

ACCORDING TO THE QURAN

HEAVEN AND HELL

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PREFACE

Oh my brother! First of all, never forget this.

You are the one who will create heaven and enter it!

You are the one who will create hell and enter it!

Every good deed definitely has a reward.

Every evil deed definitely has a reward.

Those who do even the smallest bit of good will find their reward.

Those who do even the smallest bit of evil will find their reward.

Do not ignore the concepts of heaven and hell.

Understand well what it is and know that what you do will be rewarded.

But also know that it is necessary to understand heaven and hell correctly.

It is necessary to know well what heaven and hell are told in society and what heaven and hell are in reality.

The concern of lovers of Allah is not the heaven told in society.

Their concern is to understand Allah, His beauty.

That is why Yunus Emre said the following:

“What they call heaven consists of a few mansions and a few hours,

Give it to whoever longs for it, I only need you, just you”

As stated here, heaven which is narrated in society has been brought to the fore.

Those who want to know what the truth of Allah is, do not expect the heaven narrated in society.

A person who attains the truth of Allah will be a pious person, that is, a good person.

The grace of Allah to a good person is heaven, tranquility, peace.

In return for those who do evil, it is hell, distress, restlessness, fire, inner fires, anxieties.

So, are hell and heaven, as society narrates?

How are they defined in the Quran?

Will heaven and hell be given to a person after death?

Can heaven not be felt before death?

What is death and afterlife?

Can human mind understand death and afterlife?

Can the rank of faith be attained without knowing the dimension we have reached, life, death and afterlife?

Are heaven and hell as society narrates?

Or do they contain other secrets?

In this book, we will examine the concepts of hell and heaven.

The concepts of heaven and hell exist in all beliefs.

What is heaven?

What is hell?

Is hell a place where sinners are burned?

Is heaven a place where good people are rewarded?

Who are the people of heaven?

Who are the people of hell?

Can a person make his/her surroundings feel heaven while alive?

Can a person make those around him/her experience hell while he/she is alive?

What does the phrase “you’ve turned my life into hell” mean in society?

What does “a person destined for heaven” mean?

How are heaven and hell defined in the Quran?

What are the original meanings of these concepts in the Quran?

How are heaven and hell described in society?

Is heaven or hell a place to enter after death?

Or is it a place which people feel while they are alive?

Can't hell be entered before death?

Will everyone definitely go to hell?

Is hell a place to stay permanently?

Will women make up the majority of hell?

Are women the devil?

‘They said that by saying this, hell will be filled with women’. Can this phrase be true?

Aren't all of our mothers women?

Why did the mentality that says most women are destined for hell say this?

Aren't women and men equal?

When Prophet Muhammad said, “men and women are equal”, why did the Meccan polytheists object?

Is heaven a place of pleasure and enjoyment for men?

Will widows and virgins be given in heaven?

Will girls with newly budded breasts be given in heaven?

Will there be rivers of wine in heaven?

Will there be rivers of milk in heaven?

If there will be creation in heaven, will the creation be physical or spiritual?

Or is the creation in heaven something else?

Is there a belief in heaven and hell in all faiths?

We were all brought up with fears of hell.

We were directed to worship with expectations of heaven.

They taught the purpose of worship like this.

There was also belief in heaven and hell before Prophet Muhammad. (Muḥammad b. Ebi'l-Ḥattab Ebū Zeyd el-Ḳureṣī)

Alkame ibn Zî Ceden el-Himyari, one of the Yemeni poets, says in one of his poems:

Today, the reward of what they have done will be given.

Everyone reaps what they have sown.

They have returned to Allah with their actions.

(He) recompenses both the traitor and the one who prevents corruption.

Waraqa b. Nawfal (d. 610) mentions heaven and hell in his poems.

Two divisions, one division of them is in heaven (being blessed),

The others are in the middle of hell, handcuffed.

When they sigh, He follows them there,

Iron clubs (raising) their heads, then pain. (Abū Nu‘aym

Aḥmed b. ‘Abdillāh el-Iṣfahānī)

You see the good people, their abode as heaven.

For the disbelievers, there is a flame (and a blazing) fire. (Abū Muḥammad

Jamal al-Dīn ‘Abdul-Malik Ibn Hisham)

“What is heaven and hell in reality?”

In this book, we will try to examine the answers to these and many other questions by the measure of the Quran.

We will investigate these issues without disrespecting anyone's beliefs or expectations.

No one has the right to disrespect someone else's worship.

Our aim is to understand the Quran properly.

Our aim is to investigate the truths of what is said in the name of faith in society.

A person can believe however they wish.

The important thing is to live their faith in peace.

No one should look down on a person's faith.

No belief should exclude another faith, and they have no right to do so.

A belief should not open the doors of oppression to another faith.

A belief should not ignore those who do not believe like them.

No one has the right to see someone as an infidel or to see someone as a person destined for hell.

Everyone is responsible for their own beliefs.

A person's belief should not bring harm to another person.

One person's belief should not become hell for another person.

If we accuse someone of being an infidel, an atheist, a heretic, an antichrist, or a person who will go to hell because of their belief, we point that person as a target in society.

One day, that target will turn into oppression of the accused person or people.

Our society experienced this in Sivas in 1993.

That day, people experienced hell in fire.

While people were burning alive in fire while shouting Allahu Akbar, that environment was hell.

However, Friday prayers had been performed.

Wasn't Friday the secret of Cem, that is, the secret of unity and togetherness?

Wasn't Friday the secret of Heaven?

Wasn't Friday the secret of Beauty?

Could there be such anger, grudge, and hatred after Friday?

So Friday prayers were not heaven for hearts in that day.

It was always said that there was provocation for that day.

However, could a Muslim ever be provoked?

Could a Muslim ever be incited?

Could a Muslim ever have feelings of grudge, hatred, anger, envy, malice?

Didn't the hearts of those who attained the station of Islam feel heaven?

What was heaven?

What was hell?

Was it as we were told?

Or was it something else?

What did we not understand correctly?

What was the truth of religion?

What was the truth of Islam?

What was the truth of heaven and hell?

In this book, we will carefully try to first understand and then explain the subjects of heaven and hell, by the measure of the Quran.

May our Lord forgive us if we have any mistakes or shortcomings.

God willing, many doors will be opened to those who read and examine.

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FEAR OF HELL

As a little child, we were always brought up with fears of hell.

Allah burns in hell.

Allah throws us into the pits of hell.

Demons keep putting us into fire in hell.

The fire of hell keeps burning our skin.

Snakes and scorpions come and bite us.

Our intestines are torn apart by eating oleander.

We are made to drink pus-filled water.

The demons come and hit our heads with maces.

Your body is enlarged, the severity of the torment increases.

Allah throws us into the pits of gayya.

What does the word gayya in the Quran really mean?

Such fears of hell have always been imprinted in our brains.

And we have lived in fear and shivers which have enveloped our bodies.

So, are these true?

Or are there other secrets hidden in them?

Those who do not know the truth of something, who act with fear would not be able to reach the truths.

Fear of hell has taken our entire body captive.

Not only fear of hell, but also fear of Allah has been engraved in our brains.

How healthy can a brain wrapped in fear think?

Can a brain wrapped in fear reach the truths?

How much truth can a child raised with fear of Allah and fear of hell reach?

Where there is fear, there can be no scientific thought.

We have always been raised with these words.

Allah throws you into hell, Allah burns you.

Allah strikes you, Allah turns you into stone.

Allah makes you miserable, disgraces you, and despises you.

Allah throws lightning from the sky to your head.

Allah punishes you.

Allah blinds you, deafens you.

Allah sends demons, tortures.

Such words have always been instilled in our brains.

These words have enslaved our entire body to fears.

Our brains have been enveloped in fears, pessimism, and hopelessness.

And thus, we have been dragged to hell without entering hell.

The feeling of witnessing Allah, of knowing Him, has not been planted in our brains.

Fear of the hereafter, fear of hell, fear of demons have surrounded our brains.

Fear is an emotion which prevents the brain from functioning.

Fear is an emotion which prevents us from thinking, understanding, and witnessing.

As children, we have always been brought up with fears.

We have been raised with fear of jinn, fear of satan, fear of ghosts, fear of invisible beings, fear of hauntings.

Fear of Allah and fear of hell have always been instilled in our tiny brains.

Please, let's think.

Will love of Allah or fear of Allah lead us to the truth? Can someone who fears Allah attain the truth?

What causes fear?

Did Allah intend for us to fear Him?

Does fear come from Allah or from the knowledge which beliefs provide?

The Quran gives us a magnificent answer.

Surah Al-Hashr 13: “Le entum eşeddu rehbeten fî sudûrihim minallâhi, zâlike bi ennehum kavmun lâ yefkahûn.”

The meaning: “Surely those of you who have fear of Allah in their hearts are the ones who do not understand Allah.”

Yes, a magnificent piece of information is presented to us in the verse: “Those of you who have fear of Allah in their hearts are the ones who do not understand Allah.”

They have always based their translations on fear of Allah.

And they instilled fear in our minds.

Those who explain religion, by saying that there are verses in the Quran that say, “Fear Allah,” they instilled fear in us.

They translated the words “taqva” as “fear.”

However, “fear” was the word “havf.”

They translated the verses “Itteku Allah” in the Quran as “Fear Allah.”

However, “itteku” came from the word “taqva.”

Itteku Allah means “Be pious towards Allah.”

In other words, taqva meant “to avoid evil, not to associate partners with Allah”.

It seemed more appropriate to translate it this way.

But when fear took over the minds, the translations were made accordingly.

Let’s give some examples from the Quran.

Please, let’s examine it word by word and consider the differences in the translations.

Surah Al-i Imran 102:

The meaning by The Directorate of Religious Affairs (DRA): O you who believe! Fear Allah as He must be feared and die only as Muslims.

The meaning by Edip Yüksel: O you who believe! Listen to Allah as He should be sought and die only as Muslims.

The meaning by Elmalili Hamdi Yazir: O you who believe! Fear Allah as He should be feared and die only as Muslims.

Elmalili Translation (Original): O all you who believe! Guard yourselves against Allah as He should be guarded, be pious to Allah and in all cases die as Muslims.

The meaning by Mehmet Okuyan: O you who believe! Be mindful of Allah as He should be guarded! Do not die except as Muslims!

The Meaning by Yasar Nuri Ozturk: O you who believe! Fear Allah as He should be feared. Do not die in any other state than being Muslims / submitting to Allah.

As can be seen, some authors have translated the word itteku as fear.

Some have translated it as to beware, to be protected.

Now let's examine it word by word.

Surah Al-i Imran 102: Yâ eyyuhâllezîne âmenûttekullâhe hakka tukâtihî ve lâ temûnunne illâ ve entum muslimûn

Yâ eyyuha ellezine amenû: O you who believe, those who believe, those who are trustworthy,

Ittekû Allah: To avoid evil, not to associate partners with Allah, to be pious,

Hakka tukâti hi: Reality, truth, to act in accordance with the truth, piety,

Ve lâ temûtunne illâ: No, to die, not to die, immortal, however, but,

Ve entum muslimûne: You, who are in peace and tranquility, submission,

The meaning: “O you who believe! Act in accordance with the truth, avoid evil, do not associate partners with Allah, and understand immortality, and you who are in complete submission, and be among those who are in peace and tranquility.”

Now let's give another example.

Surah Al-Maidah 35:

The meaning by DRA (New): O you who believe! Fear Allah, seek a means to approach Him and strive in His way so that you may be successful.

The Path of Quran(DRA): O you who believe! Fear Allah, seek a means to approach Him and strive in His way so that you may be successful.

The meaning by Edip Yuksel: Believers, listen to Allah, seek a means to reach Him and strive in His way so that you may be successful.

The meaning by Mustafa Islamoglu Translation: You who believe! Be respectful to Allah and strive to approach Him. Moreover, exert all your efforts in His way so that you may be successful.

The meaning by Suleyman Ates: O you who believe, fear Allah, seek a way to approach Him and strive in His path that you may be successful.

When we examine this verse, we see that DRA has translated it in two different ways, one as fear and the other as refraining from disobedience.

Now let's examine it word by word.

Surah Mâide 35:

Yâ eyyuhâllezîne âmenûttekûllâhe vebtegû ileyhil vesîlete ve câhidû fî sebîlihi leallekum tuflihûn

Yâ eyyuha ellezine âmenu: O you who believe, those who believe, believers,

Ittekû Allah: Piety, avoiding evil, not associating partners with Allah,

Ve ibtegû ileyhi: Seek, obey, follow, him,

El vesilet: means, cause, path,

Ve câhidû: Struggle, make an effort,

Fi sebîli hi: Striving for the truths in his path,

Lealle kum tuflihûn: It is hoped that you would find salvation, salvation, success,

The meaning: "O you who believe! Avoid evil, do not associate partners with Allah, and seek means to understand Him and strive to understand and explain the truths in His path. It is hoped that you would be successful."

Now let's examine another verse.

Surah Ash-Shu'ara 131:

The meaning by DRA: So fear Allah and obey me.

The meaning by Elmalili Hamdi Yazir: "Come, fear Allah and obey me."

The meaning by DRA: "Therefore, fear Allah and obey me."

Now let's examine it word by word.

Surah Ash-Shu'ara 131:

Fettekûllâhe ve etîûn

Fe ettekû Allah: Now, to avoid evil and not to associate partners with Him, Allah,

Ve etîûn: To obey, to follow, to listen,

The meaning : "Now, avoid evil and do not associate partners with Allah and listen to me."

As can be seen when examined, the word ittekû is generally translated as fear.

Such translations leave the minds in fear.

When we examine the Quran carefully, we see that Allah is not the one who gives fear.

Let us now give examples of them.

Surah An-Naml 10: "Yâ Mûsâ lâ tahaf innî lâ yehâfu ledeyyel murselûn."

Ya Musa lâ tahaf: O Musa, do not fear, do not hesitate,

Inni lâ yehâfu: Surely I, there is no fear,

Ledayya: With me, belonging to me

Murselîn:: Messengers, the message, the revealer, those who have reached the truth,

The meaning : "O Musa! Do not fear, indeed with me there is no fear, but reaching the truth."

It is magnificently stated in the verse.

There is no fear in the presence of Allah.

Fear is an obstacle to reaching the truths.

If there is fear, the brain will cling to fears and will not be able to reach scientific thought.

If there is no fear, the door of the truths will be opened.

Surah Al-Isra 59: “Ve mâ nursilu bil âyâti illâ tahvîfâ.

Ve mâ nursilu: We did not send, present, or reveal,

Bil âyâti: Sign, evidence, indication, trace,

Îllâ tahvîfâ: Fear, anxiety,

The meaning 1: “We have not presented fear in any verse.”

The meaning 2: “We have not presented a verse that would drive people to fear.”

Everyone should know the magnificent truth presented in this verse.

Allah has not presented fear in any of His verses.

So Allah has not presented any fear in the Quran, including fear of hell.

The translations given should be examined carefully.

Because there is never any contradiction in the Quran.

If there seems to be, it is related to the translation of these authors.

The translations should be examined thoroughly again and again.

Unfortunately, as seen above, the word “ittekû” has been translated as fear in the translations of the Quran.

Here, we made the interpretations based on fears that were implanted in our brains when we were child.

In many verses of the Quran, it is stated that “there is no fear for those who turn to Allah and surrender to Him.”

Let us give examples of them.

Surah Al-Baqarah 112: “On the contrary, whoever turns to Allah and surrenders with all his being and does good deeds, then his reward is the truths of the One who created him, and there is no fear for them, nor shall they grieve.”

Surah Al-Baqarah 38: “Whoever follows Our straight path, then there is no fear for them, nor shall they grieve.”

Surah Al-Baqarah, 62: “Those who believe and those who guide and those who help and those who abandon their own belief and believe in Allah and those who believe in their end and those who do good - their reward is from the One who created them. There is no fear on them nor should they grieve.”

Surah Al-Baqarah 262: “Those who spend in the way of Allah, knowing that their existence belongs to Allah, and then do not follow their former state, and who know that what they spend belongs to Us, there is no blame on them, their reward is from their Lord, and there is no fear on them, nor shall they grieve.”

Surah Al-Baqarah 277: "Surely those who believe and work in the right path, and act with a sense of devotion to Allah , and who purify themselves and share what is with them, there is no fear on them, nor shall they grieve."

Surah Al-i Imran 170: "They are in the comfort of reaching the truths presented by Allah and understanding His blessings. They give glad information to those who follow them and seek to understand those truths. There is no fear on them, nor will they grieve."

Surah Al-An'am 48: "So whoever has believed and purified himself, there is no fear on them nor shall they grieve."

Surah Al-Anbiya 103: "They shall not grieve, nor shall they fear; they shall know the Almighty, and they shall hold fast to the Possessor of Power in all existence."

Surah Al-Ma'idah 69: "Those who help those who believe in Allah and those who believe in their end and those who work in the right path, there is no fear on them nor shall they grieve."

Surah Jonah 62: "Surely those who take Allah as their saints, there is no fear on them nor shall they grieve."

Surah Al-A'raf 35: "Whoever avoids evil and does not associate partners with Allah and reform himself, there is no fear on them nor shall they grieve."

Yes, we understand that:

Fear of Allah is not mentioned in the Quran.

But, love of Allah is mentioned.

Those who properly understand Allah and the Quran are never in fear.

Those who truly comprehend Allah will never be afraid.

Those who have attained the station of believer, those who have been honored with Islam, those who live as Muslims will never be afraid.

When we carefully examined the Quran, we understood that those who cause fear are those in satanic states.

They are the ones who do not want Allah to be understood.

We understood that the one who causes fear is Satan.

Surah Al-i Imran 175: "Innemâ zâlikumuş şeytanu yuhavvifu."

The meaning: "Surely it is Satan who makes one fear."

In this verse, the word "havf" is used in the sense of fear.

And how strikingly, in this verse, fear is handled together with Satan.

How beautifully it is stated in the Quran.

Fears belong to the satanic realm.

Whoever has become satanic, he frightens those around him. That is why it is stated in the verse that "Satan frightens."

There is no fear in the divine realm, there is hope, there is guidance.

Here, fear of hell, fear of Allah that is instilled in the minds of people as children in society is the greatest obstacle to understanding the truths.

Those who have fear of Allah and fear of hell instill these fears in their surroundings.

However, those who have love of Allah in them instill love in their surroundings.

If we cannot know the truth of hell, we will be captive to fears of hell that society tells us.

Unfortunately, in society, the subject of "what is the truth of hell?" was not discussed, but fears of hell were talked about.

Fears were instilled in the minds of people while they were still growing up, when they were very young children.

And unfortunately, these fears were also reflected in the translations.

Let us give some examples:

Surah At-Tawbah 35:

The meaning by DRA: On that day, they will be heated in the fire of Hell and their foreheads, flanks and backs will be branded with them, and it will be said, "This is what you have stored up for yourselves. So taste what you have stored up for yourselves!"

The meaning by Mehmet Okuyan: On that day, (their stored up) will be heated in the fire of Hell and their foreheads, flanks and backs will be branded with it. (It will be said to them): "This is what you have stored up for yourselves. So taste (the torment) of what you have stored up for yourselves!"

The meaning by Bayraktar Bayraklı: On that day, their skin will be heated in the fire of Hell, and it will be flaked off; with these their foreheads, sides and backs are branded and it is said to them: "This is the wealth you have amassed for yourselves. Now taste the punishment for what you have amassed."

The meaning by DRA: On the day when (these coins) are heated in the fire of Hell and their foreheads, sides and backs are branded with them, (they will be told): "This is the wealth you have hoarded for yourselves. Now taste (the punishment) of what you have been hoarding!"

The meaning by Yasar Nuri Ozturk: One day, lava will be poured over them in the fire of Hell and their foreheads, sides and backs will be branded with it: "Here is what you hoarded for yourselves. Now, taste what you have hoarded!"

Let us now examine it word by word.

Surah At-Tavbah 35: Yevme yuhmâ aleyhâ fî nâri cehenneme fe tukvâ bihâ cibâhuhum ve cunûbuhum ve zuhûruhum hâzâ mâ keneztum li enfusikum fe zûkû mâ kuntum teknizûn

Yevme yuhmâ aleyhâ : Day, always, heat, warmth, boiling, in them,

Fi nâri cennete : Inside, hellfire, burning,

Fe tukvâ bihâ : Thus, gathering in the temple, with it, on it,

Cebhe hum : Front, forehead, them,

Ve cunûbu hum : Next to them, sides, two sides, south,

Ve zuhûru hum : Appearance, becoming apparent, back, them,

Hâzâ : This, this situation,

Mâ kenez tum : Not worth, treasure, hoarding, benefit, you,

Li enfusi kum : For your own souls, for yourselves, for your interests,

Fe zûkû : Thus, tasting, pleasure, pleasantness, in that case, being, feeling,

Mâ kuntum teknizûn : Not for you, hoarding, treasure, value

The meaning : “There is always boiling of the fire of Hell within them. Thus, they gather people in their temples in front of them, from their sides, and from behind them. This is for your own benefit, and it is of no value to you. Even if you like it, it is of no value to you.”

This verse is the continuation of verse 34.

Surat At-Tavbah 34: “Yâ eyyuhâllezîne âmenû inne kesîran minel ahhbâri ver ruhbâni le ye’kulûne emvâlen nâsi bil bâtili ve yasuddûne an sebîlillâh vellezîne yeknizûnez zehebe vel fiddate ve lâ yunfikûnehâ fî sebîlillâhi fe beşşirhum bi azâbin elîm.”

The meaning: “O you who believe! Many of those who consider themselves religious men devouring people’s wealth by giving baseless information and preventing the understanding of the truths of Allah, and those people hoard gold and silver and cannot give them anything about the truths of Allah. After that, inform them of a painful punishment.”

The verse indicates the situation of those who exploit the religious sphere.

There is always a burning fire in them; “yevme yuhmâ aleyhâ fî nâri hell-”

The meaning here is; “fî nâri hell-in the fire of hell, in the fire of destruction.”

In other words, those who exploit the religious sphere are in their own interests.

Their only aim is money, profit.

There is a painful punishment for them.

This punishment is a burning fire in them, which does not bring them peace.

This is the situation of being thrown into the fire before death.

A person's mind, heart, emotions, thoughts are always in trouble.

This is what it means to be in hell before you die.

Now let's examine another verse.

Surah A'raf 41:

The meaning by DRA: They will have a bed of hellfire and above them a covering of hellfire. Thus do We recompense the wrongdoers.

The meaning by Mustafa Islamoglu: They will have a bed of hellfire and above them a covering of fire: Thus do We recompense those who are drowned in wrongdoing.

Let's examine this verse and verses 40, 41, 42 together.

Surah A'raf 40:

İnnellezîne kezzebû bi âyâtinâ vestekberû anhâ lâ tufettehu lehum ebvâbus semâi ve lâ yedhulûnel cennete hattâ yelice celu fî semmil hiyât ve kezâlike neczîl mucrimîn

Inne ellezine kezzebu: Indeed, those who remain in lies,

Bi âyâtî-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 realm, sky,

Ve lâ yedhulûne el cennete: There is no, entering, being included, heaven, peace,

Hattâ yelice: Even, entering, entrance, passing,

El celu: Beautiful, beauty, camel, rope, sentences,

Fi sem: Within, hearing, listening,

El hiyâtî: Surrounding, curtain, thread,

Kezâlike neczi: Here such, recompense, punishment,

El mucrimîn: Those who remained in evils, sinners,

The meaning : “Indeed, those who remained in those states, remained in lies against Our verses and were arrogant. They could not reach the truths of the Sublime World and could not enter into its presence. Even they could not hear the being that surrounded them and could not pass to the beauties. This is the recompense of those who remained in evils.”

41-Lehum min cehenneme mihâdun ve min fevkîhim gavaş ve kezâlike neczîz zâlimîn.

Lehum min cennet: They, hell, deep states of ignorance, burning and destructive,

Mihadun min fevki him: Furnished, blessings, on them, in their state,

Gavaşın: Paint, covering, blind, cover of ignorance,

Ve kezalike neczi: This is how, recompense, punishment,

El zalimin: Those in oppression, the oppressors,

The meaning : “They remained in the hardships of ignorance, unable to see the truths furnished with blessings upon them. This is the recompense of the oppressors.

42-Vellezîne âmenû ve amilus sâlihâti lâ nukellifu nefsen illâ vusahâ ulâike ashâbul cenneh hum fihâ hâlidûn.

Ve ellezine âmenû: Those who believe,

Ve amilû es salihâti: Those who work straight on the path of truth, pious deeds,

Lâ nukellifu: None, we, duty, trust, responsibility, burden,

Nefsen: Self, itself, person,

Illa vusa hâ: However, there is, its power, capacity, to expand, to recognize,

Ulaïke asâbu el cenneti: Those are the people of heaven, its people, who have peace,

Hum fihâ halidûn: They are, there, then, continuously, eternally,

The meaning: “Those who believe and work straight on the path of truth do not neglect the responsibility of understanding Us within themselves. They act only to the extent of their capacity. They are the people of peace, they always act in that state.”

When you examine the verses, it is stated that the people of arrogance will experience the hardships of hell.

Arrogance is the equivalent of the fire of hell in a person.

A person who is proud, arrogant, looks down on others and thinks of himself as superior does so because of the burning heat of hell.

The ignorance that a person falls into causes the person to distance himself from the truth and to fall into arrogance.

In this case, the person can never reach peace or feel heaven.

Those who believe and do good deeds will be the people of heaven and will be in peace.

They will always have divine peace inside them and will always be in that state.

Now let's examine another verse.

Surah Abraham 16:

The meaning by DRA: After the disappointment, there is hell. There, he will be given to drink pus-filled water.

The meaning by Mehmet Okuyan: After that (for that stubborn tyrant), there is hell; he will be given to drink pus-filled water!

The meaning by Muhammad Esed: Hell awaits each of them, and there, each of them will be given to drink of water poisoned with torment.

The meaning by Mustafa Islamoglu: (The matter did not end there.) After him, they arrived in hell: There, a disgusting liquid will be offered to them.

Surah Abraham 17:

The meaning by DRA: He will try to swallow it, but he will not be able to swallow it. Death will come to him from every side, but he will not die and then there will be a severe torment.

The meaning by Bayraktar Bayraklı: He will try to swallow it, but he will not be able to swallow it, and death will come to him from every side, but he will not die. There is a severe torment beyond that.

The meaning by Mehmet Okuyan: He will try to swallow it but he will hardly be able to swallow it. Death will come to him from every side, but he will never die. There is a severe torment beyond this.

The meaning by Mustafa Islamoglu: He will swallow it but will not be able to swallow it. Then (a situation worse than death) will come and surround him from every side, but he will not be able to die. And after that, the torment will be even more severe.

Now let's examine these verses word by word

Surah Abraham 16, 17:

16: Min verâihî cehennemü ve yuskâ min mâin sadîd

Min vera'i hi: Behind, in the past, in his ignorance,

Hell: Deep well, hell of ignorance,

Ve yuskâ: Drinking, watering, benefiting, nourishment,

Min mâin sadîd: Water, knowledge, information, pus, contaminated information, state,

The meaning: "Those who remain in their past ignorance, in tyranny, are in the fire of ignorance and feed on the dirty states of their own ignorance."

As can be seen here, there is person remaining in the dirtiness of his own ignorance and being fed from it.

Most authors have interpreted it as drinking pus-filled water.

17: Yetecerreuhu ve lâ yekâdu yusûghu ve yetîhil mevzu min kulli mekânin ve mâ huve bi meyyit ve min verâihî azâbun galiz

Yetecerreu hu: Tries to swallow it, digest, accept,

Ve lâ yekâdu: It will not happen, it cannot happen,

Yusûgu hu: Do not swallow, do not pass through the throat, it

Ve yetî hi: It comes, it happens, so it happens,

El mevtu: Deviation from monotheism, lack of comprehension, like death,

Min kulli mekanin: From everywhere, everywhere, in every place,

Ve mâ huve bi meyyitin: It cannot happen, it, not that, death, dead,

Ve min veraî hî: After it, past, old states of ignorance,

Azâb galîz: Torment, gross, rude, ugly,

The meaning: “They try to swallow it, they cannot succeed in it and everywhere they are in a state of lack of comprehension, deviation from tawhid (unity), they cannot understand that death and they cannot understand the rude, ugly they follow the troubles of that ignorance.”

When we examine these verses, those who are far from understanding Allah live in the troubles of ignorance.

They live as if they were dead, they die without understanding the reality of death.

The word mevt used here has many meanings.

The word mevt has been used in the following meanings.

- 1- A drop of water that has not been created, a form that has not been given, the tree remaining in the seed as an essence.
- 2- A person who has deviated from Tawhid is ignorant, unconscious, and in error.
- 3- The barrenness of the soil and the scarcity of vegetation, barren.
- 4- Death, the person dying.
- 5- The state of sleep, silence, not revealed.
- 6- Returning to Allah, tree hiding in the seed.
- 7- The state before birth, the state after death.

Now let's read the verses of Surah Abraham from verse 10 to verse 20 in their entirety.

Surah Abraham:

10- He who showed them the truth said: Do you doubt about Allah who created the heavens and the earth? He invites you to the truths so that you may be forgiven for your sins and grants you time until death to understand them. They said: You are nothing but mortals like us. You want to turn us away from what our forefathers used to worship. So bring us a clear proof about the Owner of existence.

11- He who showed them the truth said: We are nothing but mortals like you. But those who want to know that they are His servants know that Allah has bestowed favor on them. We cannot bring you anything from the Owner of existence.

But Allah is the One who has the authority. To be a believer, know Allah, the Owner of existence, and submit to Him.

12- Why should we not submit to Allah, knowing that He is the Owner of existence? He is the One who shows us the way to the truth? Certainly, we will be patient with the torment done to us. Those who know the owner of existence and submit, submit only to Allah.

13- Those who ignore and cover up the truths say to those who show them: We will surely drive you out of the lands where we are or you will return to our beliefs, traditions and customs. Indeed, the oppressors will perish without knowing Our truths. They will not see in themselves what the One who created them has presented.

14- Indeed, those of you who understand Us after they have abandoned their oppression will be at ease in their places. This is for those who respect the positions and the manifestations of Allah.

15- Those who wanted to be successful were successful. Everyone who was in tyranny persisted in what they knew and became among the losers.

16- Those who remained in their past ignorance and in tyranny are in the hell of ignorance and feed on the filthy state of their own ignorance.

17- They try to swallow it, but they cannot succeed in it, and everywhere they are in a state of lack of comprehension, deviation from Tawhid, they cannot understand that death, and they follow the troubles of that gross, ugly ignorance from their past.

18- The situation of those who cannot understand their Lord and who ignore the truths and cover them is this: Their deeds are scattered away like the wind blowing away ashes on a stormy day. They are not able to understand the truths from what they have acquired. This is the situation of those who have distanced themselves from the truths and remain in error.

19- Do you not see that Allah is the One who created the heavens and the earth with truth? If you wish, you can destroy your old knowledge and bring new ideas about existence.

20- This is nothing else to be done to understand Allah, the Supreme Owner of all values.

When we read in unity, we understand that people must be in the state of understanding Allah.

They should think about the creation of the earth and the heavens, and they should realize who the creator is.

They should not live as if they were dead, they should be alert.

Because they should know that hell is reached through ignorance and misguidance.

Heaven is reached through wisdom and witnessing Allah.

The word hell is translated as follows in Surah Fatir.

Surah Fatir 36:

The meaning by DRA: But for those who disbelieve is the fire of hell. They will not be killed that they may die, and the torment of hell will not be lightened for them. Thus do We punish every ungrateful person.

The meaning by Süleyman Ates: The ungrateful ones will have the fire of Hell. (There) they will not be judged to die, nor will the torment of Hell be lightened a little. Thus We punish every ungrateful person.

The meaning by Tavhid-i Quran:

Surah Fatir 36,37:

36- Those who disregard and cover up the truths are in the burning state of the hell of ignorance. There is no response to the truths in them. They die in this state. There is no lightening of their suffering. Thus, those who disregard and cover up the truths remain in this state in return for not understanding Us.

37- Those in those states will cry out: Our Lord! Save us from this state, so that we may work in the right path, and we have become those who pursue other deeds. Did We not give you life? You have not been of those who think about the creation of existence, as those who think about the creation of existence. Those who explain the truth and warn you have come to you, but you have become absorbed in pleasures. There is no helper for those who are wrongdoers.

Yes, when we examine the different translations regarding the concept of hell, we understand that each author has translated it differently.

The essence of the Quran is not based on fear.

The Quran recommends knowing Allah through wisdom and manners, and being in submission to Him.

The Quran is a door that is opened to wisdom and manners.

The Quran does not provide information based on fears.

The Quran is a door that is opened to the truth.

A brain based on fear will never reach the truth.

It is stated in the Quran that fear does not come from Allah, but from people based on satanic states.

When we carefully examined the Quran, we understood that those who cause fear are those in satanic states, in other words, people who have become satanic.

The information shared in society must be filtered very well.

The truthfulness of the words attributed to Prophet Muhammad must be analyzed very well.

For example, how true can the following saying attributed to Prophet Muhammad be?

“O women! Give alms (in the way of Allah) and make much repentance. For I have seen that you women constitute the majority in hell.”

However, another saying of Prophet Muhammad is also mentioned in the books.

Heaven is under the feet of women and mothers.

When we examine these two sayings, they do not match at all.

So, what is the truth?

Our pure, beautiful brains were raised wrapped in fear.

Rabi'at'u'l-Adeviyye, who is one of the perfect people, has a beautiful saying: "O my Allah, if I worship out of fear of hell, burn me in hell. If I worship for heaven, deprive me of heaven. But if I worship for your sake, do not deprive yourself of me."

Perfect people were not afraid of hell, nor did they expect heaven.

They only wanted to realize the truth.

Here, fear of hell was told in every community in society, and that fear was ingrained in the minds.

We also come across fear of hell in ancient societies.

The belief in hell is found in almost every belief division.

In almost every belief division, hell is told as the place where bad people will enter.

Heaven is told as the place where good people will enter.

Could the end of the evil seen in society, and the struggle for no one to do evil to anyone else be the underlying reason for them?

Could a person who does evil open the door to inner restlessness?

So, could a cruel person be throwing himself into an inner fire with his actions?

So, what is the origin of what is called hell?

Is hell a response given to the wicked ones?

Hell has always been described as a place where those who do evil will enter.

It is known that the Word *cehennem* (hell) comes from the ancient Hebrew words "gehinnom-cehinnom-gehennem".

Cehinnom has been translated as hinnom valley, lake of fire.

Some information on this subject is as follows.

In the past, it was a place where people living in the Kingdom of Israel offered their children as sacrifices to the idol called Molech.

Girls and boys were sacrificed by being thrown alive into the lake of fire in the valley of Hinom.

Sinners who committed sins were burned alive in fire here.

Sinners were subjected to various tortures in the name of the idol called Molech.

