He clung to the forms of greatness in his products. Thus, he took ownership of what was there as a self. He did not spend what was given to him and was dragged into a void in that position and said, "I wish I were not a polytheist to my Lord.

As stated in the verse, every person should not forget that the owner of wealth and property is Allah.

He should never attribute wealth and property to himself.

As stated in the verse, a person should never forget the One who created himself and his existence; "So Allah is the One who created me and I do not associate anything with Him who created me", he should always carry the feeling of this verse in his heart.

The only owner of every being is Allah.

The only owner of our parents and children is Allah.

We all came from Him and we return to Him.

The greed for wealth and property is due to forgetting who owns the property.

A person should work with the feeling that the property is entrusted to him, work without forgetting that the owner of the property is Allah, and should never boast about the property or become arrogant.

He should never be arrogant towards others with the property entrusted to him, should not look down on others by seeing them as poor.

A person should not boast about his property and property, and should not give the impression to those around him that he is rich.

The arrogance of wealth and property is forgetting Allah, who is the "Malikul Mulk" (The Owner of property and Wealth), and falling into heedlessness.

A person should benefit from the wealth and blessings that come from the property entrusted to him, and share them as much as he can.

He should always feel the love of Allah in his heart and approach his surroundings with love.



## ARROGANCE OF POST AND POSITION

Post means the place where a person is represented, stands, and sits.

Post is the position where a person is in order to represent a profession.

Post means the environment, locality, and place related to the profession that a person represents.

Post and position are the places where a person comes to serve the people, to solve the problems, troubles, and needs of the people.

The sole purpose of the person sitting in the Post is service.

A person who comes to that position has come after an education and because he has a certain manners.

The post and position that people come to as a result of education is the place where they serve the people, depending on the education they receive.

A person's ambition for a post or position stems from arrogance.

Being jealous of a person who has come to a position stems from arrogance.

A person who serves the people properly in his post and position leads to the people finding peace.

Therefore, the post and position should be handed over to the rightful person.

People come and go, but posts and positions will always exist to serve the public.

If unqualified people are appointed to posts and positions, they will obstruct the flow of service.

That is why the Quran says: "Give the trust to those who are worthy."

Wherever it is in government affairs, or in the private sector, or in an educational path, or in a social field, if unqualified people are given a duty, that institution is doomed to fail.

Nisa Surah 58: "Innallâhe yemurukum en tueddûl emânâti ilâ ehlihâ."

The meaning: "It is Allah's commandment for you: Give only trusts to those who are worthy."

Prophet Muhammad commented on this verse as "If you do not give trusts to those who are worthy, then wait for the Day of Judgment."

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

During a conversation, someone asked Prophet Muhammad:

- When will the Day of Judgment come?
- Where is that person who asked about the Day of Judgment? Prophet Muhammad said.
- That person said: Here I am, O Messenger of Allah.
- When a trust is lost, then wait for the Day of Judgment, he said.

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

Thereupon, Prophet Muhammad said:

- When a task is given to unqualified people, then wait for the Day of Judgment.

The Prophet Muhammad told us; The beginning of corruption and destruction, the disruption of service, betraying the trust and not giving the trust to the rightful person, it gives the message.

Whether it is the state or any institution, in the social field, in everything that is a responsibility area, if an unqualified person is put in charge, a great corruption and collapse begins.

The competent person is the one who is knowledgeable about his subject,

If we put someone who is not knowledgeable about his subject in a position, instead of someone who is knowledgeable about his subject, it means that we have started the corruption.

A competent person is someone who has received a deep education based on knowledge, no matter what field he is in.

If we leave the trust to incompetent people, they will give tasks to incompetent people.

The Quran has given us a very beautiful warning.

“Do not give the trust to incompetent people.”

A child should be introduced to wisdom from a young age and act according to the wisdom and decency.

A person's faith, gender, and ethnic identity may be different, but if they are competent in their field and have a certain decency, that person will be given a task.

If we assign incompetent people to a position by saying, “This is my man,” that institution will be corrupted and the person in that position will act with arrogance.

Therefore, competent people should come to that position, no matter what the position is.

Therefore, the Quran's message of “Give the trust to the competent” is very important.

Emanet (Trust): It comes from the root of being sure.

Those who are wise about their subject and act in accordance with justice are trustworthy people.

Here, the thing that is entrusted to those trustworthy people is called “trust”.

Ehil-Ehl: It means expert, the one who has the subject, family, master, expert in the subject, qualified, friend.

A trust is not entrusted to a person who is not competent in the subject.

For example, a patient is not entrusted to a person who is not a doctor.

An apprentice is not given to a person who is not a master.

Allah tells us to give the trust to the competent.

In other words, do not show favor.

Do not discriminate between people.

Do not discriminate between genders.

Do not discriminate between beliefs.

Do not say this is from us, this is not from us.

Do not be deceived by their worship, do not be deceived by those who have the word Allah on their tongue.

He says only and only give the trust to the competent.

In other words, if a person who is to be appointed to a position, to a duty, to any institution, is qualified, there will be justice and peace there. That institution will develop and flourish. If the works are given to those who are not qualified, such as spouses, friends, favoritism, party interests, religious sect members, saying "This one is from us, this one is not from us", there will be no justice, peace there, and the works will not progress.

If a person who has come to a position has come through nepotism, that person will exhibit arrogant behavior.

If an arrogant person has come to a position, that person will act arrogantly towards the people around them, crush them, and belittle them.

Therefore, arrogance of position and status is very dangerous.

A person should not consider the position they have reached as superior in the field of service, should not look down on other positions, and should not make themselves arrogant towards those who work in positions.

For example: Becoming a Director, District Governor, Governor, Member of Parliament, Minister, Prime Minister, Civil Servant, and coming to certain positions, isolating oneself from the people, seeing others as small and unimportant, and falling into arrogance.

A person should not fall into arrogance by seeing oneself and one's position as superior, and looking down on others.

In other words, one should not fall into arrogance by seeing oneself as superior and looking down on people in lower positions or other people, such as a shoe shiner or a janitor.

When a person reaches a position, one should not forget what kind of service that position is for, should not see oneself as above the position, and should not fall into arrogance by looking down on those in other positions.

A proud person, because of their arrogance, forgets that that position is a field of service, and pursues their own personal egos and interests.

Arrogance of position and status leads a person to see themselves as great.

A person in a position and position is never superior to another person in the same position and position.

A district governor and a tea maker working in the district governor's Post are both saying they are serving that institution.

If the district governor looks down on the tea maker, it is because he is arrogant.

If the tea maker is jealous of the district governor, it is because he is arrogant towards him.

Regardless of the position he holds, every person is in that position to serve.

Although the responsibilities may be different, as long as a person is not humble, the situation he will fall into is arrogance.

People in positions in different institutions should look at each other as "He says he is serving in that position, he helps that position develop."

The basis of being jealous of each other's positions is the feeling of arrogance.

Arrogance of position and position causes a person to spread a feeling of arrogance to his surroundings.

When a person in a position sees himself as superior, he reduces him to the status of a pharaoh.

Surah Ta-Ha 24: "Go to Pharaoh, he is surely one of the arrogant."

Whoever is arrogant in his position and looks down on others, he has become a pharaoh.

The Word firavun ( pharaoh) comes from the ancient Egyptian word "per'aâ- big house".

To be in greatness, to consider oneself as great, is pharaohhood.

Whoever considers oneself as great in his position, has fallen ill with the disease of arrogance.

We should never forget that calling a pharaoh a pharaoh can also make a person become arrogant.

It is one thing to identify something, and another thing to look down on it.

## **NATIONAL ARROGANCE**

The situation in which a nation sees itself as superior to another nation.

Example: The arrogance of saying, "I am a Turk, I am an Arab, I am a German, I am an Italian, etc.," and seeing itself as superior to others.

"O people! We created you from a man and a woman and multiplied you in nations and tribes so that you may know one another and help one another." Al-Hujurat Surah 13

Allah is the one who created all communities.

People were created from a mother and father, multiplied in communities, and formed communities that we call nations.

The people who make up a nation have a unity of language, belief, tradition, culture, history, customs.

A nation has differences from another nation in terms of language, belief, tradition, history, culture, and customs.

These differences are important for a community to know another community and help one another.

No nation has the right to mock another nation's beliefs, history, traditions.

They have no right to look down on each other.

A nation should not consider itself superior to another nation.

A nation cannot ignore the beliefs, history, or traditions of another nation.

Even the clothes of each community are different.

If a community looks down on another community, it is because of the superiority information planted in our brains when we are children.

National arrogance is the feeling and thought of looking down on a community.

Each nation has very different traditions within itself, and when these are examined, very good lessons are learned.

That is why the message "Know each others" in the Surah Al-Hujurat is very important.

Trying to know one another instead of looking down on one another will allow us to learn many important cultures.

Throughout history, many nations have been looked down upon and attacked.

The ones who carried out this attack were always those who saw their own nation as superior.

When a family shows their own nation as superior to their own children and makes them look down on other nations, their children develop an arrogance towards other nations.

This arrogance is reflected in their lives, and they look down on the communities they encounter.

When we look down on a nation, we also destroy the ability to understand that nation and establish a bond with it.

However, we should look at the people of every nation without forgetting that they were created by the same Allah as we are.

## **PROFESSIONAL ARROGANCE**

Professional arrogance: The feeling of seeing one's own profession as more prestigious and superior than other professions.

Or, the contemptuous behavior of those in the same profession towards each other.

No matter what profession it is, they all serve society.

No profession is superior to another profession.

When a person is a doctor, he looks after the sick and makes an effort to heal them.

When a person is a farmer, he produces food for people and animals in his field.

When a person is a street cleaner, he ensures that the streets are spotlessly clean.

When a person is a shoemaker, tailor, barber, cook, they also serve people.

We should not look down on any profession.

Those in the same profession should never be jealous of each other, and have an attitude.

No matter what profession they are in, those in one profession should not be arrogant towards those in another profession.

All professions are for the service of society, existence, and people.

A doctor, a cook, a farmer, a shoe shiner all provide services to society.

No profession is superior to another, each has different values within itself.

All professions need each other.

Every profession makes an effort in their profession, this effort should be respected.

There are many professions, they work under difficulties, they make an effort for the life of their families.

There are many workers working in mines underground, they work in difficult conditions, they endure the greatest difficulties to feed themselves.

There are many professions, they wake up at night, they work for their sustenance.

There are many people in the villages, they work with physical fatigue.

Every profession has its advantages and disadvantages.

If a person who does a profession does not love his profession, that profession becomes boring for him.

The most important thing in a profession is to love his profession.

A person in a profession should never give others a feeling that will make his profession seem great.

Every profession is for meeting the needs of that society.

Some professions disappear over time. New professions come to light.

The last representatives of the professions that disappear still make an effort to practice their profession.

Shoemaking, saddling, tailoring, tinsmithing, coppersmithing, basketry, many professions like these disappear over time.

Many hardworking masters practice their professions until the last moment.

Perhaps we should be with them the most.

A huge tradition disappears over time.

Every profession has magnificent subtleties, each subtlety contains magnificent arts.

We should always respect every profession.

People in the same profession should also respect each other, they should not fall into arrogance by harboring hostility towards each other, by being jealous.

People in every profession should be honest in their profession, they should not deceive anyone, they should not harm people's health for extra money, they should be fair.

A person who does his profession should never lose his love and respect for the person who comes to him.

A person who does his profession should do his profession justice, that is, he should be successful in his profession.

People who come to him should trust him, there should be no doubt in their hearts.

Every profession should always serve with humility, they should never show arrogance in their behaviors, in their dialogues, in their looks, in their words, in their walk.

Another arrogance is gender arrogance.

This arrogance is the arrogance that gives the feeling that men are superior to women.

Unfortunately, in many belief groups, arrogance is planted in the brains by saying that men are superior to women.

Discriminating between men and women, seeing men as superior to women is a belief that comes from superstitions.

Women and men are both human beings, they are never superior to each other.

Whether a person is a man or a woman, what is important is to be a virtuous person.

A virtuous person is someone who has witnessed God, does not discriminate, and does not have an iota of arrogance.

Those who discriminate between men and women are those who carry the superstitions of the age of ignorance.



Those who still belittle women by saying that women were created from the rib of men, those who see men as superior are those who are not aware that they are planting a sense of superiority in the brains of children.

Torah-Genesis 2/21-22: The Lord God caused a deep sleep to fall upon Adam, and he slept, and He took one of his ribs and covered its place with flesh, and the Lord God made a woman out of the rib that He took from Adam and brought her to Adam.

There is no such explanation in the Quran.

During the time of Prophet Muhammad, the Meccan polytheists looked down on women and saw them as objects.

During the time of Prophet Muhammad, some of the oppressed people who had to flee because of their ideas took refuge in the country of Prophet Muhammad's friend, the King of Abyssinia, Nejashi.

A section from the conversation about women in Nejashi's palace:

Amr bin As: "Now let them tell what they think about women."

Ja'far al-Tayyar: "Allah created woman to be a wife to man. She is different from him, but she is equal to him."

Amr bin As: Equal? We buy women, feed them, clothe them, use them, and then throw them away. Can women ever be equal to men?

(Everyone in Nejashi's palace laughs mockingly)

Ja'far al-Tayyar: "Allah created man from a woman and a man. Amr, respect for the mother who carried you in her womb should be reflected on all women."

Yes, doesn't this mentality still exist today?

Aren't there still beliefs that say, can women and men ever be equal?

Ask most of the communities and sects that consider themselves Muslims today, and you will get the same answer.

Can women and men ever be equal? They say.

The mentality that Prophet Muhammad fought against lives with the same mentality, and in the dress of Islam.

When Prophet Muhammad said that women and men are equal, they mocked that beautiful person.

Here, the mentality that sees women as slaves, concubines, and does not consider them as human beings has unfortunately never changed.

Today, those who still think like this and consider themselves Muslims are actually mocking Prophet Muhammad, they are not even aware of it.

Unfortunately, the arrogance of gender discrimination continues at full speed.

Discrimination between women and men is generally seen in the religious sphere in all societies.

Mentalities that consider women as incomplete exist in all faith groups.

In his farewell sermon, Prophet Muhammad said, "I advise you to observe the rights of women and to fear Allah in this regard," and presented us with the fact that women are also human and that women should have the same rights.

Of course, it is necessary to examine how the society of that time viewed women.

When Prophet Muhammad said, "Women and men are equal," the society of that time mocked him.

During and before the time of Prophet Muhammad, most mindsets did not consider women as human beings.

They said women have no soul.

They saw women as property to be bought, used and sold.

They would mock them by saying, "Can women and men ever be equal?"

When Prophet Muhammad said, "Women and men are different but equal," the Meccans mocked Prophet Muhammad.

Unfortunately, today's Islamic world still maintains the same mindset.

Those who speak on behalf of religion in society say, "Can women and men ever be equal?"

They see most women as hellish, they belittle them.

This is gender arrogance, gender discrimination.

This arrogance will be lifted when it is known that both men and women are human.

Allah is the one who manifests himself in the body of both men and women at every moment.

Another arrogance is family arrogance.

Family arrogance is the arrogance of seeing one's own family, ancestors, children, as superior to other families and looking down on others.

Another arrogance is the arrogance of state and behavior.

This arrogance is the arrogance of showing oneself as superior to others and looking down on others with one's behavior, speech, sitting and standing, walking, driving a vehicle.

Arrogance does not suit a person, no matter what field they are in.

A person should always be careful not to fall into arrogance.

The best sign of falling into arrogance is to look down on someone.

The mind and heart of a person who is arrogant are disconnected from Allah.

A person should be careful not to pollute their mind and heart.

A person should always be careful about the words that come out of his mouth.

The words that come out of the mouths of those whose hearts are pure are also pure, and they never say words that will open the door to arrogance.

Surah Abraham 24: “E lem tere keyfe daraballâhu meselen kelimeten tayyibeten ke şeceretin tayyibetin asluhâ sâbitun ve feruhâ fîs semâ.”

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

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

Therefore, before we speak, we all ask ourselves; “What will the words that come out of my mouth open the door to?” We should think very well.

The words that come out of our mouth are the indicators of our heart.

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

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

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

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

Are the words that come out of our mouth words that contain arrogance or words that contain humility?

That is why our ancestors said, "Think nine times, say once"

The words that come out of the mouths of those whose hearts and minds are cleansed, those who do not detach their hearts from Allah; open doors to scientific thoughts, beauty, peace, witnessing, patience, hope, truth, understanding Allah, trusting and surrendering to Allah, tenezzul, humility.

