

**PROPHET MUHAMMAD  
(THE LIGHT OF MUHAMMAD)**

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## INTRODUCTION

“What should his name be?”

“Let it be about praise.”

His grandfather asked, his mother Amina answered.

Muhammad was born.

His name was Muhammad.

His mother wanted the dimension of Allah’s Praise to be heard.

His son should be in praise.

And so it happened.

Muhammad became in praise.

The light of Allah was made known to humanity.

It was stated that Creation is the manifestation of Allah.

It was stated that all existence is equipped with attributes.

It was stated that existence is the drops of the ocean.

It was stated that Allah and Creation are not separate.

It was stated that the secret of Muhammad is the secret of the People.

It was stated that the secret of the People is the secret of Praise.

It was stated that the secret of Praise is Muhammad.

The mother’s prayer was accepted.

And Muhammad was born.

Muhammad became in Praise.

Muhammad became a mercy to the worlds.

His mother was also a person of heart.

His mother was also from the Quraysh tribe.

His mother was also on the path of Abraham.

His mother was also on the path of Ilmi Ledun.

His mother was also a person of Ilmi Tawhid.

Or could he have said, “Let my son’s name be related to ‘Hamd-Ahmed’”?

A person born from such a mother could only be Muhammad.

A person born from such a mother could only be the Sultan of Ilmi Ledun.

Both the mother and father were among the saints of Ilmi Ledun.

They were lovers of the path of heart.

They were from the nation of Abraham.

They were among those in whose hearts the truths manifested.

Muhammad could only be born from such a mother and father.

And Muhammad was born from such a mother and father.

Muhammad did not say in vain; “I came from pure loins.”

In this book, we will try to understand and explain the station of “Prophet Muhammad – The Light of Muhammad”.

Who is Prophet Muhammad?

What is the station he represents?

What is the Light of Muhammad?

What is his heart like?

What is the purpose of his struggle?

What is the truth he presents to humanity?

What is being sent as a mercy to the worlds?

What is being sent as a bashir to the worlds?

What is being sent as a vow to the worlds?

What is the dimension of Messengers and Prophets?

In this book, we will try to explain the life of Prophet Muhammad, his struggle, and the truth he presented to humanity.

We will try to understand the position represented by Prophet Muhammad.

We will try to understand and explain the definition of “Muhammad” according to the Quran.

We will try to understand the truth of Messenger and Prophet.

All perfect people have struggled for the peace and tranquility of humanity.

They wanted there to be no oppression in society.

They wanted no one to deceive anyone, they wanted no one to be attacked in their property, honor, or dignity.

The feeling of mercy flowing in their hearts has become the center of their struggle.

They have strived day and night for the peace of humanity.

The position represented by Prophet Muhammad is the position of “Hazrat-Huzur”(tranquility).

Every being is Allah's own creation.

Every being is connected to Allah at every moment and stands in His presence.

Because perfect people know this truth, their struggle has been to this extent.

People who know this truth strive to establish peace in society.

A person who knows the truth of Allah, a person who is wise in His truths, will not do a single iota of evil to anyone or any being.

If a person knows that Allah is in him at all times,

if he remains aware that every particle of his body is covered with His truths, he will never be bad-tempered.

A person who cannot be wise of Allah will remain in his own ego and spend his life in his own personal interests.

A person who is wise of the truth of Allah will always do good deeds and display good behaviors.

A person who cannot understand the truths will live in ego and may display bad behaviors.

A person who is wise of the truths knows that the power that holds all existence is the only power.

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

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

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

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

A person who has attained this realization cannot be in any harmful situations, even the slightest bit.

A person who cannot understand the truths;

Always runs after his own interests, seeks after position and status, approaches people for his own interests.

He considers himself, his faith and worship as great, and considers others as small.

He always gossips, looks for people's shortcomings, backbites, and causes mischief.

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

He gives people bad nicknames, looks for their faults, mocks them, looks for their mistakes, and spreads them around.

In short, a person who cannot understand the truth of Allah will always be in harmful situations in his life.

A person who understands cannot harm anyone or any being in the slightest.

This is explained very well in the Quran.

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

Li yemize Allah: For, to distinguish, to separate, Allah,

El habise: Bad-tempered, harmful, dangerous,

Min et tayyibi: Clean, clean-tempered, good, in good states,

Ve yecale el habis: Makes, bad-tempered,

Bada hu ala badın: Some of it, some,

Fe yerkume-hu cemian: So that, on top of each other, pile up, it, all together,

Fe yecale hu: Thus, makes, does, it,

Fi cennet: Inside, burning and destructive, deep pit, the hell of ignorance,

Ulâike hum el hasirûne: These are the ones who are lost, losers,

The Meaning: “The clean-tempered and the bad-tempered are distinguished according to whether they understand the truths of Allah or not. Some of them make others bad-tempered. Thus, those who are in that state are together. Those who do bad things are in a state of destruction. Those who are in loss.”

As stated in the verse, those who understand the truth of Allah will be good-tempered and will do good deeds.

Those who remain in their ego will be bad-tempered and will fall into bad states.

All of the Perfect people we call Messengers and Prophets have tried to tell society about the truth of existence and the creator.

They have tried to explain that all beings are brothers to each other.

They have struggled so that there is no oppression, no bloodshed, no evil in society.

The Quran is full of these advices.

“He who kills one person is as if he has killed everyone.” Surah Al-Maide 32

“Allah has forbidden the killing of a soul.” Surah Al-Isra 33

“He who saves one person alive is as if he has saved all people.” Surah Al-Maide 32

“Do not mock or despise anyone’s belief.” Surah Al-Hujurat 11

“Dividing, marginalizing the other, judging is evil.” Surah Al-Muslim 19

“A Muslim is one who does not shed blood, who does not do evil.” Surah Al-Maide 3

Surah Mâide 2: “Yâ eyyuhâllezîne âmenû lâ tuhîllû şeâirallâhi veleş şehral harâme ve lâ hedye ve lâ kalâide ve lâ ammînel beytel harâme yebtegûne fadlan min rabbihim ve ridvânâ ve izâ haleltum fastâdû ve lâ yecrimennekum şeneânu kavmin en saddûkum anil mescidil harâmi en tatedû ve teâvenû alel birri vet takva ve lâ teâvenû alel ismi vel udvâni vettekullâh innallâhe şedîdul akâbe.”

The Meaning: “O you who believe! Do not ignore the signs of Allah in all existence. Do not ignore the sacred things that have been revealed. Do not give up on sacrifice. Do not seek ostentation and beware of evil where you are.

Do not destroy your trust in those who want to understand the truths of the Lord and His pleasure. When you are ready, then search and investigate to find the truths. Eliminate those evils that tempt you. Stay away from those who hinder you in the path of seeking the sacred truths, do not exceed the limits. Help each other in good deeds and avoid evil deeds, do not associate others with Him. Do not help each other in evil deeds and do not be enemies. Beware of evil deeds and do not associate others with Allah. Surely, Allah is the Swift Remover of troubles.”

As stated in the verse, the struggle of Prophet Muhammad is the struggle of all the Messengers and Prophets.

Their struggle is clearly stated in the verse.

“Read existence, follow the signs there.”

“Understand what sacrifice is, always be in sacrifice.”

“Never seek ostentation, live simply.”

“Avoid all bad situations.”

“Give people trust, protect that trust.”

“Make your heart suitable for understanding the truths and be in contemplation to understand the truths.”

“Control the satanic feelings and thoughts that tempt you within us, do not allow them to come out.”

“Stay away from everything and everyone that hinders you on the path of truth.”

“Never exceed the limits.”

“Help in good.”

“Never help in evil.”

“Understand well what polytheism is.”

“Understand Allah and never associate partners with Him.”

“Never do evil to anyone.”

“Always trust in Allah, seek the answers to all questions in His knowledge.”

And there are dozens of scientific and literary advice in the Quran.

Here, Prophet Muhammad strived day and night to remind humanity of these advices.

He ran to humanity for humanity with the love of Allah.

He wanted there to be no cruelty.

He struggled for justice and law to be lived.

For this, Prophet Muhammad and his struggle should be understood well.

We will also try to tell about him and his struggle in this book.

If we have any shortcomings or mistakes, forgive us.

Ismail Dincer

## **THE STATION OF PROPHET MUHAMMAD**

First of all, the station represented by Prophet Muhammad must be well known.

The meaning of the word Muhammad must be well known.

The station he is in is the station of “The Light of Muhammad”.

The secret of “The Light of Muhammad” must be well known.

“The Light of Muhammad” means the light of Muhammad.

All the perfect people we call Messengers and Prophets were on the path of “The Light of Muhammad”.

This secret of light must be well known.

The light of Muhammad is the light of Allah. (Nur alâ nûr)

The subtlety of “the truth of Muhammad” and “Prophet Muhammad” must be well known.

When we say “Muhammad”, it is related to the praise that belongs to Allah.

When we say Prophet Muhammad, it is related to a heartfelt person who lived between 571-632 and presented the dimension of praise of Allah to humanity.

Prophet Muhammad announced the “Status of Light”, that is, the “Status of Muhammad” to humanity.

“Status of Muhammad” is the station where all the Messengers and Prophets are gathered.

All the messengers and prophets have come through the station of Muhammad.

His station is the station of “Praise”.

His station is the station of the People, the station of attributes.

His station is the station of “Hazretul Cem”.

It is the station of looking at Allah in the People.

Prophet Muhammad always lived by looking at Allah in the People.

He lived by seeing unity in multiplicity.

Multiplicity is the dimension of the People.

Unity is the dimension of Allah.

People and Allah are not separate from each other.

Drops and the Sea are one.

Prophet Muhammad’s station is the station of “Nur(Light)”.

The entire universe has come through the light of Allah.

Light is the secret of the messenger.

The soul is the secret of emergence from being blown.

Humanity is the secret of the prophets, the secret of the knowledge of the truths.

We can only reach the truths of Allah in the dimension of existence.

Being is the human dimension, the fana dimension, the body dimension.

Information and news belonging to Allah are presented from the human dimension, that is, from the dimension of existence.

Nabi is related to the word plant.

Nabi means the one who brings news, presents news, presents information.

Prophet means the one who sends, reveals.

Let's think of a seed;

There is a tree in the essence of the seed, but it is not visible.

The power in sending the tree step by step from the essence of the seed to the external is the secret of "resul".

The tree that is revealed is the secret of "plant".

The fact that all the information belonging to the tree is found in the tree is the secret of "Nabi".

Surah Noah 17: "Vallâhu enbetekum minel ardi nebâtâ."

Ve Allah enbete kum : Allah, me, grew, greened, brought forth, you,

Min el ard : On earth, from soil, from your body,

Nebaten : Plant, Prophet, presenting news,

The Meaning 1: "Allah brought forth you from the soil as a plant grows."

The Meaning 2: "Allah brought forth you as a plant grows, presented the knowledge of the truth from your bodies."

As stated in the verse with a magnificent expression, the human body is the "Prophet" dimension, the disclosure of man is the "Messenger" dimension.

Prophet Muhammad has a striking saying on this subject.

"While Adam was between the soul and the body, I was the Messenger."

(Tirmidhi, Ahmed b. Hanbel, Bukhari)

Although this saying is not accepted by most researchers, the depth of this saying is very striking.

The incident from Abu Hurairah is narrated as follows.

I asked the Messenger of Allah, "When did you become a messenger?"

Prophet Muhammad replied, "I was a messenger when Adam was between the soul and the body."

Those who know the station of Prophet Muhammad will understand this statement.

The station of Prophet Muhammad is the station of "Nur-Rasul."

The meaning of Adam is the station of "Spirit".

"Nefahatu fihi min ruhi." Surah Al-Hijr 29

The body is the dimension of humanity, the dimension of earth.

Humanity is revealed with the blowing of the soul.

The soul comes filtered through the dimension of light.

With the flow from the light of Allah to his soul, from his soul to humanity, existence is revealed.

Here is this saying of Prophet Muhammad; "All existence is revealed from the light of Allah".

Since Prophet Muhammad's station is the station of light, Muhammad existed even before Adam, that is, when man did not exist, that is, when man was flowing from the soul to humanity.

In other words, the light of Allah existed.

That light was the secret of the Messenger.

The Messenger and the Prophet are dimensions belonging to Allah.

The station represented by Prophet Muhammad is the station of "Nur-Rasul".

Prophet Muhammad would explain to those who called themselves the Messenger.

One day Prophet Muhammad said: "O people! Who am I?"

They said: "You are the Messenger of Allah."

He said: "I am Muhammad b. Abdullah b. Abdulmuttalib." (Ahmad b. Hanbel, a.g.e, IV/165-166)

As can be seen here, he is Muhammad, the son of Abdullah.

The Messenger is the station of the Creation that belongs to Allah.

This dimension of Creation is also called "Muhammad".

The station of "Nur-Rasul" is a station that belongs to Allah that Prophet Muhammad explained to humanity.

The dimension of light is the secret of Muhammad.

Surah An-Nur 35: "Allâh nûrus semâvâti vel ard."

The Meaning: "Allah is the light of the heavens and the earth."

An-Nur Surah 35: "Nûrun alâ nûr."

The Meaning: "Light upon light."

In this verse, the first of the two lights, "light upon light", is a reference to the essence of Allah.

The second light is a reference to the attributes of Allah.

These attributes are the dimension of the People.

The light of the attributes of Allah is the station of Muhammad.

The station represented by Prophet Muhammad is the station of Muhammad.

In other words, the station of Praise, the station of the People, the station of attributes, servitude, the station of Hazrat.

When Muhammad was born, his mother said, "Let my son's name be related to Praise."

His grandfather found the name "Muhammad" suitable for him upon this request.

For this reason, the verse "Nurun alâ nûr"(Light upon light) should be considered very well.

The word light is used twice here.

Let's think of the first light as the sea.

Let us think of the second light as drops of the sea.

Here is the dimension of drops, the luminous dimension of each being.

Here is the dimension of drops, the station of Muhammad.

The integrity of the sea is the station of Allah's essence.

The entire universe is connected to the essence of Allah.

In other words, all attributes are connected to the essence of Allah.

All existence emerges from the station of Adam, that is, from the blowing of the soul.

Existence is called the body.

In other words, it is in a constant state of change and dissolution.

Here, Prophet Muhammad said the words "While Adam was between the soul and the body, I was the messenger" not for his own person, but for the light of Allah.

He pointed to the light.

He pointed to the flow from the light to the soul, from the soul to the human being and the body.

Let's think of the soul as the blowing of the wind.

Let's think of the light as the depth of light.

Coming through the light creates the soul.

The blowing of the soul ensures the formation and functioning of human existence.

Existence is revealed from the blowing of a soul.

It is in operation with the continuation of the blowing of the same soul.

The blowing of the soul is the secret of the flow from the inner world to the outer world.

The inner world is the inner world.

The outer world 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 emergence of existence.

Whatever is in the inner world will emerge.

Let us think of the tree in the essence of the seed that has not yet been revealed.

That tree stands in a luminous dimension in the essence of the seed, that is, in the inner world of the seed.

Whenever there is a blowing from there, that blowing is called the blowing of the soul.

With that blow, the tree begins to emerge.

With the blowing of that spirit, when the time comes, the roots, shoots, branches, trunk, leaves, flowers, fruits belonging to the tree come out one by one.

There are many worlds belonging to the tree inside the spirit, and these worlds show themselves one by one.

The mathematical, physical, chemical, biological secrets of the tree that come out are revealed one by one when the time comes with the blowing of the spirit.

The emergence from the inner self to the outer self is the manifestation of what is in the inner self.

There are many unseen worlds within the human world that shows itself.

Everything that is visible in the outer self is revealed by the blowing of the spirit.

The spirit continues to be blown into everything that comes out.

Because the emergence from the inner self to the outer self continues at every moment.

Surah Fussilat 53: "Fîl âfâk ve fî enfusihim."

Whatever is in the inner self will come out to the outer self.

The inner self is the first dimension of Allah.

The outer self is the apparent dimension of Allah.

Surah Hadid 3: “Hû el evvel, Hû el zâhir”

This is the secret of the emergence from the self to the horizons of all existence in the Universe.

The Universe has emerged from the world of nothingness to the world of light, from the world of light to the world of spirit, from the world of spirit to the world of soul, and is still emerging.

The world of soul is the dimension of humanity, the dimension of bodies, the dimension of causes.

The emergence from the soul being blown is the dimension of soul.

The first sprout formed by the blowing from the seed is the world of soul.

That sprout is the world of the visible and invisible.

That is why it is stated in the Quran: “Halakakum min nefsin vâhidet”

The Meaning: “I created you from a single soul.” (Surah An-Nisa 1)

Surah An-Nisa 1: “Yâ eyyuhân nâsuttekû rabbekumullezî halakakum min nefsin vâhidetin ve halaka minhâ zevcehâ ve besse minhumâ ricâlen kesîran ve nisââ vettekûllâhellezî tesâelûne bihî vel erhâm Innallâhe kâne aleykum rakîbâ.”

The Meaning: “O people! Beware of evils and do not associate partners with Him who created you. It is He who created you from a single soul and created from it spouses and multiplied them as many men and women. Beware of evils and do not associate partners with Allah. So seek trouble to understand His realities and understand closeness. Surely Allah holds you fast with all His manifestations in you.”

As stated in the verse, the dimension of bodies is the dimension of the soul.

It is the dimension of light that tightly surrounds bodies.

The world of the soul is the human world.

The world we call humanity is the state of the soul dressed in a body suit.

The dress of the soul manifests from the dress of light, and the dress of the soul from the dress of the soul.

The soul is the essential being of the person, his body.

The essence of the body is the dimension of the soul, the dimension of light.

A person has both a human aspect and a self aspect.

The dimension of causes is the dimension of the creation, functioning, shaping, events, and interconnections of existence.

How beautifully Niyazi-i Misri has taken pleasure in it.

“This world called humanity is your person in form,

In reality, you are not in identity, O Messenger of Allah.”

Existence is revealed by flowing from light to soul, from soul to soul.

The dimension of light of the human world is the secret of Muhammad.

Muhammad means the one who is upon praise.

All existence is upon praise, that is, surrounded by attributes.

All the Messengers and Prophets have been nourished through the channel of Muhammad, that is, from that light.

They have spoken the words that come from that light.

That light is Allah's Muhammad light.

The only light that holds all existence in the entire Universe is the light of Allah.

The light in every existence is also called the light of Muhammad.

That is why it is stated in the verse as "light upon light".

In other words, the drop in every existence, the only light that holds the light, is the light of Allah.

Whatever is in the heavens and the earth, every existence is a reflection of that single light.

That is why it is stated in the verse: “Allah is the light of the heavens and the earth.”

How beautifully Yunus Emre enjoyed it.

“My heart does not accept the one who says that the form is soil,

I saw the essence of this soil in Hazrat Ahî”

The station of Hazrat; is the station of Muhammad, the station of light, the station of Halk.

What is meant by Halk is the drop of light in every being.

Otherwise, the being dressed in human clothes is not called Halk, it is called ahal.

Halk is the size of drops of light.

That is why Yunus Emre enjoyed that this land was a reflection of light and wrote his hymn like that.

The soul came filtered from the light of Allah.

Allah flowed from His own light to his soul.

All beings were hidden in that soul.

They were one in a single soul.

The destiny of the soul of each being was written there.

It was clear according to what each being would take shape.

This was the “Secret of Fate”.

The day would come when every being would come filtered from the soul.

The destiny of all beings was written with the pen of light.

Allah would create from His own light.

The creation would manifest itself according to a destiny.

The destiny of each being was written in the soul.

Each being would take shape according to the nature of a destiny.

Just as the destiny of a tree was hidden in the seed.

The destiny of each being was hidden in the essence of the soul.

The shape and time were determined for each being.

Each being would wear the clothes that were made for it.

Each being would abide by the time that was determined for it.

This was the “Secret of the Perfect Term”.

Each being waited for the time of its manifestation.

Each one waited for a breath.

Spirits would be blown from within the soul.

The soul of each being was one in the world of spirits.

This was the secret of the “World of Spirits”.

The bodies of beings were hidden in the depths of the soul.

The soul was ready to be blown.

Every being would come from this blow.

It would be shaped by this blow.

It would work by this blow.

Surah Isra 85: “Ve yeselûneke anir rûh kulir rûhu min emri rabbî ve mâ ûtîtum minel ilmi illâ kalîlâ.”

Ve yeselune ke : They ask you, they investigate,

An el ruh : From the soul, about the soul,

Kul el ruhu : Say, the soul,

Min emr Rabbi : The operation, the judgment, of my Lord, the owner of your body,

Ve ma utitum min el ilmi : Thing, what, will be given, presented, from his knowledge, his knowledge,

Illâ kalîlâ : Only, little, very little, slowly,

The Meaning 1: “They ask you about the soul. Say: The soul is the operation of my Lord and you will gradually come to know about that knowledge.”

The Meaning 2: “They ask you what the soul is. Say: It is the reality of the manifestation and operation of your body, you will gradually come to know about it.”

The Spirit is the dimension in which the existence and functioning rules of all beings are manifested.  
The Spirit belongs to Allah

Allah breathed from his own soul, “the people” began.

Breath turned into breath.

Breath found life.

Soul prepared to wear human clothes.

Soul was ready to wear the self-clothing called human.

With the command “Kûn fe yekûn” the soul’s blowing began.

The walk from the soul to the horizon began.

With a blow starting from within the seed...

Like a tree is revealed...

The being whose time had come began to be revealed one by one.

He wore the clothes deemed appropriate for him.

This was the “Secret of the Destiny of Nature”.

Allah blowed from his own soul.

Those who were blown from his soul began to be revealed one by one.

Air, earth, water, fire, came filtered from the soul.

This was the dimension of the “Communal Soul”.

The spirit was blown from the congregational spirit.

Various kinds of plants came and filtered.

This was the dimension of the “Vegetative Spirit”.

The spirit was blown from the vegetative spirit.

Various kinds of animals came and filtered.

This was the dimension of the “Animal Spirit”.

The spirit continued to be blown.

The son of Adam came and filtered from that spirit.

The spirit of all creatures was gathered in the son of Adam.

The son of Adam reached the station of man.

Man carried the secret of all creatures.

The last child of the soul, Man, was born.

This was the dimension of the “Human Spirit”.

Man understood, the created was Allah Himself.

What was seen was His manifestation.

All creatures were His dimension of Creation.

Man was His own self.

Surah Al-Hijr 29: “Nefahu fîhi min rûhî.”

The Meaning: “I blowed into all beings from My spirit.”

Surah Al-Kamer 49: “İnnâ kulle şey’in halaknâhu bi kader.”

Translation: “I have written a destiny for all beings, and created them accordingly.”

Surah Ra’d 2: “Eceli musemma.”

The Meaning: “I have written for every being a fixed term.”

Here is the station of Muhammad, the station of the light of Allah.

Prophet Muhammad announced that light to humanity.

In the Quran, “Surah Nur” alone points to this truth.

Surah Nur 35: “Allâh nûrus semâvâti vel ard meselu nûrihî ke mişkâtin fihâ mıs bâh el mıs bâhu fî zucâceh ez zucâcetu ke ennehâ kevkebun durrîyyun, yûkadu min şeceratin mubâraкетин zeytûnetin lâ şarkîyetin ve lâ garbiyyetin, yekâdu zeytuhâ yudû ve lev lem temseshu nâr nûrun alâ nûr yehdillâhu li nûrihî men yeşâu ve yadribullâhul emsâle lin nâs vallâhu bi kulli şeyin alîm.”

The Meaning: “Allah is the light of the heavens and the earth. The example of His light is like a lamp in a cell, from there it reflects the light at every moment, like a star shining from the inner world to the outer world. As if it were from a sacred essence, informing of an originality. There is nothing in the east and nothing in the west that is from that essence, a reflection of light, and nothing that does not touch it. It is light upon light. For whoever seeks to understand that light, Allah is a guide from all things, and Allah presents examples for mankind, and Allah is the owner of knowledge in all things.”

Surah An-Nur 36: “Fî buyûtin ezinallâhu en turfea ve yuzkere fîhesmuhu yusebbihu lehu fihâ bil guduvvi vel âsâl.”

Its meaning: “Allah is the one who holds all forms of existence. All existence shows His remembrance and His sublimities. He is the one who shows himself with his signs in all existence. The manifestations belonging to Him continue in all existence without stopping, morning and evening.”

The light in every existence is the Muhammadan light.

That light is the dimension of Muhammad.

This is the station represented by Prophet Muhammad.

All Messengers and Prophets are born from the station of Muhammad.

They are painted from the light of Muhammad.

In their own stations, they point to Muhammad.

That sign is the sign to the light.

Every existence derives its nature from the light of Allah.

The light of Allah is endless.

The light of Allah has encompassed the worlds.

Prophet Muhammad was embodied from the light of Allah in 571, and returned to the light of Allah in 632.

He spent his life to explain the truths of Allah.

He spent it for humanity.

He struggled day and night for the good of humanity.

He was revealed as a mercy to the worlds.

Now let's try to get to know Prophet Muhammad.

## **SEMAIL(APPEARANCE) OF PROPHET MUHAMMED**

Semail; is a term that defines appearance, feelings and behaviors, goals and purposes, clothing, social life, dual relations, beliefs and worships, moral behaviors.

Prophet Muhammad was a human being like every human being.

He came to the world from a mother and father.

He carried a body.

He was someone who ran for the needs of his body.

He was someone who experienced both joys and sorrows.

He was also a person who carried a heart.

His heart was always occupied with Allah.

He had a human side and a sublime side.

His human side was directed towards the world.

His sublime side was directed towards Allah, the essence of existence.

He was also mortal like every human being.

He was someone who lived without ever forgetting death.

He was a beautiful person of heart who said in modesty, "I am also a human being, I get surprised from time to time."

He also got surprised like us.

But he was not surprised like us.

His astonishment would also open the door to mercy, to knowledge. He always reminded people of their human side.

Surah Fussilet 6: "Kul innemâ ene beşerun mislukum."

The Meaning: "Say, "Indeed, I am a human being like you."

He never exalted himself.

He always talked about the greatness of Allah everywhere.

Hazrat Ali described his features as follows.

"The Messenger of Allah was neither extremely tall nor extremely short."

"He was of medium height."

"His hair was not completely straight, but a little curly."

"He was not fat, nor was his face completely round."

“His color was white with a reddish tinge.”

“His eyes were black, his eyelashes were long.”

“His joints and the space between his shoulders were large.”

“His palms and feet were plump.”

“When he walked, he would take firm steps as if he were walking on a slope.”

“When he turned to one side, he would turn with his whole body.”

“He had the seal of the Messenger between his shoulders.”

“Because He was the sum of the Messengers and Prophets.”

“His heart was generous and his accent was the most correct.”

“His nature was very gentle and his manners were noble.”

“Those who saw Him unexpectedly were afraid of Him, but the more they got to know Him, the more they loved Him.”

The one who described Him would say, “I have never seen His like before or after Him.”

Yes, Hazrat Ali described Prophet Muhammad like this.

There was also a description of him in the Quran.

He would encourage goodness.

He would forbid evil.

He would never give up doing good.

He would always treat his surroundings well.

He would always speak nicely or remain silent.

He would never deviate from truth.

He would always be patient everywhere.

He would always be humble and condescending everywhere.

He would be patient in positive or negative things, and would wait for the knowledge behind events.

He would always act honorably, justly and honestly in every field.

He would help both humanly and spiritually as much as he could.

He would keep his promises.

He was trustworthy, he was known by the nickname “Muhammad’ul Emin”.

He would start with the Bismillah before eating and before starting work.

He would wash his hands before and after eating.

He would eat sitting on the floor.

He would not eat or drink while standing or walking.

He would allocate one-third of his stomach to food, one-third to water, and one-third to his breathing.

He would not eat unless he was hungry, and would leave the table before he was completely full.

He would take as much food as he could eat on his plate, and would not leave any leftovers on his plate.

He would start his meal with salt, and finish it with salt.

He would eat two meals a day. He would eat only one type of food at a meal.

He would not go to bed immediately after eating.

He was a person of gratitude.

He would always be grateful.

He was a person of patience.

He would always be patient.

He was a person of trust, and he would always trust in Allah.

He would know every meal as Allah's provision, and if he wanted something, he would eat it, and if he didn't, he wouldn't eat it.

He would not eat or drink food and drinks when they were very hot, and would wait for them to cool down a little.

He would greet everyone he knew and didn't know.

He showed great respect to children and always greeted them.

He would greet them when entering or leaving a place.

He would greet everyone.

When someone extended their hand to him, he would not pull his hand back unless the other person pulled his hand back.

He would speak slowly and in a moderate tone.

He would repeat important things three times while speaking.

He would start his speech with the Basmala and end it by saying “Sadakallahu'l-Azîm”.

He did not get angry easily.

He would not lie, even if it was a joke.

He would go where he was invited and not where he was not invited.

He would not look for anyone's faults.

He would not backbite, he would not be jealous.

He would not be stingy, he would not be a slave to worldly goods.

He treated women very well. He would speak nice words to them, and talk about knowledge with them, listen to them, and value their ideas.

He would not be a burden to anyone.

He would not ask for anything from anyone. He would take care of his own needs. He would even mend his own torn clothes.

He would visit sick relatives, friends and acquaintances. He would console them, give them moral support and pray for them.

He would keep his visits to the sick short. He would not tell others about the unpleasant situations of the sick.

He would never say, "No" when something was asked of him.

He wanted all kinds of knowledge to be learned.

He would say, "Even if knowledge is in China, get it".

When someone spoke, he would have listened to them and would have not interrupted them.

He would have not whispered to anyone in society.

He would have cleaned his teeth with a miswak before going to bed and would brush his teeth again when he woke up.

He would have loved orphans and children very much, spent time with them and took care of them.

He would have helped with the housework.

He would consult others in his affairs and exchange ideas.

If he saw a mistake, he would warn the one who made a mistake with a soft tongue.

He would eat clean and halal things and stay away from doubtful and forbidden things.

He would advise Muslims to learn foreign languages.

He advised Zayd ibn Sabit to learn to read and write the Jewish language.

He liked to look at greenery and flowing water.

He would sometimes walk barefoot on the ground.

If someone did him wrong, he would forgive him and respond with kindness.

When he was explaining something to someone, he would explain it slowly according to their understanding.

One day, someone came and asked Prophet Muhammad something.

Prophet Muhammad explained it to him step by step.

The person in front of him said, "I don't understand, O Muhammad!"

Prophet Muhammad said; "No, no, it is not that you did not understand, I could not explain it" and explained it to the man again.

The man said again; "I did not understand it again, Muhammad!"

Prophet Muhammad said; "No, no, I could not explain it again" and explained it again with another explanation.

This situation repeated itself three times.

Prophet Muhammad explained it delicately with a different explanation each time.

And what was explained suited the man.

Here, Prophet Muhammad would answer the questions asked, with respect and love, with different approaches.

He would never see anyone in front of him as not understanding.

"Everyone has a level of understanding, it is necessary to explain it accordingly" he would say.

"Everyone has a level of intelligence, speak according to the level of intelligence of people" he would say.

Surah Nisâ 5: "Ve kûlû lehum kavlen marûfâ."

The Meaning: "Speak in a way they can understand."

As stated in the Quran, it was necessary to speak slowly and gradually in a way that people could understand.

One of the most important characteristics of Prophet Muhammad was that he spoke to people with a knowledge, according to their level of intellect.

He would speak knowing that the person in front of him was a servant like himself.

He would never belittle the person in front of him, and would struggle to make them understand.

Surah Al-Isra 53: "Ve kul li ibâdî yekûlûlletî hiye ahsen."

The Meaning: "Say: Act with the consciousness of servitude, speak with beautiful words."

Here, Prophet Muhammad used to act knowing that he was a servant.

He lived knowing that every being was a servant.

As stated in the Quran, he gave many pieces of advice to people.

Use your mind.

Always be in contemplation.

Learn and teach knowledge.

Consider existence as a living book.

Ask those who know what you do not know.

Do not be in grudge, hatred, or fighting.

Get rid of negative feelings.

Be forgiving, do not be angry.

Love one another, teach them to love.

Avoid suspicion, do not be adulterous.

Do not backbite, do not backbite.

Do not look for shortcomings or faults.

Stay away from satanic feelings such as slander and lies.

Do not be arrogant, proud, or selfish.

Do not be wasteful, be thrifty.

Know destiny well, take the necessary precautions.

Do not stray from knowledge, act upon knowledge.

Do not kill a soul, Allah has forbidden it.

Do not be in hypocrisy, that is, in ostentation.

Stay away from everything that harms people.

Turn towards things that benefit you.

Do not be in prostitution.

Do not be in envy, malice, and strife.

Do not look down on anyone.

Never see yourself as greater.

Do not see yourself as better than others.

Do not mock anyone.

Do not despise anyone's belief, worship, clothing, or culture.

Earn with the sweat of your brow, never eat what is forbidden.

Do not investigate people's private matters.

Do not judge people.

Do not look for people's mistakes and shortcomings.

Look for your own shortcomings.

See people's beautiful aspects.

Announce their beautiful aspects to society.

Don't look down on anyone.

Don't exclude anyone.

Don't make fun of anyone, don't turn your back on anyone.

Be humble and condescending.

Be respectful and loving.

Never be prejudiced, never turn up your nose.

Don't judge anyone's faith or worship.

Don't judge anyone's nation or tradition.

Don't judge anyone's culture or customs.

Don't belittle any being, don't look at any being as absurd.

Don't look down on anyone, don't forget that Allah is the one who manifests himself in their body.

Don't look for people's heedlessness.

Don't see people as ignorant or common.

Don't separate anyone from others because they pray or don't pray.

Only Allah knows the connection between hearts and Allah.

Allah knows hearts, never forget.

Prophet Muhammad said: "Have you opened your heart and looked? You cannot know your heart, only Allah knows."

Do not separate people by saying they are from us or not from us.

Do not consider a believer as a disbeliever.

Do not consider a man superior to a woman, do not disregard women.

Do not separate women by saying they are veiled or not veiled, look at Allah who created heads and hair.

Do not look at whether the head is covered or not, look at the One who created the head and body.

Look at Allah in the body.

See the glory of Allah in the existence of the created.

Do not remain in the appearances, look at the character of every being.

Do not remain in the external appearance.

Look at the inner appearance.

Look at who created the eyes.

Look at who created the ears, hair, eyebrows.

Look at who created the tongue, mouth, teeth, lips.

Look at who created the body, who created it cell by cell.

Look at the truth, not at things.

Look at existence with the eye of Allah.

See Allah in the people.

Do not plant divisive, separatist information in anyone's mind.

Do not judge, do not mock, do not exclude, do not look down on.

Do not backbite, do not look for faults.

Surah Al-Hujurat 11:

“Lâ yeshar, lâ telmizû, lâ tenâbezû, el fûsuk,”

“Do not judge anyone.”

“Do not mock anyone, do not look for faults in anyone.”

“Do not look down on anyone, do not exclude anyone.”

“Do not be wicked, do not be divisive.”

Surah Al-Hujurat 12:

“La tecessesu ve la yagteb.”

“Do not look for faults in anyone, do not backbite.”

“Do not backbite.”

“Do not exclude anyone.”

Yes, these were reflected in the features of Prophet Muhammad.

His feelings and thoughts were always filled with Allah.

He wanted Allah to be understood properly and he struggled greatly on this path.

He wanted the connection between Allah and man to be understood.

He wanted the truth of things to be understood.

Wasn't his prayer the same: "O Allah, teach me the truth of things."

He would declare that every being is Allah's servant and is never separate from Allah.

He did not tell people about Allah who is somewhere in the heavens.

He told people about a Allah who is in the essence of every being and who encompasses existence with His Essence and attributes.

He advised people to know themselves.

Someone came to Prophet Muhammad and asked, "O Muhammad! What is Allah? How can I know Him?"

Prophet Muhammad said to him, "Men arafe nefsehu kendin bilme."

Yes, everything starts with knowing yourself.

He starts with knowing yourself as a book to be read.

A person always; One should seek answers to questions such as who am I, how did I come into being, where did I come from, where am I going.

A person should think about how the visible being came into being.

He should think about how he came into being.

The knowledge behind saying that Prophet Muhammad withdrew to Mount Hira should be well understood.

Hira means seeking, turning to the truth, and wondering.

Hiram means enlightened, and reaching knowledge.

Hiram-Hira; that is, Prophet Muhammad's retreat to Hira, that is, his enlightenment, his reaching light, that is, his reaching enlightenment, also carries the same meanings.

The other name of Mount Hira is Mount Nur(Light).

The physical city of every person is his Mount Hira, his Mount Nur.

The human body is the light of Allah.

Here, Mount Hira, where Prophet Muhammad retreated, is his own physical city.

He met with Allah there.

He made his ascension in his own hirah of existence.

He read himself.

He met with the revelation flowing from his own city of existence.

He has reached the truths from there.

He has not put forward anything from himself.

He has presented the truths of Allah, which come from the essence of existence, to humanity.

He has reached many positions belonging to Allah in his own city of existence.

He has presented many truths from those positions to humanity.

His appearance is of light.

The position he represents is the position of light.

## THE LIFE OF PROPHET MUHAMMAD

Who is Prophet Muhammad?

How can we properly understand him?

What was his call to people?

What was his purpose, aim, and effort?

How did he spend his life?

What was his love, passion, trust, and submission?

What did he do for humanity?

Of course, words are not enough to describe him.

Let's try to describe him briefly, as much as we can understand.

Prophet Muhammad was born to a mother and father like all of us.

He was a human being like us.

He never ascribed superiority to himself.

This is also proven by the Quran.

Surah Fussilat 6: "Ene beşere misli kum- I am a human being like you."

The explanation of the verse is as follows:

Surah Fussilat 6: "Kul innemâ ene beşerun mislukum yûhâ ileyye ennemâ ilâhukum ilâhun vâhidun festekîmû ileyhi vestagfirûh ve veylun lil müşrikîn."

Kul innema ene : Tell, say, tell, but, only, I too,

Beşerun mislikum : Human, human, being, like you, similar, equal,

Yûhâ ileyye : Revelation, life-giving, informing, to me, here, is,

Enne ma ilâhu-kum : Is, thing, what, not, divine, creating, you,

Ilâhun vahidun : Creator, Allah, one, only,

Fe istikîmû ileyhi : So, now, turn to Him,

Ve istagfirû hu : Repentance, forgiveness, to be cleansed by His graces, he,

Ve veylun li el mushrikeen : Woe, to pity, to associate others,

The Meaning: "Say: I am only a human like you. The only one who gives me life and creates you and me He is the Creator. After this, turn to Him and purify yourselves with His graces and do not wrong yourselves by associating others with Him."

As can be seen in the verse, Prophet Muhammad never allowed himself to be given greatness.

“I am a human being like you, the child of a mother who eats dry bread, I am not superior to you in any way.” (Ibn-i Majah, Et’ime, 30; Hakim, III)

“Do not praise me as the Christians praised Jesus, son of Mary. I am only a servant. Say, ‘Allah’s servant and Messenger.’” (Bukhari, Sahih, IV/204, VIII/210; Muslim, Sahih, Kitâbu’l-Qader, chap. 7; Abdur-rezzak Musânef, 19757, Bayhaqi, Delailu’n-Nubuvve, V/498; Ahmed, Musnad, I/23, 24; Tirmidhi, Şemail, 172.)

“Do not be afraid, be at ease. I am not a king. I am only the son of a woman from the Quraysh who eats dried meat.” he said. (Hakim, Müstedrek, H/4366; Hatib, Tarih, VI/277, 279; Zebîdî,- İthafu’s-Sadeti!-Muttakîn, VII/142; Heysemî, Mecmau’z-Zevaid, IX/20.)

As can be seen, Prophet Muhammad never said words that glorified himself.

He tried to explain that all beings are at the same level.

He tried to explain that all beings are brothers to each other.

He presented the struggle of “Allah is the Greatest” to humanity.

For this reason, he included the phrase “Allahu Akbar”, which is recited 30 times a day, in the Adhan.

The family lineage of Prophet Muhammad is as follows:

Prophet Muhammad is a descendant of Abraham and his son Ismael.

It is reported that he was born in Mecca on April 20 (12 Rabi'ul-Awwal) 571.

It is reported that he died in Medina on June 8, 632.

The society of the time he lived also believed in Allah and performed their religious duties.

So, what did Prophet Muhammad say that made the society uncomfortable with him?

Why didn't they want him in Mecca?

When the truths he presented disturbed those who made money from religion in Mecca, they wanted to kill him.

For this reason, he migrated to Medina on June 21, 622 upon the invitation of Hazrat Hatice's relatives.

He spent the last 10 years in Medina and died in Medina.

The identified lineage of Prophet Muhammad is as follows.

Muhammad b. Abdullah, b. Abdulmuttalib (Shayba) b. Hashim, b. Abdimenaf, b. Qusay, b. Kilab, b. Murrah, b. Ka'b, b. Luey, b. Ghalib, b. Fihir (Quraysh), b. Malik, b. Nadr, b. Kinana, b. Huzeyma, b. Mudrike, b. Ilyas, b. Mudar, b. Nizar, b. Maad, b. Adnan. (Ibn Hisham-Tabari)

This family tree is known to date back to Ismael and Abraham.

His father is Abdullah, his mother is Amina.

The epithet of Prophet Muhammad's father is Abu Kusem, Abu Muhammad or Abu Ahmed.

His father was born in the 24th year of the reign of the Sassanid ruler Nushirwan.

His mother is Fatima bint Amr.

Abdullah married Amina and died shortly after their marriage.

Prophet Muhammad is the only child of Abdullah and Amina.

Amina did not remarry after Abdullah passed away. (Baladhuri, Ensabu'l-ashraf, p. 91)

Amina was approximately 6 months pregnant with Muhammad when her husband Abdullah passed away.

Muhammad was born about 3 months after his father passed away.

His mother named him Amina.

Abdulmuttalib asked Amina; "What should the child's name be?"

Amina said; "Let it be about praise and Ahmed"

Abdulmuttalib said to those who asked about his grandson's name: "May he be honored with the name of Hamd, may his name be Muhammad, may he tell humanity that the heavens and the earth are furnished with the light of Allah." Hamd, Ahmed, Muhammad, Mahmud are words that are connected to each other.

The station that Prophet Muhammad offered to humanity is the station of "Hamd-Muhammad".

Muhammad means the one who is upon Hamd.

Hamd is the dimension of the attributes of Allah in existence.

It is the dimension of Allah's creation.

It is the dimension of Allah's light.

After Prophet Muhammad was born, he was breastfed by his mother Amina for a certain period of time.

Later, he was also breastfed by Suwayba, a woman who worked in the house of his uncle Abdulaziz, for a certain period of time.

Prophet Muhammad also accepted Suwayba as his mother.

He always ran to her with love and always remembered her with love.

"She has had a great impact on me," he said.

Then, Prophet Muhammad was entrusted to Halima, who would be his wet nurse. (Ibn al-Athir, al-Kamil)

Halima is a gentle, kind-hearted, compassionate, and merciful person.

She made a great contribution to the upbringing of Prophet Muhammad.

Prophet Muhammad stayed with Halima for 4 years.

After 4 years, he was handed over to his mother Amina.

Prophet Muhammad always called Halima “my mother” and when he visited Halima, he addressed her as “my mother”.

It is obvious that Halima raised Prophet Muhammad very well so that he would be on the path of knowledge and manners.

The subject of wet nursing should be well known.

Halima is a perfect person.

Halima belongs to the Sa‘d b. Bekir branch of the Hawazin tribe.

Meccan families would give their children to a wet nurse from a Bedouin tribe at a young age so that they could learn fluent Arabic.

The purpose of wet nursing is to give children to wise people.

Wise people would strive for children to develop in every way.

Families used to entrust their children to wise men for the good upbringing of their children, as a tradition that has been around for a long time and is seen in many societies.

These wise men were called “Wet Nurses” in those days.

Halima was also a Hanif person who believed in Tawhid.

She made an effort to raise Prophet Muhammad.

Prophet Muhammad never forgot Halima throughout his life.

Since Prophet Muhammad stayed with Halime for 4 years, this is not a normal wet nurse.

It is for the sake of raising a wise person.

Because Prophet Muhammad was nursed by his biological mother Amina and Suwayba, who worked with his uncle.

Halime wet nurse means a wise mother.

When Prophet Muhammad was 6 years old, his mother Amina passed away.

His mother Amina was sent off to her eternal journey in the village of Abwa, close to Medina.

After his mother's death, Muhammad was taken under the protection of his grandfather Abdulmuttalib.

Muhammad was looked after and raised by his grandfather Abdulmuttalib until he was eight years old.

Abdulmuttalib passed away when he was eighty years old.

Before his death, Abdulmuttalib left the duty of looking after his grandson to his son, Abu Talib, who was Prophet Muhammad's uncle.

Abu Talib's wife Fatima accepted Prophet Muhammad as her own son and gave him her mother's arms. Prophet Muhammad also called Fatima "my mother".

Prophet Muhammad addressed Amina, Suwayba, Halime, and Fatima as "my mother", accepted all four of them as his mothers, and never forgot the efforts of all four in his upbringing.

All four women were perfect people of the period.

Prophet Muhammad said; "My four mothers have made a lot of efforts on me." Abu Talib was also a very tolerant and merciful person.

He treated every belief in his environment with respect, embraced them, and opened his table to them.

Abu Talib's contribution to the development of Prophet Muhammad was great.

There is not much information about Prophet Muhammad's life and his early years.

However, it is a fact that he grew up with his uncle and went into trade with him.

He learned many things during this trade journey.

He learned the subtleties of trade.

It is certain that he also learned scientific information from the wise men in the places he visited.

I wish there were historical records so that we could learn what was discussed with the wise men.

But it is not difficult to guess what those people of contemplation talked about.

The scientific values of the creation of existence were certainly discussed with the wise people he met.

He asked them questions and listened to them with all his sincerity.

As it is stated in many verses of the Quran, "Will you not ask?", it is certain that Prophet Muhammad also asked questions about the truth to the Perfect people around him.

Prophet Muhammad remained under the protection of his uncle Abu Talib from the age of eight until he was twenty-five.

Abu Talib was also engaged in trade like his father's family.

He would take Prophet Muhammad with him wherever he went.

Prophet Muhammad went to many towns for trade.

He made friends in the places he went.

He made himself loved and trusted.

One of them was the King of Abyssinia, Necashi.

In fact, in the following years, when Prophet Muhammad and his relatives were persecuted, Prophet Muhammad sent a group led by his uncle's son Hazrat Tayyar to the King of Abyssinia.

And he wrote a letter to the King.

A part of the letter is as follows: "...I am sending my nephew Ja'far, who is from my uncle's side, along with a small group of Muslims, to you immediately. As soon as he arrives, put aside your vain and useless pride and arrogance and show them hospitality."

(Hamidullah, *ibid.*, I/297.)

As can be understood from this, Prophet Muhammad had a close relationship with the Abyssinian King.

And he himself wrote the letter.

As can be understood from this, Prophet Muhammad could read and write.

The people Prophet Muhammad met on his trade journeys to many lands contributed to Muhammad's upbringing.

Prophet Muhammad was both learning trade and learning the dimension of beliefs.

It is also known that Prophet Muhammad was a shepherd.

This is most likely because he was looking after the camels that belonged to his grandfather and uncles.

Prophet Muhammad became known for his diligence and honesty in his business life. His loving behavior towards people in his business life became increasingly heard.

He was learning the finer points of trade, and at the same time, he was helping those in need around him.

Prophet Muhammad was also investigating the field of religion with great excitement.

He was listening to many people and learning many things from them.

We learn this from the Quran.

Surah An-Nahl 103: "Ve lekad nalemu ennehum yekûlûne innemâ yuallimuhu beşer lisânullezî yulhidûne ileyhi acemiyyun ve hâzâ lisânun arabiyyun mubîn."

Prophet Muhammad, as explained in the Quran, was learning many truths from people.

The known names of the people who were inspired by Prophet Muhammad are as follows:

- All family members
- Vakara b. Nefel
- Hazreti Hatice
- Bahira

- Abdullah b. Selam
- Selmân-i Fârisi
- Rahman of Yemen
- Yesar-i Rumi
- Cebr-i Rumi
- Yesr and Havr of Iran
- Bel'âm of Greece
- Ali Karani

Prophet Muhammad was inspired by all the wise people around him.

He learned knowledge from them and improved himself a lot in this regard.

Prophet Muhammad said about Ali Karani, "The scent of my Lord comes from Yemen."

Who is Ali Karani?

Ali Karani is known as the uncle or father of Veysel Karani.

Ali Karani is one of the Saint of the period.

He is one of the saints of the science of monotheism.

It is reported that Prophet Muhammad said about Ali Karani, "My teacher."

"The scent of my Lord" means the scent of my teacher.

Prophet Muhammad acquired knowledge from many people, listened to people, tried to understand them, tried to know their beliefs and worships.

Prophet Muhammad's heart was never in judging people.

He was always in the excitement of understanding and knowing.

If he met someone, he was excited to learn something from them.

If he came across a book, he was eager to read and learn it.

But the real place he read and learned was existence itself.

All the people he was inspired by directed him to himself and existence.

One of the people he was inspired by was Bahira.

Bahira was one of the people Prophet Muhammad talked to in his life.

It is recorded that when Prophet Muhammad went on a trade trip with his uncle Abu Talib, he met with Bahira in Syria. (Ibn-i Ishaq, pp. 54-55; Ibn-i Sa'd, I, 153-155; Tirmidhi, Menaqib, 3)

Prophet Muhammad, who gave very good answers to Bahira's questions, influenced Bahira.

Bahira's name comes from the word "Bahr".

Bahr means sea, ocean, wise person.

Bahira is known as a Christian priest.

He is also a perfect person.

Ibn Hajar, Ibn Mende and Abu Nuaym al-Isfahani, who followed him, accept Bahira as a companion.

It has been recorded that Prophet Muhammad and Bahira had a mutual conversation.

Since Prophet Muhammad's heart was on the path of truth, Bahira gave him great importance.

One of the questions Bahira asked Prophet Muhammad was as follows.

Bahira; "Do you sleep?"

At first glance, it seems contradictory.

Doesn't a person sleep? Of course he does.

But the question asked here is very meaningful.

Prophet Muhammad's answer is on a station and is very striking.

Prophet Muhammad; "My eyes sleep, my heart does not sleep."

This answer is a reference to the remembrance of Allah.

Allah is the One who is remembered in bodies at all times with His remembrance and He does not sleep or slumber.

Surah Al-Baqarah 255: "La nevm-He does not sleep."

Prophet Muhammad meant to say this.

"I sleep, but Allah, who is in me, does not sleep."

"My eyes close, my body rests, but Allah does not sleep or rest."

He is the One who is the Zakir in every body, in every being at every moment.

Prophet Muhammad expressed the truth of "Zakir-Zikir" to Bahira.

What is the truth of "Zakir-Zikir"?

Existence began with a vibration.

The vibration turned into a frequency.

We call this "Zikir-Zakir."

Everything was hidden in an essence.

When the time came, a flow from the inside to the outside began.

The emergence from the inside to the outside began.

Whatever was written in the seed would come out.

In other words, whatever was in the essence would come out with the same, without changing.

This was the truth of “A’yan-i Sabite”.

The revelation would occur with a vibration.

The vibration started the step-by-step disclosure of everything in the Preserved Tablet.

We call this the disclosure of destiny.

The disclosure of destiny brought about manifestations.

The manifestations started the mobility of existence.

This was the truth of “Action-Doer”.

The action flowed into the attributes, that is, branches, leaves, flowers emerged from the shoot.

This is what we call the dimension of “Attribute-Mevsuf”.

The attributes united, bodies formed.

The divine power that held the bodies was called “Existence”.

All of these were the secret of creation that began with a divine vibration.

Creation was not separate from the Creator.

Everything was the disclosure of what was in the essence.

That essence manifested itself.

The entire universe was in a vibration.

The revelation was a divine flow.

Every being came when the time came, filtered through a divine flow.

Whatever was destiny, it manifested.

The software of the writer manifested with a vibration.

A drop of water, plants, animals, everything was a destiny written.

The whole universe was in a vibration, in a movement at every moment.

Plants, animals, people were all connected to each other with a vibration.

Let's think of a seed.

There was a vibration in the seed, the sprout came out.

There was a vibration in the sprout, the leaves and branches came out.

This went on and on.

The whole universe was in the vibration of a divine frequency.

This was the secret of "Zikrullah".

Everything started with a Zikrullah, it flowed with Zikrullah.

The owner of Zikr was Zakir.

Zakir was Allah.

Surah Az-Zukhruf 44: " Ve innehu le zikrun -And indeed, everything is revealed through Zikr."

Surah Al-Hijr 9: Innâ nahnu nezzelnez zikre ve innâ lehu le hâfizûn"

The Meaning: "Everything is revealed with our remembrance and preserved with our remembrance."

Thus, Prophet Muhammad was brought up on the path of "Ilm-i Tawhid", which is the path of his ancestor Abraham.

Education in the knowledge of Tawhid is an education in which the truth of Allah will be known properly.

The path of Abraham is the path of Tawhid.

The path of Ilm-i Tawhid that comes from Abraham is the path of Prophet Muhammad.

Prophet Muhammad's lineage came from Abraham.

Abraham was "Hanif", a person of Tawhid.

Prophet Muhammad always came from generations of people of knowledge and knowledge.

"I came from pure loins." (Beyhaki Sunenu'l-Kubra)

"I am the prayer of my father Abraham..." (Ibn Hisham, Sirah: 1/175; Tabari, Date: 2/128.)

"I was descended from the purest of the descendants of the sons of Adam, who were chosen and passed down from generation to generation, from family to family, and finally I was descended from the family of the 'Sons of Hashim', of which I am a member."

"Allah created Ishmael from the sons of Abraham, the sons of Kinana from the sons of Ishmael, the Quraysh from the sons of Kinana, the Banu Hashim from the Quraysh, and me from the Banu Hashim." (Ibn Sa'd, Tabakât: 1/20. Muslim: 7/58)

As the belief groups say, his grandfather, father, and uncle were never people of disbelief.

They all lived according to Islam.

First of all, "What is Islam?" must be known well.

Did Islam begin with Prophet Muhammad, or has it existed since Adam?

You can examine this in our book in the section “Was Islam Before Prophet Muhammad?”

During the time of Prophet Muhammad, people believed in the one Allah and had their worships.

When we examine the Quran carefully, we understand that in the Arab society before Prophet Muhammad, the belief in Allah and worships were almost the same as in today’s Islamic society.

When we examine the Quran, the Meccan polytheists;

They believe in Allah. Surah Az-Zukhruf 9, Surah Al-Ankabut 63

They believe in the Book. Surah An-Nisa 153

They believe in the angels. Surah Al-Furqan 7

They believe in the Messengers. Surah Al-Furqan 7

They believe in the Hereafter. Surah Al-Furqan 8

They believe in fate. Surah Al-An'am 148

Surah Al-Ankabut 63: “If you ask them who sends down rain from the sky, thus giving life to the earth, and then brings out from it drops of water, they will surely say Allah.”

Surah An-Nisa 153: “They ask you to bring a Book from the Sublime World.”

Surah Al-Furqan 7: “They said: What kind of a messenger is this? He eats food and walks in the markets. If only an angel had been sent down to him.”

Surah Al-Furqan 8: “Or Paradise, from where he would be nourished.”

Surah Al-An'am 148: “The polytheists say: If Allah had willed, we and our fathers would not have been among the polytheists.”

Among the Meccan polytheists, we come across the issues we call the conditions of faith, which are seen in today's society.

None of them found it strange that Prophet Muhammad talked about Allah and His attributes.

Because Prophet Muhammad was saying things they knew.

So why did the Meccan polytheists oppose Prophet Muhammad?

Why did they pretend to listen to him but did not accept him?

The discourses were the same, but the understandings were not the same.

Surah az-Zukhruf 9: “Ve le in seeltehum men halekas semâvâti vel arda le yekûlunne halekahunnel azîzul alîm.”

The Meaning: “If you ask them: Who created the heavens and the earth, they will say: Allah, the Almighty, the All-Knowing, created it.”

Yes, isn't it interesting?

They don't just say, "Allah created."

While remembering Allah, they glorify Him with the attributes that belong to Allah.

When the word "Semavat" (heavens) is used, they use the word "Aziz" (Sovereign) which is worthy of that place.

When the word "Ard" (earth) is used, they use the word "Alim" (Scholar) which is worthy of that place.

Because the earth is the place where all knowledge is exhibited.

Yes, the Meccan polytheists clearly had faith in Allah.

And when they mentioned Allah, they mentioned Him with the attributes that belong to Allah.

Which of us can do that today?

When the Meccan polytheists had such faith, why did they not accept Prophet Muhammad?

When Prophet Muhammad said, "In the sight of Allah, everyone is equal, there is no slavery, no concubinage, no superiority, no distinction, women and men are equal," they did not accept him.

When he said, "Allah and you are not separate, 'He is closer to you than your jugular vein (Qaf Surah 16)' The Kaaba is not the house of Allah, your body is the house of Allah," they did not accept it. When he said, "Do not remain in the form of worship, seek its meaning," they were disturbed.

"There are many who fast but they gain nothing but hunger. And there are many who pray but they gain nothing from their prayer except fatigue."

(Ibn Majah, Siyam, 21)

"There are many who fast but their share of fasting is hunger and thirst. And there are many who stand/pray but their share of prayer is fatigue."

(Ibn Hanbal, 2/373)

When Prophet Muhammad presented the truth of Tawhid, those who considered their own beliefs superior did not want to hear it.

The Meccan polytheists pretended to listen to Prophet Muhammad but did not listen, did not hear, did not want to hear.

Because their minds were limited to their own beliefs, they would enter into arguments for their own beliefs and worships.

Prophet Muhammad reminded humanity of forgotten values.

He explained that faith should not only be believing, but also faith that comes with witnessing.

He tried to tell the truths regardless of the attacks made on him.

The heart of Prophet Muhammad was always filled with justice, compassion and mercy.

These feelings in his heart made him fight great battles for humanity.

He trembled against the cruelty in society and fought a great battle against cruelty.

With this sensitivity, he became a member of the "Community of the Virtuous".

Perhaps he founded this community himself.

It is not known how much Prophet Muhammad contributed to the establishment of the "Community of the Virtuous" in Mecca, but he was a member of this community.

This community was founded to protect the rights of those who were oppressed, excluded, wronged, whose property was usurped and who were oppressed as slaves.

In his later years, Prophet Muhammad stated that being a member of that group was a very honorable job and said, "If it were now, I would still join." he said.

The reason for joining the "Union of the Virtuous" was to help the oppressed.

Whoever was oppressed in society, whose rights were violated, they would be approached and their rights would be tried to be protected.

Prophet Muhammad generally made friends with the members of this community.

For this reason, the compassion and mercy in his heart became stronger and he ran for humanity with this feeling throughout his life.

Prophet Muhammad was meeting people with a strong sense of mercy like himself.

He was meeting people who were searching for the truth of life.

He was examining the dimension of beliefs, learning the lives of perfect people who had lived before him.

He was becoming aware of the truths of all the Messengers and Prophets.

In such a journey of life, he was meeting people who thought and researched like him and was in contemplation with them.

Hazrat Hatice, who would become his wife in the future, was one of them.

Prophet Muhammad grew up with Hazrat Hatice. They were friends at first.

They are people who share the same heart and feelings.

It is recorded that Hazrat Hatice offered him a partnership when she saw Prophet Muhammad's diligence, intelligence and honesty. (Ibn Ishaq, a.g.e, p. 59; Ibn Sa'd, a.g.e, I/129.)

It is seen that Prophet Muhammad and Hazrat Hatice were partners as well as friends.

This friendship and partnership turned into marriage after a while.

Hazrat Hatice proposed to Prophet Muhammad and Prophet Muhammad accepted.

Hazrat Hatice was also one of the perfect people of the time.

The information conveyed by the society that Hazrat Hatice was 40 years old and Prophet Muhammad was 25 when they got married is not logical.

Because the Arab regions are very hot, women there start to enter menopause at the age of 40.

Considering the information dedicated to Hazrat Hatice, that she had 6 children after marrying Prophet Muhammad, it does not make sense for Hazrat Hatice to be 40 years old.

Prophet Muhammad fought for justice, equality, honesty, unity and togetherness throughout his life, and for this reason, the Meccans addressed him as “Muhammad’ul Emin”.

Prophet Muhammad turned to Allah’s revelation throughout his life, and never deviated from that revelation.

He presented magnificent information to humanity, and remained devoted to the consciousness of Tawhid throughout his life.

Prophet Muhammad passed away on June 6, 632 in Medina, and became one with Allah, the owner of the worlds, whom he had made friends with throughout his life.

His grave is in the garden of the Masjid al-Nabawi in Medina, in a place called Ravza-i Mutahhara.

His real place is in the hearts of all believers.

His light will last forever.

Some of the magnificent information that this beautiful person offered to humanity are as follows:

“Read, think, research.”

“Learn knowledge.”

“Never turn away from knowledge.”

“Never turn towards things that do not express knowledge.”

“Be in contemplation to understand the essence of visible existence.”

“Learn the truth of things.”

“Be sure to learn the truth of Allah.”

“The One who created us is the owner of our bodies and shows Himself in our bodies with His manifestations at every moment.”

“He is closer to us than our jugular vein, seek Him in yourselves.”

“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 created beings, like the birds flying in the sky.”

“Do not exceed the limits.”

“Learn the truth of religion well.”

“The communities before you perished because they exceeded the limits.”

“Do not look down on any being.”

“Do not oppress anyone.”

“Do not usurp anyone’s rights.”

“Do not steal.”

“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 knowledge and manners.”

“Never forget, the greatest wealth is raising 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, worships, and cultures.”

“Do not slander anyone.”

“There is no slavery or concubinage.”

“Do not kill.”

“Do not oppress.”

“Do not harm.”

“Do not commit discord, sin, or gossip.”

“Do not gossip or backbite.”

“Do not turn to false things.”

“Abandon superstitions.”

“Feel the love of Allah, attain that love.”

“Love one another with that love.”

“Do not consider yourselves 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 the people.”

“Never stay in the form of bodies, look behind bodies.”

“Never deviate from modesty.”

“Live in condescension.”

“Never deviate from love and respect.”

“Look beautifully, look with beauty.”

“Every being is surrounded by the beauty of Allah. See that beauty.”

Our beloved master has offered many beautiful pieces of advice like this.

Every person should try to understand and apply these pieces of advice in their lives.

The heart of Prophet Muhammad that beats for humanity should be well known.

He has always been tolerant towards his surroundings.

He fought so that people could worship freely and that no one’s worship would be looked down upon.

He enlarged the Masjid an-Nabawi for this reason.

Prophet Muhammad’s behavior, compassion and love towards children, the elderly and women were very sincere.

When Prophet Muhammad saw a child, he would caress his head, take him in his arms, love him, kiss him. He would talk to him and chat with him.

He would give them gifts and care about the children very much.

When he saw a child, he would become childish and treat them warmly.

He would greet the children and ask how they were.

He would put the children on the back of his horse or camel and take them for a walk.

Sometimes he would take the children to their homes.

He would become childish with the children and joke with them.

Once, Prophet Muhammad saw children racing and ran with them.

He consoled a child whose bird had died.

It is even narrated that he went to him and bought a new bird.

He would share the children's joy and console them for their sadness.

When Zayd was 3 or 5 years old, he had a little bird that he loved very much and named Umayr.

Whenever Prophet Muhammad saw him, he would address him as "Abu Umayr", meaning "Father of Umayr".

One day, Zayd's bird died and Zayd became very sad.

When Prophet Muhammad heard Zayd's sadness, he went to his house to offer his condolences to the child.

To cheer Zayd up, he asked, "Oh Abu Umayr! What happened to your Nugayr (a small bird that resembles a sparrow), what did you do with the animal?"

This question made Zayd laugh. The Messenger of Allah took Zayd in his arms, caressed and kissed his hair, and consoled him.

"Whoever has a child, let him be childish with him."

"Take children in your arms and love them."

"Speak to children as you speak to adults."

"Never pollute the pure hearts of children."

He has many pieces of advice such as "Let the purity of children be an example for you."

Prophet Muhammad took an interest in everyone around him.

If he saw the elderly, he would greet them, go to them and ask how they were.

He would ask for their needs and run to meet their needs. He would try to give women self-confidence and ask about their troubles.

He would always advise them to seek knowledge.

Surah Aal-i Imran 61: "Come, follow the truth, our children and your children, your women and our women, you and we, may turn to the Truth, for those who remain in lies will not understand Allah and will be far from mercy."

Surah Nisa 127: "They ask you for knowledge about women. Tell them: It is right for them to learn about Allah as you have learned, and that whatever is read to you from the Book should be read to them. Do not withhold from women, who are in search of knowledge, the knowledge of the truths, and seek their oneness. Help those who are in weakness, and be just to those who have broken away from their faith and are seeking the truth, and do good. Indeed, Allah is the owner of knowledge in all things."

As stated in the verses, seeking knowledge has been made obligatory for everyone.

Prophet Muhammad would chat with women, try to help them learn knowledge, and answer their questions.

Women would argue with Prophet Muhammad from time to time.

The Surah Al-Mujahideen was revealed for this reason.

Women would show their self-confidence in the presence of Prophet Muhammad.

One day, women came to Prophet Muhammad and said, "Oh Messenger of Allah, men always take your words and leave.

Allot us a day so that we can come to you on that day and you can teach us from what Allah has taught you." When Prophet Muhammad allocated a separate day for them to teach. (Bukhari, Ilim 35; Muslim, Birr 47)

When the Prophet's Mosque was being built, Prophet Muhammad had one of the doors opened only for women and men could not pass through it.

Muhammad warned his companions not to prevent women who wanted to come to the gathering place for knowledge by saying, "If one of you's wives asks permission to go to the mosque, do not prevent her." (Muslim, Salat 134, 135, 137, 140.)

When a Bedouin girl came to Prophet Muhammad and told him that she was forced to marry her uncle's son by her father, he said, "Choosing your spouse is in your hands." After this incident, he offered humanity the advice, "Give your daughters the right to choose their spouses."

Prophet Muhammad said, "I warn you about two rights: orphans and women." (Hakim, Mustadrek. vol. I. p.131.)

For this reason, he gave advice in his Farewell Sermon about granting women their rights.

There are narrations from Ahmed b. Hanbel that during the time of the Messenger of Allah, women comfortably attended the same gathering place as men but after Prophet Muhammad, it was considered a fitnah for a woman to show her thumb. (Ahmed b. Muhammad b. Hanbel, Ahkam al-NJesus')

This situation shows the perspective on women after Prophet Muhammad.

Prophet Muhammad fought for the equality of men and women throughout his life.

His struggle for women was met with astonishment in the society of that day.

But then and today, religious groups have always viewed women as second class, and have mocked them by saying, "Can women and men ever be equal?"

Prophet Muhammad was a person of mercy in every field.

Prophet Muhammad's face never fell towards anyone.

He never criticized anyone.

He never mocked anyone.

He never forced or scolded anyone.

In the Quran, it is even stated to the Pharaoh, "Fe kûlâ lehu kavlen leyyinen"

"Speak sincerely, beautifully, properly, sweetly, kindly."

Of course, Prophet Muhammad practiced this best.

"When Prophet Muhammad met a man on the road and spoke to him, he would not turn his face away from him until the man turned away, and when he shook hands with him, he would not take his hand away from him until the man took his hand away. His knees were never seen further than the knees of the man sitting next to him." (Ibn Majah, Edeb 21 No:3716)

Abdullah b. Harith (r.a) narrates: "I have never seen anyone who smiled more than the Messenger of Allah (s.a)." (Tirmidhi, Manaqib 21)

Jarir b. Abdullah (r.a) narrates: "Since I became a Muslim, the Messenger of Allah (s.a.w.) did not prevent me from entering him (did not turn me back from the door) and he always smiled when he saw me." (Bukhari, Jihad 162; Adab:68;) Abdullah b. Omar (r.a) narrates: "(Once) a man called out to the Messenger of Allah (s.a.w.) three times. The Messenger of Allah (s.a.w.) would answer him with 'Labbayk! Labbayk!' (Go! Go!) every time he called out to him." (Ibn Hajar al-Asqalani, al-Metalibu'l-Aliyah, Manaqib15 Hadith no: 3854)

Hazrat Enes, who grew up with Prophet Muhammad recounted:

"The Messenger of Allah never said 'uff' to me, he did not get angry,

I never heard him say 'why did you do this' or 'you should have done that' about a job I did. He did not get angry with me when I could not do a job well, he did not blame me. I never saw the Messenger of Allah frown."

The Messenger of Allah would respect the personalities of children and compliment them.

Sometimes he would buy them clothes and say "how nice they look" about their clothes.

When someone around him got sick, he would visit them.

While he was having an intellectual conversation, if he heard a child crying, he could not stand it and would immediately send someone to say "take care of the child".

He would constantly offer food and drinks to those around him, especially children, and pray for blessings.

“He who does not show love, affection and mercy to children, who does not respect our elders, who does not ask after their well-being, has not understood us.”

The loving behavior of Prophet Muhammad towards children was greatly appreciated by the children.

The children would tell each other about these beautiful behaviors.

Thus, wherever the children saw Prophet Muhammad, they would run to him.

When Abdullah b. Omer was a young boy, he went on a commercial journey with his father.

In this commercial caravan, Prophet Muhammad was also there.

Abdullah rode his father's camel.

Abdullah was small, the camel was fast and the camel always went in front of the caravan.

His father often had to go in front of the caravan and turn the camel back.

He would constantly warn and scold the boy saying, "Abdullah, do not go in front of the caravan, you cannot go in front of the Messenger of Allah."

The father's frequent warnings made Prophet Muhammad smile.

He said to the father, "Will you sell me that camel?"

The father did not accept to sell it and said, "Messenger of Allah, the camel is yours," but the Prophet did not accept and convinced the father to sell the camel.

The Prophet, who bought the camel, called out to Abdullah:

“Abdullah! The camel is now yours, you can ride it as you wish.”

That day, the camel was considered a source of wealth.

Prophet Muhammad was very successful commercially.

Because his heart was full of mercy, he was generous enough to give a camel as a gift to a child.

He always gave importance to daughters.

At a time when daughters were not considered children, when his daughter Fatima came to him, he would stand up, kiss her and make her sit in his own place.

When he was going to set out on a journey, he would see Fatima first and when he returned, he would visit Fatima first.

“Surely, you will be called by your names and the names of your fathers on the Day of Judgment. So give your children beautiful names,” he would say.

Prophet Muhammad would give the children nicknames that they liked and would cheer them up by calling them with these nicknames.

He would change the names of people whose names did not suit his temperament.

He would call children “my child”, determine names that were suitable for their physical characteristics, and find those names suitable for them.

Children were the future of a society.

And he had to be raised well.

He was entrusted to his mother and father.

When Prophet Muhammad migrated to Medina, the first people to greet him were the children.

The children were playing the tambourines in their hands and singing songs, unaware that they were going to receive the best of good news.

The children, who could not sit still with joy, were running around shouting, “Muhammad has come! Muhammad has come.”

Prophet Muhammad came to the children and asked, “Do you love me?”

The children said enthusiastically and in unison, “Yes, we love you very much, O Messenger of Allah.”

Prophet Muhammad’s face lit up and he smiled.

And he said to the children, “I swear I love you too.”

Enes b. Malik narrates: “I served the Messenger of Allah for ten years. By Allah, he never once said ‘uff’ to me. He never scolded me for anything, saying ‘Why did you do this?’ or ‘You should have done that!’” (Muslim, Fedâil, 51).