Molech means Malik in Arabic.

As can be seen, there is information about innocent children being thrown into the lake of fire as sacrifices.

There is also information about sinners being thrown alive into the lake of fire.

These are the information that has been passed down.

This information is also mentioned in the Torah and it is stated that God does not approve of this.

The section in the Torah is as follows.

Jeremiah 7:30-31

30-“The people of Judah have done evil in my sight, says the LORD. They have defiled this temple that belongs to me by placing their detestable idols in it.”

31-“They have set up places of worship in the Valley of Ben-Hinnom, in Topheth, to sacrifice their sons and daughters in the fire. I have not commanded such a thing, nor have I ever thought of it.

As explained in the Torah, it is stated that God did not offer such a thing.

The valley of Hinnom is also known as the valley of tears.

In the Torah, it is stated that the act of throwing people into fire and burning them in the name of God in the valley of Hinnom is not God's command.

We need to analyze the belief of the society of that day well.

We need to know the purpose behind the punishment of the wicked ones well.

Could the knowledge that those who do evil will be thrown into hell have come from these times?

What could be the reason for explaining that those who do evil will be thrown into hell?

Should a person be a good person or a cruel person?

Can a cruel person find peace?

Could it be that all the feelings of uneasiness, distress, stress, anxiety, pessimism, quarrelsomeness, and aggression that a person has caused through his own evil deeds have been named hell?

Yes, could it be that fear of hell was once explained to society by Perfect people so that evil would not happen, so that no one would be cruel?

It should be known very well what hell is.

Certainly, it is not right at all for children to be raised with fear of hell and fear of Allah.

Now let's examine the issue of the expectation of heaven in belief divisions.

EXPECTATION OF HEAVEN

Every belief division has an expectation of heaven.

There is also an expectation of heaven in ancient societies.

The belief that we should not fall into hell, let's go to heaven is present in all beliefs.

There is also a belief and expectation of heaven in polytheistic beliefs.

There is also a belief and expectation of heaven in monotheistic beliefs.

We see these expectations in ancient Egyptian records.

There is also a weighing of sins and good deeds in them.

There is a belief that bad people go to hell, good people go to heaven.

The quote from the Ancient Egyptian Book of the Dead is as follows. (Translated by Suat Tahsug)

Because, before being sent to hell or heaven, the heart of the dead, that is, their conscience, was placed on the scales of the Gods, weighed, and judged.

A beast with a crocodile mouth and a hippo belly, called in the texts the <destroyed animal>, <soul eater>, was waiting near the scales while its mouth watering.

It softened its gaze in the direction of Osiris, the God of the dead who announced the irrevocable judgment.

The forty-two Gods of justice, each representing a province (Nomarck; Prefect Judges) of the ancient Egyptian dual kingdom of the Lily and Papyrus, as well as one of the forty-two canonical sins committed by human being, were kneeling on their heels, questioning the dead, who had to acquit himself before the court.

This is the famous scene of the weighing of the soul (Psychostasie) depicted on all the funerary papyruses.

The dead then had to make what are called negative confessions before Thoth. Thoth was represented by the Ibis and the monkey (babouln: apes) for reasons that no Egyptologist has ever discovered.

He was the owner of the secret books. He declared that his own life would last millions of centuries (CLXXV. Chapter). Thoth expelled the boar, Osiris' enemy on earth, and the serpent Apophis, his enemy in the afterlife.

Yes, Thoth, who was watching the scales carefully, and Anubis with the head of a jackal,

before him; He has not sinned against people, He has not done anything that would not please the Gods, He has respected the hierarchy (the order of ranks), He has not killed or given orders to kill, He has not caused anyone to suffer,

The dead man had to justify himself by declaring that he had not stolen by secretly measuring the food and incense that should have been left in the temples,

He had not stolen from the food and drink of the dead,
He had not committed sexual acts in the holy places,
He had not used false measures to steal his neighbor's land,
He had not measured the length incorrectly and used fraudulent weights on the scales,
He had not stolen the birds of the Gods or the fish of the sacred lakes,
He had not harmed the flocks of Amon of Thebes,
He had not wrongly counted the silver bars that should have been left in the treasury of the temples.
He would beat his chest in the presence of forty-two gods with knives in their hands, in the presence of Thoth and Anubis:

«Certainly, he would say; I have used my life for good, and I can praise you, eternal and beloved Gods, without lying, for I was the best among the best; I fed the weak.

I gave water to the thirsty at midday; I lent my fishing boat to the one who had nothing.

How true, how good, these dead who beat their chests before Osiris, Thoth and Anubis!

If we were to believe them in the afterlife, they were all fathers of orphans, supports for the widow, helpers of the unfortunate!

"I swear by Heliopolis, I have never sinned!

I swear by the flame-bearer of Kher Âoua, I have never stolen!

I swear by the nose of Hermopolis, I have never cheated!

I swear by the shadow-eater (meaning the destroyer of souls),

I have never killed a man!

I swear by the double lion of the sky!

I have not stolen food! I swear by the bone-breaker of Herakleopolis!

I have not plundered the wealth of the temple!

I have buried my relatives.

I have not taken captive the daughter of any of my servants.

I have fed the vultures of the sky, which are sacred animals.

Since my birth, I have never been beaten before a judge, nor have I ever drawn a mark that would frighten the soul of a dead person; nor have I drawn in a way that would invite unclean things.

Before entering their graves, these dead, who are so innocent before the Gods of justice, take care to erect tombstones bearing an inscription engraved by scribes, consisting of the following words, as a right granted only to the righteous in this world:

“Let anyone passing by this place remember so-and-so, the deceased.

Let anyone who reads this stone, if he cannot read, have someone else read it, read the prayer that is a gift for the soul of the dead.” (Translation by Jean Capart.)

Let us follow the negative Confessions of the dead, who, if they are cleansed, will see the Western gates open before them: with a copy of Chapter XX hanging around their necks, they can go out into the sun (daytime) to cool off under the sycamore trees (Sycomorre; *Ficus sycomorus*) on the banks of the Nile, to taste again the creations of the sky goddess Nout.

“Praise be to you, O Gods!

You who recognize the scent of what came from the soil of Egypt; after being mummified and buried, after having been anointed with the magic ointment that caused the formation of the Second Body, the emergence of the inner being, and then coming before you like the phoenix, the emerald of Herakliopolis, the soul of Ra.

Thanks be to you, O Gods clothed in the loincloths of Osiris, who live behind the gates of Amenti, you who know those whose organs rot and stink because they have killed their own kind, stolen the animals from the courts of the temples, been impure in their solitude or polluted the waters of the river.

Godlike spirits, spirits with dog heads, thanks be to you forever!

I who died and was reborn before you appeared,

I saw my body washed and wrapped in bandages, my eyes smeared with antimony.

You know that I did not break the egg while it was forming, I did not swear by the goat of Mendes, I did not mention the name of Ptah-Tatenen in Abydos.

Save me!

Keep me by your side, for my breath is pure, my heart is pure, my hands are pure, and those who see me say: "Welcome, O pure one!

May your soul rest in the lower world...

Welcome, for you have washed your innards in the lake of Maat;

O pure one, may you appear before Osiris, the bull of Amenti, Osiris Neberdjer,

Osiris Djedi, whose spine is the axis of the universe."

It is written in the pyramid texts; as it was written much later in the holy books of orthodox Christians: To the righteous (to the righteous) be valued (gloire); for they will be like shining stars in Heaven...

How beautiful is the prayer found in the tomb of Amenemhet and translated by Jean Capart, addressed to the dead by his relatives themselves:

"May you remain forever on the altars of your statues...

May your body remain fixed in your tomb in the necropolis...

May the West rejoice in your beauties...

May you ascend from the western mountain at your will and enter...

May you see the gates of the Hereafter open wide before you...

May you worship Râ when he rises on the mountain...

And may you glorify him as he rests on the threshold of the horizon...

"May you always walk on the shores of the pool of heaven surrounded by eternal gardens..." (End of quote)

As can be seen, there is also a belief in heaven and hell in ancient Egypt.

They also believe that the good will go to heaven, the bad will go to hell.

The Sumerians also have a belief in heaven and hell.

There, it was believed that the bad will go to hell, and the good will go to heaven.

There is also a belief in heaven and the expectation of heaven in the Islamic faith.

It is generally believed to be the place to enter after death.

The information conveyed by Tirmidhi from Ahmet b. Hammel is as follows.

It is believed that those who enter Heaven will have their wishes come true immediately.

It is believed that whatever a person enters Heaven thinks will come true immediately.

For example, it is said that someone will want bird meat and immediately roasted bird will be put in front of him.

The people of Heaven will eat as much of it as they want, be satiated, and then gather the bones of the bird together. The bird will be resurrected, fly away, and continue to graze in Heaven with the permission of Allah.

Another man will ask his Lord for permission to cultivate in Heaven.

His Lord will say to him, "Are you not in the state you desire?"

He will say, "Yes, but I love agriculture."

He will be given permission, he will plant seeds immediately, he will produce crops, he will grow, he will be threshed and the crop will be piled up like mountains.

Another piece of information that has been conveyed is as follows.

Theologian Ali Riza Demircan described heaven in his book "Sexual Life According to Islam" as follows.

There will be no single person left in heaven.

The lowest degree of those in heaven will be given 72 women a day.

A complete believer will have sexual intercourse with 100 virgins a day.

After women have sexual intercourse in heaven, they will be virgins again.

In heaven, men will be given the strength of 100 men.

Those who enter heaven will be returned to the age of 33.

Men in heaven will enter heaven with their bodies hairless, their faces beardless, and their eyes lined with kohl.

Women who go to heaven will be given to men who were martyred in the world for their religion, but there the woman will not be able to ask for five men, she will only want one man, but that man will have the power of 5 men, and will give him every kind of pleasure.

The sexual organs of men who go to Heaven will not bend, they will always remain erect.

A man will be able to have continuous sexual intercourse with both his wife and his houris from morning to evening.”

Ali Riza Demircan participated in a program directed by Pelin Cift on TRT1 and said these things.

Pelin Cift was also very surprised and bit her lips.

Another narration in Tezkiretu'l-Kurtubi (326/555) is as follows.

In another hadith, “Certainly there is a market in Heaven. But there is no buying or selling there.

But men and women have forms and shapes.

Therefore, the people of Heaven will enter there in whatever form they want

There are narrations that there are various beautiful images of men and women in the markets of Heaven and that anyone who wishes can enter those images, make some changes in himself like changing clothes and enjoy this. In a hadith, our Prophet also informs us that the people of Heaven will meet each other in the markets and chat: “Certainly, there are markets in Heaven where there is no shopping. But when the people of Heaven arrive there, they sit down on fresh and bright pearls and musk soil.

They meet in those Heavens as they did in the world.

They discuss and discuss (and chat) about how they were in the world and how they worshipped their Lord, how they revved at night, how they fasted during the day, how the world's wealth and poverty were, what death was like and how they were from the people of Heaven.”

The secrets in this narration must be understood very well.

For example, the following narration; “Only men and women have forms and shapes. Therefore, the people of Heaven will enter there in whatever form they wish” must be understood very well.

In poems before Prophet Muhammad, we see the belief in Heaven and Hell.

Who are the people of Heaven?

Who are those who feel Heaven while they are alive?

What are the feelings, thoughts, states and actions of such people?

The people of Heaven are those who have attained the beauty of Allah.

The people of Heaven are those who have attained divine presence.

That person knows that there is the face of Allah in both those who appear as women and those who appear as men.

The one who looks with this gaze looks behind the forms and dresses in the dress of the semme vechullah of the form of Allah.

This is the wisdom behind the statement, "The people of heaven will enter whatever form they wish there."

Because the people of heaven have passed through the body, have been ensouled with the spirit of Allah, and have been illuminated with the light of Allah.

They have no gender dimension, they have worn the dress of the light of intimacy.

They have been longed for with the essence of existence.

They are the ones who have attained the station of human being, who have become one with Allah in the essence of every being.

They have passed through forms, and have mixed with the ocean that is behind the forms.

That is why they are the ones who have mixed with the ocean of Allah that is behind the body of a woman or a man.

Let us examine the belief that "girls with newly budding breasts will be given in heaven," which is also one of the expectations of heaven.

Translations that say that girls with newly developed breasts will be given in heaven are also very disturbing.

Our girl's breasts bud at the age of 6-7-8.

What kind of a belief is this that no one questions translations that say that countless girls with newly developed breasts will be given to men.

No one thinks about whether the translations are correct.

And how can those who make translations in particular not be disturbed when making such translations?

So is there the word "girls" in those verses?

Is there the word "breasts"?

Is there the word "budding breasts"?

How is it that the belief of the Meccan polytheists is reflected in the translations?

Now let's examine the 33rd verse of Surah An-Naba.

First, let's give examples from the translations.

The meaning by Abdalbaki Golpinarli: And girls of the same age whose breasts have newly hardened.

The meaning by Bayraktar Bayrakli : 31,32,33,34. Those who fear Allah will have the place they hope for, magnificent gardens and vineyards, wonderful spouses who are wonderfully harmonious, and goblets overflowing.

The meaning by DRA (Old): 31,32,33,34. Indeed, for those who fear Allah there is salvation, gardens, vineyards, peers and full goblets.

The meaning by DRA (New): 31,32,33,34. Indeed, for those who fear Allah there is salvation, gardens, grapes, young girls who are as old as them, with their breasts out, and full goblets.

The meaning by DRA foundation: 31, 32, 33, 34. Surely, for those who are pious, there are gardens and vineyards, girls of the same age whose breasts have swollen like buds, and cups full of drinks.

The meaning by Hasan Basri Cantay: Girls of the same age whose breasts have budded,

The meaning by Mehmet Okuyan: Ripe grapes.

The meaning by Mustafa Cavdar: Fresh fruits that have just sprouted.

The meaning by Suleyman Ates: Girls of the same age with budding breasts.

The meaning by Yasar Nuri Ozturk: Girls of the same age with budding breasts,

The meaning by Mustafa Islamoglu: Moreover, spouses who are dazzling to their equals...

When we examine the translations, we see that they are generally translated as girls with newly sprouted breasts.

In the old and new translations of the Directorate of Religious Affairs, one of them only says "peers", it is not clear what is meant by peers...

In the new translation, it is translated as "young girls whose breasts have sprouted".

Some authors have translated it as fresh fruit, ripe grapes.

Do the translations of girl with newly sprouted breasts and fresh fruit or grapes match?

This difference reflects the authors' own perspectives.

The original meaning of the word must be known and the translation must be made accordingly.

This is the biggest responsibility of all authors.

Now let's examine the 33 verses of Surah An-Naba word by word.

Surah An-Naba 29-36

29: Ve kulle şeyin ahsaynâhu kitâbâ

Ve kulle şeyin: Everything, all everything,

Ahsaynâ hu: We counted and poured, presented, in beauty, we showed,

Kitâbâ: Book, the book of existence, the book of the body,

The meaning : “We counted and poured the truths of all things in the book of existence.”

30: Fe zûkû felen nezîdekum illâ azâbâ

Fe zûkû: After this, come on, now, taste, feel, pleasure, anger,

Fe len nezide kum: No increase, not, increase, you,

İlla azâben: However, only, distress, torment,

The meaning: “After this, nothing but distress will increase for those who are in the senses of ignorance.”

31-İnne lil muttekîne mefâzâ

Inne li el muttakine: Surely, for the pious, who avoid evil,

Mefazen: Protection, happiness, salvation, blessing

The meaning: “Surely there is blessing for those who avoid evil.”

32-Hadâika ve anâbe

Hadâika: Orchard, garden, beauties that have emerged, truths, manifestations,

Ve anaben: Vineyard, branch that holds the grapes, The Being that holds all existence,

The meaning: “There is understanding of Being that holds the manifestations and all existence.”

33-Ve kevâibe etrâbâ

Ve kevaibe: Bud, grains, dazzling beauties, manifested,

Etraben: Equal, same, similar one, unity consciousness,

The meaning: "There are dazzling beauties and unity consciousness."

34-Ve kesen dihâkâ

Ve Kesen: Goblet, glass, heart,

Dihakan: Full, happy, peaceful, understanding heart,

The meaning: “There are hearts that understand the truths.”

35-Lâ yesmeûne fihâ lagven ve lâ kizzâbâ

Lâ yesmeûne : No, hearing, they do not hear,

Fîy-hâ lagven : There, in that state, empty talk, useless, mistake,

Ve la kizzâben : No, lie, remaining in lies,

The meaning: “There is no empty talk hearing and no lie in those in that state.”

36-Cezâen min rabbike atâen hisâbâ

Cezâen: Recompense, punishment,

Min rabbi-ke: From your Lord,

Ataen: A favor, donation, benevolence, the favor of truths,

Hisâben: Account, the reward of what you have done, to investigate, to examine,

The meaning: There are favors from your Lord as a reward for investigating the truths.”

When we examine word by word, the favors that the pious will attain are stated.

Otherwise, there is no such thing as girls whose breasts have just come out.

In fact, in the verse; there is neither the word “kevâibe etrâbâ” breast nor the word “girl child”.

In Arabic, the word girl child is the word binti, which comes from the word benat.

The word breast is the word sedy, esdaâ.

Ve kavaibe: Bud, grains, dazzling beauties, manifested, grape buds, cluster holding the grape,

Etraben: Equal, same, similar, equal, one, consciousness of being in unity,

As can be seen, in the 33rd verse of Surah An-Naba, there is neither the word girl nor the word breast.

Now let's examine the verse in its entirety.

Surah An-Naba 29....39:

29- We have enumerated the truths of all things in the book of existence.

30- After this, those who are in the sensations of ignorance will have nothing more than their troubles.

31- Surely there is grace for those who guard themselves from evil states.

32- There is understanding the manifestations and Being who holds all existence.

33- There is dazzling beauties and consciousness of unity.

34- There are hearts that have understood the truth.

35- In that case, there is no vain talk and no lie in those who are.

36- In return for the search for the truths, there are the blessings of your Lord.

37- He is the One who created the heavens and the earth and everything in them, who encompasses all existence with His light. There is no one who addresses all existence except Him.

38- All things are from His Spirit at every moment and the power in all existence is Him. Whoever understands the One who has authority over everything, who encompasses all people with His light, and who is on good, cannot speak anything but the truths.

39- Those who understand these will always be on the truths.

After this, whoever wants to, will only hold on to the truths of his Lord, and will only turn to Him.

When we examine carefully, we understand that those who avoid bad situations will attain much favor.

They will know the Owner of all existence.

They will surrender to Him.

And this surrender will open doors to many beauties.

Here, the translation of girls with newly budded breasts being given is not correct when we examine them word by word.

It is not correct to reflect the belief of the Meccan polytheists in the translations.

Now let's examine the meanings translated as widows and virgins being given.

Surah Tahrîm 5:

The meaning by Abdalbaki Golpinarli: It may be that if he divorces you, his Lord will give him wives who are better than you, Muslims, believing, obedient, repentant, worshippers, and spend their lives in obedience, and widows and virgins.

The meaning by DRA (New): If he divorces you, his Lord may give him wives who are better than you, Muslims, believing, obedient, repentant, worshippers, fasting, widows and virgins.

The meaning by Elmalili Hamdi Yazir: If he divorces you, perhaps his Lord will give him wives better than you, who surrender themselves to Allah, who believe, obey wholeheartedly, repent, fast, and who are widows and virgins.

Elmalili Translation (Original): Indeed, if his Lord divorces you, He will give him wives better than you, such as

Muslims, believers, followers, followers, apostles, saimahs, seyyibs and virgins

Kur'an Yolu (Diyanet İşleri): If he divorces you, his Lord may give him wives better than you, who surrender themselves to Allah, believe wholeheartedly, obey wholeheartedly, repent, serve, live in this world as a wayfarer, and are widows and virgins.

Mehmet Okuyan Translation: If he divorces you, his Lord may give him better wives than you, who are submissive (to Allah), believers and trustworthy, submissive (to Allah), turn (to Allah), worshipers, travelers, widows or virgins.

Now let's examine the 5th verse of Surah Tahrîm word by word.

5-Asâ rabbuhû in tallakakunne en yubdilehû ezvâcen hayren min kunne muslimâtin mû'minâtin kânâtîn tâibâtin âbidâtin sâihâtin seyyibâtin ve ebkârâ

Asâ rabbu hu: Perhaps, it is expected, the Lord, the creator, that, that person,

In talak kunne: If, he divorced, left, left his old state, from you,

En yubdile-hû: To him to change, his change, to change himself,

Ezvacen: Those who are together, equals, spouses, classes, species, friend,

Hayren min kunne: Good, beneficial, useful, beautiful states, from you,

Muslimâtin: Those on the path of surrender, coming to peace,

Muminâtin: Those on the path of belief,

Kânitâtin: Loyal, obedient, submissive,

Tâibâtin: Those who are cleansed, who want to be clean,

Abidâtin: Those who are servants, those who are close, those who are in the perception of servitude,

Sâihâtin : Traveler, seeker, journeyer to the truth,

Seyyibatin: Detached from its previous state, separated, divorced,

Ve ebkâren: Virgin, new, spotless, untouched,

The meaning: "If there is one of you who wants to leave his former state and understand his Lord, he will be in a change with those who are on the same path. He will be with those of you who are in good states, who are on the path of submission, who are on the path of belief, who are obedient, who are purified, who are aware of servitude, who are on the path of truth, who have separated from their previous state of ignorance and who are pure." Surat At-Tahrim 4,5,6:

4- If your hearts deviate from the truth, then repent to Allah. If you help one another, then he who seeks help will surely find the help of Allah. His purified mind, who seeks the truth with love, and the perfect people and the believers will help him, and thus he will understand the power in every being, the manifest existence.

5- If there is anyone among you who leaves his former state and wants to understand his Lord, he will be in a change with those who are on the same path. He will be with those among you who are in good states, who are on the path of submission, who are on the path of belief, who are obedient, who are purified, who are aware of servitude, who are on the path of truth, who have separated from their previous states of ignorance and who are pure.

6- O you who believe! Protect yourselves and your relatives from tyranny, merciless behavior, insensitivity and indifference to understanding the One who governs all existence, and from the fire of ignorance that burns people. Do not be disobedient to Allah. Understand the functioning of every existence and do what is your responsibility.

When the verses are examined, it will be seen that a man will not be given a widow or a virgin.

Those who are on the path of truth, whether they are men or women, will help each other.

When hearts are pure, many truths are granted to them.

When the heart is virgin, the Mary dimension will manifest.

The virgin dimension is the pure blessings of Allah.

Mary will be the one who reaches the pure blessings of Allah.

And Jesus will be granted to her.

Being Mary is the secret of being “fena fillah”.

Being Mary is to purify hearts.

Being Mary is not attributing existence to oneself.

Being Mary is the secret of being mortal in the truth that holds one’s body.

The one who reaches the station of Mary reaches the station of Jesus.

That is why Mary is called the virgin Mary.

The station of Mary cannot be reached without the heart being cleansed, that is, without being virgin.

So, we should understand the word virgin very well.

We should not think of the word ebkâr-bakire (virgin) as a woman. How correctly should we think of translating the word Seyyibât as a widow?

Seyyibat is a word used in the sense of having abandoned previous feelings, thoughts, and states.

Ebkar comes from the word baqir.

Baqir means clean, untouched, unpolluted, productive, and productive.

The word baqir soil means untouched, uncultivated, and uncultivated soil.

Translating these two words as widow and virgin and attributing this to women and translating it as “you will be given a widow and a virgin” is not conscientious at all.

A person cannot attain Allah’s pure blessings without becoming a widow, that is, without abandoning his own judgmental, dismissive, and contemptuous faith.

Those who abandon the faith that comes from their parents will attain Allah’s pure blessings.

Therefore, this truth is stated in many verses in the Quran.

Surah Al-Baqarah 170: “Ve izâ kîle lehumuttebiû mâ enzelallâhu kâlû bel nettebiu mâ elfeynâ aleyhi âbâenâ e ve lev kâne âbâuhum lâ yakîlûne şeyen ve la yehtedûn.”

The meaning: “When it is said to them, ‘Follow what Allah has presented,’ they say, ‘No, we will follow what we found our ancestors to be like. Even if their ancestors did not understand anything and were not on the right path?’”

As stated in the verse, we all followed the belief we found from our parents, and we accepted the information coming from that belief as true.

We considered our own belief superior, and excluded other beliefs.

Allah's truths were in the essence of existence, we did not turn there, we did not read from there.

Allah's truths are written line by line in the book of existence.

The truth is not in the knowledge that is based on a belief that comes from parents.

Every child thought that what he learned from his parents was the truth.

He could not turn his face to the truths that Allah presented from existence.

Here, we must divorce the belief that comes from our parents and shows itself as superior, that is, we must become widows, so that we can reach the virgin, that is, pure, truths of Allah.

Here, the word seyyibat is also expressed in the sense of abandoning, abandoning, and divorcing one's own belief.

Seyyibat is related to the word seyyiat.

Seyyiat is the expression of all kinds of evil, polytheism, shamelessness, and arrogance.

Seyyiat is a word that expresses all kinds of thoughts, feelings, and deeds that lead to evil.

Abandoning seyyiat is seyyibat.

In other words, abandoning all feelings and thoughts that lead to evil, divorcing, that is, becoming a widow, is seyyibat.

We must examine the concepts translated as widowhood and virginity in the translations of the Quran very well, we must investigate their real meanings very well.

Otherwise, if we think of widows and virgins as women, we can never reach the truth of widows and virgins.

Covering up the truth by saying that a widow or virgin will be given to a man is a great injustice to the newly-grown youth.

Now let us examine the narrations that houris will be given in heaven.

Some narrations attributed to Prophet Muhammad regarding houris are as follows:

“Indeed, a person marries a thousand houris in a month (in heaven), that is, in a period equal to one month, and lives a love life with each of them for the duration of his life in the world.” (Imam Sha'rani, Death-Doomsday-Hereafter, p. 355, Hadith No: 645)

“A step taken in the morning or evening in the way of Allah (in service and jihad) is better than the world and all that is in it. A place in Heaven equal to the place occupied by one of your bows or arrows in the world is better than the world and all that is in it.

If one of the women of the people of Heaven were to appear in the world, she would illuminate the earth and everything in it with her light. The covering on her head is better than the world and everything in it.” (Tirmidhi, Fadail al-Jihad, 17; Ahmad b. Hanbal, al-Musnad, 3/141, 264; Baghavi, Sharhu's-Sunnah, no. 2616; Abu Ya'la, al-Musnad, no. 3775; Bayhaqi, al-Ba's wa'n-Nushur, no. 372)

“The night I was taken up for the Miraj, I went to a place in Heaven called Beydah (the name of a river in Heaven). There were tents made of red rubies, green jewels and pearls. There were those who called out from there, ‘O Messenger of Allah, welcome! You have brought us to peace!’ I asked, ‘O Gabriel! What were these voices?’ Gabriel said, ‘They are the houris in tents (tents) assigned to their owners. They asked their Lord for permission to greet you, and He gave them permission.’

He recited the verse, “In the tents there are houris assigned to their owners.” (Bayhaqi, al-Ba’s wa’n-Nushur, no. 376; Suyuti, al-Durru’l-Mansur, 7/718; Zebidi, Ithaf, 14/602)

“Every man from the people of Heaven will marry five hundred houris, four thousand virgins and eight thousand widows. He will be with each of them for the duration of his life in the world.” (Bayhaqi, al-Ba’s wa’n-Nushur, no. 414; Munziri, al-Tarhib wa’t-Tarhib, no. 5523)

“Two houris sit at the head and feet of every servant who enters Heaven and sing the most beautiful songs that mankind and jinn have ever heard. But they do this not with the instruments of Satan, but with the praise of Allah and the sanctification of Him.” [Ibn Asakir, Tarikh Medina, Damascus, 16/295; Heysami, Majma’u’z-Zawāid, 10/419 (no. 18759); Tabarani, al-Mu’jam al-Kabir, no. 7478; Beyhaki, el-Ba's ve'n-Nushur, no. 421]

Now let's examine the translations made about this.

The subject of houris is mentioned in 4 different places in the translations.

Surah Duhan 54:

First, let's examine the translations of the authors.

The meaning by Abdulbaki Golpınarlı: Thus, and We marry them to big-eyed houris.

The meaning by Abdullah-Ahmet Akgül: Thus, and We marry them to big-eyed houris.

The meaning by DRA (Old): Thus, and We marry them to big-black-eyed houris.

The meaning by DRA (New): Thus, and We have also married them to big-black-eyed houris.

The meaning by Kur'an Yolu (DRAi): We will also marry them to white-skinned, gazelle-eyed spouses.

The meaning by Edip Yüksel: Thus, and We have given them beautiful spouses.

The meaning by Elmalili Hamdi Yazır: Thus, and We have also married them to big-black-eyed houris.

The meaning by Elmalili (Original): Yes, thus, and We have also married them to big-eyed houris.

The meaning by Mehmet Okuyan: This is how it is! We will (also) match them with (beautiful) eyed houris.

The meaning by Mustafa Islamoğlu: This is how it will be. And We will marry them with spouses who have an extraordinary beautiful look and a bright heart.

The meaning by Süleyman Ateş: We will also marry them to houris with large eyes.

The meaning by Yasar Nuri Ozturk: This is how it will be! We will also marry them to houris with large eyes.

Now let's examine this verse word by word.

Surah Ad-Dukhan 54: Kezâlik ve zevvecnâhum bi hûrin ayn

Kezalike: That's how,

Ve zevvec na hum: On the same path, one, equal, kind, species, similar, us, them,

Bi hurin in: Pure, clean, free,

Ayn: Look, eye, sameness, unity, similar,

The meaning: "Thus they are with those who understand Us, their gaze is pure and clean."

Surat Ad-Dukhan 52...54:

51- Surely those who guard themselves from evil and do not associate partners with Allah are safe from the truths in their stations.

52- They are in the peace of unity.

53- They are in the perfection of knowing the inside and outside and are in the course of understanding the outward.

54- Thus they are with those who understand Us, their gaze is pure and clean.

When we examine the verse word by word, we see that those who are pious are sure of the truths, they are in the presence of unity, they know that Allah is the One who holds the inside and outside of existence, and their looks are pure.

In other words, they look at every existence with the eye of Allah.

Otherwise, as the authors state, houris will be given, how accurate should the translation be considered.

Let's examine the words Huri, Hür, Hûr:

Hûr, Hûri, Hâr, being free, Hürriyet are words that come from the same root.

Hâr, heat, are words that are connected to each other.

The heat given by the light of the sun creates light.

When there is light, everything becomes visible, that is, everything becomes visible with a body specific to itself, freely.

Nothing is visible in the pitch darkness of the night.

But when the sun rises, everything becomes visible, that is, everything becomes free.

When a person looks at the essence of Allah in every being, he realizes that every being belongs to Allah.

If a person's mind is attached to arrogance and pride, he is not free.

If a person is attached to his devil, he is not free.

If a person's mind is attached to all kinds of baseless, superstitious, false things, he is not free.

To be free is to be free from all kinds of captivity, to be free from everything that enslaves his mind, heart, and body.

To be free means to meet with your essence.

To be independent means to be free from all kinds of tyranny-inducing bonds.

If a person's mind and heart are enslaved to all kinds of superstitions and false things, he is not free.

In order to be able to free his mind and heart, a person must be on the path of wisdom.

Translations that say "houris will be given" should be examined very carefully.

Hûri; is a masculine word.

Hûriye; is a feminine word.

Hûri; has become free

Hûriye; means trying to be free.

In our country, women are called Hûriye and men are called Hûri.

What has been said until now, "you will be given a houri in heaven" means "peace is hidden in being free", "the free one attains peace".

At the same time, "houris will be given in heaven" means "Allah's beauty will be seen in heaven."

Being free means being free, being independent, finding one's own identity, being human, being free from captivity, being free from oppression, being free from the darkness of ignorance, reaching enlightenment.

Let's examine another verse.

Surah at-Tur 20:

Let's first examine the translations of the authors.

The meaning by Ahmet Tekin: Reclining on couches arranged in rows, eat and drink. We gave them large, beautiful-eyed, gazelle-eyed houris.

The meaning by DRA (Old): 19,20. It will be said to them: "Eat and drink in good health, reclining on couches arranged in rows, for what you have done." We will give them gazelle-eyed spouses.

The meaning by DRA (New): 19,20. It will be said to them: "Eat and drink in good health, reclining on couches arranged in rows, for what you have done in the world." We will give them large-eyed, beautiful houris as spouses.

The meaning by Edip Yuksel: Reclining on couches arranged in rows, and We will give them beautiful spouses.

The meaning by Mehmet Okuyan: 19,20. (It will be said to them), "As a reward for what you have done, recline in rows and eat and drink with pleasure!" We will match them with beautiful-eyed houris.

The meaning by Suleyman Ates: Recline on couches set in rows. We have married them to large-eyed houris.

The meaning by Yasar Nuri Ozturk: Recline on couches set in rows.” And We have married them to bright, large-eyed houris.

Now let’s examine the verse word by word.

Surah At-Tur 20: Muttekiîne alâ sururin masfûfeh ve zevvecnâhum bi hûrin înin.

Muttekiîne : Reclining, watching, looking, resting,

Alâ sururin : Thrones, positions,

Masfufet : Arranged, reflection, viewing,

Ve zevvecnâ hum : Equal, unity, our unity, we, them,

Bi hur : Free, sun, truth, clean, pure,

Ayn : Eye, sameness, identical, looks, similar,

The meaning: “They watch with peace from the exalted positions and they enjoy our unity with pure looks.”

Surat at-Tur 17...20:

17- Surely those who guard themselves from evil and do not associate partners with Allah are in peace and in the awareness of knowing the owner of all manifestations.

18- They understand the truths of what has been given to them from their Lord, and by understanding their Lord, they are protected from the trouble of ignorance of attributing existence to oneself.

19- They feed on the truths and are comfortable with the truths, they are in a state of truthfulness with what they do.

20- They watch with peace from the high places and they are in the pleasure of our oneness with pure looks.

When we examine here, we come across the meaning of the pure looks of the pious.

Now let's examine another verse related to the word ‘hur’.

Surah Rahman 72:

The meaning by DRA (Old): There are gazelle-eyed ones in tents.

The meaning by DRA (New): They are houris who have secluded themselves in tents.

The meaning by Kur'an Yolu (DRA): There are houris who have secluded themselves in their tents.

The meaning by Edip Yuksel: Beauties who have secluded themselves in tents

The meaning by Elmalili Hamdi Yazir Translation: There are houris who have turned their eyes only to their husbands in tents.

The meaning by Elmalili(Original): In mosquito nets, there are special houris.

The meaning by Mehmet Okuyan: In tents (there are special houris) (for the people of heaven).

The meaning by Muhammed Esed: [The blessed ones will live there, in wonderful] tents, with their pure and timid, gentle wives.

The meaning by Yasar Nuri Ozturk: There are houris kept in tents.