The words that come out of the mouths of those whose hearts and minds are in the dirtiness of the field of falsehood, in arrogance, anger, rage, pessimism, hopelessness, cruelty; open doors to harm, superstition, arrogance, pessimism, fear, impatience, anger, rebellion, selfishness, seeing oneself as great, detaching from existence, detaching from understanding Allah.

Hearts are cleansed by witnessing Allah.

Hearts are purified by witnessing the truths in every being.

The words that come out of our tongues are the best indicators of whether our hearts are pure or not.

If our tongues:

Express duality,

Separate, alienate,

Gossip, backbite,

Discord, malice, envy,  
If words that belittle some,  
Exalt others for the sake of gain,  
If words that declare someone as an atheist, faithless, infidel, hell-bound are uttered,  
If words that belittle people's beliefs and worships are uttered,  
If words that target someone,  
Do any kind of harm,  
If words that belittle people in society,  
If words that call people with bad nicknames and nicknames,  
If words that contain lies and slander about someone are uttered,  
If words that cause arrogance are uttered.  
Let us know that our hearts are not pure.  
If words that;  
Make one feel one,  
Give morale,  
Connect to life,  
Inquire into truths,  
Express brotherhood, cooperation, sharing,  
Respect people's beliefs are uttered,  
Give good advice to people,  
Do not belittle people,  
Do not discriminate according to their beliefs, nationality, language, color,  
If words that say men and women are equal, both are human beings are uttered,  
If words that do not denigrate anyone,  
Do not discriminate, do not alienate,  
Express belief in Allah, witness Him, find Him in ourselves,  
Be patient, do not harm Him in the slightest,  
Love, protect and look after the created, are produced...  
If words that do not make even the slightest sense of arrogance appear...

It means that hearts are on the path to purification.

A person with a pure heart:

Never makes arrogance felt with his words and actions.

He shows himself with his language, his state and his behavior.

His heart is always in cooperation and sharing.

He wants no one to suffer, to go hungry or thirsty.

He wants no one to exploit, deceive or act for personal gain.

He wants no one to talk behind anyone's back or tell their secrets here and there.

He respects all kinds of beliefs that are made with innocence.

He respects the places of worship that people build according to their beliefs.

He does not look for people's shortcomings and faults. He has no political ambitions, no ambition for position, status or sultanate.

He wants everyone's opinion to be taken into consideration.

He wants every being, every person to be taken seriously.

That person lives without ever forgetting Allah, he lives by looking at Allah in every being.

That person knows that Allah is The Sublime and always makes those around him feel this.

## THE VERSES ABOUT ARROGANCE IN THE QUR'AN

Surah Al-Baqarah 34: “İblîs ebâ vestekbere ve kâne minel kâfirîn.”

The meaning: “However, the one who remains on the outer surface of existence and cannot see its inner surface, who cannot understand the power in all existence, avoids surrendering and remains in arrogance and becomes one of those who ignore the truths.”

When we examine the verse, we understand that; The one who is a demon, that is, the one who remains in the dimension of existence as objects and cannot see the essence of existence, will fall into arrogance.

The one who falls into arrogance distances himself from seeing the truths.

He distances himself from comprehending Allah, who encompasses all existence.

Demon is the one who cannot grasp the secret of the breathed spirit, who remains in the dimension of existence as forms, who cannot see its nature.

Demon is the one who cannot reach the station of prostration.

Let's not think of Demon as a separate entity, let's think of it as the feelings and thoughts of man that remain in the dimension of objects.

Surah al-Baqarah 87: “Ve lekad âteynâ mûsâl kitâbe ve kaffeynâ min badihî bir rusuli ve âteynâ îsâbne meryemel beyyinâti ve eyyednâhu bi rûhil kuds e fe kullemâ câekum resûlun bimâ lâ tehvâ enfusukumustekbertum fe ferîkan kezzebtum ve ferîkan taktulûn.”

The meaning: “Moses was one of those who understood the book We presented.

After him came those who conveyed the truths. Jesus, the son of Mary, understood the clear proofs We presented and understood Our power that holds everything and was pure in spirit. So much so that you did not like the truths that those who showed you the truths presented to you every time. You became arrogant towards them and some of you denied them and some of you killed them.”

How many Messengers and Prophets were excluded, expelled and oppressed by the society they lived in because they presented the truths.

And how many perfect people were oppressed because they presented the truths.

Because the truths presented did not conform to the beliefs of the society.

The society acted with the knowledge of a dimension of belief that came from their ancestors.

The information presented to them did not conform to what they knew.

They denied the truths presented because they did not conform to what they knew and became arrogant saying, “What we know is true.”

This continues today.

A person who stays in the dimension of belief he learned from his parents believes in the truth of that belief and does not want to accept the information of another belief.

And he enters into arguments for the truth of his own belief, does not like information that does not suit him, and rejects them.

And he becomes arrogant, knowing his own belief to be correct and looking down on other beliefs.

They attacked the Prophet Muhammad during his lifetime because of the information he presented, and tried to kill him.

However, the information presented by that beautiful man was information presented for the formation of the consciousness of Tawhid.

That beautiful man tried to eliminate oppression, discrimination, and contempt.

He tried to spread unity, togetherness, equality, helping, loving, the oneness of Allah, and that we are all His servants to society.

Some of the words of that beautiful man:

Women are human beings, women and men are equal.

Give them their rights in the society you live in, have the same rights as them.

Always observe human rights, I advise you not to stray from Allah's justice in this regard, and not to fall into evil.

Women and men are entrusted to each other, both are responsible for protecting each other's honor.

The owner of your bodies is one.

The source of all of you is one.

You all came into being from a breathed soul.

You all came into being from the soil.

You are never superior to each other.

A nation is never superior to another nation.

Even if your skin colors are different, you are never superior to each other.

Just be on piety, that is, avoid evil, never associate partners with Allah.

You are all servants of Allah.

Fulfill your responsibilities according to Allah's justice, knowledge, and equality.

Do not wrong anyone, do not accuse anyone unjustly.

Do not put anyone's fault on anyone.

If a father is guilty, do not accuse his son, and if a son is guilty, do not accuse his father.

Fear evil against Allah, never associate others with Him.

Do not consume what is forbidden, do not kill a soul.

Do not covet anyone's rights, do not steal, do not steal.

Do not kill.

Never follow your own assumptions and use others for your own personal gain.

Do not exceed the limits.

Learn the truth of religion well.

The communities before you were destroyed because they exceeded the limits.

Surah An-Nisa 2: "Innehu kane huben kebira."

The meaning: "Surely, what you do is a great arrogance."

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 truth to those who have broken away from the faith of their ancestors and are seeking the truth, and do not replace the pure truth knowledge with the harmful knowledge of ignorance and do not make their values your own and benefit from them. Surely, this is a great sin."

It is necessary to offer the pure knowledge of the truth to those who have broken away from the faith of their ancestors, who have distanced themselves from that falsehood, and who have become orphans.

It is necessary to give the knowledge of the truth to those who have come from their ancestors, who are judgmental, who belittle other beliefs, who see those who do not believe like them as hell, who have been disturbed by that faith area and who have not found a way to witness Allah there, and who have left there, and not to return them to their old faith, to that harmful knowledge area.

And those who present that divine wisdom flowing from the hearts of those orphans who have come to the path of truth and who produce ideas in contemplation as their own value, as their own discovery, have fallen into the greatest arrogance.

The verse definitely says not to do this.

Surah An-Nisa 31: "În tectenibû kebâira mâ tunhevne anhu nukeffîr ankum seyyiâtikum ve nudhîlkum mudhalen kerîmâ."

The meaning is: "If you avoid those states of arrogance which are forbidden to you, We will cover your sins and admit you to noble stations."

The Quran prohibits arrogance and states, "Stay away from arrogance, do not be infected with the disease of arrogance."

A person who does not stay away from arrogance, a person who does not eliminate the feeling and thought of arrogance, cannot reach the noble stations that belong to Allah.

The only way to stay away from arrogance is through the judgmental, alienating, and derogatory information planted in our minds.



Any information that comes from the dimension of belief and includes divisiveness and judgment is the place where arrogance forms.

A person who falls into arrogance cannot grasp the truth of what Allah is, cannot reach the lofty stations of Allah.

The secrets of Allah are revealed one by one to a person who stays away from arrogance.

Surah An-Nisa 36: “Innallâhe lâ yuhibbu men kâne muhtâlen fehûrâ.”

Inne Allah la yuhibbu: Verily, truly, Allah, no, love,

Men kane muhtalen: Nobody, became, self-conceited, arrogant,

Fehur: Proud, self-righteous, boastful,

The meaning: “Surely, there is no love of Allah in those who consider themselves superior, who are in arrogance.”

The message in this verse is also very shocking.

The word “Muhtâlen” used in this verse means: self-conceited, arrogant, self-righteous, proud, boastful.

Those who are arrogant and consider themselves superior cannot attain the love of Allah.

The authors of this verse translate it as “Allah does not love anyone who is arrogant and always brags”, giving the impression that “Allah does not love”.

Translating this verse in this way means covering up the love of Allah that encompasses everything.

However, when we examine the verse carefully, it would be more accurate to translate it as “There is no love of Allah in those who are arrogant and self-righteous.”

Because it is not right to attribute lovelessness to Allah.

The entire verse:

Surah an-Nisa 36, a meaning: “Worship Allah and do not associate anything with Him. Be good to parents, relatives, orphans, the needy, the neighbor who is near, the neighbor who is distant, the close friend, the traveler, and those whom your right hands possess (slaves, concubines, servants, etc.); Allah does not love the arrogant and boastful.”

Another meaning: “Realize that you are Allah’s servant and do not associate anything with Him. Be good to your parents and relatives and orphans and helpless people and your neighbors who are near and distant and your friends around you and show your children the right path. You do not own the power you have. Indeed, there is no love of Allah in those who are arrogant and self-righteous.” When we examine the verse carefully, we understand that; the one who understands that he is Allah’s servant does not associate anything with Him, treats his surroundings well, shows the right path and knows that the owner of the power in his body is Allah.

And thus, he never becomes arrogant, does not become proud and never loses the love of Allah from within.

But the one who is arrogant cannot reach the love of Allah and there is no love of Allah in him.

Surah An-Nisa 120: “Yeıduhum ve yumennîhim ve mâ yeıduhumuş şeytânı illâ gurûrâ.”

The meaning is: “Those who are in satanic states are only arrogant and they are habitual arrogance.”

Whoever remains in the dimension of existence, uses existence for his own benefit and is cruel, they are arrogant and they are habitual arrogance.

Surah An-Nisa 172: “Ve men yestenkıf an ibâdetihî ve yestekbir fe se yahşuruhum ileyhi cemîâ.

Ve men yestenkıf : Who, hesitates, avoids, cannot understand, cannot understand the connection, cannot establish the connection,

An abdi ti hi : Servant, servitude, that he, Allah, is His servant,

Ve yestekbir : He becomes arrogant, proud, considers himself exalted,

Fe se yahşuru-hum : Thus, he, community, unity, integrity, they,

İleyhi cemian : To him, to himself, in his presence, all, community,

The meaning: “Whoever cannot understand that he is Allah’s servant, he falls into arrogance and thus he cannot understand that all existence is gathered in him.”

The way to avoid falling into arrogance is to reach the level of servitude.

As stated in the verse, understanding the level of servitude is very important.

If we cannot understand the dimension of servitude, we cannot understand the dimension that all existence has come from and we cannot look at Allah, who is in the essence of existence.

Every being is a servant of Allah, it has come from Him, it shows Him, it belongs to Him, it returns to Him.

If a person is a servant of his desires and not of Allah, he falls in arrogance.

A person who falls in arrogance cannot reach the pleasure of “Cem”(Gathering,unity)

The dimension of Cem is the secret of Tawhid.

It is Allah who holds all existence in unity and Allah who is one.

Cem is the secret of the people and Allah, the secret of the ocean and its drops.

The ocean is not separate from the drop, nor the drop from the ocean.

Just as the body is in unity with its cells, this universe is also the unity of Allah.

Understanding this is reaching the level of servitude.

The purpose of the level of servitude is the dimension of People.

One who has reached the dimension of People sees the face of Allah in the People.

The unity of Allah-People, that is, the unity of the drop and the ocean, is the secret of Allah.

Thus, the one who has reached the level of servitude bears witness that The Sublime is Allah, and never attributes any greatness to himself.

However, the one who has not reached the level of servitude remains in the form dimension of existence, detaches himself from servitude and falls into arrogance.

Surah An-Nisa 173: “Fe emmâllezîne âmenû ve amilûs sâlihâti fe yuveffihim ucûrahum ve yezîduhum min fadlihî ve emmâllezînestenkefû vestekberû fe yuazzibuhum azâben elîmen ve lâ yecidûne lehum min dûnillâhi veliyyen ve lâ nasîrâ.”

Fe emma ellezine amenu : Thus, plus, but, those who believe,

Ve amilû es salihâti : Those who are in righteous works, righteous deeds, good work,

Fe yuveffî him : Now, it is paid to them, loyalty, submission,

Ecr hum : Reciprocity, reward, fee, them,

Ve yezîdu-hum : Increases, more, them,

Min fadli hî : grace, virtue, virtuousness, that,

Ve emme ellezine istenkef : But, those people, do not hesitate, do not, reluctant,

Ve istekberû : They become arrogant, boastful, consider themselves high,

Fe yuazzibu hum : Now, the tormented, trouble, them,

Azaben elim : Torment, trouble, pain,

Ve la yecid lehu : He cannot find,

Min duni Allah veliy : Other than Him, the friend,

Ve lâ nasiran : There is no helper,

The meaning: “As for those who believe and work in the right path, they will be rewarded for their loyalty and their virtues will increase. But those who avoid the truth and are arrogant, their troubles are painful troubles, and they will have no friend or helper other than Allah.”

As stated in the verse, those who have reached the station of faith and are righteous are virtuous, righteous, and have reached the values of Allah.

Those who avoid understanding the truths and stay away from understanding the values of Allah in existence, cannot understand the friendship and help of Allah because of their arrogance.

Yet Allah shows them His friendship and offers His help at every moment.

The best evidence for this is the person’s breathing and the functioning of their body. And Allah is the One who does this.

And in order for a person to understand these truths, they must turn their face to the being to whom the truths are presented.

In those who are arrogant, there will always be inner troubles, worries, fears, and pessimism.

A person who is free from arrogance will not experience these things, even if it is for a moment, they will end immediately.

Surah A'raf 13: "Kâle fehbit minhâ fe mâ yekûnu leke en tetekebbere fihâ fahruc inneke mines sâgirîn."

Kale fe ihbit minha: He said, then, get down, go away, from there, from where you are,

Fe mâ yekûnu leke: Now, it will not be, your,

En tetekebbere fiha: Your arrogance, your self-exaltation, there, where you are, in your position,

Fe uhruc: Now, get out, go out, go away,

Inne ke min es sâgirîne: Surely, you, the losers, the humiliated,

The meaning: "Then it is conveyed to the one who is: While you were arrogant, you turned away from understanding the truths. Now you have left yourself outside the truths, indeed you have become one of the losers."

As stated in the verse, the one who is arrogant is far from understanding the truths.

No matter what position he is in, no matter what belief he has, he who looks down on another person has considered himself superior, and this situation has made the person arrogant.

A person who falls into arrogance is far from reading the verses that are in the essence of existence.

A person who falls into arrogance is far from understanding the Quran.

A person who looks down on others and falls into arrogance has actually belittled himself.

Looking down on others is not seeing Allah in their bodies.

Allah manifests himself in all of our bodies at all times.

When a person gossips and backbites about someone, he is looking down on someone else in his own arrogance, but he does not realize it.

A person who stays on the outer surface of existence and cannot see its inner surface will fall into arrogance in time.

Understanding the truth is getting rid of arrogance.

Because the truth is the truth of Allah that surrounds us all.

Arrogance is the greatest disease that prevents a person from understanding the truth.

One should never stay on the outer surface of existence, one should look at its inner surface.

The one who remains on the outer surface of existence falls into the state of Satan and acts within the ego.

And begins to see himself as superior to created beings.

This is explained very well in the 12th verse of Surah Al-A'raf.

Surah Al-A'raf 12: "Kâle mâ meneake ellâ tescude iz emertuk kâle ene hayrun minh halaktenî min nârin ve halaktehu min tîn."

The meaning: "It has been stated: What prevents you from surrendering to the owner of all existence? He who remains on the outer surface of existence and cannot see its inner surface; remains in ego, cannot understand creation due to its burning and destructive states, sees himself as superior to other creatures, and sees those creatures as a form and cannot see their nature."