The Master of the Universe would not get angry with children, would ignore their mischief (Bukhari, Adab, 39), and would give them the opportunity to correct their mistakes with compassion and advice (Abu Dawud, Jihad, 85).

I saw Prophet Muhammad giving a sermon, Hasan was on his knee. He would say whatever he had to say to the people, then he would lean over and kiss the child and say, “I love this one.”

(Muslim, Fadailu’s-Sahaba, 56)

“One day Prophet Muhammad came with Hasan on one shoulder and Hussein on the other, and he would kiss one and the other until he reached us.”

“Oh Messenger of Allah, it seems that you love them very much,” we said.

“Yes, I do. Whoever loves them loves me, and whoever holds a grudge against them holds a grudge against me.” he said.

(Ibn Sa’d, VI/360; Ibn Hajar, el-Isâbe, I/329)

“Loving children properly and protecting them is a means of salvation from hell.”

“The Messenger of Allah would sit Husayn on one knee and his grandson Hasan on the other; then he would embrace them both and pray, ‘O my Lord, have mercy on them. I am merciful to them.’”

Once, Akra bin Habis saw Prophet Muhammad kissing his grandson Hasan and said, “I have ten children; I have not kissed any of them.”

Thereupon, Muhammad said, “He who does not show mercy will not find mercy.”

(Muslim, Fadail, 65; Tirmidhi, Birr and Sila, 12)

“Kiss your children a lot. For every kiss, you will be given a degree in Paradise, and the distance between the two degrees is five hundred years. The angels count your kisses and write down your rewards in your book.” (Musnad-i Zayd)

Prophet Muhammad did not separate children according to their beliefs, he treated them all with the same love.

During a war, several children were caught between two sides and were killed.

Prophet Muhammad was very upset about this incident.

The companions asked, “Oh Messenger of Allah, they are the children of polytheists why are you upset?”

Prophet Muhammad drew their attention to the issue by saying, “They are as they were born. Do not kill the children, do not slaughter the children. Every life is pure at first.”

When Khalid bin Said came to visit Prophet Muhammad, he had his little daughter with him.

Since the girl was born in Abyssinia, Prophet Muhammad treated her more emotionally.

Because during the period when Prophet Muhammad was being persecuted Muhammad had sent some people to Abyssinia.

Halid bin Said was in this group.

He had a child there and came to visit Muhammad with that child.

Prophet Muhammad loved that child with a different feeling.

The child also played with Prophet Muhammad in a separate way, climbing on his back.

His father wanted to pull him to his side.

But Prophet Muhammad stopped his father so that the child's game would not be spoiled.

He gave an embroidered cloth in his hand to Khalid's daughter, making her happy.

The girl's name was Cemre.

Cemre was a little child at that time.

Her father would take her and bring her to Prophet Muhammad every time, and make her listen to his conversations at a young age.

One day he said, "Oh Messenger of Allah, would you pray to Allah for blessings for this daughter of mine?"

Prophet Muhammad sat Cemre on his lap, put his hand on her head and prayed for blessings.

Numan bin Bashir narrates:

"My father had donated some of his wealth. My mother said, 'If you do not make Muhammad a witness to this donation, I will not accept it.'" Thereupon, my father took me and we went to Muhammad so that he could witness the grant he had made to me.

Learning about the situation, Prophet Muhammad asked: "Do you have other children?"

My father said, "Yes, you do."

"Did you give the same gift to all your children?"

"My father said, 'No!..'"

"Be respectful to Allah, treat your children equally," he said.

"After my father left Muhammad's presence, he gave up the gift he had given me."

Hazrat Ali narrates:

"Our Master had come to visit us. He stayed with us that night.

Hasan and Hussein were also sleeping. At one point, Hasan asked for water.

Our Master got up immediately and took a glass of water from the waterskin, and brought it to give to the child, when Hussein woke up.

Husayn reached for the glass and wanted to drink water.

Our Master did not give the water to Hussein, he gave it to Hasan first.

Thereupon, Fatima could not resist and said, 'It seems like you love Hasan more than Hussein...'

"Our Master; "No, Hasan asked for water first," he said.

Prophet Muhammad always treated people around him with love, whether it was the people or the beings.

He told people about forgiveness, advised them not to be in grudges and hatred, and to forgive.

Surah A'raf 199: "Huzil afve vemur bil urfi ve arid anil câhilîn."

The Meaning: Be forgiving, understand the functioning of beings with a measure of knowledge, do not remain in ignorance and reject knowledge."

He was the best example to his circle in terms of being forgiving.

He forgave The Wild who martyred his uncle Hazrat Hamza.

He even helped The Wild grow on the path of truth.

He declared a general amnesty on the day of the conquest of Mecca.

He forgave Amr b. Hisham, who tried to kill him, also known as Abu Jahl, his son Ikrima.

Ikrima later followed Prophet Muhammad and visited him frequently.

Every time Ikrima came to him, he warned his companions before entering and said, "Do not upset Ikrima by mentioning his father (Abu Jahl) in his presence."

The life of Prophet Muhammad was spent understanding and explaining the truth of Allah.

The rivers of the Quran flowing from his heart turn into a clear light in pure hearts.

As long as the mind and heart are pure.

Only those whose minds and hearts are pure will understand Prophet Muhammad.

Only those who are pure will reach the depths of the Quran.

This is beautifully stated in the 79th verse of the Surah Al-Waqiah.

Surah Al-Waqiah 79: "Lâ yemessuhû illel mutahherûn."

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

In order to understand the meaningful heart of Prophet Muhammad, our mind and heart must be pure.

The mind and heart must be free from all judgments.

Perfect people like Prophet Muhammad do not live for themselves.

They have always run for the good of humanity.

They have run so that no one will go hungry, no one will be sad, no one will be oppressed.

If only we could understand the heart of Prophet Muhammad, even a little.

Peace be upon you, O Messenger of Allah

Peace be upon you, O Prophet of Allah

Peace be upon you, O beloved of Allah

Peace be upon you, O light of Allah

Peace be upon you, O mercy of Allah

Peace be upon you, O guardian of Allah

Peace be upon you, O revelation of Allah.

## **HAZRAT HATICE**

Hazrat Hatice had great importance in the life of Prophet Muhammad.

Her real name is Hatice Molla.

Molla comes from the root of the word mele.

It means religious scholar, great scholar, master.

Hazrat Hatice is one of the wise men of the period.

She is one of the perfect people of the period.

She is someone who was raised on the path of Abraham.

She is the same age as Prophet Muhammad.

She did not marry Prophet Muhammad when she was 40 years old as the society says.

Hazrat Hatice, who is the same age as Prophet Muhammad, got married when she was in her 20s or 25s.

Her name is Hatice bint Huwaylid.

She was born in the 570s.

She died in the 620s.

She is from the Quraysh tribe.

She is a relative of Prophet Muhammad.

Hazrat Hatice is from the Banu Esed branch of Quraysh, her father's lineage is in Qusay b. Kilab, and her mother's lineage is in Luey b. Galib, which unites with the lineage of Prophet Muhammad.

She is related to Prophet Muhammad from both her mother and father's side. (Ibn Hisham, Abu Muhammad Abdulmalik al-Himyari, es-Siratu'n-Nebawiyya)

Hazrat Hatice has the nicknames Tahire, Tajire, Seyyidetu'l Quraysh, Ceyyide, Kubra.

Tahire means spotless, cleansed, purified, has passed away from her own existence next to the sublimity of Allah.

Tajire means a person of trade, someone who knows trade well, a master in shopping, who knows what to take and what to give.

Seyyidetu'l Quraysh means the sage of Quraysh, the Perfect Quraysh, the Seyyid of Quraysh, the Perfect Murshid of the period.

Ceyyide; strong, solid, directing to good and beauty, opening the door to goodness, being the means of beautiful things, the person of justice, helping.

Kubrâ; means being on the path of the Great, submitting to the Greatness of Allah, telling about the Great. (Ibn Hisham, I, 187 (Sîret-i Ibn Hisham Translation, I, 249);

Ibn 'Abdilber, IV, 1817; İbnü'l-Esir, VII, 78; Ibn Hacer, Ahmed b. Ali el-Âskalânî, el-İsâbe fi Temyîzi's-Sahâbe, I-VII, Darü'l-Fikr, Beirut 1421/2001, VII, 82.)

As can be seen in the records, another name for Hazrat Hatice is "Seyyide".

Seyyide means master, leader, teacher, guide, and righteous.

From here, we understand that Hazrat Hatice is one of the Perfect people of the period.

Hazrat Fatima, the daughter of Hazrat Hatice and Prophet Muhammad, is also known as "Seyyidetü'n-Nisa", meaning "master of her women".

From here, we understand that Fatima is also one of the Perfect people of the period.

Hazrat Hatice comes from the lineage of Perfect people.

Hazrat Hatice is someone who has been raised on the path of perfection since she was a child.

Hazrat Hatice's close relatives, Osman b. al-Huwayris and Waraka b. Nawfal, are also among the Perfect people of the period.

They are known as Christians in society, but they are not.

They are also Hanif people like Hazrat Hatice.

They are perfect people on the path of Abraham.

Hazrat Hatice's father is Huwaylid b. Asad from the tribe of Quraysh.

He is also a perfect person.

The Meccans always consulted Huwaylid and received information from him.

Hazrat Hatice's mother Fatima bint Zaida was also from the tribe of Quraysh and was a perfect person.

Waraka b. Nawfal, who contributed greatly to Hazrat Hatice's upbringing, is the son of Hazrat Hatice's uncle.

The exact date of his birth and death is not known.

It is between the years of circa (550-614).

Waraka also spent years researching the religion.

He was someone who knew some languages, including Hebrew.

He has thoroughly researched Judaism and Christianity.

He has searched the Torah and the Bible, and is someone who has read and studied both.

It is even known that he has explained both to people in Arabic.

For this reason, he has sometimes been called a Jew, and sometimes a Christian.

He is someone who knows the divine books.

He has searched some sciences and is knowledgeable about them. (Ibn Ishaq, p. 94, Sirah, p.169)

He is also a Hanif and is on the path of Tawhid.

He was raised with Hazrat Hatice.

He is also a friend of Prophet Muhammad.

Hazrat Hatice, Prophet Muhammad, and Hazrat Waraka acted together on the path of truth.

There are records that Hazrat Waraka was the means for Prophet Muhammad to marry Hazrat Hatice.

The claims that Hazrat Hatice was married twice before Prophet Muhammad are inconsistent in different records.

What suits the heart is that she married once.

He is also his friend, companion, and spiritual friend on the path of Tawhid, Prophet Muhammad.

Since Hazrat Hatice's father was a big merchant, Hatice was also very well-educated in the trade.

It is known that Hatice inherited a lot from her father.

It is known that Hazrat Hatice's wealth was very large.

It is known that Hazrat Hatice's caravans went to many states. (Sâmî, II, 142; Dûmî, p. 10.)

It is highly probable that Prophet Muhammad and Hazrat Hatice traveled together for trade before they got married.

In Baladhuri's records, it is stated that Prophet Muhammad and Hazrat Hatice ran together for trade when they were 20 years old.

Hazrat Hatice achieved great success with her commercial intelligence.

So much so that Hatice's trade caravans were larger than all the caravans of the Quraysh.

When it is taken into consideration that Prophet Muhammad also traveled from city to city with his uncles for trade with caravans at a young age, it is certain that he traveled together with Hatice.

When we look at Tabari's records, we understand that Hazrat Hatice and Prophet Muhammad were traveling together. (Tabari, II, 368)

According to Ibn Sa'd's records, Prophet Muhammad was given the name "El Emin" in Mecca when he was 25 years old due to his honesty and trustworthiness in trade and social life. (Ibn al-Athir, VII, 80)

When Hatice saw that Prophet Muhammad was honest in knowledge, knowledge, trade, extremely trustworthy and had good morals, she was very impressed by him.

Abu Talib said: "O my brother's son! I am a man without property.

The scarcity of time and the hardship of livelihood have fallen upon us. The years of severe famine and struggle have taken away what we had.

We have neither trade nor capital left! Here is the trade caravan of your people preparing to go to Damascus.

Hatice is also sending some men from your people who will trade in your property.

If you go, she will certainly prefer you.

Because the news of your truthfulness and trustworthiness has reached her.

That is why she will prefer you to others.

In fact, I do not want you to go to Damascus and I am afraid that the Jews will harm you.

But we have no other choice, he said.

Thereupon Muhammad said: "Perhaps Hatice will send me a message about this."

Abu Talib said: "I am afraid that he will give this task to someone else."

Hatice learned that her uncle had spoken to Muhammad and sent a message to him. (Ibn Hisham, I, 188 (Sîret-i

İbn Hisham Translation, I, 251)

It is recorded that Hazrat Hatice, who was impressed by Prophet Muhammad, personally made a marriage proposal to Muhammad.

Hazrat Hatice intervened with her close friend Munye's daughter Nefise, sent her to Prophet Muhammad, and proposed to him. (Tabakât, 1/131)

According to another narration, Hazrat Hatice's friend and assistant Maysara also had a great contribution to this marriage.

Maysara worked with Hazrat Hatice.

She was a very hard-working and very honest person.

Meysara would always tell Hazrat Hatice positive things about Prophet Muhammad.

According to a narration narrated by Ibn Ishaq, Hazrat Hatice spoke to Prophet Muhammad directly and said to him, "Oh cousin! I wanted you because of your closeness to me, your honor among the people, your noble and beautiful morals, and your honesty, and I wanted to marry you." (Ibn Ishaq, p. 60 (Siyer, p.133); Tabari, II, 368)

Except for his son Abraham, all of Prophet Muhammad's children were from Hazrat Hatice.

Abraham was from Mariya al-Kibtiyya, whom the Governor of Egypt, Muqawqis, sent to Prophet Muhammad as a concubine.

Prophet Muhammad also sent a letter to Jurayj ibn Mina, the governor of Alexandria in Byzantium and the muqawqi of Egypt, through Hatib ibn Abu Beltea.

It is claimed that Jurayj b. Mina (Baladhuri, I, 449), who read the letter and appreciated it, and even though he accepted it, he did not accept Islam because he was afraid of the Byzantine emperor, sent

his concubines Mariya and her sister Sirin, and according to another narration, two other concubines (Tabari, II, 128), to Prophet Muhammad, along with the letter of reply he wrote to the Messenger of Allah.

When Prophet Muhammad said to Mariye; “We do not have concubinage, I want to free you, go to your country”, Mariye wanted to stay and told Prophet Muhammad that she wanted to be his wife.

It is reported that Prophet Muhammad did not marry for a certain period after Hazrat Hatice’s death, and later he started a family with Mariye.

According to a narration narrated by Ibn Ishaq, Hazrat Hatice had two sons from her marriage to Prophet Muhammad, and according to another narration, three sons and four daughters.

(Ibn Ishaq, p. 229 (Siyer, p. 308–309)

According to the records, they had six children from this marriage, respectively named Kasim, Zeynep, Rukiyye, Umm Gulsum, Fatima, Abdullah (Tayyib-Tahir). (Sire, 1/202; Tabakat, 1/133; 8/16.)

Since Qasim was the first child of Prophet Muhammad,

Muhammad was known with the epithet "Abu'l-Qasim".

There are dJesusgreements about how long Qasim lived and when he died.

It is claimed that he lived for seven days or seven months.

There are also narrations that he died at the age of two or four. (Ibn 'Abdilber, IV, 1818.)

Another child of his, Zaynab (d. 8/629), is the largest.

She lived until three years before the death of Prophet Muhammad.

She died before Prophet Muhammad.

It is thought that she died when she was 30 years old.

Her other daughter Rukiye (d. 2/624) died 9 years before Prophet Muhammad.

Rukiye died when she was 21 years old.

Her other daughter Ummu Gulsum (d. 9/630): According to Baladhuri, she is the third daughter of Hazrat Hatice.

She is thought to have died two years before Prophet Muhammad, when she was 27 years old.

Her other daughter Fatima (d. 11/632) is the youngest daughter of Hazrat Hatice and Prophet Muhammad.

The lineage of Hazrat Hatice and Prophet Muhammad continued with her.

Hazrat Fatima passed away approximately 6-7 months after the death of Prophet Muhammad.

The marriage of Hazrat Hatice and Prophet Muhammad lasted approximately 25 years.

At the end of 25 years, Hazrat Hatice passed away in the 620s.

Prophet Muhammad and Hazrat Hatice grew up together and ran together on the path of Tawhid.

Hazrat Hatice always lived with the consciousness of Tawhid and struggled on the path of Tawhid.

Hazrat Hatice supported Prophet Muhammad's struggle on the path of Tawhid day and night.

For this reason, Prophet Muhammad never forgot her and always remembered her with loyalty.

## **ABRAHAM, THE FATHER OF TAWHID**

We must understand well that Prophet Muhammad referred to Abraham as “my ancestor Abraham”.

Abraham is known as the father of Tawhid.

He is called the common ancestor in all beliefs.

Who is Abraham?

It is believed that Abraham lived in the 2000s BC.

Abraham is the symbol of questioning and seeking the truth.

He looked up to the earth and the sky and asked the questions “how did this world come into being, who created this world, are you my Lord?” and was referred to as the “father of those who seek the truth”.

He is referred to as the “Father of Tawhid” with the struggle he carried out during his lifetime.

He is the one who reveals the unity of Allah.

He is the one who presents the single power that encompasses all existence to humanity.

He is a guide for those who want to understand the existence of existence and the One who creates existence.

He is the best example for those who want to understand the truth of “What is Allah?” and for those who ask and search.

He is the disciple of the school of the universe, the teacher of the path of the knowledge of oneness, the father of all beliefs.

It is reported that he lived in the city of Babylon near the Euphrates River.

It is reported that he lived in the Chaldean nation of that day.

His father was Taruh or Azer.

According to another information, his father Taruh passed away while his mother was pregnant with Abraham.

While his mother was pregnant, she married Taruh's brother Azer.

Abraham explained the one Allah to humanity.

For this reason, he was called the father of Tawhid.

What does the father of Tawhid mean?

Surah Nahl 120: “İnne ibrâhîme kâne ummeten kâniten lillâhi hanîfâ ve lem yeku minel muşrikîn.”

The Meaning: “Surely Abraham was on the path of truths. He was on the path of monotheism, always acting for Allah, and no one attributed existence to himself besides Allah.”

Abraham did not say, "I exist and Allah exists."

He described the One Allah that encompasses us all.

He did not say, "Man is separate, Allah is separate."

He presented unity to humanity.

And he said to the people, "Understand Allah, who is one."

And the path he established was the "Path of Monotheism."

Why is it stated in the Quran, "Be on the path of your father Abraham."

Surah Nahl 123: "Enittebi millete ibrahîme."

The Meaning "Follow the path of Abraham, the principles he established."

The verse "Nation to Abraham" here is translated by the authors as the religion of Abraham.

However, the word religion also exists in the Quran.

Do the words "nation" and "religion" have the same meaning?

Can it be the religion of Abraham?

If religion belongs to Allah, is it correct to translate it as the religion of Abraham?

Nation means spelling, organized principles, document, organized and written, spoken and written, written by heart.

It is a noun related to the infinitive "Imlal", that is, the meaning of "spelling".

It is also called communities that are united in the same belief, feeling, and purpose.

Its real origin comes from the word "Imla".

Abraham guided us with the principles he laid out to find answers to questions such as "What is Allah? What is existence? How can a person know Allah?"

Just as a science is known after passing through a certain stage of education, religion, knowing Allah, oneself, and understanding existence can also be known through the principles established by Abraham.

That is why the word "Milleti Abraham" is used 7 times in the Quran.

All interpreters have translated the word millet as "Religion" and called it the religion of Abraham.

Such an interpretation is not true at all.

Because religion belongs to Allah.

It cannot be the religion of Abraham.

The verse "Millete Abraham" means "the path of Abraham, the principles he established".

That is why Prophet Muhammad said “my father Abraham”.

Abraham established stations for the understanding of truths.

These are the stations of Fanâ.

The stations of Fanâ consist of the stations of “Zâkir, Fail, Mevsuf, Mevcud”.

Surah Al-Baqarah 125: “Vettehizû min makâmî İbrâhîm.”

As stated in the verses, Abraham is the father of the knowledge of Tawhid. He has attained positions on the path of knowledge of Tawhid.

Surah Al-Baqarah 130: “Ve men yergabu an milleti ibrâhîme illâ men sefihe nefseh ve lekadistafeynâhufîd dunyâ ve innehu filâhireti le mines sâlihîn.”

The Meaning: “Whoever turns away from the principles that Abraham established and does not seek the Truth as he sought it, he will be among those who do not understand themselves and do not think. Indeed, We gave him the consciousness to distinguish the truth from the falsehood throughout his life, and indeed, if he acts consciously, he will certainly be among the righteous.”

Abraham established positions and presented these positions to humanity so that the oneness of Allah can be understood.

In the 124th verse of Surah Al-Baqarah, it is stated for Abraham as “Li el nâsi imâmâ - the leader-teacher-imam for the people.”

The Quran stated as “Seek as Abraham sought, look as he looked.

It stated as “Take him as an example for yourself.” “Nuri Abraham” Surah An’am 75

Surah Al-An'am 75: " Ve kezâlike nurî ibrâhîme melekûtes semâvâti vel ardi ve li yekûne minel mûkînîn”.

Ve kezâlike nuri İbrâhîm: likewise, light, brightness, looked, showing, Abraham,

Malekûte: Powerful, forces,

El semâvâti ve el ard: Heavens, skies and earths,

Ve li yekûne min el mukînin: For it to be, certainty, closeness, to be sure,

The Meaning “Thus Abraham looked and observed to understand the owner of the power in the skies and the earth, to understand our light and to be sure of the truths.”

Every person should look at the existence with the curiosity of how the existence came into being and question who created this existence.

There are dozens of verses in the Quran about asking and searching.

“Ves sailîne” Surah al-Baqarah 177

“Iza seele ke- when you ask and seek” Surah al-Baqarah 186

“Yeseelune ke- They ask you” Surah al-Baqarah 189-215-217-219-220-222-273

A person must look to understand.

He should not look to recognize.

He should look to witness.

He should look wisely.

He should look analytically.

He should look to analyze.

He should look to contemplate.

He should look to catch the message.

A belief in Allah that we do not witness is not faith.

The word “Eşhedü”, said 4 times in every call to prayer, 20 times a day, is the message of “Be witness”.

Being a witness, knowing, being able to see the truths opens the door to the dimension of faith.

He should look, examine, and try to know in order to witness.

Belief is believing in a Allah that we do not witness.

Faith is a belief in Allah that has the dimension of witnessing.

Abraham searched for the truth of the visible existence.

He looked at the earth and the sky.

He questioned, “What are these visible things, how did existence come into being, who created existence, who created me?”

Looking, observing, questioning are symbols of seeking the truth.

He looked at the earth and the sky and asked, “How did this world come into being, who created this world, are you my Lord?” and became known as the “father of those who seek the truth.”

Surah al-An’am 75-79

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

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

77- Then when he saw the moon appearing, he said:

Is this my Lord? But when it passes away, if I do not understand the guidance of my Lord, I will surely be among those who are misguided.

78- Then when he saw the sun appearing, he said:

Is this the greater, my Lord? But when it passes away, he said:

O my people! I am free from that which you associate with Him.

79- I have turned my face to the Power that created the heavens and the earth upon Tawhid, and I am not ascribing my existence to Him.

The Abrahamic way of looking is to look in order to understand.

When we were all children, we asked our mothers and fathers, “How did I become, how did this visible world come to be?”

Our family said, “Allah created it.”

We asked, “Mother, where is Allah, can I see Him?” Many parents told their children, “Allah is invisible, he is in the sky,” and prevented the child from questioning purely and wanting to understand.

Here, looking in the Abrahamic way; is looking to understand, to know, to witness.

We should think very well about this; “What kind of religious understanding do we teach to naive, innocent children?”

To understand the creation and creator of visible beings?

Or is it a religious understanding in which we never teach the truth of religion by saying commandments, prohibitions, worships, heaven, hell?

Can a child who grows up with the fear of Allah and the fear of hell think purely and cleanly, can he look to understand and witness?

Most of us were raised with fears, commandments, prohibitions.

We were raised with a belief in Allah that we have never witnessed.

With the understanding of religion that was taught to us, we judged the other person because they did not believe like us, we considered them infidels, people of hell, we attacked them, we oppressed them.

Most of us were raised to look for deficiencies.

Most of us were raised to judge.

Most of us did not look to understand that the person in front of us was created by a creator, just like us.

What is looking like Abraham?

What is observing like Abraham?

What is looking and observing like Abraham to know his creator? We have not learned.

We were not made to think, “Who is my Lord, that is, who created me, who works in my body at every moment?”

Let us know “What is the Abrahamic view?”

Let us think by looking at existence to understand how it came into being.

Let us look at the earth and the sky.

Let us look, observe, and contemplate to understand the functioning.

Let us think about how we came into being, how we came into being.

Let us think about where we came from, where we are going.

Let us not judge anyone.

Let us leave people’s beliefs and worships to them,

let us not belittle beliefs.

Let us not despise anyone’s understanding of religion.

Surah Al-Baqarah 256: “Lâ ikrâhe fîd dîni.”

The Meaning 1: “Do not look down on anyone’s understanding of religion.”

The Meaning 2: “There is never any disdain on the path of religion.”

How beautifully it is stated in the verse.

There is no disdain for anyone or any being on the path of truth.

There is no disparaging anyone’s belief, worship, nation or culture.

A person should strive to understand the truth with the purest mind and heart.

He should reason and witness.

He should look at existence without deviating from knowledge and decency and try to understand how existence came into being.

He should reach the station of looking like Abraham.

In order to understand the truth of existence, existence and the creator, he should know what it means to look like Abraham.

He should observe, examine and reach the truth.

Abraham has become an example for humanity for this.

Prophet Muhammad describes himself as follows: “I am the prayer of my ancestor Abraham, the glad tidings of my brother Jesus, and the dream of my mother Amina. My mother said in her dream that a light came from her and illuminated the palaces of the land of Sham. The mothers of the Messengers always see such dreams.” (Ahmad bin Hanbal, Musnad, 4/127-128)

The prayer of the Prophet Abraham is mentioned in the Quran as follows.

Surah Abraham 40: : “Rabbicalnî mukîmas salâti ve min zurriyyetî rabbenâ ve tekabbel duâ.”

The Meaning: “My Lord! Make me always devoted to You. Our Lord! May my descendants be like that and accept my prayers.”

Here is the main knowledge behind the statement of Prophet Muhammad, “The path of my ancestor Abraham”, the path of knowledge that came from Abraham.

This path is the path of understanding Allah properly.

Therefore, Abraham is known as the ancestor of the path of truth.

Abraham became the father-father of humanity

Surah Ash-Shu'ara:

69- And convey to them the news of Abraham.

70- He said to his father and his people: What do you worship?

71- They said: We worship idols, so we will always be devoted to them.

72- He said: Do they hear you when you turn to them?

73- Is there any help or protection for you?

74- They said: No, we found our fathers doing this.

75- He said: Then do you not see? What do you worship?

76- Do you not consider what you and your fathers worshipped before?

Surah al-An'am:

74- Abraham said to his father Azar: Do you take idols as Allahs? I see you and your people in clear error.

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

Surah at-Tevbe:

114- Abraham ran for his father's forgiveness, but it did not happen. His father remained only in the customs of his time.

So when his enmity against what he said about Allah became apparent, he kept away from him. Indeed, Abraham was a man of strong feelings, firm faith, good-natured and gracious.

The father and ancestor of the path of the knowledge of oneness is Abraham.

Abraham did not accept the teachings of his ancestors, but reached the truth of Allah by looking at the earth and the sky, examining existence and trying to understand creation.

And he explained this to people.

The father and ancestor of the path of the knowledge of monotheism is Abraham.

The father of the house of the heart, the world of meaning is Prophet Muhammad.

Many of the saints of the path of truth, whom we call the messengers and prophets have been instrumental in opening many dimensions on the path of Truth and have been , Eba” to humanity.

Here is the Quran, Baba, “ , Eba” truth that has been delicately revealed to us.

According to the truth of the Quran, Baba:

He is the one who strives for a person to learn his own origin,

to learn the truth of Allah,

to be on the path of the knowledge of knowledge,

to learn how to serve society in the best way.

The origin, Eba” dimension of all of us is Allah.

Perfect people who are fathers to orphans on the path of truth are “Eba-Baba”.

In the Quran, Noah is told about his son; The verse presented as “O Noah! He is not from your family” presents us the truth of “Father-Eba” very beautifully.

The mother and father who are the means for each child to come into the world and who raise us are in the "Father-Eba" dimension.

The Perfect person who is the means for us to know our own origin and to find knowledge and knowledge is also in the "Father-Eba" dimension.

The name Rabb of Allah, who is our origin and source, is also in the "Father-Eba" dimension.

Allah is the tutor of his servant with the name Rabb.

Thus, those who present the truth of Allah to humanity have become fathers to humanity.

For this reason, Abraham, who presented the unity of Allah to humanity, has been accepted as the ancestor of beliefs.

Prophet Muhammad also said with humility, "My ancestor is Abraham".

The tribe of Prophet Muhammad that has come since Abraham is the "Quraysh Tribe".

In the Quran, the Quraish Surah indicates the path of Prophet Abraham.

Surah Quraish:

1- Li ilâfi kureyş

Li ilafi: For, to have a certain purpose, comfort, familiarity, to unite,

Quraysh: Quraysh, to gather, to investigate, to gather, closeness, the tribe of Abraham,

The Meaning: “Those who act upon the principles of Abraham aim to understand and explain the truths.”

2- Îlâfihim rihleteş şitâi ves sayf

Îlâfi-him: Familiarity, friendship, security, comfort, those whose aim is the truth,

Rihlete: Journey, migrations, going from one place to another,

El şitâi ve el sayfi: Winter and summer,

The Meaning: “They travel for the truths, summer and winter, without stopping.”

3- Fel ya’budû rabbe hâzel beyt

Fe li yabudu: Then, so that, for, servant, servitude,

Rabba: Lord, the One who creates,

Haza el beyti: This, that, that, house, home, dwelling, nomad, house of the heart,

The Meaning: “So that they are always in servitude to the One Who created them in their hearts.

4- Ellezî atamehum min cûn ve âmenehum min havf

Ellezi etame hum: Provided for them, help, feed,

benefited, raise

Min cûn: Hunger, weak, exhausted, their desires,

Ve âmene-hum: Faith, trust, security, they,

Min havfin: Out of fear, in fear,

The Meaning: “They help those who are weak in understanding the truths and they give confidence to those who are in fear.”

Here is the name of the path of truth that Prophet Muhammad struggled for, the path of Quraysh, the path of Ilm-i Ledun, the path of Ilm-i Tawhid.

The name of the path that has been flowing since Abraham is the path of Quraysh.

That is why Prophet Muhammad said, “The path of my ancestor Abraham.”

## **THE DIMENSION OF THE PROPHETS AND MESSENGERS**

The dimension of the Messenger and the Prophet should be understood well.

These should not be considered as a gender, especially a male, but as dimensions that belong to Allah.

The saying told in society, 124 thousand prophets came, all of them were men, there is no prophet from a woman, should also be analyzed well.

We should look for the truth of the Messenger and the Prophet in souls and bodies.

Each of the Perfect people who lived in their time have revealed these dimensions that belong to Allah.

For example, the person known as Yahya(John The Baptist) has revealed the “Hayy” dimension of Allah.

The person known as Zechariah has revealed the “Zeker-Zakir-Zikir” dimension of Allah.

Each Perfect person we call the Messenger and the Prophet has announced the qualities that belong to Allah to humanity.

The Messengers and Prophets mentioned in the Quran are as follows:

- Adam
- Idris(Enoch)
- Noah
- Hud
- Salih
- Abraham
- Ismael
- Lot
- Ishak
- Jacob
- Joseph
- Ayyub
- Shuaib
- Moses
- Aaron
- David

- Solomon
- Zulkifl
- Elijah
- El Yesa
- Jonah
- Zechariah
- Yahya(John The Baptist)
- Jesus
- Muhammad
- Uzeyir
- Luqman
- Dhul-Qarnayn
- Maryam(Virgin Mary)

When we look at how many times the Messengers and Prophets are mentioned in the Quran; Adam (peace be upon him) is mentioned 25 times.

A book of 10 pages was sent to him.

Idris(Enoch) (peace be upon him) is mentioned 2 times.

A book of 30 pages was revealed to him.

Noah (peace be upon him) is mentioned 43 times.

The 71st Sura of the Quran bears his name.

Hud (peace be upon him) is mentioned 10 times.

The 11th Sura of the Quran bears his name.

Salih (peace be upon him) is mentioned 8 times.

Abraham (peace be upon him) is mentioned 69 times.

The 14th Sura of the Quran bears his name.

10 pages were presented to him.

Ismael (peace be upon him) is mentioned 12 times.

Ishak (peace be upon him) is mentioned 17 times.

Lot (peace be upon him) is mentioned 27 times.

Dhul-Qarnayn (peace be upon him) is mentioned 3 times.

Jacob (peace be upon him) is mentioned 16 times.

Joseph (peace be upon him) is mentioned 27 times.

The 12th Surah of the Quran bears his name.

Shuaib (peace be upon him) is mentioned 11 times.

Moses (peace be upon him) is mentioned 136 times.

He is the one whose name is mentioned the most in the Quran.

The Torah was revealed to him.

Aaron (peace be upon him) is mentioned 20 times.

David (peace be upon him) is mentioned 16 times.

The Psalms were revealed to him.

Solomon (peace be upon him) is mentioned 17 times.

Uzeyr (peace be upon him) is mentioned once.

Job (peace be upon him) is mentioned 4 times.

Jonah (peace be upon him) is mentioned 4 times.

The 10th Sura of the Quran bears his name.

Elijah (peace be upon him) is mentioned 3 times.

Elisha (peace be upon him) is mentioned 2 times.

Zulkifl (peace be upon him) is mentioned 2 times.

Luqman (peace be upon him) is mentioned 2 times.

Zechariah (peace be upon him) is mentioned 6 times.

Yahya(John The Baptist) (peace be upon him) is mentioned 5 times.

Maryam (Virgin Mary)(peace be upon him) is mentioned 34 times.

Jesus (peace be upon him) is mentioned 25 times.

The Bible was revealed to him.

Muhammad (peace be upon him) is mentioned 4 times.

The 47th Surah of the Quran bears his name.

The Holy Quran was revealed to him.

What could the dimensions of the Messenger and Prophet be from Adam to Muhammad?

What are the dimensions in the human body from Adam to Muhammad?

They always taught that the Messengers and Prophets are male.

They said that 124,000 prophets came and all of them were male.

They gendered the dimensions of the Messenger and Prophet.

However, these were positions and dimensions in the human body.

The dimensions of the Messenger and Prophet had nothing to do with gender.

The truth of the Messenger and Prophet must be known very well.

The Messenger is the secret of the system that produces the apparent.

Nebi is the information of the apparent existence.

Nebât; means growing from the soil, born, water coming out, all kinds of things born from the soil, plants.

Plant means growing from the soil.

The word Nebi also comes from here.

Resûl; the system that reveals the existence.

It is to send down, to reveal, the system that belongs to the essence.

The Prophet is the dimension of all the news and information that belongs to Allah in the revealed being.

Let's think of a seed.

Inside that seed, there are all the characteristics that belong to the sprout, branch, leaf, flower, fruit that belong to the tree.

If we look inside that seed with the most advanced microscope, we cannot see any sprout, branch, leaf, flower, fruit, none of them.

But these characteristics exist in that seed.

The secret of revealing the tree from that seed is the secret of the Messenger.

All the secrets related to the tree that are revealed from that seed are the secret of the Prophet.

In other words, the truth of revealing the tree from the essence is the dimension of the Messenger.

All the truths in the revealed, that is, the apparent, being are the dimension of Prophethood.

Here is the power that reveals from the essence, that is, sends the tree to the apparent, the dimension of the Messenger,

All the truths that emerge to the apparent, that is, in the dimension of the visible being, are the dimension of the Prophet.

Prophet means the one who brings the news.

Messenger means the one who reveals the news.

Messenger is a system that brings the outward manifestation from the Light to the Spirit, from the Spirit to the apparent.

Prophet is the dimension of the knowledge of the truths in the manifestations and in the dimension of humanity.

The word Messenger comes from the word “Risī”.

Risī: is also used in the sense of being sent, going to, revealing, fulfilling, being carried out, showing the truth, revealing the truth, messenger, message.

The word Risālet comes from here.

There is no word like prophet in the Quran.

Prophet is a Persian word.

It comes from the Persian word paygām, “news, message”.

In Persian, prophet means “messenger and messenger”.

In other words, it is used in the sense of receiving news from a Allah in the sky and conveying it to people on earth.

In Persian, prophet was used in the sense of a messenger of Allah.

In the Quran, Haman, the man of the Pharaoh, was called a prophet.

When the Pharaoh was going to do something important, he would consult Haman and say, “O prophet, tell me what the Allah of the heavens says, should we do this or not?”

Surah Ankabut 39: “Moses came to Qarun and Pharaoh and Haman and explained to them the truth with clear proofs, but they were arrogant on earth and did not gain knowledge.”

The word Nebi; It is of Hebrew origin, the word nābī in Hebrew means "announcement, call, announcement, news, presenting news, presenting information"

In Arabic, the word nabi, which comes from the root nbw, means messenger, showing news, presenting information, presenting the truth, etc.

The emergence of existence is related to the dimension of messenger.

The emerging existence is the dimension where the information of truth can be reached.

Every emerging existence emerges from the inside out with a force.

This dimension of forces is the dimension of messenger.

Every being that is revealed is the plant dimension, the prophetic dimension.

In other words, it is the dimension where the knowledge of truth manifests itself.

A person should first be able to find the dimension of the Messengers and Prophets in his own city of existence.

So, what were these positions, these dimensions in a person's body?

Here, the dimensions in a person's body from Adam to Muhammad are dimensions belonging to Allah.

Let's examine them now.

Adam:

The dimension of the blown Spirit.

The dimension of Allah in a person.

The dimension of the soul that holds the body.

Eve:

The dimension of the person's body.

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

Abel:

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

Cain:

The dimension of the person's evil, strife, jealousy, mischief, ambition, worldliness, and desire for position, as well as oppressive feelings.

Sit:

The dimension of the person's consciousness of Tawhid, the dimension of balance, and the dimension of being able to control emotions.

The dimension of being able to hold back evil feelings and open the door to mercy.

Idris(Enoch):

It is the dimension of a person's ability to read himself and the existence of being.

The words lesson, classroom, madrasah, and mudarris come from here.

It is the dimension of a person learning from the book of existence.

It is the dimension of discovering existence.

It is the dimension of both disciple and teacher in a person.

Noah:

It is the dimension of a person returning to his own body, getting to know it.

It is the dimension of a person realizing his physical ship, comprehending how it is managed, and embarking on a physical journey.

It is the dimension of getting to know how the physical ship is built and the master who built it.

It is the dimension of acting with knowledge and submission.

It is the dimension of creating the dimension of the heart.

Hûd:

The words Hû, Hûda, Hidâyet come from here.

It is the dimension of Hidâyet in a person.

It is the dimension of finding a way with one's body.

It is the dimension of realizing that one's own body and the body of every being are guides.

It is the dimension of the appearance of the dimension of Hu in the person.

Salih:

The dimension of understanding the interconnection of all beings.

The dimension of the person's improvement.

The dimension of being righteous.

The dimension of getting rid of the field of falsehood.

The dimension of healing from the disease of the ego.

Abraham:

The dimension of embodiment from the Rahim.

The dimension of the Lord.

The dimension of the perception of creation.

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

The dimension of the Rahim that holds the body.

The dimension of the Essence that holds the bodies.

The dimension of the opening of the dimensions of the zakir, Doer, mevsuf, and existent in the bodies.

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

Lot:

The dimension of making the false area of the past “la”, that is, destroying it.

The dimension of passing to the dimension of Abraham.

The dimension of erasing, of being cleansed.

Ishmael:

The dimension of hearing.

The dimension of meeting the voice in existence.

The dimension of hearing the Alif that holds existence.

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

The dimension of hearing the voice within the voice.

Ishaq:

The dimension after the dimension of Abraham.

The dimension of dying before dying.

The dimension of traveling to the dimension of Jesus.

The dimension of feeling the blown Spirit.

The dimension of the unity of the body and soul.

Jacob:

The dimension of the journey from body to soul.

It is the dimension of the door opening to the city of existence.

It is the dimension of searching, thinking, reasoning, discovering, and comprehending.

It is the dimension of liberation from worldly captivity.

It is the dimension of the heart in the person.

Josepf:

It is the dimension of the soul in the person.

It is the dimension of the soul that keeps the body alive.

It is the dimension of the soul that is pure and spotless.

It is the dimension of the secrets of the city of the soul.

Jonah:

It is the dimension of the mind turning into divine intelligence.

It is the dimension of the heart opening.

It is the dimension of passing through one's existence.

Eyyûb:

It is the dimension of repairing one's faults and flaws.

It is the dimension of being patient in solving one's difficulties.

It is the dimension of finding answers with knowledge for the person.

Luqman:

It is the dimension of healing in the person.

It is the dimension of discovering the things in the being that are beneficial to man.

It is the dimension of establishing a connection with nature, plants, and animals.

It is the dimension of detecting the things in plants that are healing for people.

It is the dimension of etiquette.

It is the dimension of finding the connection with Allah.

Whoever has the vein of being a Lokman, that person becomes a chemist, a pharmacist, a doctor, a perfect person.

Those who are Luqmans are healing for both the bodies and hearts of people.

Zul-kifl:

It is the dimension of being one with the Essence of the body.

It is the dimension of the perception of the Essence that holds the bodies.

It is the dimension of being one, of mixing.

It is the dimension of uniting one's own body with Allah.

Shu'ayb:

It is the dimension of light in the person.

It is the dimension of the light flowing and transforming into the body.

It is the dimension of the fluctuation of light in the body and in existence.

It is the dimension of messages coming with light.

Moses:

The dimension of the attributes in the person.

The dimension of becoming an attribute that manifests itself from the action.

The dimension of the functioning of the attributes.

The dimension of reaching the laws of the attributes.

The dimension of taking over one's own pharaoh.

The dimension of surrendering to the flow of knowledge.

For this reason, Moses means "coming from water".

Water means knowledge.

Aaron:

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

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

The dimension of the transformation of attributes into speech.

The dimension of the love of language.

David:

The dimension of the invitation, the address of the eleventh.

The dimension of returning to the invitation of the body.

It is the dimension of the person's body's address.

The dimension of dhikr, zakir in the person.

The dimension of the body's letter is the dimension of touching the divine secrets in that letter.

Solomon:

It is the dimension of the person's stepping into salvation.

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

It is the dimension of being on the path to Islam.

It is the dimension of surrendering to the act of the Doer.

Ilyâs:

It is the dimension of the divine laws of the sublime dimension.

It is the dimension of the laws in the person's body.

It is the dimension of the person's reaching the laws.

It is the dimension of comprehending the laws of existence and the laws of functioning.

Elyesâ:

It is the dimension of acting according to the laws.

It is the dimension of creating laws related to life.

It is the dimension of acting according to the laws of functioning.

It is the dimension of making scientific discoveries.

It is the dimension of creating laws for justice.

Zakariyâ:

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

It is the dimension of moving with dhikr through the door opened with dhikr.

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

The dimension of manhood.

Yahyâ(John The Baptist):

The dimension of seeing that the attribute Hayy pervades everywhere.

The dimension of being alive in the living.

The dimension of passing from existence.

The dimension of being Hayy in the Haqq, the Hayyum, the Hayy.

The dimension of being one of the living.

Virgin Mary:

The dimension of becoming a virgin.

The dimension of reaching a pure heart.

The dimension of getting rid of all ties.

The dimension of being cleansed, purified.

The dimension of fanâfillah.

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

Jesus:

The dimension of leaving the body of the body and reaching the spirit that is blown.

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

The dimension of Fanâfillah.

The dimension of the spirit that is blown.

Muhammad:

The dimension of light,

The dimension of the drop,

The dimension of the people,

The dimension of light, the dimension of light,

The dimension of the reflection of light in existence,

The dimension of praise,

The dimension of attributes,

The dimension of the divine order of light.

Thus, man should first seek the dimension of the Messenger and Prophets in himself.

He should know that these dimensions are in himself.

The Messenger should not know the Prophet as a man.

They should not be thought of as gender.

Man, from Adam to Muhammad, all the many dimensions are in the person himself.

Man is the totality of the universe.

Whatever he seeks, he should seek in himself.

Whatever he seeks, he should seek in his own city of existence.

There are many stations in that city of existence.

There are many secrets in those stations.

He should know that all the stations, all the secrets are in the person's own city of existence.

Man's body is the city of meaning.

In that city, Allah Himself is present.

There are many dimensions belonging to Allah.

All these dimensions are the dimension of the Messenger and Prophets.

The dimension of the Prophets is in the dimension of the body.

The dimension of the Messengers is in the dimension of the spirit-soul.

The body and soul are not separate from each other.

Those who find the truth of the Messengers and Prophets in their own city of existence will be people of heart.

Allah will fit into the hearts of the people of heart with all His Messengers and Prophets.

Prophet Muhammad struggled for people to be people of heart.

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

The heart is the dimension where the entire body, all the cells in the body, are connected to Allah.

The heart opens with the opening of the dimensions of the mind and heart.

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

The heart opens in people who are people of heart.

The heart is a dimension where believers are honored.

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

A person who is sure of Allah and who is in submission and trust in Him at every moment.

The life of a person who is a person of heart is the dimension of the heart.

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

Allah informs: "May the heavens and the earth not be filled with them, but the heart of my believing servant."

The person who has reached the truth of Allah is the person who has reached the station of belief.

A believer is the person who has reached the station of the heart.

A person who has become a person of heart.

The person of heart lives by looking at Allah in the people.

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

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

Prophet Muhammad was asked, "How does Allah open his heart?"

Thereupon, Prophet Muhammad said, "Allah throws a light into the heart of that person, and his heart expands."

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

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

Here is the person of the heart who does not cling to worldly interests.

He is the one who has become mortal in Allah before death comes.

He is the person who has always turned towards Allah.

The person of the heart shows himself with his life.

The person of the heart is the person who was born from the Rahim of the heart.

This is the station of Mawlid.

Those who were born from the Rahim of the heart become a mercy to the worlds.

The mind provides solutions.

The heart unites, connects.

The heart pours into life, applies.

The heart of the people of heart, that is, their perception, understanding, feelings, and thoughts are always on the right path.

They look with the right path, they look at the right path, they look like the right path.

The people of heart do not remain in the dimension of the earth, they look at the essence of the earth.

The people of heart never discriminate in terms of belief, worship, religion, nation, or gender.

Wherever they look, they look with the Muhammadan consciousness.

People of heart are loving, respectful, and modest.

They are in the right path and justice in their lives, with their behaviors, words, and bilateral relations.

They act in a solution-oriented and unified manner.

In other words, they act rationally and with the heart.

Here, the heart manifests itself as a result of the rational and heart dimension.

Here, the heart is the dimension of emotions where divine love, sincerity, devotion, submission to Allah, trust, and the consciousness of Tawhid come together.

When we say the people of heart, those people live in the People, looking at Allah at every moment.

They live with the feeling of divine love at every moment.

Oh my brother!

Do you want your heart to open?

Do you want to enter the city of the heart?

Do you want to reach divine peace?

Do you want to know yourself?

Do you want to understand the source and existence of visible existence?

Do you want to reach the truth of Allah?

Do you want the truths of Allah to flow into your heart?

Do you want to reach the secrets of many dimensions from Adam to Muhammad?

Do you want to see the face of Allah, showing His face from every aspect?

Do you want to reach the deep meanings of many secrets, many graces, many knowledges?

Do you want your tongue to be tied to your heart?

Do you want the words flowing from the fountain of your mouth to come from the city of your heart?

Do you want to reach the secret of death before you die, to be one of the immortals?

Do you want to step into the world behind this visible existence?

Do you want to see the many miraculous dimensions of that world?

If you want, come, my brother.

If you don't, get involved in the field you are interested in, serve there, my brother.

If you want to reach the city of the heart, first of all, you need to find decency, find love, my brother.

In order to find decency, you will first do the following.

First of all, you will hold your tongue.

You will silence both your external voice and your internal voice.

You will not shout at anyone.

You will silence that angry voice inside you.

You will definitely not break a heart.

Even if you are hurt, you will not hurt.

You will not have bad thoughts.

You will never speak bad words.

You will not think bad about anyone even in your heart.

You will never gossip or backbite anyone.

You will cleanse your heart of all falsehood and harmful behavior.

In other words, you will purify yourself from impurity and filth.

You will always walk pure.

You will always act as if you were in the presence of Allah.

You will not lie.

You will not eat what is forbidden.

You will not usurp anyone's rights.

You will not deceive anyone.

You will abandon slander, envy, malice, pride, arrogance, stubbornness and similar bad behaviors.

You will not speak bad words about anyone.

You will get rid of feelings such as anger, rage and revenge.

You will be busy with your own servitude.

You will not interfere with anyone's worship or belief. You will not despise anyone's belief.

You will not separate people as praying or not praying, covered or not covered.

You will not look down on people's places of worship.

And you will know that everyone turns to Allah with the love in their hearts and according to their aptitude.

You will not praise some people and despise others in society.

You will not separate people as congregations, sects or sects.

You will not judge anyone.

You will never be interested in politics.

You will not praise or criticize any politician.

You will leave politics to the political arena.

You will definitely not get into arguments.

You will definitely not claim to know.

You will not mock anyone's knowledge.

If someone asks you a question, you will say "I don't know" until your lessons are over.

You will not ask questions to judge anyone.

You will not answer the questions of those who ask questions to judge you. You won't let yourself be provoked.

You will be patient with what happens to you.

You will never rebel.

You will learn lessons from what happens to you.

Even if they lie about you, you will not respond, you will not worry about defending yourself.

You will know that justice will eventually prevail.

You will not look down on anyone or any being.

You will never harm anyone or any being.

You will not look for anyone's shortcomings or mistakes, you will not make fun of anyone.

You will not discriminate between men and women, you will look at them as human.

You will know existence as a living book.

You will examine and observe existence.

You will think about the functioning of existence itself.

You will not primarily use books written by people as sources, you will use existence as sources.

Your reading, learning, and education will be from the book of existence.

You will know existence and your own body as a living book.

Books written by people are auxiliary sources, the main source is existence itself and your body.

You will think about every word you hear, you will not accept it immediately, you will not reject it immediately.

You will think positively.

You will not be pessimistic.

You will be patient and wait.

You will always observe, think, try to understand the knowledge of existence.

And you will definitely hold your tongue, you will not rush to answer someone immediately.

You will worry about knowing the subject properly rather than worrying about speaking.

Know that you come to the door of Allah by holding your tongue.

Know that the door of Allah opens when you do the things written above.

If a person; steps into the city of the heart...

Reach the answers to many questions...

See many knowledges...

If he wants to attain divine peace, he will try to do these things.

**WAS ISLAM EXISTING BEFORE PROPHET MUHAMMAD?**

It is generally believed that Islam emerged after Prophet Muhammad, but is this true?

Did Islam begin with Prophet Muhammad?

Didn't it exist before?

Did worships such as prayer, fasting, hajj, and alms begin with Prophet Muhammad?

Didn't it exist before?

If it does, then what did Prophet Muhammad bring?

What is the truth of Islam?

What is the truth of Islam?

How does a person reach the rank of Islam?

How does a person live as a Muslim in reality?

What are the opposites of Islam, war, strife, and hostility?

How can strife, hostility, and war be prevented in order to reach Islam?

Can we be Islamic without correcting the hostility and war that are the states of grudge, hatred, discrimination within us?

First, let's examine what Islam is.

Islam; slam, silm, selim, selamet are words that come from the same root.

In terms of meaning; peace, coming to peace, reaching salvation, ensuring peace and tranquility, creating mutual peace, creating an environment of trust, being reliable.

In other words, in essence;

Reaching peace and tranquility internally,

Offering peace and tranquility to the environment with one's behavior and state,

Being able to give confidence to the environment in every way.

A person who reaches Islam is called a "Muslim".

A Muslim means a person who is in peace and tranquility, who has reached salvation, and who exhibits peace and tranquility in every way.

In order to reach Islam; it is necessary to correct internal conflicts, grudges, and hostility.

So, did Islam start with Prophet Muhammad?

When we examine historically, we understand that those who opposed Prophet Muhammad in Mecca saw themselves as Muslims.

The words Islam and Muslim are encountered in poems written during and before the time of Prophet Muhammad.

Before Prophet Muhammad, the word Islam is encountered in the poems of many people who were called polytheists.

Here, before Prophet Muhammad, the word Islam and Muslimness was a known word.

When we examine the Quran, we understand that Islam has existed since Hazrat Adam.

For example, when we examine the 67th verse of the Ali Imran Surah, we see that Abraham was a Muslim.

Surah Ali Imran 67: “Ve lâkin kâne hanîfen muslimâ ve mâ kâne minel muşrikîn.”

The Meaning:: “But he was upon Tawhid, he was in complete submission and in peace and tranquility, and he did not attribute to himself the attributes of Allah.”

In the verse 128 of Surah Al-Baqarah, we see that the prayers of Abraham and Ishmael were to become Muslims.

Surah Al-Baqarah 128: “Rabbenâ vecalnâ muslimeyni leke.”

“Our Lord, make us Muslims.”

As can be seen here, there was Islam before Abraham, and Abraham and Ishmael prayed like this.

Surah Al-Baqarah 128: “Rabbenâ vecalnâ muslimeyni leke ve min zurriyyetinâ ummeten muslimeten leke ve erinâ menâsikenâ ve tub aleynâ inneke entet tevvâbur rahîm.”

The Meaning:: “Our Lord! Make us among those who understand You and submit to You, and among those who are in Islam, peace and tranquility, and make our descendants among those who understand You and submit to You, and among those who are in peace and tranquility, and teach us the methods of understanding the truths, and forgive us when we regret our mistakes. Indeed, You are the One who accepts the repentance of those who understand their mistakes and return, and You create existence from Your essence.”

In the 132nd verse of Surah Al-Baqarah, we see that Prophet Jacob said to his children, “Be Muslims.”

Surah Al-Baqarah, 132: “Ve yakûb yâ beniyye innallâhestafâ lekumud dîne fe lâ temûtunne illâ ve entum muslimûn.”

The Meaning:: “And Jacob said: O my children! Allah has surely given you the ability to perceive the laws of creation, so that you may understand them. So before you die, recognize the owner of your existence and submit to him, and be among those who are in Islam and peace.”

In the 136th verse of the Surah Al-Baqarah, we see that Abraham, Ishmael, Ishak, Moses, Jesus and other Prophets were Muslims.

When we examine the 52nd verse of the Surah Al-Imran, we see that Jesus and his Apostles were Muslims.

Surah Al-Imran 52: “Fe lemmâ ehassa îsâ min humul kufre kâle men ensârî ilâllâh kâlel havâriyyûne nahnu ensârullâh âmennâ billâh veşhed bi ennâ muslimûn.”

The Meaning:: “Then when Jesus felt that they were rejecting the truths, he said: Who will help me in the truths of Allah? The disciples said: We are your helpers in the truths of Allah, we have believed in Allah, know that we are in Islam, in peace and tranquility.”

In the 15th verse of Surah Virgin Mary, we see that Mary was a Muslim.

Surah Virgin Mary 15: “Ve selâmun aleyhi yevme vulide ve yevme yemûtu ve yevme yubasu hayâ.”

The Meaning:: “He spent his time with Islamic consciousness, in a pure state, and he understood that everything that appears at every moment comes from the Ever-Living.”

Yes, when we examine the Quran from beginning to end, we understand that all the Messengers and Prophets were upon Islam.

So, how do we become Muslim?

How do we reach salvation?

How do we reach submission?

How do we reach peace and tranquility?

A person cannot take a step towards becoming Muslim without abandoning his inner conflicts, that is, grudges and hatred, hostility, harming, gossiping and backbiting, discrimination, stealing and swindling.

For this reason, the Quran informs us as a command to repent, that is, to give up our mistakes.

The way to become Muslim is only and only by ending our inner conflicts.

In Surah Nisa, how we become Muslims is explained in a magnificent way, using the example of Abraham.

Surah Nisa 125: “Ve men ahsenu dînen mimmen esleme vechehu lillâhi ve huve muhsinun vettebea millete ibrahîme hanîfâ ve ittehazallâhu ibrahîme halîlâ.”

The Meaning:: “Who is better than the one who tries to understand the laws of creation of existence, turns his face to Allah, is in good deeds, is in peace and tranquility, and follows the principles established by Abraham seeks the truth as he sought it, is on the basis of Tawhid, and embraces Allah with all his being, sincerely and wholeheartedly, like Abraham?”

Yes, for a person to become Muslim:

He needs to “Read” Existence.

Therefore, the first verse is “Read”.

The purpose of reading is to look, examine, think, and contemplate in order to understand the existence of existence.

Read yourself, read existence, read the universe, understand the divine power that holds you and existence.

Know that reaching the truth is possible by reading.

Every existence you see is a book to be read.

The purpose of reading is to try to understand the existence and functioning of existence.

The Quran begins with “ikrâ-oku”.

Where did existence come from, how did it come into being, how does it function at every moment and where is it going?

These are all subjects to be read.

The only being that can read existence and understand it scientifically is man.

Reading existence is reading creation.

Surah Alaq 1: “Ikra bismi rabbikellezî halaka.”

The Meaning: “Search and understand creation by the proofs of Him who created you.”

Consider your own existence as the Quran to be read.

Consider every existence as the Quran to be read.

Consider the Mushaf-ı Serif which you read as the Quran, as the Quran.

And read them without separating them.

Realize that the truth in one is also in the other.

Consider existence and your own existence as the living Quran and read accordingly.

If you cannot read your own existence and existence as the living Quran, then know that the Mushaf-ı Serif is dead.

If you want the Holy Mushaf to come to life, read yourself and existence.

The entire universe is a Quran.

Every existence is a verse.

Every existence presents the truths with the infinite verses in itself, that is, with the infinite signs.

That is why in the 105th verse of Surah Joseph “Ve keeyyin min âyetin fis semâvâti vel ardi yemurrûne aleyhâ ve hum anhâ muridûn.”

The Meaning:: “There are many signs in the heavens and the earth that pass by them and they do not notice them.”

When a person hears a verse, he should not immediately think of the writings in the Holy Mushaf.

When a verse is mentioned, he should think of the signs, evidence, and traces of the truth in every being, as stated in the 105th verse of Surah Joseph.

Man was created with the ability to read the universe.

He was created with the ability to comprehend existence and the Creator.

Man should not ignore the intellect, contemplation, choice, consciousness, and judgment given to him.

Approximately two thousand verses in the Holy Mushaf are about reasoning, thinking, and researching.

In order to understand existence and the creator, man must always seek the answers to the questions of existence, "Where did it come from, how did it come from, why did it come from?"

The question of Where did it come from? will take us to the source of existence...

The question of How did it come from? will take us to the subtleties of creation of existence...

The question of Why did it come from? will take us to the duties and purposes of existence...

A person should always be in contemplation on the path of knowing himself.

We kept running after the troubles of the world, we turned to ourselves and forgot to know ourselves.

We were always in relationships of interest and benefit, we forgot to understand our essence.

We considered ourselves great, we fell into arrogance, we forgot our helplessness.

We looked down on others, we belittled them, we forgot that they were servants like us.

We considered ourselves greater than all existence, we forgot what was truly greater.

A tree can live without a human.

But a human cannot live without trees, without the oxygen provided by trees, without fruit.

Animals can live without a human.

But a human cannot live without animals.

Soil, water, air can continue their lives without humans, but a human cannot live without soil, water, air.

The most helpless being created, the most needy being is man.

At the same time, man is the only being that can understand the existence of being.

Man, with the mind and consciousness given to him, is capable of understanding existence and the creator.

As long as man does not forget his helplessness.

As long as he puts the mind given to him into practice.

As long as man lives with decency and morality, and helps each other.

Just as all beings help man...

Trees with their oxygen and fruit...

Animals with their milk, meat, manure...

Soil with all kinds of vegetables and fruits...

Water, air, sun serve man at all times...

Man should also live without forgetting these and run to help his surroundings.

He should strive in love to be a cure for those who are in trouble.

Even if we look inside a seed with the most advanced microscope, we cannot see any sprouts, branches, leaves, flowers, or anything there.

In order to witness these, we must look at the tree that emerges from the seed and get to know the tree.

A tree emerges from the seed and the tree hides all its originality in a new seed.

In other words, this world continues within a system that comes from its origin and returns to its origin, as stated in the 156th verse of Surah Al-Baqarah, "Inna lillahi ve inna ilayhi raciun".

So, that power called Allah, that we do not see and do not know, is actually hidden in the being itself that is seen.

The 3rd verse of Surah Al-Hadid indicates this truth:

Surah Al-Hadid 3: "Huvel evvelu vel âhiru vez zâhiru vel bâtn ve huve bi kulli şeyin alîm."

The Meaning:: "He is the first and the eternal, the apparent and the hidden, and He is the owner of all knowledge in everything."

In order to know Allah, we must read the visible existence based on the knowledge in existence, with love, sincerity, loyalty, and submission.

A person must turn to himself and read himself in order to know his own truth.

When a person reads himself, understands his own existence, he will also understand the existence of every being.

We cannot deny ourselves and this visible existence.

We must make an effort to understand our own body and existence, which we cannot deny.

When we read and examine ourselves and this visible existence scientifically with love, sincerity, loyalty, and submission, we can reach the answers to many questions.

We must know that the answers to all the questions we seek are in ourselves and in all existence.

Those perfect people whom we call Messengers and Prophets have always advised us to read and know ourselves.

They advised us to understand not a Allah in the sky, but a power that is closer to us than our jugular vein, that makes us breathe, circulates our blood, works our heart, all our body cells and is always with us with all its qualities.

In other words, they advised us to be in accordance with the meaning of the verse of the Quran that begins with “Iqra”.

A person should read himself, think about how he came into being and understand that he did not create himself.

And he should realize what kind of power it is that created him.

Yes, what really matters is for a person to know himself, to recognize himself, to understand what he is.

Here, the Holy Mushaf manifested itself on the path of knowing himself.

Knowing oneself manifests itself by reading the creation of one’s own body and the body of existence.

A person should spend every moment in contemplation.

He should appreciate the value of the breath he takes.

He should know that he did not create his body, nor did any other being create himself.

A person should know the One who created him and every being, and should live in decency.

A person whose neighbor is in trouble cannot sleep peacefully in his home, divine justice does not allow this.

Just as when even one cell in the human body is disturbed, the whole body feels it, so should a person in the world feel it when one person is in trouble.

If a person can open the channels connected to the being in his body, he will understand this.

Mankind closes the divine channels in his own body with bad feelings such as ego, anger, rage, fight, self-interest, lie, arrogance, but does not realize it.

Man should know himself and be on the right path.

With the feelings such as reason, contemplation, consideration, insight, consciousness given to man, man can read himself and the universe and reach all the secrets.

As long as he does not fall into arrogance and does not harm anyone.

If a person understands the essence in himself, he will be human.

A human being is one who has manners.

A human being is the one who helps his/her surroundings until his/her last breath, the one who runs to help those in trouble.

Here is the truth of reading existence, the way to understand the existence of existence.

The one who reads the book of existence, which is a living book, will definitely reach the truth.

He/she will definitely reach the truth of Islam.

Reading existence leads a person to understand the creator.

Understanding the creator leads to the answer to the question, "What is Allah?"

The one who realizes Allah turns his/her face to Allah at every moment and lives in submission to Him at every moment.

The one who turns his/her face to Allah sees His face in the essence of existence, lives with the consciousness of "Semme VechAllah".

And the one who reaches that consciousness reaches the rank of a human being and is in good deeds, reaches peace and tranquility.

In other words, he/she becomes a Muslim, that is, he/she becomes a Muslim.

A person who becomes a Muslim is a person who has given up internal conflicts, states such as grudge, hatred, and war.

In other words, a Muslim is a person who is always in "Peace and Tranquility".

And here is a Muslim:

A person who lives with the consciousness of Allah at all times.

A person who is always in the consciousness of servitude.

He cannot harm anyone in the slightest.

He does not harbor any grudge, hatred or hostility towards anyone.

He is trustworthy and never betrays a trust.

He always works for the peace and tranquility of those around him.

He is always in goodness and helping.

He cannot ignore his neighbor when he is hungry, sick or in trouble.

He cannot deceive anyone, he cannot set his eyes on anyone's property or honor.

He is always respectful towards those around him and all existence.

He is not offensive, destructive or harmful.

We understand that the person who has reached the truth of Islam, regardless of the period, is the one who lives with knowledge, decency and honesty.

We understand that Islam did not start with Prophet Muhammad, as it is explained in belief groups.

When we examine the Quran, we understand that Islam did not start with Prophet Muhammad, but that Islam has existed since Adam.

In other words, every Messenger and Prophet was a Muslim.

So we understand that saying I am a Muslim with my tongue does not make you a Muslim.

A person who is peaceful and trustworthy in his life, state and behavior, and who is not in the slightest harm is a Muslim.

The Islamic World bases the claim that Islam started with Prophet Muhammad on verse 163 of Surah An'am.

Surah An'am 163: "Lâ şerîke lehu ve bi zâlike umirtu ve ene evvelul muslimîn."

Directorate of Religious Affairs (DRA): "He has no partner. I have been commanded with this. I am the first of the Muslims."

The Meaning by Tawhid-i Quran: "He has no partner and all the workings in existence belong to Him and I am primarily for peace and tranquility."

The meaning of the word "evvel" means priority, first of all, first from the beginning, first of all, first, beginning.

According to our research and our hearts, instead of "I am the first of the Muslims" in this verse, it is more appropriate for the intended meaning to be expressed as "I am primarily for peace and tranquility."

Because according to the Quranic criteria, it is stated in the verses that the Messengers and Prophets who came before Prophet Muhammad were also Muslims.

Since there will be no inconsistency in the Quran, the verse should be understood well and interpreted carefully.

The message presented to us in the verse mentioned is that the beautiful person, Prophet Muhammad, no matter where, how, in what situation he was, he primarily acted in accordance with Islam, peace and tranquility.

And we are informed that "you too should always be in accordance with peace and tranquility, never deviate from peace, never incline towards hostility and quarrel."

In other words, we are warned to always act in accordance with Islam, peace and tranquility, whether in shopping, neighboring, traveling, education, conversations, bilateral relations, or in society.

And we understand that those people of heart from Prophet Adam to Prophet Muhammad were always in accordance with Islam.

In other words, they were all Muslims.

Muslim means one who is in accordance with Islam, that is, one who is in accordance with peace and tranquility.

It means one who is in submission to Allah at all times.

That submission is the truth of Islam.

When we examine, we see that the Islamic faith and worship existed before Prophet Muhammad.

The information from the translations made from Ibn-i Habib's book Muhabber is as follows.

Not only prayers, but also pilgrimage, fasting, ablution, bath, funeral prayer, Friday meeting (yevmul arube, the day of the Arabs), one-fortieth alms, retaliation, cutting off hands, beating with sticks, believing in one Allah, respectfully remembering Adam, Noah, Hud, Abraham, Ishmael, Hajar, covering, beard, robe, turban, etc. The pre-Islamic Arabs had all the rituals (nusuk), rules, forms, schemas and beliefs that exist in Islam today. (H. Mehmet Soysaldı)

(History of Worship in the Light of the Quran and Sunnah)

(Türkiye Diyanet Vakfı Yayınları, Ankara, 1997)

Humanity remained in the form of worships.

It was in an Islamic belief far from meaning.

He was in a state of worship devoid of meaning.

Prophet Muhammad reminded humanity of the spiritual aspect of Islam and worship.

He told us that we should not remain in the form.

He told humanity day and night that we should reach the spiritual aspect.

Because worship that remained in the form was not worship.

It was nothing but imitation.

Prophet Muhammad informed humanity, “Do not remain in imitation, but seek the truth.”

He said, “Use your mind, witness, reach the truth.” “Learn the right path from those who use their minds; do not rebel against their words; then you will regret it” (Suyuti: Jami’u-s Sagiyr)

“I asked Gabriel what is the source of greatness and leadership in people: He said, ‘With reason’” (Abdurrauf Al-Munawi: Kunuz Al-Hakāyik Fi Hadīs-i Hayr Al-Halayik)

Here is the door to reaching the truth, opened by using your mind.

## **THE FAITH OF PROPHET MUHAMMAD, THE TRUTH OF TAWHID**

In the time of Prophet Muhammad and before, there was belief in Allah.

However, most of the believers believed in Allah who was somewhere in the heavens outside of them.

They thought that Allah was separate and they were separate.

Prophet Muhammad explained the truth of Tawhid to humanity by saying, “Allah and this world are not separate from each other.”

Prophet Muhammad explained that man and Allah are not separate from each other.

He declared, “Allah is closer to you than your jugular vein.”

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

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

In order to understand this truth, a person must contemplate the existence of existence.

A tree comes from a seed.

This entire universe also comes from the dimension of the Rahim, which is the essence of Allah.

The tree is hidden in the essence of the seed.

The essence of the seed is the tree itself that is revealed.

Whatever is in the essence is revealed.

Everything that comes from its source is the source itself.

We are all dimensions of the mercy that are revealed from the mercy.

We are individuals who carry the secrets of mercy in the dimension of the mercy.

The individual is the revealed image of one.

With His mercy and compassion, we are all dimensions of Allah that have manifested.

The Quran does not describe to us 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 information, “Stop looking for Allah in the heavens, somewhere, look for Him in yourselves.”

“He is closer to you than your jugular vein.”

“He has encompassed your entire body.”

Prophet Muhammad; by offering the information, “Look for Him in yourselves,” announced that we will reach the truth of Allah in our own bodies.

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

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

A person'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.

A person should read his own book of existence.

He should try to understand that book.

Surah Al-Isra 14: "Īkra kitābek kefā bi nefsikel yevme aleyke hasībā."

The Meaning: "Read, your own book of existence is sufficient for you to know yourself. Be in the process of understanding the owner of your qualities at all times."

A person must abandon the belief in a Allah outside of himself that is imposed on his own mind.

He must be able to believe in a Allah outside of himself, not in a Allah outside of himself, but in the Allah who is closer to him than his jugular vein.

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

Surah Al-Baqarah 67: "Allah is the one who operates at all times in your physical existence, so destroy those worships of your former states of ignorance."

A person must abandon his belief in Allah, which he believes to be somewhere in the heavens, must stop worshipping a Allah he has created with his own imagination, must stay away from false information and superstitions, must cleanse his mind and heart, and must return to his own body.

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

Man is Himself, coming from Him.

Man is His apparent dimension, showing Him.

Man is the source from which He came, showing the source.

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

Whatever is in the seed will come out in due time.

The seed is the first dimension of the tree.

The tree is the apparent dimension of the seed.

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

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

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

Surah Al-Hadid 3: “Hu el evvel ve el âhir ve el zâhir ve el bâtin.”

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

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

This manifestation continues moment by moment.

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

It cannot be called separate from Allah either.

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

All dimensions, with their beginning, end, apparent and hidden, are called Allah.

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

Therefore, with the message “Allah spoke to me through my body”, Prophet Moses pointed to Allah, who is closer than his jugular vein.