Now let's examine word by word

Surah Rahman 72: Hûrun maksûrâtun fil hiyâm

Hurun: Sun, flawless, beautiful, free, pure, bright, clear,

Maksuratun: Protected, division, not falling into duality, not going out,

Fiy el hiyami: Inside, tent, special shelter, station, thirsty, Tawhid consciousness,

The meaning: "They are in pure states in the consciousness of Tawhid, without falling into duality."

As can be seen here, the authors have translated the word Hur as woman.

When we examine it word by word, we see that it is not so.

66- They are there in the pleasure of unity from one essence.

67- So which of the blessings of your Lord will you deny?

68- They are in the pleasure of knowing what unity and multiplicity are.

69- So which of the blessings of your Lord will you deny?

70- They have beautiful states and righteous behavior.

71- So which of the blessings of your Lord will you deny?

72- They are in the consciousness of Tawhid, in a pure state without falling into duality

73- So which of the blessings of your Lord will you deny?

As stated in the verses, those who look at the essence of existence see that everything is wrapped in a single essence.

And all their behavior is in accordance with the truth, their state is beautiful.

And they live with the consciousness of Tavhid, they are in pure states without falling into duality.

Now let's examine another verse.

Surah Vaqia 22:

The meaning by DRA (Old): 22,23,24: As a reward for what they have done, there will be gazelle-eyed ones like pearls in the mother-of-pearl. They will not hear any vain or sinful talk there.

The meaning by DRA (New): 22,23: For them will be large-eyed houris like hidden pearls.

The meaning by The Qur'an Path (DRA): Beautiful-eyed houris;

The meaning by Mehmet Okuyan: 22,23,24: As a reward for what they have done, beautiful-eyed houris will be given to them.

The meaning by Yasar Nuri Ozturk : And young women, big and black-eyed.

The meaning by Mustafa Islamoglu: And pure wives with flawless eyes;

Now let's examine word by word.

Surah Al-Vaqi'a 22: Ve hûrun înun

Ve hurun: Light, the heat of the sun, truth, pure, perfect, sparkling,

Înun, ayn: Eye, gaze, view, near, similar, the same,

The meaning 1: "Their gaze is pure."

The meaning 2: "Their gaze is in the course of unity in multiplicity."

Now let's examine it in more detail.

Surah Vaqiâ 10...34:

10- Those who progress in truths.

11- Those are the ones who are close to the Truth.

12- They are in the peace of understanding that all manifestations are of Allah.

13- 14- 15- Those who joined the path of truth before and those who came later are interlocked in the stations.

16- They mutually consider those truths.

17- They act in accordance with the wisdom of their continuous servitude.

18- Their hearts are pure without any attachment and they are attached to the wisdom that comes from its source and they always carry that wisdom in their hearts.

19- They do not act excessively, they do not fall into duality.

- 20- They notice everything in perfection.
- 21- They enjoy the pleasure of meaning.
- 22- Their gazes are pure.
- 23- They are in a pure and clean state inside their bodies.
- 24- They receive the reward of what they do.
- 25- They do not listen to falsehoods and they do not do evil.
- 26- Their words are only peace.
- 27- 28- Those who do not have the perfections of life, but have the perfections of the living one have pure hearts, free from ignorance.
- 29- They are aware of the One who holds everything together in unity.
- 30- They are in the pleasure of unity in the people.
- 31- They are in the course of wisdom that comes from its source.
- 32- They are in the perfection of knowing what abundance is.
- 33- They are in a perfection that does not run out and has no obstacles.
- 34- They are in the pleasure of high stations.

When we examine the verses here, we see that the word “houri ayn” can also be translated as “pure glances”.

Those who interpret that houris with large eyes will be given in Heaven interpreted it because they believed in it.

When we examine the Quran, we understand that houri is not as believed in society.

When we examine this, it will be seen that “Huri” is a masculine word.

“Huriye” is a feminine word.

In belief divisions, it is generally translated as feminine as female and masculine as male.

If it is to be translated, “hûri” is translated as masculine and “hûriye” is translated as feminine.

In fact, in society, there are male names called “hûri” and female names called “hûriye”.

Saying that “hûri” will be given to a man in heaven is perceived as “man” and it is very funny.

Therefore, the word “hûri” presented in the Quran should be understood very well.

The identity carried by the feminine and masculine words should be investigated very well.

Now let's examine the belief that there are rivers of wine and rivers of honey in Heaven.

First, let's give examples from the meanings.

Surah Muhammad 15:

The meaning by DRA (New): The state of Heaven promised to those who fear Allah is as follows: There are rivers of water that do not deteriorate, rivers of milk whose taste does not change, rivers of wine that are a pleasure to those who drink, and rivers of pure honey. There they will have every kind of fruit, and forgiveness from their Lord.

Is the state of those who will abide in the fire forever, and who are given boiling water to drink that will tear their intestines to pieces?

The meaning by Elmalili (Original): The representation of Heaven promised to the protected: in it are rivers of water that does not deteriorate, rivers of milk that does not change its taste, rivers of wine that are a delight to those who drink, rivers of honey that is pure, and they have their fruits in every kind, and forgiveness from their Lord. Are they like those who are immured in the fire, and who are watered with boiling liquid, and whose intestines are torn apart?

The meaning by Mehmet Okuyan: The example of the heaven promised to the pious (those who are sensitive) is as follows: Therein are rivers of water that does not deteriorate, rivers of milk whose taste does not change, rivers of drinkable drink that is delicious to those who drink it, and rivers of pure honey. Every kind of fruit is theirs therein, and forgiveness from their Lord. Is this like the situation of one who is in the fire [eternally] and is given boiling water that will tear his intestines to pieces?

As can be seen, the belief that rivers of milk, rivers of honey, rivers of water that does not deteriorate, and rivers of wine will be given in heaven is reflected in the meanings.

These expectations in the belief of the Meccan polytheists are reflected in the meanings of the Quran.

Let us now examine the verse word by word.

Surah Muhammad 15:

Meselul cennetilletî vuidel muttekûn fihâ enhârun min mâin gayri âsin ve enhârun min lebenin lem yetegayyer tamuh, ve enhârun min hamrin lezzetin liş şâribîn ve enhârun min aselin Mûsâffâ, ve lehum fihâ min kullis semerâti ve magfiredun min rabbihim ke men huve hâlidun fîn nâri ve sukû mâen hamîmen fe katta emâehum.

Meselu : Example, situation, similar, equivalent, like, situation is as follows,

El cennet : Heaven, peace, garden,

Elletî vuide : That, which promise, that promise, presented,

El muttekûne : Those who avoid evil, respectful, pious,

Fi hâ enhârun : There, in it, rivers, wisdom, flowing,

Min mâin : From water, a wisdom, source, meaning,

Gayri asinin : Other, not, non-existent, corruption, rotten, corrupted, changed,

Ve enhâr min leben : Wisdom, flowing, river, milk, white, pure, spotless,

Lem yetegayyer : Unchanged, uncut, unstinting, uncorrupted,

Tamu-hu : Taste, feeling, benefit, flavour, food, that

Ve enhâr min hamr : Wisdom, flowing, river, wine, drunkenness, mind-obscuring,

Lezetin : Pleasure, delicious, feeling, pleasant, beautiful,

Li el şâribîne : For those who drink, benefiting, nourishing,

Ve enhârûn : Wisdom, flowing, river,

Min aselin: From honey, bearing its essence, incorruptible,

Mûsâffen: Filtered, came from an essence,

Ve lehum: For them, to them,

Fî-hâ min kulli: There, in it, everything, whole, always,

El semerâti: Products, fruits, productivity, benefit, profit,

Ve magfîretun: There is pardon, forgiveness, pardon,

Min rabbi him: From their Lord, from the Essence of bodies,

Ke men huve halidin: Like, if, someone, that, continuous, endless,

Fîy en nâri: In the fire,

Ve sukû: Cupbearer, they were watered, they were given to drink, they fell into the feeling,

Maen hamimen: Boiling water, hot, anger, harmful states brought about by ignorance,

Fe katta: Then, always, cutting, tearing, separating,

Emae hum: Inside them, in those states, their intestines, they,

The meaning : “The peace granted to those who guard against evil and do not associate partners with Allah is as follows: They are in a wisdom that flows without corruption and in their hearts is the wisdom of those truths that are uncorrupted and spotless and they benefit and enjoy the truths of that wisdom that eliminates ignorance and they enjoy the pleasure of that wisdom which shows that all existence comes from one essence. They are always in the benefit of the truths and they have reached the forgiveness of the Lord.

Those who are in constant burning and destructive states are in angry states and in them are always separating and damaging states.”

As can be seen, when we examine the meaning of Tavhid-i Quran, we come across a different translation. The verse explains the peace that those who have piety will attain.

They are subject to Allah's wisdom at all times.

They have been saved from the baseless things of the past, and they follow wisdom without returning to the old corruption.

They have understood that all existence comes from the same essence and have reached a divine pleasure.

As can be seen, many things have been believed in the expectations of heaven, and it has always been told that these will be attained in heaven.

People's beliefs must be respected.

If a person's expectations make him happy, things that will make him unhappy should not be said.

However, if a person's expectations open the door to superstition and oppression, he can be asked scientifically thought-provoking questions and given information.

In society, they have always told that in heaven, men will be given concubines, widows and virgins.

The meaning of concubines, widows, and virgins was always taught to be women.

They described heaven as a place of pleasure based on sex.

They presented heaven as a place where men will have relations with countless women.

Is heaven such a place?

Is the meaning of concubines, widows, and virgins women?

We said concubines, we thought of them as women.

We said virgins, we thought of them as women.

We said widows, we thought of them as women.

Because they said so, they taught so.

Oh my brother!

A concubine is not a woman under your protection, with whom you will have relations. Forget that..

A virgin, a widow is not a woman to be given to a man. Forget that.

Countless virgins and widows will be given in heaven. Forget that,
forget that, my brother.

Countless girls of the same age with newly budded breasts will be given. Forget that, forget that.

Do not believe the things that are narrated on this subject as hadith, my brother.

A slave woman is not a woman to have a relationship with.

A widow, a virgin do not mean a woman as you think.

Let's examine the words "slave, widow, virgin" in the Quranic sense.

Surah Hakka 11 "Concubine"

Concubine; assistant, current, valid, flowing, current, flow, ship, elements that are effective in the operation of the body.

Concubine (cariye); comes from the Arabic root cry, carâ, carayân, ceyran are words from the same root.

Carâ; means flowed, ran.

See the graces of Allah in your ship of existence, which helps you at all times, which is in a flow at all times.

Look, every organ, every cell of yours always helps your body to work.

There is a secret to the information carried by your genes, every information has a flow in your body, it helps your body to work.

Think about the things that help you on the path of wisdom.

The Quran defines every information, grace, flow in your body that helps you as a "concubine", not as a woman.

Surah Al-Haqqâ 11: "We have surely carried this information as if it were carrying water, so that it may be of help to you and keep it current."

The meaning of the word is as follows.

11-İnnâ lemmâ tagal mâu hamelnâkum fil câriyeh

İnnâ lemma taga : Surely it became a stone, the dominant, the sovereign, the dominant to come,

El mâu : Water, flow, flowing, coming out of its source,

Hamelnâ kum : We carried you, carried, made,

Fî el câriyet : Importance, current, valid, flowing in, helping, ship, transmission,

Hakka Surah 11....17:

11- Surely we carried this information like a water carrier, so that it would keep its currentness to help you.

12- Remember these events, do not forget, listen carefully, so that you can learn a lesson and act consciously.

13- When you breathe in and out, understand that single power which makes bodies breathe in and out.

14- Understand that single power in the transportation of soil and in the formation of mountains, and then in everything which disintegrates.

15- He is the one who is in charge of the entire functioning of the universe at all times.

16- The truths of the Sublime Realm are revealed at every moment. So much so that, the owner of the power of aging and passing away at every moment is Him.

17- He is the power in every being, everywhere and He is the one who created you, who carries the entire universe, who is the sublimity in everything, who surrounds everything with His qualities at every moment.

When we examine the Surah Hakka, we understand that the word "cariye"(concubine) there means the flow of something.

It is the transfer of information, its presentation from generation to generation in a flow.

The word "cereyan" also comes from here.

It means the transfer, the flow of energy.

It is not related to women.

Especially, it is not right to say that concubines will be given.

Women and men are equal, women are human beings.

It is not right to see women as someone who serves men and satisfies their pleasure.

All the perfect people we call prophets and messengers have struggled for the equality of men and women.

Oh my brother!

It does not mean virgin, widow, woman.

As we have examined above, they translated the words "seyyibatin ve ebkarâ" in the 5th verse of Surah Tahrim as widow and virgin woman.

However, it also means "having separated from the states of ignorance, having abandoned those states, having divorced those states and having attained the pure blessings of Allah.

How accurate would it be to translate these words as widow and virgin?

Bakire (virgin), bakir, ebkar: It means clean, untouched, new, unpolluted, pure in heart, births like pure.

It does not mean woman.

Dul-seyyibat-": It means torn away from the previous state, separated, divorced, to have moved oneself away from the faith one was attached to, to have separated from the states of ignorance, to have separated from superstitious knowledge.

The word Sabii also comes from this word.

Sabii; It means to have separated from one place and joined another, to have become pure, to have been cleansed.

Here, a virgin, a widow, is not a woman with whom a man will have sexual intercourse.

Will girls with newly budded breasts be given to a man?

Girl's breasts bud at the age of 7-8, 9.

What kind of a mentality is this that they even reflected it in the Quran as a translation, and translated it as "countless girls like this will be given in heaven."

"Ve kavaibe etrâbâ."

As we have examined word by word above, there is neither the word breast nor the word girl child here.

Should the translation be like this; "Girls of the same age with budding breasts."

Or should it be like this; "There are dazzling beauties and unity consciousness." Please let's examine it very carefully.

Yes, my brother.

The Quran addressed humans, not women or men.

It addressed the human side of both men and women.

It considered women equal and spouse.

It did not offer women to men as a gift.

Those whose mindset was in their whims always believed this, said this, thought this.

They told us that in Heaven, so many virgins, so many widows, girls of the same age with newly developed breasts, and so on.

So, cariye (concubine), widow, virgin do not mean woman.

They always taught this way, they told this in the name of religion, we always thought this way.

We believed in a God that served men, we believed in a male-oriented belief.

Destroy them now.

Come, think, research, come and reach the truth of your own existence.

Let's not tell things that have no basis in the name of religion, saying "expectations of heaven".

Let's understand the truth of heaven.

Let's think and research "What is hell, who are the people of hell?"

Let's think and research "What is heaven, who are the people of heaven?"

Let's now examine the subjects of hell and heaven according to the Quran.

HELL IN THE QURAN

They always frightened us by saying hell.

They put fear in our brains, saying you will burn in the fire, they locked up pure thinking.

They shackled our minds, saying Allah will throw you into hell, burn you.

Was this the truth?

What was hell?

Was it as it was told in society?

How was it described in the Quran?

What was the explanation of hell according to the Quran?

They always told us about hell as the place where those who are sinful after death will burn according to the degree of their sins.

Is hell before death, after death, or both? It needs to be researched very well.

What is the truth of burning in fire?

Is hell a pit of fire?

What is hell?

Is there burning in fire after death?

Are there many dimensions to burning?

Like fire, water, chemicals, air, soil?

Will Allah burn us in hell after death, or will we burn ourselves with the cruelties we committed while we were alive?

When we examine many verses in the Quran, it indicates what will happen to us while we are alive and what will happen to us in the future with what we did.

It indicates what happened to those who lived in the past.

And with a call according to the present tense, a warning is made.

To give an example:

Surah Infitar 14th verse: "And the wicked are in hell."

(The meaning by Elmali)

It is not said that the wicked will burn in hell after they die,

it is said that they are in hell.

In other words, there is a call according to the present tense.

So, does the thing called hell exist at all times?

We understand that if we do evil to our surroundings, we experience hell in our own physical bodies while we are alive.

After we die, there is no one who has witnessed hell with evidence and proofs, this is only a belief.

Whether there is such a place after death or not, cannot go beyond belief.

But in the Quran, it is explained to us verse by verse how our bodies fall into hell with the evils we do before death.

The chemical fluctuations in the body of a person who does evil to someone change.

Their cells work differently, their brain works differently.

These fluctuations make a person experience hell.

A person burns themselves with their own cruelties.

They put themselves under stress, depression, and trouble.

What is hell and how is it explained in the Quran?

The word hell, as a word: “Ceh ” “Cehl ”

“Cehûl ” “Cahîm,” “Cehennem-(Hell) ” are words that come from the same root.

When we examine the Quran carefully, we understand that the word hell comes from the word “Cehl ” “Cehûl ”.

The word cahil (ignorant) comes from the same root.

The situation that a person falls into after his own ignorance becomes his hell.

Because ignorance is being far from wisdom, and the one far from wisdom burns himself with his own ignorance.

When we examine the Quran carefully; hell and the levels of hell are as follows.

The levels of hell; hell, sair, sekar, cahîm, hütame, lezâ, haviye, veyl.

In almost all of the translations, these words are translated as hell.

However, each word has different meanings.

In the Quran, these are presented with different words.

Translating each word as hell creates a situation as if Allah forgot to present the word hell and the servant corrects it.

The language from which the word hell comes is debatable.

There is also information that the word cehennem-cahannam comes from the word cehm-cahm.

There is also information that it comes from the word “gehinnom-cehinnom-gehennem” in ancient Hebrew.

The word cehm-cahm is also related to the word cehul-cahil.

The burning fire of ignorance will make a person fall into hell.

The state of ignorance is the area of superstitions.

It is the area of seeing oneself as great and falling into arrogance.

The state of ignorance is the area far from knowing the truth.

When a person knows his own ignorance, doors will open for him.

But when a person cannot know his own ignorance and is in a state of arrogance and knowledge, that person will not be able to reach the truth.

The state of ignorance will drag the person into knowingness, judgment, stubbornness, argumentativeness, arrogance, thinking himself great, looking down on others, angry, quarrelsome states.

All these are the feelings that ignite the fire of hell.

And whoever carries these feelings and thoughts, that person's state will be hell for him.

It should be known that hell and ignorance are intertwined.

Hell, the state of arrogance, and the state of cruelty are intertwined.

Now let's examine the levels of hell mentioned in the Quran one by one.

1- HELL.

The word hell is used 77 times in the Quran.

Hell means a deep pit, a pit of fire, a lake of flames, a deep pit of ignorance, the fire of ignorance, the burning and destructive, the state of heedlessness brought about by ignorance.

Authors generally translated the word nar as hell.

The word nar means fire, the burning and destructive.

The state of fire, that is, the burning and destructive state of a person is indicated with the word nar.

The word nar is also used in some places in the Quran.

Now let's examine some verses.

The meaning by DRA (Old): As for those who deny Our verses and are arrogant towards them, they are the people of hell and they will abide therein forever.

The meaning by DRA (New): As for those who deny Our verses and are too arrogant to follow them, they are the people of Hell, wherein they will abide forever.

The meaning by Elmalili Hamdi Yazir: And whoever denies Our verses and is arrogant towards them, they are the people of Hell, and they will abide therein forever.

The meaning by Elmalili (Original): As for those who deny Our verses and do not accept believing in them as their arrogance, such are the companions of Hell, and they will always be opposed therein.

The meaning by Mehmet Okuyan: As for those who deny Our verses and are arrogant towards them, they are the people of fire; they will abide therein [eternally].

The meaning by Mustafa Islamoglu: As for those who deny Our verses and belittle them, they will enter the fire to abide therein forever.

The meaning by Yasar Nuri Ozturk: As for those who deny Our verses and turn their noses up at them, they are the friends of the Fire, and they will abide therein forever.

As can be seen, some authors have translated the word nar as fire, while others have translated it as hell.

Now let's examine it word by word:

Surah A'raf 36: “Vellezîne kezzebû bi âyâtinâ vestekberû anhâ ulâike ashabun nâr hum fihâ hâlidûn.”

Ve ellezine kezzebû: Those who remain in lies, who deny,

Bi âyâti nâ: Our verses, evidence, sign,

Ve estekberû anhâ: They became arrogant, proud, from that,

Ulâike: Here they are,

Ashabu en nâri: Owner, fire, people of fire, burning and destructive states,

Hum fihâ halidûn: They, there, in that state, constantly,

The meaning: “Those who remain in lies and arrogant against Our verses, those are the ones who have burning and destructive states, they constantly act in those states.”

As can be seen here, the authors generally translated the word “ashabun nâr” as hell.

However, it also means the people of fire.

People of fire are the name of being in anger, rage, spite, hatred, envy, and malice.

They spread fire around them.

A person falling into the fire within himself is falling into his own hell.

From here, we understand that what is called hell is a person falling into his own well of ignorance, burning himself with his own ignorance.

A person falling into arrogance and pride is burning in his own fire.

A person falling into superstitious beliefs is throwing himself into fire.

A person acting with superstitious beliefs will fall into fire.

In other words, he will be dragged into all kinds of ignorance.

The feelings and thoughts that lead to all kinds of evil within a person are his dragging himself into fire, that is, into fire.

Therefore, the word pomegranate is the state of fire into which a person falls.

A person who falls into pomegranate will distance himself from light.

The state of pomegranate is hell, the state of light is heaven.

A person who cannot understand the light of Allah will fall into fire.

The word “nar” and the word “hell” presented in the Quran should be examined very carefully.

If both of them are mentioned in the Quran, a person studying the Quran should give importance to this and interpret it accordingly.

The word hell is also present in the 206th verse of Surah Al-Baqarah.

Surah Al-Baqarah 206: Ve izâ kîle lehuttekillâhe ehazethul izzetu bil ismi fe hasbuhu cehennem ve le bisel mihâd

Ve izâ kîle lehu: When it is said, to say, to him,

Itteku Allah: Avoid evil, do not associate partners with Allah,

Ehazet hu: To take, to cling to, that,

El izzet: Honor, sublimity, value, reputation, honor,

Bi el isim: Sin,

Fe hasbu hu cehennem: Now, about, his condition, situation, hell, ignorance,

Ve le bise el mihâd: Of course, how bad, bed, place, state,

The meaning: “When it is said to him, Avoid evil, do not associate partners with Allah, he immediately clings to sublimity, superiority, and sin, and his state is the hell of ignorance and how evil his state is.”

The word “hell” is used in this verse.

In the above verse, the authors have translated the word nar as hell.

Let us examine another verse.

The meaning by DRA (Old): 196,197. Do not be deceived by the disbelievers' wandering from country to country in prosperity; after a little enjoyment, their destination is Hell. What an evil resting place!..

The meaning by DRA (New): (Their prosperity) is a little enjoyment. Then their abode is Hell. What an evil resting place!

Now let's examine it word by word.

Surah Al-i Imran 197. Metâun kalîlun summe mevâhum cehennem ve bisel mihâd

Metâun kalîlun: A commodity, interest, little, a little, to be in one's own interest,

Summe mevâ hum: Then, shelter, place to go, place, state, them,

Hell: Deep well, hell of ignorance, burning and destructive,

Ve bise el mihâd: What a bad state, place to be, bed, to be in that state,

The meaning by: "This is always for their own interests. Then they are always in burning and destructive states and what a bad state it is."

If we read it as a whole, people who run for their own interests harm their surroundings.

And their states harm both themselves and their surroundings.

Surah Al-i Imran: 196- Do not be deceived by the fact that those who ignore and conceal the truths travel among those lands as if they were making an effort.

197- This is only for their own benefit. Then they are always in a state of destruction and what an evil state it is.

198- But for those who fear their Lord, there is peace, they are in a state of wisdom in their station, they are always in that state. They are in the happiness of attaining the truths which belong to Allah. For the virtuous, the truths which belong to Allah are nothing but good.

As stated in the verse, "Do not let their wanderings among those towns, pretending to be in a struggle, deceive you"

We should not be fooled by those who run by always saying Allah and the Book.

People who act for their own benefit have only one aim, to establish their own sultanate.

They run among people in the name of religion and Allah.

But we should know how sincere their hearts are.

Their aim may be to deceive people and take their money and property.

That is why the Quran warned.

"Be careful of them, do not be fooled by their running." There are dozens of verses in the Quran about this.

Some examples;

Surah Maun: "He never lets the word Allah drop from his tongue, he appears in worship, but his state is one of hypocrisy."

Surah Maarij: “He never lets the word Allah drop from his tongue, but when something bad happens to him, he cries out.”

Surah Hujurat: “He is a divisive, a backbiter, a seeker of people’s secrets, a revealer of their hidden aspects, in other words, he is always in harmful states.”

Surah Fussilat: “He turns his suspicions into religion, belittles those who are not like him, and declares them infidels.”

Surah Munafiqun: “He never lets the word Allah drop from his tongue, he always appears in worship, but his inside is different and his outside is different.”

Surah Ahzab: “He always talks about Allah, but he is always in a state of oppression in his life, he pursues worldly status, fame, wealth, and always seeks his own interests.”

The Quran literally talks from beginning to end about how to deceive by saying Allah. It gives us magnificent warnings.

The Quran says:

Do not evaluate people by saying that they are talking about Allah.

Do not evaluate people by saying that they are praying or fasting.

Do not evaluate people by reading the Quran, talking about religion or talking about the Quran.

Do not evaluate people by telling stories of prophets or messengers.

Do not be fooled by a person declaring himself or someone else as a saint, mahdi or messiah.

Here is another saying of Prophet Muhammad regarding this issue:

“Allah does not look at your prayers or fasting, but at your financial affairs.” (see Kenzul-Ummal, h. no: 8435, 8436)

Here, honesty and sincerity are important.

We should not believe those who use Allah, the book, religion, prayer, and fasting as a tool to deceive people.

Surah Hadid 14: “Ve garrekum bi Allâh el garûr.”

It is understood from the magnificent warnings of the Quran that the deceiver’s, that is, the Satan’s, or the person who carries satanic states area of deception is Allah, that is, the area of religion.

Those people seem to be praying, but they never understand the meaning of prayer.

Those people seem to be fasting, but they never understand the meaning of fasting.

Selfishness, arrogance, ego, and fire burn in them.

Those who are burning with fire in them are in their own hell.

There are many warnings in the Quran about this.

Do not believe those who talk about Allah, approach with caution.

Don't be fooled by those who imply that they are very knowledgeable, approach with caution.

Don't be fooled by those who imply that they are running here and there for the sake of Allah, understand their real purpose.

Don't be fooled by those who talk about religion and worship, see the real purpose within.

Don't be fooled by those who talk about the Messengers and Prophets, look at whether they present their wisdom.

Don't be fooled by those who read and comment on the Quran, look at whether they present their meaning.

Look at whether their heart is sincere, look at the honest, look at the one who is far from arrogance.

And the Quran continues to warn.

Look at their life.

Understand their real purpose.

Look at whether their inside is different from their outside.

Look at whether they are sincere.

Look at his tongue for words of duality.

That is, does he praise himself, praise his own path, look down on others, declare them infidels?

Look at his tongue for those who are on his own path, and declare others to be infernal.

Look at his tongue for those who are on his own path, and declare others to be infernal.

Look at his tongue for those who are collecting money in the name of religion, and for those who are asking for donations of property.

The Quran states, "Never collect money, and never expect anything in return."

Yes, the Quran recommends helping each other, finding the needy, and helping them.

However, collecting money for one's own community without good intentions, expecting something in return from the spiritual realm, and collecting money or aid by appearing as an intermediary are prohibited in dozens of verses.

It is only right to direct it to the person who needs help.

It is right for a person to find someone in need and help them personally.

It is right to find someone in need and help them personally.

Yes, the Quran says;

"Do not let their wanderings and wanderings among the towns, pretending to be in an effort, deceive you."

Do not let the deceiver deceive you about Allah.

The deceiver is someone who has entered into satanic states.

The greatest way to deceive is to exploit people's pure feelings by saying Allah, by saying religion.

If a person both talks about Allah and declares others as infidels and praises his own path, that person is someone who has not reached the realization of Allah.

It is not said in vain.

A person who is Islam, that is, a Muslim, is a person whose tongue, life, states and behaviors are trustworthy.

Here the Quran says; look at the person's life, not at what he says, not at whether he is worshipping or not.

If there is corruption, discord, duality, harm in his life, it says, do not be deceived by them.

It says that there is no love of Allah in such people.

Those who have selfishness and ego fire inside them are in hell.

Every person should account for themselves.

What is my intention?

What is my purpose in life?

What is the main purpose in running to people?

Am I a sincere person?

Is my approach to people for my own benefit?

Am I arrogant because I am running on the path of truth?

Is the person mentioned in the verse, "Do not let their wanderings among the towns deceive you" or am I?

A person should read the Quran as if it were being addressed to him.

Let us give another verse as an example.

Surah A'raf 41: Lehum min cehenneme mihâdun ve min fevkîhim gavaş ve kezâlike neczîz zâlimîn

Lehum min cennet: They, hell, deep states of ignorance, burning and destructive,

Mihadun min fevki him: Furnished, blessings, on them, in their state,

Gavaşın: Paint, covering, blind, covering of ignorance,

Ve kezalike neczi: This is how, recompense, punishment,

El zalimîn: Those who are in oppression, the oppressors,

The meaning: “They did not see the truths furnished with blessings upon them and remained in the hardships of ignorance. This is the recompense of the oppressors.”

As can be seen here, hell is the state to which the oppressors have fallen.

Let us now read it in its entirety.

Surah A’raf:

40- Indeed, those who remained in those states remained in lies against Our verses and were arrogant. They could not reach the truths of the Sublime World and could not enter into its presence. Even though they were hearing the presence that surrounded them, they could not pass to the good things. This is the reward of those who remained in the bad things.

41- They remained in the hardships of ignorance, not seeing the truths furnished with blessings upon them. This is the reward of the wrongdoers.

42- Those who believe and work on the right path, do not neglect the responsibility of understanding Us.

But they act according to their capacity. They are the people of peace, they always act in that state.

43- Because of their understanding of Us, hatred and anger have been removed from their hearts. They are in a state of wisdom in their station.

They say: Allah is the owner of all qualities, He is the one who guides us for the truths, and if it were not for Allah's guidance in us, we would not have been guided, and indeed, those who show us the truths have presented the truths of Him who created us. It is told to them: This is the peace you find because of your efforts in the path of truth.

As can be seen, the troubles of ignorance will drag a person to hell.

Those who believe and work on the right path will find peace.

Let's give another example.

Surah Al-Mu'min 76: Udhlû ebvâbe cehenneme hâlidîne fihâ fe bise mesvel mutekebbirîn

Udhlû ebvâbe: Including, entering, being, doors, part, to wander,

Cehennem: Hell of ignorance, burning states,

Hâlidîne fihâ: Continuously, there, in those states,

Fe bise mesva: Thus, what an evil place, states,

El mutekabbir: Those who are arrogant, who are proud,

The meaning: “Those who are in that state are always in the hell of ignorance. How evil is the arrogance of those who are in those states.”

Surat al-Mu'min:

71- They act in the shackles of their own egos.

72- They act in the state of boiling anger, then in the state of burning and destructiveness.

73- Then it will be said to them: Where are those whom you associated with Allah?

74- They will say: We turned to conjectures, instead of Allah, and we turned away from ourselves. On the contrary, we did not know what the things we turned to before were. Thus, those who ignore the truths turn away from understanding Allah.

75- For this reason, it is stated, "You turned to other things than the truths in the earth, you did not care about the truths, and for this reason, you remained in egoism and acted excessively."

76- Those who are in that state will always be in the hell of ignorance. How evil is the arrogance of those who are in that state.

When we examine the Quran, we understand that those who are captive to the ego of ignorance act with burning and destructive feelings within themselves.

Those who abandon the truth and act with arrogance act in excess within a self.

The fire of hell burns inside those people at all times.

Now let's examine the other hell, which is one of the layers of hell.

2- HELL OF SÂIR

It is used 17 times in the Quran.

The word "sâir" means "other", "seeing the other", being in discrimination, seeing Allah as separate, seeing oneself as separate, seeing the other as the other, in other words, "othering", "seeing existence as separate, not being able to see the one who holds existence.

Not being able to see another as a servant of Allah, looking down on him.

Those who remain in the state of "sâir" fall into the state of seeing themselves as superior and looking down on others.

Now let's examine it with examples from the Quran.

Surah Ash-Shura 7:

The meaning by DRA: "And some will enter the blazing hell."

The meaning by DRA Foundation: "And some will be in the blazing hell."

The meaning by Mehmet Okuyan: "And some will be in the blazing hell."

The meaning by Muhammed Esed: "And some in the blazing fire."

The meaning by Suleyman Ates : "One division is in the fire."

The meaning by Saban Piris: “And one division is in the blazing fire!”

The meaning by Yasar Nuri : “One division is in the fire.”

The meaning by Abdullah-Ahmet Akgul: “One division is in the blazing fire.”

Now let’s examine it word by word.

Surah Surâ 7:

Ve kezâlike evhaynâ ileyke kurânen arabiyyen li tunzire ummel kurâ ve men havlehâ ve tunzire yevmel cemi lâ reybe fih ferîkun fîl cenneti ve ferîkun fîs saîr

Ve kezalike: This is how, this is what is seen, thus,

Evhaynâ ileyke: We revealed, informed, gave life, presented, to you

Kuran: What is read, the book of the universe, the words of the truths,

Arabiyyen: Understandable language, explained in an understandable way, according to their language,

Li tunzire: For you to warn, to explain and warn the truths,

Em el kurâ: The original, the real, the village, remaining in their old understanding,

Ve men havle hâ: Who, anyone, around him,

Ve tunzire: Warning, explaining, from the truths you explained,

Yevme el cemi: Day, time, moment, unity, gathering, together,

Lâ reybe fîhi: No, let them not doubt, about those truths,

Ferikun fî el cenneti: Some of them, heaven, in peace,

Ve ferîkun: A division, party,

Fi es saîri: In the state of alienation, seeing the other, the other, to look down on, to exclude, to remain in duality,

The meaning: “We have presented to you the whole book of the universe in an understandable way. Be in the process of explaining and warning those who consider their old understandings as true and those around them. Now explain to them the truth that all existence is in unity at every moment. Let them not have doubts about those truths. Some of them will understand the truths and find peace, and some will remain in the ignorance of othering.”

The meaning:: “And some will remain in the ignorance of othering.” The result of not being able to understand the unity of existence is to see oneself as a separate, superior being and remain in the ignorance of othering, and remain in the hell of othering.

Ve sair ve sair ve sair (And so on and so on and so on) have entered our language from here.

Surah Abzaab 64:

The meaning by DRA (Old): 64,65. Allah has surely cursed the disbelievers and has prepared for them a blazing fire, wherein they will abide eternally. They will not find any friend or helper.

The meaning by DRA (New): Allah has surely cursed the disbelievers and has prepared for them a blazing fire.

All authors have translated the word as "sair" as "blazing, blazing fire".

Let us now examine it word by word.