The message presented in the verse is the warning, "The reality of things must be reached."

The one who looks at the essence of existence will understand that his own essence and the essence of existence are Allah's own city and Allah is the only Sultan of that city.

Getting rid of ego is possible by understanding the "I" that holds the existences.

The one who reaches the -I- of existence distances himself from saying "I am that I am" and never attributes ego to himself.

Surah Al-A'raf 36: "Vellezîne kezzebû bi âyâtinâ vestekberû anhâ ulâike ashabun nâr hum fihâ hâlidûn."

Ve ellezine kezzebu: Those who remain in lies, who deny,

Bi ayat na: Our verses, evidence, sign,

Ve estekberû anha: They became arrogant, proud, from that,

Ulaïke: Here they are,

Ashabu en nâri: Owner, fire, people of fire, burning and destructive, states,

Hum fiha halidin: They, there, then, continuously,

The meaning: "Those who remain in lies and arrogant states against Our verses, they are the ones who have burning and destructive states, they always act in those states."

Those who cannot see the verses in existence, who cannot read the Quran from the living book of existence, who act only with the information that is conveyed, have remained in information that is not the original, they have remained in lies.

Everything that we cannot verify will leave us in imitation.

Any information that expresses discrimination and belittles someone comes from the realm of lies.

Any information that comes from the realm of lies will make a person arrogant.

And that state of arrogance will make a person cruel.

Surah Al-A'raf 40: "Înnellezîne kezzebû bi âyâtinâ vestekberû anhâ lâ tufettehu lehum ebvâbus semâi ve lâ yedhulûnel cennete hattâ yelichel cemelu fî semmil hiyât ve kezâlike neczîl mucrimîn."

Inne ellezine kezzebu: Indeed, those who remain in lies,

Bi âyâti nâ: Our verses, evidence, sign,

Ve estekberû: They became arrogant, proud,

An hâ la tufettehu lehum: For them, there is no, opening, conquering, reaching, them,

Ebvâbu: Door, section, truths,

El semâi: The sublime world, sky, heaven,

Ve lâ yedhulûne el cennete: There is no, entering, being included, heaven, peace,

Hatta yelice: Even, entering, entrance, passing,

El cemel: Beautiful, beauty, camel, rope, sentences,

Fi sem: Within, hearing, listening,

El hiyatî: Surrounding, curtain, thread,

Kezâlike neczi: This is how, recompense, punishment,

El mucrimin : A person who is in trouble, a sinner,

The meaning: “Indeed, those who remained in those states remained in lies against Our verses and became arrogant. They could not reach the realities of the Sublime World and could not enter into its presence. They could not even hear the being that surrounded them and could not pass to the beauties. This is the reward of those who remained in the wickedness.”

Those who remained in the arrogant states could not witness the opening of the Sublime World.

And they could not enter into the presence that Allah offered.

They could not hear the divine call from the being itself and could not reach the beauties.

They remained in the evil dimension of being, that is, they remained on the outer surface.

The evil dimension of being is the dimension of the changing skins of being.

Although the skins change every moment, the arrogant ones could not see this change and could not witness the One who made this change.

Divine peace will come by reading the verses in the flow of being.

It will be reached by surrendering to Allah, the owner of being.

The way to escape arrogance is to surrender to Allah, the owner of existence.

Surah Al-A'raf 48: “Ve nâdâ ashâbul arâfi ricâlen yarifunehum bi sîmâhum kâlû mâ agnâ ankum cemukum ve mâ kuntum testekbirûn.”

Ve nada : To call, to announce,

Ashabu el arafi : Owner, people, wise, to know, raised, back, peak,

Ricalen : Leading, people, men, perfect people,

Yarifune hum : High station, leading, wise, recognition, them,

Bi sima hum : Feature, face, work, sign, characteristic, to listen, them,

Kâlû ma agna ankum: They say, not, wealth, benefit, value, existence, you,

Cemu kum : Life, collection, you,

Ve ma kuntum testekbirûn: Not, thing, what, you have become, the great, arrogance,

The meaning: "Those who have the features of high stations recognize people by their faces. They address them and say: You are not the owners of values, You are not the owners of the union and do not be arrogant."

Those who have reached the realities that belong to Allah in the stations of Allah do not attribute even a single particle of ego to themselves.

No matter what being they look at, they look at Allah.

They know that the values in every being belong to Allah.

Such beautiful doors have been opened to them that they witness the miracles of the world of secrets.

They know the feelings and thoughts of the people around them from their faces.

Let's examine the word "Sima" (face) in this verse.

Simalogy: It means "Science of Face - Science of Sima".

The subject of facial science is mentioned in many verses in the Quran.

Sima means the face behind the face?

Simalogy: It is the branch of science that studies the signs of emotions and thoughts on the face.

All emotions and thoughts, whether positive or negative, are reflected on a person's face.

The face is the mirror of a person's emotions and thoughts.

Emotions and thoughts are formed by the information a person learns, the events they experience and witness.

It is possible to recognize a person from their face.

A person's emotions and thoughts are transformed into facial expressions.

These expressions appear as different changes in the eyes, eyebrows, forehead, cheeks, nostrils, and lips.

The center of a person's emotions and thoughts is the brain.

The brain reflects all feelings and thoughts to the muscles of the person's face.

The eyes, eyebrows, lips, nose, and the face itself take on different shapes with the different movements of the muscles.

These differences are the manifestation of positive or negative feelings and thoughts on the person's face.

A person who carries feelings such as anger, rage, spite, hatred, revenge, and insidiousness will definitely reflect these feelings on his face.

A person who carries feelings such as compassion, mercy, love, and affection will show these feelings on his face.

A person who carries fear and anxiety will reflect these feelings on his face.

A person who is greedy for wealth, wealth, and is fond of position and fame will be seen on his face.

A cruel person will be seen on his face.

A person who is compassionate will be seen on his face.

A person who has experienced deep troubles in the past will have their feelings reflected on his face.

Depending on the severity of the troubles experienced in the past or recently, the facial symptoms will be different.

A person who carries feelings of discord, malice, gossip, and backbiting will have these feelings reflected on his face.

The people mentioned in this verse who have reached high positions recognize the people around them by their faces.

Because there is not an iota of arrogance in them.

They have surrendered to the sublimity of Allah.

A person who attributes value to himself has attributed to himself the values that belong to Allah.

All the qualities that are in the essence of a person and being are values that belong to Allah.

Man is not the owner of values, man is not the owner of unity, Allah is the owner of values and unity.

A person should never forget this.

The moment a person forgets this, he starts to fall into arrogance.

Surah A'raf 75: "Kâlel mele ellezîne estekberû min kavmihi lillezînestud'ifû li men âmene minhum e talemûne enne sâlihan murselun min rabbihi kâlû innâ bimâ ursile bihi mu'minûn."

The meaning: The leaders of his people, who were arrogant, said to the weak and oppressed people who believed in him: Do you really know that Salih was sent by his Lord? They said: We believe that he tells the truth.

The arrogant see the people around them as weak, they pity them, they love them.

The arrogant people remain in their own beliefs, they look down on the beliefs of others.

If someone who presents the truth comes along, they oppress him, they belittle him in society, they declare him an infidel, because what he says does not comply with their own beliefs.



From time to time, the perfect people who tell the truth have been excluded by the society who remain in their own beliefs, and they have tried to silence them.

Because arrogance is acting with the belief that what I know is right.

Surah A'raf 76: "Kâle ellezîne istekberû innâ bi ellezî âmentum bihî kâfirûn."

Kale ellezîne istekberû: He said, those people, arrogant, boastful,

Innâ bi ellezi amen tum: We, that person, do not believe him, you,

Bihi kafirûne: Those who do not see the truths and cover them, do not accept them,

The meaning: "Those who are arrogant said: We, that person, do not see the truths presented by you, we do not accept them."

The arrogant ones consider their own beliefs superior, they see them as correct.

And they consider themselves more respectable in the sight of Allah.

If someone who does not think like them comes along, they immediately attack him, saying, "We do not accept him, he is corrupting our religion, he is an unbeliever."

They know their own beliefs to be so true that they do not even listen to anyone who does not think like them.

Even if they listen, they do not listen to him to understand him, but to argue with him, to prove their own beliefs to him.

Here, arrogance seen in the dimension of belief leads to the feeling of seeing one's own belief as superior and seeing others as unbelievers.

Surah Al-A'raf, 88: "Kâlel meleullezînestekberû min kavmihî le nuhriceenneke yâ şuaybu vellezîne âmenû meake min karyetinâ ev le teûdunne fî milletinâ kâle e ve lev kunnâ kârihîn."

The meaning: "The leaders of his people who were arrogant said: O Shuayb! We will certainly expel those who believe with you from where we are, or else if you return to our beliefs and customs. He said: But what if we do not want it?"

This verse explains the arrogant state of those who expel those who do not follow their beliefs from their own lands.

In terms of belief, every belief group lives by believing in the greatness of their own belief.

So much so that there is an expression in belief groups as "Saving someone else's faith."

"Saving someone's faith is better than sacrificing a whole desert of animals" is a saying in belief groups.

Even in this statement, there is the perception of not accepting someone else's faith as true.

The one who says the word "saving someone's faith" should realize how arrogant he has fallen into by giving the perception that he has saved his own faith.

The message in the verse, "We will certainly remove you from where we are or else if you return to our beliefs and customs" points to this situation.

Judging someone else by their belief is a state of arrogance.

Seeing one's own belief as superior and calling others to one's own belief is a state of arrogance.

Surah Al-A'raf 104: "Ve kâle Mûsâ yâ firavnu innî resûlun min rabbil âlemîn."

Ve kale Musa: He said, Moses,

Ya firavn: O Pharaoh, the arrogant one,

Inni resulun: I am the messenger, the one who shows the truth, the one who tells the truth,

Min rabbi el âlemîn: From the Lord of the worlds, the one who creates all existence,

The meaning: "Moses said: O Pharaoh! I have come to tell you about the One who creates all existence."

Moses' call was to the arrogant one.

Moses called out to his own Pharaoh, and in order to eliminate the feelings and thoughts that contained arrogance in him, he entered into a struggle with his own Pharaoh.

The way to get rid of his own arrogance was to understand himself and the One who created existence.

The way to be saved from one's own pharaoh is to attain the reality of "Rabbil alamin", that is, to witness Allah, who created all of existence.

Surah A'raf 127: "Ve kâlel meleu min kavmi firavne e tezeru mûsâ ve kavmehu li yufsidû fil ardı ve yezereke ve âliheteke kâle senukattilu ebnâehum ve nestahyî nisâehum ve innâ fevkahum kâhîrûn."

The meaning: "The clergy of the people of Pharaoh said: Will you leave Moses and his people to create mischief on earth and to abandon you and reject your gods? He said: We will destroy their sons and abandon their women, and we are superior to them and stronger than them."

The group of clergy in Pharaoh's palace, called the clergy, did not like the information presented by Moses and his brother Aaron, and saw it as contrary to their own beliefs.

They saw the information presented by Moses and his brother Aaron as mischief and considered it a threat to their own beliefs.

This has been going on for a long time.

Those who thought themselves superior and powerful took refuge in their own beliefs, performed their worship accordingly and could not tolerate any other information.

Many perfect people were considered heretics and suffered great persecution because of their ideas.

The same things that happened in the palace of Pharaoh continue today.

Surah A'raf 130: "Ve lekad ehaznâ âle firavne bis sinîne ve naksın mines semerâti leallehum yezzekkerûn."

Ve lekad ehaz na : To take, catch, understand, cling to, us,

Âle firavn : Those who are arrogant,

Bi es sinine : For years,

Ve naks : Incomplete, deficient, defective,

Min es semerâti : From the products, information of the truth,

Lealle hum yezekkerun : It is hoped that they, reflecting, thinking about existence, understand

The meaning: “Indeed, those who were arrogant could not understand Us for years and clung to their arrogance and remained incomplete in the knowledge of the truths. It is hoped that they would reach the truths of existence and look at this world with those truths.”

Those who were arrogant could not understand Allah and clung to their own arrogance.

They believed in Allah but could not witness Him.

They have thought that the truths are the information written in books.

They have thought that the words told by the communities they are affiliated with are the truth.

Whoever seeks the truth in the essence of existence, reads it from there, and witnesses the truths there, that person is saved from arrogance by witnessing Allah.

The truths of existence are hidden in existence itself.

Those who reach the truths that belong to Allah in every existence, watch the universe with those truths they have reached.

Surah Al-A'raf 133: “Fe erselnâ aleyhimut tûfâne vel cerâde vel kummele ved dafâdia ved deme âyâtin mufassalâtin festekberû ve kânû kavmen mucrimîn.

Fe erselna aleyhim : Thus, sending, presenting, we, to them,

El tufan : Flood, overflow, burning and destruction,

Ve el cerâde : Plunder, group of plunderers, locusts,

Ve el kummele : Bloodsucker, harmful, living off of others, lice,

Ve ed dafâdia : Frogs, impure, dirty, impurity, useless,

Ve ed deme : Blood, bloodshed, filthy, forbidden,

Âyâtin mufassalatin : Verses, evidence, detailed, part-by-part explanation,

Fe istekberû : Yet, despite this, they became arrogant,

Ve kânû kavmen : They became, people,

Mücrimin : Those who remained in the bad, guilty, sinful,

The meaning: “So they could not understand the truths We presented to them and they remained in transgression, in plunder, in living off others, in the filth of ignorance and in bloodshed. Although We explained Our revelations in parts, they remained in arrogance and they were among those who remained in evil.”

A person who cannot reach the unity of the truths presented by existence is a person who does not give up his own dimension of belief.

A person who is contaminated with the dirtiness of ignorance is a person who is far from using his mind.

Arrogance is the greatest injustice a person can do to himself.

A person who is arrogant is always in rebellion and excess.

A person who is far from looking at the essence of existence will certainly be far from understanding the truth.

A person who is arrogant is a criminal, that is, a sinful person.

Mücrim means guilty, it comes from committing a crime.

Arrogance is being guilty of Allah.

The way to be saved from this crime is to realize Allah and to submit to Him.

Surah Al-A'raf 146: “Se asrifu an âyâtîyellezîne yetekebberûne fil ardı bi gayril hakkı ve in yerev kulle âyetin lâ yuminu bihâ ve in yerev sebîler ruşdi lâ yettehizûhu sebîlen ve in yerev sebilel gayyi yettehizûhu sebîl zâlike bi ennehum kezzebû bi âyâtinâ ve kânû anhâ gâfilîn.”

Se asrifu an âyetî : Turning away, moving away, evidence, sign,

Ellezine yetekebberûne: Those people, arrogant, boastful,

Fi el ard : On earth, earth, soil, body,

Bi gayri el hakk : Other, not, other, truth, reality, real,

Ve in yerev: If, they see, understand, know

Kulle âyetîn : All, all, âyet, sign, evidence,

Lâ yuminu biha : They do not believe, do not believe, in it,

Ve in yerev : If they see, know, understand,

Sebil er ruşhd : The path of guidance, perfection, showing the right path,

Lâ yettehizû hu : They do not take it, they do not enter it,

Sebil : The path, the path of truth, knowledge of truth,

Ve in yerev : If, they see, if they understood,

Sebil el gayyi: Gay, foolish, lost their way,

Yettehizû hu sebîlen: They take it as a path, they take refuge in it,

Zalike bi enne hum: This is, their,

Kezzebu bi ayetî na: They denied, they remained in lies, our verses, evidence,

Ve kânû anha gafilin: They became, from it, heedless, unaware

The meaning: “The arrogant are far from understanding Our signs, they turn to other things on earth than the truth. Even if all the evidence is shown to them, they will not believe it, and even if the path of perfection is shown to them, they will not be on it. If you show them a path other than the path of perfection, they will be on it. This is because they remain in lies against Our signs and are heedless of the truths.”

The arrogant person has such a feeling of self-aggrandizement in his mind and heart that this feeling prevents him from seeing the signs in existence.

Arrogant people turn to their own interests in the world, they look at every existence with an interest-based eye.

Because they have been raised that way, it has been coded into their minds that way.

They have formed their beliefs with the information conveyed by those who exalt their own beliefs.

They do not turn to the realities of existence.

While they are alive, they act only for their own benefit.

They perform their worships in order to enter into Heaven after death.

Their sense of thinking, understanding and witnessing the truths has not been revealed.

Because this sense is not revealed in arrogant people, it remains hidden.

Those who do not witness the truths take refuge in their own beliefs, they are not interested in evidence, they only believe.

If the evidences in existence are shown to them, they will not believe, they will not want to believe, unless they are free from their own beliefs.