Jesus pointed to this truth with the message “I am He”.

Hallacı Mansur's words "Enel Hakk" are also for the purpose of explaining this truth.

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

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

The entire visible world has emerged from Himself.

The entire visible world is His own Hâhir, that is, His own image.

The 3rd verse of Surah Al-Hadid explains this very well.

“Hû el zâhir - He is the visible.”

The visible is not separate from Him.

The visible has an invisible aspect, a first aspect, a last aspect.

Allah created this world from His own essence.

This creation continues moment by moment.

The world that comes from Him is His image and His own functioning at every moment.

Let’s think of a seed; there is a tree inside the seed, but it is not visible. When the seed splits and the flow from the sprout to the tree begins, the grain inside the seed begins to come out.

Here, the visible tree is nothing but the essence of the seed.

Every being also emerges from Allah Himself.

The main source of being is Allah Himself.

The visible and invisible face of being is Allah Himself.

Allah manifests His face from man and all beings as apparent.

Allah shows His face from man and all beings.

The one who has reached the rank of knowledge cannot look at being as a thing.

He looks as the manifestation of Allah.

He looks as the face of Allah.

In the essence of being, there is ‘the face of the Doer of action, the face of the attributes, the face of the essence of existence, the face of the spirit and the face of light’.

The appearance of being is the human face, the face of the soul.

Being has an external face and an internal face.

“What does it mean for the face of Allah and His being apparent?” should be well contemplated.

What does the face of Allah mean?

What does it mean for Allah to be apparent, that is, to be seen?

Is He the One who is seen from everywhere?

What does it mean that His face is visible from everywhere?

We have always learned that Allah is invisible.

We have learned that Allah is in the heavens.

But Prophet Muhammad told humanity that this is not the case.

He said, “Seek Him within yourselves.”

In the Quran that came from him, it was stated as; “Hû el zâhiri-He is the Visible.”

We have always learned that Allah does not have a face.

But in the Quran, it is stated as; “Allah’s face is everywhere.”

How should we understand these?

Let’s examine two verses in the Quran.

Allah’s face and His being apparent.

Vech means face, countenance, truth, direction, Essence.

Zahir means visible, apparent, obvious, apparent, face, undoubtedly, obvious.

When we examine the 115th verse of the 115th Surah of Al-Hadid and the 3rd verse of the 3rd Surah of Al-Hadid, we come across the knowledge of Allah's face and His apparentness.

Surah Al-Baqarah 115: "Fe eynemâ tuvellû fe semme vechî Allah."

The Meaning: "Wherever you turn, there is the face of Allah."

Surah Al-Hadid 3: "Hu el-zahiri."

The Meaning: "He is the apparent, the visible."

In the verses, it is stated that "wherever we turn, the face of Allah is there" "He is the apparent."

We should think about these verses very carefully.

What does it mean for the face of Allah to be visible from everywhere?

What does it mean for Allah to be apparent?

If face means "face" with a meaning, and if apparent means clearly visible, how should we understand this?

Is Allah visible with His essence?

Is the face of Allah visible?

What is clearly visible?

What does it mean for the face of Allah to be visible?

We all see the dimension of existence with our head's eye.

What is clearly visible is the existence itself.

But in the verses, it is stated that "everywhere is the face of Allah, everywhere is visible is Him."

It is Allah who shows His face from existence.

There is a face specific to Allah's essence, specific to His attributes, specific to His spirit, specific to His light.

Again, there is the apparent dimension of Allah, which is specific to the dimension of attributes, the dimension of action, and the dimension of humanity.

First of all, we understand that the dimension of witnessing Allah will be possible when we reach the truth of the visible existence.

We understand from the prayer of Prophet Muhammad; "Allahümme erinâ hakâik el eşyâ kemâ hiye – O my Allah, show me the truth of things and their formation" that witnessing Allah is possible by reaching the truth of the clearly visible things.

It is possible for us to reach the dimension of Allah's face and His apparent dimension only in the visible existence.

The visible existence also has invisible dimensions.

When we see the existence, we cannot see it completely.

What we see is only one face of the existence.

Just as if we come to the edge of an Ocean, what we see is a very small part of the Ocean.

It is not possible for us to see the Ocean completely, inside and out.

What we see is not separate from the Ocean, but it is not the whole Ocean either.

Which aspect-face of Allah is it possible to see in the visible being?

In the essence of being, there is the infinite face-reality belonging to Allah.

In being, there is primarily the face of the "Doer-present-existent".

The dimension of earth, the dimension of bodies, the face of Allah, the soul, humanity, and manifestations.

Just as there is the dimension of earth, there is also the dimension of "spirit, light, divinity" from which existence comes.

As a result, we understand that there is an infinite face of being with its inner and outer face.

This infinite face is the dimensions of Allah's aspect.

Allah has a face of beauty, a face of glory, and each of His names has a face.

Wah means "face" as well as "truth".

Being is the truth of Allah.

All the qualities in existence are the truth of Allah that belongs to Himself, that shows Him.

We understand that the word "zāhir" does not only mean the external face.

The emergence of existence into the external is the dimension of Allah's manifestation.

The manifestation, functioning, and manifestations of existence are the dimensions of the manifestations in existence.

Allah's manifestation of Himself is the dimension of "Hû El Zāhir".

We cannot say that the visible being is Allah.

Allah shows Himself from existence.

The truth of Allah must be understood well in every aspect.

The verse "Allah is closer to man than his jugular vein" must be understood well.

A person must find Allah in himself and try to see His face in the attributes that manifest from him.

Allah encompasses man and all existence with His names.

“Ve kânallâhu bi kulli şeyin muhîta-And Allah encompasses all things.” (Surah an-Nisa, 126)

Allah is closer to man than man, He encompasses him with all His manifestations.

Man must first witness the truth of Allah in the city of his own existence.

Allah manifests Himself through man and shows His face through man.

However, this is only a word, it must be understood very well.

Man will understand these words better when he reaches their meaning.

The saying of Prophet Muhammad; “He who knows himself knows his Lord” is meant to convey this.

The truth of Allah will be understood when man understands himself.

We must believe not in a Allah who sits somewhere in the heavens, who is waiting, who is invisible, but in a Power that encompasses the entire universe, who is manifest from everywhere, and who shows His face from everywhere.

Faith will be possible by witnessing Him.

Faith means to be a believer, that is, to be sure of Allah.

The phrase “Eşhedü-Şahit ol” recited 20 times a day during the call to prayer points to this.

A person should read himself, know himself, and witness Allah in himself.

Allah is apparent from everywhere, “Hû el zâhiri.”

Allah shows his face from everywhere,

“semme vechî Allah.”

Here, “semme vechî Allah” is the secret of the manifestation of the face of Allah from every aspect.

Allah reveals all existence from Himself, just as a tree emerges from a seed.

What He reveals is Himself, which is seen from all existence.

Here, the face that manifests from every aspect, with the inner and outer aspects of existence, is the face of Allah.

The one who is aware of this secret does not look at existence as things.

He looks at the truth of things as the face of Allah.

Here, the perfect man looks with the eye of Allah.

The essence of existence is the face of Allah.

The earthly face of existence is the apparent face of Allah.

When we say the face of Allah, we should be able to see this truth in every aspect of existence.

Allah manifests with all his manifestations at every moment, that is, he makes himself apparent.

We cannot call the visible existence the image of Allah, nor can we call it separate.

We cannot call the visible existence the face of Allah, nor can we call it separate.

Nothing is separate from Allah, but nothing is Allah in terms of thing, that is, in terms of things.

The truth of Allah must be perceived in unity with its beginning, end, outward and inward.

The beginning, end, outward and inward of existence are the dimensions through which we will reach the truth of Allah.

Here, the verse “Allah is closer to you than your jugular vein” is the message that we should seek Him not in distant places but within ourselves.

He is Him with our body and soul.

He is the Doer in our body with His actions.

He is the one who is present in our body with His attributes.

He is the Being who holds our body.

We are Him.

He is us.

Here, Prophet Muhammad has presented this truth to humanity.

While the Meccan polytheists believed in Allah somewhere in the heavens, He tried to tell humanity that Allah is not separate from us by saying, “Seek Allah within yourselves.”

While the Meccan polytheists called the Kaaba the house of Allah, Prophet Muhammad said, “This entire world and your body is the Kaaba.”

People ran to the Kaaba, saying, “The house of Allah.”

He did not run to himself, thinking that his own body was the Kaaba.

He looked for Allah in that house.

He did not look for him in the house of his own body.

He did not understand the nature of the house that Abraham built of stone and wood and the reason for its construction.

He did not understand that it was a school.

He did not know that Abraham was a guide who explained the truth of Allah.

He did not understand that Abraham presented the truth of Tawhid to humanity.

He ran to the Kaaba in Mecca, saying that it was the house of Allah.

He touched it, kissed it, and cried there.

However, he should have touched himself.

He should have held the hand of Allah in himself.

He should have cried for his own heedlessness and sins.

He should have cried for not knowing Allah.

He called the Kaaba in Mecca the house of Allah.

But he could not see Allah in that house.

However, the place where she would see Him was the Kaaba of her own body.

But he could never enter there either.

“Beytullah” he said, the house of Allah.

He never thought whether Allah was inside that house.

Could the house that Abraham built be the house of Allah?

Allah built man from himself.

He hid himself inside that house that he built from himself, that was made of flesh and soul.

Just like a silkworm hides itself inside the cocoon it makes with the silk it produces from itself...

Allah also hid himself inside the cocoon of the body of man that he created in himself.

Allah should be sought there.

He should be sought both in the cocoon and in his essence.

The truth of Tawhid should be reached there.

Tawhid was the secret of the unity of bodies and souls.

It was the secret that man and Allah are not separate, it was the secret of a wholeness.

Man built a house from stone, he looked for Allah not in himself, but there.

However, if he had looked for it in himself, he would have found it.

He would understand that he and Allah are not separate. He would reach the truth of monotheism.

Tawhid was the teaching of Abraham.

Tawhid was the secret of the oneness of Allah, the only power that encompasses everywhere.

Prophet Muhammad told us to seek Allah not in the skies but in the essence of everything.

His belief in Allah was the belief in Tawhid.

In other words, Allah and the universe are one, not separate from each other.

For this, the truth of “Vahdat-i Vücûd, Vahdet-i Şuhûd, Vahdet-i Mawjud, Necessary Vücûd” should be well known.

What does vahdet mean?

What does vücûd mean?

What does one vücûd mean?

What does “La mevcude illa Hu” mean?

There is no existence other than Him.

There is no existence other than Him.

How can we reach the meaning of this?

This visible world has come from an essence, just as a tree comes from a seed.

This world that seems to be abundant is actually one being.

Even if there are thousands of leaves on the tree, branches, flowers, fruits, they are all in one tree.

Here, the dimension we call existence has come from one being and is held by one being.

That being is the being of Allah, the beings of Allah.

Just as the infinite cells in our own body are one in a single body, this world is also in unity with Allah.

Allah is oneness.

Ehad, Vahdet, Ahadiyyet, Tevhid are words that come from the same root.

The secret of vahdet-i vücûd is revealed when the meaning of vahdet-i şuhûd 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 uniqueness of being.

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

The body of Allah is the name of the sublimity that holds all forms.

Form bodies change at every moment and become mortal.

But the existence of Allah is everlasting.

If the forms exist today, they will disappear tomorrow.

The visible form is the divine power that holds the bodies, the dimension of existence.

Here is He whose existence is absolute, whose existence is everlasting.

That is, the existence that holds all the form bodies is the only existence.

That is, the Absolute Essence of Allah.

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

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

That is, existence refers to the essence of Allah, who is the essence of all existence, who holds all existence with his essence.

We call the only power that holds all existence with his Essence “Existence”.

That dimension of existence is the only, one Allah’s own existence.

There is no other existence than the existence of Allah.

He is the One whose existence is Absolute.

There are no two existences in the entire universe.

There is only one existence, and that is Allah.

Here is where the truth of Tawhid should be sought.

Vacibul Vücut-Necessary Existence; It is the necessity of Allah to bring Himself out of His essence into the visible, the necessity of the visible existence being connected to His existence.

The existing bodies that are visible in the external world respond to Him at every moment.

In other words, the necessity of the drop being connected to the ocean.

The drop responds to the ocean at every moment.

Surah Nisa 85: “Ve kânallâhu alâ kulli şeyin mukîtâ.”

The Meaning: “Allah encompasses all things.”

Surah Al-Fetih 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 over all things.”

Surah Al-Baqarah 255: “Vesia kursiyyu-hu el semâvâti ve arda.”

The Meaning : “His throne encompasses the heavens and the earth, everything.”

When we ask what the unity of existence is, we come across a body that needs to be understood and contemplated.

In order to understand the subject of Unity of Existence, a person must understand 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 expressed this pleasure.

“I love you from the soul

I have a way to enter this order.

You say I am in me, I am not in me

There is a me in me inside me.

Wherever I look, you are full

Where can I put you inside me.”

The Unity of Being is not attributed to this visible dimension of form, that is, to stone, soil, plant, animal.

The Unity of Being is the only truth of 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 Being is to understand that in the essence of each existence, there is the owner of existence that creates that existence.

Existence did not create itself, existence was created from an essence.

This essence is the meaning of the issue of the Unity of Being. The issue of Unity of Being is rejected by many people who research religion because it is not well understood.

A subject cannot be comprehended without receiving “Ilm-i Tawhid” education.

In order to understand the words of those who receive this education, we too must, like them, contemplate the formation and functioning of our own bodies and the bodies of existence.

In other words, the words of those who receive medical education, as those who receive medical education will understand...

In short, reaching the secret of Vahdet-i Vücûd; starting with love, continuing with contemplation, recognizing the creator in the creation of the universe, is the secret of reaching Tawhid.

Here it is;

Vahdet-i Vücûd:

The single body that holds the bodies of form...

The unity of the sea...

The dimension of the formless...

The dimension of the Essence...

The single dimension of existence that holds all bodies.

Vacibul Vücud :

The state of a drop being connected to the sea.

That is, the necessity of the drop to respond to the ocean at every moment.

That is, our bodies are obliged to His body.

That is, the drop is obliged to the ocean.

Vahdet-i Şuhûd:

The drop witnessing the ocean in itself.

The drop witnessing that it is a drop from the ocean.

The person witnessing the One Essence in himself and in every being.

That is, Allah witnessing Himself from the dimension of Muhammad.

Allah witnessing Himself in Himself.

Surah Aal-i Imran 18: “Şehid Allâhu ennehû lâ ilâhe illâ huve.”

The Meaning: “Allah bears witness to Himself, there is nothing but Him, only He exists.”

Vahdet-i Mevcud:

The unity of the visible world, that is, all existence, in one existence.

The unity of multiplicity.

The unity of the existing existence.

Here it means, “There is no existent except Him.”

The existent here is the existence of the Being who holds the existence.

Here He is the only Being.

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 the conclusion that the visible and invisible world is only “Him.”

Surah Al-Hadid 3: “Huvel evvelu vel âhiru vez zâhiru vel bâtin”

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 “Unity of Existence, Necessary Existence, Unity of Witnessing, Unity of Existence.”

The sea and the drops are not separate from each other.

Multiplicity and unity are not separate.

The One Who is One...

The drop is also Him.

The sea is also Him.

The Existent is Him.

The Owner of Existence is Him.

He is the only Power that holds all existence.

He is the only existence that holds all bodies.

He is the Unity of Being.

There is no existence other than Him.

Come, think of the existence and functioning of your own body.

Come, think of the Power that holds your own body.

That Power is the secret of existence.

It is the secret of existence.

The Power that holds all form bodies is called existence.

Form bodies are not called existence.

Forms exist today but do not exist tomorrow.

But the power that holds all form bodies is called existence.

Form bodies are not separate from the one body.

Ice melts, its original water body returns.

Here, the Power that holds all existence is one.

That power is His body.

Bodies are made of flesh and bones.

He is the power that holds flesh and bones.

There is change and dJesusppearance in form bodies.

The bodies that appear to exist today will vanish tomorrow.

But the body that holds these form bodies belongs to Allah.

Form bodies are not separate from Him.

But form bodies are not called Him.

There is also something beyond form bodies.

They are not separate from each other.

The origin of form bodies and beyond is Him.

Ice melts and turns into its origin, water.

Ice is not called water.

Ice is not separate from water.

It is the aspect of form of water.

These visible form bodies are not called Him.

The origin of all form bodies and forms of existence is Him.

Here is the essence of Allah, whose essence is existence.

The essence is one, the existence of His Essence is one.

The existence that holds all form bodies is the only existence.

His existence is absolute, the absolute Essence is Him.

What we call existence is not the aspect of bodies.

It is the aspect of Power that holds bodies.

There are thousands of light bulbs in a city.

But electricity illuminates them all.

There is infinite existence in this world.

But the only power in all of them is Allah.

The Power that holds all bodies is the only Power.

This is the secret of existence.

Existence is not form bodies...

It is the dimension of identity that holds form bodies.

We call the dimension that holds all form bodies the existence.

That existence is the existence of Allah.

There is no existence of any Essence other than the existence of Allah.

In other words, there are not two Essences.

This is the secret of the Unity of Existence.

This is the secret of Allah that holds all bodies.

This is the truth of Tawhid.

This is the faith of Prophet Muhammad.

Surah Al-i Imran 165: "İnnallâhe alâ kulli şeyin kadîr."

The Meaning: "Surely Allah is the Power over all things."

Surah An-Nisa 85: "Ve kânallâhu alâ kulli şeyin mukîtâ."

The Meaning: "The source of everything is Allah, He is the One who encompasses everything."

Surah Ihlas: "Speak: The unity of Allah, the Eternal Being of Allah, His not being born and not giving birth, and there is no one equal to Him in His oneness."

Surah Ihlas:

1-Kul huvallâhu ehad

Kul huve Allah: Say, tell, say, He, Allah

Ehadun: One, single, the only,

The Meaning 1: "Tell: The oneness of Allah in the whole universe."

The Meaning 2: "Tell: The oneness of Allah in every being."

2-Allâhus samed

Allah: Allah, the power in everything,

El samâdu: Everything is from Him, all existence needs are from Him,

The Meaning: "Allah is not in need of anything."

3-Lem yelid ve lem yûled

Lem yelid: Not, to be born, not to be born,

Ve lem yûled: Not, to give birth, not to have given birth,

The Meaning 1: "Not to be born and not to have given birth."

The Meaning 2: "That the manifested ones are not separate from Him."

4-Ve lem yekûn lehu kufuven ehad

Ve lem yekûn : Not, to be,

Lehu kufuven : His, equal, equal,

Ehadun : Single, one,

The Meaning 1: "That there is no equal to Him in His unity."

The Meaning 2: "That there is nothing but His unity in the whole universe."

Thus, Prophet Muhammad endeavored day and night to tell humanity about Allah, who showed His unity in the whole universe and His oneness in every being.

His belief in Allah was not a belief in Allah that is somewhere in the heavens, but a belief in Allah that is everywhere, that encompasses everywhere with His Essence and attributes.

Thus, the truth of Tawhid is the truth of the unity of Allah.

Prophet Muhammad's faith is the truth of Tawhid.

He informed all humanity about the truth of Tawhid day and night.

He presented to humanity that there is nothing other than Allah, that all existence is Allah's own drops.

The sea is not separate from the drop, the drop from the sea.

The drops are the dimension of "servitude-servitude".

The sea is the dimension of Allah's oneness.

Here is the faith of Prophet Muhammad, the truth of Tawhid.

Tawhid is the unity of the entire universe.

The entire universe is the unity of Allah Himself.

The heart of Prophet Muhammad is a heart that is afflicted with divine love, embraced by divine love, and burned with divine love.

It is a heart that has Fuad.

A heart that has Fuad hears the words that come from behind existence, sees what is behind existence, and reaches many secrets.

A heart that has Fuad is a person who has attained divine perception, divine knowledge.

A heart that has Fuad looks at Allah everywhere and at all times.

A person who has Fuad has an open heart, an open heart, and an open divine consciousness.

When we examine the Quran, we see that the verses “Sama wal-absara wal-efidet” occur together. (Surah Al-Mu’minun 78, Surah As-Sajdah 9, Surah Nalh 78, Surah Ahkaf 26, Surah Al-Mulk 23)

Efidet, fuad are words that come from the same root.

Prophet Muhammad was a possessor of fuad.

His insight was clear.

His gaze was on the sky of existence.

## **THE TRUTH OF MIRAJ**

The truth of the Miraculous Ascension attributed to Prophet Muhammad should also be understood well.

What is the event called the Miraculous Ascension of Prophet Muhammad?

Did Prophet Muhammad ascend to the sky?

Did he ascend to the sky and reach the presence of Allah?

What is meant by the Ascension?

Where is the presence of Allah?

What is the encounter with different messengers and prophets at each station of the Miraculous Ascension?

What is the march from the Masjid al-Haram to the Masjid al-Aqsa at night?

What is the commandment of 50 daily prayers?

What are the negotiations to reduce this to 5 daily prayers?

Are all these narrations true?

Or are there other secrets underlying them?

The Miraculous Ascension of Prophet Muhammad should be understood well.

A person's journey to understand Allah is the Miraculous Ascension journey.

A person's journey to know himself is the dimension of the Miraculous Ascension.

The meeting of man with Allah in his inner dimension is the dimension of ascension. Entering the city of his own existence and meeting with many Messengers and Prophets there is the truth of ascension.

Miraj is the name of a journey not to the heavens but to the infusus dimension of the body.

Allah is not somewhere in the heavens, but in man's own body.

Man should seek Allah not somewhere in the heavens, but in his own body and in the essence of existence.

For this reason, Miraj is the name of the journey of returning to the origin.

The journey of understanding his own body scientifically is Miraj.

Just as Prophet Muhammad encountered many Messengers and Prophets during his Miraj journey, the truth of Miraj is that man reaches the dimension of many Messengers and Prophets in the city of his body.

It is necessary to make Miraj in our own dimension of existence.

We need to be able to see the sublime stations belonging to Allah in our own body.

In order to understand each sublime station, we need to be able to make an inner journey.

We must surrender to the divine power that holds our body.

Surah Mearic 3: “Minallâhi zil mearic.”

The Meaning: “Allah is the owner of the sublime positions.”

The truth of the Miraj should be well thought out.

What is Miraj?

What is Mearic?

What are the sublime stations?

What is the equivalent of these stations in the body?

What is the dimension of the messengers and prophets in the city of the body of man?

What are the sublime dimensions flowing from the dimension of Adam to the dimension of Muhammad?

A person should reach the truth of the Miraj.

First of all, he should be able to realize the dimension of Adam and Eve within himself.

He should be able to see the dimension of the Messengers and Prophets in the journey of Miraj.

What is the dimension of the children of Adam?

So, what is the dimension of the twins, the dimension of Habil, the dimension of Qabil?

What is the dimension of Seth?

The dimension of Enoch coming from Seth?

What is the dimension of Noah coming from Enoch?

So what is the dimension of the four sons of Noah?

The dimension of Japheth, Sam, Ham, Canaan?

What is the dimension of Hud, Salih, Azer coming from the dimension of Sam?

What is the dimension of Abraham, Aaron, Nahur coming from the dimension of Azer?

What is the dimension of Lot coming from Aaron?

What about the dimension of Sara, Hajar, which is connected to Abraham?

What about the dimension of Ishmael, Isaac, and Madyan coming from Abraham?

What is the dimension of Shuaib coming from Madyan?

What is the dimension of Isaac originating from Sara?

What is the dimension of Ishmael originating from Hajar?

What is the dimension of Jacob, Esau-Iys flowing from Isaac?

What is the dimension of Job, Zulkifl coming from Esau-Iys?

What about the twelve sons dimension of the Jacob dimension?

What are the dimensions of “Reuben, Yehuda, Levi, Naphtali, Dan, Asher, Simeon, Zebulun, Ishara, Gad, Joseph, Benjamin”?

What is the dimension of David that comes from the Yehuda dimension?

What is the dimension of Solomon that comes from the David dimension?

What is the family of Imran that comes from the Levi dimension?

What are the dimensions of Moses and Aaron coming from the dimension of Imran?

What is the dimension of Elijah and Elyasa that the dimension of Aaron opened?

What are the dimensions of Ephraim, Misa and Mercy that opened from the dimension of Joseph?

What is the dimension of Nun and Joshua coming from the dimension of Ephraim?

What is the dimension of Matthew, coming from the dimension of Benjamin, and the dimension of Jonah coming from him?

What is the dimension of Ezeyr coming from the dimension of Aaron?

What is the dimension of the donkey that Ezeyr rode on?

What is the dimension of Zechariah that sprouted from the dimension of Solomon?

What is the dimension of John that came from Zechariah?

What is the dimension of Imran that flows from the dimension of Solomon?

What is the dimension of Virgin Mary that flows from the dimension of Imran?

What is the dimension of Jesus coming from the dimension of Mary?

What about the dimension of Muhammad, which flows from the dimension of Ishmael, is the source of all dimensions, and is connected to Abdullah and Amina-Emine?

What is the station of Abdullah, the station of Amine-Emin?

The dimension of Muhammad; manifests itself only and exclusively in those who have reached the station of Abdullah, that is, who have reached the dimension of servitude and the dimension of Amine, that is, of trustworthiness.

What is the dimension of Allah, the owner of all dimensions?

Those who want to reach the secret of Miraj must return to their own body, perform Miraj in their own body.

They must perform Miraj so that they can see all dimensions one by one.

A person should know that Miraj;

Takes a person from themselves, surrenders them to the owner of the universe.

Teaches to see with the eye of the heart, what is behind the eye of the head.

It makes one step into the journey from body to soul, which is the secret of Miraj.

Makam, makam, makam opens doors to many truths.

Miraj; is the person's progress, ascension, journey of perception in sublime positions.

Miraç and uruç are words that are connected to each other.

“Uruç” means to rise to the sublime.

The word oruç also comes from the same root.

Miraç has two parts.

The first one is the journey of knowledge of perception, which is to understand the city of the body.

This is the dimension with the body.

In other words, it is the journey of understanding the functioning of the body.

It is the journey of contemplation, witnessing, which is to understand the dimension of "zikir, act, attribute, essence", which is the functioning of the body.

The second one is the journey without the body.

In other words, it is the dimension of "pleasure, wonder, viewing", which is in the dimension of the soul.

In this dimension; there is the pleasure of viewing the dimensions of "Spirit, Light, Hu, Ehad, Blindness".

Here, the truth of the miraj should be understood well.

A person should return to his own city of existence and make a sublime journey there.

Here is the miraj:

It is a journey of knowledge of knowledge from the body to the soul.

It is to understand the dimensions that flow from the dimension of Adam to the dimension of Muhammad in our physical dimension. It is the journey to reach our origin in our spiritual world.

It is a journey to reach our own essence.

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 rank of Islam, to act with the feeling of that rank, to live as a Muslim.

This journey begins with finding a message from a Saint.

Memorization is to get acquainted with the knowledge of ilm-i ledun.

The journey of ilm-i ledun is the person's ascension.

A person witnesses many secrets in his ascension as ilm el yakin, ayn el yakin, Hakk al-yakin.

A person reaches the ability to see behind existence and to solve the inner face of events in his ascension.

The journey that begins with ilm el yakin, ayn el yakin, Hakk al-yakin will lead the person to the truth of Allah, will lead the person to submission and constant prostration.

It takes you to the dimension of ilm el yakîn, ayn el yakîn, Hakk al-yakîn, ilm-i ledün.

The way to understand existence and the creator, the senses, is ilm-i ledün.

How did this visible world come into being, where did it come into being, how does it function, where does it flow to?

The place to find the answers to such questions is ilm-i ledün.

Ilm el yakîn-Ilmel yakîn.

Surah Tekasur 5-6: "Kella lev talemûne ilm el yakîn le terevunnel cahîm."

The Meaning: "If you know the realities with their definite proofs you will surely understand and recognize those ego states of ignorance."

Ayn el yakîn-Aynel yakîn.

Surah Tekasur 7: Summe le terevunnehâ aynel yakîn."

The Meaning: "Then you will see Him with certainty and you will understand Him."

Hakk el yakin-Haqqal yakin.

Surah Al-Waqiah 95: "Ïnne hâzâ le huve hakkul yakîn."

The Meaning: "Surely, this is the certain truth."

Ilmel yakin:

The entire book of the universe is the pages where Allah's knowledge is written.

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

Every being is the infinite pages of knowledge.

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

Knowledge is the manifestations of Allah's attribute of knowledge and all existence is revealed with this knowledge, that knowledge is always written in the pages of existence.

A person can know Allah with its definite evidences by comprehending the mathematical system, physical, chemical and biological functioning in the universe.

Understanding existence and the existence that continues at every moment is through reading the scientific signs in existence.

Here, Ilmel yakin is the dimension of comprehending the manifestations that occur at every moment in the universe.

Reading and understanding the physical, chemical and biological functioning of the human system of existence is the dimension of Ilmal Yakin.

Examining the physical functioning in existence, the chemical functioning that comes out of physics, the biological functioning that comes out of chemistry, and the bodies that come out of biology in a scientific dimension is the dimension of Ilmal Yakin.

The scientific dimension of the functioning in every being shows us the existence of that being.

For example; the existence of the eye and the seeing of the eye are through a scientific functioning.

Aynel yakîn:

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

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

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

For example, the electric lamp is the same in the oven, the refrigerator, and the electric lamp.

Thus, the soul in every being belongs to Allah in the same way.

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

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

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

The functioning and attributes within every being are the same.

The Essence that holds all beings is the same.

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

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

In the station of Ayn, the disciple becomes aware of the secret of the soul.

He knows that the soul in himself and in the being is the same as the Truth.

Hakk el-Yakin:

Hakk el-Yakin is the dimension of light.

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

It is the station of Muhammed.

It is the station of people.

The secret of "I saw Allah and Muhammed in one being" is a reference to this.

In this station, the disciple becomes aware of the secret of Allah and people.

The truth is certain, the People and Allah are not separate from each other.

There is Allah in the Creation.

Here is the certain truth, the closeness and identity of the People and Allah.

Let's think about the eyes.

To understand the eyes, examining the eye cell by cell is the dimension of "Ilmel yakîn".

The seeing of the eyes and the fact that all eyes are similar to each other, that their qualities of vision are the same is the dimension of "Ayn al-yakîn".

The dimension of witnessing the master of the eyes, who shapes all eyes, creates the manifestation of seeing from the eyes, is the dimension of "Hakkâl yaqîn".

Here is the scientific examination of the functioning of the body; scientifically witnessing the functioning in the body and the dimension of attributes and the force that holds the body is the dimension of "Ilmel yaqîn".

The dimension of the soul from which all bodies come and which sustains all bodies is the dimension of "Ayn al-yakîn".

It is stated in the verse as "Nefahtu fihi min rûhî - I breathed from my soul".

The spirit in all beings is the spirit of Allah that is why it is stated in the verse as “from my spirit”.

The way to understand this visible world is the way of “Ilmel yakin”.

The way to feel the closeness of beings to the same degree of similarity and their coming from the same source is the feeling of “Ayn al-yakin”.

The dimension of Allah that holds all existence is the pleasure of “Hakkal yakîn”.

Here, Ilmel yakîn is the dimension of manifestations, and this dimension is the dimension of the existence and functioning of the being.

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

Understanding these is the dimension of “Ilmel yakîn”.

Aynel yakîn is the dimension of the soul.

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

There is a revival that begins with the blowing of the soul.

Here, the soul in all existence is the same soul as the same.

The dimension of “Hakkal yakîn” is the dimension of light.

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

In the 35th verse of Surah An-Nur:

“Nurun ala nûr-Light upon light.”

“Allahu nûrus semâvâti vel ard-Allah is the light of the heavens and the earth” verse points to this truth.

The light in every being is Allah.

The light in all beings is Allah.

The light in all beings and the light in all beings are the only light and Allah.

The drop of light in all beings is called the dimension of Muhammad.

The single light that holds all beings is called Allah.

The truth, “I created you from my light and the world from your light” points to this dimension.

The light in all beings is the light of Muhammad, the station of Muhammad.

The first light is the dimension of the Essence, the second light is the dimension of attributes.

“The expression of Allah and Muhammad as a single entity is the unity of the Essence and attributes. Whoever attains the pleasure of this station, that person lives in the Muhammadan consciousness.

Reaching the secrets of *Ilmel Yakin*, *Aynel Yakin*, *Hakkāl Yakin* is the person’s ascension.

Miraj is not to ascend to the sky, but to ascend to the heaven of one’s own soul.

Miraj is the journey of knowledge from body to soul.

It is the journey of witnessing the sublime stations in the city of the body.

Miraj is the journey of rising from one station to another.

Miraj is the journey of witnessing the Essence of the body in one's own body.

The human body is the city of Allah.

The human body is the city where all truths are located.

In that city, Allah has exposed all the truths that belong to Him.

The human body is the dimension in which existence is gathered.

The human body is the dimension in which the sublime stations are gathered.

Miraj is the journey of man becoming wise in his own body.

Miraj is the journey of man discovering himself.

Miraj is the journey of man witnessing Allah, who is closer to him than his jugular vein, in his own body.

Surah Al-Mearic 3: "Minallâhi zil al-mearic."

The Meaning: "Allah is the owner of the sublime stations."

Meâric is the plural form of the word “miraç”.

Miraç and uruç come from the same root.

“Uruc” means reaching the sublime stations one by one.

To perform uruc is to reach from one station to another.

The journey to reach the truth of a station is miraj.

The journey to reach the truth of many stations is maarij.

It is known among the people as miraj; to ascend to the sky by ladder.

The purpose of the ladder is to rise from station to station.

The purpose of the sky is the heaven of the body of the person, that is, the sublime dimension, that is, the dimension of the soul.

Here is miraj; the progress from station to station from body to soul.

Miraj begins with the formation of the desire to know oneself in the heart of the person.

The person falls into a curiosity to understand how he/she and existence came into being.

This curiosity leads the person to a search.

This search:

What is this visible world?

Where does this world come from, where does it go?

Who am I, how did I come into being?

What is the origin of this visible existence?

What is birth, what is life, what is death?

Where was I before I was born?

What will I be after I die, where will I go?

What is Allah?

It is the search for the answer to the questions.

When the fire of seeking the truth falls into a person's heart, he finds himself on a path.

This path brings him together with perfect people.

Perfect people are those who searched for the answers to such questions in their time.

Moses found Khidr with this search.

With this search, Joseph set off from the land of Canaan to the land of Egypt.

With this search, Yunus arrived at Taptuk Emre's door.

When he arrived at Taptuk Emre's door,

When he was asked what he was looking for,

When he was examined to see if love had fallen into his heart,

When he first kneaded to find manners,

When he was convinced that he had found manners,

When he gave his hand to his guide and surrendered,

When the hand of Allah was held by the guide's hand,

When the lessons of the knowledge of Tawhid were conveyed,

Your Miraj had begun.

Miraj returns you to yourself.

It extinguishes the fire of ego.

It informs you of the Truth in you.

It makes you see many stations.

It brings you to Allah with Allah.

The Miraj journey is the journey of reading the Quran of your own existence.

The journey of Miraj is the journey of witnessing Allah in oneself.

The journey of Miraj is the journey of finding many Sublime stations in oneself.

Miraj is the journey of seeing many stations from Adam to Muhammad in the city of one's own body.

Miraj is the journey of man from himself to himself.

Miraj is the journey of man reaching many truths in his own body.

Miraj is the journey of discovering the city of the body.

Miraj is the journey of knowing oneself.

Miraj is the journey of comprehending existence and the creator.

Miraj is the journey of witnessing many stations on the path of one's own body.

Miraj is the journey of reaching the truth of Allah.

Miraj is the journey of reaching the light of Muhammad within oneself.

Miraj is the journey of reaching Tawhid.

Know that Miraj is your journey from the city of existence to the city of soul; in love, knowledge, trust, contemplation, submission, and prostration.

Know that Miraj is your journey of knowledge in the ship of your heart within a sublime feeling.

Know that Miraj is your journey to your origin.

In the journey to your origin; It is your witnessing of your own origin, Haqq, in the dimensions of Ilmel Yakin, Aynel Yakin, Hakkal Yakin.

Miraj is the journey of the heart from the city of the body to the city of the soul.

In other words, Miraj is a sublime journey from the Masjid al-Haram to the Masjid al-Aqsa.

The Masjid al-Haram is the city of a person's body.

The Masjid al-Aqsa is the city of a person's soul.

Here is the miraj; it is the journey of the heart from the city of existence to the city of soul, that is, from the Masjid al-Haram to the Masjid al-Aqsa.

Those who have the fire of love in their hearts will reach the miraj.

The miraj is the dimension of the Ilm-i Ledun, the journey of reaching the many secrets of the Ilm-i Ledun.

The people of the Ilm-i Ledun see the invisible dimension of the visible, they know the unknown dimension of the known.

They reach the meanings indicated by the Quran.

Most people read the Quran in Arabic, but they read it in terms of meaning.

They reach the morals behind the stories.

They see the owner of the throne in the essence of every being.

What messages does the story of Solomon and Balqis give?

Who is Solomon, what is the land of Saba, who is Balqis, what is the throne of Balqis, what is Solomon's desire for it, what is the throne coming before Balqis?

What is the throne coming faster than the opening and closing of an eyelid?

Surah An-Naml 40: "Kâlellezî indehu ilmün minel kitâbi ene âtîke bihî kable en yertedde ileyke tarfuk fe lemmâ reâhu mustekırran indehu kâle hâzâ min fadlı rabbî li yebluvenî e eşkur em ekfur ve men şekere fe innemâ yeşkuru li nefsih ve men keferu fe inne rabbî ganiyyun kerîm."

Kale ellezi inde hu: He said, that, with him, belongs to him,

Ilmin min el kitabi: Knowledge, science, from the book, living book, words of truths,

Ene âtîke bihî kabl: I, bring it to you, first,

En yertedde ileyke tarfuke: The opening and closing of the eye,

Fe lemmâ reâ hu mustekır: Then, when it is, the one who sees it, standing,

Inde hu: In front of him, next to him, in his presence,

Kale hâzâ min fadl Rabbi: He said, this, my lord, the subtleties of creation, virtue,

Li yebluv nî: Trial, testing, understanding, variety, color, me,

E eşkur: Gratitude, surrender,

Em ekfur: Ignoring, covering up the truth,

Ve men şekere : Whoever is grateful, surrendered,

Fe innemâ yeşkır : Thus, surely, gratitude, don't surrender,

Li nefsi hi : For himself,

Ve men kaferè : Whoever conceals the truths,

Fe inne Rabb : Surely my Lord,

Ganiy kerîm : The one who is free, the owner of all existence, noble, sublime,

The Meaning: “A person who has attained the knowledge of the living book said: I will bring it to you before your eyelid opens and closes. So when he saw it standing before him, he said: These are the secrets of the subtleties of my Lord’s creation. It is for me to understand the truths. Either I will be among those who are grateful or I will be among those who ignore and conceal the truths. And whoever knows the owner of the blessings given to him and submits, surely that submission is for him, and whoever ignores and conceals the truths, then let him know that my Lord is the Supreme Owner of all that exists.”

Is not every body the throne of Allah?

Isn’t Allah sitting on that throne with His essence?

Are not the manifestations of Allah faster than light?

Doesn’t the light of Allah manifest faster than the opening and closing of the eyelid?

Do not those who have knowledge of the universe reach many secrets faster than light?

Is not Solomon's palace the divine essence of Allah?

Isn't Solomon's knowledge of the language of birds the fact that he heard the remembrance of Allah, the One who remembers, flowing from everywhere in his heart?

Isn’t Solomon the one who has attained the safety of Allah?

Isn’t Solomon’s desire for the throne of Balqis to be able to see the owner of the throne behind every being?

Isn’t the city of Saba the dimension of bodies, the dimension of the world?

Isn’t Balqis, the ruler of Saba, the one who is carried away by the beauty and fame of the dimension of the world?

Isn’t she the one who is carried away by the sovereignty of the world?

The dimension of ilm-i ledun is the place where the answers to all these are.

Aren’t the people of ilm-i ledun who have attained the knowledge of the dimension of bodies, which is a “living book”?

Ilm-i ledun is the opening of many secrets.

The people of ilm-i ledun reach the secrets of existence, read the messages flowing from bodies and run for mercy.

Ilm-i ledun is to meet the living Quran.

It is meeting with the knowledge that flows from bodies.

It is to find inspiration from that knowledge.

It is to open many doors with that knowledge, to be the means of many mercy.

The living Quran is the body of man and the body of every being.

To meet the living Quran is to meet the Knowledge of the Quran.

Here, the ascension of Prophet Muhammad should be understood well.

The information written in the books should be filtered well.

The information taken from Kutub-i Sitte is as follows.

“Muhammad began to ascend to the sky with a Miraj established in Bayt al-Maqdis and with Gabriel by his side.

He met with Adam on the first floor of the sky, Jesus and John on the second floor, Joseph on the third floor, Idris(Enoch) on the fourth floor, Aaron on the fifth floor, Moses on the sixth floor and Abraham on the seventh floor.

The ascent with Gabriel continued until Sidrat al-Muntaha.

Gabriel said, “If I go even a fingertip further from here, I will burn.” He remained in Sidrat al-Muntaha.

From here, Muhammad continued his ascent with another mount called Refref.

During this ascent, he witnessed Paradise and its blessings, and Hell and its punishment.

Finally, he was accepted into the presence of Allah.

He was given the good news that those from his community who did not associate partners with Allah would enter Paradise, the final verses of the Surah al-Baqarah were given to him, and five daily prayers were made obligatory.

He was returned to Sidrat al-Muntaha with Refref, from there to Jerusalem with Buraq, and from there to Mecca.”

The quote from Kutub al-Sitte continues as follows.

He met Moses on the Miraj, and the following conversation took place.

The Messenger of Allah continued as follows: “Then prayers were made obligatory for me, fifty times a day.

I returned from there. I visited Moses (peace be upon him).

He asked me: “What were you commanded to do?”

“To pray fifty times a day and night!” I said.

“Your Ummah cannot be capable of praying fifty times a day.

By Allah, I have experienced people before you.

I applied the most severe treatment to the Children of Israel, but I was not successful.

Go back to your Lord quickly, ask for a lightening for your community!” he said.

I immediately returned (I asked for a lightening, my Lord)

He reduced ten prayers from me.

I visited Moses again.

He asked, “What were you commanded to do?”

I said, “He has removed ten prayers from me!”

He said, “Go back to your Lord! Ask for even less for your community!”

I returned. My Lord removed ten more prayers from me.

I visited Moses again on my return.

He said the same thing. I continued to go back and forth between Moses and my Lord in this way until I was commanded to perform five prayers.

This last time I visited Moses.

He said again: “What were you commanded to do?”

“To pray five times a day!” I said.

“Your nation cannot even muster the strength to pray five times a day.

Go back to your Lord and ask for a lightening!” he said.

“I asked my Lord very much. I am ashamed now, I cannot ask for a lightening any more!

I am content with five times. I surrender to Allah’s command!” I said. (Kutubu Sitte)

Here, what is written in Kutubü Sitte should be analyzed well.

We should know the miraculous journey not as a journey to the heavens but as a journey to our own inner dimension.

Here, the miraculous journey is the man’s journey to know himself.

The secret of “Men arafa nefse hu” is.

It is the man’s journey to understand his own essence.

It is the journey to know where we came from and where we are going.

The miraculous journey is to return to Allah.

It is to reach many stations.

From the dimension of the body to the dimension of the soul...

It is a journey of meaning from position to position.

Man is the spiritual house of Allah.

The human body is the city of Allah.

There are many secrets in that city.

There is the Sultan of that city.

Miraj is diving into the house of meaning...

It is a journey to many secrets.

From Adam to Muhammad...

It is finding many prophets and messengers in a body.

To witness the Essence of the body in the body...

It is to become mortal in that Being.

Miraj is the journey of knowing the origin.

It is the journey of reaching Allah, the origin.

In His ocean...

It is the journey of seeing that you are a drop.

It is the journey of knowing that you are a servant.

Miraj is the spiritual journey of knowing yourself.

Miraj is the sublime journey of understanding existence and the creator.

Miraj is the journey of reaching the truth of Allah.

Miraj is the journey of meeting the owner of the body.

It is the journey from the body to the soul.

It is the journey of Fanâfillah and Bekâbillah.

Perfect people have explained the Miraj in two parts.

They have explained it as physical and non-physical.

These are the dimension of Fanâfillah and the dimension of Bekâbillah.

Miraj in the dimension of Fenâfillah;

It is the journey of understanding the manifestations in the body.

In other words, it is the journey of understanding the existence and functioning of the body.

In this station; the dimensions of “Dhikr, Action, Attribute, Essence” that manifest in the body are perceived.

In the dimension of the body, the dhikr of the Zakir...

The action of the Doer, the attributes of the Mevsuf...

The Essence of the body is perceived.

In His Essence, fenâfillah is experienced.

The journey without the body...

It is the Sublime dimension that the body has reached.

In these levels;

The dimensions of Spirit, Light, Hu, Ehad, Blindness are enjoyed.

In these levels, there is no body, mind, or contemplation.

These levels are the dimension of divine pleasure.

Surah Meâric 3: “Minallâhi zîl maâric.”

“The owner of the sublime ranks is Allah.”

“The Miraj is a journey of witnessing the Essence of Allah.”

Surah al-Fecr 28: “Ircîi ila rabbikeh.”

“Only make your ascension to your Lord.”

“Return to your Lord, who is your origin.”

Surah al-Qaf 16: “Nahnu aqrabu ilayhi min hablil verîd.”

“We are closer to Him than your jugular vein.”

Here, the Miraj is a journey of reaching this closeness.

It is a journey of witnessing Allah, who is closer to us than your jugular vein, within ourselves.

It is not a journey to the heavens, but to many realities of the city of your own existence.

It is reaching the Essence of Allah from your own physical existence.

It is to witness Allah in yourself and everywhere.

It is to abandon your own existence in the sublimity of Allah.

It is the journey to the stations of Fenafiilah and Bekabillah.

It is knowing that there is nothing but Allah.

It is reaching the truth of “La ilahe Illâ Allah”.

This is the truth we call the Miraj of Prophet Muhammad.

## **THE TRUTH OF REVELATION**

The truth of revelation should be well known.

What is the revelation to Prophet Muhammad?

Did he receive revelation from a Allah in the sky?

It is known as follows; When Prophet Muhammad was 40 years old, in the year 610, in the Hira Cave on Mount Nur, on the night known as the Night of Power which connects the 26th of Ramadan to the 27th, while he was in contemplation, the angel Gabriel came and told him, "Read!" and conveyed the first revelation.

What is the true aspect of this information?

What are the messages here?

What is revelation?

As we are told, is revelation the information that a Allah in the sky conveys to his chosen servant through Gabriel?

Where does revelation come from, from which dimensions does it emerge?

What is the revelation given to the honey bee?

Was it revealed to Moses' mother, was it inspired?

Was revelation only made to the Messengers and Prophets?

But was it not revealed to other animals and other plants?

Is there revelation in every being?

What is the revelation that flows from every being?

Did Allah reveal it to Prophet Muhammad through Gabriel?

Did He speak directly to Prophet Moses without Gabriel?

Has revelation ceased any longer?

We know revelation as the notifications coming from Allah to the Messengers and Prophets through Gabriel from the sky.

It is taught that it was revealed to Prophet Muhammad through Gabriel.

What does it mean that he spoke directly to Moses?

“Allah also spoke directly to Moses.” (Surah An-Nisa 164 The Meaning by DRA)

Can revelation come from all beings at any moment?

Surah An'am 106: “Ittebi ma uhiye ileyke min rabbik.”

The Meaning: “Follow what is revealed to you from your Lord.”

As a word, revelation means coming from Hayy, belonging to Hayy.

In other words, revelation means breezes, notifications, scientific values, and calls coming from Hayy.

Hayy; It means the one that belongs to Hû, the one that is alive.

The word Vahy is written with the letters “Vav, Hû, Ye”.

Vav; the one that connects to the system, its origin, its essence, its source.

Hû; the owner of the system, the essence, the source.

Ye; means the calls that come from the system, from the essence.

All beings in the universe are alive.

This aliveness is the aliveness of Hu.

The word we call Hu means Allah with its current name.

Hu is a word of Hebrew origin.

It is said to inform about the owner of the universe.

Here, revelation is the secrets that come from Hu and belong to Hu.

Revelation is Allah proving Himself with the qualities that belong to Him.

It is His informing of His own values from His Name Hayy from all beings.

All beings are alive and a knowledge flows from every being.

With that knowledge, many truths belonging to the being and the origin from which the being came are presented at every moment.

Allah reveals from every being at every moment, that is, He informs about the secrets that belong to Him.

Surah Buruj 21-22: “Bel huve kuranun mecid, fi levhin mahfuz.”

The Meaning: “Yes, that sublime Quran is the entire universe. All truths are preserved within the pages of existence.”

Revelation; the truths that belong to the essence of existence, to existence and to the creator, whose tablet is preserved.

Every being comes into being with a flow of revelation.

In other words, a tree comes into being from a seed with a flow of revelation.

The communication of the truths that Prophet Muhammad and other Prophets reached through the revelation system is called “teblig”.

Allah reveals from every being.

Those who reach this revelation convey, that is, they give information about the truths.

Surah Ra'd 40: "Fe innemâ aleykel balâgu."

The Meaning: "Your only duty is to convey the message."

Surah Nahl 82: "Fe innemâ aleykel belâgul mubîn."

The Meaning: "Your duty is only to convey clearly."

Revelation belongs to Allah, and conveyance belongs to the perfect man.

Surah Maide 99: "Resul illa el belâg."

The Meaning "The Messenger only conveys."

Revelation is the connection between the existence of a being and the attribute of "Hayy."

There is the revelation of Allah in every being.

The sky is the dimension of a person's soul.

The earth is the dimension of a person's body.

Allah reveals Himself from both the sky and the earth.

Allah shows Himself and proves Himself through revelation.

Revelation comes from an atom, a stone, a flower, or a bird at every moment.

In other words, scientific values come.

Every being is alive.

The One Who is Alive is " " "el Hayy" Allah.

Surah Al-i Imran 2: "Huvel hayyul kayyum."

The Meaning: "He is the one who is alive, who holds the existence, who controls the existence with his knowledge."

Allah reveals from every being at every moment.

A seed contains all the secrets that belong to the seed.

The revelation of that seed is the tree that emerges from the seed.

That tree speaks to what is in it at every moment and reveals it.

A person who examines that tree with its roots, shoots, branches, leaves, flowers, and fruits reaches revelation.

There are secrets of the stone inside a stone.

That stone presents the secrets that are in it at every moment.

The secrets that belong to the fruit are presented at every moment inside a fruit.

This presentation is “Revelation.”

A medical doctor reading a person’s body is reciting revelation.

Allah says “We have revealed” among the honey.

In order to reach revelation, a pure heart and a pure mind without attachments are required.

Revelation is the flow coming from knowledge, which is written line by line in the essence of existence.

The emergence of a tree from a seed is through revelation.

The formation of an egg, a chick in an egg, and its emergence are all through revelation.

The existence of the universe, its process, always show the revelation system.

What Prophet Muhammad reads is the revelation of Allah.

Allah reveals from the entire universe at every moment.

The information Prophet Muhammad presents to humanity are the values in existence.

These values are values belonging to Allah.

He has not revealed anything from his own assumption.

He has revealed the truths from the revelation of Allah.

This is explained very well in the Quran.

Surah An-Necm:

1-Ven necmi izâ hevâ

Ve el necmi: Star, every part of existence, reflected light, light,

Iza haviy: Falling, sliding, descending, identity, between earth and sky, space, origin,

The Meaning 1: “The light reflected from everything that exists shows Him.”

The Meaning 2: “Every existence is surrounded by the identity of Allah.”

The Meaning 3: “Every existence is adorned with the light of Allah.”

2-Mâ dalle sâhibukum ve mâ gavâ.

Ma dalle: He did not go astray, he did not go astray, he did not break away from his origin,

Sahib kum: Your friend, companion, owner, watcher, you,

Ve mâ gavâ: He did not go astray, he did not get enticed, he was not tempted, things that corrupt the mind,

The Meaning 1: “Your friend did not leave the truths and go astray to his own understanding and was not tempted.”

The Meaning 2: “Your friend turned away from falsehood, he did not break away from his origin.”

The Meaning 3: “Your friend did not go astray to falsehood, he did not turn to his own interests.”

3-Ve mâ yentıku anil hevâ.

Ve ma yentıku : He does not speak, did not speak, speech, to speak,

An el heva : Eva, haviy, empty, void, origin, one's own desire, ego-based, supposition,

The Meaning 1: “And he did not speak anything in vain.”

The Meaning 2: “He did not utter anything from his desires.”

The Meaning 3: “He did not speak false things.”

4-In huve illâ vahyun yûhâ.

En huve illâ: He, but, only,

Ve hay yuhâ: The living, the living, receives information, is revealed,

The Meaning 1: “He spoke only the truths and the truths he spoke about are the information belonging to the living.”

The Meaning 2: “He only expressed the revelation from the living.”

The Meaning 3: “He only spoke the truths from revelation.”

5-Allemehu şedîdul kuvâ

Alleme hu: He taught, the owner of knowledge, he,

Şedid: More, tight, strong, encompassing with his power,

El kaviy: Holding firmly, powerful, holding with his manifestations,

The Meaning 1: “He is the one who embraces all existence with his power, who holds all existence with his manifestations, the owner of knowledge.”

The Meaning 2: “Allah; He is the one who embraces all places with his power, who surrounds all existence with his manifestations, the owner of knowledge.”

The Meaning 3: “He who holds all places with his power, who holds with his knowledge, teaches.”

6-Zû mirreh festevâ.

Zu mirt: Owner, essence, mirror, grandeur, dress, to show oneself,

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

The Meaning 1: “It is the Essence that shows itself in everything, the One who covers everything with His infinite attributes.”

The Meaning 2: “Allah is the Essence that holds all beings, the One who surrounds everything with His infinite attributes.”

The Meaning 3: “He understood the Essence that surrounds all existence with His attributes.”

7-Ve huve bil ufukil a’lâ

Ve huve bi el afak: O, outer, all everywhere,

El a’lâ: The sublime, above,

The Meaning 1: “And he turned to the sublime in all places.

The Meaning 2: “And your companion turned to the sublime that encompasses all places.”

The Meaning 3: “And he understood the sublime in all existence.”

8-Summe denâ fe tedellâ

Summe denâ : Then, he approached,

Fe tedella : Even more, he leaned, reached, fell, became closer,

The Meaning 1: “Then he approached, he became even closer.”

The Meaning 2: “He approached one position at a time, he lost himself.”

The Meaning 3: “He reached the truth with scientific values.”

9-Fe kêne kêbe kavseyni ev ednâ.

Fe kêne kaaba kavseyni: So that, it was, distance, degree, two arcs, similar, sameness, equal,

Ev ednâ: Or, even, even closer, one, appropriate, lower, low,

The Meaning 1: “So that it is at the same level, even closer.”

The Meaning 2: “He reached unity by seeing the Kaaba kavseyne and ev edna stations.”

The Meaning 3: “He reached the truth of the stations of Fanâ and Bekâ.”

10-Fe evhâ ilâ abdihi mâ evhâ.

Fe evhâ: Thus, revelation, divine thought, coming from the living,

Ila abdi hi: That his servitude is not separate from Allah,

Ma evhâ: Revelation, divine thought, coming from the living,

The Meaning 1: “Thus he understood what the divine thought was, he reached the divine thought of servitude.

The Meaning 2: “Thus he followed the revelation, he reached the station of servitude, he did not depart from the revelation.”

The Meaning 3: “Thus he understood what the revelation was, he reached the revelation of servitude.”

11-Mâ kezebel fuâdu mâ reâ.

Ma kezebe: He did not deny, he did not reject,

El fuad: His heart, perception, heart,

Ma rea: Seeing, what he saw,

The Meaning 1: “His heart did not deny what he saw.”

The Meaning 2: “He was cleansed from lies, he reached the station of the heart by seeing the face of Allah.”

The Meaning 3: “He became a person of the heart with what he saw, he witnessed that what he saw was not a lie.”

12-E fe tumâr rûnehu alâ mâ yerâ.

E fe tumârûn hu : So, still, hesitation, discussion, o

Alâ mâ yerâ : The sublime, the sublimity he saw,

Meâl 1: “He did not hesitate for what he saw.”

Meâl 2: “He saw the sublimity, does he ever hesitate?”

Meâl 3: “The one who witnesses the truth is sure of the action.”

13-Ve lekad reâhu nezleten uhrâ.

Ve lekad rea hu : He saw, he understood, he,

Nezleten uhra : Descent, condescension, presented, revealed, residence, other, other, end, finally,

The Meaning 1: "Indeed, he saw the realities everywhere in a condescension."

The Meaning 2: "He saw the sublimity presented from everywhere."

The Meaning 3: "Finally, he reached the station of condescension, he saw."

14-Ïnde sidretil muntehâ

Ïnde: Next to, on his side, there,

Sidrati el munteha: The unity of the people of Allah, the blind dimension, the source of creativity,

The Meaning 1: "In the Sidrat al-Munteha."

The Meaning 2: "He saw the manifestation from its source."

The Meaning 3: "He understood that everything comes from one essence."

15-Ïndehâ cennetul mevâ.

El meva: Shelter, secret of the people, place, destination, origin, source, the beginning of every thing.

The Meaning 1: "The place of destination is peace with Him."

The Meaning 2: "He saw the place of origin of every thing, he reached peace."

The Meaning 3: "He reached the source of everything, he felt the divine peace."

16-Ïz yagşes sidrete mâ yagşâ.

Ïz yagşe: When it is wrapped, covered,

El sidret: Eternity, sidre, everywhere being covered with light,

Mâ yagşâ: Thing, what, enveloping, surrounding, covering, covering, covering,

The Meaning 1: "When you understand the One who covers everything with His light, that place from which all manifestations come."

The Meaning 2: "When you see that everywhere is surrounded by that light from which light flows."

The Meaning 3: "When you reach the truth that comes from the heart-core of existence."

17-Mâ zâgal basaru ve mâ tegâ.

Ma zâga el basar: He did not slip, sight, insight,

Ve mâ tagâ: He did not fall into duality, dominant, sovereign, did not exceed the limits,

The Meaning 1: "His insight did not slip 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 âyâti rabbihil kubrâ.

Lekad rea : verily, he saw, he understood,

Mîn verse : Verse, sign, evidence,

Rabbi hi el kubra : His Lord, the great, the sublime, the sublime,

The Meaning 1: "Verily, he saw the glory of his Lord with his proofs."

The Meaning 2: "Verily, he saw the glory of the Owner of all beings with his proofs everywhere."

The Meaning 3: "Verily, he saw the signs of his Lord in the flow of light."

As stated in the verses, the revelation from every being is the source of truths.

Prophet Muhammad was also on the path of the Knowledge of Oneness, which was the path of his ancestor, Abraham.

He turned his heart to the Hayy dimension of existence day and night.

He united his heart with the flow of knowledge coming from there.

He reached all the truths from there.

He conveyed the truths he reached from there to his surroundings.

Yes, all existence came into being with His revelation, and continues with His revelation.

Revelation is Allah's call from every existence.

Revelation is hidden as revelation before the existence is revealed.

The revelation of existence, its development, and reaching a certain physical height are all through revelation.

Surah Joseph 102: "Zâlike min enbâil gaybi nûhîhi ileyke."

Translation: "We reveal to you from the unseen dimension of existence."

Allah reveals from the essence of every being to the human system of that being.

And the created being reveals what is in its nature with that revelation.

Whatever is in the nature of a seed, that nature is formed with revelation, is revealed with revelation, and is transformed into a new seed with revelation.

In other words, whatever is in the seed is revealed.

A plum tree emerges from a plum seed, and an apricot tree emerges from an apricot seed.

Surah an-Nahl 68: “Ve evha rabbuke ilen nahli.”

The Meaning: “Your Lord revealed to the bee.”

Allah revealed to the bee and to all beings.

The bee and every being are revelations from Allah.

Surah al-Qasas 7: “Ve evhayna ila ummi Moses.”

The Meaning: “We revealed Moses’ mother.”

Authors generally translate this verse as “We inspired Moses’ mother.”

However, when examined, the word revelation is used there.

Allah has revelation in all beings.

Every being exists with revelation, takes shape with revelation, and operates with revelation.

The entire universe is nothing but Allah’s revelation.

Allah revelates from the dimension of the spirit to the dimension of the body at every moment, and the functioning of that body is with that revelation.

Breathing from the spirit is revelation.

Surah Al-Hijr 29: “Ve nefahtu fihi min rûhî-I breathed from my soul.”

Every being comes into being through revelation, and carries the verses belonging to Allah through revelation.

The person who reaches these verses reaches revelation.

There is a flow of revelation from the human and sublime dimension of existence.

The revelation coming from the sublime dimension manifests itself from the dimension of prophethood and prophethood.

On the other hand, those who deal with human knowledge reach the revelation coming from the human dimension.

The Universe that came into being through revelation continues with revelation.

The cessation of revelation, the rolling up of this Universe, is a transformation into the dimension of the blind.

Here is Revelation:

It is Allah's call from Himself to Himself.

It is Allah's call from existence.

It is the shaping of existence from the Everliving.

It is the connection of existence with the Everliving.

It is the flow from the dimension of light to the dimension of the spirit.

It is the blowing from the dimension of the soul to the dimension of humanity.

It is the notification and communication of all the secrets belonging to the owner of existence from the dimension of humanity.

If a person purifies his heart and mind, he reaches revelation as much as he can.

Here is revelation;

It was the scientific call coming from every being.

It was the secret of the creation of existence.

It was the secret of the revelation of the destiny of existence.

Allah was the one who calls from every being at every moment.

The sound of the bird was also His voice.

The sound of the rain was also His voice.

All sounds were His word.

The secret of revelation was the secret of the soul.

He revealed from his soul, created existence.

He revealed-spoke from existence, made its truth apparent.

He revealed, created.

He revealed, revealed from his soul.

The blowing of the soul was revelation.

All the secrets would come from the Revelation.

The truth of creation would be presented from the Revelation.

Allah would reveal.

Allah would reveal Himself through revelation.

Revelation was the coming to life of secrets coming from the soul.

Hayy was the secret of life.

Life was the dimension of being revealed.

Allah was not from somewhere in the sky...

He was the one who called from every being.

He was the one who revealed from every being.

He was the one who revealed from man to man.

This was the secret of the verse “Nûhîhi ileyke”.

Vahy meant that which belongs to the Hayy.

It meant that which comes from the Hayy.

Vahy meant the call from the Hayy.

That call was Allah’s own word.

The person who heard it with his heart would know Allah.

Allah called to man from man.

Allah called to man from existence.

Man should be able to hear the call coming from his own body.

Only then would he understand the truth of Allah.

It would not be possible for Allah to speak to a person.

Because man and Allah were not separate.

This was the secret of the verse “Mâ kâne li beserin en yukellimehullâh”.

Allah was the one who revealed from behind the veil of existence at every moment.

This was the secret of the verse “Vahyen ev min verai hıcâbin”.

Man should hear the call coming from behind the veil of existence.

Allah was the one who revealed and called from trees, birds, flowers, and everything at every moment.

The perfect man was the one who would hear the revelation coming from everywhere.

This was the secret of the verse “Ricalen Noahî”.

Hayy meant the one who is alive.

The one who is alive was Allah.

The one who continues with his life.

This was the secret of “El hayy El kayyum”.

Allah revealed to man from man.

Allah revealed Himself through revelation.

Allah announced Himself through revelation.

He appeared from existence through revelation.

Surah An-Nahl 43: “Ricalen Noahi.”

The Meaning: “The perfect man is the one who hears our revelation.”

Surah Joseph 102: “Noahihi ileyke.”

The Meaning: “We are revealing to you from everywhere.”

Surah Ash-Shura 51: “Mâ kâne li beşerin en yukellimehullâh.”

The Meaning: “It is not for Allah to speak to a human being.”

Surah Ash-Shura 51: “Vahyen ev min verâi hıcâbin.”

The Meaning: “Allah reveals-calls out from behind the veil of existence at every moment.”

We should understand the revelation that came to Prophet Muhammad well.

If we say that it comes from a Allah who is in the sky, we have assigned a place to Allah.

Allah has encompassed the heavens and the earth and everywhere.

Allah is not in one place and one time.

Allah is the owner of every place and every time.

All perfect people have been inspired by the essential dimension of existence, which is the revelation of Allah.

The essential dimension of existence is the light of Allah.

The light is the light of the heavens. (Surah An-Nur 35)

The first light is the essence of Allah.

The second light is the attributes of Allah, his creation, the dimension of praise.

The second light is the dimension of Muhammad.

Here, the revelation comes from the dimension of Muhammad to the one who is Muhammad.

Revelation comes from the dimension of light of every being.

Here, that dimension of light is the attributes of Allah, the dimension of Muhammad.

Revelation is the scientific values that come from the dimension of Muhammad.

Here, the revelation comes to Muhammad.

Revelation is the flow that comes from the dimension of light of Allah.

The flow from light to soul, from soul to body is the truth of revelation.

With this flow, existence is revealed, shaped, works, and continues.

Every being is the place where divine revelation manifests itself.

Revelation flows from eternity to eternity.

Those who understand this truth will understand the truth of revelation.

## **THE TRUTH OF SALAT**

The truth of salat should be understood well.

Although salat is known as prayer, it carries much deeper meanings than prayer.

The salat of Prophet Muhammad must be understood well.

It is necessary to understand his prayer well.

The tongue is not enough to describe his prayer.

The heart is not enough to understand it.

The heart of that person who lives in the sublimity of Allah is always in prostration to Allah, in rabita.

His walking, sitting, lying down, looking at existence, his dialogue with people are always in prayer.

It is always told in belief groups;

According to a saying conveyed by Mugire b. Shuba, it is said that Prophet Muhammad used to pray until the morning, until the soles of his feet swelled.

Mugire b. Shuba is Muawiyah's brother-in-law, who is always by Muawiyah's side.

After Hazrat Ali was martyred, he stood by Muawiyah.

(More broadly, we recommend that you examine who Mugire b. Shuba is.)

So, did Prophet Muhammad pray until the morning?

Did the soles of his feet swell from praying?

Is this information correct?

Is it right to reduce the prayer of Prophet Muhammad to the physical dimension?

What is the subtlety between salat and prayer?

What is the salat of Prophet Muhammad?

What is the sublimity of his prayer?

How correct is it to evaluate the prayer of Prophet Muhammad as a physical prayer performed by people?

First, let's examine the truth of "Salat" in the Quran.

The word salat and its derivatives are used in nearly a hundred places in the Quran.

It is used as salat, salāh, salla, yusālli, musālli, salawat.

It is known that the word salat passed into Arabic from the Aramaic word salāsa, meaning worship.

It is necessary to research what the real equivalent of this word in Aramaic could be.

Authors generally translate the word "salat" in the Quran as prayer.

Could the word salat have deeper meanings?

We translated every verse that included salat as "perform prayer."

However, in the Quran, the verses containing "salat" have completely different meanings.

Like salat ikame, salat-i vustâ, salat-i daimun, salat-i sahun, salat-i tayr.

We have always translated the word salat as prayer and connected it to body movement.

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

What were the deep secrets in the prayer?

Was the prayer a body movement?

Did the prayer have a spiritual dimension?

Did it have a spiritual dimension?

What was the prostration of the angels in the spiritual dimension?

What was the miraculous dimension of the prayer?

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

What secrets did the verses of salat offer?

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

Salat (Surah Al-Baqarah 43 and many other surahs)

Salat al-Sahun (Surah Al-Maun)

Salat-i ikame (Surah an-Nisa, 103, Surah al-Baqarah, 110)

Salat-i vustâ (Surah al-Baqarah, 238)

Salat-i daimûn (Surah al-Maarij, 23)

Salat-i hafizûn (Surah al-Maarij, 34)

Tayr salat (Surah an-Nur, 41)

Kada salat (Surah an-Nisa, 103)

What is salat and its lower and upper derivatives?

What is it?

Mûsâllî (Surah Al-Baqarah 25, Surah Maun)

Salli (Surah Al-i Imran 39)

Salâh (Surah Nahl 119)

Salavât (Surah Baqarah 238)

Let's examine each one carefully.

Let's start with the word salât.

The word salât has been expressed in many meanings.

Salât has been expressed in the meanings of connecting, uniting, prayer, congratulation, purification, repentance, prayer, mercy, sublime relation, sublime attachment, sublime contact, movement, instigation, devotion, orientation, contemplating Allah, reading, meeting, reaching, uniting, communication.

All over the world, regardless of their beliefs, the name of worshipping Allah as they learned from their ancestors is prayer.

Its Persian name is namaz.

Its Quranic name is salat.

Its Turkish name means to connect, unite, to be in communication.

Prayer is the name of turning to Allah, of devotion to Allah.

It is claimed that the word prayer comes from the word namazkara, namaste.

This word is known to come from Sanskrit.

It means "I bow to you, I turn to you, I am in communication with you, I am attached to you."

This word is still used as "namaste" in many parts of the world.

Prayer is the name of turning to Allah.

It is to be in contact with Allah.

Turning to Allah, taking refuge in Allah is seen all over the world.

There is no word called prayer in the Quran.

The word "salat" is used in the Quran.

Authors translate the word salat as prayer. If we translate the word salat as prayer, we reduce the lofty meaning of the word salat to a single meaning.

If Salat is a palace with a hundred rooms, then prayer can be thought of as one of its rooms.

If we translate the word Salat into a single meaning as prayer with its physical form, we will have covered up the depth of the word Salat.

When we examine the word Salat in the Quranic sense, we find The Meaning in the 87th verse of Surah Hud and understand what its Turkish equivalent is.

Surah Hud 87: “Kâlû yâ şuaybu e salâtuke temuruke en netruke mâ ya’budu âbâunâ ev en nefale fî emvâlinâ mâ neşâu inneke le entel halîmur reşîd.”

Kalû ya Shuayb: They said, O Shuayb,

E salâtu ke te: Is salât, devotion, what you are attached to?

Emr ke : Work, operation, rule, you,

En netruke : To abandon, to abandon,

Mâ yabudu âbâu nâ : What we worship, our ancestors,

Ev en nefale : Or, to do,

Fî emvâli-nâ : For our wealth, values, sacred values,

Mâ neşâu : Thing, what, not, what we want,

Inne ke le ente el halim : Surely you, gentle, good-natured,

El rashîd : Guiding, explaining the truths, enlighten,

The Meaning 1: “They said: O Shu’ayb! Does it command you that we abandon the things our ancestors worshipped? Or does it command us not to do what we want for our values that we know to be sacred? Surely you are good-natured, enlighten us.”

The Meaning 2: “They said: “O Shu’ayb! Does your communication inform you that we should abandon the way we learned from our ancestors? Or does it tell us not to do what we want for the sake of our values that we know as sacred? Surely you are of good character, enlighten us.”

The translation of this verse by some other authors is as follows.

Directorate of Religious Affairs (DRA) Translation: They said: “O Shu’ayb! Does your prayer order you to abandon what our fathers worshipped or what we want with our property, while you are truly a gentle and sensible man.”

The Quran Path (Directorate of Religious Affairs (DRA)): His people said: “O Shu’ayb! Does your worship (religion) order you to abandon what our fathers worshipped or what we want with our property, while you are a harmonious and intelligent man!”

The Meaning by Suleyman Ates: They said, “O Shu’ayb! Does your prayer command you to give up what our fathers worshipped, or to do whatever we wish with our property? Yet you are gentle and intelligent!