Surah Al-Ahzab 64: Innallâhe leanel kâfirîne ve eadde lehum saîrâ

Inne Allah leane: Indeed, Allah is the one who distances himself from mercy,

El kâfirîn: Covering the truths, ignoring,

Ve eadde lahum: They are ready, there are, they are,

Sâiren: Othering, seeing the other, remaining in duality, ignorance,

The meaning: "Indeed, those who ignore and cover the truths are distant from the mercy of Allah and they remain in the ignorance of othering."

Surah Ahzab:

64- Indeed, those who ignore and cover the truths are distant from the mercy of Allah and they remain in the ignorance of othering.

65- They act in such a way continuously, they have no friends and no helpers.

66- When they are in a burning state and realize the truth, they say: If only we had obeyed Allah and followed the Messenger of Allah.

The truth is the power that holds all existence.

That power is the power of Allah.

Allah holds every existence in unity.

To remain in the state of being other is to not be able to see that unity.

To see the other is to not be able to see the Truth in the other.

What is important is to reach unity in multiplicity.

It is possible not to fall into the hell of being other by being able to see the Essence that holds every existence.

Every existence is surrounded by the Essence of Allah.

This world that seems like multiplicity is actually one entity.

Even if there are thousands of leaves on the tree, branches, flowers, fruits, they are all in one tree.

So, the dimension we call existence has come from one entity and is held by one entity.

Just like the infinite cells in our own body are one in one body, this world is also in the circle of one entity.

Ehad, Vahdet, Ehadiyyet, Tevhid are words that come from the same root.

The secret of Vahdet-i Vücûd is revealed when the meaning of Vahdet-i Şahûd is reached.

In other words, witnessing the unity in every being leads us to a body.

Vahdet-i vücûd is used in the sense of the unity and oneness of being.

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

There is no change in the body of Allah.

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

The bodies that appear to exist today will disappear tomorrow.

However, the body that holds all these bodies of form belongs to Allah.

Here, the absolute body is Him.

In other words, the body that holds all the bodies of form is the only body.

And that is Allah Himself, the Absolute Essence.

When we say body, we should not understand our bodies, but the force that holds our bodies.

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

In other words, existence is not the form bodies, but the dimension of the identity that holds the form bodies.

We call the dimension that holds all the physical bodies the body.

That body is the body of Allah.

There is no other body than the body of Allah.

In other words, there are not two Allahs in the universe.

Necessary existence; Allah's bringing Himself out of His essence into the apparent the necessity of the visible being to be connected to His existence.

The visible beings and bodies respond to Him at every moment.

In other words, the necessity of the drop to be connected to the ocean.

The drop responds to the ocean at every moment.

Surah an-Nisa 85: “Ve kânallâhu alâ kulli şeyin mukita.”

The meaning: “Allah is the One who encompasses and surrounds all things.”

Surah Al-Fath 21: “Ve uhrâ lem takdirû aleyhâ kad ehâtallâhu bihâ ve kânallâhu alâ kulli şeyin kadîrâ.”

The meaning: “Allah encompasses all things, all things are nothing but His decree, and Allah is the power in all things.”

Surah Al-Baqarah 255: “Vesia kursiyyu-hu el semâvâti ve arda.”

The meaning: “His chair encompasses the heavens and the earth, all things.”

When we ask what the oneness of existence is, we come across a body that needs to be comprehended and contemplated.

In order to understand the subject of unity of existence, a person needs to comprehend the subject of creation and the creator, and read the creation of this universe well.

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

Yunus Emre has expressed this pleasure.

I love you sincerely

I have a way into this order.

Don't think that I am myself

There is a me in me other than me.

Wherever I look, you are full up

Where can I put you inside me.

The unity of existence (Vahdet-i Vücut) is not attributed to this visible dimension of form, that is, to stone, soil, plant, animal.

The unity of existence is the truth of the single existence that holds all existences.

The meaning here is to try to understand the essence that creates existence.

This essence is not separate from any existence.

Reaching the meaning of the unity of existence is to understand that in the essence of each existence, there is the owner of the existence that creates that existence.

Thus, the way to be saved from the hell of sair is to be able to see the Being that holds every existence.

The way to be saved from seeing the other is to be able to see that the owner of every being shows himself in existence with his manifestations.

Now let's examine the hell of sekar.

3- HELL OF SEKAR

Sekar; being confused, making wrong evaluations, being confused between one's own knowledge and the truth.

It is mentioned in four places in the Quran.

Velid bin Mugire comes to Prophet Muhammad, listens to him, is impressed by him and tends to believe him.

Under this influence, he goes to Amr bin Hisham and praises what Prophet Muhammad said.

However, Amr bin Hisham reacts very strongly to Mugire.

He scolds Mugire by saying, "Are you abandoning the faith of your ancestors?"

And reminds him of the knowledge of the faith they follow.

Velid bin Mugire returns to his old knowledge in a surprised manner.

Here, sekar is the state of being confused and not being able to give up on what you used to know.

Living between the knowledge of the truth and the knowledge from your ancestors is the state of "sekar-being confused".

Unless the ignorant knowledge is abandoned, the truth cannot be found.

Prophet Muhammad presented the truths in the society he lived in.

What was known as religion in the society, the information about Allah did not comply with the information presented by Prophet Muhammad.

Those who listened to him experienced a back and forth between what they knew and the information presented by Prophet Muhammad.

They fell into a state of confusion.

They said, "We know this, but you are telling us something else."

Now let's examine the verses of Saqar in the Quran.

Surah Al-Muddaththir 27:

The meaning by DRA (Old): How do you know what the burning fire is?

The meaning by DRA (New): How will you know what Sekar is?

The meaning by Hasan Basri Cantay: Do you know what hell is?

The meaning by Hayrat Publishing: What informed you what Sekar is?

The meaning by Ilyas Yorulmaz: Do you know what Sekar is?

The meaning by Mehmet Okuyan: What could possibly inform you what [Sekar] is!

As can be seen here, DRA translated it as a burning fire in the old translation, but left the word as it is in the new translation.

Let's examine it word by word now.

Surah Muddessir 27: Ve mâ edrâke mâ sekar

Ve mâ edrâ-ke: Did you understand? Did you realize

Mâ sekaru: Sekar, astonishment, wrong evaluation,

The meaning: "Did you understand, did you realize the astonishment?"

Surah Muddaththir 16....30

16- Indeed, he was one of those who did not accept Our verses.

17- It was difficult for him to understand their meaning.

18- He certainly thought and evaluated.

19- As he evaluated, he ruined himself.

20- Then as he evaluated, he ruined himself.

21- Then he looked to understand.

22- He frowned and became restless.

23- Then he returned to his old ignorance and became arrogant.

24- He said, "What has been narrated is nothing but deception."

25- He said, "This is nothing but the words of a mortal."

26- So he was left bewildered.

27- Have you realized the confusion?

28- The states of not being able to abandon their old knowledge and remaining in duality.

29- Those states that disrupt the order for people.

30- Those states that prevent them from understanding the sublime qualities in themselves?

When we read, we understand that those who remained in their own beliefs, did not accept the information of truth presented by Prophet Muhammad.

They did not think to understand its meaning.

They remained in a state of confusion and compared it with their own beliefs.

They could not abandon their old knowledge, remaining in duality.

As stated in the verse, the area of falsehood was the area that corrupted the mind, heart, and pure thought.

A person should turn to the field of knowledge and should not act with superstitions and the field of falsehood.

This is stated very well in the Surah Luqman.

Surah Luqman 30: “Zâlike bi ennellâhe huvel hakku ve enne mâ yedûne min dûnihil bâtilu ve ennallâhe huvel aliyyul kebîr.”

The meaning: “Truth is the values that belong to Allah. Do not turn to superstition for the sake of the truths that belong to Him. Indeed, Allah is the Almighty with His wisdom.”

The truths that belong to Allah are written line by line in the book of all existence. (Surah Ahzab 6: Kitab-i Mestura)

Every existence shows the truths of Allah.

The manifestations in all existence show Himself.

The wisdom of Allah Himself is written line by line in every existence.

Man should turn his direction to the values of existence.

Man should not turn to the false things told in the name of religion, that is, the things that have no basis, that is, superstitions.

He should abandon falsehood and attain the truths.

There should be only one thing he should turn to, his own book of existence and the book of existence.

Everything in this universe is a verse.

If the superstitions that are told prevent us from examining the book of existence, we can never become wise of the truths.

The truths are in the pages of existence within this book of the universe itself.

As long as we look there, as long as we read from there, as long as we research there day and night.

The mind given to man is for this purpose, looking, observing, researching, thinking, is a means to understand the truths.

Here, Prophet Muhammad conveyed the information of the truth.

However, those who considered their own beliefs to be correct did not want to accept this.

They were left in a state of confusion.

They returned to their own knowledge.

It was not easy to leave the false area inherited from the ancestors.

What did Prophet Muhammad say that contradicted them?

In fact, what Prophet Muhammad said was for the good of all humanity.

Some of the magnificent information that this beautiful person presented to humanity is as follows:

There is no slavery.

A woman or a man cannot be a slave or a concubine.

A woman is a human being, not half.

A woman and a man are equal.

A woman should not be excluded, beaten or looked down upon.

These words disturbed some people very much.

They mocked them saying, "Can women and men ever be equal?"

They asked, "Can women ever be human?"

How can slavery and concubinage be abolished?

They laughed and mocked them saying, "Can we and the slave Bilal be one?"

Prophet Muhammad continued to inform.

Read, think, research.

Learn wisdom.

Never turn away from wisdom.

Never turn towards things that do not represent wisdom.

Be in contemplation to understand the essence of the apparent existence.

Learn the truth of things.

Definitely learn the truth of Allah.

The One who created us is the owner of our body and shows Himself in our body with His manifestations at every moment.

He is closer to us than our carotid artery, seek Him in yourself.

Attain the consciousness of monotheism, live in that consciousness at every moment.

Attain the morality of Allah, always live in that consciousness.

We are all servants of Allah.

No one is superior to anyone else.

We are all beings like other created beings, like birds flying in the sky.

Do not exceed the limits.

Learn the truth of religion well.

The communities before you perished because they overstepped the limits.

Do not look down on any being.

Do not oppress anyone.

Do not usurp anyone's rights.

Do not steal, do not beat.

Do not beat women.

Men and women are equal, one is not superior to the other.

Do not force girls to marry, allow them to choose their husbands.

Educate your children well, teach them wisdom and manners.

Never forget, the greatest wealth is to raise good children.

No one should die of hunger.

The rich should not deceive the poor.

The rich should not usurp the rights of the poor.

There should be no discrimination between the rich and the poor, everyone should work hard and be fed with the reward of their labor.

Those who cannot work, those who are helpless should definitely be helped.

Do not violate the rights of others.

Do not usurp anyone's rights.

Do not turn religion into a trade.

Do not make money from religion, do not take advantage of it.

Help those in need.

Do not separate people according to their beliefs, worship, or culture.

Do not slander anyone.

There is no slavery or concubinage.

Do not kill.

Do not oppress.

Do not harm.

Do not turn to falsehood.

Abandon superstitions.

Feel the love of Allah, attain that love.

Love one another with that love.

Do not consider yourself superior to any created being.

Do not look down on any community.

Never forget that the owner of bodies is Allah and Allah is in those bodies.

Look at every being with the view of “Semme vecullah”.

Look at Allah in people.

Never remain in the form of bodies, look behind bodies.

Do not deviate from modesty.

Live in condescension.

Do not commit discord, disobedience, or gossip.

Do not gossip or backbite.

Never deviate from love and respect.

Look beautifully, look with beauty.

Every being is surrounded by the beauty of Allah.

See that beauty.

The people of that day also knew that these words were very beautiful.

But there were some beliefs that came from their ancestors, and it was not easy to abandon them.

Here begins the confusion.

Here is sekar, sakar; confusion was here.

These are presented from the 16th to the 30th verses of Surah Muddaththir.

How correct could it be to translate the word sekar as hell?

Now let's examine another verse.

Surah Al-Qamar 48:

The meaning by DRA (Old): On the day they are dragged face down into the fire, it will be said to them, "Taste the torment of hell."

The meaning by DRA (New): On the day they are dragged face down into the fire, it will be said to them, “Taste the touch of Hell!”

The meaning by Elmalili (Original): On that day, they will be dragged face down into the fire, and they will be asked what the taste is, Messiah Sakar.

The meaning by Mehmet Okuyan: On that day, they will be dragged face down into the fire, and it will be said to them, “Taste the touch of [Sekar] (Hell)!”

The meaning by Mustafa Islamoglu: On that day, they will be dragged face down into the fire, (and it will be said to them): “Taste the caress of Hell (which spoils the appearance of what it touches).

When examined here, it will be seen that DRA translated the verse of Sekar as Hell.

However, in the 27th verse of Surah Muddessir, it left it as Sekar.

Now let’s examine it word by word.

Surah Kamer 48:

Yevme yushabûne fîn nâri alâ vucûhihim zûkû messe sekar

Yevme yushabune: Day, time, drifting, remaining, withdrawing, going,

Fi el nâr: Within, burning, fire, burning and destructive,

Alâ vucûhi-him: On their faces, their aspects, qualities,

Zûkû messe: Staying in those states, taste, contact, touch,

Sekare: Astonishment, being confused between truth and falsehood,

The meaning: “They always drift in those burning and destructive states. On their faces is a state of confusion.”

Surah al-Qamar:

45- All those who abandon the truths and return to the knowledge of ignorance are among the losers.

46- On the contrary, the words of the truths were always told to them and they could not understand the operation and spent their time in bad states.

47- Surely they; Those who remain in evil are those who abandon the truth and go into their own ignorance and are in excess.

48- They always drift away in those burning and destructive states. There is a look of confusion on their faces.

When we examine carefully, we see that there are both the words nar and sekar in the same sentence.

The truth stated in the sentence is that, even though the truth is conveyed, those who return to a state of ignorance remain in the burning and destructive feelings within themselves.

And they are confused between the knowledge of ignorance and the knowledge of truth.

Now let us examine the hell of ignorance.

4- HELL OF CAHIM

Cahim is also one of the levels of hell.

The word Cahim is related to the words cehim, cehil, cahil (ignorant).

The Word cehennem (hell) also comes from the word cahim.

It is used 26 times in the Quran.

It means the following:

Cahim: The state of seeing oneself as different and superior, a state of transgression.

The state of being in a state of transgression by attributing the qualities of Allah to oneself.

The state of not being able to grasp the consciousness of Tavhih (unity) and acting according to one's own interests.

The state of being in the ignorance of transgression.

Those whose hearts remain in ignorance and see themselves as superior are always in this state.

Now let's examine the word Cahim in some verses in the Quran.

Surah Saffat 64:

The meaning by Bayraktar Bayraklı: It is a tree that grows in the deepest of hell.

The meaning by Cemal Kulunkoglu: It comes out from the bottom of the blazing fire.

The meaning by DRA (New): It is a tree that grows in the deepest of hell.

The meaning by Muhammad Esed: Because it is a tree that grows in the midst of the burning fire [of hell],

The meaning by Mustafa Islamoglu: Surely it is a tree that grows in the very middle of hell;

The meaning by Mahmut Ozdemir: It is a tree that comes out from the bottom of the fire of Cahîm / Burning Fire.

The meaning by Mehmet Cakır: Zaqqum (oleander) is a tree that grows in hot stream bottoms like hell.

Surah Saffat 64: İnnihâ şeceretun tahrucu fî aslil cahîm

Inne-hâ seceretun: Surely it, lineage, tree, transmission, where evil comes from,

Tahruc fî asli: Emergence, emerge, within, source, origin, at the bottom

El cahîm: Ignorance, attributing existence to oneself, being in the self,

The meaning: “Surely the source of where those evil states come from is the ignorance of being in the self and attributing existence to oneself.”

As can be seen, many authors have translated the word cahîm as hell.

However, the word cehennem (hell) is not in the verse.

But the word hell is also in the Quran.

Now let's examine another verse.

Surah Al-Maidah 10:

The meaning by DRA (Old): Those who disbelieve and deny Our verses, they are the people of Hell.

The meaning by DRA (New): Those who disbelieve and deny Our verses, they are the people of Hell.

The meaning by The Path of Kur'an(DRA): As for those who disbelieve and deny Our verses, they are the people of Hell.

The meaning by Mehmet Okuyan: As for those who disbelieve and deny Our verses, they are the people of Hell.

The meaning by Mustafa Islamoglu: As for those who disbelieve and deny Our messages, they are the people of the scorching fire.

As can be seen, the authors generally translated the word cahîm as hell.

Mustafa Islamoglu translated it as scorching fire.

Now let's examine it word by word.

Surah Al-Maida 10: Vellezîne keferû ve kezzebû bi âyâtinâ ulâike ashâbul cehîm

Ve ellezîne keferu: Those who ignore and cover up the truths,

Ve kezzebû bi ayati na: They denied, remained in lies, Our verses, evidence, sign,

Ulaïke asâbu: They are the owner, the people,

El cehîmi: Those who attribute qualities to themselves, the transgressor, ego,

The meaning: "Those who ignore and cover up the truths and remain in lies against Our verses, they are the ones who have the ignorance of attributing qualities to themselves."

Surah Al-Maidah 8..10

8- O you who believe! Be steadfast, faithful, and responsible for Allah. Let your testimony be just. Eliminate the temptations such as grudge and hatred. Do not be among the unjust. Always act uprightly. Maintain that closeness so that you may avoid evil. Beware of evil and do not associate partners with Allah. Allah will surely make known the truths of what you do.

9- Allah has promised forgiveness and noble rewards to those who believe and work rightly in the way of truth.

10- Those who ignore the truths and conceal them and tell lies against Our verses, they are the ones who have the ignorance of attributing attributes to themselves.

When examined, it will be seen that there is forgiveness and a great reward for those who are on the path of Allah and submit to Allah.

As for those who attribute existence and attributes to themselves, there is staying in the troubles of their own ignorance.

Now let's examine another verse.

Surah At-Takvir 12:

The meaning by DRA (Old): When Hell is set on fire;

The meaning by DRA (New): When Hell is set on fire,

The meaning by The Path of Quran (DRA): When the fire of Hell is fanned;

As can be seen, the word *cahîm* has been translated as hell fire.

Now let's examine it word by word.

Surah At-Takvir 12: *Ve izel cahîmu su'iret*

Ve izâ el cahîmu: Gone astray, deviated, attributing qualities to oneself

Su'iret: To be given in return, to evaluate, form, external dimension,

The meaning: "When those states of ignorance of attributing qualities to oneself are abandoned."

Now let's examine it in its entirety.

Surah at-Takvir 1....18

- 1- When everything is gathered in Your Essence.
- 2- When the attributes disappear in Your Essence.
- 3- When states of grandeur and pride disappear.
- 4- When all values attributed to Oneself are abandoned.
- 5- When wild states are bound.
- 6- When perfection rises.
- 7- When souls are united.
- 8- 9- When the innocent are investigated for what their sins were that they were ruined.
- 10- When the truths are revealed.
- 11- When the Sublime World is stripped and opened.
- 12- When the states of ignorance of attributing qualities to oneself are abandoned.
- 13- When the presence is approached.
- 14- Souls will know what they carry.
- 15- There is nothing but truth in the existence of Allah.

16- Allah continues in the Creation.

17- When darkness disappears and light appears.

18- When the light of Allah is reflected from all Creation.

When we examine the verses carefully, we see that when the states of ignorance are abandoned, the doors of divine presence will be opened.

Now let's examine another verse

Surah Al-Haqq 31:

The meaning by DRA (Old): "Then lean them in hell"

The meaning by DRA (New): "Then throw him into hell."

The meaning by The Path of Quran (DRA): Then throw him into the blazing fire!

The meaning by Mahmut Kisa: "Then throw him into the blazing fire of hell!"

The meaning by Mahmut Ozdemir: "Then throw him into the Fire of Ignorance / Burning Flaming Fire!"

The meaning by Orhan Kuntman: 30,31,32. (To the demons) it is said, "Seize him and tie his hands to his neck. Take him and throw him into hell, and then chain him with a chain seventy yards long."

When examined here, it will be seen that the authors generally translated it as blazing fire.

Now let's examine it word by word.

Surah Hâkka 31: Summel cahîme sallûh

Summe el cahime: Then, to be transgressed, to see superior,

Sallû hû: To be cleansed, purified, prayer, leaning, he, right,

The meaning: "Then he remained in the ignorance of attributing the qualities to himself and did not purify himself with the truths."

Surah Al-Haqq 30...37

30- That person did not hold on to Allah, then that person did not understand the Power that binds all existence together.

31- Then he remained in the ignorance of attributing the qualities to himself and did not purify himself with the truths.

32- Then he did not turn to the One who creates the whole, who has power over everything, and did not understand where he had come to.

33- Indeed, he did not believe that he was with Allah, who is the decision-maker in the functioning of all existence.

34- While he was in despair in knowing the truths, he did not turn to the knowledge of the truths.

35- From now on, he will not have any close friends

36- He has nothing to benefit from other than the dirt of ignorance that he has created.

37- He cannot benefit from the truths, he only acts with his mistakes.

When we examine them in their entirety, we understand that the person who remains in his own ignorance and attributes the body and attributes to himself, moves away from understanding Allah, the essence from which he came.

In this case, he remains in the hell of the ignorant.

He does not turn to the truths, he assumes that what he knows is right.

He flounders in his own mistakes.

Now let's examine the hell of hutame.

5- HELL OF HUTAME

It is mentioned in five places in the Quran.

Most of the authors have translated the word "hutame" as hell.

It has been interpreted that Allah throws into hutame, as Allah throws into hell.

Hutame comes from the root of the word hatm.

Hutame means to destroy, to break into pieces, to be unable to make Tawhid, to remain in duality, to be unable to reach unity.

The state of hutame is to have the assumption in one's heart that both Allah and I exist.

The state of a person who has not reached unity and remains in duality is the state of hutame.

There is a saying among the Arabs; they say "the worst of the shepherds is hutame one".

In other words, it is used in the sense of "the one who cannot keep the sheep together, who scatters them".

The person has been presented with truths, but since the person remains in the old ignorant knowledge, he has not been able to reach the consciousness of Tawhid.

He cannot understand the unity of existence, he cannot comprehend the Being that holds all existence together.

The word Hatim comes from here.

Hatim means reaching unity, understanding unity, finishing it.

Hutame means moving away from unity, not being conscious of unity, breaking and fragmenting, remaining in duality.

The one who remains in the state of hutame remains in the dimension of multiplicity of existence, cannot look at the dimension of unity that holds multiplicity.

Even though existence appears in the state of multiplicity, the unity in the essence of existence is one, and that is Allah.

Now let's examine the verses in the Quran regarding this.

Surah Maryem (Virgin Mary) 71:

The meaning by DRA (Old): There is none of you who will not go to hell. This is a decree from your Lord.

The meaning by DRA (New): (O people!) There is none of you who will not go to hell. This is a decree from your Lord.

The meaning by The Path of Quran (DRA): There is none of you who will not go there. This is a decree from your Lord.

The meaning by Elmalili Hamdi Yazir: Everyone will go to hell, not one of you will be exempted. This is a decree from your Lord.

The meaning by Elmalili (Original): And there is none of you who will not go to it, and it is a judgment that your Lord has made obligatory upon you.

The meaning by Mehmet Okuyan: (O disbelievers)! There is none of you who will not go there (hell). This is a definite judgment with your Lord.

As can be seen, the authors have also translated the word hutame as hell.

Now let's examine it word by word.

Surah Meryem (Virgin Mary) 71: Ve in minkum illâ vâriduhâ, kâne alâ rabbike hatmen makdiyyâ

Ve in min kum : If, from you, who from you,

Illa varid ha : However, reaching, ready, coming, moving, values,

Kâne ala rabb ke : It happened, your Lord, who created you,

Khatmen : Decree, the last, complete, sealed, complete,

Makdiyyen : Definite, absolute, kada, formation, emergence,

The meaning: "Whoever among you acts in whatever state he is in.

Your Lord is the absolute owner of the decrees in existence."

When we examine the verse, we understand that the person's emotional thoughts will be according to whatever he is.

Whoever follows whatever belief he is in, acts and behaves according to that belief.

If our states and behaviors are in wisdom and decency, our life will be according to that.

If we are in superstition, discrimination, arrogance, our life will be accordingly.

The one who truly comprehends Allah lives in a morality.

Prophet Muhammad has a saying, "To be moralized with the morality of Allah."

We must understand this saying very well.

What is being moralized with the morality of Allah?

Ahlak (Morality), Halk, Halkiyet, Halak, Hulk are words that come from the same root.

Understanding the creation of existence will lead a person to the truth of Allah, and from there to the truth of "Morality."

A person must understand how he is created.

Surah Maryam 67...72

67- Doesn't a person think and try to understand how We created him when he was nothing before?

68- Thus, those who understand the One who created him will certainly understand that We are the One who keeps all existence alive. Those who remain in satanic states remain in the hell of ignorance in a state of ignorance.

69- Surely, all those who are divided into sects remain in a state of not understanding Us. Whichever of them you look at, they are all more arrogant than the other towards the One who has encompassed all of existence with His mercy.

70- Surely, We are the Owners of wisdom. Whoever of them is in a state is there.

71- Whoever of you is in a state, that is what he acts in. Your Lord is the Absolute Owner of the Decrees in existence.

72- Those who guard themselves from evil and do not associate partners with Him will find salvation in Us. The wrongdoers will remain in a state of ignorance, in a state of ignorance.

When we read it in its entirety, we understand that the one who understands his own creation will attain the reality of Allah.

Those who remain in their own satanic state will be in the hell of ignorance.

Now let us examine another verse:

Surah Humazah 4:

The meaning by DRA (New): No! And indeed he will be thrown into Hutame.

The meaning by Elmalili Hamdi Yazir: No, indeed, he will be thrown into the hell.

The meaning by Muhammad Esed: No, on the contrary, he will be abandoned to a torment that will destroy [in the other world]!

The meaning by Yasar Nuri Ozturk: No, the matter is not as he thinks! I swear that he will be thrown into the destructive, devouring/Hutame.

The meaning by Mustafa Islamoglu: No, on the contrary, he will be thrown into the depths of a destructive, penetrating fire.

The meaning by Abdalbaki Golpinarli: It is not like that, indeed, he will be thrown into the hell that will destroy and wipe out.

As can be seen here, DRA has left the word hutame as it is.

However, the Directorate of Religious Affairs translated the word Hutamah in the 71st verse of Surah Maryam as hell.

Some authors have translated the word Hutame as hell.

Now let's examine it word by word.

Surah Humazah 4: Kellâ le yunbezenne fîl hutameh

Kella: No, not like that, never, the place where one stands, the person cannot live decent

Le yunbezenne: Certainly, exclusion, condemnation, expulsion, duality,

Fiy el hutameti: Inability to understand unity, divided and dispersed, fragmented, broken,

The meaning 1: “No one can live forever. Certainly, those who are in that state have in them exclusion, inability to reach unity, divisiveness and dispersion.”

The meaning 2: “No, the day will come when everyone will taste death, those who backbite people have in them; judgment, alienation, contempt, division, envy, and malice.”

Surah Humeza:

1- Woe to those who backbite, mock, and gossip.

2- Those in that state; concern themselves with collecting wealth and counting it.

3- He thinks that he will live forever with his wealth.

4- No one can live forever. Certainly, those who are in that state have a state of exclusion, inability to reach unity, and division and dispersion.

5- They do not have the ability to think and understand the truths, there is no escape from duality.

6- They cannot understand Allah and reach enlightenment, there is a fire of ignorance burning inside them at all times.

7- The state of ignorance has enveloped their hearts.

8- Surely their hearts are closed to understanding the truths.

9- They continue with the habits of ignorance and the lies told.

The warnings presented in the Surah Humazah are; being arrogant, backbiting, gossiping should be abandoned.

The doors of truth cannot be opened unless bad states are abandoned.

Being able to reach the consciousness of unity is the dimension of hatim.

Breaking away from unity, remaining in multiplicity, not being able to understand Allah, who holds multiplicity, is the dimension of hutame.

Although existence seems to be multiplicity, all existence is surrounded by the essence of Allah.

Understanding this unity is possible by reaching the stages of “Vahdet-i vücûd, Vahdet-i şuhûd, Vahdet-i Mevcûd, Vâcibü'l Vücûd”.

What does Vahdet mean, what does Vücûd mean?

What does Tek vücûd (one body) mean?

What does “La mevcude illa Hu” mean?

There is no existence other than Him.

How can we reach the meaning of this?

This visible world has come from an essence, just like a tree comes from a seed.

This world that seems to be abundant is actually a single existence.

Even if there are thousands of leaves on a tree, branches, flowers, fruits, they are all in a single tree.

And they have all come from a single seed.

Here, the dimension we call existence has come from a single being and is held by a single being.

Existence has a dimension of form and a dimension of identity.

Those who remain in the dimension of hutame see the forms but cannot see the identity.

And they remain in the dimension of multiplicity, that is, they remain in the dimension of multiplicity, they cannot see the one who holds the multiplicity.

The one who holds all the dimensions of form is Allah.

Existence belongs to Allah, the existence that holds the forms is the only existence, and that is the existence of Allah.

Forms are called bodies.

Beden (Body) comes from the word budun, it means a structure made of flesh and bones.

Existence is the name of the force that holds all bodies.

Here is the absolute existence, the absolute existence is the essence of Allah.

Here is the existence that holds all the form bodies, the only existence.

And that is Allah Himself, the Absolute Essence.

When we say existence, we should not understand our bodies, but the force that holds our bodies.

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

In other words, existence is not the form bodies, but the dimension of the form that holds the form bodies.

We call the dimension that holds all the form bodies the existence.

That existence is also the existence of Allah.

There is no existence other than the existence of Allah.

In other words, there are not two Allahs in the universe.

That is the station of the Unity of Existence.

Here is the way to be saved from the hutame, to complete it, that is, to reach the consciousness of unity and wholeness.

Here is the Unity of Existence:

The only existence that holds the form bodies...

The unity of the sea...

The dimension without form...

The dimension of the Essence...

The dimension of the single being that holds all bodies...

It should be understood as the dimension of Unity...

Necessary Existence:

The state of the drop being connected to the sea.

In other words, the necessity of the drop to respond to the sea at every moment.

In other words, our bodies are obliged to His existence.

In other words, the drop is obliged to the sea.

Vahdet-i şuhûd:

The drop witnessing the sea in itself.

The drop witnessing that it is a drop from the sea.

The person witnessing the Essence that is unique in himself and in every being.

In other words, Allah witnessing Himself from the dimension of Muhammad.

Allah witnessing Himself in Himself.

Surah Al-i Imran 18: “Şehid Allahu ennehu la ilahe illa hüve.”

First, the disciple witnesses the One Being who holds the forms.

Then, he enjoys that the forms are not separate from Him.

And thus, he reaches that the visible and invisible world is only “Him”

Surah Hadid 3: “Huvel evvelu vel âhiru vez zâhiru vel bâtm.”

He is the first.

He is the last.

He is the apparent.

He is the hidden.

Whoever has attained the meaning of His first dimension, last dimension, apparent dimension, hidden dimension.

That person has attained the secret of the Unity of Being, Necessary Being, Unity of Witnessing, Unity of Existence.

It is possible to avoid falling into the dimension of hutame by attaining this consciousness.

Hatim; means to unite in Hu.

Hutame means to fall from Hu consciousness.

Here, the hell of hutame is to fall from Hu consciousness into the fire of ego.

Hatim is to reach the station of Hu without any reason.

Now let's examine the hell of lezâ.

6- HELL OF LEZA

It is mentioned somewhere in the Quran.

Leza; is used in the sense of weakness, to remain in one's own form existence, the very center of hell.

The one who remains in the pride and weakness of his own physical existence cannot easily get rid of this ignorance.

The one who remains in the dimension of form and cannot see the form remains in his own self.

The one who remains in the body and cannot reach the soul cannot know that his own essence is Allah.

Now let's examine the verse.

Surah Maarij 15:

The meaning by DRA (Old): 15,16,17,18. No, not... There is a flaming fire that scorches and strips the skin, calling the one who turns his back and turns his face away, and the one who gathers his wealth and hides it without giving it to anyone.

The meaning by DRA (New): 15,16. No (how possible)! Indeed, Hell is a blazing fire that scorches the skins.

The meaning by Elmalili Hamdi Yazir: No, it is a blazing fire.

The meaning by Elmalili (Original): No, because it is a plague,

The meaning by Mustafa Islamoglu: But how possible! Indeed, (it awaits) an indescribable flame that strikes whatever it touches;

Surah Meâric 15: Kellâ, innehâ lezâ

Kella: No, never, not,

Inne-hâ lezâ: Indeed, that, lezâ, flaming fire, remaining in their weaknesses, the negligence of saying existence is mine,

The meaning: "Nay, indeed they are the ones who remain in the negligence of attributing existence to themselves."

Surah Al-Ma'arij 11...18

11- Those who remain in the transiencies wish to be saved. They keep looking. If they knew that they would be saved from the troubles, they would want to give up everything they consider valuable at that moment.

12- 13- 14- He wants to pass over his wife and his brother and the tribe he shelters in, and whoever is on earth, and he wants to save himself later.

15- No, indeed they are the ones who remain in the transiencies of existence.

16- Those who are divided, those who are deceived by not understanding unity.

17- Those who look back to their past and give importance to their old knowledge of ignorance.

18- And those who think that all attributes are their own, thus acting thoughtlessly.

Maarij is the plural form of the word miraj.

A person must attain the truth of miraj.

He must attain it so that he does not fall into the hell of pleasure.

A person must know the Essence of his body.

He must not call the body mine.

A person must ascend to the truths in his own body.

He must attain the truth of Allah in his own body.

He must enter the city of his own body and attain the truths there, rank by rank.

Whatever he seeks, he must seek there and find the truth there.

Surah Maarij 3: "minAllahi zil maarij."

The meaning: "Ascend to Allah, the Essence of the body."

Miraj is the journey of witnessing Allah in his own body.

Miraj is the journey of Ilm-i Ledun.

Miraj is the journey of divine love.

Miraj is the journey of finding many prophets and messengers from Adam to Muhammad.

The one who attains the truth of Miraj will be saved from the hell of pleasure.

Man is an act of Miraj to Allah in his own body.

Man should come out of his own existence, and make a miraj to the sublimity of Allah.

Man should stop saying I, and should understand that the body he calls mine does not belong to him, but to Allah.

Miraj is the person's comprehension progress, ascent, and journey in sublime positions.

Miraj and uruç come from the same root.

"Uruc" means to rise in sublimity.

The word oruç (fasting) also comes from the same root.

Miraj has two parts.

The first is the journey of wisdom of perception which is to understand the city of the body, this is the dimension with the body, in other words, the journey of understanding the functioning of the body.

It is the contemplative journey to understand the dimension of dhikr, action, attribute, essence, which is the functioning of the body.