Those who are heedless of themselves and Allah have fallen into arrogance.

Surah Al-A'raf 206: “İnnellezîne inde rabbike lâ yestekbirûne an ibadetihî ve yusebbihûnehu ve lehu yescudûn.”

Inne ellezine: Surely, those people,

Inde rabbi ke: In your presence, belongs to him, the Lord, you, your creator,

La yestekbirûne: They do not become arrogant, they do not become arrogant,

An abideti hi: To be his servant, his,

Ve yusebbihûne hu: They glorify, to perceive the manifestations of his act, attribute, essence,

Ve lehu yescudun: To submit to him, to prostrate,

The meaning: “Surely, those who know that all manifestations belong to their Lord, do not become arrogant, knowing that they are His servants. They perceive the manifestations of his act, attribute, essence, and they submit to Him.”

Those who have reached the station of servitude, those who are servants of Allah, are free from arrogance.

Those who know that the actions, attributes, and manifestations of essence that are effective in the functioning of the bodies belong to Allah, live in that consciousness and never fall into egoism.

Allah is active in every being with His actions, He is present with His attributes, He is the essence of beings.

Every person who knows this is always in prostration.

This prostration is the person's submission to Allah.

The dimension of servitude is the dimension of prostration.

Secde (prostration); Just as all the cells of the body are connected to the body, this entire universe is also connected to the essence from which it came, that is, it is in prostration.

Secde; is the state of being one in unity of all beings.

Secde; is the secret that the created and the creator are not separate from each other.

Secde; is the secret of the owner of the being revealing himself from every being.

Secde; is the secret of Semme Vechullah.

Secde; is the secret that the drop is not separate from the ocean, that they are one.

Secde; the existence is a shadow with the dimension of form, the shadow shows its owner.

The person who comes to the consciousness of prostration;

He knows that the owner of his own existence is Allah, he does not attribute existence to himself, he knows that he is connected to Allah at every moment and lives in this consciousness at every moment.

And he understands that in himself and in every being, it is Allah who breathes in and out, who is active with his actions, who is present with his attributes, who holds existence with his essence at every moment.

And he understands that this world comes from an essence and is connected to that essence at every moment, that is, he is in a state of prostration.

And he understands that everything from an atom to the sphere is in a state of prostration to Allah.

Thus, in the one who has attained the truth of prostration, there is not an atom's amount of arrogance.

Because prostration is where there is no arrogance.

In order for arrogance to end in a person, he must reach the station of prostration.

Prostration is not touching the ground with his forehead, it is making his heart one with Allah at every moment.

Prostration is the dimension of servitude, the dimension of servitude is submission to the Great One.

The one who submits to the Great One does not fall into arrogance, does not attribute ego to himself.

Surat Al-Maidah 82: “Le tecidenne eşedden nâsi adâveten lillezîne âmenûl yehûde vellezîne eşrakû ve le tecidenne akrabehum meveddeten lillezîne âmenûllezîne kâlû innâ nasârâ zâlike bi enne minhum kissîsîne ve ruhbânen ve ennehum lâ yestekbirûn.”

Le tecidenne : Surely, you will find, you will see,

Eşedde el nas : Violence, power, more, people,

Adâveten : In enmity, hatred,

Li ellezîne âmenû : In, those who believe,

El yehûde : Those who say We will only show a way,

Ve ellezîne eşrakû : Those who associate partners,

Ve le tecidenne : Surely, you will find, you will see,

Akrabe hum : Closeness, them,

Meveddeten : In terms of love, affection, friendship,

Li ellezîne âmenû : For, those who believe,

Ellezine kâlû : Those who said, they said,

Inna nasara : We are, nasr, helpers,

Zalike bi enne : This is, when, for this reason, because of this,

Min hum parable: Those who ask for something at night,

And the clergy: Those who devote themselves to the truth, who are on that path day and night,

And enne hum la yestekbirun: They are, no, arrogant, boastful,

The meaning: “You will see that those who are more hostile to those who believe are those who say, “We alone guide” and those who associate others with Allah. You will see that those who believe are those who are close to the truths with love, and those who say, “We only help those who are sincerely searching.” This is because they are always searching to learn the truths and are devoted to Allah, and there is no arrogance in them.”

Those who are hostile to those who are conscious of monotheism are those who exalt themselves in society.

Some groups in society say, “Only We guide the right way, only those who follow us will find help,” only for themselves.

In general, authors have translated the words “Hadu and Nasara” as “Jewish and Christian.”

Hadu comes from the word Huda.

Hûdâ; showing the way.

Hâdû; means following the shown path.

Nasara comes from the root of the word nasr.

Nasr; means help.

If we translate the 51st verse of Surah Maidah as “O you who believe! Do not take Jews and Christians as friends”, the translation of the 11th verse of Surah Hujurat, “O you who believe! Do not make fun of another group, perhaps those who are made fun of are better”, does not match with each other.

Allah does not target a group He created for another group He created, nor declare them as enemies.

However, the verse is very clear.

There is a warning in the society not to take as friends those who say “We show the right way, but those who follow Us will be helped” in the belief groups.

The warning in the 55th verse of Surah Al-Maidah, “Take only Allah as your friend” should not be forgotten.

In other words, it is only Allah who guides every being with His verses and the name of “Huda”.

It is only Allah who helps with His wisdom and endeavor in existence.

Those who understand this, as stated in the verse; “They are among those who have dedicated themselves to the Truth, and there is no arrogance in them.”

Those who show themselves by saying, “Only We show the right way, but those who follow Us will be helped,” have fallen into great arrogance.

Surah Jonah, 75: “Summe beasnâ min ba’dihim mûsâ ve hârûne ilâ fîravne ve melâihî bi âyâtinâ festekberû ve kânû kavmen mucrimîn.”

Summe beas na : Then, the living, the resurrection, became apparent, went, us,

Mîn badi him : After them, after,

Moses and Aaron : Moses, Aaron,

Ilâ fîravne : To Pharaoh, the arrogant,

Ve melai hi : To his chiefs, the clergy,

Bi ayati na : Evidence, sign, with Our verses,

Fe istikberu : But they became arrogant,

Ve kanu kavmen : Became, the community, the person,



Mücrimin : Those who remained in evil, sin, crime,

The meaning: “Then, Moses and Aaron became apparent to Pharaoh and his clergy, to tell them about Us with Our evidence, but they became arrogant and became among those who remained in evil.”

Moses and Aaron went to Pharaoh and his clergy to tell them the truth.

Pharaoh and his clergy mocked Moses and Aaron.

Their mocking was because they were arrogant.

The word "Mele" in the verse refers to the clergy.

In Pharaoh's palace, there was a group called the clergy around Pharaoh.

They would glorify Pharaoh in society and consider him as Allah.

In reality, there can be no man of religion, no owner of religion.

The man of religion, its owner, is Allah.

Because religion belongs to Allah, it cannot be the religion of a servant, because a servant cannot create anything. (This subtlety was explained above.)

Moses and Aaron explained the truths to Pharaoh and his clergy with evidence, but Pharaoh and his clergy believed them because they saw themselves as exalted.

Some people from the group called the clergy were affected by Moses and Aaron's explanations of the truths with evidence, and they agreed with Moses and Aaron and submitted to Allah.

Pharaoh, who was angry at this, punished these people.

It is not easy to believe in the truth, the truth cannot be known without giving up one's knowledge, without abandoning one's fears.

As long as there is arrogance in a person, the doors of truth will not open.

Surah An'am 93: “Ve men azlemu mimmenifterâ alâllâhi keziben ev kâle ûhiye ileyye ve lem yûha ileyhi şeyun ve men kâle seunzilu misle mâ enzelallâh ve lev terâ iziz zâlimûne fî gamerâtil mevti vel melâiketü bâsitû eydihim ahricû enfusekum el yevme tuczevne azâbel hûni bimâ kuntum tekûlûne alâllâhi gayrel hakkı ve kuntum an âyâtihî testekbirûn.”

The meaning: “Who is more unjust than the one who fabricates a lie against Allah, or who does not understand what is presented, but says, “It was revealed to me” and says, “I will present the like of what Allah presents”? You will see the unjust in a state of great ignorance. They distance themselves from understanding the power within themselves through their actions. Because they always say things that are not true about Allah and are arrogant towards those verses, their state is a humiliating one.”

Those who have not met the signs of Allah in existence, do not deign to understand the existence of existence, because they remain in their own sphere of belief.

Those who do not deign to understand existence, ignore the signs of Allah in existence, fall into a state of ignorance and fall into arrogance, considering themselves exalted.

Those who tell lies about Allah and ascribe greatness to themselves are far from seeing the divine power that sustains their own being and the being of every being.

The explanation of “being arrogant towards the signs” should be examined very carefully.

Every existing being and every sign within each being is a sign of Allah.

He who looks down on a created thing has fallen into arrogance towards the signs.

He who looks down on a mosquito and sees its creation as unnecessary has fallen into arrogance towards a sign and has fallen into arrogance.

A person should not consider himself superior to existence.

A person should not look down on any being.

He who looks down on a being has actually looked down on himself.

He who is arrogant towards a being has fallen into arrogance and that arrogance will drag that person into pain.

Surah An’am 93: “Ve kezâlike cealnâ fî kulli karyetin ekâbire mucrimîhâ li yemkurû fîhâ ve mâ yemkurûne illâ bi enfusihim ve mâ yeşurûn.”

The meaning: “Thus, with what We presented to them, they remained in evil, arrogant, and harmful states where they were. They only harmed themselves and were not aware of themselves and their surroundings.”

Those who consider themselves great in their surroundings harm others.

Those who show themselves great with their states become negative examples for young children.

Arrogance is such a harmful state that it infects young children like a virus.

Arrogant person is one who is not aware of himself and his surroundings.

Arrogant person lives in unconsciousness.

They are not aware of the truths presented by existence.

Their arrogance always pushes them to live in their own egos.

Ego is so dangerous that it triggers many harmful feelings such as discord, malice, jealousy, gossip, etc.

Surah Anbiya 19: “Ve lehu men fis semâvâtî vel ard ve men indehu lâ yestekbirûne an ıbâdetihî ve lâ yestahsirûn.”

Ve lehu: It is His, it belongs to Him,

Men fî es semâvâtî ve el ard: No one, whatever is in the heavens and the earth,

Ve men inde hu: No one, who is with Him, belongs to Him, from Him,

La yestekbirûne: He does not become arrogant, he does not become arrogant,

An abid hu: Those who are His servants, those who understand their servitude to Him,

Ve lâ yestahsirûne: There is no weariness or fatigue in them,

The meaning: “To Him belongs everything in the heavens and the earth. Whoever understands that it is from Him does not become arrogant, he worships only Him, and there is no weariness in them.”

There is never arrogance in the one who has attained the truth of Allah.

Whatever is in the heavens and the earth belongs to Allah.

Everything comes from the essence of Allah, and is surrounded by it.

A person who understands that they come from Allah also understands that all beings come from Him.

A person who realizes that Allah is The Sublime will never become arrogant or conceited.

A person who understands that they are Allah's servant has surrendered to His Greatness.

They continue to understand the realities of existence with excitement without getting tired.

They know why they were created, they know their responsibilities, and they fulfill their responsibilities without getting tired.

People who do not forget their responsibilities, whether in the human or spiritual realm, are the ones who contribute to the shaping of the future.

Surah Al-Anfal 47: “Ve lâ tekûnû kellezîne haracû min diyârihim bataran ve riâen nâsi ve yasuddûne an sebîlillâh vallâhu bimâ yamelûne muhît.”

Ve la tekûnû ke : Do not be, like,

Ellezi harac : Those who go out, remain in duality,

Min diyâri him : From their homes, the place, space,

Bataran : Arrogant, disrespectful, swaggering, self-important,

Ve riâe el nas : He made a show, hypocritical, hypocrisy, people,

Ve yasuddûne : They hinder, prevent,

An sebil Allah : The way, the truths, Allah,

Ve Allah bima yamelun : Allah, the things you do,

Muhit : Surrounding, enveloping, existing,

The meaning: “Do not be like those who go beyond the truths with their arrogant behaviors in their places, and like the hypocritical people, and like those who hinder the truths of Allah. Allah is the One who surrounds everything you do with His manifestations.”

The place where every person is is the station of Allah.

A person should live without forgetting that he is in the place of Allah where he lives.

The earth and the physical dimension where a person lives show the stations of Allah.

A person should never become arrogant and live without forgetting that Allah encompasses everything.

He should never be in hypocrisy, that is, he should not be in ostentation,

he should not fall into self-conceit.

The disease of “hypocrisy” is another type of arrogance.

Hypocrisy is the disease of showing off and showing oneself as honest to the people around him.

Hypocrisy is a hidden arrogance, a person appears to be humble and loving, but the feeling of ostentation is hidden in his mind.

Hypocrisy is especially seen in the religious area.

Surah Maun: “He never lets the word Allah drop from his tongue, he appears in worship, but his state is in hypocrisy.”

Hypocrisy is the arrogance of appearing to people as a believer, appearing in worship, and looking out for his own interests.

The one who is in hypocrisy has only one concern, and that is his own interest, his own ostentation.

The one who is in hypocrisy:

He uses religion as a tool for his own interest.

He never lets the word Allah drop from his tongue, but he has no consciousness of Allah in his heart.

He is more concerned with showing himself to the servant than showing himself to Allah.

For this reason, he is visible in prayer and fasting, and goes from mosque to mosque.

He speaks from the Quran, from the Sunnah, but he is far from its meaning.

He says Allah, he says the book, he says the Prophet, but the purpose of all these words is to appear religious to society.

He appears to be religious and exploits people.

The aim of the one who is in hypocrisy is to run for his own interests.

Hypocrisy is a different face of arrogance.

The way to get rid of hypocrisy is to surrender and trust in Allah.

Surah Abraham 21: “Ve berezû lillahi cemîan fe kâled duaîfau lillezînestekberû innâ kunnâ lekum tebean fe hel entum mugnûne annâ min azâbillâhi min şey kâlû lev hedânallâhu le hedeynâkum sevâun aleynâ ecezi’nâ em sabernâ mâ lenâ min mahîs.”

Ve berezû li Allah : Appearance, apparent, Allah,

Cemian : Unity of all things, unity, community,

Fe kale el duaafau : Then, they said, weak, powerless, ignorant,

Li ellezîne istekberû : For those, arrogant,,

Innâ kunna lekum : Surely, we, became, to you,

Tebean : To follow, follow, wake up,

Fe hel entum mugnune anna : How, you, remove, expel, enrich, from us,

Min azâbi Allahâh min şey : Torment, distress, difficulty, Allah, something, from something,

Kâlû lev hade na Allah : They said, if, guide, Allah,

Le hedey na kum : Surely, guide, us, you,

Sevaun aleyna : Equal, one, it doesn't matter, it's no use, we,

E cezinâ : Did we cry out, whine, sigh, if only,

Em saber na : Or, patience, waiting, we,

Mâ lenâ min mahisin : No, there is no place for us, shelter, salvation,

The meaning: “Everything clearly shows the oneness of Allah. The weak say to the arrogant: We have certainly followed you. You have not told us how to resolve our difficulties. You have not given us anything about Allah. They say: If we had taken Allah as our guide, we would have guided you. It is of no use to say, “If only we had done this or had been patient,” and we do not know where to seek refuge.”

This verse presents the way to be free from arrogance and not to consider oneself arrogant.

All existence shows the oneness of Allah.

The power that is in the essence of every existence, the action, the attribute, and the existence, is the same.

A person who understands the functioning of existence will understand the oneness of Allah.

A person who cannot understand this will remain weak.

Those who remain in false beliefs inherited from their ancestors will become weak because they cannot understand the oneness of Allah.

Those who remain in beliefs inherited from their ancestors will follow those who are arrogant in their own beliefs rather than Allah.

They will remain weak because they see them as chosen people, exalted people, that is, they will be far from the truth.

And the warning in this verse is very beautiful.

The internal accounting of those who remain in arrogance, that is, those who see themselves as exalted, should be considered: “They said: If we had taken Allah as our guide, We would have guided you. Now it is no use to say, ‘If only we had done this or had been patient,’ and we did not know where to find refuge.”

Yes, taking Allah as a guide is possible by following His manifestations in existence.

Every being is a sign, the one who follows the signs in existence has taken Allah as his guide.

The one who leaves Allah and takes as his guide the person to whom He has given glory, will remain distant from the truths.

A person helps another person on the path of truth, but a person does not follow another person.

A Murshid(perfect guide) and a Murid (disciple) are both students on the path of truth, both are seekers of truths.