The Meaning by Muhammad Esed: They said, “O Shu’ayb! Does your prayer command you to give up what our fathers worshipped, or to do whatever we wish with our property? Yet you are gentle and intelligent!

For, in fact, [we] know you as a gentle and intelligent person.

The Meaning by Bayraktar Bayraklı: They said, “O Shu’ayb! Does your faith/religion command you to give up what our fathers worshipped, or to do whatever we wish with our property? Yet you are gentle and intelligent!

The Meaning by Mehmet Okuyan: (The people of Madyan said to Shuayb): “O Shuayb! Does your prayer (worship) order you to abandon what our fathers worshipped (idols) or to do whatever we want with our property? You are indeed very tolerant and intelligent!”

When you examine, we understand that prayer is commitment, communication, unity, and connection.

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

His people are addressing Shuayb: “O Shuayb! Does the thing you are attached to command you to abandon what our fathers worshipped?”

Shuayb explains the truths to his people day and night.

And his people said to Shu'ayb: "O Shu'ayb! You are a follower of someone, you go and learn something because of that follower, and then you come to us and tell us something."

Here we understand from this verse that the appropriate Turkish equivalent of the word “Salat” is; “To connect, unite, integrate, be in communication, to be in a divine bond”.

We cannot translate the word salat into Turkish as namaz.

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

Because the word namaz is Persian.

It is known that it has passed to Persian from another language.

If we translate salat as namaz, we will restrict it in the Quranic sense.

If we evaluate it in a single sense as the body bowing and standing up, prostrating to the ground, we will cover up the meaning of salat and its derivatives.

If we attribute standing, bowing and prostration to the body, we cannot reach the truth of these.

We understand from the Quran that salat; It comes to us in the sense of connecting, uniting, integrating, and communicating.

When you evaluate it in the Quranic sense, we understand that the Arabic name for being in constant devotion to Allah is Salat, and its Persian name is Namaz.

The sublimity of Salat should be understood well.

It should be understood well in the Quranic sense.

Surah Al-Baqarah 43: “Ve ekîmûs salâte ve âtûz zekâte verkeû mear râkiîn.”

Ve ekîmû el salât : Be in the state of salat at all times, consciousness of devotion to Allah,

Ve âtû el zakâte : Give, share, zakât, purification,

Ve erkeû mea : Rukû, quality, attributes, together, with,

El rakiin : quality, attributes,

The Meaning: “Act with the consciousness of devotion to Allah at all times, and be in purification, share what is in you, and understand the attributes with those who understand the attributes.”

When we examine here, we see that salât and rukû are mentioned separately.

The Meaning by DRA: “Perform prayer, give zakât, bow down with those who bow down.”

Here too, the words salât, zakât and also rukû are mentioned.

If we look at the interpretation of DRA, if we interpret the verse as performing prayer, there is already bowing in prayer.

So why is bowing mentioned separately?

If zakat is a separate act of worship, why is it mentioned between bowing and prayer?

I wonder if there is another meaning here, not a custom inherited from our ancestors, we should think very thoughtfully!

Here, prayer has a physical dimension and a spiritual dimension.

The heart of Prophet Muhammad was always in devotion to Allah.

His heart was always in the feeling of Allah, day and night.

He was always in the station of salat.

He was always in standing, bowing, and prostrating.

The verses, “Everything on earth and in the heavens is always in prostration to Allah,” should be understood very well.

Prophet Muhammad is someone who is always in the sublimity of this prostration.

He is someone who lives with this consciousness at every moment.

Surah Rad 15: “Ve lillâhi yescudu men fis semâvâti vel ardi tavan ve kerhen ve zilâluhum bil guduvi vel âsâl.”

The Meaning: “Whatever is in the heavens and the earth, whether it wishes it or not, and including their shadows, prostrates to Allah morning and evening without ceasing.”

Every being is always in prostration to Allah.

A person can also say prostration to put his head on the ground.

But that is a physical act of worship.

The spiritual act of worship is manifested only in those who are in accordance with the meaning of prayer.

If it is stated in the Quran that “every being is in prostration at all times”, this should be understood very well.

Instead of dividing people into those who pray and those who do not pray, the sublimity of salat should be understood well.

The truth of prostration should be understood well.

Understanding this truth is possible by reaching the station of permanent salat.

A person who has reached the consciousness of the station of permanent salat is constantly in prayer.

He is constantly in prostration.

Those who have understood the truth of existence are in a state of connection with Allah.

They are the ones who have reached the divine presence.

Surah Al-Hajj 77: “Yâ eyyuhâllezîne âmenûrkeû vescudû vabudû rabbekum vef’alûl hayre leallekum tuflihûn.”

Ya Eyyuhe ellezîne âmenû: O you who believe, the trustworthy,

Irkû: Understand the attributes, the ruku,

Ve uscudu: Submit, understand the owner of your existence and surrender,

Ve abudû rabbe kum: Worship, the lord, the creator, you,

Ve ifalû el hayre: Do, do good, be on good,

Leallekum tuflihûn: It is hoped that you will thus find salvation,

The Meaning: “O you who believe! Understand the owner of all attributes and understand the owner of your existence and surrender with all your being and worship the one who created you and be on good. It is hoped that you will be successful.”

The Meaning by DRA: “O you who believe, bow down and prostrate.”

When we examine this section, there is no salat in this section.

And there is no standing here either.

In addition, bowing and prostration are stated separately.

If we think of prayer as physical, will we bow down and prostrate without standing?

And we come across a deep meaning of prostration.

The Quran tells us that everything is in prostration to Allah.

It mentions that stars and trees are also in prostration.

Surah Rahman 6: “Ve el necmu veş şeceru yescudân.”

Ve el necmu: Stars, grass, plants, every part of existence,

Ve en seceru: Trees, lineage, origin,

Yescudu: They prostrate, exhaustion of strength, surrender,

The Meaning : “Stars and trees are in prostration at all times.”

We also need to think carefully about the truth of prostration.

If we understand prostration only as placing our foreheads on the ground, then how should we understand the prostration of the stars and trees in the 6th verse of Surah Rahman?

In fact, it is stated in Rad, Hijr, Nahl and many surahs that everything prostrates to Allah.

So, what is the meaning in prostration? We need to think very well.

What is the truth of prostration presented in the Quran?

When we examine carefully, we understand that in the Quranic sense, salat, qiyam, ruku, and prostration contain deeper meanings.

Qiyam is the truth that Allah, who is the “Qayyum” in meaning, sustains all existence.

Ruku bowed “ra-ke-a”, became humble, passed through his attributes,

surrendered the attributes he attributed to himself to their owner, and thus understood that all the attributes in existence belong to Allah.

Ruku is the consciousness that all the attributes in existence belong to Allah.

The meaning of salat in our language is “to connect, to unite, to communicate”.

This is the knowledge in tying our hands together in prayer.

In other words, to connect to Allah, who created us.

Since Qurtubi also grasped this subtlety, he used “salat” in the sense of “to remain connected, to be together”.

Surah Al-Mu’minun 2: “Ellezîne hum fî salâtihim hâşiûn.”

Ellezîne hum: Those people, they, the believers,

Fi salâti him: Salat, devotion, the state of being always connected to the truth,

Hâşiûn: Humility, peace, spiritual pleasure,

The Meaning: “The believers are always in a state of humility, always in the consciousness of being always connected to the truth.”

The attribute of the believers is to be in salat at all times.

They are aware that they are always connected to Allah.

They are always in a state of prayer.

Surah al-Ma’arj 23: “Ellezîne hum alâ salâtihim dâimûn.”

Ellezîne hum: Those people, they,

Alâ salâti-him: On, being attached to Allah at all times, their attachment, they,

Dâimûne: Permanent, constant, continuous, acting in such a way at all times,

The Meaning: “They are those who act with the consciousness of being attached to Allah at all times.”

Here, the salât of Prophet Muhammad should be felt well.

Instead of dividing people as those who pray and those who do not pray, it is more correct to say, “Allah knows the hearts.”

It is told in society that prayer came from the ascension.

It is said that Prophet Muhammad brought prayer from the ascension.

So, was there no prayer worship before Prophet Muhammad?

The truth of all these should be considered with a clean heart.

When we examine the Quran, we come across that there was prayer before Prophet Muhammad.

In fact, it is indicated in the 58th and 59th verses of Surah Maryam that there has been prayer since Adam.

Now let's examine these verses.

Surah Mary 58: “Ulâikellezîne enamallâhu aleyhim minen nebîyyîne min zurriyyeti âdeme ve mimmen hamelnâ mea nûhin ve min zurriyyeti ibrahîme ve isrâile ve mimmen hedeynâ vectebeynâ izâ tutlâ aleyhim âyâtur rahmâni harrû succeden ve bukiyyâ.”

Ulâike ellezine: Those who are,

Enama Allah: Blessing, attributes, manifestation, Allah

Aleyhim min en Nebiyyîne: They are, from the Prophets, messengers, who inform the truths,

Min zurriyyeti Adem: From his offspring, generation, Adam,

Ve mimmen hamelnâ: Those, persons, we carried, transmitted,

Mea Nûh: Together, together, Noah,

Ve min zurriyyeti Ibrâhîm: From his offspring, generation, Abraham,

Ve Isrâile: Isrâil, Jacob,

Ve mimmen hedeynâ: Those, found a way in us,

Ve ectebeynâ: The chosen one, selectivity, we chose, difference, distinguished, sublime that is,

Iza tutla aleyhi: When read, understood, explained, they,

Ayet el rahmani: Verse, sign, everywhere with its light, light, manifestations,

Harr secede: Falling, losing oneself, surrendering,

Ve bukiy: Eternal, infinite, looking, way, to observe,

The Meaning: "Those who know the attributes of Allah, and are of those who inform us of the truths, were from the lineage of Adam and from those who carried Our truths with Noah, from the lineage of Abraham and Jacob, and from those who showed Us our way and from those who perceived Us, and from those who understood the signs of the One who pervades all places with His light, and who passed away from His existence and submitted to what is everlasting."

Surah Mary 59: "Fe halefe min badihim halfun edâus salâte vettebeûş şehevâti fe sevfe yelkavne gayyâ."

Fe halife : But, the one who came after, caliph, successor,

Min badi him halfun: The generation after them, those who came,

Edâu : Neglect, failure to protect, moving away, not understanding,

El salât : Salat, the state of being attached to the truth at all times, connection, communication, prayer, unity, orientation,

Ve ittebeu : They followed,

El şehevât : Lust, their ego, to consider oneself great,

Fe sevfe yelkavne : Soon, to find, to throw, to abandon, losing one's way, foolish,

Gayya : Losing one's way, acting foolishly,

The Meaning: "But those who came after them could not maintain their attachment and followed the desires of their own egos, so they acted foolishly and became of those who lost the right path."

When we examine the 58th and 59th verses of Surah Mary, we see that salat has existed in the Persian sense since Adam, Noah, Abraham and Jacob.

And it is stated that those who came after them could not keep their prayers, that is, they broke away from their devotion to Allah.

Since it is stated in the verse, "Fe halife min badihim halfun edâus salât", they could not keep their prayers, prayer has been an act of worship since Adam.

Again, in the 37th verse of Surah Abraham, there is a prayer of salat-prayer for the children and generation of Abraham.

Surah Abraham 37: "Rabbenâ innî eskentu min zurriyyetî bi vâdin gayri zî zerin inde beytilkel muharremi rabbenâ li yukîmus salâte fecal efideten minen nâsi tehvî ileyhim verzukhum mines semerâti leallehum yeşkurûn."

Rabbena: Our Lord,

Inni eskentu: I, settlement, placement, home ownership, on that way,

Min zurriyyetî: From my offspring, from my lineage,

Bi vadin: A valley, path, style, method,

Gayri zi zerin: Another, owner, access to knowledge, planted, to leave, culture,

İnde: Belonging to you, in your presence, next to you,

Beyti ke: House, yours, your house, the house of the body, heart, soul,

El muharremi: forbidden, respectful, esteemed, sacred,

Rabbena: Our Lord,

Li yukumi el salât: So that they may be in salat at all times, devotion,

Fe ical efideten: Thus make, do, do, hearts, understanding,

Mîn en nâsi tehvi ileyhim: From people, inclination, coming, to them

Verzuk hum: Sustenance, blessing, benefit, them,

Mîn el semerat: Product, fruit, manifestations,

Lealle hum yeşkurûne: It is hoped, they, grateful, giving to their owner,

The Meaning: “Our Lord! I have placed my offspring on Your path. Let them not possess anything other than Your knowledge in their sacred bodies, which are Your houses. Our Lord! So make them owners of hearts so that they may be in the consciousness of your dependence at all times. Incline people to the truths so that they may learn the blessings and manifestations that You have given them. It may be that they will know the owner of their existence and submit to it.”

As can be seen here, we come across the prayer of Abraham regarding salat.

Surah Luqman 17: “Yâ buneyye ekımsı salât.”

When we examine here, we understand that Luqman advises his children to be in prayer at all times.

The advice in this verse is very striking.

Surah Luqman 17: “Yâ buneyye ekımsı salâte ve mur bil marûfi venhe anil munkeri vasbir alâ mâ esâbek inne zâlike min azmil umûr.”

Ya buneyye: O my son,

Ekımı es salâte: Always be on the right path, conscious of devotion to Allah,

Vemur: Order, work, desire to do something, be, obey,

Bi el marûfi: Known, wise, good, beauty,

Ve enhe an el munkeri: Forbidden, truths, do not deny,

Vasbir ala ma asâbe ke: Be patient, when something befalls you,

Inne zâlike: Thus is the truth,

Mîn azmi: To be determined, determined, overcoming obstacles in a work,

El umûr: Works, operation, judgment,

The Meaning: "O my son! Always be on the right path, conscious of devotion to Allah. Be wise of the truths and do not deny the truths. If something befalls you "When you do, be patient. So be determined to understand the mechanism."

The advice given here is to act as if you see Allah in every being at every moment.

To be wise about the realities of existence.

To know that Allah is not separate from us.

To understand that He is the One who surrounds us at every moment.

To do whatever we do, knowing that we are with Him.

To be patient if something happens to us.

To wait for the knowledge of events.

To not be in denial.

To not be in rebellion.

Here, to be aware of the truth of prayer is to live with a sense of devotion to Allah at every moment.

When we examine the Quran, we understand that salat, the Persian name for prayer, existed before Prophet Muhammad.

If, as it is told in society, Prophet Muhammad brought the prayer from the Miraj, what was the prayer performed before Prophet Muhammad?

The prayer that Prophet Muhammad offered to humanity is the sublime aspect of prayer.

The prayer that Prophet Muhammad offered is the dimension of acting with the knowledge that he is in connection with Allah at all times.

That is why it is a state of heedlessness to argue about Prophet Muhammad "not praying".

His prayer is the sublimeness of being with Allah at all times.

It is not easy to understand this.

How possible is it to understand the sublimeness of Prophet Muhammad's heart?

Mevlana says in one of his verses; "For the one whose mihrab is the beauty of a friend, there are a hundred types of prayer, a hundred types of bowing and prostration."

"Servitude is worshipping not only with the body, but also with the heart."

"Lovers are always in prayer! That love in their hearts, the divine love in their heads, will neither calm down with five times nor will it pass with five hundred thousand times!" he says.

The one who has attained divine love will understand this truth.

Allah is in connection with every being, in communication, in salat at every moment.

A person who reaches this consciousness will reach the truth of salat.

A person's thinking of Allah, no matter where he is, and thinking of His manifestations in existence will be a state of "Salat-prayer".

Thus, the heart of Prophet Muhammad was always in devotion to Allah.

In other words, he was always in a state of "continuous salat".

## **THE TRUTH OF THE KAABA**

The truth of the Kaaba should also be known well.

The house built by Abraham in Mecca is also called the Kaaba.

That Kaaba was called the House of Allah and was called the House of Allah.

During the time of Prophet Muhammad, the Kaaba was filled with idols.

The Kaaba was in the hands of the polytheists of that day.

The inside of the Kaaba was filled with idols made of stone and wood.

Prophet Muhammad wanted to make the Kaaba reach its original purpose and wanted to clean the idols inside the Kaaba.

However, they did not allow Prophet Muhammad to approach the Kaaba because they thought he would destroy the Kaaba.

In fact, they attacked him heavily.

This subject is discussed in the film called "The Call".

When Prophet Muhammad and his friends wanted to clean the idols inside the Kaaba, they were subjected to heavy attacks and they threw stones at him and his friends.

Hazrat Hamza who came there saved them.

At that time, the Kaaba became a place for polytheists to earn money.

At that time, the Kaaba was a place where large amounts of money were earned from Hajj organizations.

This subject is also discussed at the beginning of the film The Call.

Abu Sufyan says to Ibn Umayya: "When you combine worship and earning, there is no pleasure to be said."

Here, the Kaaba has been deviated from its real purpose of construction and turned into a trade.

The Kaaba was called the House of Allah and people were drawn here as the house of Allah.

The aim of the polytheists here is to earn money through the Kaaba.

Prophet Muhammad waged a great struggle to restore the Kaaba to its former status.

The polytheists, who were afraid that their financial earnings would be lost, opposed Prophet Muhammad's struggle.

They did all kinds of cruelty to silence him.

The Kaaba's first status is the school of self-knowledge.

It is the school of understanding the existence of being and the One who created being.

He made this school the ancestor of Prophet Muhammad.

The person who built the Kaaba was Abraham. His son Ismael helped him.

The main purpose of building the Kaaba is for people to come to Abraham and learn the truth of Allah.

Kaaba is the school of the period.

It is the school of self-knowledge of the period.

Abraham is the teacher, guide, and mentor of that school.

Surah Al-Baqarah 127: “Ve iz yerfeu ibrâhîmul kavâide minel beyti ve ismâil rabbenâ tekabbel minnâ inneke entes semîul alîm.”

The Meaning 1: “Abraham and Ishmael built that house and said, ‘Our Lord, accept our efforts, for You are indeed the Hearer, the Hearer.’”

The Meaning 2: “Abraham elevated his heart to the principles of truth and Ismail said, ‘Our Lord! Accept our efforts in Your path, for You are indeed the Hearer, the Hearer with Your knowledge.’”

When we examine the Quran, we understand that Abraham and Ishmael are the ones who built the Kaaba.

The reason for the construction of the Kaaba is explained in the Quran in the 27th verse of the Surah Al-Hajj.

“Yetuke - let them come to You.”

The “You” here is Abraham.

Surah Al-Hajj 27: “Ve ezzin fin nâsi bil hacci yetûke ricâlen ve alâ kulli dâmirin yetîne min kulli feccin amîk.”

Ve ezin fi el nas : Authority, declare, permit, to people,

Bi el hac : Special purpose, absolute turning, search for knowing Allah, migration,

Yetû ke : Let them come, let them come to you,

Ricalen : Notables, people, people of authority, pedestrian, statesman,

Ve alâ kulli : On, all,

Dâmir yetine : In weakness, intention, camel, they come,

Min kulli : All,

Fecin amîk : Troubled, mountain path, immature, deep, delicately searching,

The Meaning: “Declare to the people who are searching for knowing Allah. Let all the notables in society or those in weakness, who search carefully in a trouble, come to you.”

As indicated here, the place where those who wanted to understand the truth of Allah came was the Kaaba.

The teacher of the Kaaba was Abraham.

Just as a disciple wants to become a doctor, the school he will go to is the Faculty of Medicine.

The purpose of the Faculty of Medicine is the teachers who know the science of Medicine in that school.

The Kaaba is also the school of self-knowledge and understanding the Truth of Allah.

The teacher of that school at that time was Abraham.

Abraham was explaining to humanity what the house of Allah is.

He was explaining to humanity the truth of the Kaaba.

Allah created man from himself, hid himself in him, but man did not seek Allah in himself.

However, man said to the house made of stone walls, "This is the house of Allah", he looked for him there, he ran there, he did not run to himself.

Man only believed, he never asked about the origin.

Man only turned, he did not know what he was turning to.

Man ran away because someone else ran away, but he did not meet the person he ran to at the place he went.

Man did what the society he lived in did, he believed in what he believed in.

Man believed without ever witnessing.

Man did not ask, search, or witness, "What is Allah, what am I?"

Because of his innocence, man only believed, bowed to and believed in the words of others that began with Allah.

Man thought that the Kaaba was the house in Mecca that Abraham built from stone and wood.

He called it "Beytullah", meaning "the house of Allah."

However, he never understood that Allah was in his own physical house.

So, what was the Kaaba?

Was the Kaaba in Mecca the house of Allah?

If "Beytullah" means the house of Allah, is the Kaaba the house of Allah?

In other words, is Allah inside that house?

Can a house made of stone walls be the house of Allah?

Allah built man, man built a house out of stone.

He did not seek Allah in himself, but there.

However, Allah declared, "Seek Me in yourselves."

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

The Meaning: "We are closer to Him than His jugular vein."

They called the Kaaba "Baytullah", meaning "The House of Allah."

They also called the mosques "The House of Allah."

So, was Allah in those houses?

So, what is the purpose of saying this?

Is Allah in that house?

Of course not, those are symbolic structures.

Allah is in the essence of every being.

He is in the human being's own body.

It is also said that one of the most important acts of worship in Islam is the Hajj, which was made obligatory in the 9th year of the Hijra.

It is also said that; Hajj(pilgrimage) is an act of worship that has been around since the time of Prophet Abraham.

They even say that the most important act of worship of the polytheists is Hajj.

So, what is the truth of this?

When we research, we understand that Hajj existed before Prophet Muhammad.

This subject is discussed at the beginning of the film The Call.

We come across historical information that; Prophet Muhammad says to his uncle Hazrat Hamza: "Uncle, that is not the house of Allah." He puts his hand on Hazrat Hamza's heart and says: "Uncle, if you are going to seek Allah, seek Him in the house of your own body."

Hazrat Hamza says: "Nephew, what are you saying? If you speak like that, they will oppress you, they will chase you away from here, they will try to kill you, the society has called that place the house of Allah for centuries, do not say that everywhere."

Hazrat Hamza thinks about this issue a lot when he is alone in the desert.

His nephew's words ring in his ears and heart.

When they corner Prophet Muhammad and his friends on the edge of the Kaaba, Hazrat Hamza comes.

Amr bin Hisham says: "Your Muhammad is a liar." Hazrat Hamza says: "You did not let him talk, you did not listen, it is not possible to know which is the truth and which is not without telling lies."

When Amr Bin Hisham says: "Muhammad is a liar and a fraud"...

Hazrat Hamza hits Amr Bin Hisham with his bow.

And Hazrat Hamza turns to his nephew, Prophet Muhammad, and says that historical word: "When I was alone in the desert at night, I understood that Allah is so great that He cannot fit within four walls."

Yes, when Hazrat Hamza was alone in the desert, he thought a lot about what his nephew said and understood the truth of the Kaaba.

The Kaaba was the human body.

The Kaaba was the entire universe.

The Kaaba was the heart.

The Kaaba was Muhammad, Abraham, the Perfect Guide.

The Kaaba was the source of knowledge, the source of the soul, the source of all existence, the dimension of light, the secret of the Rahim.

The Kaaba was "Hu", that is, "He" who showed himself from everywhere.

The Kaaba was the school of knowing oneself.

That is why those who understood this truth always said similar words. Beyazit Bistami says: "Since the Kaaba was built, Allah has not gone there even once, but He has not left my body even for a moment."

His teacher says to Beyazit: "The Kaaba is mine, circumambulate me."

Mevlana says: "The Kaaba is meant for the heart."

Yunus Emre says: "Even if you go to Hajj a thousand times, it is better to enter a heart."

Hajji Bektashi Veli says:

The miracle is in the head, not in the crown,

Whatever you seek, seek it in yourself, not in Jerusalem or Mecca or in Hajj."

Hajj was a form of worship performed during the time of Prophet Muhammad and before.

Ebu Sufyan says: "How beautiful it is to bring religion and trade together."

This mentality still continues.

Was Mecca, where hundreds of thousands of people spend billions of dollars every year, a Hajj performed in terms of its spiritual dimension?

Was the destination the Kaaba?

What was Hajj?

What was Umrah?

If they only knew that Umrah is a deeper obligation within Hajj.

However, if they knew that Umrah is to visit the dimensions of truth in one's own body, to witness the truths there.

What is meant by the Kaaba is the secret of witnessing Allah.

It is the secret of finding Him in oneself.

It is to know that the entire universe is the Kaaba.

The Kaaba was created with the efforts of Abraham.

Abraham created signs there that opened doors to many truths.

What is ihram?

What is tawaf?

Do we know what standing for waqfa is?

What is the Kaaba?

What is turning the Kaaba 7 times?

What are Safa and Marwa?

What is running between Safa and Marwa 7 times?

What is descending from Arafat to Muzdalifah?

What is Mina, what are the 3 devils that were stoned in Mina?

Have we found those devils in ourselves?

What is the secret of Arafat?

Why are the noon and afternoon prayers combined and only the fard prayers performed in Arafat?

Why are the evening and night prayers combined and only the fard prayers performed in Muzdalifah?

What could be the meanings of these?

In previous years, they asked the then President of Religious Affairs: "Why do we circle the Kaaba 7 times?"

The President said, "We don't know, they arranged it this way."

If the President of Religious Affairs doesn't know this, how can the people know?

Could the worship performed under the name of Hajj today consist of only form, imitation, and imitation?

Of course, anyone who wishes can go there.

But a person should know that the Kaaba is primarily his own body.

The house of Allah is the dimension of existence.

Even if a person goes there a thousand times, he will not be considered to have performed "Hajj" unless he returns to his own body.

He will not be considered to have arrived at the Kaaba.

He will not be considered to have performed "Umrah" without visiting the dimensions of truth in his own body.

Yes, the Kaaba is the city of man's own body.

It is the secret of witnessing Allah in that city of existence and in the essence of every being.

Hajj means to go on a pilgrimage, that is, to go to a teacher, that is, to go to the wise man of the time.

Hajj means to search for one's own essence, to return to oneself, to turn towards the truth.

According to the meaning of the word; It means turning to the absolute, seeking the sacred, going to the wise.

The absolute is Allah.

He is the sacred.

His sacred house is man's own body.

The human body is the Kaaba.

Man's turning towards his own body is Hajj.

Kaaba means qibla, acceptance, turning, going, meeting, wanting.

Abraham built the Kaaba, it was the school of the era and Abraham was the Saint of the era.

Those who went to him were those who sought the truth of existence, those who sought the creator.

In other words, those who sought the truth of Allah ran to Abraham that day.

Abraham helped those who came to him, sheltered them, offered them water and food, helped those in need.

And he offered information to those who sought the truth as much as their hearts desired.

The place called Kaaba was a school of that day, a place where self-knowledge conversations were held.

Kaaba was a center where Abraham explained Allah.

It was a school of self-knowledge.

It was a place where scientific and literary education was received.

After that period, self-knowledge schools were opened in many places.

“Nosce te ipsum!” “Know thyself” was written at the entrances of the schools.

The aim is to know thyself, to know thyself.

To read thyself.

For this reason, Prophet Muhammad wanted to clean the inside of the Kaaba.

He wanted to clean the idols there.

The Kaaba is a school of self-knowledge, self-awareness.

That is why it is said in the Quran, “yetûke-sana gelenler”.

It is necessary to reach a Saint.

It is necessary to go to him.

In order to know thyself, it is necessary to find the one who knows thyself.

The one who knows thyself will guide the one who wants to know thyself.

The purpose of building the Kaaba is to help those who seek their own truth.

Today, many people are directing the society by saying that there is high energy there.

We need to ask them.

Isn't there energy in every being and everywhere?

Doesn't Allah's divine energy encompass every place?

Since there is such a great energy there, what states, behaviors, and cognitions of those who go there change?

In other words, do those who go there suddenly become righteous people?

Do they suddenly become beneficial to their surroundings?

Doesn't he/she no longer commit even the slightest injustice?

Doesn't he/she become discriminatory?

Does he/she stay away from gossip and backbiting?

Does he/she get rid of being a slave to worldly goods?

Does he/she end his/her resentment, fights, and anger?

Does he/she stop violating someone's rights?

Since there is such a high energy there, why don't the communities that have lived there for centuries get better?

Why do they kill each other day and night?

Why aren't women treated as human beings? They don't have the right to vote and be elected, they don't have the right to get a driver's license, they don't have the right to drive, they don't even have identity papers?

As long as we remain in this form, as long as we cannot reach the meaning, we cannot know what divine mercy is.

If we cannot perform Hajj and Umrah to our own physical home, we cannot reach the truth of Hajj(Pilgrimage) and Umrah.

Here, what is meant by the Kaaba is for a person to return to his own body, to witness Allah in himself.

The purpose of going to the Kaaba is to go to the Wise person.

Here, a person must first know his own body as the Kaaba.

He must not fill that Kaaba with idols.

He must break all the idols that are there and distance him from Allah.

Then, he will understand the struggle of Prophet Muhammad to break the idols inside the Kaaba.

The Umrah of the one who knows his own house as the Kaaba, who performs Umrah in his own house of existence, that is, who visits his inner dimensions, will be blessed.

The heart of the one who knows his own house as the Kaaba, who becomes Allah with Allah in his own house of existence, who watches the face of Allah in all existence, will be blessed.

## **EZAN-I MUHAMMADI**

Adhan is a call.

Adhan is an announcement.

Adhan is a call to truth.

Adhan is a call to humanity to know its own truth.

Adhan is a call to understand that the greatness of Allah manifests itself in every being.

Adhan is a call to understand that there is no other greatness than Allah.

Adhan is a call to witness that Allah encompasses every being with His Essence and attributes.

Adhan is a call to understand that there is no other greatness than Allah.

Adhan is a call to surrender to Allah.

Prophet Muhammad announced this call to humanity in the house built by his ancestor Abraham.

Adhan is a call to know oneself.

Adhan is a magnificent gift that Prophet Muhammad offered to humanity.

Humanity; It is a magnificent call to witness, to be corrected, to do good, to peace, to find salvation, to good deeds, to the truth of Tawhid. It is a magnificent announcement that is read 5 times a day and reminds us of the truth.

Each word is a reminder of the truths to humanity.

It is the key that opens doors to meanings, organized according to 7 positions.

What are the 7 positions hidden by the call to prayer?

What messages does the call to prayer, which is recited 5 times a day, give us?

To which positions does the call to prayer open doors?

Why is it called “Adhan-i Muhammedi”?

The aim is to hear the call to prayer recited in every being at every moment with the ear of the heart.

The aim is to hear the voice of the Being who calls from every being at every moment.

The aim is to know that the call in every being at every moment is “zikrAllah”.

The call to prayer means to announce, to inform, to call out, to call, to invite, to preach, to be authorized.

Surah Al-A'raf 44: “Fe ezene muezzin-the authorized one announces.”

Surah Joseph 70: “Ezan muezzinun-the one who calls out called out.”

Why is “Allah-u Ekber” said 4 times at first?

Then “Allah-u Ekber” is said 2 times?

And why is “La ilahe IllAllah” said 1 time while the others are said 2 times?

“Allah-u Ekber”

“Allah-u Ekber”

“Allah-u Ekber”

“Eshedu en lâ ilâhe IllAllah”

“Eshedu en lâ ilâhe IllAllah”

“Eshedu enne Muhammeden Rasûlullah”

“Eshedu enne Muhammeden Rasûlullah”

“Hayye ale’s-salâh”

“Hayye ale’s-salâh”

“Hayye ale’l-felâh”

“Hayye ale’l-felâh”

“Allâh-ü Ekber”

“Allâh-ü Ekber”

“Lâ ilâhe IllAllah”

It is claimed that in the first period, after “Hayye ale’l-felah”, there was also a section called “Hayye alâ hayri’l-amel” (Be on good deeds).

It is said that Caliph Omar decreed this. (Bahrani, VII, 438).

The adhan which is recited 5 times a day, was personally arranged by Prophet Muhammad.

The rumors that the adhan was arranged in a dream by Abdullah bin Zeyd or Omar bin Hattab do not seem true to the heart.

Because the arrangement of the adhan can only be specific to Prophet Muhammad, the Sultan of the knowledge of Ledun.

Because only He can indicate the depth of the meanings.

The adhan consists of 7 sections.

It indicates 7 maqams.

Part 1: 4 times, “Allah-u Ekber”

Part 2: 2 times, “Eshedü en lâ ilâhe IllAllah”

Part 3: 2 times, “Eşhedü enne Muhammeden Rasûlullah”

Part 4: 2 times, “Hayye ale’s-salâh”

Part 5: 2 times, “Hayye ale’l-felâh”

Part 6: 2 times, “Allah-u Ekber”

Part 7: 1 time, “La ilâhe İllAllah”

The 7 parts of the adhan refer to the 7 Ilm-i Tawhid ranks.

The 4 times in the 1st part, “Allah-u Ekber”

Ekber; is a word used in the sense of the sublime, the sublime, the powerful, the great.

It is generally translated as “Allah-u Ekber” “Allah is the greatest”.

This does not fit the heart.

If we say the greatest, we may fall into a comparison like is there a smaller one?

It is more appropriate to say that Allah-u Ekber; is Allah who is the greatest, the sublime, who shows His sublimeness in every being in the whole universe.

So, why is “Allah-u Ekber” said 4 times at the beginning of the call to prayer?

Not 3 or 5, why 4?

In the lessons of the knowledge of Tawhid, the sublimeness of Allah in 4 dimensions in existence is pointed out.

What are these, if we ask?

1- The call, breath, frequency, tone in existence, what we call the dhikrAllah dimension.

It is Allah who calls out from every being at every moment.

Allah is sublime with His remembrance.

2- It is the dimension of action in every being.

It is Allah who is constantly active in every being with His action.

Allah is sublime with His action.

3- It is Allah who manifests himself with His attributes from every being at every moment.

Allah is sublime with His attributes.

4- It is Allah who holds every being with His essence.

It is Allah who is absolute in essence, who is sublime in essence.

Allah is sublime in essence.

With the witnesses of the first 4 lessons, it is indicated that Allah is the one who manifests His glory in every being in this Universe at every moment.

Surah Al-Isra 111: “Ve kebbir-hu tekbir.”

The Meaning: “And glorify Him with His glory.”

Part 2: “Eshedu en lâ ilâhe illaAllah”, said twice, indicates “Destroy the Gods you have taken, but bear witness to Allah.”

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

Surah Al-Furqan 43: “E raeyte menittehaze ilahehu hevâh.”

The Meaning: “Have you seen the one who took his desires as Gods?”

We, who have taken our passions as Gods, cannot witness the truth of Allah without abandoning our passions, without destroying the Gods we have taken.

We must destroy our own interests, our egos, our bondage to the world.

Pride, arrogance, stubbornness, envy, malice, mockery, contempt, backbiting, self-aggrandizement, and other feelings that deify oneself must be abandoned.

And the station of Eshedu must be attained.

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

The secret of destroying God we have acquired is the secret of being an “atheist”.

In other words, destroying God believed in according to the assumption inherited from our ancestors is the dimension of atheism.

This is not the atheism that society knows.

An atheist is not someone who rejects Allah, but someone who rejects a belief in Allah that is believed in according to the assumption that they have learned from their ancestors and that they have not witnessed.

Because rejecting a Allah that they have not seen or known cannot be rejected.

The “La ilahe” part is the acronym for “there is no belief in Allah according to their assumption”.

In other words, there is no Allah as my ancestors have described.

The acronym for “illa Allah” is the secret of witnessing Allah who shows Himself in every being with His verses and endless evidence.

The dimension of “La ilahe-There is no Allah” cannot be opened without destroying the Allah he has adopted, that is, without abandoning the belief in Allah that he believed in from his ancestors but never witnessed.

Why do we say, “Eşhedü en lâ ilâhe İllAllah” twice?

It is the secret of witnessing Allah in both dimensions, with the visible and invisible dimensions.

In other words, it is the truth of “Huvel batin, huvel zahir”. (Hadid Surah 3)

In other words, there is the testimony of “Hakk zahir, Hakk batin” in both the apparent and the inward aspects of the visible being.

The apparent and inward dimensions should be evaluated very well.

In other words, a disciple witnesses the truth that Allah is the one who encompasses both the external and internal aspects of this visible being with His own manifestations.

In other words, the witnessing here is the truth of witnessing from both aspects.

This rank is not opened to anyone who has not passed through the 2 ranks of witnessing.

There are also different expansions of these two sections.

Part 3: The truth of “Eşhedü enne Muhammeden Rasûlullah” said twice is a sign of the dimension of Muhammad. The dimension of Muhammad is the dimension of light, the dimension of praise, the dimension of attributes.

The dimension of light has the dimensions of “Allah and People”.

The secret of saying it twice is again the dimension of People and the expansion of the dimension of Allah.

This dimension is the dimension of Muhammad of Allah who envelops the universe with his light in every being and in all beings.

Muhammad, who is the truth of people, shows his light with his appearance and inwardness.

In the surah of Nur, “nûr âla nûr” refers to this.

Chapter 4: “Hayye ale’s-salâh” said twice is translated as the call to prayer.

However, there is “salâh” there, salât and salâh are words from the same root.

And they complete each other.

There can be no “permanent Salat” without salâh.

Salâh; It is used in the sense of peace, being reformed, comfort, being renewed, being cleansed, being good, being in good condition, correcting the situation, being suitable.

The word reform also comes from here.

To strip off one's own existence, to put on the light dress of Allah.

We can translate it as "Hayye ale's-salah"; be reformed, renew yourself, abandon your dress of existence, become aware of your dress of light.

In other words; it is to look at the external and internal aspects of existence and not see a form, not see a form.

Existence; with its dimensions of form and identity, in both aspects, is surrounded by the light of Allah Himself.

5th section: "Hayye ale'l-felah" said twice

Felâh: The one who has attained salvation, has attained the essence, to be constant in salvation, to find fawz, to find salvation.

He has become prosperous, that is, he has been saved, comes from here.

Understanding the essence and understanding that existence is an opening coming from an essence is to be healed.

Salvation, that is, to be healed, has 2 dimensions.

The first is to pass through one's own existence, that is, to reach the secret of "Fenâfillah".

Then, to reach the pleasure of "Bakâbillah".

Finding salvation; is the truth that all beings, both in the apparent and hidden dimensions, move with the light of Allah at every moment.

Surah Luqman 5: "Ulaika ala huden min rabbihim wa ulaika humul muflihûn."

The Meaning: "They are on the straight path of the One who created them, and they are the ones who have understood the Essence."

Part 6: "Allah-u Ekber" said twice

It is the secret of the address of the dimensions of Allah and Creation.

It is the greatness of Allah who encompasses the entire universe in terms of Allah and Creation.

It is Allah who is great in terms of the dimension of spirit and dimension of light.

Part 7: "La ilaha illallah" said once

It is a section that contains many meanings. "La" is the dimension of nothingness.

"Illa" is the dimension of allness.

It means "Only Allah with allness and nothingness".

It means "There is nothing but Allah".

Allah is one in both the aspects of being one and being one.

This sentence shows His oneness in the universe.

Surah Aal-i Imran 2: “Allâhu lâ ilâhe illâ huvel hayyul kayyûm.”

The Meaning: “There is no power except Allah, there is none other than Him, He is the Living One, the One who keeps existence alive and continues.”

The Adhan is a call that indicates 7 stations.

It is a call to humanity to know the 7 stations.

The stations of Tawhid consist of 7 stations.

The circumference of the Kaaba 7 times indicates 7 stations, 7 attributes.

Throwing 7 stones at the devil is a sign that the sublimity of the stations is specific to Allah and that the person should not attribute it to himself.

The lessons of the science of Tawhid consist of 7 stations.

“Zikrullah-Fiillullah-Sifatullah-Zatullah-Rûhullah-Nûrullah-El Hu”

“Sebâ’l mesâni” mentioned in the Quran indicates these 7 stations.

Surah Al-Hijr 87: “Ve le kad âteynâke seban minel mesâni vel kurânel azîm.”

Ve lekad ateyna ke : We have certainly given, presented, you, to you,

Saba minel mesâni : Seven stations, second, wise, advice, made firm,

Ve el kurân : Qur’an, what is read, the book of the universe, the book of the body,

El azîm : Sublime, determined, resolute, methodical,

The Meaning: “We have certainly presented to you seven stations, in which are knowledges, and the whole universe, as a sublime Qur’an.”

As stated in the verse, the Adhan created by Prophet Muhammad is a reference to the 7 stations of Tawhid.

The one who sees the 7 stations will reach the Truth of Allah.

He who opens many veils in the 7 stations will witness Allah with the manifestations in existence.

“Sebâ’l mesâni” is also known as the repeated seven.

The seven repeated here can also be thought of as the daily recitation of the Adhan.

It can also be thought of as the repetition of the Tawhid stations so that they are connected to each other and not forgotten.

Here;

The Adhan is an invitation to become wise in the truth of the visible existence.

It is a sign that the One who calls from every existence at every moment is Allah.

The Adhan is an invitation to know oneself.

The call to prayer is an invitation to hear the sound coming from our body.

It is an invitation to be conscious of being with Allah and to act in submission to Allah at every moment.

The call to prayer is an invitation to be wise of the truths.

The call to prayer is an invitation to know what Allah is and this truth.

It is an invitation to the secret of witnessing.

It is an invitation to pass through our existence and wear the dress of Allah.

The call to prayer is an invitation to be aware of the secret of being Allah with Allah.

The call to prayer is an invitation to submission to Allah.

The call to prayer is an invitation to the secret of being in prostration at every moment.

The call to prayer is a call coming from the dimension of Muhammad.

That is why it is called “Adhan-ı Muhammedî”.

The call to prayer is the sign of the stations of the Knowledge of Oneness.

“It is an announcement made for the understanding of the truth of “La ilahe Illallah”.

The person who created the call to prayer is Prophet Muhammad.

It is recited 5 times a day and each word is announced to humanity.

The call to prayer is a door that opens to the station of Islam.

Those who hear the call to prayer with their hearts will definitely reach many truths. May Allah be pleased with our master Muhammad, who organized the call to prayer, the most important announcement in world history, and who was instrumental in announcing it to humanity five times a day every day.

## **THE ISLAMIC MORALS OF PROPHET MUHAMMAD**

Society thinks that Islam started with Prophet Muhammad.

However, as we have seen in the section (Was There Islam Before Prophet Muhammad), the truth of Islam has existed since Adam.

Society's understanding of Islam and Muslims is not the same as Prophet Muhammad's understanding of Islam and Muslims.

In society, Islam appears before us as a belief coming from a family.

But Prophet Muhammad is someone who showed the truth of Islam in his life.

In every area of human life;

Whether in monetary exchange...

In neighborly relations...

In family relations...

In friendship relations...

In his behavior and attitude in society...

In his speech...

In his professional field...

In his deeds...

He should always show that he is a Muslim by being polite and honest.

Being a Muslim is not praying, fasting or going on a pilgrimage.

Prophet Muhammad said, "Allah does not look at your prayers and fasting, but at your financial affairs." (see Kenzul-Ummal, h. no: 8435, 8436)

Prophet Muhammad's life as a Muslim comes from the Islamic rank he reached.

What is Islam?

How is that rank reached?

What is Islam?

How is the Muslim lifestyle reached?

What is the connection between Muslim and Islam?

Is Islam a word used as a word?

Or is it a person's way of life; in terms of thought, emotion, knowledge, state, deed, behavior?

Can one become a Muslim without reaching the rank of Islam?

Can one become a Muslim by saying, “I am a Muslim”?

The society’s; Is Islam one of the beliefs known as Islam, Christianity, Judaism, etc.?

Or is it another meaning?

Can one become a Muslim by worshipping, reading the Quran in Arabic without understanding it, thinking it is a good deed, as we have been taught?

As we have been taught; can one become a Muslim by fasting, going on a pilgrimage, reciting the Kalima Shahada without understanding its meaning?

Can one become a Muslim by simply reciting the Kalima Shahadah as a word?

Or can one become a Muslim by attaining the rank of witness?

Can one become a Muslim immediately because one is born to a mother and father?

Can one become a Muslim because one prays two rakats of prayer?

Can one become a Muslim because one fasts and goes on a pilgrimage?

Can one become a Muslim by saying, “Alhamdulillah, I am a Muslim”?

Are we immediately considered a Muslim because we were born to Muslim parents?

Can we become a Muslim without understanding its meaning?

Are we really Muslims?

We have always said with our tongues, “Alhamdulillah, I am a Muslim”.

Can you become a Muslim by saying it with your tongue?

If we say I am a doctor or an engineer with your tongue, would we become one right away?

Can you become a doctor or an engineer without going to school, without receiving years of education, without practicing your profession?

We thought that you could become a Muslim by just saying the Shahadah, performing prayers, and fasting.

We thought that you became a Muslim by saying “Elhamdulillah, I am a Muslim” with your tongue.

However, a person should show their Muslimness in their life.

However, a person should show their Muslimness in their behavior and actions.

However, a person should show their Muslimness in their neighbors, financial relations, friendships, shopping, and one-on-one relationships.

They should be moral, virtuous, and a good person.

What was the morality of Islam?

How should it be in a Muslim's life?

Is being a Muslim only saying the Shahada, performing prayers, fasting, giving alms, and going on (the Hajj) pilgrimage?

What could be the sublime dimension of these?

Was it acceptable in the sight of Allah to gossip and say I am a Muslim?

Is it possible to mock, despise and be a Muslim at the same time?

Is it possible to steal, violate rights and appear to be a Muslim at the same time to be a Muslim?

Were breaking hearts, causing pessimism, causing trouble and cheating things that a Muslim would do?

Was it compatible with being a Muslim to see oneself as great, to live in arrogance, to live with worldly ambition and worldly fame and glory?

Was being cruel and oppressing others in Islam?

What kind of Islamic morality did the Quran offer us?

Have we ever thought about it, have we ever researched it?

Have we read the Quran as a society?

Have we understood the Quran as a society?

Yes, what was the Islamic morality described by the Quran?

What was the Islamic station described by the Quran?

In the 67th verse of the Al-i Imran Surah, the Muslimness of Abraham is shown as an example.

Abraham was not one of those who said, "I alone guide, I alone help." Abraham acted with the consciousness of Tawhid, lived with the consciousness of Islam, and never associated anyone with Allah.

Surah Al-i Imran 67: "Mâ kâne ibrahîmu yahûdiyyen ve lâ nasrâniyyen ve lâkin kâne hanîfen muslimâ ve mâ kâne minel müşrikîn."

The Meaning: "Abraham was not one of those who said, "We alone guide", nor one of those who said, "There is no helper except us". But he was on Tawhid, he surrendered with all his being, he was in peace and tranquility, and he did not attribute the attributes of Allah to himself."

Islam was not associating partners with Allah.

It was to leave oneself and surrender to Allah at the level of nothingness.

In other words, it was not attributing existence to oneself next to the sublimity of Allah.

Islam was to be hanif, that is, to see Allah everywhere one looked.

In other words, it was to be on Tawhid.

Islam was not to see oneself as chosen, not to see oneself as a guide or helper, not to see one's own belief as superior to other beliefs.

Islam was to live in submission to Allah at every moment.

Islam was to reach the moral station, that is, to look at Allah in the People.

Islamic morality was to live by looking at Allah in the People at every moment, that is, to live with the consciousness of Tawhid.

Can someone who lives with this consciousness oppress, look down on anyone, make fun of them, or gossip?

Are we really Muslims according to the criteria of the Quran?

Do we live without reaching the truth of Islam?

Do we say it with our tongues and implement it in our lives?

What is Islam and what are the steps leading to Islam?

And what is the life of someone who reaches Islam as a Muslim?

The word Islam comes from the root: Slam, Salama.

Slam, Islam, Salama; It means to have attained salvation, to have surrendered, to have been bound, to have attained peace, to have reached peace.

Islam means that one has realized the truth of one's own existence and has surrendered to the owner of one's existence.

It means that one has surrendered oneself to Allah, the Creator.

It means that one has ended one's internal conflicts and has reached divine peace.

Achieving Islam is possible through scientific and spiritual education.

One does not become a Muslim just because one is born to Muslim parents.

As stated in the Surah Al-Hujurat, the station of Islam will be opened by understanding Allah.

Surah Al-Hujurat 14: "Kâletil arâbu âmennâ, kul lem tuminû ve lâkin kûlû eslemnâ ve lemmâ yedhulil îmânu fî kulûbikum ve in tutûllâhe ve resûlehu lâ yelitkum min amâlikum şeyâ innallâhe gafûrun rahîm."

The Meaning: "Those who came to the path of the Lord said, 'We believe.' They are not yet certain, they have only submitted, certainty has not yet formed in their hearts. If they obey Allah on the path shown by the Messenger, they will be rewarded for their efforts. Indeed, Allah is Forgiving, the Originator of existence from its essence."

As stated in the verse, what is important is certainty.

The purpose of saying “Muhammad’ul-Emin” is the degree of certainty of Prophet Muhammad’s faith in Allah.

One cannot become a Muslim by being born to a mother or father.

One cannot become a Muslim without reaching the rank of Islam.

In order to understand Prophet Muhammad’s understanding of Islam, we must understand the truth of Islam well.

We must reach the rank of Islam.

The steps on the path to the rank of Islam are as follows:

- 1- Curiosity and questioning
- 2- Breaking away from the unfounded information that is being conveyed.
- 3- Repent and attain good manners.
- 4- To act with knowledge and to examine existence scientifically.
- 5- To contemplate and witness.
- 6- To reach the rank of faith, that is, to be a believer, that is, to be sure.
- 7- To reach the Truth of Allah, to understand that He manifests Himself everywhere.
- 8- To reach good deeds.

Good deeds are the rank of Islam.

Those who reach the rank of Islam live according to the consciousness of Islam, and living according to this consciousness is called "Muslimhood".

The word surrender also comes from the word Islam.

Surrender means one who has reached the rank of Islam, has reached the rank of Islam, and has surrendered to Allah.

A Muslim means one who has implemented the consciousness of the rank of Islam he has reached into his life.

Curiosity and questioning is a person's desire to understand the truth of the visible being.

A curious and questioning person questions both what they see to understand and what they hear.

In order to be curious and question; it is necessary to get rid of the religious records, commands, fears, worldly captivity, and the ego of knowingness that came from the ancestors.

In order to reach the purity of curiosity and questioning, one must reach the truth of repentance and act with decency.

Repentance means understanding the mistakes one has made and not returning to those mistakes again.

Decency means not breaking anyone's heart, holding one's tongue, being patient, not harming anyone, and not straying from knowledge.

Knowledge is necessary to understand existence.

Knowledge is one of the attributes of existence.

Knowledge is necessary to understand the dimensions in man from Adam to Muhammad.

Knowledge is necessary to understand the existence of existence and the creator.

And it is necessary to act without straying from knowledge.

This world is a manifestation of the sciences of Mathematics, Physics, Chemistry, and Biology.

A person who does not depart from knowledge will absolutely feel existence and the creator. Contemplation leads a person to witness.

There is no faith without witnessing.

The subtleties of faith and belief are briefly as follows.

Belief means to be attached to the belief inherited from ancestors and to believe in the information coming from there.

Faith is the state of being sure by witnessing and contemplating to understand the inside and outside of the visible being.

Witnessing is a must on the path of Islam.

For this reason, the word "Eşhedü" is said 20 times a day during the Adhan.

A person who witnesses becomes sure, that is, a believer.

A believer is honored with the rank of Islam.

Being a Muslim is possible by reaching the rank of Islam.

Otherwise, one cannot become a Muslim by saying "I am a Muslim" with one's tongue.

In other words, one cannot become a doctor by saying "I am a doctor" with one's tongue.

Just as medical education is a must for becoming a doctor, Islamic education is a must for becoming a Muslim.

However, what is called Islamic education is very important.

A person who is a Muslim shows this in his/her life.

And a Muslim is a person who lives on righteous deeds at every moment.

A person who achieves righteous deeds means a person who always runs on goodness.

That person runs to the person in need around him/her, struggles to solve troubles, to find peace.

Being a Muslim is a divine feeling in the heart.

It is not a piece of information or a word that is in the tongue or mind.

It is not saying “I am a Muslim” with the tongue.

It is not the informational area of a belief that we learn from our parents in the mind.

Being a Muslim is such a feeling that; feeling divine peace in the heart, entering heaven before death, extinguishing the hell that is in oneself.

People who feel this feeling are always peaceful, patient with the troubles of the world, and instill peace, hope and joy in their surroundings.

The secret of being a Muslim; reaching the truth of things is possible by comprehending existence and the creator.

I wonder if we:

What is Islam, have we understood it?

Have we attained the truth of Islam?

Have we become Muslims?

Have we been able to implement it in our lives?

Which of us knows the eternal advice of the Quran on the path to becoming a Muslim?

Which of us hears the literary behaviors that Prophet Muhammad told people about with our hearts?

We show the worships that we have learned from our community of faith as a commandment from Allah, why do we not mention the eternal advice of the Quran?

Please think.

The Quran says:

“Do not gossip and backbite anyone.”

It also states that doing this is like eating the flesh of your dead brother.

(Surah Al-Hujurat 12)

So, do we apply this in our lives?

The Quran says:

“Do not seek out anyone’s secrets and mistakes.”

(Surah Al-Hujurat 12)

So, do we apply this in our lives?

Quran:

Do not engage in backbiting.

Do not pry into anyone's private matters.

Do not mock anyone.

Do not look for faults in anyone.

Do not look down on anyone, do not despise anyone.

Do not belittle anyone's faith or worship.

Do not speak ill of a person or group in society.

Do not look for faults in anyone by investigating their personal details.

(Surah al-Hujurat 11)

So, do we apply this in our lives?

The Quran says:

“Do not call each other by bad names and nicknames.”

(Surah al-Hujurat 11)

So, do we apply this in our lives?

The Quran says:

“When information comes to you, do not believe it immediately, but investigate until you are certain.”

(Surah al-Hujurat 6)

So, do we apply this in our lives?

The Quran says:

Do not be stubborn with your own knowledge.

Don't shout at each other.

Listen to people with manners.

Don't waste your work.

“Do not abandon understanding yourselves and your surroundings,” he says.

(Surah Al-Hujurat 2)

So, do we apply this in our lives?

The Quran:

Do not be arrogant.

Do not talk about things of which you have no knowledge.

Do not look down on anyone or any being.

Be good to your parents.

Do not sulk at people.

Do not walk around boasting.

Do not boast, do not be proud.

Always be humble.

Never seek your own interests, do not deceive people, it says.

(Surah Luqman)

So, do we apply this in our lives?

The Quran:

Never steal.

Fulfill your promise.

Do not harm even a tiny bit, always be in good states.

Do not give up on sacrifice.

Do not seek ostentation.

Do not shed blood.

Do not cooperate in evil.

Cooperate in good.

Do not be in enmity even a tiny bit.

Do not act in anger.

Do not harm by striking.

Do not destroy and scatter.

Do not leave poor.

Do not cause trouble or grief,

Do not eat or drink more than necessary.

Do not engage in false things such as magic and fortune-telling.

Act with justice, never deviate from justice, it says.

(Surah Al-Maide)

So, do we apply these in our lives?

The Quran:

Do not remain in the form of existence.

Do not be in despair.

Act with peaceful, loving, and compassionate states.

Live with the consciousness that religion belongs to Allah.

Live according to monotheism.

Do not be among those who divide religion.

Do not separate people according to religion.

Do not divide people into sects, religious orders, and congregations.

Don't say my belief is right and yours is wrong.

Do not boast about your own belief, it says.

(Surah Rum)

So, do we apply these in our lives?

Quran:

Always be in good and beautiful situations.

Do not invade anyone's honor and chastity.

Do not exceed the limits.

Do not look down on anyone.

Do not be selfish.

Do not be a mediator.

Be a reformer, a mediator, and a reconciler, it says.

(Surah A'raf)

So, do we apply these in our lives?

Quran:

Do not take any payment in the field of religion, do not expect even a single particle in return.

Do not pursue that which does not represent knowledge.

Do not turn to that which is not true.

Do not even say 'Furry' to your parents.

Do not commit adultery.

Do not kill a soul.

Do not deceive anyone in shopping, act justly.

Act righteously.

Do not divide into congregations, sects, or sects.

Do not deceive anyone by using the name of Allah.

Be polite, moral, modest, and humble.

Love animals, love existence, he says.

So, do we apply these in our lives?

Which of us implements hundreds of such Quranic commands into our lives?

Which of us thinks with shock when we read them?

Yes, which of these commands do we comply with?

Why do we show the acts of worship, saying that they are the commands of Allah, and not explain them?

Yes, are we really Muslims?

Have we been able to understand the understanding of Islam of Prophet Muhammad?

Have we been able to become Muslims like him?

Have we been able to implement Islam into our lives?

Is it possible to be Muslim without finding the devil within ourselves, without surrendering to that devil?

If a person has attained the consciousness of Islam; that person is peaceful, hopeful, hard-working, and helpful.

If a person has attained the consciousness of Islam; it is peaceful, hopeful, pleasing, and empowering.

If a person has attained the consciousness of Islam; it is hard-working, productive, and does not stray from knowledge.

Can we become Muslims just because we learned a belief, a worship, a place of worship in the name of Islam from our parents and we believe in them?

Can we become Muslims without understanding the meaning of the worships we perform?

The Quran tells us that we cannot attain salvation by saying; we believe, I am a Muslim.

Surah Al-Hujurat 14: "Those who came from their own faith say: We believe. Tell them that you do not believe yet. But let them say: We surrender. Faith has not yet entered your hearts."

Surah Al-Ankabut 2- “Do people think that they will be saved by saying: We believe? But they do not think carefully to understand existence.”

Can we attain the secret of faith unless we confirm it with our hearts?

Confirmation with our hearts will be possible through witnessing.

Islam is a station.

It is a door opened with the station of belief.

One cannot be an Muslim without being a believer.

A believer has attained the secret of the manifestation of existence and has attained the truth of the creator.

Can a Muslim be a Muslim with language, a Muslim with knowledge?

Can a person who stays in worship and does not understand The Meaning be a Muslim?

Is Islam, as it is known by society, learned from the Sunnah of the Prophet, hadiths, the Arabic Quran, and worships?

Or is it possible to reach the rank of Islam by;

Reading the existence that is a “living book”, that is, reading the Quran...

Reading the functioning of existence, called “Sunnatullah”...

Reading the events of existence, the events of the universe, called “Hadise”...

Reaching the truth of servitude, called “Abd”?

Yes, reaching the consciousness of Islam is very important.

Because one cannot become a Muslim without reaching the consciousness of Islam.

Seeing oneself as a Muslim without reaching this consciousness means deceiving oneself.

If a person is truly a Muslim, he shows this with his life.

When we look at societies called Muslim, can we see the consciousness of Islam in the life of the society, we need to think a lot?

Can a Muslim person;

Ever be arrogant?

Can he harm anyone or any being?

Can he be angry and furious?

Can it deceive someone?

Can it instill pessimism?

The heart of a person who has attained Islam and has implemented this in his life, that is, a Muslim, is always filled with the love of Allah and the mercy of Allah.

Can someone who has the consciousness of Allah in his heart ever have anger, rage, quarrel, grudge, hatred, or the intention to harm?

These things happen to someone who has Allah on his tongue but no consciousness of Allah in his heart.

The Quran explains the life of someone who has attained the rank of Islam and has implemented this in his life very well.

Here are some examples of these.

Surah Hud:

He is patient.

He works straight on the path of truth, that is, he does righteous deeds.

He does not seek the adornment of worldly life, that is, status, fame, and reputation.

He does not slander, he does not convey lies.

He gives full measure and weight

He does not give less than the return of people's goods

He does not steal or swindle.

He does not cause harm or mischief.

Surah Al-Hujurat:

He does not make fun of anyone.

He does not look for anyone's faults.

He does not call others by bad names or nicknames.

He does not gossip or backbite about anyone, does not investigate their secrets or mistakes.

He runs to help each other.

He does not insist on what he knows.

He does not believe in things that are not true.

Surah Al-Luqman:

He acts with the consciousness of devotion to Allah at all times.

He is in a state of purification and shares what is in him.

He lives knowing that he will die.

He does not talk about things he has no knowledge of.

He does not become arrogant.

He does not belittle anyone or any being.

He does not attribute the qualities of Allah to himself, that is, he never engages in polytheism.

He is always grateful to his parents.

He always lives in good conditions.

He always tries to be wise in the truths and does not deny them. He does not frown at people.

He does not walk on earth boasting.

He does not act arrogantly or boastfully.

He always acts modestly.

He does not raise his voice when he speaks.

He never acts according to his own interests.

He is always respectful.

He is not deceived by worldly life.

Surah Al-Maide

He keeps his promise.

He is always in beneficial states, he does not harm even a single bit.

He investigates existence, he always pursues the truth.

He always stays away from evil.

He does not give up on sacrifice.

He does not seek ostentation.

He does not shed blood.

He does not cooperate for evil.

He cooperates for good.

He is never hostile.

He does not act in anger.

He does not harm by striking.

He does not destroy and scatter.

He does not leave the poor.

He does not cause trouble or grief.

He does not eat or drink more than necessary.

He does not engage in baseless things such as magic and fortune-telling.

He acts justly, never deviates from justice.

He never steals.

Surah Rûm

Does not remain in the form of existence.

Does not despair.

He acts with peaceful, loving, compassionate states.

He lives with the consciousness that religion belongs to Allah.

He lives in monotheism.

He is not one of those who divide religion, does not discriminate between religions.

He does not divide people into sects, religious orders, congregations.

He does not say my belief is right and yours is wrong.

Yes, some of the hundreds of examples in the Quran are like this.

Let's think now:

Have we understood what Islam is?

Have we reached the rank of Islam?

Have we felt the consciousness of Islam?

And have we been able to implement this consciousness into our lives, in other words, have we been able to live in this consciousness?

In other words, have we been able to become Muslims?

Here, the understanding of Islam of Prophet Muhammad is confirmed by the Quran.

His morality comes from the consciousness of the truth of Islam.

He who understands the principles stated in the Quran will definitely reach the truth of Islam.

He who reaches the truth of Islam will definitely find Prophet Muhammad in his heart.

He will definitely reach the sense of morality.

## **EHL-I BEYT**

The path of Ehl-i Beyt is the path of “The Light of Muhammad”.

The path of The Light of Muhammad is the path of all the Messengers and Prophets.

The path of all the Messengers and Prophets is the path of Allah’s knowledge.

This path is the path of “Ilm-i Tawhid”.

This path is the path of “Ilm-i Ledun”.

This path is the path of truth.

It is the path of explaining the truths.

The lineage of Prophet Muhammad is Ehl-i Beyt.

The men of Ilm-i Ledun are the men of Ehl-i Beyt.

The secret of Allah’s light is Ehl-i Beyt.

That secret of light is the secret of Ehl-i Beyt.

In the Quran, Ehl-i Beyt is mentioned in 3 places.

Surah Al-Qasas, verse 12, Surah Al-Hud, verse 73, Surah Al-Ahzab, verse 33.

Now let's examine the words Ehl-i Beyt.

EHL:

Adept, perfect, expert.

Saint.

Qualified on the path of Ilm-i Tawhid.

Weaving delicate embroidery.

Reaching the station of the people.

Knowing his subject.

Competent on the path of Ilm-i Ledun.

The one who is able to explain the truth to hearts.

The one who takes from the Kawthar River and gives.

The one who is inspired by the spirit of Allah.

The one who is illuminated by the light of Allah.

The one who constantly reflects that light.

The one who is submerged in the sublime.

The one who lives with the consciousness of that sublime.

The one who surrenders his state to Alifa, that is, Allah.

The one who sees Allah in the people.

The one whose state and behavior are in accordance with the Divine Pleasure.

The one who always watches the manifestations of Allah's actions, attributes, and essence.

The dimension of Allah's perfection in existence.

BEYT:

House, house of existence, house of the universe.

The owner of the house of existence.

The essence of Allah.

The house of the soul that holds the body.

The soul, the owner of the house of the soul.

The dimension of the heart.

The place where Allah, who cannot be contained in the earth or the sky, fits.

Kaaba.

The place of the Saint.

The heart of the Saint.

The dimension of meaning.

The house of light, which is the dimension of Prophet Muhammad.

EHL-I BEYT:

Household.

The people of the house of existence.

The owner of the house.

The owner of the universe's existence.

The one who is competent to the realities of Allah.

The one who surrenders to knowledge.

The source of knowledge.

The one who is aware of the secrets of existence.

The men of the path of meaning.

The one who shows the dimension of Muhammad.

The perfect Ilm-i Tawhid.

The Sultan of Ilm-i Ledun.

The loins of Prophet Muhammad.

The lovers of Allah.

The martyrs of the path of meaning.

Those who are resurrected in the light of Allah.

Those who carry the secrets of Allah from Adam to Muhammad.

The acronym of Ehl-i Beyt:

Allah:

The only Power in the entire universe from atom to globe.

The absolute light in every being.

The one who surrounds every being with His Essence.

The inside and outside of every being itself.

The Almighty.

The First, the Last.

The Manifest, the Hidden.

The One who is Alive in existence with the Name Hayy.

The One Who sustains existence with the Name Qayyum.

The One Who is the Owner of the Knowledge in existence with the Name of Knowledge, the Knower.

The One who is the Disciple in the Creation of existence with the Attribute of Will.

He who proves himself with his knowledge, is a guide.

He who enables the communication of existence with his name Semi(Hearer).

He who shows existence to each other with his name Basir(Seer).

He who shows his power in everything.  
He who speaks from every existence at every moment.  
He who speaks from the light of Muhammad.  
He who encompasses existence with all his names.  
He who manifests himself in every existence at every moment.  
He who is the Zâkir in every existence.  
He who is the Doer with his action.  
He who is the owner of attributes.  
He who has absolute existence in bodies.  
He who blows from his soul.  
He who illuminates from his light.  
He who is the owner of the sublime.

Muhammad:

The secret of light.  
The secret of creation.  
The light that comes from light.  
The secret of light above light.  
The partial light in every particle.  
The dimension of praise in every being.  
The dimension of all qualities' dependence on the essence.  
The dimension of Allah's apparent dimension.  
The dimension of the light in the inner world.  
The dimension of the drops of the sea.  
The Sultan of the Ilm-i Ledun.  
The knowledge of the Ilm-i Tawhid.

Hatice-Hattice:

Opening the door to guidance.

The path of guidance.

Showing the origin.

Showing the birth.

Giving light to hearts.

Illuminating.

The one who has attained guidance.

On the path of Allah.

The servant of Allah.

The one who has attained knowledge.

The path of the perfect.

Ali:

Dimension of Aliyy.

Dimension of knowledge.

Dimension of the software in the manifestation of every being.

Dimension of the software of the existence of the human world, the dimension of the living book.

Dimension of the scholar.

The one who shows his majesty from everywhere.

The door of light.

The opening of knowledge.

Fatima:

A particle of light emerging from light.

The one who wears the clothes of a human being that has come filtered from light.

The dimension of the light that has been revealed.

The dimension of the light emerging to the outside.

The dimension where the body is also from light.

The essence of the soil is also from light.

The light of the whole universe is the dimension of Fatima.

The whole existence is the form of light transformed into form.

The whole existence is wearing the dress of Fatima.

The one who says that form is soil

My heart does not accept him

The essence of this soil

I saw in Hazrat Ahi (Yunus Emre)

Hasan-Huseyn:

The dimension of hasanat.

The dimension of beauties in existence.

The dimension of knowledge in existence.

The essential values in every existence.

The values in a being, the dimension of Hasan.

The values in all existence, the dimension of Hussein.

Surah Nisa 79: "Min hasenetin fe minAllah."

The Meaning: "Goodness is from Allah."

Hasanat(Goodness); the dimension of beauty, goodness, useful, beneficial, living, bringing goodness, blessings, graces, sustenance.

Hasan, Hüseyin; means goodness, beauty, beauties.

Hasan is singular, Hüseyin is plural.

Hasan:

The beauties specific to the Essence.

The dimension of the Essence that holds the beings.

The values of the Essence.

The name of the single dimension of the existence that holds all beings.

The dimension of the Essence of good deeds.

The beauty of the Essence.

The graces that come from the Essence.

The dimension of goodness belonging to His Essence.

Huseyn:

The plural of Hasan.

The blessings of the dimension of attributes.

The dimension of goodness in the attributes.

Goodness, beauties.

The dimension of the infinite beauty of His attributes.

The dimension of goodness in the attributes.

The attributes prostrate to the Essence.

Whoever has joined the path of Muhammad, has joined the path of the Ehl-i Beyt.

Whoever has become a child of the light of Muhammad, has become the Ehl-i Beyt.

Every human being is the secret of the Ehl-i Beyt.

The secret of Muhammad, Hatice, Ali, Fatima, Hasan, and Huseyn is in the house of man's body.

Those who have reached these ranks have been honored with the rank of the Ehl-i Beyt.

Those who have reached the consciousness of the Ehl-i Beyt are from the Ehl-i Beyt.

Those who have reached the secrets of the truth of Allah are the Ehl-i Beyt.

The Ehl-i Beyt are the path of Ilm-i Ledun.

They are the men of that path.

The Ehl-i Beyt are the confidants of Kawthar.

He is the one who offers graces from the river of Kawthar.

The Ehl-i Beyt is the path of knowledge and knowledge.

He is the one who opens doors to many secrets.

The Ehl-i Beyt is the path of Ilm-i Tawhid.

He is the one who opens doors to many positions.

The Ehl-i Beyt is the breath coming from the spirit of Allah.

They are the men of light.

The Ehl-i Beyt are the birth from the light of Allah.

He is the one who illuminates with light.

The Ehl-i Beyt are the loins of Muhammad.

They are the ones who keep that loins alive.

The Ehl-i Beyt are the people of Truth.

The people of the path of truth.

The people of knowledge and knowledge.

In the Quran, the Ehl-i Beyt are mentioned in three places.

Surah Al-Qasas 12: “Ve harremnâ aleyhil merâdia min kablu fe kâlet hel edullukum alâ ehli beytin yekfulûnehu lekum ve hum lehu nâsîhûn.”

Ve harremnâ aleyh: Deprived, trustworthy, we forbade, far, we prohibited, to him,

El merâdia min kablu: Wet nurse, nursing, before,

Fe kâlet hel edullu kum: He said, go astray, let me find a way, shall I show you?

Alâ Ehl-i Bayt'in: A family, household, people of knowledge and knowledge,

Yekfulûne hu lekum: Will be a guarantor for him, will take care of him, for you,

Ve hum lehu nâsîhûne: They, will, advise, raise him well, faithful, truthful, sincere,

The Meaning: “We kept him away from women who nursed children before. His sister said: Shall I show you a family who will take good care of him and raise him well, and make him people of knowledge and knowledge?”

Surah Al-Ahzab 33: “Kâlû e tacebîne min emrillâhi rahmetullâhi ve berekâtuhu aleykum ehlel beyt innehu hamîdun mecîd.”

Kalu e tacebine: They said, do not be surprised, bewildered,

Min emir Allah: Every action, judgment, Allah's

Rahmetu Allah: Mercy, Allah's

Ve barakat hu aleykum: Blessing, quality, that, in you,

Ahle el bayti: Owner, household, owner of existence,

Inne hu hamid: He, owner of qualities,

Mecîd: Owner of origin, The one who holds with His essence, The exalted,

The Meaning: “They said: Do not be surprised, every action is Allah's. Mercy is Allah's and the owner of all qualities upon you, He is the owner of existence. Indeed, He is the owner of the qualities in all existence, the one who holds with His essence.”