The second is the journey without the body.

In other words, it is the dimension of pleasure, wonder, and contemplation in the dimension of the soul.

In this dimension; There is the pleasure of viewing the dimensions of Spirit, Light, Hu, Unity and Blindness.

Come brother, let's think about what Miraj is.

Come, let's return to our own bodies, let's reach the secrets of the city of existence.

Brother, let's know that Miraj:

It is a journey of wisdom from body to soul.

It is to understand the dimensions that flow from the dimension of Adam to the dimension of Muhammad in our dimension of existence.

It is a journey to reach our origin in our spiritual world.

It is a journey to reach our own origin.

It is a journey to realize the Essence of existence, to surrender to that Essence.

It is a journey to realize existence and the creator.

It is a journey to reach Tawhid.

It is a journey to reach the truth of Allah.

It is a journey to reach the consciousness of servitude.

It is a journey to reach the station of Islam, to act with the feeling of that station, to live as a Muslim.

Here, the hell of pleasure is the fire of attributing one's body to oneself.

Getting rid of leza is the journey of reaching the station of fenafillah in the journey of ascension.

The aim is to surrender to Allah, the owner of the body.

To stop saying "my body".

A person should know himself, and witness that he does not belong to himself.

When we examine the Quran, we see that the verse "Read" points to the truth of a person reading himself, knowing himself.

A person's body is a living book that contains all divine secrets.

Every being is a living book that contains divine secrets.

If a person wants to reach the secrets of the universe, he should read his own body well.

A person who wants to understand himself/herself must definitely get rid of being a slave to the world and abandon all the judgmental information he/she has learned in the name of faith.

A person who wants to understand himself/herself must get rid of all these feelings that harm him/herself and his/her surroundings such as gossip, sedition, malice, pride, arrogance, deception, fight, anger, rage, hatred, grudge.

In order to know himself/herself, the teaching of “Know thyself” that has come down from the time of Adam, organized as a teaching with Idris (Hermes), shaped as a school system with Abraham, and completed with Prophet Muhammad, comes into being when a person descends into the sea of “Revelation” in himself/herself and in existence.

If Allah is closer to us than our carotid artery, He is in us.

In order for us to know Him, we must know ourselves.

A person must know that his/her inner dimension is where the answers to all questions are.

The men of the heart, whom we call Messengers and Prophets, were nourished by revelation from the spiritual world, which is the inner system of themselves and existence.

The doctrine of knowing yourself; is the declaration that the truths that a person seeks are in himself.

Yunus Emre:

“Wisdom means knowing wisdom

Wisdom means knowing yourself

If you do not know yourself

What good is reading?”

Haci Bektashi Veli:

“Being a dervish is not in the cardigan or crown,

The heat is in the fire, not in the hair,

Whatever you seek, seek it in yourself

Not in Jerusalem, Mecca or the Hajj.”

The Quran begins with “Read.”

In other words, “Read yourself.”

That is, “Know yourself.”

“The body is the house of Allah, behave your state,

And your heart is the Kaaba, purify your heart.”

Perfect people have always stated.

The one who knows himself will know his Lord, that is, the owner of his own body.

He will know the owner of all existence.

The way to understand the truth of Allah is through knowing oneself.

Here, the way to be saved from the hell of desires begins with giving up saying, “I am that I am.”

It continues with knowing oneself.

Salvation is achieved by surrendering to Allah.

Here, a person should not remain with his own physical existence, but should understand the Essence that holds the body.

The hell of desires is the fire of ego.

It is the heedlessness of “I am me, you are you.”

To reach the consciousness that Allah is the One who created me and you, who holds me and you with His essence, is to be saved from the hell of desires.

Let’s examine the hell of haviye.

7-HELL OF HÂVIYE

It is mentioned in three places in the Quran.

Hâviye comes from the word huviy.

The word hüviyet(identity) also comes from here.

Hüviyet is the originality that holds a person's body.

Hüviyet, the identity of the body belongs to Allah.

Hâviye hell is the negligence of attributing the body to oneself.

Hâviye is falling from the consciousness of what the original is.

Hâviye means falling from above, abyss, falling from the truth , getting away from the consciousness of what one's own essence is, etc.

The person thinks that he has realized the unity of Allah and people, but his old ignorance knowledges resurface and thus he falls into duality and falls from the consciousness of people to the old ignorance knowledge.

He moves away from the consciousness that “Every being is a servant, the identity of every being belongs to Allah.”

This is the state that falls to those who cannot completely purge their hearts of their old ignorance and who carry even a tiny bit of arrogance in their hearts.

The identity of man and all beings is Allah.

Hüviyet (identity) comes from the root of the word hu, huve.

The identity (hu, hüve) of the body is Allah.

The dominance of the body in the dimension of the body is expressed with the word "huve".

The dominance of the body in the dimension of the soul is expressed with the word "hu".

That is why a person should never attribute the body to himself.

He should never fall into secret arrogance.

The beautiful man, Prophet Muhammad, says: "He who has even a grain of arrogance in his heart is not considered to have faith." Here is the station of faith, the station of identity.

In other words, a person should know that the being who holds him and the entire universe is Allah and should act with that consciousness.

He who falls from this consciousness is in the hell of the universe.

Ego is dragged into the troubles of arrogance.

Now let's examine it from the perspective of the Qur'an.

Surah Qaria 9:

The meaning by DRA (Old): Their place is a pit.

The meaning by DRA (New): Here is his mother (destination) Haviye.

The meaning by Mustafa Islamoglu: he will also roll into the heart of a bottomless abyss.

The meaning by Mahmut Ozdemir: His mother is Haviye.

The meaning by Mehmet Cakir: His mother will jump into the abyss.

The meaning by Mehmet Coban: We will send them to the main center of Hell, Haviye.

The meaning by Abdalbaki Golpinarli: His place of refuge, his homeland, like his mother's lap, is the abyss of Hell.

The meaning by Abdullah-Ahmet Akgul: Now his mother-home; (he will be thrown into the abyss of Hell) 'haviye',

The meaning by Abdullah Parliyan: His place of refuge, his homeland, like his mother's lap, is the abyss of Hell.

As can be seen, most authors left the word "haviye" as it is. Some authors translated it as "abyss", some as "hell".

Surah Kâria 9: Fe ummuhu hâviyetun

Fe ummu-hu: Now, here, where it came from, its origin, its mother, its essence, that

Hâviyetun: Haviye, abyss, falling into ignorance from the truth, not being able to understand its identity,

The meaning: "Here he cannot understand his essence, falling into states of ignorance from the truths."

Haviye is the state of falling into ego, into arrogance, by attributing its own body identity to himself.

Let's examine the surah in its entirety.

Surah Qâria:

1- The truth that brings you to your senses.

2- What is that truth that brings you to your senses?

3- Have you understood what it is that brings you to your senses?

4- At that moment, people break away from what they know and wander around.

5- The things that those who attribute greatness to themselves know are scattered like wool.

6- 7- Now whoever is in a reasoning to understand the truths, and reaches perfection, he is in the presence of understanding the truth of life.

8- 9- But whoever is weak in understanding the truths, he cannot understand his Essence, he falls into a state of ignorance from the truths.

10- Have you realized what your essence is?

11- The Light that protects you.

A person should understand what the light that protects his own body is.

And he should never attribute the body to himself, he should be able to realize that the owner of the body is Allah.

In order not to fall into the hell of the universe, it is necessary to reach the consciousness that the Being that holds all bodies is Allah.

Surah Nur 58: "Let them be attached to the truth of the Being that holds the bodies."

The one who understands the truth of the Being that holds the forms of existence in all existence reaches the truth of "Existence."

The Being that holds all forms of existence is the Being of Allah.

Here is the absolute Being.

The meaning of the body is not the form bodies, that is, the human bodies.

The visible form bodies are not called the body of Allah.

Because there is a change in the form bodies at every moment.

There is no change in the body of Allah.

Here, the body that holds the so-called form bodies, that is, the body that holds the flesh bodies, is Allah Himself.

The identity of the body is also Allah.

The identity in the body is Allah.

Here, what is meant by the body is the divine power that holds the body.

This power is the identity of the body.

Attributing this identity to oneself causes one to fall into the hell of the universe.

If a person can understand and feel the Being that holds the body behind the form bodies, the person will be saved from falling into the hell of the universe.

Here, no matter what being one looks at, whether it is a stone, a bird, a tree or a human, one should look at it as the identity that holds every being is the identity of Allah.

The person who understands this knows that behind all forms of existence is Allah Himself. Wherever that person looks, he sees the face of Allah behind every being.

Surah Al-Baqarah 115: "Fe eynemâ tuvellu fe semme vechullah."

The meaning: "Wherever you turn, there is the face of Allah."

Being able to see the face of Allah wherever one looks will make one reach the consciousness that the identity of existence is Allah.

At that time, a person will be free from attributing existence to oneself.

By feeling the face of Allah behind every existence, one will not attribute existence to oneself, and will not say, "I exist too."

By understanding the Being who holds the existence behind the existences, one will realize that the essential identity of existence is Allah.

One will reach the divine love of sensing the owner of the existences behind the forms of existences.

In this way, one will know that one's own identity is the identity of Allah.

And thus, the person will be saved from saying "I" and falling into arrogance, and will not fall into the hell of the abyss.

Now let's examine the hell of veyl.

9- HELL OF VEYL

It is mentioned in 39 places in the Quran.

Hell of Veyl is a hell that includes all hells.

Vay, veyl are words that come from the same root.

Vav is the letter that indicates the connection of all existence with each other.

Vay, veyl means falling from seeing this connection.

The words of Prophet Muhammad; "Veyl: A precipice in Hell that an unbeliever will fall into and will not reach its end in forty years." (Tirmidhi Tafsir 22) should be understood well.

The one who falls into the state of Veyl, no matter what station he is in, has fallen into hidden arrogance.

He has fallen into the state of ego of his old knowledge.

That person's view of existence is a view that includes the feeling of seeing himself as superior, seeing himself as different.

The one who falls into the state of veyl has not reached the consciousness of Tavhid.

Illâ Hu is the feeling of the station of hayret (astonishment).

Veyl is the state of ego.

Veyl means to perish, to suffer, to depart from the truth, to consider falsehood as truth, to suffer for oneself, to fall into fire, to fall into trouble.

The person has been presented with truths.

All the lessons leading to the consciousness of Tavhid have been presented.

But he has superiorized himself, he has seen himself as the owner of a position.

While he has become a believer, he has seen that faith as unique to himself.

He saw himself as a believer and some as unbelievers.

He saw himself as chosen and superior.

He thought that the false field was the truth.

Deifying oneself makes a person fall into the hell of woe.

In other words, a person wrongs himself and distances himself from the divine presence.

While the owner of the universe is Allah, a person falls into the hell of woe when he sees himself as superior, different, chosen, saint, gavs, veli, scholar.

He cannot witness Allah in himself and in every being.

He acts with the heedlessness that I am me and you are you.

And he throws himself into the fire of arrogance and ruins himself.

In translations, the word woe is generally translated as Allah saying “woe to His servant”.

This is not true at all, Allah does not say “woe to His servant”.

A person ruins himself with his own actions, makes himself fall into troubles, throws himself into the fire, and ruins himself.

Surah Al-Mursalat 37: Veylun yevmeizin lil mukezzibîn

Veylun: Woe, shame,

Yevmeizin: Day, time, every time, every moment,

Li el mukezzibîne: Those who deny, those who remain in lies,

The meaning 1: “Woe to those who always remain in lies against the truths.”

The meaning 2: “Those who remain in lies, turn away from the truths and wrong themselves.”

The meaning 3: “Those who believe in falsehoods, wrong themselves and their generations.”

Surah Al-Mursalat 28....50

28- Woe to those who always remain in lies against the truths.

29- You could not know yourselves by remaining in lies, you closed yourselves to the truths.

30- You closed the understanding of the Essence that holds the diversity of existence in unity with your own heedlessness.

31- You could not eliminate your heedlessness and you could not understand the truths because of your burning states.

32- Surely the aim is to understand the realm of Eternity where manifestations come.

33- That is the place where all beauties begin.

34- Woe to those who always remain in lies against the truths.

35- Those who cannot understand these never speak the truths.

36- They have no authority either. So much so that they do not see their mistakes.

37- Woe to those who always remain in lies against the truths.

38- Always be in the understanding of Truth and Falsehood. Understand that We have kept you and those who came before you in unity.

39- If you are in bad situations, you are doing harm to yourselves.

40- Woe to those who always lie against the truths.

41- Surely those who avoid those evils are in the ease of reaching the truths and are in unity.

42- And they have reached the knowledge of the truths they wish to understand.

43- They benefit from the truths and are happy as a reward for their efforts.

44- Surely the reward of those who are in good deeds is like this.

45- Woe to those who always lie against the truths.

46- Surely those among you who are in evil doers spend their time for their own benefit and for entertainment.

47- Woe to those who always lie against the truths.

48- When it is said to them, Understand the attributes and submit, they do not understand the attributes and submit.

49- Woe to those who deny the One who has authority over everything at every moment.

50- So what word will they believe after this?

First of all, a person should know what a lie is and should not act with lies.

Those who act with lies fall into the hell of woe.

A person should never break away from the consciousness of truth.

Troubles and pains await those who break away from the consciousness of truth.

Truth is all the values that hold a person's body.

The owner of these values is Allah.

Allah shows himself in the values in the bodies.

People should know themselves, and witness in themselves that the owner of all the values in them is Allah.

A person should examine existence, understand the interconnectedness of existence, and witness that the owner of all existence shows himself in existence.

Surah Qaf 16: "Nahnu aqrebu ileyhi min hablil verîd."

The meaning: "We are closer to him than his carotid artery."

Allah is not far from man, he is closer to him than he is.

A person should read the book of existence, witness Allah there, and stop saying "I".

Surah Al-Isra 14: "Ikra kitabek kefa bi Nefsikel Yevme aleyke hasiba."

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

The place where a person will reach the truth of Allah is the power in his own body.

The place where you will look is the undeniable power and power in every being.

The place where you will look is the magnificent power that encompasses the entire universe.

The place where you will look is the entire kingdom.

So whoever reaches the truth of Allah will not fall into hidden arrogance.

He will be free from the ego of I am that I am.

Let's examine another verse.

Surah Al-Mutaffifin 1: Veylun lil mutaffifin

Veylun: Woe, alas, to betray oneself,

Li el mutaffifine: The one who acts immoderately, sees faults, takes more and gives less,

The meaning 1: "Woe to those who act immoderately in their evaluations."

The meaning 2: "Those who exceed the limits, those who do not act according to the truth, ruin themselves."

The meaning 3: "Those who act immoderately in everything, ruin themselves and their generations."

A person should not exceed his limits, he should act moderately.

First of all, he should not say that the body is his, he should not fall into arrogance, exceeding the limits, acting immoderately is a state of woe.

Surah Mutaffifin 1...11

1- Woe to those who act immoderately in their evaluations.

2- Those who act moderately and correctly in their evaluations are honest people.

3- Those who are full of delusion and self-interest in their evaluations are losers.

4- They are those who do not think of the One who reveals all existence.

5- They spend their time in grandeur.

6- They do not think of the One who creates all existence, who keeps people on their feet at all times.

7- On the contrary, in their books of minds is to remain in evils, to remain in the darkness of ignorance.

8- Have you realized, to remain in the darkness of ignorance?

9- Those ignorance cognitions written in the minds of those who remain in the darkness of ignorance.

10- Woe to those who always remain in lies against the truths.

11- Those people deny the One Who rules existence at every moment through the laws of creation.

As explained magnificently in this surah, a person should know the owner of existence and be in submission to Him.

One should never fall into excess by saying, “I am that I am” and should not exceed one’s limits.

Otherwise, a person will fall into a state of woe, that is, he will ruin himself and live without reaching divine peace.

Let’s examine another verse now.

Surah Abraham 2: Allâhillezî lehu mâ fis semâvâti ve mâ fil ard ve veylun lil kâfirîne min azâbin şedîd

Allah ellezi: Allah,

Lehu ma fi el semâvât: His, what, thing, what is in the heavens, in the heavens,

Ve ma fi el ard: Thing, what, not, earth, soil,

Ve veylun: Woe, to suffer,

Li el kafirîn: In, who ignores the truths, who covers,

Min azâbin şedid: Torment, trouble, severe, more,

The meaning: “Allah is He, to Him belongs whatever is in the heavens and whatever is on the earth. Woe to those who ignore the truths and are in even greater trouble.”

Surah Abraham 1..3

1- Elif, Lam, Ra. We have presented the whole of existence to you as a book. With the truths in it, lead people from the darkness of ignorance to the light of truths. Tell them that the One who created them is also authorized in the functioning of all existence. Tell them to be on the straight path of the owner of all values, the owner of all manifestations.

2- Allah is He to whom belongs whatever is in the heavens and whatever is on the earth. Woe to those who ignore the truths and remain in more trouble.

3- Those people; without thinking about their end, are distracted by the love of the worldly life, hinder those who are on the path of Allah, and run after what is wrong. They abandon the truths, deviate to their own understanding, and distance themselves from the truths.

The second verse is where the statement of Prophet Muhammad regarding woe comes from.

A person who ignores the truth does not turn his direction to his own body and the body of existence.

That person falls into ego and arrogance and wrongs himself.

That person runs after worldly interests and wrongs himself.

Thus, a person, no matter what field he is in, falls into the hell of woe by acting with arrogance.

The state of veyl is to be far from the consciousness of Tavhid.

In the 31st verse of Surah Al-Maida, Cain’s words to himself, “Woe to me” should also be considered as the expansion of the word veyl.

Every person should be able to see the state of veyl that he has fallen into.

And he should be able to see the mistake he has made and should not make that mistake again.

Surah Al-Maida 31: Fe beasallâhu gurâben yebhasu fîl ardî li yuriyehû keyfe yuvârî sevete ahîh kâle yâ veyletâ e aceztu en ekûne misle hâzel gurâbi fe uvâriye sevete ahî fe asbaha minen nâdimîn

Fe bease Allah : 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, 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,

Fe uvâriye sevete ahî : Then, to bury, aware, conscious, corpse, brother,

Fe asbaha min el nâdimîn: Then it happened, regretful,

The meaning : “Then a crow created by Allah appeared and dug the ground. He saw 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.”

The word “Beas-Ba’s” used here is generally interpreted as the name of the resurrection after the apocalypse.

However, the word Bâis means to awaken, to revive, to reveal, to send, the emergence of existence, to continue to emerge at every moment, to set into motion, to direct to one side and send.

The purpose of awakening here is this; the tree is asleep inside the seed, when there is a movement in the seed, a sprout, that’s when the tree starts to wake up.

The movement inside the seed and other things is called “Baïs”

And without a movement in something, there is no manifestation.

Farmers say sentences like, “It is time for the fruit trees to wake up, the trees have woken up.”

The word “Bais-Ba’s” is the dimension of the manifestation of existence, that is, creation.

It is not right to evaluate this word only as resurrection after the apocalypse.

If we cannot witness the birth that comes from Allah, that is, creation, and the return to Him, we would be doing ourselves a disservice.

The word “veyletâ” used here is expressed in the meaning of “shame on me.”

When a person moves away from perception and consciousness, they fall into a state of veyl.

Moving away from the unity of truth puts a person into a state of veyl.

He who acts with lies has ruined himself. He who conveys to his environment not the knowledge of the truth but false words has ruined himself and future generations.

Surah Ta-Ha 61: "Moses said to them: Do not invent anything about Allah, and do not convey lies. If you do, you will ruin yourselves. If you do, you will be in torment, and whoever fabricates lies will be among the losers."

Here is the hell of veyl, the state of falling into troubles by moving away from the truth.

Those who do not turn their attention to Allah but to their own selves will certainly fall into different troubles.

When we examine the Quran, we understand that hell is the state a person falls into after the cruelties they commit due to their own ignorance. Hell is the burning of oneself by the evil they do.

Where hell is, there are states that burn a person such as restlessness, distress, depression, rebellion, and fighting.

People living in hell reveal themselves through their words, lives, and behaviors.

The people of hell are those who burn themselves with their own evil deeds.

The people of hell are those who spread fire and cruelty around them.

A person who is angry, furious, quarreling, gossiping, wickedness, stealing, and violating others' rights is a person of hell.

The people of hell cause unrest around them.

The people of hell are those who spread the fire of arrogance and cruelty inside them around them.

Every person has both heaven and hell dimensions inside them.

Heaven and hell are both in a coffin in the dimension of one's mind.

If a person brings out the heaven inside him, he makes everywhere heaven.

If a person lets hell inside him out, he makes everywhere hell.

Both heaven and hell are like a closed coffin in the dimension of a person's mind.

The key to that coffin is hidden in a person's feelings and desires.

A person should understand the origin of his feelings and desires well.

The people of hell spread fire around them.

The people of heaven offer peace to their surroundings.

Now let's examine the concept of heaven in the Quran.

HEAVEN IN THE QUR'AN

According to the Qur'an, heaven is the station that believers will reach.

Heaven is the divine peace and happiness that believers will reach.

As a believer reaches the truth of Allah, he feels peace in his heart.

As a believer reaches many positions on the path of Allah, he will feel the peace that position offers to his heart.

The belief in heaven in society and the heaven presented in the Qur'an should be examined well.

Unfortunately, the expectations of heaven, which were the beliefs of old societies, have been reflected in the meanings.

The reflection of the society's belief in heaven and the expectations in the afterlife in the meanings of the Qur'an should be examined very carefully.

It was believed that the drinking gatherings held in the society of that day before the Prophet Muhammad would be the same or even more glorious in heaven after death.

And this situation has been reflected in the translations of the meanings.

Regarding this subject, let's examine the translation of the Surah Waqi'ah

The meaning by DRA (New): 17,18,19,20,21. The eternally young servants pass around them; jugs, pitchers and glasses filled from the spring of heaven, from which they will not get dizzy and will not get drunk, fruits they like and meat of birds they desire.

The meaning of Tavid-i Quran is as follows.

Surah Al-Waqi'ah 11....26

11- They are the ones who are close to Allah.

12- They are in the peace of understanding that all manifestations are that of Allah.

13- 14- 15- Those who joined the path of Allah earlier and those who joined later; are interlocked in the stations.

16- They mutually consider those truths.

17- They act upon the wisdom of their continuous servitude.

18- Their hearts are pure without any attachment and they are attached to the wisdom that comes from its source and they always carry that wisdom in their hearts.

19- They do not act excessively, they do not fall into duality.

20- They notice everything in perfection.

21- They enjoy the pleasure of meaning.

22- Their gaze is pure.

23- They are in a pure and pure state inside their bodies.

24- They receive the reward of what they do.

25- They do not listen to things that are not true and they do not engage in evil.

26- Their words are only; is on peace and tranquility.

When we examine the two translations, we see the difference between them.

In the Tavid-i Quran meaning, the blessings that those who are close to Allah, that is, believers, have reached are presented.

The expectation of the Meccan polytheists' belief in heaven, how it was reflected in the meanings in this way, should be considered very carefully.

In the Quran, heaven is stated as the stations which believers will reach.

A believer is someone who is sure of Allah and His manifestations everywhere, who looks at Him everywhere.

A believer is someone who has witnessed the manifestations of Allah in existence, who has submitted to the sublimity of Allah.

The believers will reach the stations of heaven.

They are the righteous, who run for the sake of Allah on the path of Allah.

The words of Prophet Muhammad on this subject are as follows:

“The believers will attain the happiness of seeing Allah in Heaven.

There will be nothing that will make them happier than this.”

(Bukhari, “Tefsiru Surah”, 32; Muslim, “Heaven”, 1; Tirmidhi, “Tefsiru Surah”, 32)

“Surely you will see your Lord as you see the moon, and you will not harm each other because of the crowding.” (Tirmidhi, “Heaven” 15)

This statement is stated in the verses of the Quran as follows.

Surah Qiyamah 22-Vucûhun yevme izin nâdireh

Vucuhun: There are faces,

Yevme izin: Day, time, authorized, day of permission,

Nadiretun: Beautiful, bright, shining, sparkling,

The meaning: “Faces that understand the authorized everywhere and at every moment are bright.”

Surah Qiyamah 23: İlâ rabbihâ nâzireh

Ilâ rabbi-hâ: The Lord, the owner, the Essence of the body,

Naziretun: The one who has comprehended, understood, looked at,

The meaning : “He has looked at his Lord everywhere.”

Looking at his Lord is looking at Allah in every being.

Rabb (Lord) is the name of Allah in a being.

In other words, in every being, in a tree, a stone, a bird, it is the name of Allah’s Lord that holds that being.

Allah is the name of the divine power as a unity in all beings.

Here is what our Prophet Muhammad has stated: “Believers will reach the station of heaven, they will be honored with the station of looking at Allah there.”

So, heaven is not as it is described in society, but it is the station of reaching the beauty of Allah.

The beauty of Allah will be seen in the stations of heaven.

Those who are on the path of knowing Allah, on the path of knowing Him, will certainly bear witness to Him. This witnessing is not a God before a person, but a divine power that manifests itself in his own body and in the body of existence at every moment.

Here is the station of heaven, the station of reaching the beauty of Allah.

Where does the word heaven come from?

Cennet (Heaven); is a noun from the root of the word "-cenâ-cen-cene", meaning to cover, to hide, and means "a garden covering the earth with its plants and trees".

In the Holy Quran, the word cennet (heaven) is used 147 times, 66 times in the singular, 69 times in the plural, and 12 times in other variants.

What is heaven?

What is the definition of heaven according to the Quran?

Is heaven a place to be reached after death?

Can heaven not be entered before death?

Will men be given houris, widows, virgins, countless girls with newly developed breasts in heaven?

Will rivers of wine, gold jewelry, mansions, and various ornaments be given in heaven?

In heaven, will men be 33 years old, will they have as much sex as they want with as many women as they want?

In heaven, there will be no fatigue, no aging, no defecation, no sleep.

will there be eternal life?

What is heaven, what is heaven in the Quranic sense?

Heaven is translated as a word garden.

The garden here is meant as a place of peace, comfort, shade.

The burning heat of the desert has been evaluated as hell.

A garden with water in the desert has been evaluated as heaven.

It is expressed with the word "cnn-can'na", which has passed from Hebrew to Arabic.

It comes from the Hebrew word "gena".

The root of the word comes from the word "cnn-can".

Cân, Cin, Cenin, Cinnet, Cennet, Câni, Cãnib are words that come from the same root.

Cân: Movable, providing mobility, living, alive, life, essence, essence of existence, power that holds existence.

Cin: Moving away from the soul, unknown, undefined, unknowable, foreign, hidden.

Cenin (Fetus): Born from the soul, a soul coming from the unknown world, a hidden, unseen living being, coming from the soul.

Cinnet: To be carried away by something unknown, to be affected by something, to attribute existence to oneself, to fall into ego, to say I am that I am.

Being expelled from heaven is also the state of madness of attributing existence to oneself.

Cennet (Heaven): To reach the soul, to feel the soul, to reach peace in the soul, to surrender to the city of the soul.

Cãnib: The soul that embraces everywhere.

Câni: To kill the soul, to love dearly, more than the soul, to be sacrificed for the soul, to not be able to see the dimension of the soul in oneself.

When a person who is stuck in the burning desert finds an oasis, that is, a place like a garden with greenery and water, he immediately runs there.

That garden is called heaven.

The peace that the garden provides is called heaven.

Naim cennet means "pleasant garden" in Hebrew.

Cennet (Heaven) means the place where a person finds peace, is happy, and reaches divine love.

Heaven means looking at the beauty of Allah everywhere.

In the Surah Fajr, it is stated how to reach heaven, that is, divine presence.

Surah Fajr:

27-Yâ eyyetuhen nefsul mutmainneh

Ya eyyetuhâ: O,

El nefsu: Self, essence, person,

El mutmainnetu: Mutmain, satisfied, trustworthy, self-understanding,

The meaning 1: "O person who is sure of the truths!"

The meaning 2: "O person who has understood his own essence!"

The meaning 3: "O person who knows his soul, who is sure of the owner of the body!"

28-İrcîî ilâ rabbiki râdıyeten mardıyyeh

Ircii: Return, to return to the origin, to recourse, origin, source,

İlâ rabbiki: However, only, glory, to your Lord,

Râdıyeten: Accepting, submitting, pleased, obedient,

Mardıyyeten: Satisfied, contented, pleased, peace, consent,

The meaning 1: "Return only to your Lord, obeying Him and having earned His consent."

The meaning 2: "Return to your Lord, who is your origin, understand the station of consent and be on his consent."

The meaning 3: "Know that your Lord is your origin, reach the station of servitude, which is the station of consent, and live with the consciousness of being His servant at every moment."

29-Fedhulî fî ibâdî

Fe udhulî: Thus, now, enter, get involved, move,

Fîy ibâdî: Servitude, inside my servants,

The meaning : "Thus, get involved in being conscious of your servitude."

30-Vedhulî cennetî

Ve udhuli: Enter, come, be involved, find, reach, mix, touch, inside,

Cennetî: Heaven, peace,

The meaning 1: "And be in peace."

The meaning 2: "And enter Heaven."

The meaning 3: "And reach the station of Peace."

When we examine the verses, we understand that a person should try to know his soul, that is, himself, and witness that the essence of his body is Allah.

“Ya eyyetuhen nefsul mutmainneh-O the one who has attained the certainty of knowing his soul.”

As indicated in the verse, a person should know his self, that is, himself.

The truth of the self should be known well.

The self is the essential body of man.

A person is not the owner of his body.

The owner of his body is the one who creates and shapes the body.

So, a person should know the owner of himself and his existence.

The word "self" is used approximately 300 times in the Qur'an.

In belief divisions, they taught that the self always produces evil.

They said that there is a verse in the meanings that says “kill your selves.”

Can such a translation be correct? Surah Al-Baqarah 54

However, there is a magnificent message in the verse.

Surah Al-Baqarah 54: “Inne kum zalemtum enfusekum.”

The meaning 1: “Surely you have ruined yourselves.”

In other words, “Surely you have ruined yourselves by not understanding your own truth.”

In belief divisions, they always taught that it is necessary to denigrate and despise the self.

They taught that self is always the devil.

In fact, they accepted the information written in some records that self is more dangerous than the devil as true and explained it here and there.

However, the Quran has a completely different definition of the self.

Do not ruin your self.

He who knows his self knows himself.

Every self will taste death.

Your self is your riding horse, take good care of it.

Your self is your essence.

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

Nefs means yeast, essence, life, person, a person's body, a person's essence, something itself.

In the Qur'an, nefis is not described as it is told to us.

It is stated that we are all created from a single self.

It is stated that self is the person himself, his essence, his body.

Here, self is the physical aspect of every being.

Self is the dimension of the soul dressed in a body suit.

The soul is the person's essence.

The soul is the source of all manifestations.

The soul is the secret of the soul that is blown.

The self is Allah himself.

The self is the dimension that transforms into form as a result of the revival of the soul.

The self is the dimension of existence that all beings carry.

Nefes (Breath) comes from the word self.

Breath is the most beautiful sign that Allah shows Himself in a body.

Self is the dimension in which Allah manifests Himself.

We can give an example of the explanation in the verse, "I created you from a single self."

Here, we should understand the message conveyed in the Surah An-Najm as "the person who is sure of his self, that is, himself."

When a person knows his self, that is, himself, he understands that he does not belong to himself, but that he belongs to a divine power, that is, Allah.

And he surrenders to the Essence of his own body.

The person who knows himself reaches what the station of servitude is.

If Allah is an ocean, man is a drop of that ocean.

This is the secret of servitude.

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

Allah shows Himself in drops.

A person who knows that He is not separate from Allah attains the consciousness of servitude.

A person who attains the consciousness of servitude lives with that consciousness and never falls into ego.

A person who does not fall into arrogance and is in submission and trust in Allah attains divine peace, that is, enters Heaven.

As stated in the 29th verse of Surah Fajr, a person who reaches the station of servitude "Fedhuli fi ibadi" never attributes existence to himself.

A person who is in submission to Allah does not fall into the heedlessness of saying “I am that I am”, and is never arrogant.

A person who is confident in Allah, the owner of his own body, attains the station of servitude and enters Heaven, as stated in the verse.

That is, he reaches the divine beauty.

Surah Fajr 27-28-29-30: “O you who are sure of the truths! Return only to your Lord, obeying Him and having earned His consent. Thus, be conscious of your servitude and be at peace.”

Here, the way to reach heaven, that is, to reach divine peace, is to reach the truth of Allah, to reach His consent and to live according to that consent.

A person who has manifested the truth of Allah in his heart is at peace, he is in the feeling of heaven at every moment.

It is stated in the Quran that the people of heaven are the people of faith and the righteous.

Surah Al-A'raf:

42: “Vellezîne âmenû ve amilus sâlihâti lâ nukellifu nefsen illâ vusahâ ulâike ashâbul cenneh hum fihâ hâlidûn.”

43: “Ve nezanâ mâ fî sudûrihim min gillin tecrî min tahtihimul enhâr ve kâlûl hamdu lillâhillezî hedânâ li hâzâ ve mâ kunnâ li nehtediye levlâ en hedânallâh lekad câet rusulu rabbinâ bil hakk ve nûdû en tilkumul cennetu ûristumûhâ bimâ kuntum tamelûn.”

The meaning:

42: "Those who believe and work on the right path do not neglect the responsibility of understanding Us. They act only to the extent of their capacity. They are people of peace, they always act in that state."

43: "Because of their understanding of Us, hatred and anger have been removed from their hearts. They are in a state of wisdom in their stations. They say: Allah is the owner of all qualities, and He is the one who guides us to the truths and if it were not for Allah's guidance in us, we would not have been guided, and indeed, those who show us the truths have presented the truths of Him who created us. It is conveyed to them:

This is the peace you find because of your efforts in the path of Allah."

As stated in the verse, those who believe and work on the right path, that is, righteous people, have understood how sublime Allah is and have surrendered to Him and thus have reached divine peace.

The fire of hell, which is caused by feelings such as anger, grudge, hatred, envy, malice, and arrogance, has been extinguished in those who understand Allah, and the peace of heaven has been established.

The divine peace called heaven is granted to righteous people.

Now let us examine the levels of heaven mentioned in the Quran.

The levels of heaven mentioned in the Quran are; Me'vâ, Adn, Firdevs, Naîm, Daru'l Huld, Daru's Selam, Darul Mukâme, Ridvan and Illiyyûn.

Now let us examine them one by one.

1- HEAVEN OF ME'VA

First, let's look at the meanings of the authors.

Surah An-Najm 15:

The meaning by DRA (Old): There is a heaven of Me'va.

The meaning by DRA (New): The heaven of Me'va is next to it (Sidra).

The meaning by The Path of Quran(DRA): Near it is a heaven of rest.

The meaning by Muhammed Esed: near the promised garden,

The meaning by Mustafa Cavdar: in the garden of rest next to it.