The Murshid returns the Murid to the essence of existence, and advises him to find the truths there.

First of all, the Murid returns to his own body, and begins to know his soul, that is, himself.

The one who knows himself will know his Lord, the one who knows his Lord will know the Lord of the worlds.

Surah Nahl 22: “Îlâhukum ilâhun vâhid fellezîne lâ yuminûne bil âhirati kulûbuhum munkiretun ve hum mustekbirûn.”

Ilâhu kum ilahun vahid : Your deity, God, given power, one,

Fe ellezine la yuminun : But, thus, those people, no, believe, faith,

Bi el ahireti : Finally, finally, the hereafter,

Kulubu hum : Their hearts, their perceptions,

Munkiretun : Denial, rejecting, not accepting,

Ve hum mustekbirûne : They, the arrogant,

The meaning: “The power you will seek refuge in is the One Power. But those who do not believe, in the end, carry denial in their hearts and they are arrogant.”

The only power that holds all of our bodies is Allah Himself.

To understand this is to reach the consciousness of Tawhid.

Not being able to see this means remaining in one’s own judgmental belief.

Not being able to see Allah in someone else’s body; It is because he remains in his own faith and sees his own path as supreme.

The one who remains in his own belief, being judgmental and contemptuous, is the one who denies the truth of Allah.

The one who cannot attain the unity of the truth of Allah is the one who regards his own belief as the greatest.

Those who regard their own path as the greatest are in a hidden arrogance.

The greatest obstacle to attaining the unity of Allah is the feeling of arrogance.

Surah Nahl 23: “Lâ cereme ennalâhe yalemu mâ yusirrûne ve mâ yulinûn innehu lâ yuhıbbul mustekbirîn.”

La cereme : There is no doubt,

Enne Allah yalemu : Allah, the owner of wisdom,

Ma yusirrun : Thing, secret, unknown, hidden,

Ve ma yulinune : The obvious, the known,

Inne hu la yuhıbbu : Surely it, there is no love,

El mustekbirin : The arrogant,

The meaning: “Surely Allah is the owner of wisdom in what you know and what you do not know. Surely there is no love in those who are arrogant.”

Many authors translate the verse “Innehu lâ yuhıbbul mustekbirîn” as “Allah does not love those who are arrogant.”

However, it is not right to attribute lovelessness to Allah.

It would be more appropriate to translate the verse as “Surely there is no love in those who are arrogant.”

Allah's love manifests itself in all bodies.

Allah has encompassed everything with His love.

Even if a person is cruel or arrogant, God encompasses the body of His servant with His love, and shows His love in His servant with every breath taken and given.

If the servant understands this, then being cruel is not arrogant.

There is no lovelessness in Allah, but there is no love or compassion in the arrogant, cruel person.

Surah An-Nahl 28-29:

28: “Ellezîne teteveffâhumul melâiketu zâlimî enfusihim fe elkavus seleme mâ kunnâ na'melu min sû belâ innallâhe âlîmun bimâ kuntum tamelûn.”

29: “Fedhulû ebvâbe cehenneme hâlidîne fihâ fe lebise mesvel mutekebbirîn.”

28: “Those who could not understand the power in every being; they could not submit, they ruined themselves. Then they confessed: Yes, we could not refrain from evil, nor could we be people of peace, indeed, we did not know that the owner of wisdom is Allah because of what we did.”

29: “Those in such states will enter the hell of ignorance, they will remain in that state forever. What an evil state for the arrogant.”

The one who cannot understand the divine power in every being wrongs himself and falls into arrogance.

The one who understands the divine power in every being surrenders to that power and does not attribute greatness to himself. The one who is arrogant throws himself into the hell of his own ignorance and continues to live in that state as long as he does not give up his arrogance.

Surah An-Nahl 49: “Ve lillâhi yescudu mâ fîs semâvâtî ve mâ fîl ardî min dâbbetin vel melâiketu ve hum lâ yestekbirûn.

Ve li Allah yescudu: They prostrate to Allah, surrender, unity consciousness,

Ma fi es semavati: Those in the sky, the sublime realm, the heavens,

Ve ma fi el ardi: Whatever is on earth,

Min dabbetin: All beings, everything created,

Ve el melaiketu: The forces, the power in every being,

Ve hum: They, those who understand this truth,

La yestekbirune: No, arrogance, they do not become arrogant,

The meaning: “Whatever is in the heavens and whatever is on earth, all beings and all forces prostrate to Allah. There is no arrogance in those who understand this truth.”

A magnificent explanation of getting rid of arrogance is given in this verse.

A person who has reached the station of prostration and sees that every being is in prostration has submitted to The Sublime One and that person will never be arrogant.

Everything in the heavens and the earth is in prostration to Allah at every moment.

This truth will only be understood when the state of prostration is reached.

The person who reads this verse should think very well about the subtlety of the fact that everything stated in the verse is prostrating by explaining the act of putting the head on the ground as prostration.

The state of prostration is the state of being connected to Allah's essence at every moment.

This truth will only be felt in the hearts of those who take lessons on attributes and lessons on the essence.

Allah's greatness in each of His attributes is combined in the greatness specific to His essence.

“Allahu Ekber” recited 30 times every day during the call to prayer should be well thought out.

Why is Allahu Ekber recited 6 times during each call to prayer? The wisdom of this should be understood.

A person who surrenders to the One who is The Sublime, passes away from his own existence.



From then on, that person will not look down on any being.

Surah Maryam 69: “Summe le nenzianne min kulli şîatin eyyuhum eşeddu aler rahmâni itiyyâ.”

The meaning: “Surely, all those who are divided into sects are in a state of duality, in the state of not understanding Us. Whichever of them you look at, they are all more arrogant than the one who has encompassed all existence with His mercy.”

People in different communities and orders will become arrogant as they look down on each other.

No matter which community or order a person follows, his aim should be to reach the unity of Allah and the consciousness of Tawhid.

Otherwise, everyone knows his own path as the right one and will fall into arrogance by looking down on other groups.

A person who realizes Allah is not divided and will never look down on another group.

Surat Al-Mu'minun 46: “Îlâ firavne ve meleihî festekberû ve kânû kavmen âlîn.”

Îlâ firavne: Pharaoh, the arrogant,

Ve meleî hi: His leaders, the clergy,

Fe istekberû: Thus, but they became arrogant, arrogant,

Ve kânû kavmen âlîn: They became, a people, a person, a tyrant, a despot,

The meaning: “They explained the truth to Pharaoh and his clergy. But they were of the arrogant and a tyrant people.”

Surah al-Mu'minun, 45: “Then Moses and his brother Aaron came out to explain Us with Our proofs and explained with clear evidence.”

Moses and his brother Aaron explained the truth to Pharaoh and his clergy with their proofs.

But they did not abandon seeing themselves as superior, they did not abandon seeing themselves as chosen.

The word “Mele” in the verse refers to the clergy. As we explained above, there can be no man of religion, there is only one owner of religion, and that is Allah.

When we examine, for the first time in history, the so-called clergy appear in the palace of Pharaoh and Nimrod.

Pharaoh, in order to maintain his authority, paid the clergy and gave them the task of telling the people about his greatness.

This group is certainly wise and faithful in their fields, but their faith has led them to see themselves as great and chosen.

Regardless of their beliefs, always seeing oneself as great is arrogance, and it is not seeing Allah, who also surrounds the person in front of us with His manifestations.

Surah Al-Mu'minun 66-67: "Kad kânet âyâtî tutlâ aleykum fe kuntum alâ akâbikum tenkisûn. Mustekbirîne bihî sâmiran tehcurûn."

Kad kanet ayati: It was, it happened, verses, sign, evidence,

Tutla aleykum: What was read, explained, to you,

Fe kuntum: But, you were,

Alâ akabi kum: Turning back without looking back, heel, turning to what you know,

Mustekbirîne bihi: Those who are arrogant, to be arrogant, with, by,

Samiran tehcurun: Staying overnight, being heedless, separation,

The meaning: "Our truths were explained to you with their evidence, but you turned to what you knew. You remained heedless and fell into division, and became arrogant in those states."

When the truths were explained to those who came from the ancestors, who came from a dimension of belief that considered themselves superior, they did not give up what they knew.

Although many Messengers and Prophets explained to their society the truths that are in the essence of all existence with their proofs, the society said to them, "We will follow what we saw from our ancestors, we will not abandon it." Everyone who remains in their own belief information and considers that information to be correct and looks down on other information has fallen into their own arrogance. In order for us to reach the truth of Allah, who holds the existence of all of us, we need to be educated with the lessons of Tawhid.

Like Yunus Emre, we need to progress with the lessons of Tawhid in a Taptuk Emre school.

Surah An-Nur 11: "İnnellezîne câû bil ifki usbetun minkum lâ tahsebûhu şerren lekum bel huve hayrun lekum li kullimriin minhum mektesebe minel ism vellezî tevellâ kibrehu minhum lehu azâbun azîm."

inne ellezine cau : The truth, it is, those people, came,

Bi el ifki : False, far from the truth, fabrication, slander,

Asbetun minkum : Team, committee, group, from you, among you,

La tahsebu hu : None, account, response, do not assume it,

Şerren : Evil, evil, harm, disrupting the order,

Bel huve hayrun lekum : No, that, good, for you,

Li kulli emiry minkum : For all, the work, the man, from them, for the whole operation,

Ma iktesebe : Cannot earn, cannot obtain, a good result,

Min el isim : Sin, remaining in bad things,

Ve ellezi tevella : One who turns back, turns away, turns away from the truths,

Kibre hu : Arrogance, state of grandeur, that,

Min hum lehu azab azim: From them, to him, great torment, great troubles,

The meaning: “Indeed, you are people from the groups who believe in fabricated things. Do not ignore the account of your evil deeds. On the contrary, understand those truths that are good for you. Those who remain in error in understanding the functioning of all existence cannot obtain anything from the truths, and those who are arrogant and turn away from the truths are in great trouble.”

If a person is doing evil to the people around him or to the being, the things that he has learned as beliefs are based on lies and contempt.

As it is magnificently stated in the verse, those who act with judgmental fabricated information are prone to do evil.

A person should never forget the evil he has done to someone.

What is good for a person is Allah’s truths.

And those truths are the workings in the essence of existence.

Those who turn their faces away from the workings in the essence of existence have not been able to give up their own beliefs that contain lies.

Arrogance is the greatest obstacle to understanding the truth.

Arrogance is remaining in the feeling and thought of “What I know is right.”

A person who is arrogant is always in trouble.

Surah Al-Furqan 21: “Ve kâlellezîne lâ yercûne likâenâ lev lâ unzile aleyne melâiketû ev nerâ rabbenâ lekad istekberû fî enfusihim ve atev utuvven kebîrâ.”

Ve kale ellezine : He said, those people,

La yercun : No, hope, expectation, request, desire, supplication, recourse,

Likae na : Unity, meeting, union, face, meeting, understanding, us,

Lev lâ unzile aleyne : If only, sent down, presented, coming, to us,

El melâiketû : Angels, the power in every being,

Ev nera rabbe na : Or, if only, we could see, our Lord,

Lekad istekberû : Indeed, they became arrogant, boastful, proud,

Fi enfusi him : In, themselves, their souls, they,

Ve atev ateve : Daddi exceeding, arrogance, disrespectful, excessive, proud, insolent,

Kebir : Grandeur, ego,

The meaning: “Those who do not wish to understand us said: Angels should not have come to us or We should have seen our Lord. Indeed, they attributed ego to themselves and became arrogant and became more and more arrogant.”

“To be arrogant within arrogance, to be more arrogant than arrogant” we should think about these very well and understand them very well.

Taking a stance against the knowledge of a truth is arrogance.

A person who remains in the claim of his own knowledge and mocks others is arrogant within arrogance.

Attributing self is arrogance, everything done within the self is arrogance within arrogance.

A person who progresses with wisdom will learn the truths belonging to Allah in time.

Desiring to understand Allah will be possible first by seeing that his own belief remains in arrogance and by getting rid of that arrogance.

A person who progresses on the path of truth will understand both the dimension of the malakut and the dimension of the Lord.

Surah Al-Qasas 39: “Vestekbere huve ve cunûduhu fîl ardı bi gayrîl hakkı ve zannû ennehum ileynâ lâ yurceûn.”

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

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

Fi el ardı : On earth, soil, body,

Bi ghair el hakk : Other, outside, truth, reality,

Ve zannu enne hum : They thought, they thought, that they were,

Ileynâ la yeurceun : Us, none, not, origin, return, return to origin,

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

Pharaoh and his supporters considered themselves exalted on earth, oppressed the people, crushed the people, distanced themselves from the truth and fell into arrogance.

They could not see that everyone came from one essence, one origin, they accepted their own lineage as noble and looked down on the people.

Whoever thinks that he is of noble lineage, that person has not seen that all beings are from the lineage of Allah.

Those who claim that they are of noble lineage in society have fallen into great arrogance.

Every being, be it an ant, a camel, a human being or a plant, is from the lineage of the One Allah.

Surah Al-Qasas, 40: “So he and his followers, not understanding Us, embraced their own ignorance. Thus, they drowned in their own arrogance because of their denial of Us. So understand what is the end of the wrongdoers.”

Those who consider their own lineage as noble and look down on others have denied Allah.

Pharaoh also fell into this situation and drowned in his own arrogance.

He who exalts himself has embraced his own ignorance.

In other words, he has fallen into the ignorance of the arrogance that came from his ancestors, "Our lineage is noble."

Surah Al-Qasas 58: *Ve kem ehleknâ min karyetin batîrat maîşetehâ fe tilke mesâkinuhum lem tusken min badihim illâ kalîlâ ve kunnâ nahnul vârisîn.*"

The meaning: "Many of them spent their lives arrogantly in their places and could not comprehend Us, and perished and passed away. Thus, they could not comprehend Us in their dwellings except for a few of those who came after them. We are the Ones who exist and will remain forever."

Those who see themselves as noble and look down on others will eventually die.

Whoever cannot understand Allah and submit to Him will continue to see himself, his path and his faith as exalted.

A person should not spend his life arrogantly.

He should try to understand the realities of his life by looking at and examining the existence in his environment.

A person's children will be like him, just as he is, so he should be an example to his children and advise them to be aware.

If a person examines and understands the existence, his children will look at their parents and be like them.

Otherwise, just as a person destroys himself, he will also destroy his children and future generations.

Surah Ankabut 39: *"Ve kârûne ve fir'avne ve hâmâne ve lekad câehum Mûsâ bil beyyinâti festekberû fil ardı ve mâ kânû sâbikîn."*

*Ve Karun ve Firavun ve haman: Qarun, Pharaoh, Haman,*

*Ve lekad cae hum Musa: Indeed, it came, Moses,*

*Bi el beyyinâti: With clear proofs,*

*Fe istekberu: But, they became arrogant, to be arrogant,*

*Fi el ard: On the earth, soil, body,*

*Ve ma kanu sabikin: They could not be, the former, advanced in wisdom,*

The meaning: "Indeed, Moses came to Qarun, Pharaoh and Haman and explained to them the truths with clear proofs. But they became arrogant in the earth and did not become wise."

Musa conveyed the truths in the palace of Pharaoh.

However, the arrogance of Pharaoh, Qarun, Haman and Pharaoh's religious leaders prevented them from comprehending the truths presented by Moses.

They looked down on Moses and did not stop seeing themselves as exalted.

Pharaoh became arrogant, seeing himself as the ruler of the earth.

Qarun became arrogant with his wealth and possessions.

Haman became arrogant, seeing himself as a prophet, and giving the impression that he was receiving news from the sky.

The religious leaders of Pharaoh became arrogant, considering themselves to be believers, and claiming to know the religion best.

Moses explained to them that the owner of the earth, all wealth, all riches, and religion is Allah, but their arrogance prevented them from understanding these.

And they could not attain the wisdom of the truth, and they could not break away from their own knowledge and their own arrogance.

Surah Luqman 7: “Ve izâ tutlâ aleyhi âyâtunâ vellâ mustekbiren ke en lem yesma’hâ ke enne fi uzuneyhi vakrâ, fe beşşirhu bi azâbin elim.”

Ve izâ tutlâ: When it is read, when it is explained,

Aleyhi âyâtu nâ: To them, our verses, signs,

Vella mustekbiren: To go out, to turn away, arrogant, arrogantly,

Ke en lem yasma hâ: Like didn't you hear, he doesn't hear, he didn't hear him,

Ke enne fiy: As if, like, it happened inside,

Uzuney hi vakran: His ears, pains, obstacles, hearing impaired,

Fe beşşir hu: Now, give good news, counseling speech, tell, inform with a smiling face,

Bi azâbin elim: Torment, trouble, difficulty, pain, painful, distressing,

The meaning: “When Our verses are read to them, they turn away arrogantly and pretend not to hear. As if their ears are deaf. So inform those who are in that state of the painful hardships.”