Surah Hud 33: “Ve karne fî buyûtikunne ve lâ teberrecne teberrucel câhiliyyetil ûlâ ve ekimnes salâte ve âtînez zekâte ve atnallâhe ve resûleh innemâ yurîdullâhu li yuzhibe ankumur ricse ehlel beyti ve yutahhirekum tathîrâ.”

Ve karne : Close, balanced, determination, to sit, century, life,

Fi buyût kunne : Your homes, hearts, inner world, where you are,

Ve lâ teberrecne teberruc : None, to show off, to show off, to be arrogant,

El cahiliyye el ûlâ : Ignorance, previous state, previous,

Ve ekimne es salâte : Be on prayer at all times, the consciousness of devotion to the truth,

Ve âtîne el zakâte : Give zakâte, to be clean and share,

Ve âtîne Allah : Obey, understand, obey Allah,

Ve resûl hu : His messenger, showing the truth,

Innemâ yurîdu Allah : Verily, will, want, From Allah

Lâ yuzhibe : To eliminate, none to do,

An kum el ricse: From you, evils, sin, hatred, filth,

Ehle el bayti: Ahl al-bayt, household, people of truth, knowledge, knowledge,

Ve yutahhire kum tathîrâ: He cleanses you, purification, pure,

The Meaning: “And be steadfast in the places you are, and do not show off as you were in your previous states of ignorance, and act with the consciousness of devotion to Allah at all times, and be cleansed and share what is in you, and obey Allah and understand His Messenger. Surely Allah wants you to eliminate your bad states, to become people of Allah, people of knowledge and knowledge, and to be cleansed with truths.”

As stated in the Quran, the Ehl-i Beyt are the people of knowledge and knowledge, lovers of the path of truth.

They are those who are aware of the truth of the path of Ilm al-Ledun.

They are those who have seen the stations of Ilm-i Tawhid and have attained immortality.

Those who have attained the station of Fanafillah are those who have joined immortality.

The saints of the Ehl-i Beyt are the saints of peace.

They always act by standing in the presence of Allah.

Every being carries the Essence of Allah.

Those who stand before that Essence are the people of peace.

Huzur, Khidr, haz, hazerat, hazret, ready, words from the same root.

Huzur is the station of Prophet Muhammad.

His station is the station of Hazrat.

The people of that station always act by looking at Allah in the People.

Hazret-Huzur; is to stand in the divine presence.

It is never to leave that presence.

It is to see Him in yourself.

It is to watch yourself in Him.

It is to get drunk in His face everywhere you look.

It is to live always drunk in the divine tavern.

It is to always benefit from the river of Kawthar.

Huzur; It is the pleasure of watching Allah in the people.

It is to know that the one who holds every being is Allah.

It is to see that the one who shows himself in every being is Him.

It is the divine pleasure of knowing that you are in His presence at every moment.

The lovers of Kawthar have reached divine peace.

They are not in the whims of worldly interests.

They have no worries about fame, reputation, rank or position.

They have no inner conflicts.

They do not oppress themselves or others.

Their hearts are full of Allah.

The feelings that overflow from that fullness are their love.

The cupbearers of Kevser always serve the people.

They run to those who are in trouble.

They make an effort to end the troubles of those who are in trouble.

They are very hardworking and productive according to their talents.

They make those around them feel peace.

Their faces radiate peace.

Surah Al-i Īmrân 106: “Yevme tebyaddu vucûhun ve tesveddu vucûh fe emmellezînesveddet vucûhuhum e kefertum bade îmânikum fe zûkûl azâbe bimâ kuntum tekfurûn.”

The Meaning: “The faces that have understood the truths are always happy and peaceful. There are also restless faces. Here are the faces of those who have not understood the truths. If you ignore the truths after believing, you will remain in distress because of your ignoring the truths.”

Surah Al-i Imran 107: “Ve emmellezînebyaddat vucûhuhum fe fî rahmetillâh hum fihâ hâlidûn.”

The Meaning: “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 always act in that way.”

Those who have attained the truth of Allah are the men of the path of the Ehl-i Beyt.

They are always at peace.

The men of the Ehl-i Beyt act knowing that they are with Allah at all times.

They live with the consciousness of servitude.

They know that no being is separate from Allah.

They are the men of Kawthar.

Those who want to meet Kawthar;

They should turn to themselves.

They should account for their actions.

They should see their mistakes and repent.

They should hold their tongues and be patient.

They should be careful not to hurt others.

They should not violate the rights of others.

They should find the cupbearers of Kawthar and be friends with them.

Come, my brother;

Let us attain the truth of Allah.

Let us understand that He is the owner of the breath in 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 heartfelt feeling.

The Saints of Ehl-i Beyt are the Perfect Ones of Kawthar.

They are the owners of the Kawthar River in heaven.

They offer heaven to hearts.

They offer Kawthar to hearts.

They enter heaven while they are alive.

They are the people of heaven.

They make those around them feel heaven.

They are the saints of divine peace.

They are the sultans of the Ilm-i Ledun.

Ilm-i Ledun is all the knowledge that belongs to the dimension of the body, spirit and soul of existence.

Ilm-i Ledun is the reading of all kinds of knowledge that comes from the essence of existence.

The path of Ehl-i Beyt is the dimension of the Messengers and Prophets.

The path of Ehl-i Beyt is the path of Ledun.

The path of Prophet Muhammad is Ilm-i Ledun.

This was expressed by Süleyman Çelebi (1351-1422 Bursa).

“This coming is the sultan of Ilm-i ledun

This coming is the blood of İlmi Tawhid.

One of his names is Mahmud, another is Ahmed

His existence is a mercy to all the worlds”

Prophet Muhammad is the sultan of Ilm-i ledun.

His name that looks to the servitude of Allah in the dimension of Ilm-i ledun is Ahmed.

His name that looks to the divinity of Allah is Mahmud.

Prophet Muhammad is the messenger of the dimension of light, the dimension of praise.

Allah has encompassed everything with His light.

Everything has been created from His light, is surrounded by His light.

Ilm-i ledun is the knowledge of His light.

The whole world is encompassed by that knowledge.

As stated in the 3rd verse of Surah al-Hadid, there are the first, last, apparent and hidden sciences.

The apparent sciences are human sciences.

The first, last and hidden sciences are spiritual sciences.

Human sciences and spiritual sciences complement each other.

Let's think of a seed; the beginning of the tree is hidden in the seed, the apparent dimension of the tree is the revealed dimension, the inner aspect of the tree is the visible inner face of the tree, the end of the tree is hidden in the newly formed seed.

Let's think of a human being; the beginning of a human being is the source from which he came.

The apparent aspect of a human being is the visible body aspect of a human being.

The inner aspect of a human being is the secrets of the divine functioning of his body.

The end of a human being is the next flow in his life, the aftermath of these flows is the flow to another world with the event called death.

The apparent dimension is the dimension of human sciences.

Human sciences can be learned with an education, but human sciences also have a section related to the dimension of the soul, for this, the spirituality of the dimension of the divine sciences is necessary.

A person who has a spiritual sprout in his heart will find his path with Khidr. The journey that begins with Khidr is the journey of the knowledge of the ledun.

The Ilm-i Ledun is the opening of the pages of the Preserved Tablet one by one.

The infinite knowledge flowing from the pages of the Preserved Tablet is the dimension of the Ilm-i Ledun.

If those who have spiritual fields sprouting in their hearts get rid of the conflict of beliefs, hold their tongues and are patient, get rid of worldly ambition, stay away from all kinds of anger, rage, gossip and quarrels, many secrets of the path of Ledun will be granted to them.

There is a knowledge in the existence, formation and life process of being.

There is a flow of the characteristics of every being from the essence of that being, there is a knowledge in that flow.

Knowledge is needed to understand existence.

Knowledge is needed to understand the truth of religion.

In order for the truth of Allah to be realized, the door of Ledun must be opened.

In order to read many flows, knowledge of the universe is needed.

In order for a person to reach many truths, he must return to his own body assembly.

There is always knowledge in the creation of the universe, in the formation of existence, in the flow of events.

There is a flow of emotions, thoughts, and the effects of positive or negative events experienced from bodies.

Every being has a dimension of meaning and a magnetic field of that dimension of meaning, which is also called an energy field.

That magnetic field is the field that reflects all the characteristics of that being.

That field is connected to the Ilm-i Ledun.

There is a lot of information in the energy waves flowing from bodies.

The reading of that information is the dimension of ledun.

The formation and functioning of existence is according to a scientific order.

Knowledge is one of the fundamental values of the existence of being and the functioning of existence.

Physics, Chemistry, Biology, Mathematics are the human dimensions of that knowledge.

Knowledge is a must to reach the truth of Allah.

There is a knowledge in the existence of being, there is a knowledge that shows the characteristics of being.

Knowledge is a light that brings answers to questions.

Knowledge contains many secrets.

Knowledge opens many doors.

There are many knowledges in Knowledge.

The owner of knowledge is Allah, the knowledgeable is Allah, the knowledgeable means "the owner of knowledge".

A person cannot have knowledge, a person becomes knowledgeable, wise, and perfect by reading Allah's Knowledge.

A person is not a creator, he is not the creator of himself or an atom.

A person should understand very well what knowledge is and act without deviating from knowledge.

In the Quran, in the 36th verse of Surah Isra, there is the advice “Do not deviate from knowledge”.

Surah Isra, 36: “Ve lâ takfu mâ leyse leke bihi ilm.”

The Meaning: “Do not pursue things that do not express knowledge.”

Those who do not depart from knowledge will reach many truths.

Those who do not depart from knowledge will reach many messages from the past to the future.

Those who do not act upon knowledge will fall into heedlessness and will slide into cruelty.

Those who act upon false knowledge will fall into egoism and will slide into arrogance.

Those who do not cling to knowledge will judge, look down on, and belittle.

Wasn't it what made the devil a devil that he did not look at knowledge?

Wasn't it what made the devil a devil; remaining in a garment, seeing soil, seeing the outside but not seeing the inside?

The devil saw a form, he said that it was soil.

However, that soil carried the owner of the soil in its essence, it carried the manifestations of His infinite knowledge.

It carried the flow of a knowledge that manifested itself with the blowing of a soul.

That soil was the breath of a spirit, it was working with that spirit.

The one who embarked on the ship of knowledge would know creation and the creator.

He would witness many subtle secrets of existence.

The ship that Noah boarded was his ship of existence, and he witnessed many secrets in that ship.

All the messengers and prophets were on the path of knowledge in their own ships of existence.

The person on the path of truth is the one who boards his own ship of existence.

He is the one who meets knowledge in that ship and moves with it.

The way to board the ship of knowledge is through decency and condescension.

Those who are knowledgeable cannot board that ship.

Those who are proud and arrogant cannot board that ship.

Those who are cruel cannot board that ship.

The way to board that ship is through knowing what you do not know.

Those who surrender to Khidr, those who are patient, and those who say they do not know can board that ship.

Those who meet Khidr reach the door of the path of Ilm-i Ledun.

The journey of Ilm-i Ledun begins with the preaching of Ilm-i Tawhid lessons.

The door of the Muhammadan light is the door of Ehl-i Beyt.

Here, Ehl-i Beyt are the perfect people who are the people of the path of truth.

They are the ones who make people hear Allah, the Sultan of the city of the universe.

They are the ones who sacrifice their lives on this path.

Whoever follows the path of Ilm-i Ledun, which is the path of Prophet Muhammad, that person becomes one of the Ehl-i Beyt.

Those who are from Ehl-i Beyt are the people who lead the society.

Those known as Imams are the people who lead the society.

The 12 imams known in society are as follows:

- 1- Prophet Muhammad (571-632)
- 2- Hazrat Hatice (571-619)
- 3- Hazrat Ali ibn-i Abi Talib (599-661)
- 4- Hazrat Fatima (605-632)
- 5- Hazrat Hasan bin Ali (625-669)- Hazrat Husayn bin Ali (626-680)
- 6- Hazrat Zayn al-Abidin (659-719)
- 7- Prophet Muhammad Baqir (677-733), Ishmael (683-755)
- 8- Hazrat Ca'fer al-Sadiq (699-765)
- 9- Hazrat Musa al-Kazim (745-799)
- 10- Hazrat Ali Riza (770-818).
- 11- Hazrat Muhammad Javad Taki (811-835)- Hazrat Ali Nakî (829-868)
- 12- Hazrat Hasan Askerî Zekî (r.a.) (846-874).

Here, the saints of the path of Ehl-i Beyt will flow from eternity to eternity.

They will continue to present the truths to humanity day and night.

Here, the path of Ehl-i Beyt is the path of Quraysh, which is represented by Prophet Muhammad.

The tribe of Quraysh is the tribe of Abraham.

The Surah Quraysh in the Quran expresses this truth.

The Surah Quraysh: “Those who act upon the principles of Abraham have taken the truths as their goal. They travel for the truths without stopping, summer and winter. So much so that in their hearts they are always in servitude to the One who created them. They help those who are weak in understanding the truths and they give confidence to those who are afraid.”

The word “Haza El Bayt” in this surah refers to the Ehl-i Beyt.

“Fel ya’budû rabbe haza el bayt”

Prophet Muhammad acted on the principles established by his ancestor Abraham.

He pointed to the path of the Ehl-i Beyt by saying, “The path of my ancestor Abraham.”

Those who have manifested the path of Ilm al-Tawhid, which is the path of Abraham, in their hearts have become of the Ehl-i Beyt.

Those who have joined that path have become the children of Prophet Muhammad.

Those who have followed the truth of Ilm-i Tawhid have followed the path of the Ehl-i Beyt.

## **THE QUALITIES OF PROPHET MUHAMMAD**

The heart of Prophet Muhammad was full of compassion.

It was full of mercy.

It was full of love and respect.

His heart was full of the feeling of looking at people with the eyes of Allah.

It was full of Allah.

His heart was moralized with the morality of Allah.

His heart was struggling so that no one would oppress anyone.

His heart was full of the feelings that people should live in peace and help each other.

His qualities have been stated in many verses in the Quran.

He had many qualities such as the Quality of Tawhid, the Quality of Communicating, the Quality of Ummism, the Quality of Trustworthiness, the Quality of Mercy and Compassion, the Quality of Bashir, the Quality of Vows, the Quality of Vedud and Maweddah, the Quality of Patience, the Quality of Hilm and decency, the Quality of Justice, the Quality of Goodness and Assistance, the Quality of Beautiful and Correct Speech, the Quality of Environmental Awareness, the Quality of Sincerity and intimacy.

Now let's examine them one by one.

First of all, the "Qualification of Tawhid" of Prophet Muhammad should be well known.

Prophet Muhammad was on the path of his ancestor Abraham.

Abraham was Hanif, a person of Tawhid.

Tawhid is the truth of the unity of Allah.

It is the truth that Allah is the one and only, who creates and sustains all existence.

It is the fact that there is nothing other than Allah.

The universe and Allah are not separate from each other.

Beliefs generally believe in a Allah other than themselves.

But Prophet Muhammad; by saying, "Allah is closer to you than your jugular vein", he explained to humanity that man and Allah are not separate from each other.

There is no separate Allah somewhere in the heavens.

Allah is in every being, inside and out, and is itself.

All the messengers and prophets have tried to present this truth to humanity.

Allah and existence are not separate from each other, they are in a whole.

That is, the drops and the ocean are not separate from each other, they are in a whole.

This is the truth of Tawhid.

Allah does not have a place.

He is the owner of all places.

Allah does not have a time.

Allah is the owner of all times.

The statement that Allah is beyond place and time should be understood well.

This statement means that Allah encompasses all places and all times.

Abraham is known as the father of Tawhid.

What does this mean?

It means the person who reveals the unity of Allah.

The Quran presents the verse “Look like Abraham”.

“Nuri Abraham” Surah An’am 75

Abraham sought the truth.

He thought about the existence of being.

He understood the Creator and established Tawhid-i maqams for His understanding.

These maqams are the maqams of Fanâ.

Here, Abraham is the father of the path of Tawhid. He is the ancestor of all humanity in their search for the truth.

In the Quran, it is recommended to Prophet Muhammad and all humanity to follow the path of Abraham.

Surah An’am 161: “Kul innenî hedânî rabbî ilâ sırâtın mustekîm dînen kıyamen millete ibrâhîme hanîfâ ve mâ kâne minel muşrikîn.”

The Meaning: “Say: I am indeed on the right path of truth, on the right religion, on the principles that Abraham established, on the understanding of monotheism, and I am not an idolater.”

The Meaning by Directorate of Religious Affairs (DRA): Say: My Lord has guided me to a straight path, a straight religion, the religion of Abraham, who turned to Allah. He was not one of those who associated others with Allah.

Generally, authors translate the word “Milleti Abraham” as the religion of Abraham.

As can be seen in the 161st verse of Surah An'am, the words "dinen kiyamen", "millet Abrahame", the words religion and the word nation are used separately.

If we translate the word nation as religion, we will have concealed the real meaning of the word nation.

The word nation means the nation of Abraham, that is, the principles he established, the path he established.

We cannot translate the word millet as religion.

If we translate it as the religion of Abraham, we would be attributing religion to Abraham.

Religion belongs to Allah, it is not a religion for one person.

The Meaning by DRA: "Then We revealed to you, 'Follow the religion of Abraham, who turned to the truth. He was not one of those who associated others with Allah.'"

Millet means orthography, organized principles, document, organized and dictated, spoken and dictated, written by heart.

It is a noun related to the infinitive "İmlal", that is, the meaning of "orthography".

İmlal, in another sense, is also called communities that are united in the same belief, the same feeling, the same purpose.

Its real origin comes from the word "İmla".

Abraham asked, "What is Allah? What is existence? How can a person know Allah?" He guided us with the principles he organized for these.

Just as a science is known after passing through a certain stage of education, religion, knowing Allah, oneself, knowing existence can also be known with the principles arranged by Abraham.

Abraham built the Kaaba so that people could know the truth.

The Kaaba is a school of knowing oneself.

Those who wanted to know the truth of Allah would come to Abraham.

This is explained very well in the 27th verse of Surah Al-Hajj.

"Yetûke-Let them come to You."

People who came to Abraham would enter the training of learning the truth with the lessons he arranged.

In translations, translating the word nation as religion, saying the religion of Abraham, is not correct according to the criteria of the Quran.

The owner of religion is Allah.

The person who knows religion will have faith.

Surah Al-Mu'min, 14: "To Him belongs the religion."

Surah Al-Mu'min 65: "Lehu el din-His is the religion."

Surah Az-Zumar 11: "Lehu el din- Religion belongs to Him."

Surah An-Nahl 52: "And lahu ed dinu vasiben-And Religion belongs to Him."

As seen in the verses, religion belongs to Allah.

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

Surah Joseph 76: "Mâ kâne li yehuze ehâhu fî dînîl melik."

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

The word "Religious King" is present in the 76th verse of Surah Joseph.

Religious King: It means the laws of the ruler, the laws of the ruler.

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

From here, we understand that din means: Law, Law.

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

He ruled his people with those laws.

When we examine the 76th verse of Surah Joseph, we understand that the word din is defined as "law, law".

So, what does this law-law mean?

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

Fîtrat: It means emergence, creation, existence, the manifestation of the entire universe, the splitting of the seed's shell and the emergence of the sprout.

What does this mean: The nature of Allah.

That is; Allah's creation of existence. The laws of Allah's creation of existence from an essence.

The word "Fâtîr" in the verse is the splitting of the shell of the seed and the emergence of the sprout.

That is, it means creation.

Fîtir, iftar, fatir are words that come from the same root.

Fîtir means opening, birth, coming into being, splitting, creation, coming from the soul.

That is, Fîtir is the secret of the creator's creation, that is, the secret of creation.

It is the opening of the heavenly world and the owner of the heavenly world revealing himself.

It is the opening of the Rahim and the one in the Essence showing himself with his mercy.

This universe has been revealed from an essence.

The emergence, that is, creation, occurs with certain laws.

Creation, formation, and embodiment occur through the laws of Allah.

These laws are called religion.

Religion is Allah's nature, that is, His laws in creating existence.

Surah Ar-Rum 30: "Fe ekim vecheke lid dîni hanîfâ fitratallâhilletî fataran nâse aleyhâ lâ tebdîle li halkillâh zâliked dînul kayyimu ve lâkinne ekseren nâsi lâ yâlemûn."

The Meaning: "From now on, turn your face to Allah's creation of existence, to the laws of creation of existence, upon Tawhid.

The creation of people is from Him. There is no change in Allah's creation. This is the right religion. But most people do not know the truth of religion."

Yes, as stated in the verse, "Li el dini hanif fitrata Allah, elleti fatara."

Religion is "Allah's nature."

In other words, it is the laws of creation of existence.

From here, we understand that religion is: Allah's laws, laws in creating existence.

In other words, we call the laws of existence "Religion."

The Quran calls the laws in the existence of all beings, from quality to quantity, from atoms to molecules, from particles to spheres, "Religion".

The Creator is Allah.

Man cannot even create a cell membrane.

Therefore, man cannot say "my religion".

Religion belongs to Allah.

Therefore, it is stated in many places in the Quran that "Religion belongs to Him".

The answer to the question "What is the correct religion?" is explained very well in the 30th verse of Surah Ar-Rum.

That is why man does not have religion.

Man has faith.

Religion belongs to Allah, because He is the owner of the laws in creation.

When man understands religion, he has faith.

If we cannot understand religion; we fall into the situation explained in the 32nd verse of Surah Ar-Rum.

Surah Ar-Rum 32: : “Minellezîne ferrakû dînehum ve kânû şîyeâ kullu hizbin bimâ ledeyhim ferihûn.”

Min ellezîne ferraku: Those people, sect, to divide, to separate, to party,

Dine hum: Religion, the laws of creation of existence, they,

Ve kanu şîyea: To divide into sects, religious communities, to be a party,

Kullu hizbin: All of them, group, party, to divide, to form a faction, to take sides,

Bima ledeyyim: Each group within itself, with its own beliefs,

Ferihûne: Rejoice, be spoiled, be exaggerated, be consoled and boasted,

The Meaning: “They became of those who divided the religion and all of them were divided into sects, religious communities, and each group rejoiced and boasted in its own beliefs.”

Here, a person who cannot understand religion according to the Quran remains in the religious discrimination and religious conflict inherited from his ancestors and distances himself from the truth of religion by saying, “my religion, his religion.”

He regards the religion he learned from his parents as supreme, and considers those who remain in other religions as infidels and deems them to be destined for hell.

A person who cannot understand the truth of religion acts by discriminating between religions.

He becomes a part of a discrimination between Islam, Christianity and Judaism.

And he finds himself in religious wars, in the belief of destroying the unbelievers.

Also, as stated in the 32nd verse of Surah Ar-Rum, even in the belief he has adopted, he divides into congregations, orders and sects, and does not look favorably on those who are not in his congregation, order or sect, with the understanding of “one of us, not one of us”.

Religion and sunnah are interconnected.

A person who understands religion understands the sunnah.

So, what is the sunnah?

In other words, what is the sunnah of Allah?

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

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

Here is religion: The laws of creation of existence.

Sunnah: The laws of operation of existence.

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

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

When we examine the Quran carefully, we understand that religion is the laws of existence, the laws of existence.

Sunnah, on the other hand, is the laws of operation of existence formed by religion, that is, formed by laws.

Sharia, on the other hand, is the unity of religion and sunnah.

They cannot be separated from each other.

Here is Abraham, the person who revealed the truth of Tawhid.

Therefore, it is stated in the Quran to Prophet Muhammad and all humanity, “Be on the path of your father Abraham.”

Surah Al-Baqarah, 130: “Whoever turns away from the principles established by Abraham and does not seek Allah as he sought it, then he is one of those fools who cannot understand themselves.”

Surah Al-Baqarah 135: “Say: No, we are only on the principles established by Abraham, on Tawhid. He was not one of those who attributed to himself the attributes that belong to Allah.”

The most important characteristic of Prophet Muhammad is that he was on Tawhid.

Tawhid is the unity of Allah.

He is the One and the One.

All the Messengers and Prophets have demonstrated this truth.

Ilm-i Tawhid means the knowledge that leads to unity.

Tawhid means being one, being one, knowing one as one, reaching oneness, reaching the dimension of unity.

Ilm-i Tawhid makes one realize that a drop is not separate from the ocean, that is, a person is not separate from Allah.

Ilm-i Tawhid is the knowledge that leads to the truth of Allah.

People who have a search for knowledge of Allah in their hearts run here and there with excitement.

What comes to their hearts is; “Who am I, where did I come from, where am I going, what is Allah, does Allah exist?”

“How did this world come into being, what is the truth of this thing?”

“What is death, what is after death, is there rebirth?”

Those who seek answers to these questions and are sincere in this search will certainly meet those who are searching like themselves.

The education of the Ilm-i Tawhid is received from a Saint.

Those who undergo that education are those who are searching.

The lessons are conveyed to those who are suitable to take Ilm-i Tawhid lessons.

A person who seeks the truth must first cleanse his mind and heart.

Those whose minds and hearts are clean will join the path of truth.

Before meeting with Khidr, Moses left his clogs and staff in the sacred valley of Tuva.

This abandonment was to get rid of worldly ambition and abandon the false knowledge in his mind that he relied on.

Ilm-i Tawhid will be granted to those who have attained a certain level of etiquette.

Those who come with etiquette will attain the blessings of Allah.

The truth of Allah is reached with piety.

The path of truths is opened with piety.

Piety makes you known to you.

Many blessings, many secrets are presented to those who are pious.

We must understand very well what piety is.

We must know that the path of meaning will not open without piety.

In order to comprehend existence and the Creator, it is necessary to be a pious person.

The path of Ilm-i Tawhid will be opened to the person whose heart is suitable for being a pious person.

That person, like Yunus Emre, will find the door of Taptuk Emre.

He will be subject to an education with Taptuk.

He will slowly begin to learn what it means to be subject to Allah, what the path of Allah is.

The purpose of reaching a Perfect person is to find the answers to the questions he is looking for.

A perfect person helps us become a person of piety.

A perfect person brings a person back to himself, teaches that the path and the traveler are both the person himself.

Every being is a path, leading to Allah.

Know that in order to be on this path, one must have piety.

Every being is a book, there are truths in it.

In order to open the pages of that book, one must have piety.

In order to understand the essence of existence, the mind and heart must be pure.

In order to understand the secret of Allah, one must be a person of piety.

So, what is piety?

Is piety the fear of Allah?

Piety is not the fear of Allah as it is told to us.

The word for fear is "havf".

There is no verse in the Quran that uses the word "havf" (fear of Allah).

On the contrary, the word "havf" is used side by side with the word "devil".

"Satan is the one who scares" (Surah Al-i Imran 175)

The one who gives fear is Satan. The one who is in satanic states scares.

"La havfun - there is no fear" (Surah Az-Zukhruf 68)

Surah Az-Zukhruf 68: "Yâ ibâdi lâ havfun aleykumul yevme ve lâ entum tahzenûn."

The Meaning: "O you who understand your servitude! There is no fear for you, nor will there be sorrow."

As indicated in the verse, there is no fear or sorrow for those who have reached the level of servitude.

Fear is for those who have not reached the level of servitude, for those who serve Satan.

Therefore, it is not correct to translate the word taqwa in the Quran as "fear Allah."

Yes, taqwa is not fearing Allah.

Taqwa is to avoid evil, to avoid ego and pride, not to associate partners with Allah, to avoid causing even the slightest harm.

The word taqwa is taken from the word ittika, which means to avoid evil.

It is known that the root of the word ittika comes from the root "vikaye-".

Wikaye means to avoid everything that will cause harm, to be protected.

A person who follows piety is called a "muttaqeen".

"Taqwa-ittika-muttaki" are words that come from the same root.

Every being is a book.

This book contains the realities of creation.

Every being is the path shown by Allah's name "Huda", that is, guidance.

This path leads a person to the realities.

As long as a person is on taqwa, that is, he avoids evils and does not associate partners with Allah.

Here is taqwa: Avoiding evils and not associating partners with Allah.

Surah Al-Baqarah 2: "Zâlikel kitâbu lâ reybe fîhi huden lil muttekîn."

The Meaning: "This universe is a book. There is no doubt about the truths in it. It is a guide to the truths for those who avoid evils and seek the truths."

There are many forgivenesses for the righteous, and many sublime truths have their rewards.

Surah Al-Hujurat 3: "Li el takvâ lehum mağfiret ve ecrun azîm."

The Meaning: "There are forgiveness and sublime rewards for the righteous."

As long as we purify our hearts and minds.

We understand that taqwa:

It is to abstain from false knowledge in our minds, to be cleansed.

It is to abstain from evil feelings and thoughts.

It is to abstain from all bad states.

It is to abstain from discord, corruption, backbiting, pride, and arrogance.

It is to abstain from gossiping and backbiting about others.

It is to abstain from harming, burning, and destroying.

It is to abstain from thinking evil and speaking evil.

It means avoiding lying and slandering.

It is to avoid looking for people's shortcomings, making fun of them, and criticizing them.

It is to avoid judging people according to their beliefs, and to avoid separating them as veiled or uncovered, praying or not praying.

It is to avoid looking down on someone, 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 worship, worldly worship, status, fame, and reputation.

It is to avoid saying that 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.

Thus, piety is to stay away from all sins, to beware.

Those who stay away from all kinds of knowledge, thought, and action that will reveal injustice, the truths are revealed to them, they are the people of piety.

Many blessings are offered to those whose hearts and minds are pure, that is, the people of piety.

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 receive inspiration from the truths of the heavens and the earth, and they understand that the emergence of everything belongs to Us."

Yes, piety: The secret of Moses taking off his clogs and putting down his staff.

Piety is a rank reached by those who purify their hearts and minds.

The door of secrets will not open without reaching this rank.

Only those who are pious can reach the Truth of Allah.

Those who are pure will reach the knowledge of meaning.

This is stated very beautifully in the 79th verse of Surah Al-Waqiah.

Surah Al-Waqiah 79: *"Lâ yemessuhû illel mutahherûn."*

The Meaning "No one can touch it or understand it except those who are pure."

The journey of a person in search of his own essence begins with first purifying his mind and heart.

The journey of the knowledge of Tawhid will be opened to those who have attained manners.

Manners will be possible by entering the circle of piety.

The lessons of Ilm-i Tawhid are taken from a Saint.

The lessons of Ilm-i Tawhid consist of the stations of Fanâ created by Abraham and the stages of Baqa created by Prophet Muhammad.

This is indicated in the Quran with the verse "Millet-i Abraham".

Surah Nahl 123: *"Summe evhaynâ ileyke enittebi millete ibrâhîme hanîfâ ve mâ kâne minel müşrikîn."*

The Meaning: “Then We revealed to you: to follow the principles established by Abraham, to be upon Tawhid and not to be of those who associate others with Him.”

The word “Millet-i Abraham” is used seven times in the Quran.

Millet-i Abraham means the order established by Abraham, the principles, and the path of Tawhid.

The stations of fanâ established by Abraham are the journey of a person to become conscious of the realities of Allah in himself and in existence.

Abraham created the Kaaba and invited people to the path of Ilm-i Tawhid.

Those who wanted to understand how existence came into being, where it came from, and how it came into being would go to Abraham and receive training in Ilm-i Tawhid.

The message in the 27th verse of the Surah Al-Hajj, “Let them come to you”, is a reference to this.

As stated in the verse, Abraham was the one who conveyed the truths during his lifetime.

Abraham was the Saint of the period.

Those who are excited to understand their own essence come to Saint and follow him.

The one who follows the path of truth is called a salik.

Salik means the one who travels on the path of truth.

In other words, a salik means the one who enters the path of truths.

The fanâ maqams from the lessons of Tawhid organized by Abraham are briefly as follows.

Zikrullah:

In the Zikrullah lesson, the salik reaches the truth of Zakir and Dhikr.

The zakir is Allah, Allah is the one who remembers every being at every moment.

Dhikr is the never-ending divine resonance, the divine tone in existence.

Dhikr and zakir are not separate from each other.

Dhikr is the first and ever-continuing divine chant of existence.

All existence comes into being with dhikr, is surrounded by dhikr, is protected by dhikr, continues with dhikr.

Surah al-Hijr 9: “İnnâ nahnu nezzelne zikre ve innâ lehu le hâfizûn.”

Inna nahnu nezzelna: We have sent down, presented,

El zikr: Divine voice, true word, truths, remembering,

Ve inna lehu le hafizûn: We, surely, protect, preserve it

The Meaning 1: “Surely all things are revealed by Our dhikr and surely all things are preserved by Our dhikr.

The Meaning 2: “Surely We present Our dhikr from everywhere and We protect everything with it.”

Tawhid-i Efâl is conveyed to the disciple who has attained the feeling of Dhikr and Zakir.

Tawhid-i Efâl:

Tawhid-i Efâl means the unity of actions.

One action is called an action, and many actions are called an action.

Tawhid-i Efâl is knowing that all actions are one action.

In this lesson, the traveler realizes that Allah is the one who works in himself and in every being at every moment.

The operation in the existence of a being and the operation in the continuation of being are the operations of Allah.

No one is the creator of his action, that is, no one can create his own existence and be the Doer of the operation in his own body.

The creator and Doer is the Almighty Allah .

No one can make his heart beat, breathe, circulate his blood, or make his cells function.

The owner of the operation that continues in a person's body at every moment, that is, the operation, is Allah.

In this lesson, the traveler understands that the action he attributes to himself belongs to Allah and is saved from the heedlessness of “I do the work”.

In this lesson, the traveler tries to understand this lesson by contemplating on the subtleties of action, Doer, object, and deed.

The subtleties of action, Doer, object, and deed are very important.

If we cannot understand this subtlety, we fall into the heedlessness of saying that evil is from Allah.

Surah Jonah 36: “Innallâhe âlimûn bimâ yefalûn.”

The Meaning: “Surely Allah is the owner of knowledge, the Doer in every being.”

The subject of action and Doer will be learned through a scientific contemplation.

The subject of action, Doer, deed, object is the basis of the lessons of Tawhid.

The disciple who understands this realizes that the functioning in the body belongs to Allah, and that the actions performed by using that functioning are called “deeds”.

The disciple who cannot understand this also attributes evil to Allah.

The information conveyed in faith communities as “I did not throw, Allah threw, I did not do, Allah did, he did not kill, Allah killed, and evil is from Allah” stems from the inability to comprehend the subject of action, Doer, and deed.

Belief communities give examples of some verses in the Quran.

Surah Enfâl 17: “Fe lem taktulûhum ve lâkinnallâhe katelehum ve mâ rameyte iz rameyte ve lâkinnallâhe ramâ ve li yubliyel mu’minîne minhu belâen hasenâ innallâhe semîun alîm.”

The Meaning by DRA: “You did not kill them, but Allah did. And when you threw, you did not throw, but Allah threw. Allah did this to put the believers to a good test. Indeed, He is Hearing, Knowing.”

The Meaning by Tawhid-i Qur’an: “When you do something with a power, that power is not yours, but it is Allah’s, those who attribute the power to themselves and do not understand that the power belongs to Allah, have wronged themselves, so you did not wrong those who happened, the believers carefully consider the troubles that befall them, and they learn a good lesson from it. Surely, Allah is Hearing, the Owner of knowledge.”

When we examine the verse, we see that when a person does something, he does it with a power in his body, that power belongs to Allah.

A person does something by using the power in his body, that is, by using it as a tool.

When a person throws something, it is with that power.

Here, the owner of the power in the body is Allah, the body operates with that power at every moment.

The connection between the action based on the action, the action belongs to the Doer, and the action belongs to the person with the person's choice.

In other words, the operation in the person's body is the operation of Allah, the Doer.

The action performed by the person, based on the operation of Allah, is his deed.

The Doer of the operation in the person's body is Allah.

The action is not separate from the Doer.

The body operates with the action of the Doer.

The Doer in the body is the Essence of the body.

What a person does, that is, his actions, are called amal(deed).

A person does his actions based on the act of Allah.

Whether a person does something good or something bad, he cannot do it without the act of Allah in his body; he does the action by using the act as a tool.

What a person will or will not do is left to his choices and decisions.

The choices and decisions of a person who has received a good education and has been raised in good manners and knowledge will be on the good side.

However, the choices of a person who has not received a good education and has been raised with false and harmful information may be on the bad side.

Such people will also know that evil comes from Allah.

However, it is stated in the Quran that “Allah is not the one who causes evil.”

Surah An-Nisa, 40: “Innallâhe lâ yazlimu miskâle zerreh.”

The Meaning: “Surely Allah does not give even the slightest bit of evil.”

In this lesson, the disciple should contemplate very well the functioning of his body and the deeds done with that functioning.

A person is responsible for his/her own choices, decisions and the deeds he/she has done as a result of them.

Surah Anbiya 23: “Lâ yuselu ammâ yefalu ve hum yuselûn.”

The Meaning: “Allah is not responsible for His deeds. But people are responsible for their deeds.”

A person who understands the truth of the action and Doer in himself/herself and in every being will be on righteous deeds.

A person who cannot understand this will be on unjust deeds.

In many verses of the Quran, righteous deeds and unjust deeds are mentioned.

In this lesson, the disciple will understand that the person who does the work in the bodies of people whom he/she previously called good and bad is Allah, and his/her old perspective will change.

What is called good and bad is attributed to the deeds and states of people.

A person's body cannot be called good or bad.

Bodies are the manifestations of Allah.

In this station, the traveler will try to understand only the functioning in himself and in all beings, without being stuck in his old view of good or bad.

Good or bad states are related to whether a person realizes Allah or not.

He will understand this as his lessons progress.

The verse of Tawhid-i Efâl is: “Lâ fâile illAllah”.

In other words, “There is no one who works except Allah.”

It is Allah who works in all beings, both in our being and in our horizons, at every moment.

It is Allah who works in all beings at every moment.

This being comes into being through the functioning of Allah.

No being has its own functioning and has not created itself.

In short, the action we attribute to ourselves is mortal, the action of Allah is eternal.

Our action was already mortal and so is the other, and there is none.

We used to think that Allah's action was ours, out of ignorance.

Now we understand that all actions are Allah's.

We have no power or choice in the functioning of our own being.

A person who has a heart will be on good.

A person who is on his own desires will be on evil.

That is, the channel of good is the heart.

The channel of evil is the person himself, the dimension of desire, the informational codings that include discrimination coming from the family and society.

That is, good is from Allah, evil is from the person himself.

The verse, "Know good from Allah and evil from yourselves," points to this.

Surah Nisa 79: "Mâ esâbeke min hasenetin fe minallâh ve mâ esâbeke min seyyietin fe min nefsike."

The Meaning: "All good and beauty is from Allah, and the evil you do is for yourselves."

Tawhid-i Sıfat is conveyed to the disciple who understands the lesson of Tawhid-i Efâl.

Tawhid-i Sıfat:

Tawhid-i Sıfat means the unity of the attribute.

This whole system that is seen in the universe is an attribute.

They are the attributes of a Being.

They are the attributes of Allah Almighty, who exists with His Being.

The attributes that appear in the inner and outer self, in stillness and movement, are the attributes of Allah.

In other words, the attributes that are fixed in ourselves and in every being we see are the attributes of Allah.

All beings are equipped with the attributes of Allah.

Although the manifestation of the attributes of Allah is not complete in every being, its manifestation is incomplete, and the only one whose manifestation is complete is "man".

There are eight attributes of Allah that are related to the creatures.

These are: Hayat (Life), İlim (Knowledge), Irade (Will), Semi (Hearing), Basar(Seeing), Kudret (Power), Kelam ( Speech) and Tekvin (Creation).

These attributes are called "Sıfat'ı Subutiye".

Subutiye means; They are fixed in the Essence of Allah.

It means unchanging.

Just as the Essence of Allah is eternal, so are His attributes eternal with His Essence. Their existence is eternal with the Essence of Allah, they do not have a body of their own.

All of these attributes that are specific to Allah are present in man and manifested in him.

The entire universe is encompassed by these attributes.

In fact, this endless universe consists of these eight attributes.

If these attributes were removed, the universe would cease to exist.

This means that what we call the universe consists of Allah's own attributes.

The disciple meticulously contemplates each attribute in this lesson.

He realizes that the attributes he attributes to himself belong to Allah.

He participates in the conversation of understanding the correspondence of each attribute in himself and in existence at the table of the Saint and strengthens his contemplation even more.

The relation of the station of Tawhid-i Sifat:

“La mevsuf illa Allah” meaning “There is no other being than Allah.”

Mevsuf: It means the one who is described, the one who is described, the owner of the attributes.

In other words, the attributes in this world are the attributes of Allah.

No one has their own attributes.

Even if we have attributes, they are mortal and made of dust.

The attributes of Allah are eternal and made of light.

When a man dies and they lay him out to rest, he has eyes, ears and tongue, but he does not see, hear or speak.

These are the so-called servant attributes in us.

When the luminous attributes attributed to Allah are withdrawn from the servant, they remain like a dry tool and go to the ground.

Here, the traveler will reach the witnessing of “La mevsûfe illAllah” in the station of Tawhid-i Sifat and will see nothing but the attributes of Allah.

In order to fully understand the quality of the lessons, the traveler should talk and chat with his friends who are on the path of the knowledge of Tawhid like himself and should ask and try to learn the subjects he cannot comprehend.

In the conversations, the friends help each other in order to understand the lessons of Tawhid well.

In the conversations, every question opens doors to contemplation and everyone is blessed according to his share.

The Tawhid-i Zât maqam is conveyed to the disciple who realizes the Tawhid-i Sifat maqam.

Tawhid-i Zât:

Tawhid-i Zât means the unity of the Essence, the only Essence.

It is the maqam of Rabb(Lord), the maqam of Lordship.

Rabb is the counterpart of Allah in existence.

The visible existence in the inner and outer worlds, in stillness and movement, belongs to Allah.

There is no existence other than Allah's existence.

But these visible forms are not called Allah's existence.

The form bodies formed from soil are called bodies.

The faculty-force that holds the form bodies is called "body".

The secret of existence is the secret of Allah.

To say Allah is apparent means that Allah holds all bodies.

If these bodies we see exist today, they will not exist tomorrow.

But the force that holds the form bodies is eternal.

The power that holds the form bodies is Allah, the Almighty.

Here He is, the absolute being, the absolute power.

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

The shadow of the tree cannot be denied.

The shadow appears as a shadow on the ground, but it has no body of its own.

That shadow stands with the body of the tree.

The beings in this world are visible to our eyes, but they do not have their own bodies.

They are the shadow of the Essence of Allah.

They stand with the Essence of Allah.

In this station, everything is mortal at every moment.

The Essence is absolutely eternal.

In the pleasure and witnessing of this station, the disciple sees nothing but the Essence of Allah.

In the pleasure of this station, there is nothing other than the earth, the sky, the mountains, the seas, the known, the unknown.

Because there is nothing other than His Essence that can be said to exist, that can know Him.

In this station, Allah witnesses His Essence in His Essence with His Essence.

For example; just as when a ship sets sail into the vast sea, after a while the land becomes invisible.

Every aspect of the ship is water and nothing but the sea becomes invisible.

In the station of Tawhid-i Zât, the disciple sees this world as a shadow, and witnesses that there is nothing but the Essence of Allah, that everything is nothing with itself, that the truths of this world that appears as a shadow are one existence and one Essence.

When we say that the traveler will witness, this is even an expression to explain it.

Otherwise, in this station, no one and the traveler have the existence to witness.

The witnessing, contemplation and perception of the traveler belong to Allah.

In this station, the mind, contemplation, everything surrenders.

For this reason, Allah witnesses His Essence with His Essence.

This station is the end of fanâfillah.

In this place, the traveler reaches the secret of dying before dying.

This is the truth of “Die before you die.”

Here, when the traveler becomes aware that his own existence is the existence of Allah, that he is nothing but a shadow, he has ceased to exist, he has died.

In other words, he has accepted non-existence by his own will.

This station is the dimension where Jesus' body was crucified.

Cross means four nails.

Char means four in Persian.

Nail means to be nailed, to surrender completely, to become immobile.

The disciple who surrenders in the four stations passes through his body is nailed to Allah, that is, he is connected with complete surrender.

Surrendering in the four stations means to become mortal in Allah, who is the Zâkir, the Doer, the Mevsuf, the Existent.

Here, the disciple, in the Tawhid-i Efâl, his action is in the action of Allah...

In the Tawhid-i Sifat, his attributes are in the attributes of Allah...

In the Tawhid-i Zât, it annihilates its existence in the existence of Allah.

In fact, the traveler did not have a body, he thought it was mine.

When did Allah understand that the owner of existence, He became free from ego.

But we used to think that the actions, attributes and existence of Allah were ours.

Now, when we understand that these belong to Allah, our existence is gone.

It means that we have died in terms of pleasure and witnessing.

The relation of the station of Tawhid-i Zât is: "La mevcude illâ Hu".

In other words: "There is no existence other than Him, Allah."

What is meant by existence is; the divine existence, the divine power that holds all bodies.

Here, the seeker of the Unity of Essence, the wise, the mortal, will be in this witnessing at every moment.

This station is the station of submission, the station of prostration, the station of Abraham.

This is the secret of the crucifixion of Jesus.

In other words, this is the secret of passing from the body.

Surah Rahman 26-27: "Kullu men aleyhâ fân ve yebkâ vechu rabbike zûl celâli vel ikrâm."

The Meaning: "All forms come and go. The face of your Lord, who is the owner of His attributes and who holds all beings with His Essence, remains forever."

Surah al-Qasas, 88: "Kullu şey'in hâlikun illâ veche."

The Meaning: "All things are destroyed. Only Allah has His Essence."

The Exaltation of Baqa is opened to the disciple who reaches the dimension of fenafillah in the stations of fana.

The stages of baqa were arranged by Prophet Muhammad.

They cannot be described, they cannot be explained in words.

The stages of baqa are presented as "Maqam-ı Cem, Hazretül Cem, Cemül Cem, Ehadiyet and Bâmâ".

The disciple who has fenafillah passing through his body; “The dimension of the Spirit, the dimension of Light, the dimension of Hu, the dimension of Oneness and the dimensions of Blindness” are enjoyed.

These levels are bodiless Sublime dimensions.

Even if it is not describable, the disciple is made to enjoy.

In Makam-i Cem, the traveler attains the pleasure of Allah, the People, the hidden, the breathed soul attains its secret.

This stage, the infinite world is nothing but Allah, the place where the pleasure is.

In this stage, the traveler enjoys the entire world like a white cloud or like an endless sea, all existence is lost in that white cloud or sea, it has become invisible.

In Hazretul Cem, the traveler attains the pleasure of Allah, the People, the hidden, the light of light.

In this stage, the traveler sees every existence like drops of the sea, sees it without a body, sees it as a light.

The absolute light is Allah.

The dimension of the drops, the light, is the People.

That is, the Sea is Allah, the drops of the Sea are the People.

The People and Allah are not separate from each other.

Just as the body is not separate from the cells, the drops are not separate from the ocean.

The Makam-i Cem is the absolute light.

It is the maqam of unity.

Hazratul Cem is the dimension of drops, the dimension of People,

The dimension of Servants, the drops of light flowing from the Light.

It is the station of multiplicity, the multiplicity in this station is the dimension of drops, every being is the drops of the single light.

The verse “Nur ala nûr” refers to this. (Surah An-Nur 35)

The name of the drop of light in this station is “Muhammad”.

This world is the person and form of the dimension of Muhammad.

The dimension of truth is light.

With the pleasure of this station, Niyazi Misri wrote the following verses.

“This world called humanity is your person in form

You are not in identity in truth, O Messenger of Allah”

The identity of every being is Truth, that is, light.

The stage of Cemul Cem is the combination of two combinations.

This station is the station of “Hu”.

The pleasure and quality of this station is as follows: “Huvel evvelu vel âhiru vez zâhiru vel bâtn.”

That is: “The beginning is Allah, the end is Allah, the outward is Allah, the inward is Allah.”

The words of Prophet Muhammad; “Do not abandon the three Fridays-Jam” (Abu Dawud, “Salat”, 210; Tirmidhi, “Jum’a”, 7) are the three sublime maqams, “Maqam-ı Cem, Hazretül Cem, Cemül Cem”.

Prophet Muhammad meant to say, “Do not break away from the pleasure and quality of the three jams.

The one who looks at the world with the pleasure of the three jam maqams sees the face of Allah in the People and lives with that consciousness.

Being a human, being an Muslim, living as a Muslim is possible by reaching this consciousness.

The lessons of Ilm-i Tawhid are summarized as follows.

The people of Ilm-i Tawhid are “Melami” in disposition.

Being a Melami does not mean “to condemn, to be condemned, the condemned” as it is said in the society.

It is not a community, a sect, a denomination.

They always taught the word Melami as; to condemn, to be condemned, to criticize, to curse.

However, in Arabic, the word "Kindmak" is the word "ta'n", "slander", "levm".

Mezmun means "reprehensible", "slandered".

Ta'n etmek means "to condemn, to slander, to censure, to denigrate", "to blame".

Levm etmek means "to condemn, to confront, to scold, to rebuke, to rebuke, to belittle, to do one's own accounting, to look for one's shortcomings, to look for one's mistakes".

Melami means "to search, to seek the truth, to question, to desire to learn the truth of things with the innocence of a child".

To be a Melami disposition is to search for the truth of things with the innocence of a child.

Whoever searches for the truth of things with the innocence of a child, wherever he is in the world, he is a Melami disposition.

The word "Melami" is used 7 times in the Quran.

Surah Al-Mu'minun 6.

Surah Al-Ma'arij 30.

Surah As-Saffat 142.

Surah Adh-Dhariyat 40-54.

Surah Al-Isra 29-39.

The one who is Melami disposition is the one who has completed the stations of "Fenâfillah and Bekâbillah" and has become the Truth in the Truth.

He looks at everywhere he looks with the pleasure of "Semme vechullah".

Mu'min, Muhammed, Mahmud, Melami, are all written with two mims.

"Mü'min-" "Muhammed-" "Mahmud-" "Melâmi-"

What is meant by the two mims is the Halk, one of which is inward in Makam-ı Cem, the other is the Halk, which is outward in Hazretül Cem.

Makam Mahmud is the congregation of the two congregations.

It is the station where all the stations are congregated.

The stations of Ilm-i Tawhid open doors to the Ilm-i Ledun.

The people of the knowledge of Allah are those who have reached the secrets of Ilm-i Tawhid.

They are those who have reached the station of mercy.

Here, with the attribute of Tawhid, Prophet Muhammad presented the oneness of Allah, who is one, to humanity.

He said, "Seek Allah not in distant places, but in your own body, He is closer to you than your jugular vein."

Now let's examine the attribute of "Tawhid" of Prophet Muhammad.

Attribute of Tawhid:

Prophet Muhammad was responsible for communicating the truths to his environment.

In other words, he was responsible for explaining the truth and providing scientific information.

What Prophet Muhammad conveyed was the truth of Tawhid.

He was responsible for reminding humanity of the truths and providing scientific information.

His heart was filled with the feeling of communicating the truth.

Surah Al-i Imran 20: "Fe innemâ aleykel belağ."

The Meaning: “Your only duty is to convey the message.”

Surah Mâide 67: “Yâ eyyuhherresûlu bellig mâ unzile ileyke min rabbik ve in lem tefal femâ bellagte risâleteh vallâhu yasîmuke minen nâsi innallâhe lâ yehdîl kavmel kâfirîn.”

The Meaning: “O Messenger! Convey what you have attained from the truths of the One who created you. If you do not do this, you will not have conveyed the knowledge of the truths, and you will not have told people about the protection of Allah. Indeed, those who ignore the truths and conceal them will not find a way to Allah.”

Surah Al-Maide, 62: “Ve etûllâhe ve etûr resûle vahzerû, fe in tevelleytum falemû ennemâ alâ resûlinel belâgul mubîn.”

The Meaning: “Obey Allah and follow those who show the truths, and be conscious at all times. If you turn away from the truths after this, then know that the duty of those who show the truths is only to convey our manifest truths.”

Surah Rad 40: “Ve in mâ nuriyenneke ba’dallezî neiduhum ev netevfeffeyenneke fe innemâ aleykel belâgu vealeynel hisâb.”

The Meaning: “If you had not seen Our realities, you would not have been able to tell some people Our realities or you would not have been able to explain the connection to Us. Now your duty is only to convey the message and to explain that all the subtleties in existence belong to Us.”

Surah At-Taghabun 12: “Ve etûllâhe ve etûr resûl fe in tevelleytum fe innemâ alâ resûlinel belâgul mubîn.”

Surah Ya-Sin 17: “Ve mâ aleynâ illel belâgul mubîn.”

Ve ma aleyna illa: We are not, but, the responsible, our duty,

El belagu: To convey, to inform, to explain,

el mubin: Clearly, clearly,

The Meaning: “And our responsibility is nothing but to convey clearly.”

As stated in the verse, the responsibility of Prophet Muhammad is to convey.

Prompt comes from the word knowledge.

The knowledge here is knowledge based on knowledge.

Prophet Muhammad would only convey.

Intercession, guidance is reserved for Allah.

Prompt means presenting knowledge based on knowledge.

Prophet Muhammad did not present baseless knowledge.

He presented knowledge based on knowledge that has its counterpart in existence.

This was “Prompt”.

Prompt was presenting the knowledge of the truth of Tawhid.

We thought that the writings and information conveyed from books and the words and information that were put into words from the tongue were knowledge and science.

However, there were fine details between “Knowledge-Science-Information”,

but we thought they were all the same.

So, what were these fine details?

What was the Communiqué?

What was Knowledge?

What was Science?

What was Knowledge?

What was Social Science?

Were the information, words knowledge?

Were the things written in the books science?

However, knowledge is the system of existence of being that is written in the essence of being.

Science is the common name of Mathematics, Physics, Chemistry, Biology, which are the branches of Knowledge.

Science is the discoveries and readings made in the dimension of the revealed being.

The examination of the dimensions of Mathematics, Physics, Chemistry, Biology is the dimension of “Science”.

Here was the dimension of Science presented by Prophet Muhammad.

Knowledge is the putting into words of the examinations made.

It is the telling of the findings made, whether true or false, and putting them into writing.

Social science was the existence of beings and forming a community and the bonds, relations and behaviors of one being with another in social life, the need of beings in nature for each other.

Let's try to open them one by one now.

Knowledge is the signs of the divine software that is in the being itself, written line by line in the existence system of being.

This software dimension is called "Levh-i Mahfuz".

Surah Burûc 22: "Fî levhîn mahfûz."

The Meaning: "All truths are preserved in the pages of existence."

Levh: Page, written, tablet, the tablets on which knowledge is written.

Mahfûz; means preserved, stored, protected, protecting the value it carries without decreasing or increasing, preserving and transmitting.

The knowledge written in existence is hidden in the dimension that existence has come to, the "Preserved Tablet".

You can read the Preserved Tablet dimension in our Preserved Tablet book.

You can download it for free from [www.tevhîdikuranThe Meaning.com](http://www.tevhîdikuranThe Meaning.com).

Yes, knowledge is the name of the system that is in existence.

When existence begins to exist, it manifests itself as Physics, Chemistry, Biology, and Mathematics.

Physics, Chemistry, Biology, and Mathematics are the dimensions of that knowledge.

Existence has a light dimension, a chemical dimension, a biological dimension, and a mathematical dimension.

Existence exists with these dimensions, and the written dimension of this existence in existence is knowledge.

The information written in books and the words conveyed by language cannot be called knowledge.

If knowledge is to be sought, the essence of existence must be looked at.

Knowledge is a must to understand the existence of the universe and each entity.

Because the Universe and every being are the manifestations of a systematic scientific software.

Knowledge is essential for existence, and to understand existence, it is essential to meet that knowledge.

Knowing this very well, Prophet Muhammad indicated to people that the way to witness is through knowledge by reciting the word "Eşhedü" 20 times a day in the ezan he organized.

Knowledge leads a person to witness.

Witnessing is possible with the signs in the essence of existence, these signs are called verses.

There is a very beautiful emphasis on this in the Quran.

Surah Al-Isra 36: "Ve lâ takfu mâ leyse leke bihî ilm."

The Meaning: "Do not pursue that which does not express knowledge."

Knowledge leads to witnessing.

Witnessing leads to proof, to certainty.

Because a person cannot deny what he sees.

To witness is to meet, to meet, to understand, to see the inside by doing experiments.

Therefore, the Quran recommends being on knowledge.

Surah Al-Hajj 3: “Ve min el nâsi men yucadilu fî Allâh bi gayrı ilmin ve yettebiu kulle şeytan merid.”

The Meaning: “Those who speak about Allah without knowledge are carried away by satanic states.”

However, science is to follow knowledge, which is the fundamental source of the existence of each being, to understand the signs in the being itself, first by observing, then by conducting experiments, to try to understand knowledge, and to derive findings from that knowledge.

To give an example:

Let’s think of a fruit, be it an apricot or a peach or a fig.

Each fruit has a mathematical, physical, chemical and biological dimension, this is science.

Now let’s examine the chemical dimension of that fruit:

In the laboratory, the chemical dimension inside the fruit; revealing the ratios such as sodium, potassium, calcium, glucose, etc. is science.

The only source that science is based on is the scientific dimension.

Now, based on science, let's put our findings into words, let's write them on paper.

Here are the words put into words, the writings we write on paper, knowledge.

There may be mistakes in knowledge, because the findings we make, may not be complete.

There are no mistakes in science and knowledge, there may be mistakes in our reading of it.

But even these mistakes made cause science to develop more.

Because if a person realizes the mistake they made, they go back and examine it again.

These examinations allow the person to look deeper.

Edison conducted hundreds of experiments on the way to inventing the light bulb.

They asked him: "Despite making mistakes 999 times, where did you find the strength to do the thousandth experiment?"

Edison gave the following answer: “The invention of the light bulb was a process with a thousand stages. The first 999 stages, which seemed like mistakes, were full of learnings leading to the thousandth and final stage.”

There are many deficiencies in scientific findings, but each seemingly deficient part is a path leading to the whole.

There are two dimensions of existence, the outer face and the inner face.

In addition, the inner face has an infinite dimension.

So when a person is curious about the existence of existence and the secrets in existence, when he asks questions, the place where he will find the answers to the questions he asks is the existence itself, the dimension of knowledge in existence.

Science is one, the software in the essence of existence.

Science, on the other hand, is the branches of knowledge, such as Mathematics, Physics, Chemistry, Biology.

Each of these has different branches that are connected to each other.

Here it is:

Knowledge; is the sublime dimension that affects the existence of the being and is written in the being itself.

Science; is the research of knowledge, that is, the examination and discovery of the mathematical, physical, chemical, biological dimensions of the being.

Science: is the common name of the mathematical, physical, chemical, biological dimensions of the being.

Science faculties were established to study these branches.

The word “Fen-Efnan” is used in the 48th verse of the Rahman Surah in the Quran.

Surah Rahman 48: “Zevâtâ efnân.”

The Meaning: “Science leads to understanding the Essence of the being.”

Zevâtâ; Essences, people, owners.

Efnan; Science, knowledge, branches, sapling, branch, variety, all being.

Knowledge; It is the writing down of the findings made during the research of science, whether true or false, on papers and expressing them through language.

The information written may or may not be true.

If it is read well scientifically, it is true.

If it is written according to conjecture, it is not true.

Social science is the life relations of each being with other beings.

For example; The relationship of bees with flowers, the relationship of sheep with greenery are all social sciences.

The relationship and ties of people with all beings, all nature and the whole universe are all social sciences.

The existence of people is through the manifestations of Mathematics, Physics, Chemistry and Biology.

The life of people is dependent on social science.

The ties of people with water, air, earth and fire are essential in social life.

For example; The oxygen in the air that people breathe is a gift from trees.

People should take good care of trees and not harm them.

If a person harms them, he harms himself.

This situation is valid for water, air and soil.

There is a balance in social life, a person should read the social life dimension of existence well and should not disrupt the balance.

A person's harm to nature, to plants and animals, is a harm to his own future.

So, social science is the relationship between a person and nature, a person should understand this relationship well.

A person carries both the divine dimension and the satanic dimension within himself.

A person who reveals the satanic dimension becomes satanic.

A person who reveals the divine dimension becomes human.

A person should be careful about the knowledge he acquires.

Is the knowledge he acquires based on knowledge or the dimension of superstitions that have no basis?

Knowledge was the software in existence.

Knowledge was words, the writings in the books written by people.

Does the knowledge we acquire introduce us to knowledge?

If it does not introduce us to knowledge, but introduces us to superstitions, we cannot reach the truths.

There is knowledge that humanizes a person.

There is knowledge that demonizes a person.

A person should be careful about the knowledge they acquire.

The knowledge they acquire can lead a person into oppression.

The knowledge they acquire should guide a person scientifically.

The knowledge that leads to oppression distances a person from Allah.

The knowledge that leads to knowledge embraces a person with Allah.

This is the truth of preaching.

The knowledge that leads to oppression makes a person oppressive, makes a devil, and drags them to hell.

The knowledge that leads to knowledge brings a person to the truth, makes a person human, and gives them peace.

A person should always analyze the information they hear.

We went to a conference, listened to someone, went to a congregation and listened to a teacher there, or read a book, read a magazine.

Should we immediately believe the information we listen to or read?

Or should we immediately reject it?

We should neither know it as true nor reject it.

We should only think, analyze, and reach the evidence.

In order to think and analyze, scientific knowledge is a must.

We always confuse knowledge with knowledge.

You listened to someone, you read a book, these words conveyed are all knowledge.

Knowledge is the infinite subtleties, software, truths that are in the essence of existence, belonging to the existence and functioning of existence.

Knowledge is the values that are in existence itself.

Knowledge is what is written in books.

The knowledge conveyed by the people of truth introduces a person to knowledge.

However, the knowledge conveyed by people who are far from the truth, who live in judgment and arrogance can lead a person to oppression.

If the information we listen to and read:

leads us to division, discrimination, duality,

divides us into secession and groups, this information demonizes us.

A person who remains in divisiveness;

Separates people according to religions, beliefs, worships.

Separates people according to their colors, nations, genders.

Separates people as "us" and "not us".

Separates people as "Alevi, Sunni, Bektashi, Nakshi, Qadiri, Nurcu" etc.

Separates people as "Muslim, Christian, Jew".

Despises some and glorifies others.

Makes a distinction between rich and poor.

Always remains in divisiveness, always makes discrimination.

Always acts according to the material dimension of existence and gradually becomes satanic.

Surah Al-Mujadiq 19: "The one who remains in satanic states is the one who divides, the one who divides is only the one who remains in satanic states."

A person who becomes satanic is the one who remains in the material dimension of existence and produces oppression for his own personal interests.

The information conveyed by such people opens doors to cruelty and arrogance.

What is important is the information conveyed by wise people.

The information conveyed by them opens doors to Tawhid.

Knowledge is the imperfection of Allah.

Allah, who is pure, is complete in His knowledge.

A person who wants to meet knowledge should look at the essence of existence.

Knowledge is the manifestation of the knowledgeable names of Allah.

Knowledge comes from the Hayy, from revelation.

The essence of the seed and the tree that emerges from the seed are revealed with a knowledge.

But the person's explanation of the seed or the tree is knowledge.

There are errors, slips, and deviations in knowledge.

Because knowledge comes from the channel of desire.

However, there is no error or slip in knowledge.

The software of knowledge is the existence itself.

And the one who writes it there is Allah.

Allah writes the attribute of knowledge into existence with the name of the scholar.

Existence is formed and shaped with knowledge, which is one of the software of existence.

The knowledge of the eye is in the eye itself.

Allah created the eyes with His knowledge, He made them see with His knowledge.

The doctor who examines the eye gets to know the knowledge of the eye.

When the eye doctor reaches the values related to the eye, he puts it into information.

Information about the eye is written in books or is transferred from the language of eye teachers in the Faculty of Medicine.

There is no mistake in the knowledge in the eye.

There may be mistakes in the books written in the name of the eye.

The eye is a living book and is the book of Allah.

The books written by people in the name of the eye belong to people and there may be mistakes.

You listened to someone:

If he always talks about other people's beliefs and worships and belittles others, if he sees his own belief and path as superior,

If he belittles other people's path, belief and worship,

If he declares people as infidels, heretics, and people of hell,

If he sees himself and those who follow him as chosen,

That is, if it conveys information that gives the perception of discrimination, division, duality,

Know that this information will lead you to arrogance, it will make you evil.

You listened to someone:

If it always talks about understanding your existence, examining existence,

knowing oneself, our connection with existence,

if it talks about reaching the truth of Allah,

if it talks about reaching the innocence of a child,

if it talks about every being being a servant of Allah,

in other words, if it talks about us being drops of an ocean,

if it always talks about unity, togetherness, helping, serving.

if it talks about acting on knowledge, working hard.

Know that this information will lead you to humanity, to knowledge, to the evolution of your heart.

Surah Al-Baqarah 248: "Surely the knowledge of the truths has been given to you, and there are signs for those who possess it."

If the knowledge introduces us to knowledge, that is, if it leads us to the evidence in existence and to witnessing, that knowledge is divine knowledge.

If the knowledge leads us to reason, think, understand, analyze and ultimately read creation, that knowledge is divine knowledge.

If the knowledge leads us to the truth of Allah, that knowledge is divine knowledge.

The knowledge we meet with knowledge leads us to doing good deeds, to serving our environment, to being human.

If the knowledge leads us to things that have no basis, no proof, to cruelty, that knowledge is false knowledge.

If the knowledge leads us to discrimination, duality, and arrogance, that knowledge is false knowledge.

Surah An-Nisa 2: "Give the knowledge of the truths to those who seek the truth and do not replace the pure knowledge of the truth with the harmful knowledge of ignorance."

Knowledge is a bridge;

It either builds a bridge to the essence of existence and leads us there.

Or it builds a bridge to gossip, lies, and unfounded things and leads us to cruelty.

There is knowledge that opens the gates of heaven and gives us peace.

There is knowledge that opens the gates of hell and gives us restlessness and throws us into the fire.

So be careful about the knowledge you acquire and present.

Here is the truth of conveying, conveying the knowledge of Allah.

Prophet Muhammad did this day and night.

He conveyed the truth of Allah to humanity.

He conveyed the message of being polite, living as brothers.

He conveyed the message of being in contemplation and on the path of witnessing.

Another characteristic of Prophet Muhammad is the "Qualification of Ummi".

The subject of Ummi should be understood well.

Ummi is known in society as the illiterate.

So, is this true?

Ummi means the one who is as pure as he/she is born from his/her mother.

The dimension of Ummi is related to pure, clean mind and heart.

It means the purity of a child.

Those who are as pure as a child think with a pure and clean mind.

There is no judgment in their minds.

They are pure as they were born from their mothers.

The door of witnessing is also opened to those who are pure.

Those who are illiterate step into the truths of Allah.

Their minds and hearts are free.

Those who remain in their own selves are captives.

Those who enter the dominion of Allah will be free.

A child born from a mother is pure.

He/she is not bound by the judgments of a belief.

He came from the light of Allah and is attached to His light.

He does not know any distinction between congregations, sects, sects or religions.

He is a pure, clean, ummi.

Ummi did not mean illiterate.

Ummi meant having the purity of a child.

Ummi meant having the purity of a mother.

Ummi meant having the purity of a mother.

Ummi meant having never been contaminated.

Ummi meant being attached to his origin.

This was the secret of the verse "Ummi".

Children would enter Allah's palace.

Child purity meant "having a pure and clean mind and heart".

Jesus said, "Children will enter the kingdom of Allah".

Prophet Muhammad said, "Children are the closest to Allah".

A child born from a mother did not know what discrimination was.

He did not know gender discrimination.

He did not know any religious discrimination. He did not know any sectarian discrimination.

He did not know religious discrimination.

The child was born pure.

But many discriminations would be planted in his mind.

His purity and cleanliness would be polluted.

Here it was necessary to reach the purity of a child.

Here it was necessary to be illiterate.

Those who were pure would enter the loftiness of Allah.

Those who were as pure as a child would enter the Truth of Allah.  
Those whose hearts were pure would enter the secret of the heavens.  
Those whose minds were purified would enter.  
Those who were not arrogant would enter.  
Those who were pure would find salvation.  
Those whose minds and hearts were pure would witness Allah.  
This was the secret of the verse “Kad eflaha men tezekka”.

O man!

Know that those who were pure will enter the sovereignty of Allah.  
Those who were as pure as a child will enter.  
Those who were illiterate will enter.  
Cleanse your mind and heart.  
Abandon all discrimination.  
Leave religion, sect, and sectarian discrimination aside.  
Stop judging.  
Know that you cannot reach the truth without reaching the innocence of a child.  
Know that you cannot open the door to truth without being illiterate.  
Know what the innocence of a child is.  
Look at the essence of existence.  
And be a child.  
Know that those who are children will be saved.

Surah Al-A’la 14: “Kad eflaha men tezekkâ”

The Meaning: “Those who purify their minds and hearts will be saved.”

Surah Al-Waqi’a 79: “Lâ yemessuhû illel mutahherûn.”

The Meaning: “Those who are pure will come into contact with the truth.”

Surah Al-A'raf 158: "Ummi ellezî yuminu bi Allah"

The Meaning: "Those who are as pure as they were born from their mothers, believe in Allah."

Here is the illiteracy of Prophet Muhammad, his heart was as pure as a child born from his mother.

His mind and heart were free from all judgments.

Now let's examine the Quality of "Believer-Trust".

Prophet Muhammad was a believer.

He was trustworthy in Allah.

He was sure that everywhere was surrounded by the Essence of Allah.

A believer means a trustworthy person.

A person who is sure of Allah looks at Him everywhere and at all times.

No matter where he turns, he sees nothing but Him.

Those who are believers are trustworthy.

A trustworthy person means a reliable person.

In the relationships around him, a person who is good-natured, trustworthy, respects the rights of neighbors, does not deceive anyone, is honest, and speaks the truth is someone who is trusted.

He became famous with the nickname "Muhammadu'l Emin".

During his lifetime, Prophet Muhammad was called "Muhammadu'l Emin" because of these qualities.

Mu'min comes from the word "Emn".

The word to be sure also comes from here.

The source of the words security, trust, faith, and amen is also "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, also comes from the same root.

He who is sure of the existence of existence and the one who created it.

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

And the one who reaches this consciousness and lives in this consciousness is a "Mu'min-Emin" person.

Faith means to believe, the belief here is the belief of being sure.

A believer means to be sure of what he believes.

The one who is sure of what he believes has faith.

Being sure passes through the station of witnessing.

Believing in the information coming from the family is called faith.

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

Faith does not form with the belief of the family coming from the ancestors, or with what is learned from the teacher or the sheikh.

Faith is formed by witnessing and learning from the knowledge of Allah Himself.

It is formed by hearing the word of Allah after His very existence.

The worship of the one who has faith is every moment.

The time of worship does not have a condition or number.

The worship of the lover who has faith in his heart cannot be fit into numbers.

Just as a person falls in love with someone, he feels his love every moment and lives with its feeling.

That love leads a person to trustworthiness and loyalty.

The love of Allah is like that.

Those who feel the love of Allah are trustworthy of Allah.

They look at Him everywhere.

Their servitude is based on that love.

In that love, there is no time for servitude, they are in that love at every moment.

A person thinks that he is saved by the five daily prayers and fasting he learned from his family.

He thinks that he is saved by saying I believe.

It should be known that there can be no servitude for those who do not have faith.

If only the love of faith would fall into him...

If only he could search for how to believe...

If only he knew, faith is formed by witnessing Allah.

Can it ever stay still!

He wants to learn to witness Him.

There is no servitude without faith.

There is no manners without faith.

Faith is to be sure of Allah.