The meaning by Mustafa Islamoglu: with (the image) of the promised heaven,

The meaning by Suleyman Ates : Near it is a garden of dwelling.

Now let's examine it word by word.

Surah Necm 15: İndehâ cennetül mevâ

Inde ha cennet : Next to, on his side, belonging to him, that, heaven, peace, garden

El meva : Shelter, public secret, place, destination, origin, source, the beginning of every thing.

The meaning 1: "The peace that is the destination is with Him."

The meaning 2: "He saw the birthplace of every thing, he reached peace."

The meaning 3: "He reached the source of everything, he felt the divine peace."

Let's examine it in its entirety now.

14-İnde sidretil muntehâ

Inde: Next to, on his side, there,

Sidreti el munteha: The unity of the people and Allah, the blind dimension, the source of creativity,

The meaning 1: "In the Sidretül-Münteha."

The meaning 2: "He saw the revelation from its source."

15-İndehâ cennetül mevâ

Inde ha cennet : Next to, on his side, belonging to him, that, heaven, peace, garden

El meva : Shelter, public secret, place, destination, origin, source, the beginning of every thing,

The meaning 1: "The peace that is the destination is with Him."

The meaning 2: "He saw the birthplace of every thing, he reached peace."

The meaning 3: “He reached the source of everything, he felt the divine peace.”

16-İz yagşes sidrete mâ yagşâ

Iz yagşe: When it is wrapped, covered,

El sidret: Eternity, everywhere being covered with light,

Ma yagşâ: Thing, what, enveloping, surrounding, covering,

The meaning 1: “When you understand the One who covers everything with His light, the place where all manifestations come from,”

The meaning 2: “When you see that the light flows, everywhere being surrounded with that light that flows,”

17-Mâ zâgal basaru ve mâ tegâ

Mâ zâga el basar: He did not deviate, sight, insight,

Ve mâ tegâ: He did not fall into duality, dominant, sovereign, did not exceed the limits,

The meaning 1: “His insight did not deviate and he did not fall into duality.”

The meaning 2: “His gaze united with that light, he did not turn away from that gaze.”

The meaning 3: “His insight became light, he saw nothing but that light.”

18-Lekad reâ min âyâtî rabbihîl kubrâ.

Lekad reâ : Indeed, he saw, he understood,

Min âyetî : Ayat, sign, evidence,

Rabbi hî el kubrâ : His Lord, the great, the sublime,

The meaning 1: “Indeed, he saw the glory of his Lord with his proofs.”

The meaning 2: “Indeed, he saw the glory of the Owner of all beings with his proofs everywhere.”

The meaning 3: “Indeed, he saw the signs of his Lord in the flow of light.”

As can be seen, the garden of the abode is mentioned as next to sidretül-münteha.

In order to know the heaven of meva, we must know what sidretül-münteha is.

Now let's examine both words.

Me'vâ means shelter, place, destination, the beginning, source, origin, making friends, etc.

The purpose of shelter, place, destination is the sublimity of Allah.

All places are His place.

Man's body is His place.

Man should know this truth and take refuge in Allah.

Whoever takes refuge in Allah's sovereignty reaches peace.

Whoever understands that Allah's place is his own body and the body of all beings and reaches this realization and feels this feeling in his heart, that person feels peace inside.

A person starts his own inner journey and witnesses the verses of Allah in his inner self, the peace he feels from this witnessing is the person's heaven.

When a person finds his essence, Allah, within himself and understands that He is the one to be reached and the one to be befriended, the station of the heavens opens to that person and he reaches the presence of the heavens.

Sidre in Sidret'ül Munteha: comes from the root sdr. sadr, sidre comes from there.

Sidre; means tree, the real source from which the entire universe comes, the world of the heart.

Munteha; on the other hand; means finally, the end, the final point, the place to be reached, the place of unity.

Sidretü'l Munteha; means the unity of people and Allah, the dimension of the blind, the source of creation, the last tree, the infinite dimension of the heart, the seed dimension of the tree of the universe.

Sidretü'l Munteha is the name of the source where souls have not yet put on their clothes of existence, where all essences are together, where beings are in unity before they come into existence.

It is the source from which existence comes.

But it is the source where existence is not as existence.

It is the source where the light and the soul are in unity.

Nothingness is the dimension of blindness. It is the system in which the entire universe, all existence, exists in Allah like a seed.

It is the essence where all existence is in a unity like a cloud.

Just as all the qualities of that tree are latent in a seed...

If that seed falls to the ground and sprouts and becomes a tree...

In other words, if the state of that tree before it comes into being is present in the seed...

Before this universe came into being, Allah existed in its entirety in His dimension.

A human being is formed by the fertilization of a sperm and an egg.

All the qualities of a human being are present in the cell formed by the union of a sperm and an egg.

In the genetic combination, all the qualities, all the characteristics that belong to man, are written in that genetic system.

And man is shaped from that system and comes into the world.

Before the material world came into existence, it existed in the spiritual world with the same.

This is the secret of Ayan-ı sabite.

Here is the Sidretül-Münteha:

It is the system that belongs to Allah.

It is the dimension of infinity.

It is the source from which the light and the soul are born.

It is the dimension of blindness.

It is the essence where the unity of Allah and People is.

It is the source from which the light of Muhammad comes.

What is meant by Muhammad is the dimension of the attributes of Allah.

It is the source from which all existence comes.

It is the dimension of the seed of the tree of the universe.

Allah created the whole universe from the sidretül-münteha.

Existence according to Ahsen-i Takvim (A term meaning a person who is honored with the manifestations of Allah at every level) starts from Sidretül Münteha.

Whatever is in Sidretül Münteha became apparent step by step within time periods.

Whatever is fixed in the fixed signs became manifest.

In other words, the tree inside the seed became apparent with the same.

The software of light and spirit is the secret of “Nun”.

The software of the human existence aspect is the secret of “Kalem”(Pen).

From the dimension of blindness to the dimension of Ehad...

From the dimension of Ehad to the dimension of Light...

From the dimension of Light to the dimension of Spirit...

It is the name of the software from the dimension of Spirit to the dimension of humanity, existence according to Ahsen-i Takvim.

Here, the source from which the entire system comes is Sidretul Munteha.

Before existence comes into being, it is determined in Sidretul Munteha.

There it is illuminated.

The station where the spirit is breathed into all beings is the dimension of the spirit.

Being; flowing from light to spirit, from spirit to the journey of the human world, is revealed step by step.

And thus it appears as a human being in the dimension of the world.

Thus, the being called human carries the entire system belonging to Allah in its essence.

In order for a person to comprehend this truth, he must make Seyr-i Süluḡ (journey) from himself to himself.

Thus, the one who comprehends the truths on this path of Seyr-i Süluḡ and feels the dimension of wonder and pleasure has attained the consciousness of Tawḡid.

Now, he always acts upon that consciousness.

Thus, the source from which the entire system comes is Sidretul-Munteha.

Those who reach this station are included in the heaven of Meva.

Thus, the heaven of Meva is the peace of taking refuge in Allah.

Surah An-Najm 1...18

1- The light that reflects from everything shows Him.

2- 3- Your companion did not abandon the truths and deviate to his own understanding, and was not tempted, and did not speak from his desires.

4- He spoke only the truths, and the truths he spoke were the knowledge of the living.

5- He is the One who encompasses all existence with His power, who holds all existence with His manifestations, the owner of wisdom.

6- He is the Being who shows Himself in everything, who covers everything with His infinite qualities.

7- 8- 9- And he turned to the Sublimeness everywhere, then he came closer, even closer, so much so that he was at the same level, even closer.

10- Thus, he understood what the divine thought was, he reached the divine thought of servitude.

11- His heart did not deny what he saw.

12- He did not hesitate for what he saw.

13- Indeed, he saw the truths everywhere in a condescension.

14- In the Sidretul-Munteha.

15- The place of destination is peace with Him.

16- 17- When he understood the One who covers everything with His light, the place where all manifestations come from, his insight did not slip and he did not fall into duality.

18- Indeed, he saw the glory of his Lord with his proofs.

Now let us examine the Heaven of Adn.

2- HEAVEN OF ADN(EDEN)

Adn means the peace of perceiving all manifestations, having a homeland, being a resident, reaching the signs, the station of the soul, the station of Adam, the place of residence.

The station of man is the level of the soul that belongs to Allah.

Man came into being by the breath of Allah from his spirit.

Adn in the dictionary means essence, origin, center, middle, permanent place of residence.

It is stated in the Torah as follows:

The garden in which Adam was placed after being created is Eden (Hebrew: Eden). (Genesis, 2/8, 15).

It is said that Eden is the “garden-heaven of Allah”, that a river that splits into four branches flows here, that there are beautiful pine and plane trees, and plants with sweet fruit. (Genesis, 2/9, 10, 13/10; Ezekiel, 31/8)

Eden-Adn Heaven is the spiritual station, which is the station of Adam.

The river that splits into four branches there are the stations of “Dhikr-Action-Adjective-Zat” belonging to Allah.

Whoever saw these stations and reached the spiritual level, that person was included in the heaven of Adn-Aden.

If a person witnesses the existence of his own body in his own physical existence, and understands that the One who holds his own body and the existence of existence is Allah, the peace that arises from this understanding is called the “heaven of Eden”.

Allah is closer to his servant than his carotid artery.

Allah holds the body of every servant with His essence and takes that body as his abode.

The abode of Allah is all beings, all the universe.

Allah takes all existence as his abode with his manifestations.

To be a resident means to be established.

Allah is the One who holds every existence tightly.

Thus, the heaven of Eden is the peace of knowing that the One who holds existence is Allah and witnessing Allah with the signs in existence.

Allah created everything from his own essence.

With the breath from his soul, all existence has been revealed in time periods.

Whatever is in the soul will be revealed.

Everything flows from the inside to the outside.

Like a river, everything flows from its source.

Enfus is the inner world.

Afak is the outer world.

The inner world is the essence of the seed, the outer world is the tree that emerges from the seed.

The flow from the inner world to the outer world is the journey of the being to emerge.

Whatever is in the inner world will emerge.

Let's think of the tree that has not yet emerged in the essence of the seed.

That tree stands in a luminous dimension in the essence of the seed, that is, in the inner world of the seed.

When there is a blow from there, that blow is called the blowing of the spirit.

With that blow, the tree begins to emerge step by step.

When the time comes with the blowing of that spirit, the roots, shoots, branches, trunk, leaves, flowers, fruits belonging to the tree emerge one by one.

Here are many worlds belonging to the tree in the soul, these worlds show themselves one by one.

The mathematical, physical, chemical, biological secrets of the tree that is revealed are revealed one by one when the time comes with the blowing of the soul.

The emergence from the inner self to the outer self is the manifestation of what is in the inner self.

There are also many unseen worlds within the human world that shows itself.

Everything that is visible in the outer self is revealed with the blowing of the soul.

The soul continues to be blown in everything that is revealed.

Because the emergence from the inner self to the outer self continues at every moment.

Surah Fussilat 53: "fil afak ve fi enfusihim"

Whatever is in the inner self will come out to the outer self.

The inner self is the dimension of the soul.

The outer self is the manifestation by the blowing of the spirit.

The inner self is the first dimension of Allah.

The outer self is the apparent dimension of Allah.

Surah Al-Hadid 3: "Hû el evvel, Hû el zâhir."

Here, Allah has breathed from His own spirit and created existence, as stated in the 29th verse of Surah Al-Hijr.

Surah Al-Hijr 29: "Fe izâ sevveytuhu wa nefahtu fihi min rûhî fekaû lehu sacidîn."

The meaning:: I blowed from My spirit, I gave birth to everything, everything is in prostration to me at every moment.”

Here is the heaven of Eden, the secret of the station of the spirit.

Those who witness how everything is revealed from the essence of Allah in four stages will reach the heaven of Eden.

These four stages are the stages of “Dhikrullah, Fiillullah, Sifatullah, Zâtullah.”

Allah is the one who is remembered in every being at every moment with His remembrance.

He is the doer in every being with His action at every moment.

Allah is the one who manifests himself with his attributes in every being.

Allah holds every body with his essence.

Those who witness these four stations will reach the level of the spirit.

Those who reach the level of the spirit will know what the level of Adam is.

The level of Adam is the heaven of Eden.

Now let's examine the verses of Eden in the Quran.

Surah At-Tavbah 72:

The meaning by DRA (New): Allah has promised the believing men and the believing women gardens through which rivers flow, wherein they will abide forever, and beautiful mansions in the gardens of Eden. And the pleasure of Allah is greater than all of these. This is the great success.

The meaning by Muhammad Esed: He has promised the believing men and women gardens of tranquility wherein they may dwell and wherein streams and rivers flow; and in those gardens of peace, beautiful and spacious homes: And best of all: The good pleasure and acceptance of Allah, that is the greatest/highest happiness!

The meaning by Mustafa Islamoglu: Allah has promised the believing men and believing women gardens beneath which rivers flow; they will abide therein forever; moreover, in those blissful gardens there are dazzling dwellings; and above all, the indescribable pleasure from Allah, the greatest of these (happinensses); this is the magnificent success.

The meaning by Yasar Nuri Ozturk: Allah has promised the believing men and believing women gardens beneath which rivers flow. They will abide therein forever. He has promised them pure dwellings in gardens of perpetual rest. And the pleasure of Allah is greater than all.

This is that great success/that great salvation.

Let us now examine it word by word.

Surah Tevbe 72:

Vaadallâhul muminîne vel muminâti cennâtin tecrî min tahtihâl enhâru hâlidîne fihâ ve mesâkine tayyibeten fî cennâti adnin ve ridvânun minallâhi ekber zâlike huvel fevzul azîm

Vaad Allah: Promise, revealed, to do something, Allah

El muminin: Believers, the trustworthy,

Ve el muminât: Those on the path of belief,

Cennet tecrî min tahtihâ: Heaven, peace, exists, flows, in its stations,

El enhâru halidîna fihâ: Wisdom, river, continuous, eternal, there,

Ve mesâkine: Dwellings, residence, place to be, reach,

Tayyibetin: The clean, the beautiful, the useful,

Fi cennâti: Heaven, peace,

Adnin: To comprehend all manifestations, to have a homeland, to be settled,

Ve rıdvan: Consent, approval, happiness, peace,

Min Allah ekber: Allah, the great, the sublime,

Zâlike huve: Here, he is,

El fevz el azîm: Salvation, sublime, great, sublime salvation,

The meaning: "It is the promise of Allah; there is peace for those who believe and are on the path of belief, they are on a wisdom in their station, they are always in that state and they reach the presence of Allah in a pure state that all manifestations are from Him. They are in the sublime of understanding the will of Allah. This is that sublime salvation."

As stated in the verse, those who attain the truth of Allah and become believers attain inner peace.

Those who understand the functioning in existence know that Allah is the doer of this functioning.

Prophet Muhammad says, "Heaven is the serenity of the servant." (Tirmidhi)

Now let us examine another verse.

Surah Al-Kafh 31: "Ulaïke lehum cennatu adn."

The meaning by DRA (Old): 30,31. We do not waste the reward of those who do good. Indeed, those who believe and do good deeds, for them are Gardens of Eden, through which rivers flow. They will wear bracelets of gold therein, and they will sit on their thrones, wearing green garments of fine and thick silk. What a wonderful reward and what a beautiful place to rest!

The meaning by Mehmet Okuyan: For them are gardens of dwelling place, beneath which rivers flow. There they will be reclining on couches, adorned with gold bracelets, and wearing green garments of fine and thick silk. What an excellent reward and what an excellent place to stay!

The meaning by Muhammad Esed: For such there will be gardens of eternal happiness and well-being, where streams and rivers flow; there they will be adorned with gold bracelets; they will be dressed in green silk and embroidered garments; and there they will recline on (soft) couches: What a wonderful reward, what a wonderful resting place!

The meaning by Mustafa Islamoğlu: For such We have prepared gardens, beneath whose feet rivers flow, centers of happiness. There they will be adorned with gold bracelets; and moreover they will be dressed in green garments of fine and thick silk, embroidered with gold thread, and they will be seated therein on thrones (like kings): What a wonderful reward and what a pleasant abode...

Surah Al-Kahf 30: “İnnellezîne âmenû ve amilûs sâlihâtî innâ lâ nudû ecre men ahsene amelâ.”

The meaning: “Surely those who believe and work on the right path are those who do good deeds. We do not waste the rewards of those who understand Us.”

Now let's examine it word by word.

Surah Al-Kahf 31: Ulâike lehum cennâtu adnin tecrî min tahtihimul enharu yuhalleve fi hâ min esâvire min zehebin ve yelbesûne siyâben hudren min sundusin ve istebrekin muttekiîne fi hâ alel erâik nimes sevâb ve hasunet murtefek

Ulâike lehum : Here they are,

Cennet adn : Peace, surrender to the owner of all manifestations,

Tecrî min tahtihim el enhar : There, there are, in their stations, flowing, upon wisdom,

Yuhalleve fi hâ : Their states, are adorned, there, their stations,

Min el esavir min zehebin : The wisdom shown by the stations, gold bracelet,

Ve yelbesûne siyaben hudr : They wear, clothes, green, wrapped in the perception of life,

Min sundusin : The inner face, fine, pure silk,

And istebrekin mutakiine : Thick silk, form, piety, leaning, comfort, peace,

Fi hâ ala el eraiki: There, on thrones, couch,

Nime es sevâbu: On truth,

Ve hasunet murtefekan: The beautiful, the friend, the companion, the helper,

The meaning:: “They are in the presence of submission to the owner of all manifestations, they are in a state of wisdom in their stations, they are in the state of understanding the essence of the stations there, they have embraced the perception of life, they are in the presence of understanding the forms and the characteristics, they have taken truth and beauty as their friends in their stations there.”

The heart of the one who has attained the truth is at peace.

That person looks at existence with wisdom at every moment.

That person is far from superstition and lies.

That person knows that the essence of existence is Allah.

That person knows that the truth of the forms and characteristics is Allah.

That person is the one who has witnessed how the souls of many beings have been embodied from within a single soul.

The one who has reached the Heaven of Eden is the one who has reached that all beings have been filtered through a single soul.

The one who has surrendered to that soul.

The one who has reached the station of “Enel Hakk”.

The Heaven of Eden is the Heaven of Adam.

Now let's examine the Heaven of Ridvan.

3- HEAVEN OF RIDVAN

Ridvan means the dimension of angels.

If a person reaches the dimension of angels, the Heaven of Ridvan is opened to him.

Ridvan means consent, being pleased, happiness, peace.

A person's reaching the station of Ridvan is the dimension of fenâfillah.

What passes through his existence reaches the dimension of angels.

All existence is surrounded by the functioning of Allah's dimension of angels.

Before the spirit was blown, all angels were hidden in the dimension of the spirit.

The spirit was blown, the spirit that was blown became an angel, all angels were in prostration in the spirit.

Each angel carries its own unique names in its essence.

Names are also angels.

Every name is in prostration in the angel dimension.

Angels in prostration begin to reveal their names with the blown spirit.

Every visible being is the dimension of angels transformed into names and dressed in clothes.

Every being is in prostration to its own names.

Angels are the powers of the soul that belong to it.

Those powers begin to reveal the names it carries in a flow to the human dimension, and it turns into the garment of existence.

Angels are the powers, forces, and drops of Allah that hold every being from the atom to the sphere.

The one who holds the body is an angel, the one who holds the cell.

The one who holds a drop of water is an angel, and the one who holds the ocean is an angel.

When a drop of water unites with another drop of water, it does not remain as two angels, the two angels unite and become one angel.

Melek (Angel), malik, malikane, mulk, mal, melâike, meleke are words that come from the same root.

This universe is Allah's mansion.

Allah manages His mansion with angels.

Angel means power, strength, might.

The angel, together with the spirit that is blown, begins to reveal the signs within itself one by one, that is, it begins to return to the dimension of names.

Angels are powers that have not yet worn human clothing.

In order to wear human clothes, it must flow into the dimension of names.

Here, reaching the world of melekut behind human existence is the station of Ridvan.

The station of Ridvan opens the doors of the heaven of Ridvan.

Every being is surrounded by angels.

The angel in every being reveals himself with the manifestation of names.

Each name has its own special characteristics.

All angels in the soul belong to the Mālik.

The Mālik is Allah.

Mālik means the owner of all property.

Esmā comes from the root “sema-smy-”.

Sema, semi, ism, esma are words that come from the same root.

Esma is written by combining the words “- Elif and sema-semi”.

Here, “Elif” indicates the dimension of the soul.

Sema (sky) refers to the dimension of the names of existence.

Esma means names, signs, indications, and manifestations.

The fact that each angel shows signs that are unique to him is the dimension of the esma.

Surah Al-A'raf 180: “Esmâul husnâ.”

“Ve lillâhil esmâul husnâ-The good deeds in the names belong to Allah.”

All the names in existence carry the beauties and values that belong to Allah.

Names are the infinite signs and values that belong to Allah in existence.

Existence takes shape according to the message it hears and receives from the soul.

In the dimension of the soul, all angels, all the names, all the attributes, all existence are in a state of prostration, that is, in unity.

Angels in the dimension of the soul move in a flow from prostration to bowing, from bowing to standing.

Here, reaching the dimension of angels opens the door to the station of Ridvan.

In the 72nd verse of Surah At-Tavbah, both the words adn and ridvan are used.

To reach Allah’s consent, to act upon that consent, to feel the peace of that consent in one’s heart.

A person has known why he was created.

He has submitted to his Creator.

He has understood the manifestations that belong to Him.

He has seen that existence is surrounded by angels.

Each angel is the light of Allah's dominion, the owner.

When a person reaches the station of Ridvan, he has understood Allah's consent and acts upon that consent.

The pleasure he gets from this consent and viewing is called the "Heaven of Ridvan."

Surah Tevbe 72: "Rıdvânun minallâhi."

72-Vaadallâhul muminîne vel muminâtî cennâtin tecrî min tahtihâl enhâru hâlidîne fihâ ve mesâkine tayyibeten fî cennâtî adnin ve ridvânun minallâhi ekber zâlike huvel fevzul azîm

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El enharu halidina fihâ: Wisdom, river, continuous, eternal, there,

Ve mesâkine: Dwellings, residence, place, reach,

Tayyibetin: Clean, beautiful, useful,

Fi cennâtî: Heaven, peace,

Adnin: To comprehend all manifestations, to hold a homeland, to be resident,

Ve ridvan: Consent, to be pleased, happiness, peace,

Min Allah ekber: Allah, the great, the sublime,

Zalike huve: Here, that,

El fevz el azîm: Salvation, the sublime, the great, the sublime salvation,

The meaning:: "It is the promise of Allah; there is peace for those who believe and are on the path of belief, they are on a wisdom in their station, they are always in that state and they reach the presence of all manifestations from Allah in a pure state. They are in the sublime of understanding Allah's consent. That is that sublime salvation."

The station of belief is the station of being sure of Allah.

Mu'min comes from the word "Emn".

The Word emin olmak (being sure) also comes from here.

The source of the words Emniyet (security), emanet (trust), iman (faith), amen is also the word “Emn”.

The word “Amn” in Hebrew, Aramaic and Syriac also has the same meaning.

The word Amun in Amun Ra, the king of ancient Egypt, may also come from the same root.

The one who is sure of the existence of existence and the one who created existence.

When he looks at himself and existence, he is sure that the owner of the qualities in existence is showing himself there with all his signs, holding existence behind it.

And the one who reaches this consciousness and lives in this consciousness is a "Mu'min-emin" person.

Īman (Faith) means to believe,

Mu'min means to be sure of what he believes.

The one who is sure of what he believes has faith.

Believing in the information received from the family is called faith.

The basis of this belief that comes from the family is the family, the customs of the society in which he/she is born.

Faith is formed by witnessing from the dimension of wisdom.

Faith is formed by witnessing the existence of the being itself.

Belief is one thing, faith is another.

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

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

The 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.

So, belief is believing in what the family and society in which one is born tells about religion and Allah and the worship they perform.

Surah Al-Baqarah, 170: “When it is said to them, ‘Follow what Allah has revealed,’ they say, ‘No, we will follow what we found our fathers to be doing, even if their fathers did not understand, and were not guided.’”

Surah Al-Anfal 35: “But their worship is to act according to their own desires and pleasures, as they learned from their ancestors.”

Surah Ash-Shu'ara 74: “They said: Nay, we found our ancestors doing so.”

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 the feeling of breaking away from the belief system of our ancestors and understanding the truth of existence scientifically.

A person who has faith, that is, a believer, reveals himself in his life.

He is secure in Allah.

He is trustworthy.

He does not harm anyone in the slightest.

He does not deceive anyone.

He does not usurp anyone's rights.

He does not mock anyone.

He does not talk behind anyone's back.

He does not seek wealth and rob others.

He does not go to bed with a full stomach when his neighbor is hungry.

He does not live comfortably when his neighbor is in trouble.

He never lives in luxury.

He runs to those in trouble.

He suffers with those who suffer.

He considers everyone as Allah's servant.

He never looks down on anyone.

He returns the trust to those who are worthy of it.

He does not discriminate between people.

He keeps his word and does not lie in his word.

The person with faith is the believer.

The believer is the one who is admitted to the Heaven of Ridvan.

Now let's examine another verse.

Surah Al-Fath, 18: Lekad radiyallâhu anil mu'minîne iz yubâyiûneke tahtes şecereti fe alime mâ fî kulûbihim fe enzeles sekînete aleyhim ve esâbehum fethan karîbâ

Lekad radiye Allah: Verily, truly, pleased, contented, Allah

An el muminîne: Of the believers, the trustworthy,

Iz yubâyiûne-ke: Then, allegiance, loyalty, submission, those who follow, you,

Tahte: Under, position, person, owner of position, person of every place

El secereti: Lineage, root, family tree, unity from which lineage comes, nativeness,

Fe alime: So, now, the one who knows, the owner of wisdom, who creates with his wisdom,

Ma fi kulûbi-him: Thing, what, not, in their hearts, perception,

Fe enzele: Thus, presented, sent down, peace, calm, to them,

El sekinete aleyhim: Peace, calm, comfort, to them,

Ve esâbe-hum: Hit, touch, contact, relationship, fate, connection, they,

Fethan: Opening, revealing, everything,

Kariben: Closeness, being close,

The meaning: “Indeed, the believers are on the pleasure of Allah. Those who follow you to learn the truths know the One from whom their origins come. They know what they carry in their hearts. Thus, they attain peace and they understand the closeness to the One who reveals everything.”

The believers know that the closeness with Allah is like two drops becoming one.

They know that they are not separate from Allah and they always live with that consciousness.

Those who have attained the station of Ridvan, the divine pleasure, will reach it.

And they will attain the Heaven of Ridvan.

Their hearts are always at peace.

Now let us examine the Heaven of Firdevs.

4- HEAVEN OF FIRDEVVS

It is used in two places in the Quran.

Firdevs; Pleasure of unity in essence, the garden, the whole world, the whole of humanity.

The heaven of Firdevs:

To be submerged in the light of Allah.

To watch the whole universe with the pleasure of unity.

To be able to see Allah in human being.

To be able to look at the people with the eyes of Allah.

It is the secret of the unity of the drop with the ocean.

The purpose of the people is like the drops of the ocean.

Just as the drops of the sea are not separate from the sea, the visible existence is never separate from Allah.

Surah Al-Kahf 107: “Cennâtul firdevsi nuzulâ.”

The meaning by DRA (New): 107,108. As for those who believe and do good deeds, for them is the Garden of Firdevs, where they will abide forever. They will not want to leave it.

The meaning by The Patf of Quran(DRA): As for those who believe and do good deeds for this world and the Hereafter, for them is the Garden of Firdevs as their abode.

The meaning by Mustafa Cavdar: As for those who believe and do good deeds befitting their faith, their abode will be the most glorious Gardens.

The meaning by Mustafa Islamoglu: However, as for those who are patient in faith and display corrective behavior, their abode will be the most glorious Gardens.

Let's examine it word by word now.

Surah Kehf 107: İnnellezîne âmenû ve amilûs sâlihâti kânet lehum cennâtul firdevsi nuzulâ

Inne ellezine amenu: Surely those who believe, are reliable,

Ve amilû es salihâti: Those who work straight on the path of truth, good deeds,

Kânet lehum: It was, it happened, to them,

Cennatu el firdevsi: Gardens of Firdevs, the people also the pleasure of Allah, the garden, the whole world,

Nuzulâ: The state they are in, the abode, the place to stay,

The meaning: “Surely the state of those who believe and work straight on the path of truth is the peace of looking at all the people with the pleasure of Allah.”

Let's examine another verse.

Surat al-Mu'minun 11:

The meaning by The Path of Quran (DRA): They will inherit the Garden of Firdevs and they will stay there forever.

The meaning by The Foundation of DRA: (Yes) Those who inherit Firdevs will abide therein eternally.

The meaning by Edip Yuksel: They will inherit Heaven and abide therein eternally.

The meaning by Mehmet Okuyan: Those who will inherit [Firdevs] (heaven) will abide therein [eternally].

The meaning by Suleyman Ates: They will inherit Firdevs (the highest heaven) and abide therein eternally.

The meaning by Suleymaniye Foundation: They will receive a share of Heaven and become immortal therein.

Now let's examine it word by word.

Surah Al-Mu'minun 11: Ellezîne yerisûnel firdevs hum fihâ hâlidûn

Ellezîne yerisun: Those people, heirs, takers,

El firdevs: The pleasure of Allah in people, the peace of perceiving the manifestations,

Hum fihâ hâlidûn: They, there, then, eternal, continuous,

The meaning : "The pleasure of Allah in people has taken over those people. They are constantly in that feeling."

Surat al-Mu'minûn 8...11

8- Believers are those who obey the trusts and the promises they have made.

9- Believers; they act with all their being in devotion to Allah at every moment, they preserve that consciousness.

10- They are the heirs of the wisdom of Tawhid.

11- The pleasure of Allah in people has taken over those people. They are constantly in that feeling.

As can be seen, heaven is also stated here as the station that believers will reach.

Heaven of Firdevs is the place of those who have reached the station of People.

A believer looks at Allah in People.

Yunus Emre pointed out this consciousness in his poem "The one who does not look at the 72 nations with the same eyes, even if he becomes a teacher of the people, he is rebellious to Allah".

A believer sees Allah in People.

In other words, he sees the ocean in the drop of the sea.

Every being reflects the light of Allah.

That light is expressed in the sense of fir, fer.

Fir, fer means light.

The reflection of light is also related to the word fir, fer.

The word firdevs is also expressed as the heaven-peace of light, light, and illumination.

The word firâr also comes from here.

Firâr means to escape.

In other words, it means to escape to Allah, to take refuge in the light of Allah.

A person must escape from the dimension of the world, from the dimension of forms, to the light of Allah.

This escape is possible by looking at the light of Allah in every being.

The heaven of firdevs is to get lost in the course of the light of Allah.

Thus, the one who has reached the station of belief is the one who is sure that Allah encompasses every being with all His manifestations.

With this pleasure, he looks at existence and looks at Allah in every being.

Since the believer always acts with this consciousness, he never falls into ego.

It does not remain on the outer surface of existence.

It is illuminated by the light reflected from existence and does not separate from that sea of light.

Here, the heaven of Firdevs is to be ecstatic with the light of Allah, to reach divine pleasure and divine peace with that light.

Now let us examine the heaven of Naim.

5- HEAVEN OF NAIM

It is used in 13 places in the Quran.

Naim means blessings, graces, abundance, sleeping, passing out, qualities, attributes.

The peace that a person reaches when he knows that all the qualities, all the attributes, all the graces in his body belong to Allah is the heaven of naim.

All the values-blessings-pleasures in existence belong to Allah.

When a person reaches the consciousness of this wisdom and looks with this perspective, his heart reaches divine peace.

This peace is the heaven of naim.

Surah Ash-Shu'ara 85:

The meaning by The path of Quran (DRA): Make me one of those who enter the heaven of naim!

The meaning by DRA: Make me one of the inheritors of the heaven of naim.

The meaning by Edip Yuksel: "Make me one of the inheritors of the Heaven of Naim."

The meaning by Elmalili Hamdi Yazir: "And make me one of the inheritors of the blessed Heaven!"

The meaning by Mehmet Okuyan: Make me one of the heirs of the heaven of blessings!

Mustafa Islamoglu Translation: And make me one of the heirs of the heaven full of eternal blessings!

Now let's examine word by word.

Surah Shu'ara 85. Vecalnî min veraseti cennetin naîm

Ve e ceale-ni: Make me,

Min veraset: Heir, inheritance, legacy, everything belongs to him,

Cennet: Heaven, peace, garden,

El naîmi: Abundance, blessings, all qualities, attributes,

The meaning: "Make me the peace of mind of realizing that all qualities in me belong to you."

Surah ash-Shu'ara 83...87

83- My Lord! Grant me the divine thought that will understand the creation of existence and make me one of those who work straight on the path of truth.

84- Make me one of those who speak the truth. Let this be an example for those who will come.

85- Grant me the peace of mind that all the qualities in me belong to You.

86- Forgive my father, who has left those truths and remained in his own understanding.

87- Do not deprive me of the awareness that the life in everything belongs to You at every moment.

As stated in the verse, a person should know that the qualities in himself and in all beings belong to Allah and should act in submission.

Every quality in every being is a blessing from Allah.

The entire body of a person is a blessing from Allah.

The eye, ear, hand, foot, every organ, every cell of a person is a blessing from Allah.

A person should know that Allah manifests in every organ.

For example, he should know how his eye was created and how his eye sees and that the One who gives the manifestation of seeing is Allah.

A person should know that Allah is the one who manifests in every organ.

For example, he should know how his eye was created, how his eye sees, and that Allah is the one who gives the manifestation of vision.

The blessing of seeing through the eye belongs to Allah.

The blessing of the functionality of all organs belongs to Allah.

Everything in existence is the blessings of Allah.

Man is overwhelmed by the blessings of Allah.

But is man the one who realizes this and gives thanks?

For example, the breath that a person takes is what makes a person live every moment.

Every part of a person is surrounded by the air that he breathes.

If a person turns around, he still breathes, if he bends over, he still breathes.

The oxygen that he takes in is just one of the blessings of Allah.

Here is the heaven of grace, reaching the peace of knowing that the owner of the blessings is Allah.

He who cannot grasp the reality of the functioning and attributes in existence will not be able to reach the heaven of bliss.

This is stated very well in the Quran.

Surah Maarij 38: E yatmeu kullumriin minhum en yudhale cennete naîm

E yatmeu: Does he hope,

Kullu emir: All, functioning, functioning in all existence,

Minhum: In them, in themselves,

En yudhale: That he will be included, find, enter,

Cennete naîmin: Peace, blessings, attributes, abundance, everything belongs to the truth,

The meaning: “Do they hope that they will find peace in blessings without understanding the functioning in themselves and in all existence?”

As stated in the verse, a person must understand the owner of the functioning in himself and in all existence.