The things that prevent hearing the truth are lies-filled information and arrogant states.

As long as a person considers his own faith and path as superior and looks down on others, he will not be able to hear the truth.

What prevents hearing the truth in the ears are arrogant feelings and thoughts.

Surah As-Secdeh 15: “İnnemâ yuminu bi âyâtinellezîne izâ zukkirû bihâ harrû succeden ve sebbehû bi hamdi rabbihim ve hum lâ yestekbirûn.”

The meaning: “But those who believe in Our signs, they remember the realities at every moment, they pass from their existence and submit to Allah, and they know that the Lord is the owner of all

attributes, they perceive His actions, attributes, and manifestations of His Essence, and they have no arrogance.”

Those who hear the truths will turn their attention to existence, see the verses of Allah there, read them from there, and submit to Allah.

Those who perceive the actions, attributes, and manifestations of Allah’s Essence in existence and in themselves will pass from their own existence and be free from arrogance.

Surah Saba 15: “Verily, it was said to the people of Saba, ‘See the signs in the places where you are.’ They had gardens on the right and on the left and in every place. So enjoy the favors of your Lord and be grateful to Him in your beautiful towns, and know your Lord who purifies His bounties.”

Surah Saba 16: “But they turned away from the truths and refused to see the values We offered them and did not know that the transformation of the gardens was Our manifestations.

They remained in their gardens with their arrogance, gluttony, and possessiveness of everything and did not attain wisdom and did not care for the truths, even a little.”

A person’s wealth and property are entrusted to him, a person is not the owner of his wealth.

A person should be able to see Allah, who is the one who changes his garden, in his own garden.

He should not attribute the garden to himself, should not be proud, should not fall into arrogance.

And he should not be proud of his garden, should not show off to others.

One day, the garden will slip away from a person’s hands, and a person will be left with only his arrogance.

Allah is the one who manifests himself in existence at every moment, and every person should be able to see this manifestation.

He/she should be able to see the sprout coming from a seed, the leaf, flower, branch and fruit coming from a sprout, the flow and change in these and realize that it is Allah who makes them.

Otherwise, a person can become proud and arrogant in the garden entrusted to him/her.

Every person who forgets Allah is prone to fall into arrogance.

Surah Saba 31: ”Ve kâllelezîne keferû len nûmine bi hâzel kurâni ve lâ billezî beyne yedeyh ve lev terâ iziz zâlimûne mevkûfûne inde rabbihim yerciu baduhum ilâ badînîl kavî yekûlullezînestudîfû lillezînestekberû lev lâ entum le kunnâ mûminîn”

The meaning: “Those who ignore and disguise the truths say: We will never believe in these things that are recited. You will see that the wrongdoers are imprisoned in their own wrongdoings, they do not see the power that moves their hands, and they turn away from the truths of the Lord. Some of them speak to others, saying: We have been influenced by the arrogant. If it were not for you, we would have been among the believers.”

Surah Saba 32: “The arrogant and arrogant say to those who have been influenced by them: When a guide came to you, Did we prevent you? On the contrary, you were in the evil.”

Surah Saba 33: “Those who are under their influence will say to those who are arrogant and proud: On the contrary, you have commanded us to disregard Allah day and night, and to make others equal to Him. And all those who are in such states, when they see a affliction, are left in regret.” Those who fail to understand our order and ignore the truths have the shackles of ignorance around their necks. They will only be recompensed for what they have done.”

Surah Fatir 43: “İstikbâren fil ardı ve mekres seyyii ve lâ yahîkul mekrus seyyiu illâ bi ehlih fe hel yenzurûne illâ sunnetel evvelîn fe len tecide li sunnetillâhi tebdîlâ ve len tecide li sunnetillâhi tahvîlâ.”

İstikbaren fi el ard : Arrogance, on earth,

Ve mekre el seyyii : Tricks, slyness, scheme, evil, evil situations,

Ve la yahik : Does not reach, does not affect,

Mekru es seyyii : Tricks, scheme, evil,

Illâ bi ehlihi : However, its people, its owners,

Fe hel yenzurûne : After this, will they not look and see?

Illâ sunneten : Exist, sunnah, subtleties of creation, laws of operation,

El evvelin : From the very beginning, before,

Fe len tecide : Thus, here, you can never find,

Li sunnetillahi : Sunnah, Allah, laws of operation of existence, subtleties,

Tebdilen : Change, deviation, distortion,

Ve len tecide : Never, not, you can never find, see,

Li sunnetillahi : In Allah's sunnah, law of creation, laws of operation,

Tahvilen : Change, transformation, conversion,

The meaning: “They became arrogant on the earth and engaged in deceit and evil. Deceit and evil do not reach anyone except its owner.

Do they not see the laws of existence that have existed since the beginning? Here, you will never find any change in the laws of Allah’s operation in existence, and you will never find any deviation in the laws of Allah’s operation in existence.”

Those who are arrogant in their lives; they will be in deceit and evil.

There is a very beautiful warning in the verse: “Whoever deceives or does evil to another, he does it to himself.”

Those who understand the law of existence and act according to that law will be saved from arrogance.



The law of the functioning of existence: Sunnah of Allah.

Sunnah belongs to Allah, the sunnah is the functioning of existence.

Only Allah makes that functioning.

The sunnah knowledge taught in society is attributed to Prophet Muhammad, whereas the sunnah belongs to Allah.

The laws of the functioning of existence are clear and never deviate.

The laws of the functioning of existence are the functioning of the dimensions of Mathematics, Physics, Chemistry, Biology.

Whoever understands the dimension of the sunnah of Allah, that person will not fall into arrogance.

Surah Saffat 35: : “İnnehum kânû izâ kîle lehum lâ ilâhe illallâhu yestekbirûn.”

Innehum kanu : Surely, they, happened,

iza kîle lehum : When it is said, they,

La ilahe illa Allahu : There is no God but Allah,

Yestekbirun : Those who are arrogant, who belittle,

The meaning: “Verily, when it is said to them; Understand the truth of “La ilahe illa Allah”, they become arrogant.”

Those who cling to their own idols cannot reach the truth of “La ilahe illa Allah”.

“La ilahe illa Allah” mentioned in this verse is said once at the end of the prayer call.

Those who take idols, in their arrogance, give glory to their own idols.

A person should think about what deities they take.

This could be something worldly, it could be their own beliefs, it could be a god they believe in according to their whims, it could be a position, fame, reputation.

A person should think about and understand whether they are taking refuge in Allah or in something they find exalted.

The things that a person finds exalted and finds refuge in cause them to become arrogant.

Surah Mu'min 56: ”İnnellezîne yucâdilûne fî âyâtillâhi bi gayri sultânin etâhum in fî sudûrihim illâ kibrun mâ hum bi bâligîh festeiz billâh innehu huves semîul basîr.”

The meaning: “Those who argue about the verses of Allah without any evidence, there is arrogance in their hearts. They are not the ones who will reach the truth. Seek refuge in Allah from such states. Surely He is the Hearer, the Seer.”

Those who act according to evidence act according to their senses and the books they read.

Acting according to evidence is possible by following the verses that are in the essence of existence.

If a person maintains his own knowledge and enters into arguments, if he speaks without relying on evidence, he is in hidden arrogance.

Surah Fussilat 15: “Fe emmâ âdun festekberû fil ardı bi gayril hakkı ve kâlû men eşeddu minnâ kuvveh e ve lem yerev ennellâhellezî halakahum huve eşeddu minhum kuvveh ve kânû bi âyâtînâ yechadûn.”

The meaning: “Thus, the people of 'Ad' turned away from understanding the truths on earth and became arrogant. They said: Who is stronger than us? They did not know that Allah created them. They did not understand that their strength was His strength and they became among those who rejected our signs.”

Surah Al-Ahkaf 10: “Kul e reeytum in kâne min indillâhi ve kefertum bihî ve şehide şâhidun min benî isrâîle alâ mislihî fe âmene vestekbertum innallahe lâ yehdîl kavmez zâlimîn.”

The meaning: “Say: Do you not look at the visible things and consider?

They are only things which belong to Allah. You ignore them. But the one who follows the path of truth witnesses similar glories, knows the truths, and thus believes. But the arrogant and unjust among you, they do not know Allah, nor are they guided.”

Surah Ahkaf 20: “Ve yevme yuradullezîne keferû alen nâr ezhebtum tayyibâtikum fî hayâtikumud dunyâ vestemta'tum bihâ fel yevme tuczevne azâbel hûni bi mâ kuntum testekbirûne fil ardı bi gayril hakkı ve bi mâ kuntum tefsukûn.”

The meaning: “Those who ignore the truths are told that they are in a state of destruction at every moment. It is said to them; You destroyed the beautiful things in your life, you acted according to your own interests, so you spent your time causing harm and trouble, you became among the arrogant, you abandoned the truths on earth and turned to other things, and you became among those who create chaos.”

Surah Al-Munafiqun 5: “Ve izâ kîle lehum teâlev yestagfir lekum resûlullâhi levvev ruûsehum ve reeytehum yesuddûne ve hum mustekbirûn.”

The meaning: “When the Messenger of Allah says to them, ‘Come to seek forgiveness,’ they turn their heads away and do not care. You see their flight from the truth and their arrogance.”

Surah Nuh 7: “Ve innî kullemâ deavtuhum li tagfire lehum cealû esâbiahum fî âzânihim vestagşev siyâbehum ve esarrû vestekberûstikbârâ.”

The meaning: “I invited them every time for Your forgiveness. They put their fingers in their ears and they assumed their state of ignorance and persisted in that state and became more and more arrogant.”

Surah Al-Muddaththir 23: “Summe edbere vestekber.”

The meaning: “Then the old ignorance returned to what it knew and became arrogant.”

Most of the verses about arrogance in the Quran are related to Pharaoh.

The word Pharaoh means arrogant, one who considers himself exalted.

When Pharaoh is mentioned, we should find the Pharaoh within ourselves.

We should not look for Pharaoh outside, as the ruler of Egypt, but in the feelings and thoughts that make our own bodies arrogant.

The end of arrogance is becoming Pharaoh.

Now let's examine the way to get rid of arrogance.

## THE WAY TO GET RID OF ARROGANCE

The way to get rid of arrogance is to first understand the feelings and thoughts that lead to arrogance, which stem from the information we have acquired.

A person who knows that Allah is The Sublime and never gives himself greatness does not easily fall into arrogance.

When we examine, we understand that arrogance is the inability to understand The Sublime, the feeling and thought of seeing oneself as great.

We understand that arrogance is the person throwing himself into fire.

We understand that arrogance is breaking away from the integrity of existence, falling into ego.

Not being able to see Allah, who encompasses every existence, is seeing existence separately.

It is to act with the feeling and thought of I am that I am, you are that you are.

To break away from the consciousness of Tawhid is to act in individuality.

So how do we get rid of arrogance?

Primarily, the family we are born into infects us with arrogance.

Any information that is told to a child about looking down on others, any information that brings discrimination, causes the child to look down on others and see himself/herself as great.

Judgmental information from the family, information that includes discrimination, education, situations, perspective on existence are very important.

The only way to get rid of arrogance is to understand the truth of religion, to understand the interconnectedness of all existence, to get to know the divine power that holds all existence and to see that power in oneself and in all existence.

The most important thing about not falling into arrogance is to understand religion properly.

If we cannot understand religion properly, we will fall into discrimination in terms of belief.

If we are divided in religion, we will enter into a fight called “Your religion, my religion” and we will see our own religion as supreme and look down on the beliefs of others.

When we examine the Quran, we understand that the owner of religion is Allah, it is not right to engage in religious discrimination.

Every society attributes its own religious belief to itself and sees its own religion as supreme.

And by saying “my religion, their religion, our religion, their religion”, it falls into religious discrimination.

So, what is the expansion of religion according to the Quran?

When we examine the Quran very carefully, the meaning of religion does not comply with what we learned from our parents, it comes across in a completely different meaning.

According to the Quran, religion is The laws of creation of existence.

According to the Quran, Sunnah: The laws of existence.

According to the Quran, religion belongs to Allah.

According to the Quran, a person does not have a religion, but faith.

Because a person cannot create anything.

Since the Creator is Allah, the owner of religion is Allah.

When we examine the Quran, we reach the truth that “Religion belongs to Allah” in some verses of the Quran.

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

Surah Al-Mu'min 65: “Lahu el din” “Religion belong to Him.”

Surah Az-Zumar 11: “Lahu el din” “Religion belong to Him.”

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

When we examine the Quran, we understand that religion is exclusive to Allah. What is the religion described in the Quran?

When we examine the Quran, we find the answer to the question “What is religion?” in the Surah Joseph, verse 76 and Surah Ar-Rum, verse 30.

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

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

In the 76th verse of Surah Joseph, there is the word "Dini Melik", which means "the laws of the Ruler".

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

From here, we understand that Din (Religion) means Law, Act.

In other words, the ruler of Egypt rules Egypt with certain laws.

In the 76th verse of Surah Joseph, it is stated that the word din means "Law, Act".

In the 30th verse of Surah Rum, the word din is explained as the laws of Allah's existence and creation.

In the 30th verse of Surah Ar-Rum, there is the explanation “Dini hanifa fitrat Allah”, “Religion is the laws of creation based on the unity of Allah’s existence”.

Fitrat: It means emergence, creation, existence, the emergence of the whole universe, the splitting of the seed’s shell and the emergence of the sprout.

What does this mean: It means that religion is Allah's nature, that is, religion is Allah's laws of creation.

That is, Allah's creation of existence from an essence, we understand that it is religion and religion belongs to Allah.

Surah Ar-Rum 30: "Fe ekim vecheke lid dîni hanîfâ fitratallâhilletî fataran nâse aleyhâ lâ tebdîle li halkıllâh zâliked dînul kayyimu ve lâkinne ekseren nâsi lâ yalemûn."

The meaning: "From now on, turn your face to Allah's creation of existence, to the laws of creation of existence, in accordance with Tavhid. The creation of people is from Him. There is no change in Allah's creation. This is the right religion. But most people do not know the truth of religion."

Yes, as stated in the verse, "Li el dini hanîfâ fitrata Allah, elleti fatara"

Religion is "Allah's nature", that is, "the laws of creation of existence."

From here, we understand that religion is Allah's laws, his laws in the creation of existence.

In other words, we call the laws of existence "Religion".

The creation in existence, the laws in the existence of all existence from quality to quantity, from atom to molecules, from particle to sphere, the Quran calls: "Religion".

Here, Allah is the Creator.

Man cannot even create an atom, a cell membrane.

Therefore, a person should not say, "My religion" and should not attribute religion to himself.

Religion belongs to Allah.

That is why it says in many places in the Quran, "His is the religion."

Surah Ar-Rum, verse 30: What is the true religion? It explains the answer to the question very well.

"This is the true religion. But most people do not know the truth of religion."

This verse gives us the best answer.

The truth of religion; religion is the laws of creation of existence and religion belongs to Allah.

For this reason, a person cannot have a religion, he has faith.

A person who understands religion properly reaches the station of faith.

A person cannot own the laws of creation.

When a person understands religion, he never attributes religion to himself, he does not make the mistake of saying, "My religion is his religion."

If we cannot understand religion; we fall into the situation explained in verse 31 of Surah Ar-Rum.

Surah Rûm 31: "Minellezîne ferrakû dînehum ve kânû şıyeâ kullu hızbin bimâ ledeyhim ferihûn."

The meaning: “They became those who divided religion and all of them were divided into sects, religious orders, and congregations. Each group rejoiced and boasted about their own beliefs.”

Those who cannot understand religion according to the Quran remain in the religious discrimination inherited from their ancestors, remain in the religious conflict, and say “my religion is their religion”, distance themselves from the truth of religion and fall into great arrogance.

If a person remains in the religious discrimination they learned from their parents, they see their own faith as superior, see those who remain in other religions as infidels, declare them to be hellish, and fall into arrogance.

A person who cannot understand the truth of religion discriminates religion.

Because that is what he learned from his ancestors.

They become in a discrimination such as the religion of Islam, Christianity, and Judaism.

And they find themselves in religious wars, in the belief of destroying infidels.

Religious discrimination stems from seeing one's own faith as superior.

This situation leads to arrogance.

As stated in the 31st verse of Surah Ar-Rum, even in the faith that a person adopts, there is division into congregations, sects, and sects.