Witnessing is the station of trust.

It is to see Allah behind every being.

Faith is not to be attached to the world but to Allah.

It is not rebelling against what happens to you, but being patient and learning from it.

A trust is given to people who are sure about their subject.

A trust is a duty, a responsibility that is left to a person who can be trusted.

A person who can be trusted is a reliable person.

If unqualified people are given a duty in government affairs, private sector, or in an educational path, in the social field, wherever it is, that institution will go bankrupt.

Surah Nisa 58: “Innallâhe yemurukum en tueddul emanânâti ila ehlihâ.”

The Meaning: “It is Allah’s command upon you: Give back trusts only to those to whom they are due.”

Prophet Muhammad commented on this verse as “if you do not give back trusts to those to whom they are due, then wait for the Day of Judgment.”

The meaning of the Day of Judgment here is corruption and destruction.

During a conversation, someone asked Prophet Muhammad:

- When will the Day of Judgment come?
- Where is the one who asked about the Day of Judgment? said Prophet Muhammad.
- That person said: Here I am, O Messenger of Allah.
- When a trust is lost, wait for the Day of Judgment, he said.

The person asked again: How does the trust become lost?

Thereupon, Prophet Muhammad said:

- When a task is given to unqualified people, wait for the Day of Judgment, he said.

Prophet Muhammad gives us the message that the beginning of corruption and destruction is betraying the trust and not giving the trust to the rightful person.

Whether it is a state or any institution, anything that has a social responsibility area, if you put an incompetent person in charge of that task, those tasks will be disrupted and that institution will start to collapse.

A competent person is someone who is knowledgeable about their subject.

If you put someone who is not knowledgeable about their subject instead of someone who is knowledgeable about their subject, it means that you have started the end.

A competent person; regardless of the field, must undergo a deep education based on knowledge.

If we leave the trust to incompetent people, they will give tasks to incompetent people.

The Quran has given us a very beautiful warning.

“Do not give the trust to the uncompetent people.”

A child should be introduced to knowledge from a young age and should act according to the etiquette of knowledge.

The person's faith, gender, ethnic identity may be different,

but if he/she is competent in his/her field and has a sense of decency, that person is given a task.

If we put incompetent people in charge of institutions through politics, that is, by saying this is from my party, that is from my community, our country cannot compete with other countries and will go bankrupt.

Etiquette comes from the root of trust.

People who are scientifically knowledgeable about their field and act in accordance with justice are trustworthy people.

The thing that is entrusted to those trustworthy people is called "trust".

Ehil-Ehl means expert, owner of the field, family, master, expert in the field, qualified, friend.

A trust is not given to a person who is not competent in the field.

In other words, a patient is not entrusted to a person who is not a doctor.

A person who is not a master is not given an apprentice.

A person who will be competent will both be knowledgeable about the field and will be moral.

A person who is competent in a subject has passed through many lessons.

He is on knowledge, witnessing, manners, justice, modesty, condescension.

A competent person is honest, does not take the right, does not accept bribes, does not show favoritism, does not dig people's pits, does not covet people's property and honor.

He does not steal, he does not worry about making his relatives rich, he does not discriminate people according to their beliefs, he does not discriminate based on gender.

His only concern is to work honestly in the position he is in.

Here is the quality of trustworthiness of Prophet Muhammad.

He is a person who is trustworthy of Allah.

The trust he carries is the truth of the knowledge of monotheism.

He told people about the unity of Allah.

He told them the way to witness Allah.

And he delivered the trust he carried to the rightful ones.

Allah informs us to give the trust to the rightful ones.

In other words, do not pull strings.

Do not discriminate between people.

Do not discriminate between genders.

Do not discriminate based on belief.

Do not say this one is from us, this one is not from us.

Do not be deceived by his worship, do not be deceived by those who have the word Allah on their tongue.

He says only and only give the trust to the rightful ones.

He informs us to give it to the rightful ones.

Surah Nisâ 58: “İnnallâhe yemurukum en tueddûl emânâti ilâ ehlihâ ve izâ hakemtum beynen nâsi en tahkumû bil adl innallâhe nimmâ yeızukum bihî innallâhe kâne semîan basîrâ.”

The Meaning: “This is the decree of Allah upon you: Give back the trusts only to those to whom they are due. When you declare between people what is true and what is false, declare with justice. Surely Allah declares the truth in the most beautiful manner. Surely Allah is the Hearer, the Seer.”

Surah Enfâl 27: “Yâ eyyuhâllezîne âmenû lâ tehûnûllâhe ver resûle ve tehûnû emânâtikum ve entum talemûn.”

The Meaning: “O you who believe! Do not betray Allah and His Messenger and do not betray the trust and be among those who know.”

Here is the quality of belief of Prophet Muhammad, opening doors to his surroundings with knowledge and witnessing in telling about Allah.

A person who is sure about his subject can only bear witness to that subject.

He directs people to witness.

The place where Allah can be witnessed is the person’s own body and existence itself.

Now let’s examine Prophet Muhammad’s quality of “Mercy-Compassion”.

It is also confirmed in the verse that he was always told to treat his surroundings with mercy.

His heart was already boiling with mercy.

Acting with mercy was his most important quality.

Prophet Muhammad was always told to treat his surroundings with mercy.

Surah Anbiya 107: Ve mâ erselnâke illâ rahmeten lil âlemin

Ve ma erselnâ ke: We did not send, we did not present, we did not reveal, you,

Illa rahmaten li el alemin: Other than mercy, for the worlds, everyone,

The Meaning 1: “We did not send you for anything other than being a mercy to the worlds.”

The Meaning 2: “We did not reveal you for anything other than treating everything with mercy.”

The Meaning 3: “Behave with mercy towards everyone around you.”

He had no other feeling than mercy.

He treated every being with mercy.

His heart was full of mercy.

He showed this in every stage of his life.

He bought slaves and freed them.

He fought so that there would be no slavery or concubinage.

He fought so that there would be no cruelty.

He fought so that no one would go hungry.

A person who was sent as a mercy to the worlds should not behave in any other way.

Surah Anbiya 84: “Festecebnâ lehu fe keşefnâ mâ bihî min durrin ve âteynâhu ehlehu ve mislehum meahum rahmeten min indinâ ve zikrâ lil âbidîn.”

Fe isteceb nâ lehu : Thus, answer, we, his,

Fe kesef nâ : Thus, detection, discovery, understood, we,

Mâ bihi min dar : Well, to him, harm, difficult situations, narrowness,

Ve ateynâ hu : We presented, the truths we presented, he,

Ehle hu : The competent, knowledgeable, he,

Ve misle hum : Like, as much, similar, the same, they,

Meâ hum : Together, they,

Rahmeten min indi nâ : Mercy, from us, belongs to us,

Ve zikrâ li el âbidîn : Remembrance, remembrance, an advice, for the servants,

The Meaning: "Thus he found the answers he was looking for in Us. Thus he became one of those who understood Us, passing through difficult situations. He was one of those who were competent in the truths We presented and those who acted like him with him, will be with Us They were on the mercy that belongs to them and they were always among the servants who remember Us."

Mercy belongs to Allah.

Allah shows His mercy in every being.

For example, the eye was created with mercy and it functions with mercy.

The hearts of those who will understand this mercy will be in mercy.

The one whose heart is full of mercy never forgets Allah for a moment.

Whoever forgets Allah for a moment, he falls into his own self.

I live in the heedlessness of my ego.

For this reason, those whose hearts are overwhelmed with Allah's mercy never forget Allah for a moment.

Prophet Muhammad was a man of mercy, a man of compassion.

He always ran for the good of humanity.

He offered many good advice and showed them in his own life.

"No one should go to bed hungry."

"Do not go to bed full when your neighbor is hungry."

"Do not deceive anyone."

"Do not usurp anyone's rights."

"Do not oppress anyone."

"Do not let yourself be oppressed."

"Do not kill anyone."

"Do not hurt anyone."

"Allah has forbidden the taking of a life."

"There is no slavery or concubinage."

"Women and men are equal."

"Educate your daughters."

"Teach them knowledge."

“Do not force them to marry.”

“Give them the right to choose their spouses.”

“It is the right of everyone to learn knowledge.”

“Stay away from superstitions.”

How beautifully Prophet Muhammad said it.

He was calling humanity to peace.

He was a person of mercy.

He was a person of love.

He was a person of compassion.

Every word of his opened the door to mercy.

He made humanity feel mercy.

The 107th verse of Surah Anbiya reflected his heart.

“Ve ma erselnâke illa rahmeten lil alemîn.”

“We sent you as a mercy to the worlds.”

“I was not sent as a curser, but as a mercy.” (Muslim, Birr, 87)

He did not curse anyone.

He always prayed and worked hard for the good of humanity.

Even if they oppressed him, he did not respond to anyone with oppression.

His heart was full of mercy.

He forgave The Wild who killed his uncle Hamza.

He forgave Hind who had Hamza killed.

He said to those who brought Hind, “Send her away, there is no revenge.”

He said, “There is no blood feud.”

When the captives with their hands tied were brought in at Badr;

“Untie their ropes.”

He said, “No one should be a captive.”

“Give them water.”

“Share your food equally,” he said.

“Let them sit where you are.”

“Walk with them,” he said.

His compassionate heart was flowing with mercy.

“Do not kill, do not be cruel.”

“Do not deceive anyone.”

“Do not commit discord, do not commit sin.”

“Do not gossip or backbite.”

“Help those in need.”

“Run in the way of good.”

“Do not judge anyone.”

“Do not speak ill of anyone.”

“There is no slavery or concubinage.”

“No one is superior to another.”

“When you speak, speak in the way of good.”

“Or keep quiet and do not speak negatively.”

“Speak with pleasant words.”

“Do not speak words that will lead to oppression.”

“We are all equal.”

“We are all servants of Allah.”

“Respect each other’s rights.”

“Act justly.”

“Do not mock anyone.”

“Do not look for anyone’s shortcomings.”

“Never be in a state of grudge and hatred.”

“Never pursue a blood feud.”

“Do not torture animals.”

“Do not burden them too much.”

“Do not torture them.”

“Treat them well.”

“Water and feed them.”

“Love and respect them.”

These words full of mercy should have been heard.

Hearts should have been revived with these words.

Prophet Muhammad should have been felt in hearts.

His words should have washed bodies.

His words full of mercy should have been spread.

He was a pious person.

Surah Anbiya 86: “Ve edhálnâhum fî rahmetinâ innehum mines sâlihîn.”

Ve edhal nâ hum : To enter, to enter, understood, moving, we, they,

Fi rahmet nâ : Our mercy,

Inne hum min es sâlihîne: Indeed they are, the righteous, the good, in good states,

The Meaning: “They were of those who acted upon Our mercy. Indeed they were good people.”

Here are those who witness Allah everywhere, in submission, in trust.

They are the righteous.

Those who understand the mercy of Allah are good people.

A righteous person is one who is beneficial to his surroundings.

Prophet Muhammad was a righteous person.

He used to run for the good of everyone.

Surah Al-Maide 2: “Ve teâvenû alel birri vet takva ve lâ teâvenû alel ismi vel udvâni.”

The Meaning: “Help each other in goodness and righteousness, be pious, do not help each other in evil and enmity.”

How beautifully it is stated in the verse.

Help each other in goodness and righteousness.

Never help each other in evil.

Prophet Muhammad was a good person.

He always did good to his surroundings and lived in good conditions.

The way to be a good person is to understand Allah.

The energy emanating from the body of a good person opens the doors of peace.

Surah Joseph 22: "When he reached puberty, he understood the One who is the absolute ruler in everything and creates with His knowledge through the truths We presented, and thus, in return for understanding Us, he became one of the good people."

Surah Al-Mucadele 9: "O you who believe! When you come together and talk, do not talk about evil, and do not be hostile to anyone, and do not distrust the one who shows you the truth, and take counsel about being righteous, and beware of falling into evil, and do not associate others with Allah. In Him you are all one."

In the Quran, "Righteous deeds" are mentioned in many places.

That is, "Working as a good person and being productive."

The body of a good person always radiates divine energy.

This energy also protects the person.

It creates a positive shield.

Just like in our world, just as there is an energy shield in our world.

We call it the atmosphere.

This energy shield protects the world from the harmful rays coming from the sun and from meteors.

If the meteors that come to our world fall on our world as they are, life will come to an end.

When meteors enter our world's atmosphere, they burn and shrink, either turning into dust without falling on our world or falling as very small pieces.

Thus, the person who is a righteous person, that is, a good person, also has a positive energy shield around his body.

This shield is formed due to the strength of that person's faith and his/her righteous deeds in his/her life.

Faith is formed only and only by reading the functioning of the Universe and reaching the truths.

A person who has faith does not find himself/herself in the slightest harmful situations.

He/she reaches the rank of "Righteous Man" because he/she comprehends existence and the Creator.

A righteous person is a person who is strong in terms of faith.

A person whose faith is strong;

He/she becomes a righteous person.

He/she is not affected by gossip.

He/she does not fall into despair when trouble happens to him/her.

He/she lives with the love of Allah at every moment and this love protects him/her.

He/she does not despise the created, observes the Creator in the created.

He/she lives with the consciousness of "Tawhid" at every moment.

He/she is just.

He/she always does good.

He/she shares, cooperates and helps each other.

He/she does not consider himself/herself superior. He does not look down on others.

He never does in bad situations.

He never envies.

He never does injustice.

He does not oppress others, does not harm any being, as stated in the 22nd verse of Surah Joseph, "With the truths We presented, he understood the One who is absolutely sovereign in everything and who created with His knowledge, and thus, in return for understanding Us, he became one of the good people."

A person becomes a "Having Faith" only by understanding the owner of the universe.

A person who has faith becomes a "Pious person-good person."

A good person is a person who does not harm his environment in the slightest.

Because when he looks at existence, he looks at Allah behind existence.

Wherever he turns, whatever he looks at, he sees the face of Allah.

This face is not like a human face, it is a "Face of Light" in terms of light.

Like a white cloud, everywhere is covered with the light of Allah.

What is expected from us is to be good people and live in that consciousness.

The way to be a good person is to have faith.

The way to have faith is to understand existence and the creator.

A person who has faith has become a good person.

A good person is a person of mercy and compassion.

He is at peace with his environment.

He gives hope to his environment.

Since a good person is always in a good state and behavior, the divine energy shield formed in his body becomes strong.

In this state, the channels in the body of the person and in the entire universe have united.

With the union of those channels, a divine energy surrounds that person's body and prevents any harm that may come to that person.

A good person always lives with the consciousness of faith and that person:

Does not commit the slightest cruelty.

Does not gossip the slightest.

Does not do the slightest harm to anyone.

He does not lie even a grain.

He does not harbor even a grain of anger, grudge, hatred, pride, arrogance, etc.

He does not look for people's shortcomings or faults.

He does not give people bad nicknames or nicknames.

He does not attack people's honor and chastity.

He does not alienate people.

He sees every being as Allah's servant.

He does not say about people that this is for hell and that is for heaven.

He does not separate people according to their beliefs, does not interfere with their beliefs.

He never makes judgments in the name of Allah.

He does not use religion for position, status, fame, or fame.

He does not show off even a grain of his own in his worships.

He does not infringe on anyone's rights.

He does not forget the mistakes he has made.

He always pursues goodness, always speaks beautiful words, always speaks of the truth.

He helps those in need, helps those in trouble.

He never acts for his own benefit, he does not act so that he will be called good.

He does not say a single bad word about anyone, he does not even think about it.

A person who has faith, that is, a good person, is trustworthy.

He is the one who inspires trust with his hands, tongue, state, and work.

When you come across a good person, he struggles to help you, tries to solve your troubles, and does not expect a single bit.

He always reads the book of the universe, tries to understand the blessings of Allah there.

Such people have a divine energy shield around their bodies.

If a person does even a single bit of evil to someone, despises someone, gossips about someone and then talks badly about them, that person's energy shield weakens and a negative energy is generated.

In other words, like the burning energy in the desert...

There is a divine energy released from the bodies of good people to their surroundings at every moment.

This energy offers peace and happiness to its surroundings.

This energy is the breeze coming from heaven.

There is always a negative energy release from the bodies of those who are in evil to their surroundings.

This energy burns, harms and causes unrest to both the person and the people around them.

This energy is the fire coming from hell.

When we come to a good person, the breeze of heaven coming from him offers us a very different peace.

Those who came to the beautiful person Prophet Muhammad said:

“When we come to you, our troubles are relieved, we feel a different peace.”

The Quran advises us to always be good people.

And it explains how this can be done.

Because a good person is someone who always offers peace to his surroundings and to himself.

Prophet Muhammad was a pious person.

He also taught humanity to be like this.

Prophet Muhammad was a person of peace.

His face always radiated a sense of peace.

Surah Al-i Imran 107: “Ve emmellezîn ebyaddat vucûhuhum fe fî rahmetillâh hum fîhâ hâlidûn.”

Ve emmâ ellezîne: But, those people,

Ebyaddat: White, happy, joyful, peaceful,

Vucuhu hum: Their faces,

Fe fî rahmetî Allah hum: Now, the mercy of Allah, they,

Hum fi hâ halidin: They, in it, in that state, eternal, continuous,

The Meaning: “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 always act in that state.”

As stated in the verses, the hearts of those who have understood the truth are at peace.

They sow peace in hearts, they sow the seeds of mercy.

The hearts that manifest mercy make those around them feel peace.

They are those who are of the Muhammadan disposition.

They offer love and peace to their surroundings.

Perfect people have always run for the peace of society.

Perfect people have run for the people around them who have problems.

They always spread the energy of mercy.

They always make you feel Allah with their tongues and attitudes.

If a person comes near them, he/she will be in a different peace.

Those around perfect people feel the truth of “why was man created?”

Perfect people make hearts feel Allah.

They make you feel what submission is.

They show with their attitudes “how to have a relationship with Allah.”

The light of mercy reflects from their hearts.

It never occurs to them to look down on someone even a little bit.

It never occurs to them to harm someone in the slightest.

It never occurs to their hearts to deceive someone in the slightest, to act for their own benefit.

They are the men of the station of mercy.

They are the ones who properly understand Allah, the Merciful, the Compassionate, and who look at Him everywhere.

They are the ones who properly surrender and trust in Allah.

They know that every being is the throne of Allah.

Allah shows Himself from that throne.

The word of Allah comes from that throne.

The perfect ones of peace make hearts feel peace.

They run to those in need.

They become hope for the hopeless.

They act with love and respect.

They are the river of mercy and compassion.

They present hearts with the ILM-i Ledun, the Kawthar.

When we examine the Quran, we understand that those who know Allah those who surrender and trust in Him, are the ones who attain the station of mercy.

They are the Perfect ones.

Perfect people are those who behave well to their surroundings and strive for the peace of people.

The energy flowing through the bodies of perfect people is the energy of mercy.

They remind us of Allah.

When we are with them, the effect of our worldly troubles decreases.

We feel determined to overcome our worldly troubles.

Because those around perfect people embrace life more strongly.

Their hearts are occupied with Allah.

Their hearts are occupied with understanding the truths.

They do not become captive to the world's wealth, property, fame and reputation.

Their hearts have surrendered to Allah.

They look at existence with that surrender.

They look at every existence they look at as a manifestation of the divine power of Allah.

They do not look down on existence, they look with mercy.

To reach the rank of mercy is to understand Prophet Muhammad.

Those who truly understand Allah, the Most Merciful and Beneficent, are honored with the station of Prophet Muhammad.

Here, the feeling of mercy makes a person human.

It gives peace to the environment.

Mercy is the feeling that comes from the light of love.

Mercy is the feeling that makes a person human.

It is the feeling that makes every being act with compassion.

It is the feeling that embraces hearts.

It is the feeling that makes one run to everyone.

It is the feeling that acts sincerely, sincerely.

It is the feeling that saves you from ego.

Allah has informed man; “You are human, be merciful.”

Man has been sent to the worlds for mercy.

This should be understood very well.

Mercy is the name of the feeling that flows from Allah’s mercy to His mercy.

Let the heart be adorned with love and passion.

Let us walk in the light of love.

Let us love, let us be loved.

Let us be a mercy to hearts.

Let us walk in the sky of the world of hearts.

Come, my brother, let us be merciful.

Let's be sincere to each other.

Let's act with sincere, heartfelt love.

Let's be honest, let's be virtuous.

Let's give each other peace.

Let's be the hope of those in need.

Let's be the endorsers of pessimism and anxiety.

Let's be the ones who make people happy, let's make people smile.

Let's be the ones who make people love, let's be examples.

Let our heart's language and head's language be one.

Let our heart's eye and head's eye see one.

Let our behaviors be in love and mercy.

Let honey drip from our tongue.

Let compassion flow from our state.

Let that sublime feeling of mercy be reflected from our state.

How beautifully it is stated in the Quran.

Surah Anbiya 107: “Ve ma erselnâke illa rahmeten lil âlemîn.”

The Meaning: "We sent you to treat everyone with mercy."

Come my brother, let all our states be in mercy.

Let us be trusted, let us be believed.

Let us be hope, let us be peace.

Let us never deviate from mercy.

Let us know that mercy is the feeling offered by the angels of heaven.

Let us warm like the sun.

Let us nourish like water.

Let us be breath like air.

Let us warm like fire.

Mercy is the manifestation of Allah's merciful, compassionate names.

May every action be a mercy to every being.

Let's run to those in need.

Let's feel the feeling of "There is someone with me too."

What a beautiful feeling it is to be a 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 a response? Of course not.

What a beautiful feeling it is to run to those in need without expecting anything in return.

Don't look for anyone's shortcomings.

Look at the good aspects of people.

Let a person find their own shortcomings and fix them.

Don't embarrass people even when you warn them.

Speak in such a way that they feel your power to correct yourself.

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 trustworthy.

May the smile on your face never leave your tongue.

May the words of love never leave your tongue.

Be modest, act humble.

Be patient, have trust in Allah.

Look into the inner world of everything.

Never forget that you were sent as a mercy to the worlds.

You; You were sent as a human being.

You were sent to act with compassion, with mercy.

Come, act sincerely.

Come, act honestly.

Come, act virtuous.

Come and give peace to people.

Be their hope.

Make them feel the mercy.

Surah At-Tevbe 71: “Vel muminûne vel muminâtu baduhum evlîyâu badin yemurûne bil marûfi ve yenhevne anil munkeri ve yukîmûnes salâte ve yutûnez zekâte ve yutûnallâhe ve resûlehu ulâike se yerhamuhumu allâh innallâhe azîzun hakîm.”

The Meaning “Those who believe and are on the path of belief; they practice friendship, knowledge and prevent denial and act with the consciousness of devotion to Allah at all times, and they are in purification and share what is in them and they obey Allah and follow the Messenger. They understand the mercy of Allah. Surely Allah is the Supreme Owner of all values, the One Who rules over all existence.”

Surah Al-i Imran 107: “Ve emmellezînebyaddat vucûhuhum fe fî rahmetillâh hum fihâ hâlidûn.”

The Meaning: 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, and they always act in that state.

Surah Anbiya 86: “Ve edhalnâhum fî rahmetinâ innehum mines sâlihîn.”

The Meaning: “They have entered into Our station of mercy, surely they are among the righteous.”

Here, Prophet Muhammad was a person of mercy.

The light of mercy would reflect from his heart.

And he advised us to be like this.

Be compassionate.

Be loving.

Be sincere.

Be respectful.

Be loyal.

Be honest.

Be humble.

Be affectionate.

Be embracing.

Be helpful.

First, be compassionate to yourself.

Then, be compassionate to your surroundings.

Be compassionate to nature and animals.

Surah Al-Ahzab 73: "Be compassionate."

"Compassion is the encompassing of the feeling of mercy."

Be compassionate.

Be protective.

Be loving and respectful.

Be loyal on the path of the heart.

Do not hurt anyone.

Do not upset anyone.

Do not make anyone shed tears.

Never hurt.

Don't break anyone's heart.

Don't be cruel.

Don't snap at anyone.

Be hope, be healing, be morale.

Be kind.

Be humble.

The compassionate are merciful.

The compassionate are honest.

The compassionate are protective.

The people of compassion are emotional.

The people of compassion are sincere.

The people of compassion are sincere.

The people of compassion are trustworthy.

Compassion is touching hearts.

Compassion is giving peace, making people happy.

Compassion is being a remedy for the troubles of the afflicted.

Compassion is the feeling of surrounding, protecting, embracing, feeling, and being one at every moment.

Compassion is the feeling of mercy surrounding bodies, just as a mother hugs her baby.

The word comes from the word "Chief".

The Chief, Judge, Leader, and Sultan of the entire universe is Allah.

Allah embraces and protects every being with his manifestations.

Allah encompasses every being with the name of oneness,

that is, He surrounds it with His oneness.

Thus, compassion is the sense of encompassing mercy.

It is the feeling of hearts being one.

The people of compassion act with unity consciousness.

That is why they feel everything about the person in front of them and their sense of protection is very high.

The people of compassion always run for goodness in their surroundings.

They do not want anyone to have trouble.

They do not want anyone's heart to be broken.

They run and struggle for the troubles of those who have troubles.

Come, my brother.

Let us also be people of compassion.

Let us caress hearts.

Let us treat each other with love and mercy.

Let us give each other peace.

Let us not lose the smile on our faces.

Another characteristic of Prophet Muhammad is the characteristic of "Bashir".

Prophet Muhammad ran for the peace and happiness of humanity.

He made an effort to make those around him happy.

He gave hope to hearts.

He gave joy to hearts.

He gave joy to hearts.

Bashir means the one who makes happy, makes happy, gives hope, cheers, gives good news, gives peace.

Surah al-Furqan 56: "Ve mâ erselnâke illâ mubeşşiren ve nezîrâ."

The Meaning: "We sent you for nothing but to give hope and to explain the truths and to warn."

Prophet Muhammad was like "Bashir".

He was a bringer of joy, a bringer of good news.

He was in love.

He was in love and affection.

He was cheerful.

A smile would never leave his face.

He was always cheerful.

He would reflect that joy to those around him.

A person with a smiling face reflects the beauty of Allah on his face.

That person becomes the Divine Beauty.

Allah manifests the names of Bashir with His beauty from every being.

Every being is the beauty that is revealed from Allah, that shows Himself.

Allah gives good news to man from himself, to man.

Allah gives good news from being to man, from his truths.

“What is seen is my beauty,” he says.

Here is Prophet Muhammad, the one who gives good news to people about the beauties of the name Bashir.

The one who reaches the rank of Bashir.

He becomes hopeful.

He makes hearts happy.

He ends worries.

He does not become pessimistic, he does not become hopeless.

Isn't being pessimistic, hopeless giving up hope in Allah?

Shouldn't a human being always be like “Bashir”?

A person should be hopeful for the people around him.

He should end worries, give strength to hearts.

People should teach each other to make each other happy.

They should be merciful to each other.

A person who understands Prophet Muhammad;

He will give peace to those around him.

He will give hope.

It will make hearts feel divine love.

They become hope for the hopeless.

They remove pessimism from hearts.

They run to those who are in trouble.

They are people of knowledge and knowledge.

They are people who have reached the ranks of the merciful and the compassionate.

They are people who have reached the rank of mercy.

They know what it is to come as a mercy to the worlds.

They are compassionate.

They are protectors, full of love.

They run to meet the needs of those in need.

They are humble.

They do not look down on anyone or any being.

They know that the source of all existence is Allah.

“There is no Allah but Allah, your source is none other than Allah.”

(Surah Hud, 4)

They have reached the rank of Rahim.

The rank of Rahim is the rank of all existence being filtered from the essence of Allah.

Just as a tree emerges from a seed, this world has also emerged from the essence of Allah, and this continues at every moment.

The rank of Rahman is the surrounding of everything that emerges from the Rahim with manifestations.

The seed is Rahim, the tree is Rahman.

Whatever is in the seed is revealed.

Whatever is in Rahim is in the revealed Rahman.

Both the merciful and the merciful are surrounded by the mercy of Allah.

Those who have reached the rank of the merciful and the rank of the merciful attain the rank of mercy.

They know that all existence is surrounded by the mercy of Allah.

All the behaviors of those who have reached the rank of mercy are based on mercy.

They treat every created being with mercy.

Because they know that the beginning and the end, the outward and the inward of every being is Allah. (Surah al-Hadid, 3)

They look at existence with the eye of Allah.

They make those around them feel mercy.

The energy of mercy radiates from their bodies to their surroundings.

Whoever is near them, an indescribable peace flows to them.

Those who are people of mercy are surrounded by the energy of mercy.

They are hardworking, knowledgeable, and well-mannered. They are those who have attained divine presence.

To attain divine peace is to attain the mercy of Allah.

Here, the people of Bashir are those who make people feel love and make them happy.

Here, Prophet Muhammad has become hope for people with his attribute of Bashir, he has instilled the love of Allah into hearts.

The reason for his manifestation is Bashir, nazir, mercy.

Surah Al-Baqarah 119: “İnnâ erselnâke bil hakkı beşîren ve nezîren.”

The Meaning: “Surely you have come forth to tell the truth, to please and give hope, to explain and warn, to tell about Us.”

Surah Al-Maide 19: “Yâ ehlel kitâbi kad câekum resûlunâ yubeyyinu lekum alâ fetretin min er rusuli en tekûlû mâ câenâ min beşîrin ve lâ nezîrin fe kad câekum beşîrun ve nezîr vallâhu alâ kulli şeyin kadîr.”

The Meaning: “O you who remain in hearsay! Those who show you our truths have come to you. While you were in the weakness of not knowing the truths, a Messenger had explained the truths to you. Do not say that no one has come to you who gives you peace of mind, who explains the truths and warns you. Yet, those who give you peace of mind, who explain the truths and warn you, and who inform you that Allah is the Power over all things, have come.”

Surah Sebe 28: “Ve mâ erselnâke illâ kâffeten lin nâsi beşîren ve nezîren ve lâkinne ekseren nâsi lâ yalemûn.”

The Meaning: “You have not come forth except to tell all people about Us, to give them hope, to explain the truths and to warn them. But most people do not know.”

As stated in the Quran, the attribute of Prophet Muhammad is the attribute of “Bashir”, which makes those around him feel love, joy, happiness, hope, peace and attachment to life.

Another attribute of Prophet Muhammad was the attribute of “Nazir”.

Nezir means to warn, to advise, to guide to the truth, to warn.

Prophet Muhammad would warn the people around him with the attribute of “Nazir”.

He would advise them to be careful.

He would advise them not to invite things that will happen to them.

For this reason, the attribute of warning is very important.

If a person does not control his anger, what will happen to him is actions such as fighting, arguing, attacking.

If he acts with falsehood, what will happen to him is to distance oneself from knowledge, knowledge and decency.

Surah Furqan 56: “Nezîrâ.”

The Meaning: “Be on a vow – explain and warn.”

Prophet Muhammad always reminded people of the truths.

He was on a vow.

He would warn them.

He would warn them of the dangers that would come.

A person should not forget that a warning comes to him at every moment.

For example, death is a warning of a truth that will happen to a person.

One should never forget death.

One should not forget that death is the greatest warning.

One should not forget that death is the greatest oath, that is, a warning, a reminder.

One day, we will die like everyone else.

We should live without forgetting death.

We should not deceive anyone, we should not oppress anyone.

We should learn the necessary lesson from death, we should not be slaves to the world,

we should not ruin ourselves with worldly ambition.

We should not forget to learn a lesson from everything, that a message flows from everything.

A person should always remember that the vow of Allah comes from every being.

A person should analyze the words he hears from the people around him.

He should analyze behaviors.

He should always think about positive or negative behaviors and say, "What warnings do these people give me?"

If a person hears something from someone, he should stop and think and say, "How can I learn a lesson from this?"

If an incident happened to him, if he was exposed to a lie or slander, he should ask, "What is the warning, the message that is being presented to me from here?"

If he experienced a loss, if he experienced a disappointment, he should ask, "What warning is coming to me from here?"

He should understand the warning, the reminder that flows to him from everything well.

He should not immediately fall into pessimism, and even if he does, he should quickly turn back and learn the necessary lesson.

He should not forget that everything that happens to him is a vow, a warning.

He should be a reminder of divine knowledge for the solution of troubles.

He should always warn his surroundings with truths.

Warning someone, reminding them of the truths, showing them the path of truth is the dimension of "vow".

A person should know that the path of truth is a person's own body.

A person should know that "Huda", the guide, guides a person with his own truths at every moment from his own body, and warns a person with every breath.

A person should remember that every breath offered to him is a warning from Allah.

He should also advise his brother to turn to his own body and look there.

He should remind him that the Quran, the verses, and the chapters are in his own body.

If there is oppression around him, he should fight against oppression with the truths and be a warner.

Oppression is revealed by those who cannot come to the light of the truths and remain in the darkness of their own selves.

A person should first reach the truths and be enlightened by the truths.

Then, he should be a warner and a reminder to his surroundings.

The nazir; It is a warning, a caution, a reminder, a vow, to inform and guide what will happen in advance.

The vow is to feel divine warnings in one's heart, to know that every being, every event conveys a message.

The vow is for those who have reached the truth to have insight.

With that insight, it is to warn those around you with the truths and to remind them of the truths.

Vow is to dedicate oneself to Allah.

Death is a vow, illness is a vow, things that happen to you are a vow.

Every sound you hear is a vow, rain is a vow, storms are a vow, snow, hail, floods are a vow.

The rising sun is a vow, the setting sun is a vow, night is a vow, stars, the moon, the sun are a vow.

Every being you see, every birth, every death, is a vow.

As long as a person opens his heart, understands that every being, every event, is a vow flowing to him.

Let him look at death, for death is the greatest vow.

Let him dedicate himself to Allah before he dies and surrender to his origin.

To be human is to do these things.

The secret of creation is to reach the human station.

A human being attains the rank of Muslim.

A Muslim is a person who is with someone in pain.

A Muslim is a person who solves someone's troubles.

A Muslim is a person who gives hope to someone in their pessimism.

A Muslim is a person who makes them feel the mercy of Allah.

A Muslim is a person who makes them feel the compassion of Allah.

A Muslim is a person who lives according to a vow.

Surah al-Baqarah 119: “İnnâ erselnâke bil hakkı beşîren ve nezîren ve lâ tuselu an ashâbil cahîm.”

The Meaning: “You have come out to tell the truth, to please and give hope, to explain and warn, and to tell about Us. You are not responsible for those who attribute attributes to themselves and are in a state of transgression.”

Surah Al-Isra, 105: “Ve bil hakkı enzelnâhu ve bil hakkı nezel ve mâ erselnâke illâ mubeşşiren ve nezîrâ.”

The Meaning: “These are the truths that We have presented and the truth that has been presented to you. You have not come out into the open except to inform us, to please us with the truths and to warn us.”

Surah Saba, 28: “Ve mâ erselnâke illâ kâffeten lin nâsi beşîren ve nezîren ve lâkinne ekseren nâsi lâ yalemûn.”

The Meaning: “You have not been revealed except to tell all people about Us, to give them hope, to explain the truth and to warn them. But most people do not know.”

Surah Fâtır 24: “İnnâ erselnâke bil hakkı beşîren ve nezîrâ ve in min ummetin illâ halâ fihâ nezîr.”

The Meaning: “You have indeed come forth to tell our truths, to give hope, to please, and to warn. If a nation remains in its ignorance, there will be those who explain the truths and warn them.”

As it is confirmed in the verses, Prophet Muhammad has come forth to tell people the truths, to give them hope, and to warn them about what will happen.

People of heart have striven day and night for the good of humanity.

They have never acted for their own interests.

Prophet Muhammad has always warned people on the path of truth.

He has warned them not to fall into tyranny.

He has warned them to turn to good things.

Another characteristic of Prophet Muhammad is that he is a person of “Vedud-Meveddet”.

Prophet Muhammad was a person of “Meveddet”.

Meveddet is the key to opening the door of truth.

Meveddet is the dimension of divine love.

Meveddet is that pure love of child’s innocence.

Meveddet is reaching the pure love of child’s innocence.

The search for truths cannot begin without returning to child’s innocence.

The doors of truth cannot be opened to those who do not have child’s innocence.

Only those who abandon the areas of the belief understanding inherited from their ancestors such as judgment, discrimination, superiority, false knowledge can reach the truths.

Only those who feel that pure love of child’s innocence can reach the truths.

Prophet Muhammad has stated that “Children are the closest to Allah”.

Jesus; He declared, “Whoever does not accept the kingdom of Allah like a child will never enter it.” (Mark 10:13-16, Bible)

The reward of the people of maweddah is to attain the love of Allah and to be in closeness.

Surah Ash-Shura 28: ‘‘Zâlikellezî yubeşşirullâhu ibâdehullezîne âmenû ve amilûs sâlihât kul lâ eselukum aleyhi ecren illel meveddete fil kurbâ ve men yakterif haseneten nezid lehu fihâ husnâ innellâhe gafûrun şekûr’’

The Meaning: “This is the joy of those who believe and work in the right path and understand that they are the servants of Allah. Say: Those who are in that state do not ask you for any reward, they are only close with love.

Whoever does good, his good deeds will increase. Surely Allah is Forgiving, Thankful.”

As stated in the verse, Meveddeh is to reach love, to attain affection, to be in closeness at all times.

Childhood innocence is the station of maweddah.

Surah At-Takwir 8: “Ve izel mevudetu suilet.”

The Meaning: “Seeking the truth in the innocence of a child.”

A person who does not question in the innocence of a child cannot engage in sincere questioning.

A person who does not question in the innocence of a child cannot meet the truth.

A person who does not reach the questioning in the innocence of a child cannot know what searching is.

A person who does not look with the love of a child cannot see.

A child born from a mother comes in the purest form.

There is no discrimination in belief, worship, place of worship, clothing, covering in that child.

There is no discrimination in gender, nation, profession in that child.

There is no breaking hearts, looking down, arrogance, pride, ego in that child.

There is no knowing, seeing oneself as superior, seeing one's faith and path as superior in that child.

There is no hatred, grudge, revenge, hostility in that child.

There is no envy, malice, doing evil, badmouthing, bad words in that child.

There is no discrimination such as rich, poor, good, bad, ugly, beautiful in that child.

That child comes into the world in the purest form.

That child comes with the "vedud" love that belongs to Allah.

That child looks with the purest form, acts with the purest form.

This pure love in that child is "meveddet" itself.

The love of child innocence is called "vedud".

That pure love of Allah is called "vedud".

Here is the station of Prophet Muhammad, the station of meveddet.

Meveddet is reaching divine love.

It is reaching pure love.

The doors of truth are opened to those who reach with pure love.

Love is the name of the feeling that does not contain discrimination, judgment, arrogance, pride, ego, knowledge, superiority.

Love is the name of the feeling that does not contain grudge, hatred, anger, fight.

Love is to take care.

Love is to protect.

Love is to end the self-identity.

Love is to bring the feeling of being us.

Love is to share trouble and sadness.

Love is to seek a solution in trouble and sadness.

Love is faith.

Love is the ornament of hearts.

Love is not to break.

Love is not getting angry, it is swallowing your anger.

Love is opening doors to knowledge.

Love is not falling into arrogance.

Love is not looking down.

Love is being able to look at Allah in the essence of existence.

Love is justice.

Love is believing, being sure, trusting.

Love is embracing, not letting go.

Love is making people happy.

Love is giving hope.

Love is reaching divine love.

Love is getting rid of desires.

Love is bowing.

Love is standing in prostration.

Love is smiling.

Love is kindness.

Love is condescension.

Love is being humble.

Love is life, the secret of life.

Love is affection.

Love is giving one's heart to the affection of existence.

Love is the divine peace that comes from all existence.

Love is the breath of heaven.

Love is the sun that never sets.

Love is the breath of Allah.

Love is the divine excitement that envelops hearts.

Love is the word of Allah flowing from the lips.

Love is the light of Allah in the heart.

There is no self-reflection in love.

The burden of love is heavy, not everyone can bear it.

The heart of the person of love always beats for others.

Allah is in the heart of the person of love.

The person of love endures everything.

The person of love is patient.

The person of love is always in trust.

The person of love is the one who lives in submission to Allah at every moment.

The person of love is the one who bears every burden.

The people of love are those who rush to everyone.

The people of love are those who feel the pain of others.

The people of love rush so that the pain ends and mercy is manifested.

Those who attain love do not hurt or upset.

Those who attain love do not mock, do not look down on, do not consider themselves superior.

Those who attain love do not gossip and backbite anyone.

Those who attain love walk in the light of love.

Those who walk in the light of love enlighten hearts.

Those who walk in the light of love become a light to those around them.

Surah Al-Mumtahana 8: “Innallâhe yuhıbbul muksitîn.”

The Meaning: “Surely those who attain the love of Allah are just, honest people.”

Surah Al-Hujurat 7: “Allâh habbebe ileykumul îmâne ve zeyyenehu fı kulûbikum.”

The Meaning: “Love of Allah makes you a believer and love is the ornament of your hearts.”

Every moment of the one who has attained love is love.

The one who feels love always acts with love.

Love is embracing with love.

Love is acting with love.

Love is a river flowing in the heart.

Love is a sun rising in the heart.

Love is making people feel peace.

Love is making people feel hope.

Love is the divine secret of the position of prostration.

Love is prostrating to the beloved.

Love is caressing the heart, warming hearts.

Love is running and going, arriving and not returning.

Love is teaching how to carry all troubles.

Love is protecting.

Love is unity.

Love is being conscious.

Love is life, the secret of life.

Love is affection.

Love is to devote one's heart to the affection of existence.

Love is the divine peace that comes from all existence.

It is the submission of the heart to Allah, its trust in Him.

Love is the light of Allah in the heart.

The people of love are those who make people happy, give hope, and take away pessimism.

The people of love are honest, compassionate, and just.

Surah Al-Hujurat 9: "Innallâhe yuhibbul muksitîn."

The Meaning: "Surely, those who are just and honest act with love for Allah."

Here is one of the characteristics of Prophet Muhammad: love.

He treated everyone around him with love and made them feel that love.

Some examples of Prophet Muhammad's words about love:

“By Him in Whose Hand is my soul, you will not find peace until you believe. And you will not believe until you love one another. Shall I tell you something that if you do, you will love one another? Spread peace among yourselves!” (Muslim, Iman 93-94. Also see Tirmidhi, At’ime 45, Qiyamat 56; Ibn Majah, Muqaddimah 9, Edeb 11)

“The Prophet David used to pray as follows: O Allah, I ask of You the love of You, the love of the one who loves You, and the deed that will lead me to Your love. O Allah, make Your love dearer to me than myself, my family, and cold water.” (Tirmidhi, Deavat, 72)

One day, a Bedouin who saw Prophet Muhammad kissing children very sincerely said; “Amazing! Do you kiss children? We never kiss children!”

Prophet Muhammad said to him: “If you do not have the love of Allah in your heart, what can I do!” (Muslim, Fadail, 64; Adab, 18)

“A person is with the one he loves.” (Bukhari, Adab, 96)

“The most virtuous of deeds is to love for the sake of Allah and to struggle against evil for the sake of Allah.” (Abu Dawud, Sunnah, 2)

“Allah Almighty will say (on the Day of Judgement): ‘Where are those who love each other for My sake? I will shade them with My shade on a day when there is no shade except My shade. (I will take them under My protection on a day when there is no shade except My shade).’ (Ibn Hanbal, II, 338)

While a man was with Prophet Muhammad, someone passed by.

The man said, “O Messenger of Allah, I love this man.”

Prophet Muhammad asked him, “Did you tell him this?”

The man replied, “No.”

Prophet Muhammad said, “Go and tell him.”

Thereupon, the man went to that person and said, “I love you for the sake of Allah.”

The other man replied, “May Allah, for whose sake you love me, also love you.” (Abu Dawud, Adab, 112-113)

Here, Prophet Muhammad struggled so that the divine feeling of love could be felt.

He stated that those who attain pure love would attain the truths.

He stated that the pages of the book of existence could be turned with pure love.

He stated that the book of existence could only be read with love.

We too must feel that love.

We must purify ourselves from all the impurities that prevent love.

We must cleanse our minds and hearts.

We must abandon judgments, seeing others, and looking down on others.

We should not fall into pride and arrogance.

We should stop seeing our own faith as great.

We should be able to see the greatness of Allah in every being.

We should look with the pure love of a child's innocence and treat our surroundings with that love.

We should feel the sublimity of the "Vedûd" station.

Those who reach the Vedûd station live in a state of being and witness the love of beings for each other.

Allah shaped every being with the name "Vedûd".

Every being is connected to each other with the name "Vedûd".

Vedûd is the love of the dimension of Muhammad.

The tree is held in the seed with the love of "Vedûd".

Each of the leaves, branches, flowers and fruits manifests itself with the name "Vedûd".

Vedûd is the divine love of Allah.

The station of love is the station of Muhammad.

The station of Muhammad is the secret of divine love.

The station of Muhammad is the secret of Tawhid.

Unity is the secret of the station of love.

All beings are in love with each other.

All beings exist with the name of "vedud", every being holds on to each other with the name of "vedud".

Hydrogen is in love with oxygen, water is manifested.

Earth is in love with water, greenery is manifested.

Fire is in love with every being to some extent.

Air blows with love at every moment.

Cells unite with each other with the name of "vedud" and turn into bodies.

Those who understand the name of "vedud" in being spend their lives in love.

This love is nothing but the love of Allah.

All beings take shape and come from a divine love.

It continues with a divine love.

Reaching the love of Allah is to feel that everything is surrounded by that love.

Mevedud is to put that love into our lives.

The one who feels that love cannot break anyone's heart, cannot usurp their rights, and cannot gossip about anyone. Maveddet is the divine grace offered from the station of Prophet Muhammad.

The one who feels that station, lives every moment with the love of Allah who holds the People, with the prostration of Allah in the People.

Meveddet is the station of belief.

The “Mim” in belief is the secret of Muhammad.

It is the secret of love.

The believer watches Allah who holds existence in existence at every moment.

The believer lives with that deep feeling of divine love.

The believer is the heart that has reached the dimension of “meveddet”.

The heart that has reached the innocence of a child.

Allah created all existence from His love, He holds it with His love.

Lovelessness can never be attributed to Allah.

The interpretations made as Allah does not love are not correct.

We have always attributed lovelessness to Allah.

We said Allah strikes.

We said Allah burns.

We said Allah does not love.

Is it right to say Allah does not love?

Is it right to attribute lovelessness to Allah?

Can there be lovelessness in Allah?

Lovelessness and hatred are seen in those who are not in a state of rapport with Allah.

Lovelessness is seen in those who surrender to their own devil.

Anger, fury, division, and judgment are all seen in those who surrender to their own devil.

Does lovelessness and resentment ever exist in Allah?

Does anger and rage ever exist in Allah?

Surah Ad-Duha 3: "He who created you is not separate from you, nor does He become angry."

We translated the translations of the Quran as "Allah does not love."

Please, let's examine and think carefully!

Now let's examine the verses in the Quran and their translations.

Surah Al-Baqarah 190: "Inne Allah lâ yuhibbu el mutedîn"

Inne Allah lâ yuhibbu: Surely, Allah, there is no love, no passion,

El mutedîne: Those who go to extremes, those who go beyond limits, aggressive,

The Meaning: "Surely Allah does not love those who go beyond limits."

Is it more appropriate to translate it like this?

Another Meaning: "Surely there is no love of Allah in those who go beyond limits."

Or is it more appropriate to translate it like this?

Surah al-Baqarah 205: "Ve Allâh lâ yuhibbu el fesâd."

The Meaning: "Allah does not love corruption."

Is it more appropriate to translate it like this?

Another Meaning: "There is no love of Allah in those who are in duality and corruption."

Or is it more appropriate to translate it like this?

Surah Al-Baqarah 276: "And Allah lâ yuhibbu kulle kaffârin esîm."

The Meaning: "Allah does not love anyone who persists in disbelief and sin."

Is it more appropriate to translate it like this?

Another Meaning: "Those who are evil and ignore the truths and cover them up have no love for Allah."

Or is it more appropriate to translate it like this?

Al-i Imran 32: “Fa inne Allah lâ yuhibbu el kafirîn.”

The Meaning: “Let them know that Allah does not love the disbelievers.” Is it more appropriate to translate it like this?

Another Meaning: “Surely those who ignore the truths and cover them up have no love for Allah.”

Or is it more appropriate to translate it like this?

Surah Al-i Imran 57-140: “Ve Allâh lâ yuhibbu el zâlimîn.”

The Meaning: “Allah does not love the tyrants.”

Is this the more appropriate translation?

Another Meaning: “There is no love of Allah in the oppressors.”

Or is it more appropriate to translate it like this?

Surah Nisa 36: “Inne Allah lâ yuhibbu men kane muhtâlen fehûrâ.”

Another Meaning: “Allah does not love the arrogant and boastful.”

Is it more appropriate to translate it like this?

Another Meaning: “Certainly there is no love of Allah in the arrogant and self-righteous.”

Or is it more appropriate to translate it like this?

Surah Nisa 107: “Inne Allah lâ yuhibbu men kane havvânen esîmâ”

The Meaning: “Because Allah does not love the sinners who have taken treachery as their profession.”

Is it more appropriate to translate it like this?

Another Meaning: “Certainly, there is no love of Allah in those who are in their own desires and in evil.” Or is it more appropriate to translate it this way?

Surah An-Nisa 148: “Lâ yuhibbu Allâh el cehra bis sûi min el kavli illâ men zulim”

The Meaning: “Allah does not like foul language to be spoken openly, except for those who are wronged.”

Is it more appropriate to translate it like this?

Another Meaning: “There is no love for Allah in those who make evil known through their words and actions. Only the wrongdoers do this.”

Or is it more appropriate to translate it like this?

Surah Al-Ma'idah 64: "Ve Allahu lâ yuhibbu el mufsidîn."

The Meaning: "Allah does not love the corrupters."

Is it more appropriate to translate it like this?

Another Meaning: "There is no love for Allah in those who create duality and mischief."

Or is it more appropriate to translate it like this?

Surah Al-Maide 87: "Inne Allah lâ yuhibbu el mutedîn."

The Meaning: "Allah does not love those who exceed the limits."

Is this the more appropriate translation?

Another Meaning: "Indeed, there is no love for Allah in those who transgress."

Or is it more appropriate to translate it like this?

Surah An'am 141: "Inne hu lâ yuhibbu el musrifîn."

Another Meaning: "Because Allah does not love those who transgress."

Is it more appropriate to translate it like this?

Another Meaning: "Indeed, there is no love in those who transgress."

Or is it more appropriate to translate it like this?

In the Arabic of the verse 141 of Surah An'am, there is no word "Allah."

Surah Al-A'raf 31: "Inne hu lâ yuhibbu el musrifîn."

The Meaning: "Indeed, there is no love in those who transgress."

The word "Allah" is not present in the Arabic of this verse either.

Surah Al-A'raf 55: "Innehu lâ yuhibbu el mu'tedîn."

The Meaning: "Allah does not love those who exceed the limits."

Is it more appropriate to translate it like this?

Another Meaning: "Certainly there is no love in those who exceed the limits."

Or is it more appropriate to translate it like this?

This verse also does not contain the word “Allah” in its Arabic.

Surah Al-Enfal 58: “Inne Allah lâ yuhibbu el hainîn.”

The Meaning: “Allah does not love those who break their covenant.”

Is it more appropriate to translate it this way?

Another Meaning: “Indeed, there is no love for Allah in those who betray the trust.”

Or is it more appropriate to translate it this way?

Surah An-Nahl 23: “Inne hu lâ yuhibbu el mustakbirîn.”

Another Meaning: “Allah does not love those who are arrogant.”

Is it more appropriate to translate it this way?

Another Meaning: “Indeed, there is no love in the arrogant.”

Or is it more appropriate to translate it this way?

There is no word “Allah” in the Arabic of this verse either.

Surah Al-Hajj 38: “Inne Allahe lâ yuhibbu kulle havvânin kafûr.”

The Meaning: Surely Allah deprives everyone who is treacherous and ungrateful of His love.

Is this the more appropriate translation?

Another Meaning: “Surely those who ignore the truths and cover them up, and those who are evil-intentioned, do not have the love of Allah in them all.”

Or is this the more appropriate translation?”

Surah Al-Qasas 76: “Iz kale lehu kavmuhu lâ tefrah inne Allah lâ yuhibbu el farihîn.”

The Meaning: “Know that Allah does not love the arrogant.”

Is it more appropriate to translate it like this?

Another Meaning: “His people said to him: Do not be proud, indeed, there is no love of Allah in the arrogant.”

Or is it more appropriate to translate it like this?

Surah Al-Qasas 77: “Inne Allahe lâ yuhibbu el mufsidîn.”

The Meaning: “Surely, Allah does not love the corrupters.”

Is it more appropriate to translate it like this?

Another Meaning: “Surely, there is no love of Allah in the corrupters.”

Or is it more appropriate to translate it like this?

Surah Ar-Rum 45: “Inne hu lâ yuhibbu el kafirîn.”

A Meaning: “Certainly He does not love the disbelievers.”

Is it more appropriate to translate it like this?

Another Meaning: Surely there is no love in those who ignore and cover up those truths.

Or is it more appropriate to translate it like this?

Surah Luqman 18: “Inne Allah lâ yuhibbu kulle muhtâlin fehûr.”

A Meaning: “Allah never loves those who are arrogant and boastful.” Is this the more appropriate translation?”

Another Meaning: “Indeed, not all those who are arrogant and boastful have love for Allah.”

Or is this the more appropriate translation?

Surah Ash-Shura 40: “Inne hu lâ yuhibbu el zâlimîn.”

A Meaning: “Indeed, He does not love the wrongdoers.” Is this the more appropriate translation?

Another Meaning : “Indeed, there is no love in the wrongdoers.”

Or is it more appropriate to translate it like this?

Surah Al-Hadid 23: “Ve Allâh lâ yuhibbu kulle muhtâlin fehûr.”

A Meaning: “Because Allah does not love those who are proud and arrogant.”

Is it more appropriate to translate it like this?

Another Meaning: “There is no love of Allah in all those who are in ego states and deceitful states.”

Or is it more appropriate to translate it this way?

How can we attribute lovelessness to Allah when Allah offers us His love with every breath?

The entire universe exists with Allah's love, and all beings act with that love.

Attributing lovelessness to Allah is only said by those who cannot understand Him.

A person attributes his anger, lovelessness, quarrel, hatred to Allah in a state of heedlessness.

Can lovelessness and resentment ever exist in Allah?

Can lovelessness and resentment ever exist in Allah?

Lovelessness and hatred exist in us, who are human beings.

Anger and resentment exist in us, who are ignorant.

Allah is the dimension of the compassionate.

Allah is the dimension of love of mercy.

Allah is the dimension of the breath of breaths.

Lovelessness is not specific to Him, but to us who are in a state of heedlessness.

Here are the Translations that should be made by those who understand the heart of Prophet Muhammad.

We cannot attribute lovelessness to Allah.

We cannot attribute lovelessness to Prophet Muhammad.

Surah Al-i Imran 32: "Kul in kuntum tuhibbûnallâhe fettebiûnî yuhibbukumullâhu ve yagfir lekum zunûbekum vallâhu gafûrun rahîm."

The Meaning: "Say: If you want to attain the love of Allah, then follow the truths that I have presented to you to understand the love of Allah in you, and when you realize your mistakes and turn back, you will be given pure favors. Allah is the One Who created existence from His own essence, the One Who bestows pure favors."

Surah Al-i Imran, 57: "Ve emmellezîne âmenû ve amilûs sâlihâti fe yuveffihim ucûrehum vallâhu lâ yuhibbuz zâlimîn."

The Meaning: "The reward of those who believe and do righteous deeds is to be in the behaviors of love and friendship. But there is no love of Allah in the oppressors."

As stated in the verse, those who attain love are the people of faith and the righteous.

Those who do evil cannot attain the station of love.

Prophet Muhammad was the Sultan of the station of love and loyalty.

The loving behaviors he offered to humanity should be well felt by all of us.

One of the qualities of Prophet Muhammad is the quality of “Patience.”

Surah Al-i Imran 200: “Yâ eyyuhâllezîne âmenu usbirû ve sâbirû ve râbitû.”

Prophet Muhammad was a patient person.

He was patient in order to reach the knowledge of every event.

He was patient in all the attacks made on him.

He was patient with the pain he experienced.

He was patient with the attacks on him.

He was patient with those who tried to kill him.

He was patient with the pain of his children who died before him.

Patience is a very important position.

Patience is primarily relying on Allah.

It is to be in trust in Allah.

It is to trust in Allah.

It is to always be in submission to Allah.

Patience and rabita are mentioned together in the verse.

Rabita should be understood well.

Rabita means; Relevance, connection, binding, rabite, the right connection in existence, binding two things together, binding all existence together.

All interpreters have evaluated the word rabita differently.

Unfortunately, whether it is the Directorate of Religious Affairs or Yasar Nuri Ozturk, they have evaluated the word rabita as war.

Surah Al-i Imran 200:

The Meaning by DRA: “O you who believe! Be patient, be more patient than your enemies, be ready for the jihad, fear Allah so that you may be successful.”

The Meaning by Yasar Nuri: “O you who believe! Be patient, compete in patience, be prepared for the war by keeping watch, and fear Allah so that you may be successful.”

As can be seen, the authors have translated the word rabita as war, jihad.

In congregations and tariqats, rabita is said as thinking about one's sheikh, losing one's mind while thinking about one's sheikh, being attached to one's sheikh, being attached to saints, being attached to scholars.

However, according to the Quran, rabita is the secret of Allah that binds all beings together.

Rabita comes from the root of the word Rab.

Allah holds every being with the name Rabb and surrounds and holds all beings with His own attributes.

Rabita is the interconnectedness of all existence through common characteristics.

Just as there are infinite cells in the human body, but all of them are connected to each other, that is, they have become Rabita.

Thus, in this entire universe, all beings are connected to each other.

Reaching this consciousness is understanding Rabita.

The entire universe of beings is connected to each other through manifestations.

As a person becomes aware of the truth and understands the interconnectedness of beings, he understands Rabita and from there reaches the secret of Tawhid.

The entire universe is in a state of Rabita, that is, they are in a state of interconnectedness.

The secret that connects the entire universe is the secret of Allah.

It is the dimension of the attributes of Allah.

All attributes are connected to the Essence of Allah, that is, they are in a state of Rabita.

Thus, what connects all beings is the Essence of Allah.

His attributes are connected to His Essence.

This connection is the secret of Rabita.

Is any organ or cell of the human body separate from each other? Of course not.

All cells are in contact with each other, in a state of connection.

Just as all cells in the human body are connected to a body, in this Universe, all beings are in a state of connection to Allah.

Allah holds all beings together.

Rabita is the connection of all beings to each other, and reaching this consciousness of connection is understanding Rabita.

Otherwise, as the congregations say, it is not thinking about one's sheikh, being connected to one's sheikh, being connected to a tariqah.

Those who are aware of the secret of Rabita have understood that the only power that holds all beings is Allah.

They have understood that all beings depend on Allah.

They have understood the truth of the Lord of the worlds.

Those who understand this truth know that Allah is the one who makes all hearts beat.

Allah is the one who makes all beings work at every moment, who holds them at every moment.

The one who acts with this consciousness looks at whatever being he looks at, he looks with the truth that Allah is the one who holds that being, that is, he looks with the pleasure of “Semme Vechullah”.

The one who looks with this consciousness knows that all beings are brothers, like the cells of a body.

The one who holds all bodies is Allah, the Absolute Essence.

The one who acts with this consciousness is in a state of rabita at every moment.

That is, he is aware that he is connected to Allah at every moment.

So rabita is not being attached to a sheikh, it is not war.

Rabita is the truth that Allah is the one who holds the entire Universe, all beings together.

So, the one who comes to the station of rabita will be patient.

Patience is waiting for the end of something.

Patience is waiting to attain knowledge.

Patience is looking at every event with knowledge.

It is enduring all pains and troubles.

It is not making decisions right away.

It is not taking action right away.

It is not to attempt something right away, it is to act consciously.

It is to understand where events are flowing and to take action accordingly.

It is to confront everything that happens to you, whether positive or negative.

It is to read the flow of events.

First of all, to see the reverse side of every event and act accordingly.

It is to wait, not to get angry, not to worry, not to get angry immediately when faced with a negative thing.

It is to wait and see the flow of events.

It is to know where the event will flow.

It is to swallow your anger.

It is to hold your tongue, not to say anything in anger.

When you are patient, the end of the event will open a door to goodness one way or another.

Prophet Muhammad was the Sultan of the station of patience.

Let us know that patience is to wait, to endure, to resist, to persevere, to confront.

Let us know that patience is to hold your tongue, to swallow your anger, not to make decisions immediately.

Let us know that patience is to see where the event is going, to see its inner face, to reach its knowledge.

Let us know that patience is not to act immediately in the face of events, it is to act consciously.

Let us know that patience is to rely on Allah.

Let us know that patience is to be able to see the flow of time, to surrender to that flow.

Patience is a dimension related to time.

Everything comes to light when the time comes, it happens when the time comes.

For example, a tree bearing fruit happens within a period of time.

The fruit does not form immediately, first the leaves, then the flowers, then the fruit.

This flow of time, the waiting time for everything is patience.

The farmer plants the seed, takes care of it, and is patient until he gets the fruit.

He does not want the fruit to come out immediately, he knows that the fruit has its time.

Until the fruit appears, it works and strives for the fruit to form.

Now, being in effort is patience.

It combines patience with labor and effort.

A leaf does not fall before its time.

A chick is not born before its time.

A child that is born does not grow up immediately.

The sun rises and sets when its time comes.

There is the coming of time, the flow of time and the end of the path of time.

Here, patience is being able to see the coming of time, the flow of time and the end of time.

A person should understand what patience is and implement this in his/her life.

Every person should live in the station of patience.

If a person understands well what patience is, he/she knows where something is going and what the result will be.

If a person cannot achieve patience, he/she will slide into rebellion, anger, rage and fighting.

Patience is waiting, enduring, being able to see the flow of time.

A person is always advised to be patient.

No matter what happens to a person, a person should be patient and read the event well in order to learn the necessary lesson from that event.

A person should be patient in order to see the inner face of the event and to understand where the event is flowing.

Two doors open in front of a person who experiences an event.

One is the door of patience.

The other is the door of rebellion.

The one who opens the door of rebellion is faced with feelings such as anger, rage, grudge, hatred, pessimism, hastiness, revenge and the person cannot think intelligently or act intelligently.

However, if a person opens the door of patience; he waits, tries to solve the event, tries to learn the necessary lesson from the event, and reaches the knowledge of the event.

A person who learns the necessary lesson from every event uses it in something else that happens to him in the future and acts according to that lesson.

A perfect person reaches perfection by being patient and learning a lesson from everything.

Patience is very important in a person's life.

A patient person is a person who has trust in Allah.

Patience is waiting, it is taking action when the time comes.

Patience is waiting by connecting your heart to Allah.

One should pray by saying, "O patience Allah"; "O Allah, give me patience, O Allah, give me the knowledge of where this incident came from."

Those who have the station of patience manifested in their hearts;

They are patient, they wait, they do not make decisions and implement them right away.

Even if they get angry, they swallow their anger.

Even if they rebel, they control their rebellion.

They know how to carry the sadness inside them, they pray, “O Allah, take my sadness, turn my sadness into joy, O Lord.”

They know how to hold their tongues, they know when to speak.

They do not speak immediately in anger, they know when to say what.

They sense which door the words spoken will open.

They can see the flow of time very well.

They are indexed to the result.

They do not immediately shine in an event, they sense where that event will flow.

We have all been saddened, upset, wronged, wronged in some way.

We have broken, been offended, been subjected to bad words, spoken bad words.

We have all rebelled, become angry, could not stand still because of our anger.

While trying to seek justice, we have committed the greatest injustice.

A person should know what knowledge patience will open the door to.

He should know what blessings patience will bring.

Khidr said to Moses; “And pleasure tasbiru alâ mâ lem tuhit bihî hubrâ.”

Translation: “You must be patient in order to know the inner face of events and where they are going.”

O Allah! Grant us the power of patience.

O Allah! Grant us to hold our tongues, to swallow our anger.

Oh Allah! Grant us not to rebel, not to be drawn into a fight.

Oh Allah! Grant us to see where events are going, to attain Your knowledge.

Oh Allah! Grant us not to break hearts, not to upset anyone, not to speak bad words.

Oh Allah! Grant us not to make decisions right away, to attain Your knowledge.

Oh Allah! Grant us not to be spoiled or proud when something good happens to us.

Oh Allah! Grant us not to rebel, not to worry, not to act impulsively when something bad happens to us.

Oh Allah! Grant us not to act unconsciously when something bad happens to us.

Oh Allah! Grant us the power to be patient and to be patient in the face of every event.

Here, Prophet Muhammad was the most beautiful practitioner of patience.

He was patient with the attacks made on him.

He was patient with the negative words said to him.

He was patient with many painful events that happened to him.

All of his children, except Fatima, died before him.

He was patient with all of them.

He was patient by connecting his heart to Allah.

May his patience be an example for all of humanity, Allah willing.

Another quality of Prophet Muhammad is the quality of "Hilm and Edeb(Decency)".

Prophet Muhammad was a person of courtesy.

He treated his surroundings with courtesy.

When Prophet Muhammad entered a place, he entered with courtesy.

He would enter with the right feelings and thoughts, and he would exit with the right feelings and thoughts.

When he left a place, he would leave with beauty.

His dialogues with people were beautiful.

He always looked at the people with the eye of Allah and acted with that consciousness.

Surah Al-Isra, 80: "Ve kul rabbi edhılnı mudhale sıdkın ve ahricnı muhrece sıdkın vecal lı min ledunke sultânen nasırâ."

The Meaning: "Say: My Lord! When I enter a place, admit me into it with truth, and when I exit from it, take me out with truth, and help me with proofs that belong to You."

As stated in the verse, when entering a place, it is necessary to enter with truth.

What does this mean?

The owner of every place is Allah, and Allah holds existence with His Essence in every being.

Looking at every being with the eye of Allah means being upright.

The owner of bodies is Allah.

Allah manifests himself in bodies at every moment.

When we enter a place, we should not forget that the owner of everything there is Allah.

The word "sıdkın" in the verse means loyalty, truthfulness, uprightness, sincerity, and sincerity.

Prophet Muhammad was loyal to Allah.

He would look at Him everywhere and see His values.

Thus, he would enter everywhere without forgetting Allah, and he would exit without forgetting Allah.

Everywhere he entered, he entered with beauty and exited with beauty.

“Part with beauty-Hecren Jamilen” (Surah Muzzammil 11)

This verse is a call to all of us.

This verse should be heard with all ears.

When a person leaves a place, they should part with beauty.

When parting with someone, they should part with beauty.

What does parting with beauty mean?

It means parting by seeing the beauties of Allah.

A person should always be able to see the beauties of Allah in every being, in every person.

Eyes, ears, hands, feet, all organs reflect the beauties of Allah.

When we look at bodies, we should not forget that bodies are surrounded by the beauties of Allah.

It may be that due to circumstances, feelings and thoughts do not match with someone and it may be necessary to distance ourselves.

Even in this case, parting should be done with beauty.

If a person is going to end their friendship with someone, they should end it with beauty.

Did it become necessary to part with their spouse due to circumstances, they should part with beauty.

When you leave a place you work, you should leave with kindness.

Every separation opens the door to something new.

Every separation is the opening of a new path.

Every separation is a door that opens to a different world.

When you leave a place or someone, you should be patient and leave with kindness.

You should leave by seeing Allah in every body.

A person who knows this truth will leave without looking down on anyone.

Even if they break his heart, they will not break that person's heart.

Because he knows that Allah is the owner of hearts.

Even if they upset someone who looks at Allah, he will not upset them.

Even if they get angry with him, he will not get angry.

Even if they say bad words to him, he will not.

Even if they deceive him, he will not deceive him.

Even if they mock him, he will not mock him.

A person should always see behind bodies.

He should act knowing that Allah is there.

Allah, the owner of bodies, manifests himself in bodies at every moment with his functions, attributes, and essence.

A person should see this and never leave this consciousness.

Then the verse “Hecren Cemilen” will manifest in a person’s heart.

At that time, when entering a place, when leaving a place or someone, he can leave with kindness.

There comes a time when a person should separate from what he knows as a friend.

There comes a time when a person should separate from his spouse, whom he has been married to for years, due to circumstances.

There comes a time when a person should separate from an environment.

Separation should always be with kindness.

Let us know that every environment and every person offers us lessons.

Let us learn our lesson well, and when it is necessary to separate, let us separate with kindness.

Was it necessary to separate from your spouse, whom you have been married to for years, due to circumstances?

Have the circumstances brought you to that point?

Just as you were happily married when you got married, be patient and separate with kindness when you separate.

Of course you experienced good feelings in your marriage.

But the day came when circumstances dragged you into separation.

So, without forgetting those moments when you were happy, without forgetting the good feelings you experienced, break up with “Hecren Cemilen” in a beautiful way.

When you break up, do not talk behind your spouse’s back, do not badmouth him/her to anyone, just be patient.

If you have children, do not badmouth your spouse in front of them.

Do not affect the lives of your children, do not make them feel pessimistic and hopeless.

Just be patient.

Know that patience is prostrating to Allah.

Know that patience is the way to extinguish the fire of anger inside you.

Know that patience is the way to end the resentment inside you.

Know that patience is taking refuge in Allah, waiting for "O Allah, please grant me the message I need to receive in this situation, my Lord."

Do you need to break up with a friend because of what he/she did?

Know that it is time to leave, only leave with kindness.

Try to grasp the divine message in that separation.

If your friend treats you badly, talks behind your back, badmouths you here and there, treats you harshly, the divine system is sending you a message saying, "It is time for you to leave, you have received the messages you were going to receive from here, now there is another way for you."

This message is very valuable, try to hear it and leave with kindness without any resentment.

When you leave the person you left, think to yourself: "Allah, who manifests himself in that body, some of our feelings and thoughts did not match, I had to leave."

If you leave with this feeling, you will leave with kindness.

Do you have to leave your place of employment, leave with kindness?

Thank the place you work sincerely.

Know that the place you work for has brought you many experiences.

It has developed you, made you experience, and given you experience.

Were you laid off from your job?

Were you unable to adapt there?

Were you told that your job was terminated?

Be patient and leave with kindness.

Know that there is another job that will feed your stomach and take care of your family.

Allah gave you hands, feet, and strength, you will definitely work somewhere and earn your living again.

Just don't be pessimistic, just don't be hopeless.

When you leave the job you were laid off from, say to yourself: "So I couldn't adapt here, I couldn't be productive here, I couldn't be successful here, Allah will provide me with my living somewhere else."

Don't be hopeless, be patient and wait.

Know that your living is somewhere else.

Know that every person you leave, every environment, means that a new path opens for you.

There are many divine messages on that path, think about them and be patient.

Every separation will open doors to new messages.

Every separation will be very valuable if you are patient.

Let's not forget that sooner or later we will leave these mortal bodies and open doors to higher worlds.

Was separation from somewhere necessary?

We should leave there with beauty.

We should not get angry.

We should not be pessimistic, hopeless.

Pessimism, hopelessness, getting angry means closing your heart to the message from Allah.

Every separation carries divine knowledge in it.

We should always be patient, leave with beauty and wait for the time of divine knowledge to come.

When we leave, we should leave knowing that Allah is in the bodies.

When we leave, we should leave silently, greeting Allah, who is the owner of the greeting in the bodies, and saying "Peace be upon you".

Even if the servant does not hear this, his body does.

And bodies definitely respond to the greeting.