Otherwise, he will remain in conjecture, believe in falsehood and cannot reach the truth.

Surah Infitâr 13: İnnel ebrâre lefî naîm

Inne el ebrâre: The right, just, fair, auspicious, honest, faithful,

Le fîy naîmi: Peace, joy, elegance, beauty, the peace of knowing the truths,

The meaning: “Surely those who are honest, the faithful, are in the peace of knowing that all manifestations are from Allah.”

As stated in the verse, those who have “ebrar-birr” know that all manifestations are from Allah and they reach the station of naîm.

Surah Al-Infitar 13...16

13- Surely, those who are honest and truthful are in the peace of knowing that all manifestations are from Allah.

14- Those who are in ignorance of attributing attributes to themselves are those who stray from the truths.

15- They are in states of ignorance in understanding the One who possesses existence at every moment through the laws of creation.

16- And they are not those who know the truths.

As stated in the verse, those who attribute the attributes and qualities that belong to Allah will not be able to reach the station of Na'im.

A person should understand the owner of all the attributes in himself.

He should not attribute the attributes that belong to Allah to himself.

As stated in the verse, the word Na'im means the attributes and blessings in a person.

Surah Al-Takasur 8: Summe le tusekunne yevmeizin anin naîm

Summe: Later, after,

Le tusekunne: To ask, to investigate, to understand, to look at oneself,

Yevme izin: On that day, at that time, at every moment, the one who is authorized in everything,

An en naîmi: To find all kinds of blessings, all attributes, abundance, existence, peace,

The meaning: “Then when you look back to yourself, then you will understand the owner of all attributes.”

Here, a person should understand that all existence is equipped with the attributes of Allah.

The attributes of Allah that are related to the creatures are seven, the unity of the seven attributes, the place where they come from is Tekvin (Genesis).

Tekvin is also called eight attributes.

These are:

Hayat (Life)- İlim (Wisdom)-İrade (Will)- Semi (Seeing)- Basar (Hearing)- Kudret (Power)-Kelam(Speech) and Tekvin (genesis)

These attributes are called “Sıfat-ı Subutiye”.

Subutiye means; They are fixed in the Essence of Allah.

In other words, it means that which does not change in every being.

Just as the Essence of Allah is eternal, His attributes are also eternal with His Essence.

Every attribute shows itself with its manifestation in being.

For example, the hayy (vitality) attribute of Allah exists in trees, birds, soil, stones, and humans in the same way.

Man is not the owner of the hayy attribute.

Allah is the owner of the vitality in every living being.

It is the same with all attributes.

When a person reaches this realization and annihilates the attributes he attributes to himself in the attributes of Allah, he will reach the station of naim.

In the station of Naîm, he will reach the consciousness of “La mevsufe illaAllah - There is no God but Allah” and his heart will reach the divine peace, that is, Heaven.

As stated in the 17th verse of the At-Tur Surah, the one who reaches that consciousness will be a pious person and will be rewarded with the Heaven of Naîm.

17-İnnel muttekîne fî cennâtin ve naîmin.

Inne el muttekine: Surely the pious, the one who avoids evils, not associating others with Allah,

Fi cennatin: In peace, garden, heaven,

Ve na'min: Blessing, abundance, wisdom, knowing the manifestations,

The meaning : "Surely those who avoid evils, and do not associate others with Allah, are in peace and in the perception of knowing the owner of all manifestations."

The pious are those who do not associate partners with Allah.

They are those who are free from the heedlessness that both Allah and I exist.

They are those who see nothing but the sublimity of Allah.

Piety is to avoid evils, ego, pride, arrogance, not associating partners with Allah, and to avoid causing even the slightest harm.

The Word takva (piety) is taken from the word ittika, which means to avoid evil.

It is known that the origin of the word ittika comes from the root "vikaye-".

Vikaye; means to avoid everything that will harm, to be protected.

The one who follows piety is called "muttaki".

"Takva-ittika-muttaki" are words that come from the same root.

The Quran has stated that only those who are pious will reach heaven, that is, divine peace.

Surah Aal-i Imran 133: "Ve cennet ard ha el semavat ve el ardu uiddet lil muttekin."

The meaning: "For those who abstain from evil and do not associate partners with Allah, there are eternal truths in the heavens and the earth that will provide peace."

Here, those who are pious will reach the station of na'im.

Here, piety:

It is to abstain from false knowledge in our minds, from the ego, to be cleansed.

It is to abstain from feelings and thoughts that contain evil.

It is to abstain from all evil states.

It is to avoid discord, corruption, backbiting, pride, and arrogance.

It is to avoid gossiping and backbiting about others.

It is to avoid harming, burning and destroying.

It is to avoid thinking badly and speaking badly.

It is to avoid lying and slandering.

It is to avoid looking for people's shortcomings, mocking and slandering.

It is to avoid separating people according to their beliefs, saying veiled or uncovered, or separating those who pray or do not pray.

It is to avoid looking down on others, considering oneself great, and looking down on a created being.

It is to avoid coveting people's property and honor.

It is to avoid stealing, swindling, usurping what does not belong to oneself, and violating the rights of others.

It is to avoid betraying one's trust.

In short, it is to avoid all kinds of situations of being in harm.

It is to avoid worldly adoration, worldly adoration, status, fame and reputation.

It is to avoid saying, "I also exist" in the presence of Allah's sublimity.

It is to avoid attributing existence to oneself.

It is to avoid associating partners with Allah.

Here, piety is to stay away from all sins, to abstain.

Truths are revealed to those who are pious, that is, who stay away from every knowledge, thought, and action that will reveal injustice, and the station of grace is opened.

Many blessings are offered to those whose hearts and minds are pure, that is, to those who are pious.

They attain the secrets of existence.

Surah A'raf 96: "Ve ittekav le fetahnâ aleyhim berekâtin min el semâi ve el ardi.

The meaning: "The pious are inspired by the truths of the earth and the heavens, and they understand that the emergence of everything belongs to Us."

Piety is the station reached by witnessing that all the attributes and blessings in existence belong to Allah.

The station of Na'im is a station reached by those who purify their hearts and minds.

The door of secrets cannot be opened without reaching this station.

Only those who are pious can reach the truth of Allah.

As stated in the 17th verse of Surah At-Tur, "the pious will reach the heaven of Na'im, the "muttekîne fî cennatin ve na'imin", that is, the pious will reach it.

Those who have reached the station of Na'im, no matter where they look, see that every being is surrounded by the blessings, that is, the attributes of Allah.

And they feel the divine peace in their hearts in submission.

These are the ones who have reached the station of Hakkel-Yakin.

Surah Al-Vaqia 12: Fî cennâtin na'im

Fi cennati: In peace, heaven, garden,

En naimi: Welfare, abundance, manifestations of existence,

The meaning: "They are in the peace of understanding that all attributes and blessings belong to Allah."

Surah Vaqia 11: Ulâikel mukarrebûn

Ulâike el mukarrebûne: those are the ones, closeness, close to the truth,

The meaning 1: “Those are the ones who are close to the truth.”

The meaning 2: “Those are the ones who are sacrificed to Allah.”

The meaning 3: “Those are the ones who know that they are not separate from Allah.”

The meaning 4: “Those are the ones who pass through Allah’s sublimity.”

As stated in the Qur’ân, the heaven of naim is the divine presence of the station of naim.

Surah Al-Vaqi’a 88: Fe emmâ in kâne minel mukarrebûne

Fe emma in kane : But, if it happened,

Min el mukarrebûne : Of those who are made close, closeness, has come close,

The meaning : “If the person is one of those who are close to Allah;”

Surah Vaqiâ 89: Fe revhun ve reyhânun ve cennetu naîm

Fe revhun: Comfort, brightness, good, pure, spacious, peace,

Ve reyhânun: Nice smell, pleasant, beauty, mercy,

Ve cennetu naîmin: Peace, pleasure, abundance, happiness, understanding the owner of manifestations,

The meaning: “There is comfort for him and the smell of the truths and the peace of understanding the owner of all manifestations.”

Thus, as stated in the Quran, the one who does not remain in the form of existence, but looks at the nature of existence, will see the blessings of existence, that is, its attributes.

And he will witness the owner of those attributes in the attributes themselves.

This witnessing will make that person a pious person and one of the pious.

Thus, that person’s heart will be in peace and awe.

This feeling is the feeling of heaven of naim.

Now let's examine the Heaven of Darus's Selam.

6- HEAVEN OF DARUS'S SELAAM

The word Darus's Selam is the combination of the names El Darr and El Selam.

Dar " "; protector, all-encompassing, owner of all places,
protecting every being with the door of form, door.

Dar; means door, protected place, mansion, homeland, place of peace.

Passing behind the door of existence and taking refuge in Allah is the secret of the name "El Dâr".

When a person stays in his own self, he becomes narrow and bored, but when a person passes from his own self and takes refuge in Allah, all his troubles and constrictions end.

There is a saying in society, I narrowed.

Daraldim (I narrowed) comes from the root of the word dar.

Unfortunately, the name "El Dâr" is not interpreted favorably in belief divisions.

It is explained as follows: Allah, with the name "El Dâr", creates pain, sorrow, harmful things, gives disaster, evil, trouble, violence, and harm to his servants if he wishes.

When the Quran is examined carefully, Allah does not give pain, sorrow, trouble, or cruelty to any of his servants.

However, the name "El Dâr" has different meanings according to the Quran.

Surah Al-Hajj 10: "Zalike bima kaddemet yadake wa ennallâhe leyse bi zallâmin lil abid."

The meaning : "These are because of what they themselves have done. Surely Allah is not unjust to His servants."

With His name "Al-Dâr", Allah is the One who relieves troubles, protects, and ends troubles.

However, in belief divisions, the name "Al-Dâr" has been interpreted as causing trouble, distress, and pain to servants.

This interpretation is not compatible with the Quran.

Allah has presented such beautiful messages with the Quran that we should understand these messages very well.

Surah Al-Qaf 29: "And I am not the One who causes harm to My servants."

The meaning : "I am not the One who causes harm to My servants." Dar is mentioned in some verses of the Quran. Al-Salam means peace, being in peace, safety.

Selam: It means purifying, peace, tranquility, source of well-being, providing salvation, giving peace, giving tranquility, offering goodness.

The word Selam comes from the root of the word "Slm".

The words Islam, Muslim, Salim, Suleyman come from here.

The word “to go to salvation” also comes from here.

It means to go to salvation, to reach peace, to be happy, to find tranquility.

Slam, Islam, Seleme; means to have reached salvation, to have reached peace.

The land of Darüs’s Selam is the truth of Islam.

Islam:

It means to have realized the truth of one’s own existence, to have surrendered to the owner of one’s existence, to have reached peace after this surrender.

It means to have surrendered oneself to Allah, the Creator.

It means to have ended one’s internal conflicts and reached divine peace.

Accessing Islam is possible with education based on wisdom and spiritual training.

A person does not become a Muslim by saying with his tongue that he is a Muslim.

One cannot become a Muslim without reaching the station of Islam.

The steps of the path to the station of Islam are as follows:

- 1- To be curious and question.
- 2- To break away from the false information conveyed.
- 3- To repent and attain good manners.
- 4- To take lessons in Ilm-i Tavhid from a Murshid-i Kamil.
- 5- To act with wisdom and to examine existence scientifically.
- 6- To contemplate and witness.
- 7- To reach the station of faith, that is, to be a believer, that is, to be trustworthy.
- 8- To reach the truth of Allah, to understand that He manifests Himself everywhere.
- 9- To reach good deeds.

Good deeds are the station of Islam

The one who has reached the station of Islam lives with the consciousness of Islam, and living with this consciousness is called "Muslimness".

The word "teslim (submission)" also comes from the word "Islam".

Submission means reaching the station of Islam.

A Muslim means that he has implemented the consciousness of the station of Islam he has reached into his life.

Curiosity and questioning are a person's desire to understand the truth of the visible existence.

A curious and questioning person questions both what he sees to understand and what he hears.

In order to be curious and questioning; it is necessary to be free from the false belief records, commands, fears, worldly captivity inherited from ancestors, and to get rid of ego of knowing.

In order to reach the purity of curiosity and questioning, one must reach the truth of repentance and act with decency.

Repentance; It means understanding the mistakes one has made and not making those mistakes again.

Edeb(decency) means not breaking anyone's heart, holding one's tongue, being patient, not harming anyone and not straying from wisdom.

Wisdom is essential to understanding existence.

Wisdom is one of the attributes of existence.

Wisdom is a must for understanding the dimensions in man from Adam to Muhammad.

Wisdom is a must for understanding the existence of creation and the creator.

And it is a must to act without departing from wisdom.

Thus, the heaven of Darus's Selam is the dimension of divine peace felt in the hearts of those who have reached the station of Islam.

A person whose heart has manifested the truth of Darus's Selam has reached the station of Islam.

That person spends his life with the consciousness of Islam.

A person who lives with the consciousness of Islam is called a "Muslim".

A Muslim is the one who gives peace, hope and trust to his environment.

This station is the station of Darus's Selam.

Those who reach this station are rewarded with heaven.

Now let's examine the verses related to this.

Surah Yunus (Jonah) 25:

The meaning by DRA (Old): Allah calls to Heaven and guides whom He wills to the right path.

The meaning by DRA (New): Allah calls to the abode of peace and guides whom He wills to the right path.

The meaning by Elmalili (Original): Allah calls to the home of peace and guides whom He wills to a right path.

The meaning by Mehmet Okuyan: Allah calls His servants to the abode of peace (heaven) and guides whom He wills (deems worthy) to the right path.

The meaning by Mustafa Islamoglu: Thus Allah calls (man) to the abode of happiness and security and guides whom He wills/wills to a straight path.

Let's examine it word by word now.

Surah Yûnus(Jonah) 25: Vallâhu yed'û ilâ dâris selâm ve yehdî men yeşâu ilâ sirâtin mustekîm

Ve Allah yedu : Allah, invitation, call,

Ila dar : Dorm, room, place where they are, mansion, then to be, door,

El selam : Peace, to be in peace, salvation,

Ve yehdi : Reach, guide,

Men yeşau : Whoever, wants, whoever wants,

Ila siratin mustekim : Straight path of truth, path of truth,

The meaning: "Allah invites to be in peace and tranquility. Whoever wants will find the straight path of truth."

If a person comes to the door of Truth in search of the path of Truth, surrenders and acts directly upon Truth, he will have reached salvation.

From the door of a guide, a person reaches the realization that every being is a mansion of Allah.

He witnesses that Allah manifests himself in every being.

He surrenders with all his being to Allah, who is residing in the city of His own existence.

Surah Yunus(Jonah) 25...30

25- Allah invites to be in peace and tranquility. Whoever wishes, finds the straight path of truth.

26- For those who are in good states, always doing good deeds and more, there is no pessimism on their faces and there is no contempt in them. They are the ones who are at peace, they always act in that state.

27- The reward of those who work in evil is the same as that. They are in the darkness of ignorance and they have not understood Allah's protection from sins. Their faces are like a piece of the darkness of the night. They are those who are in burning and destructive states, they always act in that state.

28- Then all those who are, have never understood that We hold the whole of existence in one unity. Then those who incline to associate others with Him will say to those who associate others with Him: You have become of those who associate others with Him in the places where We are.

Then they will differ among themselves and those who associate others with Him will say: You are not worshippers like us.

29- After this, Allah is sufficient for anyone who wants to witness the truth between you and us. We too could not understand our worship like you, and we were certainly unaware of ourselves and our surroundings like you.

30- Everyone will find whatever they seek. Those who turn to Allah, the Owner of the truths, for them are not in deviance and fabrication.

A person must enter through the door of his own body and reach the truth of Allah, the essence of the body.

And he must be in submission to Allah.

That is, he must reach the station of Islam.

He who does not remain in his own self will reach divine peace.

The one who sees the manifestation of Allah everywhere will definitely be at peace.

The one who has reached the station of Islam; is the one who surrenders to Allah, is patient, works on the right path.

That is, the one who does good deeds.

The one who looks at Allah in every being.

The one who passes away from his own being and joins the sublimity of Allah.

The one who does not seek the ornaments of worldly life, that is, status, fame, and reputation.

He is not a slave to his desires.

He is the one who does not slander anyone, does not convey lies.

He is the one who measures and weighs accurately.

He does not give less than the value of people's goods.

He does not steal or swindle.

He does not harm or cause mischief.

He is never arrogant.

He does not look down on any created being.

Those who have reached the station of Islam, that is, the station of Darus -Selam, have attained these beautiful qualities.

These qualities give a person peace.

The heaven of Darus-Selam is the station of reaching this peace.

Now let us examine the heaven of Darul-Mukame.

7- HEAVEN OF DÂRU'L MUKÂME

Mukâme, ikame, ikametgah, kame are related words.

It means a place of residence, a place to stay, a place to be attached, a place to settle, a place to bring peace.

Allah has settled in the body of His servant.

Allah is closer to His servant than his carotid artery.

Surah Fatır 35:

The meaning by DRA (Old): “He has settled us by His grace in the Heaven of permanence. There will be no weariness or fatigue for us.”

The meaning by DRA (New): “He is the one who has settled us by His grace in the abode of permanence. No weariness will touch us there. No weariness will come to us there.”

The meaning by Elmalili (Original): He has settled us in the abode of permanence, here will be no weariness for us, here will be no weariness for us.”

The meaning by Edip Yuksel: “He who has settled us in a stable homeland by His grace. We will neither feel any fatigue nor weariness there.”

The meaning by Mustafa Islamoglu: He has settled us in this permanent homeland by His grace: Here neither fatigue nor weariness, nor boredom and weariness will touch our neighborhood!

Let's examine it word by word:

Surah Fâtır 35: Ellezî ehallenâ dêrel mukâmeti min fadlih lâ yemessunâ fihâ nasabun ve lâ yemessunâ fihâ lugûb

Ellezi ehalle na: Who is the one who sends, places, us,

Dare: Home, house, room, place of stay, place of stay,

El mukameti: Equipping, residence, settling,

Min fadli hi: Virtue, a quality of creation, grace, attribute, virtuousness

Lâ yemessu-na: There is no, it is not possible, it does not touch us, contact,

Fiha nasab: There, fatigue, hardship, setting up, setting up,

Ve la yemes na: There is no, it is not possible, it does not touch us, contact,

Fiha lugub: There, weariness, weariness,

The meaning: “Who is the one who equips us with His attributes and places us in the house of our existence. There is no hardship for us there, nor is there any weariness there.”

The house of Allah, that is, the place of residence, is the house of His servant's existence.

Every being is the house of Allah.

The Quran does not describe a Allah beyond, in the skies, in an unknown place, in an unseen place.

The Quran does not describe a Allah outside of our own body and all bodies.

It offers the knowledge, “Stop looking for Allah in the skies, somewhere, look for Him in yourselves.”

“He is closer to you than your carotid artery.”

“He encompasses your entire body.”

“Seek Him within yourselves,” he informed us that we will reach the truth of Allah in our own bodies.

Surah Qaf 16: “We are closer to Him than your carotid artery.”

As stated magnificently in the verse, man should seek Allah in the house of his own body.

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

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

Man’s own body is a living book, the answers to all the questions he seeks about Allah from A to Z are in his own body.

Here, “Dârü’l Mukâme” is the place where Allah resides, the essence of every being.

Whoever realizes this, that is, whoever understands the system of his own being properly, he finds peace.

If a person reaches the realization of Allah, who holds his own being and all beings, the peace he feels from this realization is the “heaven of Mukâme”.

The one who enters Dârü’l Mukâme, that is, the place where Allah resides, will become mortal in Allah and will feel the heaven of mukame.

Surah Fatir 33...36

33- They are in the presence of understanding all manifestations. There they are in the state of understanding the essence of the stations and they are pure and clean, and they are in the perception of understanding the inner face of the forms there.

34- They say: The owner of all attributes is Allah. It is He who removes our difficulties. It is He who creates us.

Surely He purifies with His graces, and we should be grateful to the owner of blessings.

35- He equips us with His attributes and places us in our house of existence.

There is no hardship for us there, nor is there any weariness there.

36- Those who ignore and cover the truths are in the burning state of the hell of ignorance. There is no response to the truths in them. They die in this state. There is no relief in their troubles. Thus, those who ignore and cover the truths remain in these states in return for not understanding Us.

Here is the heaven of Dârû'l Mukâme, the peace that comes from knowing that Allah is behind every being.

A person who acts with this consciousness cannot harm anyone in the slightest.

A person who reaches the heaven of Mukame knows that he is running to Allah no matter who he runs to.

No matter who he looks at, he knows that he is looking to Allah.

Muslim, Birr, 43rd chapter, provides the following information from Prophet Muhammad.

“O son of Adam! I fell ill and you did not visit me.”

The son of Adam says: “How could I visit you when you are the Lord of the worlds?”

Allah Almighty says: “My So-and-so servant fell ill and you did not visit him.

If you had visited him, you would have visited me.”

“O son of Adam! I asked you to feed me, but you did not.”

The son of Adam says: “How could I feed you when you are the Lord of the worlds?”

Allah Almighty says: “My So-and-so servant asked you for food, but you did not give it.

If you had given him food, you would have given it to me.”

“O son of Adam! I asked you for water, but you did not give it.”

The son of Adam says: “O my Lord! How could I give you water when you are the Lord of the worlds?”

Allah Almighty says: “My So-and-so servant asked you for water, but you did not give it.

If you had given him what he asked for, you would have given it to me.”

Here is the station of Dârû'l Mukâme, the station of knowing that Allah is behind every being. Those who reach this station are in the feeling of the heaven of mukame.

Now let's examine the Heaven of Daru'l Huld.

8 – HEAVEN OF DÂRU'L HULD

Huld means eternal, continuous, unending peace.

The word halid comes from here.

Halid means continuous, infinite.

This is also the station of dying before death.

The one who has reached the station of Fenâfillah has become mortal in Allah.

The one who is mortal in Allah becomes eternal in Allah.

The one who has reached the station of the spirit has reached the secret of dying before death.

He has become one of the immortals.

Because Allah is immortal, He is the eternal.

The person has reached the secret of the spirit that is blown.

He has enjoyed the fact that the whole world has emerged from that spirit.

Muhammad has reached the pleasure of his station.

A person lives with the pleasure of the station of Muhammad at every moment, and cannot separate from this pleasure and excitement for even a moment.

This constant peace is called "Heaven of Huld".

The peace of watching the face of Allah everywhere is "Heaven of Huld".

Surah Furqan 15: : “Cennet el huld.”

The meaning by DRA (Old): Say: “Is this better, or the eternal Heaven promised as a reward and a destination for those who fear Allah?”

The meaning by DRA (New): Say: “Is this better, or the eternal Heaven promised to those who fear Allah?” It is a reward for them and a destination.

The meaning by Elmalili (Original): Is that better, or the Heaven of the Glorious, promised to the pious, wherein is a reward and a destination.

The meaning by Mehmet Okuyan: Say (to them): “Is this better, or the [eternal] Heaven promised to the pious, wherein is a reward and a destination for them?”

The meaning by Mustafa Islamoğlu: Say: “Well, is this better, or the eternal Heaven promised to the righteous? That is a reward and a final destination.

The meaning by Yasar Nuri Ozturk: Say: “Is this better or the everlasting Heaven promised to the righteous? That Heaven is the reward and the return of those righteous.”

Now let's examine it word by word.

Surah Furqan 15: Kul e zâlike hayrun em cennetul huldilletî vuidel muttekûn kânet lehum cezâen ve masîrâ

Kul e zâlike hayrun: Tell, say, is this, the good, the best,

Em cennetu: Or, heaven, rest, garden,

Huldi elletî: Eternal, permanent, that, the place,

Vuide: Promise,

El muttekûne: The one who guards against evils, who does not associate partners with Allah,

Kânet lehum cezâe: It happened, they, the return,

Ve masîr: The place of return, station, headquarters, the place of permanent stay,

The meaning: “Say: Is this your state better, or the peace that is promised to those who guard against evils, who do not associate partners with Allah, and is given to them as a reward, where they will stay in their station forever?”

When a person reaches the truth of Allah, he constantly acts with that consciousness.

He no longer remains in the form of existence.

He sees the essence of existence.

He no longer sees himself or existence, but Allah everywhere.

Yunus Emre's magnificent hymn on this subject is as follows.

While I was travelling in me, I reached a strange secret, ahi,

You too see in you, I saw the friend in me, ahi.

I looked in me, I saw in me, who is me with me,

The one who is the life of my form, I knew who he is, ahi.

I wanted and found him, if he is me, where am I,

I could not choose me from him, I became him at once, ahi.

My heart does not accept him who says that form is soil,

I saw the essence of this soil, ahi.

Thus, the one who comes to the station of Huld-Halid watches Allah in every being.

This is the station of travelling.

As Yunus Emre expressed;

“He has seen his friend in himself, he has watched Him in himself.”

“By saying He is mine, I searched for Allah in myself, not somewhere else.”

“The form is not soil, it is the essence light of Allah.”

Those people watch many truths of Allah in themselves and in existence.

They are in the station of seeing at every moment.

The station of seeing is to witness Allah in existence.

The station of seeing is to see many attributes of Allah in existence.

The station of seeing is to pass through one’s own existence in the essence of Allah.

The station of seeing is to watch Allah in People.

Thus, the journey of seyr-i sulûk takes a person to the station of a Perfect Man.

A perfect person is someone who has reached the stage of a human being.

A perfect person has reached the stage of Huld.

The perfect person is the one who sees the owner of existence behind everything wherever he looks.

Surat al-Furqan:

15- Say: Is this your state better, or the rest that is promised to those who fear evil and do not associate others with Allah, and is given to them as a reward, and is their permanent dwelling place?

16- What they desire therein is the truth. Those who fulfill their duty to their Lord, always act upon the truth.

17- They are always united. But it is said to those who serve conjectures instead of Allah: Did you lead My servants astray from the truth, or did they abandon the path of truth and stray from their own understanding?

Those who have reached the station of Darul-Huld always act in unity, they have attained the consciousness of Tawhid, and their hearts are always with Allah.

Here they are, they have attained the Heaven of Dâru’l-Huld.

Their hearts have found peace.

Now let us examine the Heaven of Illiyyûn.

9-HEAVEN OF ILLIYYUN

Illiyun comes from the words iliyy, ulûvv, âliyy, and means sublimity, greatness.

This station is the station of Allah's sublimity.

Allah's name El Aliyy refers to this station.

The Surah Ala in the Quran is the expansion of this station.

The name El Aliyy is the equivalent of Allah's sublimity.

Allah reflects his sublimity with his essence that holds the existence in every being.

There is the name Aliyy in Allah's remembrance, action, attributes and essence.

Allah's name "El Aliyy" encompasses all the worlds.

The name "El Aliyy" shows itself from all the names.

“Allah is the Almighty” means that He is the Almighty with all His attributes, and He is the Almighty with the Essence to which the attributes are attached.

The perfect man is the one who witnesses the sublimity of Allah in all existence.

Allah is the sole owner of the sublimity, the essence of existence.

This sublimity cannot be contained in words.

The perfect man is the one who sees the sublimity of Allah, specific to His essence, in every existence.

He is the one who watches the sublimity of Allah in People.

The greatness of Allah cannot be expressed or explained.

Allah shows His greatness from every being.

A person should try to understand the greatness of Allah scientifically.

There is no other greatness besides the greatness of Allah.

When a drop merges with the ocean, it becomes one.

In this unity, there is no call from the drop to the ocean, “You are the Almighty.”

A person should understand the greatness of Allah and should be able to see that everything is surrounded by that greatness.

A person can understand the greatness of Allah only when the name “Al-Alim” manifests itself in the person.

In other words, when a person understands how existence came into being with the wisdom that belongs to Allah, he sees what greatness this world carries, and this greatness is the greatness of Allah from the atom to the sphere.

A person sees the greatness of Allah only and only in the dimension of attributes.

With the wisdom of Allah, a person witnesses the glory of Allah in his own body and in the body of existence.

A person who acts upon wisdom witnesses how magnificent a functioning is in every existence.

Surah Ra'd 9: "Âlimul gaybi veş şehâdetil kebîrul muteâli.

The meaning: "He is the owner of all wisdom in everything, visible and invisible. He is the sublime with his qualities, the sublime with his infinite wisdom."

Aliyy, ulvî, ulu, ulviyet are words that come from the same root.

He who witnesses the sublimeness of Allah in every being, shows this in his life.

No matter what being he looks at, that person sees that being reflecting the sublimeness of Allah, inside and out.

Allah's aliyy names are the reflection of the dimension of light, the dimension of the soul, from existence.

Thus, the Heaven of Illiyyun is the person's ecstasy in the sublimeness of Allah.

This station is the station of amazement.

This station is the station of madness.

This station is the station of love.

This station is the station of light, the source from which all beings come.

This station is the station where the Heaven of Illiyyûn is opened. In this station, the person's heart falls into a divine intoxication.

This station is a station above peace.

This station is a station above heaven, a heaven above heaven.

Because this station is the secret of Allah's sublimity.

Surah Al-A'la points to this truth.

Surah Al-A'la:

- 1- The One who created you; with His signs, manifestations, and sublimity, is in you.
- 2- It is He who creates and shapes and organizes.
- 3- It is He who creates with a measure, who guides from everything He creates.
- 4- It is He who brings all existence into being.
- 5- Then He moves the existence in a change.
- 6- We read to you the truths of all existence at every moment, now understand and forget this.

7- Nothing exists except by the will of Allah. Surely, He creates everything, seen and unseen, with His wisdom.

8- And you will be at peace with the ease of understanding Us.

9- After this, remind those who want to benefit from the truths, remember the truths.

10- Whoever thinks and understands the truths feels awe.

As stated in the Quran, everything has come filtered from the sublimity of Allah.

Again, as stated in the Quran, those who remain in their own selves cannot reach this station.

Those who do not find the Truth in themselves cannot understand the sublimity of this station.

Surah Mutaaffifin 17...19

17-Summe yukâlu hâzellezî kuntum bihî tukezzibûn

Summe yukalu: Then, it is said, it is reported,

Hâzâ ellezî kuntum: What did you become, to yourself,

Bi hî tukezzibune: You lied, you remained in lies,

17- "Then it is said to them: You remained in lies in understanding yourselves."

18-Kellâ inne kitâbel ebrâri left illiyyîn

Kellâ inne kitâbe: No, on the contrary, undoubtedly, book, the written one,

El ebrârî: The honest one, the one whose essence and words are true, the one who is good, the one who is useful,

Le fîy illiyine: High rank, high degree,

18- "Surely those who are true are in high stations in understanding the truths written in every being."

19-Ve mâ edrâke mâ illiyyûn

Ve ma edra ke: Did you realize, did you understand?

Ma illiyune: High station, high rank, sublime rank,

The meaning: "Did you realize, what is the high station?"

The station of Illuyyun is the manifestation of all the sublimeness of Allah from everywhere.

This station is the station where endless wonder, endless excitement is felt.

This station is the sublime light dimension to which all bodies have come.

The exalted one watches the exalted one, the exalted one is Allah, the servant has watched in that watch.

Surah Mutaaffifin 18....28

18- Surely those who are truthful in their essence and words are in high stations in understanding the truths written in every being.

19- Did you realize, what is the high station?

20- Those truths that are written in the hearts of those in high positions.

21- Those who understand that closeness to Allah witness Him everywhere.

22- Surely, those who are truthful in their words are in the peace of knowing that all manifestations are from Allah.

23- They look with the truths of the sublime positions they have reached.

24- There is the peace of understanding the truths on their faces.

25- They are nourished by the essence of the Everlasting World.

26- Those who make an effort and progress to understand the truths, eventually smell the scent of the spiritual world.

27- They reach the truth of existence by rising from position to position.

28- They understand the closeness to Allah, they are always in His feelings, they are in unity.

As stated in the verse, those who have reached this position are the owners of "Birr".

The owners of Birr are those who are in submission to Allah and understand that they are with Him at every moment.

The owners of Birr are those who show themselves in wisdom, decency, truthfulness, and loyalty.

The owners of Birr are those who look at Allah in People.

They are the ones who see the forms and the similitudes.

Wherever they turn, they are the ones who look at the Face of Allah.

Surah Al-Baqarah 115: "Fe eynemâ tuvellu fe semme vechî Allah."

The meaning: "Wherever you turn, there is the Face of Allah."

Here are the owners of Birr; they look with the pleasure of "every place is the Face of Allah, He is the One who is seen from everywhere."

There is a face specific to Allah's Essence, specific to His Attributes, specific to His Actions, specific to His Spirit, specific to His Light.

Wherever the owners of Birr look, they look at the Face specific to Allah's manifestations.

They are the ones who have attained the Heaven of the Illuminations.

Their hearts are in an indescribable divine pleasure.

Here is Heaven:

The Beauty of Allah.

It is the peace of knowing that the One who holds existence with all its attributes is Allah.

It is the pleasure of reaching the beauty of Allah everywhere and at every moment.

It is the peace of passing through one's own existence.

It is the peace of surrendering to Allah.

It is the excitement of witnessing Allah with the signs that belong to Allah.

It is the peace of feeling Allah in one's heart.

It is the peace of watching Allah in existence.

It is the peace of knowing that the owner of oneself and existence is Allah.

It is the peace of reaching the signs that belong to Allah.

It is the peace of witnessing that the entire universe comes from Him and returns to Him.

It is the peace of knowing that the first, the last, the apparent and the hidden are Allah.

Heaven is the name of reaching peace.

Only those who have reached the beauty of Allah will reach Heaven.

Only those who have passed through His existence will reach Heaven.

Only the righteous will reach Heaven.

Heaven is a person's inner peace

Peace is the feeling of heaven in a person's heart.

What is peace?

How is it felt?

Attaining peace.

How is peace attained?

What is that peace like?

From being immersed in the troubles of the world...

From being drowned in those troubles...

From being drowned in fights, anger, ambition...

From falling into pride, arrogance...

From seeing ourselves as great and others as contempt...

We could not reach divine peace.

We thought peace was worldly possessions, property, status, and wealth.

Worldly possessions do not bring peace.

Wealth and property meet a person's needs.

They eliminate financial difficulties and provide relief from some troubles.

Relaxation is a different feeling, peace is a different feeling.

If we have worldly possessions today, they may slip away from us another day.

If we cling to worldly possessions today, we will be sad when they slip away from us tomorrow.

We are also a worldly possession, we came from the ground and we will return to the ground.

One day, an illness will befall us.

Our eyes will not see our possessions, property, and fame.

One day, the breath we take will stop.

We will leave behind our possessions, property, and fame.

Do we want to reach inner peace?

Do we want to feel a never-ending peace?

Do we want to find that peace that makes us patient in worldly troubles?

Do we want to reach that peace that makes us feel trust and submission?

Do we want to reach that divine peace that ends your anger, rage, quarrel...

Does it end your fears, restlessness...

Does it end your resentment, resentment, introversion...

Does it bring us inner happiness?

Let us know that divine peace;

is hidden in knowing where you come from and where you are going.