And each person falls into great arrogance by boasting about his own path.

The way to avoid arrogance in terms of faith is to properly understand religion.

A person should understand not only religion but also the concepts presented in the name of religion very well, should not fall into discrimination, and should not attack others with those concepts.

A person who is arrogant interprets even religious concepts in his own way and despises others by attacking them.

Here, every word we read, learn, and hear should not cause a group to be looked down upon or to be arrogant.

The true meaning of each word never leads to duality.

The words of Allah only remind us of Him and His truths.

To give another example:

If we examine the word Sharia (Religious Law):

There are groups that attack people by separating them as those with Sharia or those without.

So, what is Sharia from the perspective of the Quran?

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

If we examine Sharia according to the Quran:

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

In addition, in the 49th verse of Surah Najm, there is the word “Sir’a”, which comes from the same root.

According to the Quran, Sharia; divine path, divine order, all the signs of the supreme order in existence.

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

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

When we examine the Quran, we understand that “Religion, Sunnah, Sharia” are not understood as they are in society, but appear in different meanings.

When we examine the Quran, we understand that religion belongs to Allah, because man cannot create even an atom.

The Sunnah belongs to Allah, because man is not capable of the functioning of existence.

That is why the Quran presents us with the verse “Sunnah of Allah”

And again, when we examine the Quran, we understand that Sharia is the unity concept of religion and Sunnah, the order of the universe, the divine order.

In other words, Sharia is Religion + Sunnah.

Sharia is the divine order formed by the laws of creation of existence and the laws of operation of existence.

In order to reach the meaning of Sharia, we must know the truth of “Religion and Sunnah”.

Because there can be no “Sharia” without “Religion and Sunnah”.

The divine order of the universe, that is, its manifestation and operation, is Sharia.

The truth that is said to be impossible without Sharia is the unity of the truth of “Religion and Sunnah”.

The universe is an indicator of the order of Sharia.

Here is Sharia:

The sublime order of the universe.

It is the supreme order in the manifestation of existence.

It is the supreme order of functioning in existence.

It is the name of the system in the manifestation of existence and in the continuation of existence.

The person who understands these truths will not fall into the discrimination of religion, sunnah, sharia.



And the one who does not fall into this discrimination will not develop arrogance.

A person can always fall into arrogance and look down on others at any time.

In this case, the first thing to do is to repent and seek refuge in Allah's forgiveness.

Repentance is when a person sees the evil they have done to themselves, their environment or others, knowingly or unknowingly, and when they are truly sorry and promise Allah not to do such evil again.

Repentance is the name given to abandoning heedlessness, backbiting, arrogance, sophistry, breaking hearts, gossiping, slander, lying, violating people's rights, envy, corruption, and being involved in harmful things.

Repenting for a mistake made, returning to that mistake again, repenting again, returning to the mistake again, and repenting again is not repentance.

The biggest sin is arrogance.

The way to get rid of arrogance is to repent and remember that there is Allah in every body.

Sin: It means mistake, harm, and righteousness.

Repentance: It means understanding one's mistake and turning back.

Repentance is understanding the mistake one has made and not returning to that mistake again.

The door of repentance opens for a person who regrets the cruelty he has committed.

Repentance opens the door to being a good person, that is, to being human.

In repentance, there is turning back from the rights of others.

When a person violates the rights of one of Allah's servants, he becomes an oppressor.

An oppressor has prepared his own hell.

And he will surely receive the reward of his oppression.

Repentance: It means to promise to turn away from sins, to turn back, to give up, to abandon, to regret, to seek refuge in Allah's forgiveness.

Our minds and hearts should always be cleansed with Allah's forgiveness.

The way to avoid falling into arrogance is to be granted forgiveness.

When a person commits a sin and regrets it, repents to Allah and acts accordingly, he is forgiven.

But as long as a person does not cleanse his mind and heart, the door of forgiveness will not open to him.

A person to whom the door of forgiveness is opened will travel to the stations of Allah and witness many truths.

And the person who witnesses the truths of Allah sees the face of Allah in every station and that servant has attained forgiveness.

A servant who has attained forgiveness no longer becomes dirty, does not return to sin, and does not even think of violating the rights of others.

Forgiveness means, "Wearing that which will not defile."

The servant has established such a bond with the graces of Allah that that bond is no longer broken.

Pardoning a servant does not mean that he is forgiven.

But pardoning a servant means that he will no longer be in the situation of being forgiven.

A person who has attained forgiveness has witnessed the manifestations of Allah in existence.

He has witnessed the action, attributes, and the existence that holds the bodies together.

Wherever he turns, he sees no other face than the face of Allah.

He has witnessed that all of creation is surrounded by His face.

Surah Al-Baqarah 115: "Fe eynemâ tuvellû fe semme vechullâh."

The meaning: "Wherever you turn, there is the face of Allah." If a person has understood Allah properly and has been able to look at His face everywhere, even for a moment, if that person looks down on someone and falls into arrogance, he understands the sin he has fallen into, understands that he has fallen into arrogance, and quickly turns back from that arrogance by repenting from his heart.

Understanding Allah properly is a means for a person to be saved from the arrogance he has fallen into.

A person who submits to Allah, who is The Sublime in every being, does not fall into arrogance easily.

A person who knows that Allah is behind every being does not become arrogant.

A person who has reached the truth of Allah does not become arrogant.

Not being able to understand Allah and being disconnected from divine love makes a person fall into arrogance.

The only way to escape arrogance is to understand creation, to see the interconnectedness of all existence and the unity of existence.

Have we belittled another person or a being?

Let us know that the One who created us also created him.

Let us know that the One who makes our hearts beat and makes his body work is the same Creator.

Let us know that just as we came into being from the essence, he came into being from the same essence.

Let us know that we are never greater than him, nor he from us.

Let us know that the functioning, attributes, and the Being who holds the body in our body exist in the same way when we belittle it.

Let us know that we are not superior to the air we breathe, the water we drink, the soil and fire we feed on.

Let us know that we need air, water, earth and fire, but they do not need us.

Surah Fussilet 38: “Fe in istekberû fellezîne inde rabbi ke yusebbihûne lehu bil leyli ven nehâri ve hum lâ yesemûn.”

The meaning: “If you fall into a state of scorn; immediately remember those truths that belong to the One who created you. Perceive His actions, attributes, and manifestations of His Essence day and night and try to understand them without getting tired.”

As stated in the verse, “Fe in istiberû” If a feeling of arrogance is felt, one should immediately look at the essence of existence and remember that the One who created the existence is not separate from that existence.

It should be known that every existence is a servant like us and it should not be forgotten that they were created by the same creator.

One should return to the consciousness that the One who holds the existences with His essence at every moment is Allah and one should try not to break away from that consciousness.

The one who knows that the essence in himself is Allah has known himself.

Yûnus Emre:

Wisdom is to know wisdom

Wisdom is knowing yourself

If you do not know yourself

What is the purpose of reading?

What is the purpose of reading

A person is to know Allah

What you read and do not know

Ah, it is a waste of labor

When a person reads himself and eventually knows himself, he will know the One who created himself and existence, that is, “Allah”.

In order for a person to be saved from arrogance, he must know himself and witness the Being that holds every existence.

The way to be saved from arrogance is to properly understand the truth of Allah who created us all.

It is to comprehend the functioning, attributes and manifestations of the Being that holds the existences that belong to Allah in all of us and in every existence.

The moment we fall into arrogance, we should be able to immediately call out to ourselves; “The One who created your body and the person in front of you, who manifests himself in that body at every moment, is the same Allah.”

In order not to fall into arrogance, we must not break away from the consciousness of Tawhid and the consciousness of “Tesbih”(The term means believing that Allah is above and beyond all imperfections and expressing this through words and actions).

In order not to fall into arrogance, we must reach the stations of “Tenezzul and Tevazu”. (Tenezzul: It is the way Allah Almighty addresses His servants with His words according to their level of understanding and explains profound truths in terms they can understand. Tevazu: It means stay away from arrogance)

The consciousness of Tawhid; It is Allah who holds all existence in unity, Allah is the one who encompasses all existence inside and outside, there is nothing other than Allah, the first, the last, the apparent, the hidden is only Him, it is his truth.

The consciousness of Tesbih; Allah glorifies himself in every existence, shows himself with all his qualities in every existence, it is his truth.

Tesbih; comes from the root “Sebh”.

Sebh: It means swimming in water, being in water, wandering, moving away from one’s own existence, in other words, moving away from the heedlessness of attributing existence to oneself.

What is meant by swimming is that every being in the universe is in a sea that belongs to Allah.

All beings are swimming in a system that belongs to Allah at every moment.

Allah is holding every being at every moment, manifesting himself in that being at every moment.

The station of tenezzul is to reach the consciousness of servitude and to act with that consciousness.

Tenezzul comes from the root of the word tenzil.

Tenzil: It means to be revealed piece by piece, to be revealed cell by cell, to come, to be sent down, to be presented.

Every being is revealed from Allah, who is its source.

Tenezzul: It means to descend, to know one’s level, to fall, to be humble, to speak modestly according to the level of the other person.

Reaching the station of servitude is to descend from above to below,

The one who understands the station of tenzil becomes a person of tenezzul.

The station of tenzil is to understand that every being comes from an essence.

It is to understand that every being that is revealed belongs to the supreme owner of all values, the One who created all beings from their essence.

Here it is:

Whoever has understood the essence in himself, the essence in all beings, has also understood the owner of every being.

Whoever has understood the one who rules the book of the universe, the owner of the knowledge written line by line in every being, the one who holds all beings, has also understood the owner of the whole universe.

Here he who understands this truth has reached the station of tenezzul, has understood that he is a servant.

The one who is in tenezzul knows that no matter what being he is with, he is also a servant of Allah, just like himself.

And he never considers himself great, nor does he consider any being small.

Here Yunus Emre said with this pleasure;

“Whatever you think of yourself,

Think of the others

This is the meaning of the four books, if it exists.”

That is, every being is the servant of Allah.

No one is greater than the other.

The Almighty, the Owner of Praise, the Owner of all existence, the Owner of the attributes in all existence is only and only Allah.

Here, the “owner of tenezzul” never, ever strays from this consciousness.

No matter which being he is with, he hears the “Dhikr” in that being.

He greets that being, receives that being’s greeting.

Here, the person who reaches the consciousness of the station of tenezzul has attained the honor of being a servant.

The person who reaches the station of servitude becomes a human. The person who becomes a human reaches tenezzul.

The person who has tenezzul:

He has made his own existence perishable in the existence of Allah.

He has been saved from being a slave to the interests of the world.

He has held back his ego, anger, and rage.

He never looks down on anyone.

Here, the person who is in the station of tenezzul acts with the consciousness of "Servitude" at every moment.

He does not look at the dimension of form of existence, but at the dimension of character that holds forms.

He has become sure of Allah, His oneness, and that every being is His servant.

He who understands the station of "Tenezzul" has become a "Possessor of Tenezzul".

The person who has tenezzul:

He is modest, humble, respectful, loving, helpful,

He always acts with the consciousness of servitude, and is respectful to the earth, the flower, the bird, in other words, to all beings.

The one who has tenezzul watches the source from which existence comes and from there the existence and manifestation of existence.

The one who has tenezzul does not fall into arrogance.

Because he has become "Ehl-i kubur", that is, "people who understand the soul, that is, people of dhikr".

In other words, in his own grave of existence, he has understood what is "Ekber"(The Sublime) and has surrendered to what is "Ekber" like a dead person.

The dead have no arrogance.

The one who has surrendered to the Essence of Existence has reached the station of "Fenafillah".

In other words, he has become mortal in Allah. He has died in Allah, he no longer says "I am me".

Here is the secret of not falling into arrogance:

To be mortal in Allah is to find immortality in Allah.

Wherever one turns, it is to reach the Face of Allah everywhere.

Attaining divine love is to be able to look at every being with that love.

Come, my brother:

Let us not look down on each other.

Let us not look down on anyone.

Let us not look down on any created being.

Let us never see ourselves as great.

Let us not look down on our belief, our profession, our nation, our gender.

Let us not make fun of anyone, any being.

Let us not break hearts.

Let us not deceive anyone.

Let us not gossip after anyone.

Let us not drag anyone into pessimism or hopelessness.

Let us run to those in need without embarrassing them.

Let us be hope for people, let us be morale, let us give them confidence.

Let us listen to each other, let us try to understand each other.

Let's not judge each other while listening, let's not look for shortcomings.

Let's not get into arguments, let's respect every thought.

Come my brother:

Don't fall into arrogance.

Never brag.

Don't seek ostentation.

Don't be grandiose.

Don't darken your mind.

Don't pollute your heart.

Make your state pure.

Keep secrets.

Don't tell anyone's secret to anyone.

Don't tell it even if it's with good intentions.

Don't tell it even if it's to show off.

Don't offend hearts.

Don't make hearts arrogant.

Don't be jealous or wicked.

Don't envy anyone.

Think nothing bad.

Don't harm anyone.

Don't stray from modesty.

Don't sow arrogance in your surroundings with your words or actions.

Come my brother:

Don't forget to be condescending.

Never forget to act humbly.

And do not fall into arrogance, trying to appear humble.

Do not see yourself as rich and others as poor.

Always make us feel that Allah is the One who is rich.

Always remember, remind us that we are the trustees of our wealth and properties.

Never forget that you are mortal.

Remember that you are also a servant.

Remember that you are also mortal.

You need the air you breathe.

You need the water you drink.

You need the soil, what comes from the soil.

The air does not need you.

You need the air you breathe.

Water does not need you.

But you need water.

Plants, animals do not need you.

But you need all of them.

Nothing in nature needs you.

But you need all of them.

Remember that you;

You are the most needy servant in existence.

You are the most helpless.

Remember that;

You are a human being, one day you will be surprised.

You can always make mistakes, do not consider yourself flawless.

Don't try to be perfect, just do your duty.



Remember that you are a servant, one day you will pass away from this world like everyone else.

Remember that;

To look down on someone is arrogance

To look up to someone is arrogance

To badmouth someone is arrogance

To mock someone is arrogance

To discriminate is arrogance

To belittle existence is arrogance.

Know that;

Not seeing the owner behind existence,

Not seeing the Being that holds existence,

Staying in the form,

Not seeing the identity,

Staying in the dimension of the body,

Not being able to pass to the city of soul,

Forgetting that you are a servant,

Forgetting death,

Will make you fall into arrogance.

Remember that if we are arrogant;

Our belief in Allah is fake.

Our belief is empty, without evidence, formed without reaching the level of witnessing.

Our worship is show.

Yes, understanding that we have fallen into arrogance is a great virtue, and turning away from that arrogance is a behavior that virtuous people can do.

A virtuous person: A perfect person, a conscious person.

A conscious person is a person who does not break away from the truth that Allah is the One who holds himself and existence.

A perfect person is a person who has freed himself from arrogance.

A perfect person is a person who has reached the station of a human being.

A person who sees the owner of existence behind existence 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(The Essence) and Rahman(The Revelation of the Essence).

A person who has reached the dimensions of Ilmel Yakîn (“information expressed by definitive rational and traditional evidence) , Aynel Yakîn (sensory information), Hakkâl Yakîn(the most definitive knowledge that occurs in a person through internal sense or internal experience).

A person who never sees himself as having a position, he knows that the owner of all positions is Allah.

All beings look at each other with one eye.

Ones who suddenly appear watch.

The only way to be saved from arrogance is to be able to see the face of Allah everywhere, no matter where we turn.

To be able to be in prostration to Him at every moment.

To see nothing but Him.

To be able to see that He shows His greatness in every being.

The one who surrenders to His greatness does not consider himself to be even a single particle.

## ADVICE OF LUQMAN TO HIS SON

The advice of Luqman to his children in the Surah Luqman is so that he will not consider himself exalted and will not fall into arrogance even a little bit.

Surah Luqman:

13- Luqman advised his son and said: O my son! Do not attribute to yourself the qualities that belong to Allah and do not associate partners with Him. Indeed, associating partners with Him is a great injustice to yourself.

14- We have commanded man to be good to his parents. His mother carried him in her womb in all conditions and in all places. She nursed him until he was weaned for two years. Be grateful to your parents at all times. To Me is your return.

15- If they argue with you about associating others with Him without knowledge, then do not follow those who are in such a state. Be with those who are in good states in their lives. Follow the path of truth with those who turn to Me. After this, turn to Me, your Source, so that the truths of what you do will be made known to you at every moment.

16- Luqman said to his son: O my son! Whether it is a mustard seed or smaller, in the heavens or on the earth or in a rock, everything that appears, comes from Allah. Indeed, Allah is the One who reveals all truths in detail.