We should always enter a place with beauty and leave with beauty.

When we leave an environment, a person, a profession, we should leave with beauty, "Hecren Cemilen".

We should never forget that every separation is the opening of new doors.

It is the beginning of new blessings.

We must enter with patience and exit with patience.

We must enter with beauty and exit with beauty.

Surah Muzzammil 10: "Vasbir alâ mâ yekûlûne vehcurhum hecren cemilâ."

Ve isbir: Be patient, wait,

Alâ mâ yekulune: What they say, they say, they do,

Ve uhcur-hum: Except, stay away, go, they,

Hecren cemilen: Separation, beautiful, good, pleasant,

The Meaning: "Be patient with what is said and when you leave them, leave them with beauty."

As stated in the verse, we must always be patient in the face of every event.

When entering or leaving a place, we must enter and exit with beauty and truth.

We must act without forgetting Allah.

Prophet Muhammad never forgot Allah.

He behaved with a heartfelt sense that looked at the Truth to his surroundings.

Because decency is looking at the Truth behind existence and living with that consciousness.

Hilm is knowing that there is Truth behind existence and acting with kindness.

The Quran has advised every person to be hilm.

Surah An-Nur 59: -Be gentle."

The Quran has addressed every human being.

Come, be gentle.

Come, be gentle.

Come, be a person of heart.

Come, be a person of gentleness.

When you look at existence, see Allah behind it.

Come, look at Allah in the People.

Know that good manners are looking at Allah in the People.

It is seeing Allah behind existence.

Whatever you do, do it with gentleness.

Always be gentle.

He who approaches his surroundings with gentleness makes them feel love.

He who makes them feel love makes them feel peace.

The important thing is to be humble.

Perfect people always treat their surroundings with condescension.

Because they know that respecting people is respecting Allah.

Condescension to people is bowing down to Allah.

They are always gentle and loving.

The gentle follow knowledge.

Khidr was gentle.

That is why he said to Moses, "If you want to be patient, see the inner side of everything and attain knowledge." (Surah al-Kahf, 68)

The gentle sees the inner side of everything and attains knowledge.

Being gentle and polite is to be in trust in Allah.

It is to be in submission to Allah.

It is to live with the feeling of Allah everywhere and at every moment.

It is to be able to see Allah in every created being.

A person with hilm teaches the people around him to be strong.

He ends pessimism and anxiety.

He turns unacceptance into acceptance.

He turns despair into hope.

He teaches people to have a purpose and a goal.

He teaches them to find out "Why were we created, what is the purpose of our creation?"

He leads them to the truth of Allah.

A person with hilm is a Halim person.

He is a perfect person.

Mercy, compassion and good nature have manifested in his heart.

He does not judge anyone, does not look down on anyone, does not mock anyone, does not look for anyone's shortcomings or faults.

He does not cause conflict, makes peace, does not offend, reconciles.

He helps everyone in goodness.

He never opens the door to evil.

In him, the name of Allah, the forbearing, has manifested.

Allah is forbearing. (Surah al-Baqarah, 225)

Allah has created everything in the most suitable, most formable way.

He has created everything down to its most minute detail, down to its state.

Every being has been created in a way that suits its own state.

Allah has arranged the state of existence with the name of forbearing.

Thus, the one who can see the names of Allah, the forbearing, is the forbearing.

Therefore, he treats every being well.

He does not harm any being.

He treats every being according to the nature of that being.

Here, Prophet Muhammad always behaved with gentleness and good manners.

Every person should also be gentle and good manners.

He should be one of those who know Allah as He deserves.

He should be one of those who surrender to Him as he deserves, who have trust in Him.

He should not remain in his own self.

He should be mortal in the Essence of Allah.

He should look at Allah behind every being.

He should always act with gentleness and decency, no matter what the circumstances.

He should be a person of heart, a person of state, and he should show this in his life.

One of the qualities of Prophet Muhammad is the "Qualification of Justice".

Prophet Muhammad always treated those around him with justice.

He advised people to be just.

He advised them to learn the justice of Allah.

Being right and just is the secret of being human.

A person who knows Allah as he deserves will be on the path of justice.

A person who remains in his own arrogance and self-interest will be on the path of misguidance.

Those who are not on the path of justice will be on the path of misguidance.

“Adl”, which comes from the root “DL”, means being just, being on the right path, acting righteously, not violating anyone’s rights.

Adl and Dalal come from the same root.

In other words, those who are not just go astray.

Those who are on the right path are only those who have attained the secret of Allah.

“Adl-” Allah” ”

What is justice?

What is Allah, Truth?

What is Law?

What kind of heart is required to be on the right path and the law?

The entire Quran:

It commands to be on the right path...

To be on the right path, the law...

Not to violate anyone’s rights...

Not to oppress anyone.

The concepts of Truth and Justice are inseparable.

Law is the plural form of the word Truth.

Truth is knowing the origin, essence and source of oneself and all beings as one.

Truth is the face of Allah reflected from every being.

Truth is Allah Himself in oneself.

Truth is reaching the secret of the verse “Ve nahnu akrebu ileyhi min hablil verîdi - Allah is closer to you than your jugular vein” finding Allah in oneself.

Truth is the name of Allah in the dimension of life in each being.

Truth is reaching the secret of the breathed spirit, which is the secret of “nefahtu fihi min rûhî”, and seeing that spirit in oneself and all beings.

Truth is the secret of the spirit in oneself.

Truth is the person’s knowing oneself.

Truth is the observation of Truth in oneself and in all beings. If Allah is an ocean, Truth is a drop of that ocean.

Justice is the creation of every being by Allah in an order and the appropriate form given to that being.

Justice is the creation of every being by Allah in a form suitable for that being and the appropriate life given to that being.

Truth is the qualities that belong to Allah in every being.

Truth is seeing the Truth in oneself and in every being.

Those who know Allah become just.

Those who are just;

They do not usurp anyone's rights.

They do not wrong anyone in the slightest.

In a person who properly comprehends Allah; Truth, Law, Justice manifest.

A person who manifests Truth, Law, Justice:

Never steals.

He fulfills his promises.

He does not harm anyone, even a tiny bit.

He is always in good moods.

He does not give up on sacrifice.

He does not seek ostentation.

He does not shed blood.

He does not help each other for evil, does not incite anyone to injustice.

He does not act in anger.

He does not destroy and disperse.

He does not leave the poor.

He does not give troubles or sorrows.

He acts justly, never deviates from justice.

(Surah Al-Maide)

He does not become arrogant.

He does not speak about things of which he has no knowledge.

He does not belittle anyone or any being.

He treats his parents well.

He does not sulk to people.

He does not walk boastfully.

He does not boast, does not become arrogant.

He is always modest.

He never seeks his own interests, does not deceive people.

(Surah Luqman)

He is patient.

He is at peace.

He struggles in the path of truth.

He does not seek worldly fame, position or glory.

He does not speak false things about Allah.

He does not lead people into lies.

He does not speak words that will despise anyone.

He preserves the knowledge of Allah.

He is honest in measure and weight.

He seeks the truth with love.

He does not give less for people's wealth.

He does not harm.

He does not cause corruption.

He does not steal, does not eat the truth, does not usurp people's rights.

(Surah Hud)

Surah Al-Hujurat 9: "Indeed, those who act justly have love for Allah."

Surah Al-Mumtahana 8: "Indeed, those who act justly have love for Allah."

Surah Az-Zumar 69: "Those who act rightly understand the truth and there is no injustice in them."

Surah Rahman 9: "Be just at all times and do not deviate from the measure."

Surah Nisa: 135: "O you who believe! Act honestly and justly..."

"Be just for the sake of Allah. So do not follow your desires, but be just."

Surah Maide:

8: "Do not be among those who are unjust. Act justly."

42: "If you judge, judge justly. Indeed, those who act rightly have the love of Allah."

Surah Jonah:

4: "Those who believe and work righteously are just."

47: "They act justly and they are not wrongdoers."

Prophet Muhammad always made justice felt with his actions.

One day, a Bedouin came to ask for his debt after a trade he had made from Prophet Muhammad.

The people close to Prophet Muhammad told him to come later.

The man said; I came to ask for my right.

Prophet Muhammad heard this and said to his friends; You were to be on his side, because this man is asking for his right.

And then he sent a message to Havla bint Kays and asked for the loan of dates. With the dates that Havla had given him, the Bedouin paid his debt and also fed him.

The Bedouin prayed; You have paid my right very well.

May Allah give you your full reward.

Thereupon Prophet Muhammad said; "These (i.e. those who stand up for the rightful owners and help the right to be fulfilled) are the best of people.

A society in which the weak cannot get their right without being hurt cannot rise." (Ibn Majah, "Sadakat", 17.)

In the 90th verse of Surah Nahl, which is read at the end of Friday prayers every week, being just is reminded.

Surah Nahl, 90: "Innallâhe yemuru bil adli vel ihsâni ve itâi zil kurbâ ve yenhâ anil fahşâi vel munkeri vel bagy yeizukum leallekum tezekkerûn"

The Meaning: Surely Allah;

commands to be fair...

To do good...

To share what you have with your loved ones.

It forbids to consider oneself superior...

To remain in bad things...

To deny...

To be jealous...

To do injustice...

And to be oppressive.

That is how it advises you.

It is hoped that you will reach the truth and act accordingly.

May Allah grant us all to be on the path of “Truth, Law, Justice”.

Another characteristic of Prophet Muhammad was the characteristic of “Goodness and Help”.

His most important characteristic was that he helped his surroundings day and night.

His heart was full of compassion, mercy.

For this reason, he would run to help everyone in need.

He would strive for the good of people with compassion.

He would solve the troubles of those who were in trouble.

He would boost people’s morale.

He would run to feed the hungry.

In order to save women from slavery, he would buy them from the slave market, give them a certificate of emancipation and set them free. He would inform people that everything in nature helps people; he would advise them to "help your surroundings too."

Man should return to nature, he should see the help of water, soil, animals, plants to man.

Oh my brother! Look around you, everything helps you to live.

Think about the breath you take!

Air helps you to breathe.

Trees offer you oxygen.

Trees offer you fruit, plants offer you food.

Water makes up three-quarters of your body.

Water flows to you so that you can live.

Rain falling from the sky is a mercy for the soil, the soil offers you a variety of food.

Look at the sun, it offers you life with its light.

Look at the moon, look at the stars, what effects they all offer to your body.

Think about the world you live in, it feeds you, it raises you, it mothers you, it fathers you.

Think about animals, what services they provide you.

Think of flowers, they offer you many beauties and medicines with their colorful flowers.

Think of the bee, it helps you a lot in the formation of fruits and making honey by wandering from flower to flower.

Lift your head and look at nature, everything helps you.

Now think, while air, soil, water, fire are helping you...

While nature is helping you...

While the sun, the moon, the stars are helping you...

What do you do for your environment, for people?

Do you help people for good or for bad?

Allah created us so that we can help each other.

He declared, "Never help each other for bad things."

He declared, "Your help should be for good things."

Surah Al-Maide 2: "Help one another in good deeds, never help one another in evil deeds."

Let's think now!

Do we help one another?

If so, is it for good or evil?

What kind of help is it to share in gossip?

What kind of help is it to backbite someone about?

Backbiting and gossiping is helping to spread evil.

To belittle someone's faith, to look down on them, to declare them an unbeliever, is to help to spread discord.

The Quran states that "discord is more dangerous than killing." Surah Al-Baqarah 191

Isn't it discord to create chaos and chaos in society?

Aren't gossip, backbiting, envy, corruption and discord?

Isn't it cruelty to help someone to do evil?

Help should open the door to goodness.

Those who are pure in heart and have faith help each other in goodness.

Those who help each other in evil do not have faith, they only live for their own interests.

Prophet Muhammad has stated the importance of help by saying, "Do not go to bed full when your neighbor is hungry, help each other."

Helping a person who is in need, distress, pessimism, and hopelessness, without expecting anything in return, is to comply with Allah's will.

Allah will surely help someone who helps someone.

Surah al-Hajj 40: "Allah will surely help someone who helps someone."

Helping is being human.

Those who reach the rank of "Nas" become human.

Those who become human reach the rank of "Nasr."

Those who reach the rank of Nasr attain the sublimity of helping.

A person should know why he was created.

People should help each other and solve each other's troubles.

This is the knowledge of being created as a human.

Surah Al-Hujurat 13: "Yâ eyyuhên nâsu innâ halaknâkum min zekerin ve unsâ ve cealnâkum şûben ve kabâile li teârefû inne ekremekum."

The Meaning: "O people! We created you from a male and a female and multiplied you in nations and tribes so that you may know one another and help one another."

There will always be people in distress.

There will always be those who are hungry, unemployed, and hopeless.

There will always be those who are sick, helpless, and hopeless and pessimistic.

Come, let us be hope for one another.

Come, let us help one another with good deeds.

Come, let us help those in need around us.

Let us know that if we help, we will be helped.

Let us help without looking at anyone as poor, needy, or destitute.

Let us help without looking down on anyone or embarrassing them.

We all fall into despair, and at that moment we want to be saved from that despair.

Helping the helpless, reaching out to them, giving them moral support, is acting in accordance with Allah's will.

Prophet Muhammad declared, "Even a smile is worship, help." And let's never forget this, a person who has the love of Allah and consciousness in his heart is a rich person.

A person who does not have the love of Allah and consciousness in his heart is a poor person, even if he has money.

The real help is to make them feel what Allah is, to make them witness it.

Come, let's help each other.

Let's be a solution to the helpless.

Let's be hope for the hopeless.

Let's be the sun for those in the dark.

Let's make them feel the love of Allah, let's make each other strong.

One of the qualities of Prophet Muhammad was "Speaking Beautifully and Correctly."

Prophet Muhammad always spoke according to the understanding of people.

And he spoke beautifully, emphasizing each and every detail.

This situation is explained very well in the Quran.

Surah An-Nahl 125: "Udu ilâ sebîli rabbike bil hikmeti vel mevızatil haseneti ve câdilhum billetî hiye Ahsen."

The Meaning: "Invite to the path of your Lord with knowledge, and advise them to good deeds, and strive to tell them what is good."

Surah Isra 53: "Ve kul li ibâdî yekûlûlletî hiye ahsen."

The Meaning: Say: "Be conscious of your servitude, and speak with beautiful words."

Surah An-Nisa 171: "Lâ tekûlû selâset."

The Meaning: "Do not utter your words except in an understandable speech."

Surah Al-Baqarah 263: "Kavlun marûfun."

The Meaning: "Speak to him with good words in accordance with knowledge."

Surah Ta-Ha 44: "Fe kûlâ lehu kavlen leyyinen leallehu yetezekkeru ev yahşâ."

The Meaning: "Speak to him with good, gentle words, so that he may think and find reverence."

Surah Ash-Shu'ara 84: "Vecal li lisâne sidkîn fil âhrîn."

The Meaning: "Make me one of those who speak the truth. Let this be an example for those who come."

Hazrat Ayse said: "When Prophet Muhammad was explaining something (because of his word-by-word speech), anyone who wanted to count his words could do so."(Bukhari, Manaqib, 23)

Hazrat Ayse said: "The Messenger of Allah's speech was clear, so that everyone who listened to him could understand it." (Abu Dawud, Adab, 18)

According to Anas (b. Malik), when Prophet Muhammad was going to explain a word, he would repeat it three times so that it would be understood well. (Bukhari, Knowledge, 30)

Prophet Muhammad spoke in a way that people could understand.

He would give examples from nature to make the subject better understood.

One day, when someone asked him, he explained the difference between a believer and an unbeliever with the following metaphor.

"A believer is like a green field. Whichever way the wind blows, it bends (but does not collapse). When the wind calms down, it rises again.

The believer is like that; he bends (but does not collapse) because of calamities and distresses. The unbeliever is like a cedar tree, which is hard and upright, and when Allah wills, He uproots and knocks it down (all at once)." (Bukhari, Tawhid, 31)

Prophet Muhammad always spoke with "sincerity of tongue".

He expressed his words beautifully and spoke directly.

When he was going to explain a subject, he spoke based on knowledge.

He spoke in a way that people would witness.

He would not say things that did not express knowledge.

He would not say things that did not have proof.

Surah Al-Isra 36: "Ve lâ takfu mâ leyse leke bihî ilm."

The Meaning: "Do not follow that which does not express knowledge."

The tongue of Prophet Muhammad was straight with knowledge and manners.

And he advised people to speak like this.

Every person should hear this advice in their heart.

Let your language be straight.

Let your language be understandable.

Let every word be based on knowledge.

Let it be full of compassion.

Let it be full of love, respect.

Speak truthfully, speak properly.

Stay away from lies.

Speak based on evidence.

Speak in a way that will make you feel the meaning.

Do not make empty words.

Speak scientifically.

“Lisâne sîdkîn-Truthful-Speak properly” Surah Shu’ara 84

Speak according to the understanding of the other person.

Speak sincerely.

Speak understandably, speak clearly.

Speak without raising your voice, without shouting.

Speak modestly, with condescension.

Speak with a smile.

Let every word have a corresponding value in knowledge.

Speak shockingly.

Speak with importance to every word you speak.

Speak emphatically, evocatively.

Speak in a way that makes you feel the truth.

Speak without putting yourself in the foreground, even in a way that makes you forget.

Speak in a way that will lead you to the meaningful words you say.

Speak correctly, speak properly.

Never speak things that have no basis.

Never speak superstitions.

First of all, know what superstition is.

Never speak things that lead to oppression.

Speak words that turn away from oppression and guide you to being righteous.

Speak words that discriminate.

Never speak words that contain discord, malice, or envy.

Never speak words that despise someone.

Stay away from gossiping and backbiting.

Speak words that do not carry meaning or have no meaning.

In other words, stay away from trivial words.

Speak words that are mediating.

Speak words that lead to pessimism.

Speak words that give hope.

Speak words that will weaken.

Speak words that will make you feel strong.

Speak words that will open the door to knowledge.

Never speak words that will keep you away from knowledge.

Speak not what you hear, but what you witness.

Speak not what you read, but information that has scientific value.

Speak the truths.

Let every word of yours have a response in existence.

Let every word of yours have a response in the earth and the sky.

Speak with the measure of knowledge.

Speak with the measure of knowledge.

In order to speak correctly, you must be educated on the path of the truth that is straight.

You must be knowledgeable about the subject.

You must be one of the wise people.

You must attain the truths.

You must attain humility and condescension.

You must attain divine love.

You must see Allah in every being.

Speak in love.

Speak with excitement.

Speak by revealing your feelings.

Let every word remind you of Allah and truth.

Let every word remind you of decency, justice, and humanity.

Let every word give you hope, purpose, and goal, and strength.

Let every word open doors to truth.

Let every word flow like water, caress hearts, and make you feel The Meaninglike a rose.

Speak in a way that will lead you to the meaning at your first word.

Speak in a way that will make you feel the eternity of knowledge, not in a knowing way.

Speak in a way that will make you feel the desire to learn, not to teach.

So when a person speaks, he/she should speak the truth in the most beautiful way.

He/she should speak directly and based on knowledge.

He/she should speak with respect, love, and compassion.

He/she should listen to each other and try to understand.

One of the qualities of Prophet Muhammad was "Environmental Sensitivity".

Prophet Muhammad was a sensitive person towards his environment.

His heart was full of love for animals and plants.

His heart was sensitive towards animals, plants and trees.

He would run so that animals would not be wronged.

It is stated in the Quran that animals should be treated well and loved.

Surah Ya-Sin:

71- Do they not see how We created them? Every functioning in the being that is revealed is a sign of Our power. We created the animals. Then you take possession of them.

72- All that exists are subject to Us. Thus you ride them and feed on them.

73- You take advantage of them and obtain drink. Do they not then recognize the Owner of the bounties and surrender them?

Surah Al-Mu'min:

79- Allah has presented animals to you so that you may study them and benefit from them.

80- There are benefits for you in them and you travel on them to reach a destination and you carry loads with them. Give them a place in your hearts.

Prophet Muhammad approached animals with great love.

He gave them beautiful names.

He named his horse, ‘murtajiz’ (Beyhaqi, 1416, X, 45)

His mount, ‘ufeyr’/’ya’fur’ (Bukhari Jihad, 46)

His mule, ‘duldul’ shehba, beyda (Beyhaqi, X, 45)

His camel, kasva, ced’a, adba (Abu Dawud, “Jihâd”, 156) ced’â’ (Nesai, Menasikü’l-Hajj, 187.) (Bukhari, Rikâ”, 38)

“Care the foreheads and backs of horses and tie jewelry around their necks” he said.

He complained to those who used foul language towards birds, “they have souls”. (Muslim, Sayd, 59)

He stated that even a sparrow that is killed without a reason will be held accountable, and the sparrow will even complain, “O Allah! This one killed me for no reason. He neither benefited from my body nor left me to live on your earth.” (Nasai, Dahaya, 43)

He stated that one day, a sinner who watered a thirsty dog was forgiven by Allah for this good deed. (Bukhari, Moseskat, 9)

Prophet Muhammad warned that animals’ nests should not be disturbed, their eggs and young ones should not be taken, and they should not be removed from their natural habitat. (Adab, Abu Dawud)

When he saw a bird flapping its wings in agony because its young ones were taken, he said, “Who hurt this bird?” He said that his children should be put in their place immediately. (Abu Dawud, Jihad, 112)

He stated, “We have no right to narrow down the natural habitats of animals or to tear them away from their environments. They are also communities that interact and communicate with each other.” (An’am, 6/38; Abu Dawud, Jihad, 44)

Once, when he saw a donkey’s face being branded, he went and petted the donkey and said, “Shame on you, whoever did this has fallen from the mercy of Allah.” (Bukhari, Zebaih, 25)

He forbade branding animals and all kinds of cruelty. (Muslim, Libas, 108)

He recommended feeding and watering animals and establishing a bond with them.

According to what Abdullah b. Ja’far narrated, once Prophet Muhammad entered the garden of a man from the Ansar.

There was a camel there. When the camel saw it, it groaned and tears flowed from its eyes.

Prophet Muhammad approached the camel, wiped its tears, calmed the animal and then asked about its owner.

When a young man from the Ansar said, ‘It belongs to me, O Messenger of Allah!’, Prophet Muhammad scolded him and said, “Do you not fear Allah regarding this camel that Allah has made your property? Look! It has complained to me. You are starving it and tiring it out by overworking it. (Ibn Hanbal, III, 274)

In another incident, he said to the person who was dragging his animal by pulling it by its ear, “Leave the animal alone by its ear and take it by the neck.” (Ibn Majah, “Zebaih”, 3)

When he saw Hz. Anas’ younger brother Abu Umayr he would ask him about his little bird that he named “Nugayr” and joke with him.

One day, he learned that his beloved bird had died, and as if he were going to condolence for the death of a person, he went to a little boy to condolence for the bird, as if he were taking a big man into consideration. (Bukhari, Edeb, 81)

Prophet Muhammad also gave great importance to the protection of natural life and the afforestation of rural areas. For example, he personally made efforts to afforest the area known as “Zuraybu’t-Tawil” near Medina.

He stated regarding that place: “Whoever cuts down a tree from here, should plant a tree in return.”(Baladhuri)

“If any of you has a palm sapling in your hand when the Day of Judgment comes, if you are able to plant it, let him plant it immediately.” (Bukhari)

It is stated in the Quran that the earth should be treated well.

Surah Rûm 41: “Zaharel fesâdu fil berri vel bahri bimâ kesebet eydin nâsi li yuzîkahum ba’dallezî amilû leallehum yerciûn.”

The Meaning: “People have created corruption on land, sea and everywhere for their own benefit. They have become those who work for pleasure. It is hoped that they will turn away from that state and understand the truth.”

Prophet Muhammad stated, “Keep your houses, their fronts and surroundings clean, and plant trees.”

He told the following story on this subject.

“A man came across a thorny branch on the road and said, ‘By Allah, let me take it away from the people so that it does not bother them!’ He was put in Paradise for this behavior.”

(Muslim, Birr, 128.)

“Whoever revives a dead land (by providing its maintenance) will be rewarded for it. As long as animals benefit from it, charity will be recorded for him.” (Darimi, Buyu, 65)

He would give advice for the protection of trees.

He would personally plant dates, trees and plants in Medina. His love of trees and environmental awareness were known by everyone.

He would say, “If a Muslim plants a tree or sows a seed and its crops become food for a bird, a human or an animal, it is charity for him.”

He would say, “Whoever grows plants and plants trees serves humanity.”

He would say, “The essential thing is not to cut down and destroy trees, but to plant and multiply them.”

He forbade killing animals unnecessarily and making them fight, and advised treating them with compassion.

He forbade killing animals by imprisoning them or practicing archery on them, and harming them.

He said, “Do not overload animals.”

One day, he came across someone who overloaded an animal;

“Why do you oppress animals?” he asked him and scolded him.

“Fear Allah regarding these dumb animals!” he said. (Abu Dawud)

Again, one day, he said to a mother bird who was struggling because of her babies taken from her nest, “Who took this poor person’s baby and threw it into suffering, give it back its baby?” (Abu Dawud)

Again, one day, he told Hazrat Aisha not to show violence to the camel she was riding and “Treat it with compassion!” (Abu Dawud)

According to Prophet Muhammad, the natural environment is a place of worship.

Therefore, he said, “The earth has been made a place of worship for me.”

He advised us to appreciate the value of the land and not to pollute it.

“It is a moral responsibility of Muslims not to pollute the earth,” he said.

“Whoever revives an empty, dry and barren place will be rewarded by Allah for this deed.

When people and animals benefit from it, it will be recorded as charity for the one who revives it.” (Ibn Hanbel, n.d III, 313)

Prophet Muhammad recommended that water should not be polluted, that it should be used consciously and without wasting it.

When Prophet Muhammad migrated to Medina, he lived in the simple house he had built and without ostentation.

Prophet Muhammad recommended that the roads that were built be given their due.

One day, Prophet Muhammad said to his companions, “Avoid sitting on the side of the roads.” The companions asked, “O Messenger of Allah! What is the harm in sitting there, when we are sitting there and sorting out matters that we need to talk about?” and asked to be excused for this.

Thereupon, Prophet Muhammad said, “If you absolutely must sit, give the road its due.”

The companions asked, “O Messenger of Allah! What is the right of the road?”

Prophet Muhammad said, “To control one’s eyes (not to disturb passers-by with one’s gaze), to avoid causing trouble to the people, to accept the greeting of those who greet you, to enjoin what is good and forbid what is evil.” (Bukhari, 1990: V, 2300)

Prophet Muhammad encouraged the removal of things that were on the road and were causing people trouble, and gave the good news of Paradise to those who behaved morally well. (Ibn Majah, n.y II, 1214)

Prophet Muhammad warned people not to build houses that were too high to block the wind of their neighbors. (Tabarani, 1983: XIX, 419)

One of the qualities of Prophet Muhammad was the quality of “Sincerity and intimacy”.

Sincerity is to act most sincerely.

It is to embrace and wrap with your whole heart.

Prophet Muhammad was always sincere.

He had a sound heart.

Surah ash-Shu’ara, 89: “Illâ men etâllâhe bi kâlbîn selîm.”

The Meaning: “Only the one who obeys Allah with a sincere heart is at peace.”

The heart of Prophet Muhammad is the heart that has reached the rank of Islam.

The heart of Prophet Muhammad was equipped with the truth of Islam.

His heart, as stated in the verse, is in obedience to Allah.

He would always act with this sincerity in all his actions, everywhere.

He would give peace to his surroundings with his sincere behavior, and his face would never be devoid of a smile.

He would not be pessimistic or anxious, he would not scare, he would make people happy, and he would bring hope to the hopeless.

He would always make people feel at peace, and his sincerity would bring peace.

Peace and sincerity are intertwined.

Sincerity is hidden in understanding that you are in the presence of Allah.

Peace is hidden in knowing that you are a drop in the ocean.

Peace lies in knowing that you are a part of nature.

Peace is hidden in knowing the source you come from and surrendering to it.

Peace is feeling the divine pleasure.

The heart of the one who is in divine pleasure is sound.

Here is the sincerity and sincerity of Prophet Muhammad, coming from his sound heart.

Sincerity is the name of behaving by looking at Allah in the people.

Sincerity is behaving without breaking away from the consciousness of Allah.

The one who reaches the rank of sincerity becomes gentle and has manners.

The one who reaches the rank of sincerity becomes humble and has condescension.

The one who witnesses the oneness of Allah in every being and looks with the gaze of that testimony is gentle and has manners.

Surah Nur 59: “-Be gentle.”

Prophet Muhammad was a gentleman.

He treated every being sincerely.

The heart of the one who looks at Allah in existence is always in prostration.

The one whose heart is always in prostration to Allah;

He is sincere.

He is well-mannered.

He is a gentleman.

He is a gentleman.

He always treats existence with humility, with condescension.

When he looks at existence, he sees Allah behind it.

He sees the ocean in the drop.

He sees the drop in the ocean.

Etiquette is to look at Allah in the People.

It is to see Allah behind existence.

The people of etiquette are the people of forbearance.

The people of forbearance are the people of sincerity.

Being forbearing is being gentle.

The person who is forbearing swallows his anger immediately.

The person who is forbearing holds his tongue.  
Never speaks hurtful words.  
He is not in anger, grudge, hatred.  
His behaviors are in love and respect.  
The person who is forbearing seeks the knowledge of everything.  
There is a path behind every event, he sees that path and where that path will lead.  
The person who is forbearing sees both behind good and evil.  
The one who has forbearance is patient and tolerant.  
He knows where the flow is going.  
He follows the manifestations of Allah.  
The one who has hilm is strong, never weak.  
He is strengthened by the power of Allah.  
He displays his strong stance in every event.  
He analyzes every event with a strong character.  
The one who has hilm is the one who goes to the root of emotions.  
He knows where his emotions come from.  
He can control his emotions.  
He can see where every emotion, positive or negative, originates from.  
The one who has hilm has reached the station of patience, he stands in the station of patience.  
The one who has hilm follows the knowledges.  
The one who has hilm is always sincere.  
A sincere person is sincere.  
A sincere person is sincere.  
Sincerity is the secret of the station of the heart.  
Sincerity is to be one inside and out.  
Sincerity is to act knowing that Allah is in the body of the person across from him.  
Sincerity is carrying divine love in your heart.  
It is acting with that love.

Just as divine love embraces, surrounds, and surrounds everything around it, leniency brings sincerity and kindness.

Sincerity is acting with the consciousness of Tawhid.

Sincerity is living in devotion to Allah, who is one with His Essence and one with His attributes.

It is acting with the knowledge that the owner of every being is Allah.

Sincerity is acting by looking at Allah in the person in front of you.

Sincerity is witnessing Allah, who encompasses every being, and living with that witnessing.

If a person is sincere to Allah, he will also be sincere to his surroundings.

A person who is not sincere to himself cannot be sincere to others.

A person who is not sincere to others is not sincere to himself.

Understanding the sincerity of Prophet Muhammad is possible by reaching the stage of Sincerity.

Let us know what sincerity is.

Let us know what loyalty is.

Let us know what loyalty is.

Let us feel what divine love is.

Let us be sincere to each other.

Let us be loyal to each other.

Let us be faithful to each other.

Let us treat each other sincerely.

Let us give each other peace.

Sincerity manifests itself in those who connect their hearts to Allah.

Sincerity is loyalty, sincerity, loyalty, embracing, not breaking away.

Sincerity is acting sincerely, acting from the heart.

Being sincere is the behavior of those whose hearts have reached divine love.

Being loyal, being faithful, being sincere is the behavior of lovers.

Prophet Muhammad said; "Treat each other sincerely."

He said, "Treat each other sincerely."

"Act from the heart, act with the love of Allah," he said.

Those who know that Allah encompasses every being inside and out will act accordingly.

Those who know that respect for existence is for Allah will be sincere.

Those who know that bowing down to existence is bowing down to Allah will be people of forbearance.

There is a beautiful story.

Allah informed Hazrat Moses.

I was hungry, did you feed me?

I was sick, did you run and look after me?

I was thirsty, did you give me water?

I had a problem, did you come and cure my problem?

Moses called out, O my Lord!

Will you be hungry?

Will you be sick?

Will you be thirsty?

Will you be troubled?

Allah informed, O Moses!

If one of My servants is hungry, I am hungry.

If my servant is sick, I am sick.

If my servant is thirsty, I am thirsty.

If one of my servants is in trouble, I am in trouble.

If you feed one of my servants, you feed me.

If you run to a sick servant, you run to me.

If you give water to one of my servants, you give water to me.

If you cure the trouble of one of my servants in trouble, you cure me.

If you become hope for someone, you become hope for me.

If you make someone happy, you make me happy.

O Moses! If you help someone, you help me.

O Moses! You always look for me.

I am in the hearts of the afflicted.

I am with the oppressed.

I am among the helpless.

O Moses!

Look for me in the hearts of the afflicted, the oppressed, the helpless, the hopeless.

Look for me in the tears of those who shed tears.

Look for me in broken hearts.

Get out of yourself, come to those poor people, O Moses!

As stated in the story, being sincere, being sincere, is knowing that there is Allah behind existence and acting accordingly.

Sincerity is acting knowing that the essence of every existence is Allah.

Sincere people live in connection with Allah at every moment.

They treat existence with respect.

They know that the essence of existence is Allah Himself.

They see the owner of existence in existence.

They live with divine love.

Sincerity is looking with the eye of unity.

It is seeing unity in multiplicity.

It is being able to look at Allah behind bodies.

A person should always be sincere.

He should be loyal, faithful, sincere.

People should look at Allah in each other's bodies.

And they should treat each other sincerely.

They should treat each other sincerely.

They should treat each other wholeheartedly.

They should treat with love for Allah.

Surah Al-Baqarah 195: "Innallâhe yuhibbul muhsinîn."

The Meaning: "Surely those who are sincere, act with love for Allah."

Sincerity is being able to be sincere, generous.

Prophet Muhammad would act sincerely in every stage of his life.

This is the sincerity of Prophet Muhammad.

Sincerity is one of his most beautiful qualities.

This is one of the qualities of Prophet Muhammad.

Prophet Muhammad has many qualities.

We have tried to explain them as much as we can.

Of course, we may not have been able to express many of his beautiful qualities, forgive us.

## **DID PROPHET MUHAMMED NOT KNOW HOW TO READ AND WRITE?**

In the world of faith, it is always said that Prophet Muhammad did not know how to read and write.

Did Prophet Muhammad really not know how to read and write?

It is said that Prophet Muhammad was illiterate.

Does being illiterate mean not knowing how to read and write?

So, what is illiteracy in the Quranic sense?

How can we reach the rank of illiteracy?

They always taught us that an illiterate person is someone who does not know how to read and write.

They said that Prophet Muhammad was illiterate, meaning he did not know how to read and write.

Those who said this showed the following verse as evidence.

Surah Ankabut 48: “Ve ma kunte tetlû min kablihî min kitâbin ve lâ tehuttuhu bi yeminike izen lertâbel mubtilûn.”

The Meaning: “You have not read and learned the truths from any book other than the book of the universe, and you have not written them with your own hands. Those who remain in things that have no basis are certainly in doubt.”

The truth stated here is that Prophet Muhammad did not convey to people what he read from apparent books.

He conveyed the truths from the revelation that came from the being itself.

The revelation of the being is the knowledge that is in the being.

That science is the science of “Mathematics-Physics-Chemistry-Biology” and their depths.

Prophet Muhammad was on the path of knowledge.

As stated in the Quran, he did not follow superstitions.

Surah Isra 38: “Ve lâ takfu mâ leyse leke bihî ilm.”

The Meaning: “Do not follow that which does not express a science.”

He presented the scientific truths he reached to humanity.

He did not tell the society about the unfounded things that were conveyed in the society.

He always conveyed information based on scientific evidence.

He did not take the apparent written books as his source first, he turned to the existence itself, he presented the truths there to humanity.

He presented what he read from the existence, not what he read from the books.

His illiteracy was turning to the essence of existence with the purest and most pure heart.

What is illiteracy in reality?

Is there a rank called Ummi?

Are the truths revealed to those who have reached the rank of Ummi?

What is the rank of Ummi?

Let's first examine the word Ummi.

Ummi; comes from the root Umm.

The word Umman also comes from here.

Umm; means mother, origin, basis, origin, essence, center, source, pure, natural.

Ummi; means conforming to the origin, connected to the center, nourished by the source.

Ummi; means acting in the purity with which he was born from his mother, preserving his purity.

Ummu'l-Kura means the center of all cities and towns.

The word Ummu'l-Kitab also comes from the word ummi.

Ummu'l-Kitab means the main book, the source of all books, the original and fundamental of which never changes.

To give an example; the main book of the books about the eye is the eye itself.

The state of the eye and all organs in the protected system before they are revealed is the Preserved Tablet.

Ummu'l-Kitab means the main book, that is, the system in which this world is written before it is revealed is the ummul kitab.

The system of all beings that have existed and will exist in the universe is in the main book and will be revealed one by one when the time comes.

Surah Rad 39: "Ve inde hu ummul kitâb."

The Meaning: "The main book is with Him."

Surah Al-Baqarah 78: “Ve minhum ummiyyûne lâ yâlemûnel kitâbe illâ emâniyye ve in hum illâ yezunnûn.”

The Meaning: “There are some among them who do not know what the Book is, and what the origin is. They only believe and they only follow conjectures.”

Surah Al-i Imran 20: “Vel ummiyyîne e eslemtum.”

The Meaning: “Have you submitted to where your origin came from?”

Surah Al-i Imran 75: “Kâlû leyse aleynâ fil ummiyyîne sebîl.”

The Meaning: “They say: We are not of those who are in that purity.”

Surah Jumu'ah 2: “Fî el ummiyyine.”

The Meaning 1: “In the purity with which he was born.”

The Meaning 2: “In accordance with the origin.”

When we examine the Quran carefully, we understand that being illiterate does not mean being illiterate.

In the Quran, ummi is used in the sense of origin, the real, the mother, the source, the purity born from his mother.

Ummi means the one who is attached to his origin, the one who is attached to Allah with all his purity.

It means the one who has reached the truth with all his purity.

In other words, it means the one whose mind and heart are not polluted, the one who is attached to his origin with all his purity.

The rank of ummi can only be reached by a person who has purified all his bad states, who has reached the purity born from his mother, who does not carry even a single particle of bad state or thought in his heart.

The one who does not purify his heart and does not reach purity cannot reach the truths of Allah.

His own bad states become a curtain to the truths.

Even a contemptuous look becomes a curtain to understanding the truths.

The one who reaches the rank of ummi reads the truths not from the books written in the name of religion, but from the pure source of existence, which is the living book of Allah.

To reach the rank of Ummi, what needs to be done is to make our hearts pure.

The reason why Prophet Muhammad is called illiterate is because he carries the purity of his heart that was born from his mother and he conveys the truths from their source.

Because the truths are only opened to the illiterate.

Here, Prophet Muhammad conveyed the truths to us not from the books he read, but from the dimension of revelation in the book of existence, which is the living book he read.

Otherwise, those who say Prophet Muhammad was illiterate and did not know how to calculate are those who confuse his human aspect with his sublime aspect.

In that sublime aspect, he was completely devoted to Allah, he was devoted to His revelation system, and he would convey what was presented from there.

Is it possible for someone who has been involved in trade since childhood and who has been involved in scientific education with many people to be illiterate?

In his human aspect, he was literate, he knew how to calculate, he knew many languages.

It has always been known that he conversed with Salman-i Farisi and the foreigners who came to him in their languages.

Because his life was spent trading with caravans.

He traveled to different places and countries.

It is unthinkable that someone who was involved in life and trade at all times would not know how to read, write, and do math.

That beautiful person was also knowledgeable about human sciences.

His descendant's grandson, Zeynel Abidin's son, Muhammed Bakir's son, Cafer-i Sadiq, trained many disciples.

Cafer-i Sadiq was the teacher of all masters.

His father, Muhammed Bakir, was also a master in scientific matters, and he made a great contribution to his son's education.

This chain continued like this.

The teacher of Jabir bin Hayyan, known as the genius of geniuses, was Cafer-i Sadiq.

Cafer-i Sadiq is one of the grandsons who received education from Prophet Muhammad.

Many perfect people were raised in those times with the education of Prophet Muhammad.

Zeynel Abidin (658-713)

Jafar as-Sadiq (699-765)

Jabir bin Hayyan (721-815)

Khwarizmi (780-850)

Al-Kindi (801-866)

Abu Bakr Razi (864-925)

Farabi (870-950)

Ibn-i Heysem (965-1040)

Biruni (973-1048)

Ibn-i Sina (980-1037)

Jazari (1153-1233)

Ibn-i Nafs (1210-1288)

Many other Perfect people whose names are unknown and whom we cannot list here have been educated in the sciences taught by Prophet Muhammad.

Those who study will definitely understand this scientific path.

Those who say Prophet Muhammad could not read and write, if they only understood the path of these Perfect people, they would understand how wrong they are.

Now, being illiterate is not as it is told to us.

Being illiterate does not mean being illiterate.

It means that which has remained as it came from its mother, that which has the purity it came from its mother, that which receives the truths from their original source.

It is only possible for those with a pure heart, who are as pure as a child, to reach the system of revelation of Allah in the universe.

The knowledge in saying to Moses in Tuva, “Take off your clogs, put down your staff” means, “Abandon the path of arrogance you have followed, be free from the captivity of the world, be cleansed from all your dirt, all the false thoughts that pollute you, cleanse your mind and heart, come as pure as a child.”

Only those who come to the purity of a child can read the truths of Allah from their source in accordance with their original form.

To attain the purity of a child; is not to carry even a single particle of evil, sedition, arrogance, pride, arrogance, discrimination, self-interest, lies, and other harmful states within.

Prophet Muhammad was an intelligent person who used his intelligence, a good-hearted person, he had a pure heart, an innocent heart like a baby.

In other words, he was an “ummi”.

The knowledge in calling him an “ummi” was because he had a heart as pure as his mother, he had the pure states, and he conveyed the truths purely from their source.

He never spoke to us from his own desires.

He always conveyed the truths he received from the “Revelation” system.

Surah An-Najm presents us this truth magnificently.

Things that prevent a person from reading the truth from its source; Pride, arrogance, know-it-allness, discrimination, gossip, backbiting, wealth, fame, worldly interests, etc. are the states in one's heart.

In order to reach the station of ummi, it is necessary to be cleansed from all these states.

The one who reaches the station of ummi reaches the Preserved Tablet and reads the truths from the Ummu'l-Kitâb there.

Here, Prophet Muhammad did not convey to humanity what he read from the books.

He conveyed to humanity the truths he reached from the revelation dimension of the book of existence.

Here, ummi does not mean illiterate.

It means remaining in the purity he was born with.

It means being pure, with an unjudged mind, heart, feelings and thoughts.

Only those who are pure will hear the truth coming from existence.

The ummi will hear.

The ummi will see the truth.

The ummi will witness.

The ummi will be free.

Freedom is being connected to the essence of Allah.

It means being attached to a certain belief and not being in judgment.

Ummi means having an unpolluted brain.

Ummi means looking and searching with the innocence of a child.

Ummi means being as pure as a mother.

Ummi means being unpolluted.

Ummi means being loyal to the origin.

This is the secret of the verse “Ummimi”.

Children will enter the palace of Allah.

Child innocence means “having a pure mind and heart”.

Jesus said; “Children will enter the kingdom of Allah.”

At this time, his disciples approached Jesus and asked, “Who is the greatest in the kingdom of heaven?”

It is stated in the Gospel of Matthew as follows;

Jesus called a little child to him, and he stood him in the middle and said, “Verily, verily, I say unto you, Except you turn from your way and become like little children, you shall by no means enter the kingdom of heaven.”

“Whosoever shall humble himself like this child, he is the greatest in the kingdom of heaven.”

“Whosoever receiveth such a child for my name’s sake receiveth me.”

“But whoever causes one of these little ones who believe in me to sin, it would be better for him if a large millstone were hung around his neck and he were thrown into the bottom of the sea.”

All the Messengers and Prophets have explained that being illiterate is the innocence of a child.

Prophet Muhammad has revealed this truth by saying, “Children are the closest to Allah.”

A child born from a mother does not know what discrimination is.

It does not know gender discrimination.

It does not know belief discrimination.

It does not know sectarian discrimination.

It does not know religious discrimination.

Every child is born as pure as an angel.

Then, many discriminations are planted in his mind by the family and society.

His pure purity is polluted, his illiteracy is polluted.

Thus, in order to reach the truth, it is necessary to reach the innocence of a child.

It is necessary to be illiterate.

Those who are pure are included in the sublimity of Allah.

Those who are as pure as children enter the Truth of Allah.

The secret of the heavens is presented to those whose hearts are pure.

It is presented to those whose minds are purified.

It is presented to those who are not arrogant.

The pure will find salvation.

Those whose minds and hearts are pure will witness Allah.

This is the secret of the verse, “Kad eflaha men tezekka.”

Let us know that those who are pure will enter the kingdom of Allah.

The unlettered will enter.

Those who cleanse their minds and hearts will enter.

Those who abandon all discrimination will enter.

Those who abandon religious, sectarian, and religious sectarian discrimination will enter.

It is necessary to stop judging.

It should be known that truth cannot be reached without reaching the purity of a child.

It should be known that the door of truth cannot be opened without being illiterate.

It should be well known what child purity is.

Just as a child asks in the most innocent way when he is young, “Mom, Dad, what is this?” in order to understand the truth of visible things.

Here, illiterates will look at the essence of existence.

Those who are as pure as a child, those who look purely will reach the truth.

Those who reach the purity of a child will be saved.

Those whose minds and hearts are as pure as babies will come into contact with the truths.

Those whose brains are not polluted will think about the truths with pure questions.

The verses of Surah Al-A'la, Surah Al-Waqia, Surah Al-A'raf, 158 all point to this truth.

Here, the fact that Prophet Muhammad was illiterate indicates that his mind and heart were as pure as a child's innocence.

Otherwise, Prophet Muhammad was not illiterate in appearance.

He was literate in person.

Since he went to many places with his uncle for trade in his youth, it is natural that he had the ability to keep commercial accounts.

When the information about his life story is taken into consideration, it is clear that he was a cultured person according to the Meccan standards of his time and that he could read and write. (El-A'zamî, Mustafa, Divan of the Ummi Prophet)

The following information, conveyed in the work of Abdullah b. Vehb (197) named al-Jami, one of the scholars, is very important.

One day, people differed about the reading of a verse.

Thereupon, Omar b. al-Khattab went to Hafsa with a piece of skin.

And he said to her, ‘When the Messenger of Allah comes, ask him about this verse,

so that he may teach you how it is, and ask him to write this verse on this skin.' Hafsa did so, and the Messenger of Allah wrote this verse on the skin for her, and this became the general recitation.

According to another narration, in the Hudaibiyyah Treaty, Prophet Muhammad wrote his name on the treaty with his own hands.

“When the Messenger of Allah signed the Hudaibiyyah Treaty with the Quraysh polytheists, when he had it written as ‘This is the Treaty of Muhammad, the Messenger of Allah,’ the polytheists objected and said, ‘If we had accepted that you were the Messenger of Allah, we would not have fought you.’ they said.

Thereupon, Prophet Muhammad instructed Hazrat Ali, who wrote the treaty, to “erase it.”

However, when Hazrat Ali refused to do so, Prophet Muhammad erased it with his own hand and corrected it by saying, ‘This is the Moseslaha of Muhammad b. Abdullah.’” (Tayalisi, Musnad, p. 97; Bukhari, Sahih, Kitabu’s-Sulh, 6)

A narration is as follows:

Bukhari (d. 256) explains that in the 7th year of the Hijra, when Prophet Muhammad wrote a letter of invitation to religion to the Persian emperor Kisra, he sent this letter to the governor of Bahrain (today's Al-Ahsa).

As we mentioned above, there is a letter he wrote to the Abyssinian King Nejashi.

There is also information in historical records that he corresponded with some tribes in Arabia.

When we examine the records, we see that Prophet Muhammad was literate.

Let's give two more examples:

Ahmad b. Hambel's Musnad also states that shortly before his death, Prophet Muhammad said: "Bring me a tablet (allah) and a pen so that I can write my advice for you so that you will not go astray after me!" (Musnad, I/355; VI/47)

The entry “Let me write my advice to you” clearly shows that Prophet Muhammad was literate.

The entry does not say “Let me write” or “Write” but “Let me write”.

The entry “Let me write” shows that Prophet Muhammad knew how to write and read.

The same issue is also in the section “Tafsir” (Surah an-NJesus 18) of Bukhari.

There are also those who say that the reason Prophet Muhammad asked for a tablet was related to Hazrat Ali.

However, let us pay attention to the following here!

Those who call Prophet Muhammad an illiterate and say that he was illiterate should examine the section in the Musnad of Ahmad b. Hambel where Prophet Muhammad said: “Bring me a tablet (al-lawh) and a pen, so that I can write my advice to you so that you do not go astray after me!”

The section “Let me write my advice to you” should be examined carefully.

These records show that Prophet Muhammad was literate.

Prophet Muhammad was someone who had been with the masters of that period since a young age and had been raised in trade.

Prophet Muhammad was someone who knew the languages of that period.

People from many places came to him.

For example, we can ask the following.

Did he speak Arabic or Persian with Salman-i Farisi?

It is unthinkable that someone who went to many places with caravans for trade would not know the language of that place and would not be able to read and write.

Being an Ummi does not mean being illiterate.

Being an Ummi means being as pure as he was born from his mother.

The mind and heart of a child born from his mother are pure with the purest purity.

There is no pride, arrogance, discrimination, judgment in that child.

There is no religious conflict, sectarian conflict, or religious order conflict in that child.

That child does not look down on others, consider himself superior, or see himself as chosen.

This means that he has reached the purity that he was born with from his illiterate mother.

It is not possible for an intelligent person like Prophet Muhammad not to know how to read and write.

It is not possible for him not to care about reading and writing.

There is even the following information.

He addresses those who were captured in Badr.

“Those of you who can read and write will be freed from captivity if you teach those of our friends who cannot read and write.”

Even from this, it can be understood how much importance Prophet Muhammad gave to reading and writing.

To say that he was illiterate is a great negligence.

Can it be possible for someone who spent his life in trade not to know how to read and write?

The Quran begins with “Read-Iqra”

The important thing is to be able to read the book of existence.

Prophet Muhammad could read both the apparent books and the book of existence, which is a living book.

He could write on tablets and also write on hearts.

He told people that “reading is primarily reading oneself”.

He informed them that a person should know himself as a living book.

The pages of the book of existence of a person are the pages of existence, whatever is in existence is in a person.

For now, man is the last actor on the stage of existence.

Quran; comes from the root “k r” “ ” karae.

The word Quran is of Hebrew origin.

Kr; means the functioning, action, mobility of existence.

Ikrâ, quran, ikrâm, recitation, karma, come from the same root.

Quran; means the functioning, formation, mobility of existence in integrity and unity.

Ikrâ; It means to examine, read and analyze in order to understand the formation, functioning and mobility of the being.

Recitation; is to read in order to reach the meaning carried by an atom or being.

Reading according to a station is to reach the meaning carried by it.

Ikram; are the blessings and meanings coming from being, every being is offered to the stage of being.

Every being shows the signs of Allah, who is generous and great.

Karma; the human body is a karma.

The human body carries the entire system of creation, the entire system in the categories of plant, animal and human as karma, it carries it as unity.

Whatever is in the universe exists in the human body.

The human carries all the qualities that have filtered from the stage of being in his body.

Everything that exists in existence, from the first living being to man, in that stage, all of it exists as karma in the human body.

The human body is the karma of all being.

All systems of atomic, vegetal, animal, human and human ancestors exist in the human body as a composite.

In the human body, there are all the characters, habits, and structures of existence.

Reading the Quran is not reading the Mushaf.

Mushaf means the pages collected between two covers printed in printing houses.

In other words, it is the book that people create in printing houses.

The Quran is each being, the human body, the entire universe.

Reading the Quran means reading the formation and functioning of existence as a unity, in existence, examining and thinking about existence.

Reading the Quran means observing and examining existence, thinking about the formation, development, process of existence, where it comes from and where it goes.

Reading the Quran is thinking about the perception that is to understand the inner functioning of existence, the qualities in existence, and the system of bodies.

Quran means reading in unity, by combining, by seeing unity, reading by combining one thing with another.

In other words, reading Quran is the name of the reading to understand the unity of Allah, who holds the entire Universe in unity.

Quran is a living book, and it is existence itself.

The human body is the Quran.

The human body is a living book.

Quran is the book of Allah, that is, every body is the living book of Allah.

That is the book to be read.

Every being, the entire universe is a readable book, that is, the Quran.

Every sign, evidence, trace in existence is a verse.

Every sign that shows the owner of existence is a verse.

A verse means sign, evidence, sign, trace.

A particle of dust, a flower, an insect, a bird, a human being are all signs.

Every sign, that is, every being, every part in being, carries infinite signs that point to Allah.

The signs in the system of every being are the ones to be read.

Surah Joseph 105: “Ve keeyyin min ayetin fis semâvâti vel ardi yamurrûne aleyhâ ve hum anhâ muridûn.”

The Meaning: “There are many signs in the heavens and the earth that pass by them and they do not perceive them.”

Surah Fussilat: "Night and day and the sun and the moon are His signs."

Every being, the entire universe is a Quran and every evidence, sign in every being, in the entire universe is a verse.

The creator of the Mushaf is man.

The creator of the human body, which is a living book, that is, the creator of the living Quran is Allah.

Thus, reading the Quran is the person reading himself.

The universe is a spread Quran.

Man is a collected Quran.

He is a living Quran.

The Mushaf is the translation of the divine information manifested in the heart of Prophet Muhammad into our own language or other languages.

According to the biography of Prophet Muhammad, it is not easy to translate divine information correctly.

How accurately the Mushaf-i Sharif is translated is a separate issue.

In today's society, the book known as the Qur'an is the Mushaf-i Sharif.

Mushaf means paged, that is, it means writing information on pages.

A person who does not read his own book of existence, that is, the living Qur'an, cannot understand the Mushaf-i Sharif.

A person should consider his own body as the Qur'an to be read.

He should consider every being as a living book to be read, the Qur'an.

He should also examine the Mushaf-i Sharif, which he reads as the Qur'an, well, and understand the messages presented therein well.

Thus, a person should consider both his own body and every being as the Qur'an, and should grasp the relationship between beings well.

He who reads his own book of existence and the book of existence is reading the Qur'an.

Reading is meeting with "Revelation", it is receiving information from the Everliving.

The Everliving is Allah.

All existence is the everliving names of Allah.

The place to read is the Hayy dimension.

The verse "Iqra-read" refers to this.

Reading from revelation is reading.

The one who reads from revelation is Muhammad.

Surely, the one who reads from revelation will reach the Truth of Allah.

Here, the issue of ummi should be well known.

Ummi does not mean illiterate.

It means one who reads from the book of existence with the purity with which he was born.

It means one who conveys what he reads from the book of existence, which is a living book, not from the apparent books.

Prophet Muhammad was ummi, meaning one who turns to revelation with the purity with which he was born.

Prophet Muhammad was literate, he spoke the languages of the period.

He could read and write, he spoke the languages of the period.

He could read books that carried scientific values and could write them on paper.

## **WHO SHOWED THE PROPHET MUHAMMED AS A WOMANIZER?**

The truths presented by Prophet Muhammad disturbed some people very much at that time.

Those who profited from religion, those who made money from people's innocent beliefs, were very disturbed by the words spoken by Prophet Muhammad.

For this reason, those who did not like the truths presented by Prophet Muhammad, those who were afraid that their interests would end, resorted to baseless slander.

They said things that were not true and spread them.

Muhammad had sexual intercourse until the break of dawn...

He would take turns with his wives in one night...

He divorced his adopted wife and took her for himself...

The wives of the believers were halal to him.

A woman he liked would immediately divorce her husband and become the wife of Muhammad...

They made up things that were not true.

The real intention in such fabrications should be understood well.

The sole purpose of those who fabricate false things about Prophet Muhammad is to prevent the truths he presented to humanity from being heard or known. Because those who make money from religion do not want the truth of religion to be known.

Those who consider themselves superior do not like the statement that everyone is equal.

Those who consider their own beliefs to be good and consider others as infidels do not like to look at others with tolerance or to let others look at them.

They consider men superior to women and do not like the statement that women and men are equal.

Those who ignore the truth that Prophet Muhammad presented to humanity have made up many lies about him.

They also called it hadith and presented many false information.

Now let's examine the information presented as hadith.

The hadith of the Prophet (pbuh) as "I was given the sexual strength of 40 men" (Ibn Sad, et-Tabakat, 1/282; Suyuti, el-Hasais, 1/120) is weak. (see Majma'u'z-Zevaid, h. no:14007)

"The Prophet had the sexual strength of thirty men." (Bukhari, Muhtasar Tecîd-i Sarih, hadith no: 192)

"The Prophet used to have sexual intercourse with nine of his wives in one night." (Bukhari, Muhtasar Tecîd-i Sarih, hadith no: 192)

“Gabriel brought me a pot and I drank from it and then I was given the strength of forty men in sexual intercourse.” (Ibn Sa’d, et-Tabakatu’l-Kubra, p.374)

“Wherever the Prophet saw a beautiful woman, he would immediately run home and have sexual intercourse with his wife, Zeynep.” (Bukhari, Hibe, 8)

There is also information that is transmitted verbally as hadith.

The striking aspect is that, not only did he not approach any woman during his youth until he was twenty-five, but he also lived with one woman until he was fifty after his marriage...(see Mehmed Sofuoğlu, Sahih-i Bukhari and its Translation, Ötüken Publications: 1/380)

In a narration in Bukhari, Hz. Anas said: “The Prophet slept with 11 of his wives in one night or day (sometimes) in one hour,” and the listeners asked, “Did he have that much strength?”

Thereupon, Hz. Anas said: “We used to talk among ourselves that the Prophet had the strength of 30 men.” (see Bukhari, Gusl, 12; Ibn Hajar, 1/377) As can be seen, these are all fabricated information to make people forget the truth of Prophet Muhammad.

As can be seen, these are all fabricated information to make people forget the truth of Prophet Muhammad.

Prophet Muhammad was married to Hazrat Hatice.

He lived as a bachelor for a certain period after she passed away.

He later married Hazrat Mariya.

According to historical records, he had two wives at different times.

Lies such as having 11 wives in one night are lies that have no proof.

The Quran mentions that Prophet Muhammad had a high morality.

Surah Al-Qalam 4: “Ve inneke le ala hulukin azîm.”

The Meaning: “Surely you are in a high morality.”

It is nothing but a lie to portray someone who spent his life for humanity as a sexual addict.

Moreover, in some records, it is written that Prophet Muhammad had only one wife until he was 50 years old, and that was Hazrat Hatice.

Moreover, after the age of 50, he is presented as a sexually addicted person.

The purpose here should be understood very well.

What were the real aims of those who portrayed Prophet Muhammad as a womanizer?

Why did they portray Prophet Muhammad as a womanizer in Surah Al-Ahzab and some other surahs?

Was this the truth?

How much can the translations of the Quran reflect the truth?

They tried to cover up the truths presented by Prophet Muhammad with unfounded information such as that he had 9-11-15 marriages in different records, that he had concubines, that he was a womanizer, that he had slaves, that he had sexual intercourse many times until the morning.

How can it be said that Prophet Muhammad kept concubines, even though he abolished concubinage and fought against it throughout his life?

Prophet Muhammad never kept concubines. They always told us this, they always conveyed it this way and told people that this is the truth...

And unfortunately, they interpreted the Quran this way.

They created the reading style according to this mentality.

To give an example:

Surah Abzab 37:

The Meaning by Directorate of Religious Affairs (DRA): And when you said to the one to whom Allah had bestowed a favor and you had done a favor (by freeing him), "Keep your wife in marriage (do not divorce her) and fear Allah." You were hiding something in your heart that Allah would reveal, and you were afraid of people. But Allah was more worthy of your fear of Him. When Zayd fulfilled his request regarding his wife, We married her to you so that when they fulfilled their request regarding their wives, there would be no hardship for the believers regarding their marriage to the wives of their adopted children. The command of Allah has certainly been fulfilled.

The Meaning by Tawhid-i Qur'an: "You made it clear to those people that they have the attributes of Allah, and that they are perceived by them, and that those who are on the same path should guard against evil and not associate partners with Allah. You were not able to explain the realities of Allah, you were hiding them inside and you were afraid of people, and so you advised them to understand the realities of Allah, even if they were hesitant, and to increase their understanding. Those who are on the same path with you in order to understand us are eager and eager to understand the realities. There is no hesitation among the believers. Those who are on the same path, they are in a state of greatness in understanding the functioning and formation of existence and are eager to understand the realities. Allah is the Doer in the functioning of all existence."

Surah Abzab 50:

The Meaning by Directorate of Religious Affairs (DRA): O Prophet! We have made lawful for you the wives to whom you have given their dowers, and the women whom you possess of the spoils of war that Allah has given you, and the daughters of your paternal uncle, the daughters of your maternal aunt, the daughters of your maternal uncle, and the daughters of your maternal aunt, who have migrated with you. And any believing woman who has given herself to the Prophet without a dower, exclusively for you and not for other believers, and whom the Prophet wishes to marry. We certainly know what We have enjoined upon the believers concerning their wives and

the slave women they possess. All this is so that there is no hardship upon you. And Allah is Forgiving, Merciful.

The Meaning by Tawhid-i Quran: “O you who inform us of the truths! We have made those who want to be on the same path as you suitable for you. Give them the equivalent of the truths We have presented to you. You are not the owner of your power. We have granted you the realities of things. Those of your paternal uncle’s children and your maternal aunt’s children and your maternal uncle’s children and your maternal aunt’s children; those of them who follow the same path with you strive to understand the way of belief. If they are eager to understand the truths like the Prophet, they will have acted in accordance with the Prophet’s will. No one except the believers follows your narration exclusively. We have made it obligatory for them to understand that We are the owners of knowledge. They should be united. They are not the owners of their power, so let them look to the power that moves their hands so that they do not hesitate. Allah is Forgiving, the Creator of all existence.”

Yes, when we examine the translations, such a perception is presented that Prophet Muhammad could marry whomever he wanted.

And this situation is supposedly supported by hadiths.

Is what Prophet Muhammad felt about Hazrat Zaynab, the wife of his adopted son, stated in the 37th verse of Surah Al-Ahzab, true?

Can the issues that people are even afraid to write be slander against our Prophet?

What else could it be but slander to present to us as a translation a mentality that portrays the beautiful man Prophet Muhammad as a womanizer?

What was the purpose of the mentality that portrayed that beautiful man, Prophet Muhammad, who spent his life trying to understand and explain the truths of Allah, as a womanizer?

How could slavery and concubinage be shown as normal in the Quran, which abolished slavery and concubinage and was revealed from the heart of that beautiful man?

They always told us this, conveyed it this way.

They portrayed our beautiful person, our prophet who was sent as a mercy to humanity, as a sexual addict and a womanizer, and they fabricated hadiths supporting this.

“The Prophet had the sexual power of 30 men.” (Bukhari, Muhtasan Teciid-i Sarih, hadith no: 192.)

“The Prophet would have sexual intercourse with nine of his wives in one night.” (Bukhari, Muhtasan Teciid-i Sarih, hadith no: 192.)

“After the morning and afternoon prayers, Muhammad would go around his wives one by one. So much so that at times he would visit nine of his wives one by one in an hour and have sexual intercourse with them.” (Bukhari)

Narrated by Aisha: She said to Muhammad: “Ma era rabbeke illa yūsariu hevake”

That is: "I see that your Lord has immediately fulfilled your desire."

"I see that your Lord Allah is only running to fulfill your desires."(Bukhari)

"He would visit his wives until the morning and have sexual intercourse many times." Bukhari.

Information is conveyed under the name of dozens of hadiths.

However, we never thought about it, never researched it, we immediately accepted it as true.

Because they bound us with the love of Prophet Muhammad.

So, is this the truth?

Who did this and for what purpose?

How could that beautiful person who was 55-60 years old after Hazrat Hatice suddenly appear as a sex addict?

What was the purpose of those who put forward these lies?

These are all the claims of John of Damascus.

Who is John of Damascus (655-753)?

His real name is Sercun bin Mansur.

Who is this mentality that says, "Islam is a false religion formed under the influence of Christianity"...

"Prophet Muhammad was a womanizer, he married his adopted son's wife"?

Who are these and similar mentalities that always denigrate Prophet Muhammad?

It should be researched very, very well and thought very, very well.

Why was this fabricated information put forward?

This should be known very well.

Because those who put forward this fabricated information have only one goal.

To make people forget the truths that Prophet Muhammad told them, to continue the institutions that he abolished, such as concubinage and slavery.

Because buying and selling female and male slaves brought in a lot of money.

The real goal here is to make people forget the efforts and purpose of Prophet Muhammad.

To cover up the truths with lies such as Prophet Muhammad also kept concubines and slaves.

The mentalities that portray Prophet Muhammad as a womanizer have achieved their goals.

Unfortunately, today the Islamic world believes those lies and tells them to each other as if they were true.

The purpose of Prophet Muhammad was to establish justice and to fight to prevent cruelty.

Could it be that someone who said, “Young girls should not be forced to marry, and they should also have the right to choose their husbands”, has ever taken countless women? Can someone who says, “Do not violate people’s rights, do not usurp anyone’s rights,” force women to become his wives?

Would someone who said, “There is no slavery or concubinage,” ever take a concubine?

The truths presented by Prophet Muhammad did not fit the mentality of that day.

When he said, “Bilal is who I am,” Mecca was shaken.

“Do not use religion, do not use it as a tool for your own interests.”

“Do not deceive people by saying Allah.”

“Do not deceive society by telling falsehoods.”

“Abolish slavery.”

When he said, “There is no slavery or concubinage in religion,” they showed hostility to him and tried to kill him.

Those who saw people like Bilal as slaves never liked this.

“How can Bilal be equal to us? Allah created us as the owners of Mecca and created him as a slave,” they said.

Here, the universal words of Prophet Muhammad did not appeal to some people at that time.

When Prophet Muhammad’s words began to find a place in people’s hearts, they began to denigrate Prophet Muhammad and said unfounded things about him.

And they started hitting below the belt.

And unfortunately, the Islamic world still believes in these things.

And unfortunately, we still read the Quran in this direction.

## **BEDR-UHUD-THE TRENCH**

What is the truth of the events narrated as the wars fought by the Prophet?

Did Prophet Muhammad wage war by attacking someone?

Or did he defend the attacks made against him?

Did he wage an offensive war?

Or did he wage a defensive war?

“Bedir-Uhud-Trench” narrated as the wars of the Prophet should be analyzed very well.

The events narrated as Prophet Muhammad fighting the infidels should be considered very well to what extent they reflect the truth.

Did Prophet Muhammad organize these wars or did he defend the attacks made against him?

Did Prophet Muhammad take a sword in his hand and fight?

How did Prophet Muhammad view the sword and bloodshed?

Did his aim be to see someone as a polytheist or infidel and fight them?

Or was it to fight the feelings and thoughts in those hearts that would lead to evil?

What is the origin of the information that Muslims were supported by angels or invisible armies in the Battle of Badr?

So, where were the angels and invisible armies in the Battle of the Trench, why did they not come?

Prophet Muhammad was left in the Trench because he died.

His teeth were broken.

Where were the angels at that time?

Such questions are always for the search for the truth.

Now let's look at the information about Badr-Uhud-Trench.

The Battle of Badr:

The information that Prophet Muhammad presented to the society did not suit those who profited from religion.

They came to his uncle Abu Talib many times and said, "Your nephew should be silent." Prophet Muhammad continued to convey the truths.

And so they made plans to kill Prophet Muhammad.

7 people from 7 families were arrested, and they tried to kill Prophet Muhammad while he was asleep.

But when they found Hazrat Ali in Prophet Muhammad's bed, the polytheists were surprised and said, "How can this be, what kind of devotion is this?"

When Prophet Muhammad migrated from Mecca to Medina (May 662), he did not give up his struggle and continued to convey the truths.

The polytheists in Mecca did not abandon the anger within them, and as a result of Amr bin Hisham's provocations, they became cunning and made plans to carry out their plans to silence Prophet Muhammad.

This plan is the reason for the Battle of Badr.

On March 14, 624, in the vicinity of the wells of Badr, the attack of the Meccan polytheists led by Amr bin Hisham (known as Abu Jahl in the community) to destroy Prophet Muhammad is a war.

His uncle Hazrat Hamza tried to convince Prophet Muhammad by saying that we should protect ourselves and take back our looted goods in Mecca.

In fact, Hamza did not speak to his nephew for three days because Prophet Muhammad did not allow it.

Prophet Muhammad never held a sword in his hand.

Hazrat Hamza has a great saying; "I know you dislike the sword and bloodshed."

Since his uncle knew Prophet Muhammad's heart, he put soldiers around him to protect him.

There is even information that Prophet Muhammad was standing in a tent.

Let's examine the sections of the Quran that are claimed to be verses revealed for the battle of Badr.

Surah Al-i Imran.

The Meaning by Directorate of Religious Affairs (DRA): 123: And Allah helped you at Badr when you were weak. So fear Allah that you may be grateful.

The Meaning by Directorate of Religious Affairs (DRA): 124,125: You said to those who believe, "Will not your Lord's help you with three thousand angels sent to you?" Yes, if you are patient and fear Allah and they come to you, your Lord will help you with five thousand angels with signs.

The Meaning by Directorate of Religious Affairs (DRA): 126,127: Allah did this only to bring you good news and so that your hearts may be at peace. The help needed to cut off a section of the disbelievers or to defeat them so that they return without hope is only from Allah, the Powerful, the Wise.

The Meaning by Tawhid-i Qur'an:

Let's examine it word by word.

Surah Al-i İmrân.

123: "Ve lekad nasarakumullâhu bi bedrin ve entum ezilleh fettekûllâhe leallekum teşkurûn."

Ve lekad nasara kum Allah : Verily, indeed, help, helper, you, Allah

Bi bedrin : Full moon, completion, light giving, full, badir, bright,

Ve entum ezilletun : You, obedient, submissive, low, weak, to obey,

Fe itteku Allah : So, beware of evil, Do not associate partners with Allah,

Lealle kum teshkurune : Perhaps you will recognize the owner of the blessings and submit,

The Meaning: "Verily, you have completed your weaknesses by finding help in the truths of Allah. So beware of evil,

Do not associate partners with Allah. Perhaps you will recognize the owner of your existence and submit."

124: "İz tekûlu lil muminîne e len yekfiyekum en yumiddekum rabbukum bi selâseti âlâfin minel melâiketi munzelîn."

Iz tekûlu li el muminîne : You were saying, you said, when you said, for the believers,

E len yekfiye-kum : Isn't it, enough, sufficient, you,

En yumidde kum : He extended, expanded, helped, you,

Rabb kum : Your Lord, the One who created,

Bi selaset : The fluent, understandable speech, clear expression, easy, fluent,

Âlâfin : Multitude, thousands, infinite, section by section, friends,

Mîn el melâiketi : Power, the strength in every being, faculty,

Munzelin : Presented, given, sent,

The Meaning: "You said to the believers: When you have sufficiently understood the One who created you, explain the truths presented from the powers, section by section, in an understandable manner."

125: "Belâ in tasbirû ve tettekû ve ye'tûkum min fevrihim hâzâ yumdidkum rabbukum bi hamseti âlâfin minel melâiketi musevvimîn."