It is hidden in understanding your essence.

It is hidden in reaching the human station.

It is hidden in reading your existence and understanding the creator.

Let us know that peace;

It is hidden in turning to your own body and understanding the functioning of that body.

It is hidden in understanding whether you are doing that functioning or who is doing it.

It is hidden in understanding the Divine Being who holds your body and all other beings.

It is hidden in surrendering to that Being.

In short, it is hidden in reaching the truth of Allah.

Let us know that peace;

It is hidden in knowing that the One who holds every being is Allah.

It is hidden in knowing that the One who shows Himself from every being is Him.

It is the divine pleasure of knowing that you are in His presence at every moment.

Huzur, Hızır, Haz, Hazerat, Hazret, Hazır are words that come from the same root.

Huzur; is to stand in divine presence

It is never to leave that peace.

It is to see Him in yourself.

It is to watch yourself in Him.

It is to be drunk in His face wherever you look.

It is to live always drunk in the divine tavern.

Peace; is the pleasure of watching Allah in people.

Peace; is the station of Prophet Muhammad.

Come, my brother!

Let's reach divine peace.

Let's get rid of worldly captivity.

Let's leave our inner fights.

Let's stop oppressing each other.

Let's reach inner peace, let's always live in that peace.

If you are looking for peace;

Return to yourself, account for what you have done.

See your mistakes, repent.

Hold your tongue, be patient.

Be careful not to hurt others.

Promise yourself that you will not violate others' rights.

Work hard, produce, be a servant.

Be like the sun, like air, like water, like soil, see that they are always serving, you should also help and serve your surroundings like them.

Know that peace is hidden in serving.

Know that peace is hidden in knowing talent and working on that talent.

Know that peace is hidden in uniting with your surroundings and existence.

Surah Al-i Imran:

106: "The faces that have understood the truths are always happy, peaceful."

107: "There is peace on the faces of those who have understood the truths.

So much so that they feel the mercy of Allah within themselves, they continuously act in that state."

Those who have attained the truth of Allah are always at peace.

He who attains the truth of Allah is with Him at every moment.

He who attains the truth of Allah is always in service to his surroundings, he who does not see himself as separate from existence.

Come, my brother!

Let us attain the truth of Allah.

Let us understand that He is the owner of the breath with every breath.

Let us understand that we are with Him at every moment.

Let us understand that we come from Him and return to Him.

And let us feel that divine peace in our hearts.

And let us live with that feeling of the heart.

FALLING FROM HEAVEN

There is the issue of Adam being expelled from heaven.

What is the truth of this?

What is the forbidden tree in heaven?

Is there a forbidden tree in heaven, or is the truth being told something else?

What is being expelled from heaven, or falling?

What is falling from heaven, falling from divine presence?

In the story, Adam and his wife are expelled from heaven, in other words, they fall from heaven, when they approach the forbidden tree in heaven.

Let's examine this from the perspective of the Quran.

Surah Al-Baqarah 35:

The meaning by DRA (Old): We said, "O Adam! Stay in heaven, you and your wife, and eat from it abundantly wherever you wish, but do not approach this tree, lest you become wrongdoers."

The meaning by DRA (New): We said: "O Adam, you and your wife dwell in Heaven, and eat therein abundantly as you wish, but do not approach this tree, or you will be of the wrongdoers."

The meaning by Suleyman Ates: We said: "O Adam, you and your wife dwell in Heaven, and eat therein abundantly wherever you wish, but do not approach this tree, or you will be of the wrongdoers!"

The meaning by Yasar Nuri Ozturk: And We said to Adam: "O Adam, you and your wife dwell in Heaven, and eat therein abundantly wherever you wish, but do not approach this tree, or you will be of the wrongdoers."

Surah Al-Baqarah 36:

The meaning by DRA (Old): Satan caused them both to slip from there and took them out of the place where they were. We said to them, "Go down, enemies to each other, and you will live on earth for a while."

The meaning by DRA (New): Then Satan caused them to slip from there and took them out of the place where they were. We said, "Go down, enemies to each other, and you will have refuge and enjoyment on earth for a while."

The meaning by Suleyman Ates: Then Satan caused them to slip from there and took them out of the place where they were. We said, "Go down, enemies to each other, and you will stay on earth for a while."

The meaning by Mehmet Okuyan: (When they ate from the tree) Satan caused them to slip and caused them to be expelled from their place. (Thereupon) We said, "Go down, some of you as enemies to others! [*] You will have a stay and a livelihood on earth (outside the garden) for a specified time."

The meaning by Yasar Nuri Ozturk: Then Satan caused them to slip and took them out of the place they were in. We said: “Go down, some of you being enemies to others. There will be a resting place and a blessing/a chance for you on earth for a while.”

Let's examine it word by word now.

Surah Al-Baqarah 35: Ve kulnâ yâ âdemuskun ente ve zevcukel cennete ve kulâ minhâ ragaden haysu şitumâ ve lâ takrabâ hâzihiş şecerete fe tekûnâ minez zâlimîn

Ve kulnâ: We informed, we said, we presented,

Ve ya âdem: O Adam,

Uskun: Settlement, abode, living, being there,

Ente ve zevc ke: You and your spouse, on the same path, accompanying, similar, kind, species,

El cennet: Peace, garden, happiness, to revive with soul,

Ve kula minhâ: Nutrition, benefit, to benefit from, from it,

Ragaden: Welfare, spaciousness, ease, abundance, fertility, ease of living,

Haysu şitumâ: From everywhere, desire, wish, purpose,

Ve lâ takraba hâzihi: None, closeness, this, to possess it, to attribute to oneself,

El şehârete: Lineage, lineage, your origin, your lineage where it comes from, tree,

Fe tekûnâ minez zâlimîn: You will be one of the oppressors, the wicked

The meaning : “O Adam! You and your wife, be at peace wherever you live. Wherever you wish, benefit from those truths that will bring you prosperity. Do not destroy that closeness to the essence from which your existence came, do not attribute that essence to yourself. Otherwise, you will be among the wrongdoers.”

Is the event that takes place in many beliefs and is interpreted differently, in which Adam and Eve were told, “Do not approach this tree or eat from this tree,” while they were in Heaven, and were chased away from that tree, true?

Is the event of Adam and Eve really like this?

In the Sumerian epics, Enoch also says that they ate apples, they ate wheat, and they were chased away.

What is the origin of this event, what is hidden in this event, what is being told to us?

What is the truth of this event in the 35th verse of Surah Al-Baqarah and the 19th verse of Surah Al-A'raf?

When we examine it word by word, it comes across another meaning.

“Lâ takraba el secere.”

Lâ means none.

Takraba means relative, closeness.

El secere; means tree, as well as lineage, place where your origin comes from, log, lineage, root, source.

In fact, what is told to us in the verse is; “Your origin, source, place where you come from is Allah, do not destroy your closeness to Him, do not forget that you come from Him.”

In the 16th verse of Surah Qaf, it says: “We are closer to Him than his carotid artery.”

What is important is to understand this closeness and not to fall from this closeness consciousness.

If a person knows Allah, where he comes from, who is his origin, understands that closeness and always lives in that consciousness, that person can never be in bad situations.

The biggest problem of mankind today is that they believe in Allah but do not know Allah.

A person should know his lineage, that is, his connection with Allah well.

He should not fall into ego.

He who falls into ego moves away from understanding his connection with Allah.

The lineage, that is, the origin, or source of man is Allah.

The verse, La takraba el secere, can also be read as; “Do not approach that tree, instead, do not move away from understanding Allah, who is your origin.”

A person who understands that his origin is Allah sees the Creator in the creation and sees nothing but Him wherever he looks.

He has understood the closeness to Him, even the sameness, and he never breaks away from that closeness consciousness.

Here is the truth stated to us in the verse: “Understand your closeness to Allah and never break away from that closeness.”

If a person moves himself away from closeness to Allah, he moves himself away from the peace that comes from Him, that is, he detaches himself from His Heaven, His Beauty, and falls from that view.

This is what falling from Heaven is.

Heaven, that is, divine peace, is knowing that you are with Allah at all times and living in this consciousness.

Hell, on the other hand, is forgetting Him, living in one's own ego and arrogance.

Surah Al-Baqarah:

35- O Adam, let peace be your abode and enjoy the truths from wherever you wish, and do not destroy the place from which your origin came, that closeness, or you will be among the wrongdoers.

36- But they followed their satanic state, forgot their origin from where they came, and thus they went out of their station. We have informed you: You have gone too far and become enemies of each other, and there is stability for you on earth and enjoyment for a while.

37- Thus, Adam understood and learned the manifestations of his Lord. He understood the mistake he made and repented. Surely, He is the One who accepts the repentance of those who understand the mistake they made and turn back, and Who created existence from its essence.

As stated in the verses, the origin of all of us is Allah.

To fall from this consciousness and fall into ego is to fall from the divine presence.

Those who fall into arrogance fall from the feeling of heaven.

The soul of all of us is a soul, and that soul is the essence of Allah.

Soul and heaven are words that come from the same root.

Is being expelled from heaven, being detached from the consciousness of soul in oneself?

What is being expelled from heaven?

What is “Ve lâ takrabâ hâzihiş şecerete”?

Can (Soul) comes from the Hebrew word “gena-cenâ”.

The word originates from the word "cnn-can".

Heaven is the peace of reaching the dimension of the soul.

Heaven is the peace of feeling that every place is surrounded by a single soul.

That soul is the peace of Allah.

That soul is Allah Himself.

Come, always stay in that consciousness of the soul.

Come, always act with that consciousness of the soul.

Come, do not attribute selfhood to yourself.

Come, do not attribute existence to yourself, do not say I am me and do not ignore the dimension of the soul that owns the body in you.

Know that the moment you break away from that consciousness of the soul, you fall into the dimension of the world.

In other words, you remain in the dimension of the form of existence.

You break away from the dimension of the soul that holds the forms.

And you will move away from the soul, that is, from the consciousness of the beauty of Allah, that is, you will fall from heaven.

And you drown in the events that take you captive in your mind.

You remain in the worldly dimension and fall into the material dimension of the human dimension.

Come, see the dimension of the soul behind existence.

See soil and do not ignore what is behind the soil.

Here, falling from heaven is falling from soul.

Come, do not be a murderer, come, do not be expelled from heaven.

Come, do not kill the soul in yourself, do not call that soul mine.

Do not attribute ego to the soul of your own body, do not be a murderer.

Do not kill your own soul

Do not ignore that soul.

And do not move away from that soul, do not move away from that consciousness.

Know that the murderer falls into his own hell.

Come, do not be a murderer, do not break away from the consciousness of the soul that holds you.

Look from the city of soul, see that soul in every being.

Come and watch from soul, let all the worlds be heaven for you.

Do not move away from your origin soul,

Do not destroy the closeness of being soul and soul.

As stated in the verse; *ve lâ takrabâ hazihîş şecerete* - from your origin, from your essence, do not move away.

That soul is heaven.

Looking from that window of soul is looking from heaven.

Know that heaven is the dimension of soul in you.

Know that heaven is the dimension of beauty of Allah in you.

Come and be soul with soul, do not move away from that consciousness of soul.

Come and surrender to that soul, be a part of heaven.

Look with the eyes of soul, see the soul in all beings.

Let all the worlds be the beauty of Allah in your heart.

Do not break away from soul.

Know that to be separated from the soul is to fall from heaven, to be expelled.

The moment you are separated from the soul, you find yourself in the form of the worldly dimension, you fall into the dimension of things.

Come, be soul with soul.

Come, be a drop of the ocean of soul.

Know that soul is heaven.

Know that heaven is the beauty of Allah.

He who is soul with soul is in heaven.

Know that heaven is the dimension of soul in you.

That soul is the presence of beauty of Allah.

That soul is Allah Himself.

Come, always stay in that soul consciousness.

Come, always act with that soul consciousness.

Come, do not attribute ego to yourself.

Do not attribute that soul to yourself.

Know that the moment you break away from that soul consciousness, you fall into the worldly dimension.

That is, you remain in the form dimension of existence.

You break away from the soul dimension that holds the forms.

He who moves himself away from the consciousness of the beauty of Allah falls from heaven.

Come, do not be a murderer, come, do not be expelled from heaven.

Come, do not kill the soul in you, do not call that soul mine.

Do not ignore that soul.

And do not move away from that soul, do not move away from that consciousness.

Know that the murderer falls into his own hell.

Come, do not be a murderer.

Look from the city of soul, see that soul in every being.

Come, watch from heaven, let the whole world be heaven for you.

Know that heaven is the dimension of soul in you.

Know that heaven is the dimension of beauty of Allah in you.

Come, be soul with soul, do not move away from that soul consciousness.

UNFAILURE JUSTICE OF ALLAH

No matter what anyone does, whether he does good or evil, he will definitely find a reward.

A person who does evil will never get away with what he does.

His body writes what he does on his body and one day he will definitely give it back.

The evils of a cruel person are written on his body, atom by atom.

The deeds of a good person are also written on his body.

A person's personality is hidden in the deeds he does.

Whether a person is on the right path is hidden in the deeds he does.

A person must be in a scientific contemplation to understand Allah.

A person must not be distant from the sense of Allah.

A person must always live with the consciousness of Allah.

And a person must never forget this; no matter what he does, the reward for what he does will definitely come.

Surah Zilzal: 6-Yevme izin yasdurun nâsu eşâtên li yurev amâlehum.

Yevme izin : Day, time, every moment, authorized, permission,

Yasduru : Sadır, emerging, manifesting, heart,

En nâsu : People, reaching the station of ins, reaching the origin,

Eşâtên : Division, party, variety, kind, separately, scattered, far from the truth,

Li yurav : For, to see, to understand, to be shown, to be shown,

Amâle hum : Their works, deeds, what they do, they,

The meaning: "It manifests itself every moment. Let people not be far from the Truth, let them be in understanding the truths through their deeds."

7-Fe men yamel miskâle zerretin hayren yereh

Fe men yamel: Now whoever does whatever,

Miskâle zerretin: Weight, atom, atom-size,

Hayren: Good, goodness, a good deed,

Yerâ hû: He sees it, he gets its reward,

The meaning: "Now whoever does a good deed as much as an atom will get its reward."

8-Ve men yamel miskâle zerretin şerren yereh

Ve men yamel: Whoever, whatever, did,

Miskâle zerretin: Weight, atom, atom-sized,

Şerren: Evil,

Yerâ hû: He sees it, he finds its reward,

The meaning: “And whoever does evil, even to the extent of an atom, sees its reward.”

As stated in the verse, whoever does good, even to the extent of an atom, finds its reward.

Whoever does evil, even to the extent of an atom, finds its reward.

Allah’s unfailing justice will definitely be manifested.

Different chemicals are secreted in the body of a person who does evil.

Different chemicals are secreted in the body of a person who does good.

A person who harms someone can never be happy.

His body punishes him immediately.

A person who harms someone; falls into restlessness, anxiety, pessimism, panic, fear.

A person who harms his environment is always in a state of conflict, gets into arguments, and is in a state of knowingness.

Anger, rage, and fighting are their states.

All of these are symptoms of restlessness.

A person who is good, who does good, is also given in return from his body system.

A person who is beneficial to someone, helps someone, and solves their problems, has positive chemical secretions in their body immediately.

These chemicals are hormones called happiness hormones, such as endorphin, serotonin, and dopamine.

They give people peace and happiness.

When a person does good things, these hormones are secreted, and when they do bad things, the secretion of these hormones decreases.

People who do good things become happy, peaceful, and loving thanks to these hormones.

That person is patient and trusting in Allah.

People who do evil have lower hormones, and because of these lower hormones, the person becomes stressed, panicked, restless, and unhappy.

Here, the justice of Allah, which never fails to the slightest, manifests itself in the person's body at every moment.

The unfailing justice of Allah is hidden in the person's body.

A person who does evil is punished immediately.

A person who does good finds his reward immediately.

Peace is not in money, property, fame, or position.

Peace is hidden in knowing oneself and knowing Allah.

A person who lives in submission to Allah is patient, peaceful, and carries love in his heart at all times.

A person who submits not to Allah but to property, fame, position, or worldly interests, is ambitious, impatient, and not content.

People like this are self-interested and harm their surroundings and do evil.

A person who does evil does evil not only to himself, but also to his family, environment, future generations, and state.

People who are evil and ambitious are panicky, quarrelsome, destructive, and engage in acts of harm.

People in this state are not happy or peaceful.

The hormones of happiness in them are; Hormones such as endorphin, serotonin, dopamine are low

The only way to find peace is to do good deeds and be a good person.

Those who do evil and are harmful to their environment do not have inner peace.

The Quran says, do not be among the ignorant people who cause harm, do not be in bad situations, do not talk behind each other's backs, do not fall into duality, be just, do not mock each other, do not speak bad words, help each other.

All of these are for us to be good people.

The reward a good person will receive is love, peace, and happiness.

A good person looks at all existence with love.

Peace cannot be found with money, property, or fame, these are only the rewards given to those who can be good people.

Allah has created His system in the human body.

The reward a good person will find is heaven, that is, peace, love, and happiness.

The response of a bad person is hell, that is, all burning, scorching states such as grudge, hatred, anger, rage, restlessness, stress, panic.

The unfailing justice of Allah is manifested at every moment.

This is what is called Allah's reward.

This unfailing justice is the situations that the human body offers to man.

No matter what we do, chemical reactions occur in our bodies immediately.

Nothing is in vain.

Nothing that is done is left to man.

Allah has hidden His system in the human body.

Many literary advices are offered to people in the Quran.

These are always warnings that should be heeded.

Surah Al-Hujurat:

11- O you who believe, let not a division mock another division, perhaps those who are mocked are better. And let not women mock women, perhaps those who are mocked are better. And do not seek faults among yourselves, and do not call each other names and nicknames. Those who divide and corrupt after believing, and do not repent and return, they are the wrongdoers.

12- O you who believe, beware of suspicions. Indeed, some suspicions may lead you into evil and make you sinners. Let not one of you gossip or backbite about another, and do not spy on their secrets and mistakes. Would one of you eat the flesh of your dead brother? You are disgusted. And fear Allah and do not fall into evil. Indeed, Allah is the One who accepts the repentance of those who realize their mistakes and repent, and the One who created existence from its essence.

13- O people, We created you from a male and a female and multiplied you in nations and tribes, so that you may know each other and help each other. Surely, the generous among you is the one who knows the truths that belong to Allah and guards against evil. Surely, Allah creates with His knowledge, He informs of the truths of all beings.

The unfailing justice of Allah is hidden in the human body.

It is said among the society, why does Allah not punish this evil person?

In fact, the person who is in evil is punished immediately.

You cannot eliminate unrest by giving money.

Peace is not sold in the grocery store so that it can be bought for money.

The only way to attain peace is to do good deeds, to be a good person.

The way to unrest is to do bad deeds, to be a harmful person.

The response of a bad person is hell, that is, all burning, scorching states such as grudge, hatred, anger, rage, restlessness, stress, panic.

No matter what a person does, he will definitely find a response while he is alive.

Allah's unfailing justice will be manifested.

No matter what a person does, he will find Allah's reward, that is, his reward.

This unfailing justice is the situations that the human body offers to man.

The Quran says from beginning to end, do good deeds and be a good person.

The reward that a good person will find is Heaven, peace.

The signs of that Heaven are hidden in the human body.

Whoever oppresses someone has prepared his own punishment and distress.

And he will definitely fall into the distress that he has prepared.

Surah Furqan 19: "And men yazlīm minkum nuzukhu azâben kabîrâ."

The meaning: "Whoever of you ruins another will remain in a great punishment."

Whoever does evil to another should not think that he will not be recompensed for it.

Whoever violates someone's rights to the slightest extent should not think that he will gain.

Whoever speaks behind someone's back and speaks ill of him should not think that he will find peace.

Whoever gives someone a bad nickname should not think that he will not receive the recompense for it.

Whoever thinks evil about someone will immediately receive the recompense.

In fact, the one who thinks evil moves himself away from the thought of Allah and his love, isn't this the greatest punishment for him?

Whoever does even the slightest bit of evil to a created being will definitely receive the recompense for it.

Here, Allah's unfailing justice will definitely be presented to man from himself.

Allah's unfailing justice is hidden in man's own body.

Whoever does whatever he does, whether he does an atom's weight of good or an atom's weight of evil, he will receive the recompense.

Surah Zilzal 7-8: "So whoever does an atom's weight of good will see its reward, and whoever does an atom's weight of evil will see its reward."

Surah An'am 160: "Men câe bil haseneti fe lehu aşru emsâlihâ ve men câe bis seyyieti fe lâ yuczâ illâ mislehâ ve hum lâ yuzlemûn."

The meaning: "Whoever is engaged in good deeds will have a double reward, and whoever is engaged in evil deeds will have a double reward, and they will not be ruined."

Surat al-Baqarah 81: "Belâ men kesebe seyyieten ve ehâtat bihî hatîetuhu fe ulâike ashâbun nâr hum fîhâ hâlidûn."

The meaning: "On the contrary, those who have acquired bad states and are surrounded by their own wrongdoings, they are the ones in the Fire, they will always be in that state."

Surah Al-Baqarah 82: "Vellezîne âmenû ve amilûs sâlihâti ulâike ashâbul cennet hum fîhâ hâlidûn."

The meaning: “Those who believe and do righteous deeds, they are in peace, they are in that state forever.”

As stated in the verse, those who are in evil have the fire.

They are far from divine peace.

They seek peace in their own interests.

And the righteous are in peace.

They are in trust in Allah.

Can the one who witnesses Allah in every being ever be restless?

Can the one who surrenders to Allah with all his being ever be caught up in worries and pessimism for days?

We must ask ourselves:

Were we able to surrender to Allah?

Were we able to trust in Allah?

Were we able to reach the reality of Allah?

Were we able to reach the station of patience?

Have we reached the station of trust and submission?

How strong are we spiritually?

Can someone who is far from meaning and far from witnessing be at peace?

Can someone who has reached the reality of Allah ever be restless?

A person who has not reached the station of witnessing and trustworthiness falls into spiritual emptiness.

A person whose trust and submission are not complete falls into spiritual emptiness.

As long as the worships we perform are far from meaning, we cannot reach divine peace.

We pray, but can we reach the meaning of standing, bowing and prostrating in the prayer we perform?

We read the Quran in Arabic, but can we grasp the meaning presented in it?

All the worships we perform do not pass from form to meaning.

Have we attained the feelings of “witnessing Allah, trusting Him, surrendering to Him”?

Have we been able to open the gates of heaven?

Or have we opened the gates of hell with our actions?

We could not attain the truth of Allah.

We did not know how to witness Allah.

We could not attain the wisdom of our body's creation.

We sought happiness in the worldly dimension, in money, property, fame.

The spiritual emptiness gradually increased and thus, troubles, panic, and the disease called depression manifested themselves.

Allah's unfailing justice would always work.

A person's heart would be as it is.

As we moved away from witnessing Allah, trusting Him, and surrendering, restlessness and trouble would come.

As they reached the rank of witnessing Allah, as they submitted to Allah, peace would come.

The reward that Allah had written for the bodies would certainly come true.

No matter what a person did, he would definitely receive a reward.

Peace will be offered to those who seek refuge in Allah.

Fire will be offered to those who seek refuge in their own devil and evil.

Surah Jonah 62: "E lâ inne evlîyâ Allâh lâ havfun aleyhim ve lâ hum yahzenun."

The meaning: "There is no fear, no sorrow for those who take refuge in the friendship of Allah."

How beautifully it is stated in the verse; taking refuge in the friendship of Allah...

To be in trust in Him...

There is no fear for those who take refuge in Allah.

There is no sorrow for them.

Sorrow comes from the word sadness.

It is stated in the Quran that those who take Allah as their friend are not sad.

Sorrow means sadness, anxiety, pessimism, introversion, falling into emptiness.

Surah Nahl 87: "Ve elkav ilallâhi yevme izinis seleme."

The meaning: "Those who surrender to Allah in everything are those who are in peace and tranquility at all times."

We must know very well what surrender to Allah is.

We do not surrender to Allah just because we worship.

We must definitely attain the truth of "Eşhedü-(Be Witnessed) recited 20 times a day in the prayer call.

We must witness Allah in ourselves and in existence.

Without witnessing Allah, there can be no surrender and trust.

Every existence is a door that opens to Allah.

Every existence is a tariqah, that is, a path leading to Allah.

As long as we examine the formation, functioning and qualities of existence one by one.

The one who witnesses becomes trustworthy.

The one who is trustworthy becomes a Muslim.

A Muslim means one who surrenders to Allah in everything.

A Muslim is one who has reached divine peace.

Peace is to stand in divine presence.

To never leave that presence.

To see Him in yourself.

To watch yourself in Him.

To be drunk in His face wherever you look.

To live drunk in the divine tavern.

Peace is the pleasure of watching God in the people.

A Muslim is one who has attained peace.

Allah is sufficient for the one whose spirituality is strong, that is, for the Muslim.

Allah is our support, our help.

Surah Anfâl 62: “Fe inne hasbekallâh huvellezî eyyedeke bi nasrihî.”

The meaning: “Allah is sufficient for you. He is your support, He is your help.”

Surah Ahkaf 13: “İnnellezîne kâlû rabbunallâhu summestekâmû fe lâ havfun aleyhim ve lâ hum yahzenûn.”

The meaning: “Surely those who say, “Allah is the One Who created us” and thus act uprightly, there is no fear for them, nor shall they despair.”

Allah immediately brings out the one who surrenders himself completely from the trouble he has fallen into.

There is no fear, anxiety or despair for them.

Yes, when we examine the Quran carefully, we understand that a Muslim is the one who has attained peace.

A Muslim thinks carefully about the troubles he has experienced, tries to understand their wisdom and learns the necessary lesson from the trouble he has fallen into.

He immediately gets rid of the pessimism he has fallen into.

A person who surrenders himself to Allah:

Becomes patient.

Be a contemplative.

Be a peaceful person.

Be a trusting person.

Seeks the wisdom of everything.

Never rebels.

Be a humble person.

Relies on Allah at every moment.

Be a grateful person with every breath.

He is full of love and peace.

He seeks the truths of life.

He is helpful to his surroundings.

He runs for the peace and happiness of people.

These are all the rewards that Allah offers to the righteous person.

A person who is in evil and arrogant becomes a devil.

A person who is in arrogance:

Detaches himself from existence, falls into ego.

He sees himself as superior, falls into arrogance.

He 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.

He moves himself away from Allah.

A person who becomes a devil is in the fire.

He cannot reach divine peace and reverence.

Let us understand that whatever we do, we will definitely get something in return.

A person should be merciful to his/her surroundings.

He/she should never do even the slightest harm to anyone.

A person should be compassionate.

He/she should never be a heartbreaker.

A person should be a peacemaker to his/her surroundings.

He/she should not be a troublemaker.

A person should be in submission and trust in Allah.

He/she should not be subject to his/her own desires, assumptions, and devils.

A person should know that the heart of the one who submits to Allah will find peace.

BE HEAVEN

Come, let every state of yours be heaven.

Reach the station of peace.

Give peace to your surroundings.

Give happiness to your surroundings.

Come, act sincerely.

Come, act honestly.

Come, act virtuous.

Come, be the joy of people.

Be their hope.

Be their heaven.

Do not give pessimism, take pessimism away.

Speak in a way that will turn pessimism into hope.

Speak in a way that will end anxiety.

Make people happy, do not grieve.

Make people love, do not make them hate.

Bring them closer, do not push them away.

Let the smile on your face never cease.

Let honey drip from your tongue.

Let your eyes sparkle.

Make people feel the feeling of compassion.

Make people feel the feeling of mercy.

Look how beautifully it is stated in the Quran.

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

The meaning: “We sent you to be merciful to everyone.”

May every behavior be merciful to every being.

Show the feeling of mercy in the most beautiful way.

Remember that mercy is hidden in a scale between the mind and the heart.

If you stay in the mind, it is not clear where it will drag you.

If you stay in the heart, you will flow into madness.

Just as a baker knows when to put the bread in the oven and when to take it out.

Here, the mind and the heart must act together so that mercy can manifest.

The feeling of mercy is Allah's compassion.

May your inside and outside be one.

Let your heart reflect on the outside.

Run to those in need.

Make them feel that there are people with me too.

What a beautiful feeling it is to be hope for people.

What a beautiful feeling it is to run to those in trouble.

Run like a father, run like a mother.

Your father and mother ran and struggled for you.

Did they expect something in return? Of course not.

What a beautiful feeling it is to run to those in need without expecting anything in return.

Let your heart be adorned with love and affection.

Walk in the light of love.

Walk in the sky of the heart.

Walk in the deep feeling of love.

Look with love, act with love, approach with love.

Know that heaven is love.

Heaven is the sublimity of Allah.

Act by seeing that sublimity in every being.

Do not look for anyone's shortcomings.

Look at the good aspects of people.

Let people find their own shortcomings and fix them.

Don't embarrass people even when you warn them.

Speak in such a way that they feel the power to correct themselves.

Don't hurt anyone.

Don't shout or call anyone.

Don't look down on anyone.

Don't see anyone as ignorant.

Know yourself as ignorant.

Be reliable.

Be trustworthy.

Be reliable.

Be trustworthy.

Be a heaven to those around you.

Never let a smile leave your face.

Never let words of love leave your tongue.

Be modest, act modestly.

Be patient, have trust in Allah.

Look into the inner world of everything.

Look at Allah who shows His beauty from everywhere.

Look with the consciousness of unity.

Reach the station of being a gathering in God.

Being a gathering is entering heaven.

Entering heaven is becoming heaven.

Mercy will only manifest from that which is heaven.

Never forget that you were sent as a mercy to the worlds.

You were sent as a human being.

You were sent to act with a sense of compassion and mercy.

Come and act sincerely.

Come and act honestly.

Come and act virtuous.

Come and give peace to people.

Be their hope.

Make them feel the mercy.

Make them feel the heaven.

Be heaven.

Whoever comes to you, come to heaven.

FINAL EVALUATION

In this book, we tried to explain heaven and hell as far as we understand it, with the Quranic criteria.

We tried to explain heaven and hell as told in society and heaven and hell as mentioned in the Quran.

And we understood that a person can experience both heaven and hell without dying, and show it in his life.

When we examined the Quran, we understood that first of all, heaven and hell are hidden inside a person.

A person will either reveal the heaven inside him with his actions.

Or he will reveal hell.

Heaven is reaching the divine beauty of Allah.

Heaven is reaching the divine peace before death.

Heaven is reaching the pleasure of seeing Allah in the essence of every being.

Hell is finding the reward for the cruelty done.

Everyone who does cruelty will definitely fall into hellish feelings.

In order not to fall into hellish feelings, one should not do harm to anyone.

Instead of believing that a person will enter a heaven or a hell after death, they should know that these things are present in life before they die.

A person should feel heaven before they die.

They should reveal the heaven inside them.

Heaven is the feeling of reaching divine peace.

Heaven is the feeling of reaching divine beauty.

He who looks at Allah everywhere is in divine peace.

Heaven is the feeling of surrendering to Allah, being in trust at all times, looking at Him everywhere.

A righteous person is in heaven.

A cruel person is in hell.

A person should know that every evil done to someone will open the gates of hell.

Every evil done will set hell on fire.

A cruel person is the person who turns to the hell inside himself.

A righteous person is the person who opens the gates of heaven inside himself.

Every good deed done will open the gates of heaven.

Every evil deed done will open the gates of hell.

In society, theft, unjust gain, fraud, seizing people's property, all kinds of cruelty are not good.

What is good are behaviors such as honesty, loyalty, sincerity, helping each other, sharing, protecting, looking after, not deceiving anyone.

No matter what a person does, he will do it to himself.

The smallest bit of good he does is primarily for himself.

The smallest bit of evil he does is primarily for himself.

When a person does good, this will be reflected in his surroundings.

When a person does evil, this will also be reflected in his surroundings.

Cruelty will open the gates of cruelty.

Goodness will open the gates of goodness.

A person should make the people around him feel the feelings of heaven with his actions and behaviors.

There is a saying in society; "A person worthy of heaven."

Why is this saying said?

It is said because the person is a good person in society, someone who helps those around him, and does not do any harm to anyone.

Here, the important thing is to make those around us feel heaven before we die.

Not to be a person of hell.

A person who does evil to his/her surroundings, a person who is cruel, is in hell.

A person should understand life well.

A person should not forget that he/she is mortal.

A person should know that the evil he/she does will become hell for him/her, will bring him/her troubles.

A good person will not fall into hellish feelings, he/she will be in peace thanks to the good things he/she does.

A person should know that every new day will come and die.

A person; no matter how beautiful he/she is.

No matter how rich he/she is.

No matter how powerful he/she is.

No matter how much authority he/she has.

The manifestation called time will take his/her beauty.

The manifestation called death will make a person poor, he/she will be nothing.

The flow called time will cut off a person's hands and feet, and make them weak.

The station called death will take a person from his station, and make the person's body motionless.

Aren't these real?

We all know they are real.

Then let's leave pride and arrogance aside.

Let's treat each other well.

Let's give each other peace.

Let's make each other feel heaven.

Let's live in humility.

Let's live in love and respect.

Let's appreciate the life we have been given.

Let's not upset anyone.

Let's not oppress ourselves or anyone.

Let's be sincere.

Let's reach the feeling of love.

And let's be loyal to love.

Let's never forget our Creator, Allah.

Let's understand Him well scientifically.

Let's live in trust and submission to Him at every moment.

Let's know the value of life.

Let's live in peace and excitement.

Let's enter heaven before we die.

Let's not make anyone experience hell with our actions, behaviors, words and deeds.

Let's be the addressee of the saying "this person is destined for heaven" in society.

In other words, let's make those around us feel the feeling of being a good person.

In this book, we have tried not to say anything negative about anyone's belief or worship.

We have tried not to say that anyone's belief in heaven or hell is right or wrong.

We have only tried to write down the information that is told in society about heaven and hell.

And we have tried to examine the concepts of heaven and hell according to the Quran.

And we have tried to give examples from the interpretations made on this subject.

If we have made any mistakes or omissions, please forgive us.

God willing, we will be among those who think and research.

God willing, we will be among those who research the heaven and hell told in society and the heaven and hell mentioned in the Quran.

God willing, we will be among those who witness.

God willing we will be good people.

God willing we will be among those who make our surroundings experience heaven.

God willing we will be among those who close the gates of hell.

Stay with love and peace.

Stay with wisdom and understanding.

Be among those who look at everything created with the eye of Allah.

İsmail Dincer

HEAVEN AND HELL ACCORDING TO THE QURAN

With his actions, man will either reveal the heaven within him or he will reveal hell.

Heaven is reaching the divine beauty of Allah.

Heaven is reaching the divine peace before death.

Heaven is reaching the pleasure of seeing Allah in the essence of every being.

Hell is finding the reward of the cruelty done.

The One who realizes the unity inside the Essence is in heaven.

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