17- O my son! Be always in the consciousness of devotion to Allah. Be wise of the truths and do not deny them. When something happens to you, be patient. Thus, be determined to understand the workings.

18- Do not frown at people, do not walk arrogantly on the earth. Indeed, not all who are arrogant and boastful have the love of Allah.

19- Walk modestly. Do not raise your voice, indeed, it is not right to raise your voice and drown out other voices.

20- See you not? Allah is the owner of everything that is in the heavens and the earth, everything that spreads. It is He who bestows blessings upon you, within and without.

21- Among the people are those who argue without knowledge of Allah, without guidance, and without understanding the book of existence that sheds light. When it is said to them: Follow what Allah has revealed, they say: We will follow the beliefs we found from our ancestors. Even if they followed satanic states and remained in the hardships of ignorance of otherness?

22- Whoever turns his face to Allah with all his being and submits, he will understand the truth that all cycles are connected, everything is connected with a strong relationship, and the whole operation belongs to Allah.

23- Let not the disbelief of those who ignore and conceal the truths grieve you. We are the source from which they come, and this truth is made known to them every moment from their works. Surely Allah is the owner of wisdom, the owner of hearts.

The advice from Luqman was to all of us.

Who is Luqman?

Luqman is you, my brother.

You have the dimension of Luqman, come reach that dimension, get rid of arrogance and come be a hope for people, be a morale, be a cure.

Come my brother, Allah has given you talents such as wondering, discovering, thinking, looking deep inside.

Come reveal these and read the depth of existence.

The word Luqman comes from the Hebrew root of the word “Lot-Lōṭ”.

It passed into Arabic as Luqman.

The meaning: It means reaching the wisdom behind the cover, cover, shells.

It is thought that the word Luqma comes from the same root.

Luqma is the wisdom behind existence drop by drop.

Luqman means reaching the wisdom of existence and feeding and nourishing from those wisdoms sip by sip.

In the Surah Luqman, there are advices for all of us to reach the dimension of Luqman in ourselves to reach the wisdom in your own body and in the body of existence.

To be a Luqman is to be on the wisdom of existence.

It is to understand that the owner of existence is Allah and to surrender to Him.

It is to feed on the wisdom in existence, bite by bite, i.e. sip by sip.

Luqman gave the following advice to his son, that is, to the person who will be born from the dimension of Luqman:

Understand that every existence is surrounded by the qualities of Allah and know that there is wisdom in every quality and try to understand those wisdoms.

Never attribute any quality that belongs to Allah to yourself and do not fall into the state of polytheism.

Know that polytheism is breaking away from the wisdoms, falling into arrogance, and doing The greatest harm to yourself and your surroundings.

Never forget your parents.

Always treat your mother and father well, show them respect, and always run to them for help.

Your mother carried you in her womb for nine months, fed you with her blood, fed you with her life, and suffered so much.

You were formed cell by cell, understand this formation very well. Your mother nursed you, fed you with her milk.

Reach for the wisdom in that milk, because that milk fed you cell by cell.

And never forget, your essence is Allah, not your mother and father, your mother and father are a means for your birth.

And never forget that the place you came from and the place you are returning to is Allah.

Never act without wisdom.

Never speak of things of which you have no knowledge, of which you have not witnessed.

Never enter into arguments, do not attribute any greatness to yourself.

Be with those who are engaged in good works, that is, be with those who seek to attain the wisdom of existence through knowledge, to discover.

And be with those who are beneficial to their surroundings.

Never look down on anything, do not look down on it, do not think it is unnecessary.

Even if it is as small as a mustard seed or smaller, know that every existence is full of wisdom.

And every existence that emerges comes from Allah Himself.

There are subtleties in every existence that emerges, and every existence is a book that informs of the truths, try to read those books well.

Every existence is full of divine wisdom, try to understand it.

Be conscious of your dependence on Allah at all times, never forget that Allah is the One who holds your body and the body of existence at all times. If you live in the consciousness of your dependence on Allah at all times and look at existence with that consciousness, you will reach many wisdoms in existence.

Existence is a book of truths, always be close to those truths and be wise in them, and never deny them and never depart from them.

When something happens to you, always be patient and get the necessary message from everything that happens to you.

Always examine the functioning of existence and try to understand that functioning.

Know that wisdom is hidden in that functioning, be determined to understand the wisdom of that functioning.

Always be at peace with yourself, always be at peace with Allah.

Never sulk in front of people, never brag, never be arrogant.

Know that if you are in a state of bragging and boasting, you will be cut off from divine love.

Always be modest, behave with decency.

Never raise your voice when talking to people.

It is not right to raise your voice and drown out other voices,

it is never right to see yourself as wise.

Listen to people, try to understand them, do not enter into arguments, do not keep your voice down when they are talking, never give the impression of knowledge.

Looking down on someone else's knowledge means looking down on them, falling into arrogance.

Do not call anyone ignorant, do not call them vulgar, do not say they do not know, and do not speak as if you know when you are talking.

Do not say I understand, I know, I am done, do not even give such a perception.

Make them feel feelings like I am trying to understand, I am trying to know, I am thinking, I am trying to witness.

Never break away from modesty, tenezzul, decency, compassion, love, respect, and submission.

Know that the door that opens to understanding the truths; to those who are in humility, decency, compassion, love, respect and submission.

Open your mind's eye, look carefully, open your heart's eye, understand well.

Whatever is in the heavens and whatever is on the earth, the owner of everything that spreads is Allah.

There are infinite blessings in you and in every being, and in those blessings there is infinite wisdom.

Do not talk about Allah without witnessing the manifestations of Allah in existence.

Try to understand the book of existence that guides and spreads light, line by line.

Try to taste the morsels flowing from there.

Know that you cannot make others taste without tasting them yourself.

And always take care of those morsels that are offered to you drop by drop.

Know that the secret of being a Doctor Luqman is to reach those morsels.

Do not bother with vain things and do not turn away from those morsels.

Always turn your face to Allah with all your being and always be in submission to Him.

And understand that every being is connected to each other with all its wisdom, never break this connection.

Your submission and humility will open many doors for you.

And you will witness many secrets behind those doors.

Never insult anyone, even if they insult you, do not be arrogant towards them.

Look at their bodies, see Allah manifesting himself in their bodies at every moment, and never be arrogant by belittling anyone.

Oh my son! Remember that the solution to every illness is in Allah.

If an illness has appeared, there is certainly a reason for its appearance, and every illness has a cure.

Reach the dimension of Luqman within yourself, so that many wisdoms will be presented to you drop by drop, bite by bite.

Don't be hopeless, don't be pessimistic, don't feel weak.

Don't make people feel hopeless or pessimistic.

You exist with the power of Allah within you, the only power you can take refuge in is always Him.

There are many wisdoms to be discovered in existence waiting for you.

Come, reveal Doctor Luqman in yourself.

Come, know that there are many blessings in every existence and try to discover them.

Come, be a hope for the helpless.

Come, be a hand reaching out to those in trouble.

Come, help those in need.

Come, be a cure for both the human and spiritual patients.

Oh my son; see the Sublime in every existence, never fall into arrogance by seeing yourself as great.

Luqman's advice was for all of us.

Let us not be arrogant, let us not be proud, let us live modestly, let us run after each other's troubles, let us be modest, were his advices.

Luqman's advices were presented everywhere in the Quran.

Surah Al-Hujurat:

10- Only the believers are on brotherhood. After this, be reconcilers between your brothers.

Avoid evil, and do not associate partners with Allah. It is hoped that you would attain mercy.

11- O you who have believed! Let not a group mock another group, perhaps those who are mocked are better. And let not women mock women, perhaps those who are mocked are better. And do not seek out one another's faults, and do not call one another by bad names and nicknames. How evil is it to deviate from the truth after belief and to be divisive. Those who do not regret their mistakes and turn back, they are the wrongdoers.

12- O you who believe! Avoid suspicions too much. Indeed, some of the suspicions may lead you to evil and make you sinners.

Let not one of you backbite or gossip about another, and let not one of you seek out his secrets and mistakes. Would one of you like to eat the flesh of your dead brother? You are disgusted. Beware of evil and do not associate partners with Allah. Indeed, Allah is the One who accepts the repentance of those who realize their mistakes and regret them, and He created the existence from His essence.

13- O people! We created you from a male and a female, and We multiplied you in nations and tribes, that you may know one another and help one another. Indeed, the righteous among you is the one who knows the realities of Allah and guards against evil. Indeed, Allah is the One Who creates with His wisdom, and He informs of all things.

Luqman was a believer.

His advice was a believer's.

Those who attain the station of belief attain the station of brotherhood.

They know that all beings are brothers.

They are reconcilers between people.

They explain to people what piety is, teach them to avoid evil and not to associate partners with Allah.

The magnificent advices of the Quran are always to bring peace to society.

No one should mock anyone else, no one should look down on anyone else, everyone should accept each other as they are.

No one should look for anyone else's faults, mock their faults, or throw their faults in their faces.

No one should call anyone else bad names or nicknames.

Do not deviate from the path of truth, do not be divisive.

Realize your mistake, regret it, learn your lesson from your mistake, and try not to make that mistake again.

Do not remain in supposition, seek the truth of your suppositions, investigate them scientifically, and let your suppositions not be dependent on your whims, but on wisdom.

The assumption based on desires leads to superstition.

However, the assumption based on the search for truth brings together wisdom.

No one should gossip about another behind his back, or seek out his secrets and mistakes.

A person who does these things is as if he has eaten the flesh of his dead brother.

The warning of the Quran here is also very striking.

“Would one of you like to eat the flesh of your dead brother? You are disgusted.”

What a magnificent warning!

What a shocking warning!

No one should forget these warnings.

Every person should know Allah well and never associate partners with Him.

We have all come from a man and a woman.



Our Creator Allah, we were shaped from the combination of a system written in the "DNA" of our parents from our ancestors, our bodies were shaped accordingly.

We came to this world from the mother ship.

It is Allah who built the bodies of everyone born from different mothers.

And everyone's real mother and father is Allah.

Everyone is a brother to each other.

The advice from the verse here is also magnificent.

"O people! We created you from a male and a female and multiplied you in nations and tribes, that you may know each other and help each other."

No community should look down on another community, exclude them and thus never fall into arrogance.

Communities should try to know each other's cultures and traditions, and benefit from and help each other.

Luqman's advice to his children is full of politeness and peace.

The sole purpose of all advice is for the person not to fall into arrogance.

A person should never be arrogant, should never exclude anyone, and should never forget that everyone has the same creator in order to reach divine peace.

A person should never forget the advice from the Quran, and should even write it down on a piece of paper and read it every day before leaving home in the morning.

A person who does not forget that the owner of every being is in that being, treats every being with respect and never falls into arrogance towards that being.

## CONCLUSION

We have tried to write about the subject of arrogance as much as we can understand it.

I hope that, even if unknowingly, we have not fallen into arrogance in our writings.

I hope that, even if unknowingly, we have not given our brothers who read it feelings that would make them arrogant.

I hope that, even if unknowingly, we have not given our brothers who read it perception of falling into arrogance against a community.

The sole purpose of writing this book is for no one to look down on anyone, to see themselves as superior and exclude others.

Let us feel Allah in the essence of every being, and when we look at each other and existence, let us treat each other with respect and love without forgetting that there is Allah behind the bodies.

Let us never forget that we are all drops coming from the same source and carrying the same source, and we are brothers to each other.

Come, my brother:

Let us not look down on anyone.

Let us not look down on any being.

Let us never consider ourselves great.

Let us not look down on anyone, let us not make fun of anyone.

Let us understand that every being is a brother to every other.

Let us understand that the source of every being is the same.

Let us understand that Allah is the one who surrounds every being inside and out.

Let us never fall into arrogance.

Let us never boast.

Let us not seek ostentation.

Let us not be arrogant.

Let us not darken our minds by falling into arrogance.

Let us not pollute our hearts by saying "I am that I am".

Let us not show the feeling of arrogance in our actions and behaviors.

Let us keep each other's secrets.

Let us not tell anyone else's secrets to anyone.

Let us not tell someone else's secret to someone else, even if it is with good intentions.

Let us not offend anyone else, even if it is to show an example.

Let us not break hearts, let us not make hearts ache.

Let us not make hearts feel the feeling of arrogance.

Let us not be envious and malicious.

Let us not envy anyone.

Let us not think of anything bad.

Let's not harm anyone.

Let's not stray from modesty.

Let's not consider ourselves great in any field.

Let's never forget that we are mortal.

Let's not forget that we are servants.

Let's not forget that we are mortal.

While we need the air we breathe, let's not look down on any being.

While we need the water we drink, let's not consider ourselves greater than being.

While we need the soil and everything that comes from the soil, let's not look down on any created being.

The air does not need us.

But we need the air you breathe.

Water does not need us.

But we need even a drop of it.

Plants, animals do not need you or us.

But we need them all.

Nothing in nature needs us

But we need them all.

Let's not forget that:

We are the most needy servants in existence.

We are the most helpless beings.

When we are born as babies, we are the most needy creatures.

While we are the most needy beings, let's not neglect our love and respect for every created being.

Let's not forget that:

We are human, we fall.

We always make mistakes.

Let's not consider ourselves perfect and become arrogant.

Let's not forget that:

We are servants.

We get sick.

We become weak, one day our hands and feet will not work.

One day we will die.

Let's never forget that we are mortal.

Let's not forget that:

Seeing someone small is arrogance

Seeing yourself big is arrogance

Slandering someone is arrogance.

Walking while showing yourself big is arrogance.

Wearing luxurious clothes and going to those in need is arrogance.

Turning the help we provide into ostentation is arrogance.

Ridiculousness is arrogance.

Discrimination is arrogance.

Gossiping about someone and seeing oneself as flawless is arrogance.

Looking for someone's faults and seeing oneself as flawless is arrogance.

Belittlement of existence is arrogance.

Let us know that:

Not seeing the owner behind existence,

Not seeing the Being who holds existence,

Remaining in the form,

Not seeing the nature,

Remaining in the dimension of the body,

Not being able to pass to the city of soul,

Forgetting that one is a servant,  
Forgetting death,  
Will make us fall into arrogance.  
Let us not forget that the arrogant:  
Does not bear witness to Allah.  
His faith is empty.  
His worship is show-off.  
There is no divine love in his heart.  
He has not reached the station of sincerity.  
He has not reached the station of man.  
Come, my brother:  
Let us not underestimate anyone.  
Let us know that the essence of every person, every being is Allah.  
Let us not break away from divine love.  
Let us know that Allah's love encompasses everywhere.  
Let us not disregard any being.  
Let us not ignore anyone around us.  
Let us not be disgusted by anyone, let us not be disgusted by anything.  
Let us not consider some beautiful and others ugly.  
Let us not look down on anyone's belief, worship, or clothing.  
Worship is the servant's turning to Allah, this can be different,  
Let's respect it.  
Come brother:  
Let's not envy anyone's knowledge, position.  
Let's not exalt anyone with our words, let's not plant feelings of arrogance in them.  
Let's not set our eyes on anyone's position, property, or possessions.  
Let's work hard, let's discover a lot, let's offer peace to humanity.  
Come brother:  
Let's not give the impression of knowing when we speak.

Let's not question the person in front of us as if we were weighing them up.

Let's not see anyone as ignorant.

Let's know that everyone has a little bit of knowledge in their own field.

Let's respect every piece of information.

Let's listen, analyze, try to understand.

Let's not call anyone ignorant, let's not look at them as if they don't understand something.

Not everyone can know everything, a person is ignorant of what they don't know, let's not forget this.

Let's not make fun of anyone's mind.

Let us not forget that everyone has talent in some area.

Let us not see women as inferior to men.

Let us never forget that all of our mothers are women.

Yes, my brother:

Let us never forget that Allah is The Sublime.

Let us not stray from the consciousness that "Allah is The Sublime".

Let us see His greatness in every being.

Let us never forget that Allah is the sole owner of all beings.

May Allah protect us all from falling into arrogance.

May He quickly turn us back from that arrogance the moment we fall into arrogance.

May He never allow us to look down on anyone, any being.

May He never leave His sublime love in our hearts.

May He make us feel Himself when we look at each other.

May He grant us all to live in divine peace.

May He grant us to be by each other's side in our troubled times.

*We will try to understand that hellish feeling which sometimes makes it impossible to even listen to a person, makes us object immediately, makes us look for mistakes in that person, and makes us think that what we know is right.*

*We will try to understand how the great sin, known as the biggest sin in all beliefs, came into being.*