Belâ in tasbirû : Yes, on the contrary, so that, no, if, you are patient,

Ve tettekû : Avoid evils and do not associate partners,

Ve yetû kum : To come, comes, reach, you,

Min fevri-him : Immediate, angry, sudden, troubled, to boil, rush, them,

Hâzâ yumdid-kum : This, extended, expanded, to help, to save, you,

Rabbu-kum : Your Lord, who created you,

Bi hamseti : Five sections, courage, to tell with love, effort, importance,

Âlâfin : Multitude, thousands, section by section, part by part,

Min el melâiketi : Power, strength, owner of power,

Musevvimîne : Determined, sign, marked, engaged, revealed

The Meaning: “Yes, so be patient and avoid evil and do not associate others with Allah. Help those who come to you in their impulsiveness with the truths of your Lord. Explain the power in every being with the signs in that being, part by part, and with an importance.”

126: “Ve mâ cealehullâhu illâ buşrâ lekum ve li tatmeinne kulûbukum bihî ve men nasru illâ min indillâhil azîzil hakîm.”

Ve ma ceale-hu allâh : Not, thing, what, to do, to present, that, Allah

Illâ buşrâ lekum : Other, but, good news, happy, pleasing, to you,

Ve li tatmeinne : For, happy, secure, to be satisfied,

Kulûbu-kum bi-hî : Your hearts with it, with those truths,

Ve mâ en nasru : Not, thing, what, help, victory,

Illâ min indi allâhi : However, only, from, to him, belongs, Allah

El azîzi : The supreme owner of all values,

El hakim : The wise one,

The Meaning: “Allah has not presented the truths to you except to give you peace and to make your hearts happy. Help belongs only to Allah, the supreme owner of all values, the ruler of all existence.”

127: “Li yaktaa tarafen minellezîne keferû ev yekbitehum fe yenkalibû hâibîn.”

Li yaktaa : To cut off, separate, move away,

Tarafen : To take sides, party, duality, the other to see, discrimination,

Min ellezîne keferû : Those who ignore the truths and cover them up,

Ev yekbite-hum : Or, to prevent, suppress, dominance, finish, them,

Fe yenkalibû hâibîn : After this, they return, loss, dJesusppointment,

The Meaning: “Now, stay away from those who ignore the truths, from those states of discrimination or prevent them from that state. From now on, those who are in that state will be in a state of loss.”

128: “Leyse leke minel emri şeyun ev yetûbe aleyhim ev yuazzibehum fe innehum zâlimûn.”

Leyse leke : There is no, it is not, it did not happen, for you, you are not,

Min el emir şeynin : From work, order, decree, work, something,

Ev yetûbe aleyhim : Or, or, repentance, regretful and turning back, to them,

Ev yuazzibe hum : Or, they are in distress, torment, they,

Fe inne hum zâlimûn: Surely, they, the oppressors, the oppressors, evil,

The Meaning: “You have no authority over whether they regret what they did and turn back or whether they cause themselves distress. They are the oppressors.”

Generally, those who interpreted it have interpreted it as "He sent down these verses for Badr".

Those who study the Qur'an will definitely reach a correct interpretation.

They interpreted it as "Allah helped with three thousand angels and five thousand engaged angels in Badr".

A question immediately comes to mind.

Why did Allah not help His beloved servant Prophet Muhammad in the battle of Uhud?

Prophet Muhammad was almost killed in Uhud.

However, when we compare the two interpretations, we see a different interpretation.

Badr was won with the strong struggle of Hazrat Hamza and his friends.

Prophet Muhammad reached the wells of Badr before the Quraysh and, upon the advice of Hubab b. Munzir, he left the well closest to them in the direction of the enemy's arrival and had the others covered with sand.

However, later, Prophet Muhammad saw that the polytheists who came from the desert exhausted could not stand the thirst, and he allowed them to get water from the well that was left open, following his compassionate heart.

According to the narrations, the number of the supporters of Amr bin Hisham in this war was about 400 people, according to another narration it was 700 people, and the number of the supporters of Hazrat Hamza was about 200 people, according to another narration it was 300 people.

Prophet Muhammad fought hard to prevent this war.

According to another narration, before the war, he sent Omar, the son of Hattab from the Adi tribe, who was also an ambassador during the age of ignorance, to Omar's uncle, Amr bin Hisham.

He said, "Let there be no war, let there be no bloodshed, we are all brothers" and suggested that they return to Mecca.

But Amr bin Hisham never accepted this.

The soldiers of the opposing side, who had traveled a long way in the desert, had traveled under the sun and thirst, and since they were weak, their strength to fight had diminished.

Before the battle began in Badr, three people had come out to fight each other.

First of all, these were Hazrat Hamza, Ubaydah bin Harith, Hodayfa.

On the other side, Utba bin Rabia, Utba's son Walid, Utba's brother Shaybah.

Hodayfa was the son of Utba bin Rabia.

Hodayfa was on the side of Prophet Muhammad.

He had become affiliated with Prophet Muhammad's path and had always been by Prophet Muhammad's side.

When the father and son came face to face in Badr, Prophet Muhammad, who saw this, told Hamza to "withdraw Hodayfa" and the father did not allow the son to fight.

Hazrat Ali took Hodayfa's place. In the mutual battle, Utba, his son Walid and Shayba were killed.

Seeing this, Amr bin Hisham angrily invited his supporters to attack and thus the war began.

This war ended with the killing of Amr bin Hisham.

Hazrat Hamza killed Amr bin Hisham.

Hazrat Hamza read the war very well and killed Amr bin Hisham, thus ending the war.

Hind's father, uncle and brother were also killed in this war.

For this reason, Hind felt a thirst for revenge and she passed this grudge on to her children.

Hind swore that she would not wear perfume or be with her husband until her father Utbe bin Rebia, brother Walid and uncle Shayba, who died in the Battle of Badr, were avenged and asked the Quraysh to avenge her relatives.

"If necessary, I will gather an army and go alone and kill Hamza and Muhammad," she said.

The grudge that fell into Hind's heart turned into revenge.

He transferred this hatred to his son Muawiyah and his grandson Yazid.

With this grudge, Hazrat Hamza was killed in Uhud.

With this grudge, Hazrat Ali and his children were killed.

This grudge lies beneath the massacre of Karbala.

The battle of Badr took place around Hazrat Hamza and Amr bin Hisham.

When Hamza killed Amr bin Hisham, the supporters of Amr bin Hisham gave up the fight and fled.

Thus, the battle ended.

Those who were taken captive in Badr who could read and write were released in return for teaching those around Prophet Muhammad how to read and write.

The battle of Badr should be evaluated well.

Prophet Muhammad's treatment of the captives after the battle should be an example for all of humanity.

He did not accept them as captives and said to his friends;

Treat them well...

Share your morsels equally...

Feed them from what you eat...

Let them drink what you drink...

Walk with them...

Respect them...

Never treat them as slaves...

We are all servants of Allah...

We are all brothers...

We are all equal in the sight of Allah...

He has become the best example for all humanity with his words.

Battle of Uhud:

It took place on March 23, 625.

The battle of Uhud was fought out of the feeling of revenge of Hind, the wife of Abu Sufyan, whose father, uncle and brother were killed in Badr.

Hind insisted on this battle and even stood at the beginning of this battle.

Her aim was to kill Hazrat Hamza, who killed her father, uncle and brother.

Hind gathered an army of 3,000 people in Mecca.

The supporters of Hazrat Hamza, who heard about this situation, formed an army of approximately 700 people.

This battle took place near Mount Uhud.

In this war, too, Prophet Muhammad did not take up a sword.

He was protected by his uncle Hamza in a tent on the skirts of Mount Uhud.

Hamza placed a 50-man archer unit around the tent.

This time, Hind's side fought in a more planned manner and won the war.

At first, Hind's soldiers pretended to be defeated and retreated, but the archer units next to Hazrat Hamza, who were fooled by this, left their positions.

Khalid Bin Velid and his soldiers, who came from behind Mount Uhud, destroyed Prophet Muhammad's tent, wounded Prophet Muhammad, and announced this, thinking he was dead.

At the same time, Yaban, whom Hind hired by saying "I will give him his freedom", threw a spear and killed Hazrat Hamza.

Yaban was the slave of Jubayr bin Mutim.

He was an Abyssinian and adept at throwing arrows and spears by hand.

In the battle of Uhud, Jubayr said to Vashi at Hind's insistence: "If you kill Hamza, I will free you."

The Jubayr family had already opposed Prophet Muhammad.

Hazrat Abu Bakr's daughter Ayesha was engaged to the son of the Jubayr family.

When Hazrat Abu Bakr supported Prophet Muhammad the Jubayr family broke off Ayesha's engagement.

Ayşe, whose engagement was broken off, became a slave girl according to the customs of that day.

Hazrat Muhammed took Ayşe as a foster family and saved her from slavery.

Here, Yaban observed Hamza in the hope that he would be freed in Uhud and found the opportunity and martyred Hamza by throwing his spear.

In her state of spite and hatred, Hind harmed Hazrat Hamza's body with a knife, cut some of his organs and used them as an amulet for herself.

She told Yaban to cut open Hazrat Hamza's stomach and took out Hamza's liver.

What kind of spite is this that she bit Hamza's liver out of anger.

Thus, the battle of Uhud was lost.

It was understood that Hazrat Muhammed was not dead and he came back to life with treatment.

Prophet Muhammad never forgot his uncle Hamza, who was martyred in Uhud, and frequently visited his grave.

While Prophet Muhammad presented the truths to humanity, his uncle Hamza always supported his nephew.

Hamza is about the same age as Prophet Muhammad.

They grew up together.

They were not just uncle and nephew, they were best friends.

Because Hamza was very strong, he was called "Esedullah - the Lion of Allah".

No one dared to stand against Hamza.

That is why he shielded himself from the attacks on Prophet Muhammad.

That is why Prophet Muhammad had great love for Hamza.

He never forgot his uncle throughout his life, and always remembered him with respect.

The truth of monotheism became felt thanks to Hamza.

When Hamza was martyred in Uhud, Prophet Muhammad remained silent for days out of grief.

Hazrat Hamza, who martyred Hamza, later understood the path of Prophet Muhammad and was honored with Islam.

The The Wild frequently participated in the conversations of Prophet Muhammad.

Prophet Muhammad told the The Wild not to stand in front of him, but behind him.

"When I see you, I see my uncle, my tongue is tied and I cannot speak, stand behind," he said.

The Battle of the Trench:

The battle called the Battle of the Trench did not actually take place.

In 627, trenches were dug around Medina upon the suggestion of Salman-i Farisi.

When Salman-i Farisi presented this trench suggestion, Prophet Muhammad liked it.

And the trench was dug around Medina immediately.

Prophet Muhammad's heart was already filled with the feeling that no blood should be shed, no war should occur, and no one should kill another.

It is stated in the Quran, "Do not kill, do not take a life, Allah has forbidden it."

This was the response to the feelings coming from the heart of Prophet Muhammad.

It is taught that "you shall not kill" in the path of truth.

It is taught as “You shall not kill, you shall not oppress, you shall not do evil”.

But if someone says that infidels, irreligious people, unbelievers, those who do not pray should be killed, let us know that this is the word of Satan.

If he relates this to the cycle of Quranic translations, let us know that that translation is not a correct cycle.

Let us know that a verse of the Quran does not contradict another verse.

If it contradicts, the person who interpreted it did not interpret it correctly.

On the path of truth:

“Do not kill” is taught.

“The one who kills a person is as if he has killed all humanity” is taught.

You shall never do evil.

You shall never believe those who say that evil is from Allah.

You shall seek evil in yourself, in your own devil.

And you shall convert that devil into a Muslim.

You shall not kill.

You shall not oppress. You shall not usurp the rights of others.

You will not gossip, you will not backbite.

You will not break hearts.

You will not make people say 'Oh'.

You will not target anyone by saying they are infidels, irreligious, faithless, prayerless.

It should be known that breaking hearts is also killing.

Cruelty is also killing.

Violating people's rights is also killing.

Targeting is also killing.

Insidious thoughts are also killing.

Jealousy, envy, malice, discrimination are also killing.

We should not believe those who tell you that infidels should be killed.

We should not believe those who say that those who do not believe will be killed.

Prophet Muhammad did not distinguish anyone as an infidel, from this religion or that.

He sat with everyone, listened to everyone and tried to explain what he knew.

Those who say that those who do not pray will be killed should not be believed.

We should be careful about those who code killing in our brains.

Those who do that coding are satanic people.

Let's not look for satan outside.

Let's know that he is our own feelings and thoughts.

How beautifully it is stated in the Quran.

Surah Al-Maide 32: "Men katele nefsen bi gayri nefsin ev fesâdin fil ardi fe ke ennemâ katelen nâse cemîa ve men ahyâhâ fe ke ennemâ ahyen nâse cemîa."

The Meaning: "Whoever kills a person for his own benefit or causes mischief in the earth, it is as if he has killed all mankind, and whoever strives for the life of one, it is as if he has striven for the life of all mankind."

How beautifully it is stated in the verse; "He who kills a person, it is as if he has killed all mankind."

“Whoever saves a person is as if he saved all people.”

This was the heart of Prophet Muhammad.

Therefore, he said to Salman al-Farisi, “Let’s dig a trench.”

Allah informed him, “Do not kill a soul, it is forbidden.”

Prophet Muhammad heard this with his ears.

Surah Al-Isra, 33: “Ve lâ taktulûn nefs elletî haram AllâhVe lâ taktulu: Do not kill, do not wrong,

El nef: Person, soul, himself,

Elleti Harem Allah: That, it is forbidden, mistake, Allah has forbidden,

The Meaning: “Do not kill a soul, Allah has forbidden killing.”

Allah informed all humanity, “Do not kill one another.”

Torah Ten Commandments: “You shall not kill” (Old Testament, Exodus, Deuteronomy 5:6-21)

Bible, Matthew 19: Jesus replied, “You shall not kill, you shall not commit adultery, you shall not steal, you shall not give false witness, honor your father and mother, and love your neighbor as yourself.”

But mankind, in the name of religion and sect, made a fuss that the unbeliever, the unbeliever, the irreligious, and the non-prayer should be killed.

They always taught like this.

And these were the teachings of Satan.

There is no killing in the path of truth, there is only giving life.

There is no doing evil in the path of truth, there is only doing good.

The very meaning of the word Islam is peace, salvation.

A person should not do evil to anyone.

He should discover the source of the instinct from which evil comes.

He should dry up the source of the instinct to kill.

He should surrender his own Satan.

One must go to the source of the evil thoughts that come to his mind and destroy those thoughts.

He should go to the source of his thoughts of pride, arrogance, superiority, chosenness, contempt that come to his mind and eliminate those thoughts.

He should know that the main source of the cruelties that turn into a state are thoughts.

He should know that the main source of bad thoughts are judgmental teachings.

A person should be careful about the judgmental information he learns.

He should think about the doors opened by the information presented to him.

He should realize the real purpose of the information presented as command and prohibition.

He should not be fooled by those who say that evil is from Allah.

There are verses in the Quran that "Allah does not do evil".

Surah Nisa 40: "Innallâhe lâ yazlimu miskâle zerreh."

The Meaning: "Surely Allah does not do evil as much as an atom."

Surah Qaf 29: "Ve mâ ene bi zallâmin lil abid."

The Meaning: "I am not a person who will give evil to My servants."

Surah Nisa 79: “Ve mâ esâbeke min seyyietin fe min nefsike.”

The Meaning: “And seek the like of evil in yourselves.”

All these verses were the heart of Prophet Muhammad.

He wanted no one to kill another.

He wanted no one to wrong anyone even a little bit.

Many verses full of good manners were revealed to the heart of Prophet Muhammad, whose heart was pure.

A person should think about the source of evil.

He should think well about what kind of thing the information planted in his brain will produce.

He should look for evil and cruelty in himself and reach the source from which evil comes.

He should pay attention to the information he learns from his family, society, friends, and the groups he goes to.

He should analyze well which feelings and thoughts that information opens doors to.

He should reject the information in his mind that opens the door to oppression.

He should reject any information that shows his own path as superior and makes others look down on it.

He should reject any information that shows his faith, nation, or profession as superior.

He/she should reject all kinds of information that brings duality, discriminates, belittles, belittles, and opens the door to corruption.

It is not said in vain on the path of truth, “You shall not kill.”

What is important is not war but peace.

The essence of the word Islam is peace.

A Muslim means living in peace.

A person should review the concept of Islam.

He/she should see if it is reflected in his/her life.

He/she should think about whether one can become a Muslim by growing a beard, wearing a robe, praying, and saying Allah.

He/she should understand the saying, “Allah does not look at your appearance, He looks at your heart.”

He/she should think very well about “What is confession with the tongue, confirmation with the heart?”

He/she should not remain on the outer surface of existence, but look at its inner surface.

He/she should witness what manifests itself in all existence.

He/she should think very well about the word “Eṣhedü” that is recited every day during the call to prayer and said 20 times a day.

He/she should not be based on discrimination, but on unity.

He/she should think very, very carefully about the verses of the Quran, the Bible, and the Torah; “You shall not kill, you shall not oppress, you shall not do evil, you shall not violate the rights of others, you shall not deceive, you shall not look down on, you shall not gossip, you shall not judge.”

He/she should never allow the knowledge about killing, which communities teach as religion and belief, to be planted in his/her mind.

A person should eliminate all kinds of thoughts planted in him/her such as evil, ego, pride, arrogance, and superiority.

He/she should not enslave himself/herself to his/her devil for the sake of money or position.

He/she should reject all kinds of thoughts and beliefs that will open the door to oppression.

He/she should understand the meaning of the word Islam and implement this in his/her life.

He/she should try to understand Prophet Muhammad.

Thus, the Battle of the Trench ended before it began.

Selman-i Farisi's beautiful suggestion was immediately implemented.

If those who portray Prophet Muhammad as a warrior would only think about the incident of the Trench, they would definitely understand his heart.

## **PROPHET MUHAMMAD'S STRUGGLE AGAINST SLAVERY**

Prophet Muhammad fought throughout his life for slavery and concubinage.

He fought for “Women should not be bought and sold, men should not be slaves.”

In those days, a male slave was called a slave and a female slave was called a concubine.

Prophet Muhammad would go to slave markets, buy slaves from there, give them certificates of emancipation, and send them back to their hometowns.

Prophet Muhammad encouraged the freeing of slaves and concubines, and he himself freed many slaves. (Bukhari, Itk, 1; Abu Dawud, Edeb, 120; Asqalani Buluġu'l-Meram, Trc. 4/294)

If a freed slave, that is, a slave who is freed, is a male, he is called “mawla”, and if a female, he is called “mawlat”.

When we look at historical records, it is seen that Prophet Muhammad freed nearly a hundred female and male slaves.

In Diyarbekri's book Tarihu'l-Hamis (2/178-179); it is written that he freed 69 men and 15 women and gave them their freedom.

And in that book, the names of the men and women he freed are written.

It takes great power to give money to each of them and free them.

Prophet Muhammad was the wealthiest person of the time.

He always used the money he earned from trade to free slaves and for humanity.

Prophet Muhammad also advised those who had slaves to free them.

For example, he sent a letter to the ruler of Yemen, Zulkela al-Himyari, through Cerir b. Abdullah, who then freed 4,000 slaves under his command. (Ibn Durayd, p. 308; Ibn al-Athir, Usdul Ghaba, 2/176-177; Ibn Hajar, al-Jesusba, 1/492-493)

Prophet Muhammad: “No one among you should address you with ‘My slave, my maid.’ All of you are servants of Allah.

And each of your women is also servants of Allah. Whoever addresses them should address them with ‘My son, my daughter, my hero.’

Surah Al-i Imran:

79: Mâ kâne li beşerin en yutiye hullâhul kitâbe vel hukme ven nubuvvete summe yekûle lin nâsi kûnû ibâden lî min dûnillâhi ve lâkin kûnû rabbâniyyîne bi mâ kuntum tuallimûnel kitâbe ve bimâ kuntum tedrusûn.

The Meaning: “No mortal being among those who have reached the truths of the book presented by Allah and the wise and the informers of the truths will say to people: Be servants of others

besides Allah. But they say: Be attached to Allah Who created you, and be as the book teaches you and be on the path of learning and teaching.”

80: “Ve lâ yemurekum en tettehizûl melâikete ven nebiyyîne erbâbâ e yemurukum bil kufri bade iz entum muslimûn.”

The Meaning: “And do not abandon understanding the functioning of existence, understand the power in existence, hold fast to the truths and inform the truths and be perfect people, are you the owner of the functioning of existence? Do not be in disbelief after you have surrendered with all your being and are in peace and tranquility.”

As stated in the Quran, a person does not become a slave to another person.

The struggle of Prophet Muhammad was very great.

That is why, on that day, those who bought and sold women and men as slaves and concubines became enemies to him because of this struggle.

His heart full of mercy struggled so that no one should be a slave to another.

His struggle was for women to never be slaves, for them to be free, to live freely, to have the right to choose their husbands.

So, can we find his struggle in the translations?

Why are the slaves under your control called concubines in the translations?

It is said that you can have countless concubines?

Could these be correct cycles?

Could these be suitable for the heart of Prophet Muhammad?

While that beautiful person spends his life struggling to not be a slave, how can there be translations that do not suit him?

Let's examine the existing translations.

Surah Nisa 24: Except for the slaves you have.

“Ma malakat eymanukum.”

Illa ma malakat : However, other, not, thing, what, owner, power,

Eymanu-kum : Hand, oath, living, right, word, power, your power, you

Surah Nisa 36: The slave,servant under your control.

Ma malakat eyman kum : not, owner, power, living, right, hands, you

Surah Maida 89: Or to free a slave.

Surah An-Nahl 71: To the slaves and servants under their command.

Surah Al-Mu'mininun 6: They are content with their wives and slaves.

Surah An-Nur 32: Marry those of you who are unmarried, and those of your slaves and slaves who are capable of marriage.

Min abid kum: Servitude, you,

Ve emankum: Desire, wish, belief, faith,

Surah An-Nur 33: From the slaves and slaves you possess.

Mimma malaqah: Things, object, faculty, owner, power, strength,

Eymanu kum: His hands, power, the power in him,

Surah Al-Mucadele 3: Those who make zihar to their wives and try to separate from them, then go back on what they said, must free a slave before having sexual intercourse with them.

Surah Al-Ma'arij 4: A person who cannot find the means to free a slave must fast for two months without interruption before having sexual intercourse with his wife.

Surah Al-Ma'arij 30: Except for their own wives and slave women. They are not to be blamed for their relations with them.

When the Qur'an is examined, it will be seen that the original meanings of the verses translated as slave and slave woman are different.

It means that you are not the owner of what you have, you are not the owner of the power that moves your hands.

Translating it as "under your hand" and translating it as "the slaves and slave women under my hand" does not comply with both the Qur'anic criteria and the struggle of Prophet Muhammad.

Prophet Muhammad fought throughout his life so that no one would be a slave to anyone, and women would not be concubines.

The money that Prophet Muhammad paid to save Bilal Habeshi from slavery was talked about for days in Mecca at that time.

Abu Sufyan's wife Hind said, "If we pay slaves this much money, we will not be able to find slaves to work."

The problem is not in the Quran but in the translations.

Prophet Muhammad abolished slavery, but the mentality in which slavery is still practiced in the translations should be well understood.

In the DRA meaning, it is translated as making a person a slave to someone else, someone else's property.

Yasar Nuri Öztük, on the other hand, does an even worse thing and treats a person as someone else's property.

Surah An-Nahl 75: "Daraballâhu meselen abden memlûken lâ yakdiru alâ şeyin ve men razaknâhu minnâ rızkan hasenen fe huve yunfiku minhu sırren ve cehrâ hel yestevûnelhamdulillâh bel ekseruhum lâ yalemûn.

Diyanet Translation: "Allah presents the example of a slave who is not able to do anything and who is someone else's property and a person who spends from Us with good provision, both secretly and openly. Are they equal? Indeed, praise be to Allah. But most of them do not know."

Yasar Nuri Translation: "Allah has made an example:

A slave who is not able to do anything and who is someone else's property and a person whom We have provided with good provision from Us and who spends from Us with good provision, both secretly and openly. Are they the same?! All praise is to Allah, but most of them do not know."

The Meaning by Tawhid-i Qur'an : "Allah presents the example of a slave who is not able to do anything and who spends from Us with good provision, both secretly and openly. We have provided him with our sustenance, but does he know who owns what We have given him, and will he surrender it to the same degree, both secretly and openly? The only owner of all the qualities of existence is Allah. On the contrary, most of them do not know the truth."

Surah Az-Zumar 14: "Kulillâhe abudu-say, I am only Allah's servant."

A person should understand well what servitude is.

A person cannot be a slave or enslaved to another.

He cannot be bought and sold as a slave.

He cannot be beaten or whipped as a slave.

This was the struggle of Prophet Muhammad.

A person cannot be a slave or a servant to another person.

A person and all beings are only servants of Allah.

There is no servitude, that is, slavery, of a servant to another.

Surah Al-Baqarah 104: "O you who believe! Don't say 'govern us', say 'see us too', 'listen to us too'."

Every person has the right to speak, but no one has the right to enslave or rule another.

Surah An-Nisa 36: "Realize that you are Allah's servants, and do not associate anything with Him. Be good to your parents, relatives, orphans, and the helpless, and your neighbors who are near, and your neighbors who are far away, and your friends around you."

Every person is only Allah's servant.

The one who realizes this becomes a human being and never mistreats anyone.

He runs to help everyone.

He does not turn away from Allah's understanding and become a slave to others, nor does he make others his slaves.

Surah Al-i-Imran 64: "Say: O you who are in hearsay! Come to the words that make you and us equal. Let us not be servants of anything other than Allah, and let us not associate anything with Him, and let us not take anyone as our master other than Allah."

Surah At-Tevbe 19: "Lâ yestevûne inde Allah."

The Meaning: "There is no inequality with Allah."

Everyone is equal, one person is never superior to another.

Allah has given each person two eyes, two ears, a tongue, many organs and a body.

He has equipped everyone with the same attributes.

He has not created one more special than the other.

A person who realizes Allah never becomes a servant to anything else.

He does not associate anything with Allah.

He does not treat anyone as a slave, he does not treat anyone as a slave.

He who says that slavery exists has not understood the struggle on the path of truth.

He has not understood Prophet Muhammad.

He has not understood the thought that saved Bilal from slavery.

He has not understood the struggle of the Prophet Moses to save the Hebrews from the slavery of the Pharaoh.

He has not understood the struggle of the other Messengers and Prophets.

Prophet Muhammad abolished slavery and concubinage.

“Bilal, you are a human being like us.”

“You can never be looked down upon because of your skin color,” he said.

Prophet Muhammad fought throughout his life so that humans would not be slaves to humans.

However, those who have not understood Prophet Muhammad still portray slavery as if it existed.

And unfortunately, they portray slavery as if it existed in translations.

Every being created in this entire universe is a servant of Allah.

There can never be a servant’s servanthip, that is, slavery.

Those who try to do this are those who violate the rights of others.

They are those who violate the rights of others.

They are those who seek wealth, sultanate, fame, and reputation.

Ask all those who consider themselves Muslims today and follow the path of a religious community or sect, you will get the same answer: slavery exists, women and men are not equal.

Unfortunately, the mentality that views women as slaves, slaves, and does not treat them as humans has never changed.

What is servitude, slavery?

What is being a servant of Allah?

What is being a slave of Allah?

Is there being a servant of a servant, that is, being a slave?

Kul - Slave; comes from the root of the word “a-b-d”.

The word “worship” also comes from the same root “ “.

The word “abd” is used in approximately three hundred places in the Quran.

Abd- Kul- Slave; means being under the rule of someone in everything,

dependent on someone, serving, having nothing of his own, dependent on his master.

The word Abd means being under the rule of Allah, being completely dependent on Allah.

In other words, it is like the state of a drop being connected to the ocean.

Let's think of the sea as Allah, let's think of the drop as a servant.

These are not separate from each other.

A person is only a servant of Allah.

He is dependent on Allah at every moment.

Why should we ask?

Let the person turn and look at his own body.

He is not the one who does the work that happens in his body at every moment.

In other words, it is not he who makes his cells work, breathes, works his heart, circulates his blood.

It is not he who creates his own body.

It is not he who shapes his own body, it is not he who creates his body structure.

It is never he who controls his own body in terms of its functioning and qualities.

Surah az-Zumar 14: “Kul Allâh abudu muhlJesusn lehu dînî.”

The Meaning: Say: I am only the servant of Allah, religion is only for Him.”

Those who understand religion will understand the dimension of servitude.

Religion is the laws of creation of existence and those laws are only for Allah.

Our bodies were created with those laws and continue to function with those laws at every moment.

No human being has authority over the functioning of his own body.

No human being has will in the creation of his body and the functioning of his body.

The power and strength of his own body does not belong to him.

In his body, the only one who has power and authority is Allah.

So, we are all connected to Allah, we are his servants, his slaves.

He is the one who controls our bodies at every moment, the owner of our bodies.

This is the case whether we accept it or not.

What will happen to us, aging and death are the best proofs of this.

Our Master is only Allah.

That is, our Lord is only Allah, that is, the owner of our body is only Allah.

Man should understand this and live his life with this consciousness.

Surah An-Nisa 36: “Realize that you are Allah’s servants, and do not associate anything with Him.”

Man and every being are Allah’s servants, slaves, and are with Him at all times.

Allah is the master of us all, that is, the owner of all our bodies is only Allah.

Surah Al-Hijr 99: “Vabud rabbeke hattâ yetiyekel yakîn.”

The Meaning: “And be a servant to Him who created you until death comes to you.”

Man is a mortal being.

Death has been written into his body by Allah, the owner of the body.

He should not forget this.

He should live in the consciousness of servitude.

And one should never forget that every being is in essence Allah and should not harm any being.

Every being is a servant of Allah, harming a being is harming Allah.

Surah Zariyat 56: “Ve mâ halaktul cinne vel inse illâ li yabudûn”

The Meaning: “Everything you know, everything you don’t know, everything created is only my servant.”

Every being we see, everything we don’t see, everything we know, everything we don’t know is only Allah’s servant.

It is only Allah who holds every being by their bodies with His manifestations.

Servitude and slavery are only to Allah.

There is no such thing as a person being a servant to another, being a slave, or serving another.

Every being created in this entire universe is only dependent on Allah, is under Allah’s rule.

And is only Allah’s servant.

We are all only Allah’s servants, we are Allah’s slaves.

There can never be a servant to another, that is, slavery or concubinage.

Those who try to do this;

They are those who violate the rights of others,

They are those who oppress each other.

They are those who seek wealth, sultanate, fame and reputation.

Those who cannot comprehend their own creation.

They are far from the truth of Allah.

In today's society, those who say that there is concubinage and slavery, that women and men are not equal, are the ones who betray the word "Abd".

A person cannot be a slave to another person, a woman to a man, a man to a woman.

There can never be such a thing as a woman being a concubine.

Unfortunately, the mentality that sees women as concubines, slaves, and does not consider them as human beings has never changed.

Whether in translations or in information conveyed as hadith,

showing slavery and concubinage as if there was is incompatible with the morality of the Quran or the heart of Prophet Muhammad.

Can the information conveyed as hadith be translated correctly?

"O Ali! I am giving Fatima to you as a concubine, but know that you are her slave!"

Could Prophet Muhammad have said such a thing?

Prophet Muhammad abolished concubinage, abolished slavery.

He fought against concubinage and slavery at the cost of his life.

Is it possible for that beautiful person who abolished slavery to say this?

A concubine is defined as a young woman who is kidnapped from foreign countries, deprived of her freedom, who can be bought and sold, and who is subject to her master's wishes in every way.

What the mentalities that accept slavery teach us as hadith has been read and passed on for years.

It is not at all appropriate for our Prophet's struggle.

It is necessary to know the source of whoever this hadith was taken from, and the intention.

But it is known that our Prophet said the following.

"Oh Ali! Fatima is your wife, and you are her wife." It is also known that Hazrat Fatima said to Hazrat Ali, "Allah made me your wife."

This is the appropriate statement for our Prophet's struggle for life.

The Umayyad mentality always saw women as concubines, as slaves.

Unfortunately, this mentality still continues.

The mentality that says women and men are not equal is still seen in religious groups today.

Unfortunately, most people in society have this belief.

Prophet Muhammad always said everywhere that "women and men are equal".

However, the religious groups of that day did not believe this and showed a mocking attitude towards this view.

This subject is also covered in the film "The Call".

This is the struggle that Ja'far-i Tayyar gave in Necashi's palace.

Ja'far-i Tayyar learned this struggle from our master.

Amr bin As: "Now let them tell what they think about women."

Ja'far-i Tayyar: "Allah created women to be a wife to men. They are different from men, but they are equal to them."

Amr bin As: "Is it equal? We buy women, feed them, dress them, use them and then throw them away. Can women ever be equal to men?"

(Everyone in Necashi's palace mocks and laughs)

Jafar-i Tayyar: "Allah created man from a woman and a man. Amr, respect for the mother who carried you in her womb should be reflected on all women."

Yes, the mentality is still the same, can women and men ever be equal?

Ask all those who follow the path of congregations and tariqas who consider themselves Muslims today, you will get the same answer, can women and men ever be equal?

The mentality that Prophet Muhammad fought for lives with the same mentality.

The hearts that cannot understand Prophet Muhammad act by saying they are Muslims.

Unfortunately, the mentality that sees women as concubines, slaves, and does not consider them as human beings has never changed.

The mentality that cannot understand the struggle that Prophet Muhammad fought for still continues and unfortunately, those who say they are Muslims do this.

Those who still say that slavery and concubinage exist today and consider serving others as normal and consider themselves Muslims are not the ones who have understood Prophet Muhammad.

Every being is surrounded by the manifestations of Allah, surrounded by Allah.

To understand this is to understand servitude.

Those who understand this are those who have attained the consciousness of servitude.

Those who live with the consciousness of servitude live in condescension, never fall into arrogance, never associate anything with Allah.

Surah Al-Baqarah 138: “Sıbgata Allâh ve men ahsenu minallâhi sıbgaten ve nahnu lehu âbidûn.”

The Meaning: “The paint of Allah. Whoever is painted with the paint of Allah in the most beautiful way, he says, ‘We are his servant.’”

What is meant by “We are his servants” is to reach the consciousness of being the servant of Allah.

We should think very well, are we conscious of being the servant of Allah?

Or are we the servants of desires such as anger, rage, quarrel, pride, arrogance, property, money, fame, and fame?

Are we serving someone in society?

Are the traditions and customs we learn from our parents, such as prayer, fasting, pilgrimage, alms, known as worship in society, worship or not? We should think very carefully.

In every belief group, these traditions known as worship are different.

It is not right to get into a debate about which one is correct.

Every belief follows what it has learned from its parents or a group.

Worship is only possible by understanding the dimension of closeness to Allah.

It is possible by understanding the functioning of our own body.

It is possible by understanding the dimension of action, attribute, essence in our own body.

Servitude is a state of consciousness that can only be reached by knowing Allah and being wise of Him.

When a person reaches that consciousness, he understands that every being is Allah's servant and every being is in prostration to Allah at every moment.

Surah Ra'd 15: "Whatever is in the heavens and whatever is on the earth, whether it wills it or not, and including their shadows, prostrates to Allah morning and evening without ceasing."

Surah An-Nahl 48, 49:

48- Do they not see that the shadows of the things created by Allah turn to the right and to the left, prostrating to Allah, and that all that exists is in unity?

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

A person who has reached the consciousness of servitude, looks at every being and sees the face of Allah.

And shows respect and love to every being.

And now he knows that respect for being is love and respect for Allah is love.

Surah Isra 53: "Know your servitude, and speak good words to one another."

Speak such words that will touch hearts.

Speak such words that will end troubles.

Speak such words that will bring peace.

Speak such words that will make you a friend of being.

Yes, in order to speak good words, it is necessary to know what servitude is.

A person who knows his servitude;

Knows that every being is a servant like himself.

Knows that every being is held by Allah.

He knows that Allah is the one who shows His face to every being.

He knows that Allah is beautiful.

He knows that His servant is beautiful.

The mentalities that cannot understand the struggle of Prophet Muhammad still continue and unfortunately, they live wearing the dress of Islam.

Those who still think like this today and consider themselves Muslims are actually mocking our Prophet without even realizing it.

Those who feel Prophet Muhammad in their hearts;

Do not have the slightest bit of superiority.

They are not arrogant towards anyone in their words and behaviors.

They do not become servants to anyone.

They do not make anyone their servant.

They consider every being as Allah's servant.

They do not infringe on anyone's rights.

They run for the needs of people and existence.

They never seek status or position.

They give the trust to its rightful owner.

They do not seek to discriminate or favor people.

They do not go to bed with a full stomach when someone is hungry.

They do not disregard someone when they are sick or have a problem.

They are troubled by people's troubles.

They never laugh when someone is crying.

They feel people's pain in their hearts.

They do not lead people into pessimism. They give hope to people.

They do not serve anyone other than Allah.

They know that all beings are brothers to each other.

Here, Prophet Muhammad's stance against slavery should be well understood.

The essence of Islam should be well understood.

Man's servitude to Allah should be well understood.

## **DO THE MEANINGS REFLECT THE HEART OF PROPHET MUHAMMAD?**

How much do the translations reflect the truth?

How much do they reflect the values that Prophet Muhammad offered to humanity?

While Prophet Muhammad's heart was full of mercy and compassion, can we see this in the translations that are presented?

How much do the translations reflect Prophet Muhammad's struggle?

How much is the translation made in accordance with his heart's mercy?

You may beat a woman. Surah An-Nisa 34

You may marry two, three, four wives. Surah An-Nisa 3

You may divorce her whenever you wish. Surah At-Tahrim 5

Treating women as objects. Surah Al-i Imran 14

Your women are your fields, go to your fields as you wish. Surah Al-Baqarah 223

Girls with budding breasts will be given. Surah An-Nebe 33

The testimony of two women is worth that of one man. Surah Al-Baqarah 282

If we teach that widows, virgins, and innumerable women will be given.

If we teach that most of Hell is women, and women are devils.

How much can the translations that say that girls can be married at the age of 6 reflect the heart of Prophet Muhammad?

When the translations are examined, it will be seen that there is an appeal to men.

This is always the reflection of the beliefs of the Meccan polytheists in the translations.

The truths presented by Prophet Muhammad and the translations of the Quran should be compatible with each other.

So, is it like this?

Now let's give some examples of these.

When Prophet Muhammad said, "Women and men are equal", can the translation that men are superior to women be correct?

Prophet Muhammad said, "Women and men are equal".

The polytheists of that day laughed, mocked and belittled.

On that day, they said, "Can women and men ever be equal? We buy women, feed them, dress them, use them and then throw them away" and laughed heartily and mocked them.

That day they said this, they thought this, they believed this. And unfortunately they reflected this in the interpretations.

Prophet Muhammad gave a great struggle for the equality of men and women.

“Women and men are equal.”

“Women are a human being.”

“Men are not superior to women.”

“Women have the same rights as men.”

“Women are above heaven.”

“Feed your wives what you eat, dress them as you wear, do not beat them or say ugly words that will hurt them.”

“Women have the same right to education as men.”

When Prophet Muhammad said dozens of beautiful words that day, they belittled, mocked and laughed at his words.

So, what has changed?

Are women and men seen as equals today?

Are women considered human beings?

Do women have the same rights as men?

Can women and men attend the same gatherings and listen to religious talks?

Yes, what has changed?

How are women described in faith communities?

Women and men are not equal...

Men are superior to women...

Women can be beaten...

Women are the devil, most women are hellish...

A woman has not become a prophet or a messenger...

A woman cannot be an imam or a guide...

A woman and a man cannot listen to a conversation in the same gathering...

A woman should not go to school, she should stay at home and have children...

A woman should cover her head, if a single hair of her head is visible, she will walk on hot plates in hell...

They humiliated women with dozens of words like these, they did not treat them as human beings.

Didn't those who opposed Prophet Muhammad say the same things back then?

Didn't they attack Prophet Muhammad and make fun of him because he said those beautiful words?

So what changed?

Why, in countries that consider themselves Islamic today, they still do not treat women as human beings?

Why do some countries not give them ID cards, do they not allow them to get a driver's license?

Why do they consider polygamy normal for men?

Why do they consider it normal for men to have many wives?

Why do they consider it permissible for girls to marry at a young age?

Why do they not get the girl's consent?

Why do they ignore Prophet Muhammad's words, "Do not force your daughters to marry, ask them for their consent."

Why do they see women as if they were objects to be used?

Why do they say that women and men are not equal, women do not have a soul, most of them are destined for hell?

Why do they say that most of hell will consist of women,

and why do they say that in heaven, men will be given as many widows, virgins, and countless girls with newly developed breasts as they want?

Doesn't the belief of the Meccan polytheists continue in the same way today?

While the Meccan polytheists said that most women were destined for hell and that they were satans, aren't the same words being said today?

However, while Prophet Muhammad said that heaven is under the feet of women, isn't the exact opposite being said even today?

Isn't it taught that most women will go to hell and that they are satans?

What has changed?

Can we understand Prophet Muhammad's words?

Can we understand him?

Doesn't the belief of the Meccan polytheists continue today?

In fact, didn't we reflect the beliefs of the Meccan polytheists in the translations of the Quran?

Didn't we translate the Quran according to their beliefs?

We translated the 34th verse of Surah Nisa as "men are superior to women".

So does the interpretation made in this way reflect Prophet Muhammad's struggle for his heart?

Surah Nisâ 34: “Er ricâlu kavvâmûne alân nisâi bi mâ faddalallâhu badahum alâ badin ve bi mâ enfekû min emvâlihîm. Fes sâlihâtu kânitâtun hâfizâtun lil gaybi bi mâ hafizallâh Vellâtî tehâfûne nuşûzehunne fe ızûhunne vahcurûhun fil medâcî vadribûhunne fe in ata'nekum fe lâ tebgû aleyhinne sebîlâ innallâhe kâne aliyyen kebîrâ.”

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

The Meaning by Abdulbaki Gölpınarlı: “Men are superior to women because Allah has made them superior to women in many things because they provide for women with their wealth and feed them; and good women are obedient and guard their chastity even when their husbands are not with them, just as Allah has protected their rights. If you fear the rebellion of your women, advise them, leave them alone in bed, and beat them. But if they obey, do not look for a reason against them; surely Allah is the Most High, the Most Great.”

The Meaning by Tawhid-i Quran: “The righteous; they train those who are on the path of knowing themselves to understand the realities. They help each other because they want to understand the favors of Allah, and they know the owner of their own beings and spend in charity. Then they surrender to the path of being righteous. They preserve the knowledge of the realities as Allah preserves the unknown, unseen world. They are wary of disobedience and follow the advice. If there are those who go beyond the realities from their positions, emphasize the realities to them where they are. After that, if they follow the realities as you say, then do not show them any other way. Surely Allah is the Most High in all existence with His knowledge.”

Yes, the mentalities that do not consider women as human beings, those who consider women as things, could not understand Prophet Muhammad.

They could not understand his heart.

Unfortunately, the same mentality continues today.

While Prophet Muhammad said, “Do not beat women, do not hurt them,” can the explanation in the translations that “you can beat women” be true?

Could such translations reflect the heart of Prophet Muhammad?

For centuries, people have been presented with information that there is a verse in the Quran that says beat women.

They have planted the information of oppression in pure minds.

And they presented the beating of women as if it were a commandment of religion.

They presented the beating of women as if it were the advice of Allah.

In fact, there was no such thing in the Quran or in the words of Prophet Muhammad.

Some of the magnificent advice that came from Prophet Muhammad is as follows:

“Never beat women.”

“Do not hit them.”

“The best of you is the one who treats his wife well and never hits her.”

Bukhari, “Marriage”, 1, 92; Muslim, “Paradise”, 49; Tirmidhi,

“Tefsir al-Qur’an surah 91”, 79; Ibn Majah, “Marriage”, 51.

The information that opened the door to oppression, planted in the minds of young people in the name of religion, led to the exclusion, scorn, beating and killing of women.

If we teach as Hadith: In Paradise, every man will be given five hundred houris, four thousand virgin women and eight thousand widows...” (Ghazali, Ihya, 4/541) (Ibn-i Kesir, Vol. 4, P. 251).

If we teach as Hadith: The things that break the prayer are black dogs, donkeys, pigs and women...

Muslim, Salat; Tirmidhi Salat; Abu Dawud, Salat

If we teach as Hadith: There are three things that cause bad luck: In a woman, in a house and in a horse.

Abu Dawud, Tibb, Muslim, Selam; Bukhari, Nikah

If we teach as Hadith: Most of the people of hell are women. Nasai: 1493

It will never be possible to prevent this oppression.

If we dictate these to our brains while they are still children in the name of religion...

If we present them as commands of Allah...

If we present them as commands of the Quran...

If we teach them like this in meetings, mosques, conferences...

We cannot prevent women from being oppressed.

The basis of oppression is information that includes discrimination.

We are poisoning our brains by saying women should be beaten in the name of religion.

Please think! Can we prevent the oppression of women with these teachings?

Please think! What will this information planted in our minds lead to?

Please think! Where will a society that considers beating women a religion go?

However, it was the woman who gave birth to all of us.

We were all born from a mother.

She carried us in her womb for 9 months, suffered, and even slept carefully at night.

And she brought us into the world suffering pain during birth.

Some mothers sacrificed their lives for their babies at the moment of birth.

How much effort did they put in to raise us after birth.

They served us day and night.

If there were no mothers, would humanity have a generation?

Why do religious groups see women as inferior to men?

Why do they ignore women?

And can he say, by using the Quran as evidence, that there is a verse saying, "Beat women"?

We have sown oppression in the minds by conveying false information in the name of the Quran, saying that women can be beaten.

If we understood the heart of Prophet Muhammad, would we ever make such interpretations?

If we knew Allah as He should be, would we not understand that such interpretations would not be presented?

If the interpretation is made saying "Beat women", you cannot prevent the beating and killing of women.

They always interpreted the 34th verse of Surah NJesus in this way.

And we who read it thought so.

First, let's examine the verse from the translations of different authors:

The Meaning by Directorate of Religious Affairs (DRA) (Old):

Men are the rulers over women because Allah has made some superior to others and because men spend from their wealth. Good women are those who are submissive and protect what Allah has commanded to be protected, even when their husbands are not present. Advise women about their rebelliousness, leave them alone in their beds, and beat them. If they obey you, do not seek a way against them. Indeed, Allah is the Most High, the Most Great.

The Meaning by Directorate of Religious Affairs (DRA) (New):

Men are the protectors of women. Because Allah has made some people superior to others. And men spend from their own wealth (and provide for their families). Good women are obedient. They also "guard the unseen" through Allah's protection.

Those women whom you see rebelling (by rejecting their marital obligations) advise them and leave them alone in their beds. (If this does not help and you are forced) beat them (lightly). If they obey, then do not seek any other way against them. Surely Allah is the Most High, the Most Great.

The Meaning by DRA Foundation:

Men are the protectors and guardians of women because Allah has made some people superior to others and because they spend from their wealth. Therefore, righteous women are obedient. They protect their private parts (even if no one sees them) in return for Allah's protection. Advise women who you fear will rebel, leave them alone in their beds and beat them (if they do not obey). If they obey you, do not seek any other way against them, for Allah is the Most High, the Most Great.

The Meaning by Elmalili Hamdi Yazir:

Men are the administrators and judges over women. Because Allah has created one to be superior to the other (in matters such as jihad, imamate, inheritance). And men spend from their wealth (on their family members). Good women are those who are obedient and who guard the things that Allah has commanded to be guarded even in the absence of their husbands. As for women whose evil and discord you fear: First, advise them and leave their beds. If they do not benefit, beat them. If they obey you, do not seek another excuse to hurt them. Because Allah is the Most High, the Most Great.

The Meaning by Mehmet Okuyan:

Men are the protectors of women because Allah has made some of them superior to others (in terms of their differences) and because they spend from their wealth. (Therefore) good women are those who are obedient (to Allah) and guard their secrets (their honour) in return for Allah's protection. As for the women whose discord you fear, advise them, leave them alone in their beds and keep them away from you for a short time. If they are attached to you, do not seek any other way against them. Surely, Allah is the Most High, the Most Great.

The Meaning by Muhammad Asad:

Men protect and watch over women with the blessings that Allah has bestowed upon them more than they do, and with what they can spend from their wealth. The honest and virtuous women are truly obedient and faithful women who guard the privacy that Allah has commanded to be protected. As for women whose evil intentions you fear advise them [first]; then leave them alone in bed; then beat them; and if they obey after that, avoid hurting them. Allah is truly the Most High, the Most Great.

The Meaning by Mustafa Islamoglu:

MEN are protectors of women, because Allah has endowed men and women with superior talents in different areas, and men also spend from their wealth. The honest and virtuous women are women who are submissive (to Allah) and who protect the chastity that Allah has protected (in the absence of their husbands). As for those women whom you fear to be unfaithful, first advise them, then leave them alone in their beds, and finally beat them! Then, if they obey you, do not go to extremes and adopt a way against them. Allah is indeed the Most High, the Most Great.

The Meaning by Suleyman Ates:

Men are the rulers over women because Allah has made people superior to one another and they spend from their wealth and provide for women. Therefore, good women are obedient and guard the secret (with the success granted by Allah) in return for Allah's protection (they never betray their husbands). Advise women from whom you fear irritability, do not approach them in bed, and beat them. If they obey you then do not seek any other way against them. For Allah is the Most High, the Most Great.

The Meaning by Yasar Nuri Ozturk:

Men are watchers over women. Because, Allah has made some people superior to others and men spend abundantly from their wealth. Good and pure women are respectful, guarding what is required to be kept secret, just as Allah has protected them. Advise women whose infidelity and chastity you fear, then leave them alone in their beds and finally take them out of the house/send them somewhere else! If they then treat you with respect, then do not seek any other way against them. Allah is the Most High, the Most Great.

As can be seen, authors generally translated it as "the woman should be beaten".

The Diyanet translated it as "beat" in its old translation.

In its new translation, it added the expression "lightly" in parentheses.

But it still translated it as "beat".

In the Diyanet Foundation Translation, it was also translated as "beat".

Almost all authors translated it in their translations as "women should be beaten" in cases of rebellion, insubordination, infidelity, unchastity, irritability, bad intentions, and discord, or they should be beaten or sent away from home.

Some have translated it as "beaten".

Some authors have translated it as "beat without hurting".

However, there is no word "without hurting" there.

The authors have generally insisted that women should be beaten.

One cannot help but think!

So why is there no sanction for men who do these things?

Who is more rebellious in society, men or women?

Which one is weaker in terms of loyalty?

Why is nothing said about the actions of men?

Why did Allah not offer a sanction for the actions of men in this verse?

Since it would not be within His mercy for Allah to say beat women, the authors have translated it like this in the name of Allah.

In other words, the problem is not in the presentation of Allah, but in the translation of the authors in the name of Allah.

If Allah has encompassed everywhere with His mercy, the interpretation of this verse should be done very carefully.

When we think of Allah's mercy, the content of this interpretation should have a different meaning.

Believing that Allah sent down a verse to have women beaten shows that we do not understand the sublimity of Allah.

It shows that we cannot grasp the meaning presented in this verse.

Let's examine the verse word by word.

Surah an-Nisa 34: "Er ricâlu kavvâmûne alân nisâi bi mâ faddalallâhu badahum alâ badin ve bi mâ enfekû min emvâlihîm. Fes sâlihâtu kânitâtun hâfizâtun lil gaybi bi mâ hafizallâh Vellâtî tehâfûne nuşûzehunne fe ızûhunne vahcurûhun fil medâcû vadribûhunne fe in ata'nekum fe lâ tebgû aleyhinne sebîlâ innallâhe kâne aliyyen kebîrâ."

El ricalu: Perfect person, competent person, statesman, man,

Kavvamuna: Caretaker, protector, administrator, educator, helper,

Ala en nJesusi: Against, according to, for, those on the path of self-knowledge, women,

Bi mâ faddala Allah: Due to, therefore, grace, virtue, Allah,

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

Ve bi mâ enfeku: Due to, therefore, to give, to spend, to surrender,

Min emvali-him: One's own existence, from their wealth, values,

Fe el sâlihâtu: Afterwards, later, good, suitable, Those on the path of being one of the righteous

Kânitâtun: Respectful, obedient, submissive,

Hâfizâtun: Preserver, protector,

Li el ghaybi: For, unseen, unknown,

Bi mâ hafizâ Allah: Due to, therefore, protect,hide, Allah,

Ve ellâti tahâfun: They, who they are, fear, hesitate,

Nușûze hunne: Obstinacy, dJesusgreement, disobedience, hatred, exalt, them,

Fe izû hunne: Now, advice, counsel, to them,

Ve uhcurû hunne: Go out, escape, stay away,

Fi el medâci: In, sleep, bed, sleeping,maqam, place,

Vadribû-hunne: Emphasize, hit, blow, shake,hit, them,

Fe in atane-kum : After this, if they obey you, obey,

Fe lâ tebgû aleyhine : Now, do not seek, do not show,another, opposite,

Sebil : A way, the way where the truths are presented,

Inne Allah k3ane : Surely, the truth is, Allah,

Aliyyen : The one who is exalted with his knowledge, the sublime, the great,

Kebîrân : The great, the sublime with his essence,

The Meaning by Tawhid-i Quran: “The righteous; they train those who are on the path of knowing themselves to understand the truths. They help each other because they want to understand the favors of Allah, and they spend in charity knowing the owner of their own beings. Then they surrender to be among the righteous. They preserve the knowledge of the truths as Allah preserves the unknown and unseen world, so they fear to disobey and follow the advice. If there are those who go beyond the truths from their positions, emphasize the realities to them where they are. After that, if they follow the realities as you say, then do not show them any other way. Surely Allah is the Most High in His knowledge in all beings.”

If we examine the words:

It is not correct to translate the word “rical” in the verse as male.

It is also not correct to translate the word faddal-fadil as superior.

Fadil means virtue, virtue, trustworthy, and carrying values.

It is also not correct to translate the word fadil as superior to female.

The word qawwam also comes from the word qayyum, qiyam.

Just as Allah holds, controls, and manages every being with the name qayyum.

Those who are knowledgeable about their subject are called qawwam.

Qawwam means to raise, help, guide, protect from falsehood, and direct to Truth.

Perfect people are qawwam, they protect disciples on the path of Truth from falsehood and educate them scientifically.

When we examine the words carefully, we reach the meaning of not beating women, but to be a means for raising people who walk on the path of Truth, and to emphasize the truths to them. Otherwise, if we say beat the woman, hurt them, and exclude them, we will betray the struggle that Prophet Muhammad waged.

While Prophet Muhammad said, “Women and men are equal, do not grieve women, let them learn knowledge, Paradise is under their feet,” the translations that say beat women do not reflect his heart at all.

Let’s give another example.

While Prophet Muhammad showed great respect to female children, can it be correct to give countless girls whose breasts have just come out in the translations?

Surah Nebe 33: “And girls of the same age whose breasts have just hardened.”

The Meaning by Directorate of Religious Affairs (DRA): 31,32,33,34: Surely, for those who fear Allah there is salvation, gardens, grapes, young girls of the same age as them with breasts, and full goblets.

So, is the translation really like this?

Did Prophet Muhammad say such a thing, make such a promise?

In the 33rd verse of the Surah An-Naba, there is no word for girl child, there is no word for breast. Now let’s examine it word by word.

Surah An-Nebe:

31-

Inna li el muttakine: Surely, for the pious, the cautious, the one who avoids states of ignorance, the one who avoids evil, the one who has piety,

Mefazen: Protection, happiness, salvation, blessing,

32-

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

ve anaben: Vineyard, fresh grapes, states that give peace, the unity of all existence,

33-

Ve kavaibe: Eye-catching beauties, bud, manifested

Etraben: Equal, the same age, the consciousness of being in unity,

34-

Ve kesen: Goblet, cup, glass, heart,

Dihâkan: A heart that is full, happy, peaceful, and understanding

The Meaning by Tawhîd-i Qur'ân:

31- Surely there is grace for those who avoid evil states.

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

33- There are dazzling beauties and unity consciousness.

34- There are hearts that have understood the truths.

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

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

When we examine it word by word, there is no presentation that girls with newly developed breasts will be given.

In fact, such an interpretation does not suit the heart of Prophet Muhammad.

He presented to humanity that Paradise is the divine beauty.

Now let's examine another subject.

Prophet Muhammad; "Let all men and women learn knowledge and struggle to know."

"Wherever knowledge is, go there for education."

"Learn the truth of things you don't know," he said.

But in the translations made, they translated it as "Do not pursue what you do not know."

Surah Isra 36: "Ve lâ takfu mâ leyse leke bihî ilm innes sema vel basara vel fuâde kullu ulâike kâne anhu mesûlâ."

The Meaning by DRA: "Do not pursue what you do not know; indeed, the ear, the eye and the heart, all of them will be held accountable for that."

The Meaning by Tawhid-i Quran: "Do not pursue what does not express knowledge. Surely, you will be held accountable for that with your hearing, your seeing and your understanding."

When we examine the verse, there is a warning that "Do not pursue what does not express knowledge."

When Prophet Muhammad said, “Let humanity pursue knowledge day and night, and try to know the truths it does not know,” how appropriate is this interpretation for his struggle?

How correct can it be to make interpretations without understanding the compassionate heart of Prophet Muhammad?

How accurate can the truths in these interpretations be?

Now let us give other examples of the interpretations made.

A belief in Allah that wants to inflict pain:

Surah an-Nisa 56: “We will cast those who disbelieve into the fire, and we will make them suffer by cooking their skins.”

A belief in Allah that is angry:

“To hell with it, to be damned, to be damned, to be damned.”

Surah Abasa 17, Surah Muddessir 19

A depiction of Allah who calls His servant; baseless, product of adultery, of unknown lineage, a pinwheel:

Surah Qalam 13: “tyrant, baseless, branded, ugly, ill-mannered baseless, rude, dishonorable, product of adultery, branded sycophant, of unknown lineage, baseless accomplice, rude, hollow, parasite, pinwheel.”

A belief in Allah who gets angry with His servant and says, “May their souls perish”:

Surah Adh-Zariyat 10-11: “May the souls of those who have adopted lying as a habit who are stuck in ignorance!”

A depiction of Allah who sends lightning from the sky and strikes his servant:

Surah Ra’d 13: “He sends lightning and strikes whomever He wills with it.”

A depiction of a Allah who takes revenge and drowns:

Surah A’raf 136: “We took revenge and drowned them all in the sea.”

Surah As-Sajdah 22: “We will take revenge on the sinners.”

A depiction of a Allah who curses, blinds the eyes and deafens the ears:

Surah Muhammad 23: "These are the ones whom Allah has cursed, made deaf and blinded the eyes."

A belief in Allah who is angry with his servant when he does not pray and does not value him:

Surah Furqan 77: "What value would my Lord give you if you did not pray?"

A belief in a Allah who creates most people for Hell:

Surah A'raf 179: "We created most people for Hell."

A belief in a Allah who beats women:

Surah Nisa 34: "Leave them alone in their beds and beat them."

A depiction of a Allah who gives children to whomever He wills and makes whomever He wills barren:

Surah Ash-Shura 50: "He gives children to whomever He wills and makes whomever He wills barren."

A belief in Allah that gives men countless girls with newly developed breasts:

Surah An-Nebe 33: "And girls of the same age whose breasts have hardened."

A belief in Allah that gives men widows and virgins:

Surah At-Tahrim 5: "Widows and virgin wives."

A belief in Allah that throws stones from the sky upon His servant:

"I will rain down stones from the sky upon you." Al-Mulk 17

A belief in Allah that destroys all, women, children, and old people, drowns them, submerges them in water, and turns their places under the ground, because some of them sinned:

Surah Hud 82-83: "And when Our command came, We turned it upside down and rained down upon them stones marked from your Lord."

Surah Al-Qasas 58: "And how many a city did We destroy, while they were in prosperity."

Surah An-Najm 53: “He overthrew and destroyed the cities that were turned upside down.”

A belief in Allah who sends storms and hurricanes from the sky upon His servants:

Surah Al-Mulk 17: “Are you sure that He will not send a storm that rains down stones and hurricanes upon you?”

A belief in Allah who also belittles monkeys and tells man to be apes, which are despicable:

Surah Al-Baqarah 65: “We said, ‘Be apes, which are despicable.’”

A belief in Allah who tells His servant to be stone or iron:

Surah Al-Isra 50: “Either stone or iron!”

A belief in Allah who leaves the oppressor in his oppression, turns a blind eye to the oppressor’s oppression, does not prevent the oppressor from oppressing the people, guides the oppressor and does not end his oppression:

Surah Al-Jumu’ah 5: “Allah does not guide the people of oppressors.”

Belief in a Allah who dresses His servant in garments of fire, pours boiling water on their heads, and beats them with iron whips: (Surah al-Hajj, 19-22)

Belief in a Allah who plots:

Surah al-A’raf, 183: “I will give them respite; indeed, My plot is very severe.

A belief in Allah that calls His servant a fool:

Surah Al-Baqarah 142: “The fools of men.”

A belief in Allah that cuts off the hand of a thief: (Surah Al-Ma’idah 58)

A belief in Allah that sees poets as perverted, evil, and foolish: (Surah Ash-Shu’ara 224)

A belief in Allah that assigns Satan to duty and allows Satan to do evil:

Surah Al-Mucadele 10: “Satan cannot harm the believers except by the permission of Allah.”

A belief in Allah that wishes evil for His servant:

Surah Al-Ahzab 17: “If Allah wishes you evil.”

Surah Ar-Ra’d 11: “And when Allah wishes evil for a people, there is no rebuff for them.”

A depiction of a Allah who makes some slaves and some masters:

Surah Ar-Rum 28: “And your slaves under your command in the sustenance We have provided for you.”

A belief in a Allah who makes some hungry and some superior in the sustenance He provides:

Surah Nahl 71: “Allah has made some of you superior to others in sustenance.”

A belief in a Allah who curses those who are hurt because they are hurt, and prepares humiliating punishment:

Surah Al-Ahzab 57: “Those who hurt Allah and His Messenger, Allah has cursed them in this world and in the Hereafter and has prepared for them a humiliating punishment.”

A belief in Allah who kills another servant at the hands of his servant:

Surah Al-Enfal 17: “You did not kill them, Allah killed them.”

We can give many more examples from translations.

The problem is not the Quran, but the translations made.

The meaning of the Quran has remained very deep, and many cruel interpretations have been made on it.

When we examine the translations made, it is as if there is a perception of Allah who has been sent down to men and has presented everything to men.

There is a perception of a male address.

Now let us ask ourselves, do the translations made reflect the heart of Prophet Muhammad?

## THE FAREWELL SERMONS

Prophet Muhammad gave his last pieces of advice to humanity before he passed away.

According to researchers, it is reported that he gave these pieces of advice 3 months before he passed away.

However, it should not be forgotten that his life was spent giving knowledge-filled, well-mannered advice to humanity.

The last pieces of advice given in the months before his death are known as Farewell Sermons.

These pieces of advice are translated differently in Shia and Sunni communities.

The Farewell Sermon is also known as a single sermon.

It is also known that this sermon was given in parts on the eve of Eid and the first and second days of Eid, in Arafat, in Mina and again in Mina one day later.

Some groups add the “Ghadir-i Khumm” sermon to the Farewell Sermons, while others do not.

In Shia sources, there is a claim that the 3rd verse of Surah Maide was revealed in Ghadir-i Hum after the declaration of the guardianship of Hazrat Ali.

“El yevme ekmeltu lekum dînekum ve etmemtu aleykum nimetî ve radîtu lekumul islâme dînâ.”

The Meaning: “Be in perfection in religion at all times.

We have given you the blessings in full. Be in peace and tranquility on the path of religion, and understand My pleasure.”

Sunni sources do not accept this.

The Sunni rulings reject this by claiming that they are based on Caliph Omar. Caliph Omar said: “I know very well the day and place when that verse was revealed; it was revealed to the Messenger of Allah on Friday in Arafat.” (Şemseddin Muhammed b. Ahmed b. Osman ez-Zehebî (d.748/1348); Tarikhul-Islam and Vefeyati'l-Meşâhîr ve'l-A'lâm)

According to another narration, it is said that the 67th verse of Surah Maide, which is called the verse of conveyance, was revealed in Ghadir-i Khumm.

When examined, it will be seen that even in the Farewell Sermons, there will be inconsistencies between the Shia and Sunni rulings.

There will even be differences in the number of people listening to the sermon.

In our country, the Sunni community translates the Farewell Sermons differently, the Alevi Bektashi community translates them differently.

We will examine both, and we will also present our own research and respect the reader's evaluation.

In order to help, we are providing the Arabic translation, the Sunni translation, the Bektashi translation and our own translation for those who are doing research on this subject.

Allâhumme innâ nimethu nesteînuke ve nestağfiruke ve netûbu ileyk.

Farewell Sermon: March 8, 632.

Date of death of Prophet Muhammad: June 8, 632

Sunni translation of the Farewell Sermon:

“O people!

Listen to me carefully! I do not know, maybe I will not be able to meet you here again after this year.

O people!

Just as these days are sacred days, these months are sacred months, this city (Mecca) is a blessed city, your lives, properties, and honors are also sacred, protected from all kinds of violations.

My Companions!

You will surely meet your Lord.

He will question you about what you have done.

Do not return to your old ways after me and do not strike each other's necks!

Let those who are here convey this advice to those who are not.

It is possible that the person who is here will convey it to someone who understands it better.

My Companions!

Who is with you? if there is a trust, let him return it to its owner immediately.

Know that all forms of usury have been abolished.

Thus has Allah decreed.

The first usury that I abolished was the usury of Abbas, the son of Abdulmutallib (my uncle).

But your capital belongs to you.

Do not oppress, nor be oppressed.

My companions!

Be careful, all customs from the age of ignorance have been abolished, they are under my feet.

The blood feuds that were carried out during the age of ignorance have also been completely abolished.

The first blood feud that I abolished was the blood feud of Iyas bin Rabia, the grandson of Abdulmutallib.

O people!

Surely, Satan has given up all hope of worshipping him in this land of yours.

But if you follow him in your minor affairs, this will please him.

Avoid these things in order to protect your religion.

O people!

I advise you to observe the rights of women and fear Allah in this matter.

You have taken women as a trust from Allah and you have made their honour lawful for you by Allah's command.

You have rights over women and women have rights over you.

Your rights over women are that they should not let anyone trample on your bed and that they should not let anyone you dislike enter your homes without your permission.

If they let someone you do not allow to come to your home, Allah has permitted you to leave them alone in their beds or at least to beat them lightly and warn them.

The rights of women over you are that you should provide them with food and clothing according to lawful customs and traditions.

O believers!

I have left you two trusts, so long as you hold fast to them, you will never go astray.

They are the Book of Allah, the Qur'an, and the Sunnah of the Prophet.

Believers!

Listen to my words well and remember them well!

A Muslim is a brother to another Muslim and thus all Muslims are brothers.

Neither the blood nor the property of his brother is lawful for a Muslim.

However, if he gives his property willingly, that is different.

O people!

Almighty Allah has given every rightful owner his right.

He has set aside a share of the inheritance for every person.

There is no need to make a will for an heir.

The child belongs to the one on whose bed he was born.

There is deprivation for the adulterer.

O people!

Your Lord is one.

Your father is one.

You are all children of Adam.

And Adam is from dust.

There is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, nor of a red-skinned person over a black, nor of a black over a red-skinned person.

Superiority is only in piety and fearing Allah.

The most precious among you in the sight of Allah is the one who fears Him most.

If a black slave with his limbs cut off is appointed as your leader and governs you with the Book of Allah, listen to him and obey him.

No one can be blamed for anything other than his own crime.

A father cannot be blamed for the crime of his son, nor can a son be blamed for the crime of his father.

Be careful!

You must not do these four things:

- You must not associate anything with Allah.
- You must not kill a soul that Allah has made unlawful and untouchable without cause.
- You must not commit adultery.
- You must not steal.

O people!

Tomorrow they will ask you about me, what will you say?

The Companions suddenly said:

“We bear witness that you fulfilled the Messengership of Allah, fulfilled your duty properly, and advised us!”

Thereupon, the Messenger of Allah (PBUH) raised his index finger.

Then he turned it towards the congregation and lowered it and said:

“Be witness, O Lord! Be witness, O Lord! Be witness, O Lord!

The Farewell Sermon of the Bektashi community:

In his speech where he explained the rules of visiting the Kaaba, Prophet Muhammad first thanked Almighty Allah and then gave advice to the Muslims:

“O Allah! Thanks and gratitude are due to You. There is no one to worship or bow down to except You. All the earth, the sky and all beings belong to You. You have power over all things.

O my listeners! Perhaps I will not be able to meet with you all together again after this year. I trample under my feet the traditions of the period of ignorance before Islam and see that I am trampling them.

Every Muslim is a brother to another.

All blood feuds and all usury have been abolished.

Never oppress others nor be oppressed.

O people!

You have rights over your women.

They must observe your rights.

They also have rights over you.

Be kind to them.

Treat your wives with love and kindness.

O Muslims!

The blood and property of each of you are forbidden to the other.

You will come to Allah on the Day of Judgment.

He will ask you about your deeds and will repay you according to your deeds.

Do not be like those who do not believe, and do not shed blood of each other.

O you who hear me!

Beware of excess in everything. The cause of the destruction of the nations before you was their excess in religion.

Proclaim my word to those who are not here.

Perhaps there are more of those who will implement my words than those who are here.

Thus I have informed you of the things that Allah wanted me to inform you about.”

After this speech, he asked:

“O people! Have I given my message? (Have I fulfilled my duty as a prophet to you? Have I conveyed the commands of Allah to you?)” and all those present said:

Yes, O Messenger of Allah, you have given (delivered) the message that was needed. You have given us good advice. Thus we bear witness...”

The entire Valley of Arafat echoed with these words of thousands of people.

Then the Prophet said three times: “Be witness, O my Lord!”

Our own translation of the Farewell Sermon.

We have tried to make a translation of the Farewell Sermon, which varies in different sources.

In some records, the Farewell Sermon is reported to have been delivered in one go in Arafat.

In some records, it is known to have been delivered as a sermon in Arafat for one day and in Mina for two consecutive days.

Farewell Sermon: March 8, 632.

Date of Prophet Muhammad's death: June 8, 632

Farewell Sermon, the address that Prophet Muhammad delivered to the gathered community on the 9th of Dhul-Hijjah, 10th of the Hijri calendar.

“O people!

Understand the words that are presented to you well.

I do not know if I will ever be able to meet you again.

O people!

Value your days, your months, every moment, the life that has been given to you.

Value the value of your surroundings.

Know the owner of your lives, your properties.

Live with decency, modesty, and in the way of Allah, in justice.

Protect yourselves and those around you from harassment, and do not be harassed yourself.

O my friends!

Surely, you will return to the owner of your body one day.

Always question yourself about what you have done in your life.

After me, do not stray from the truth, do not return to falsehood, and never harm one another.

Follow this advice yourself and convey it to those who are not here.

Perhaps someone who is here can convey it to someone who understands it better.

O my friends who look at Allah in the People!

Give the trust to its owner.

Do not engage in usury, that is, realize Allah, the owner of your body, do not say that body is mine.

Do not usurp anyone's rights, never oppress, and do not allow yourselves to be oppressed.

O my friends of the heart!

Do not return to false customs, do not follow things that are not true.

Do not return to things that are your enemies, such as grudge and hatred, and do not pursue blood feuds.

O people!

Surely, those who understand the satanic states in themselves and take them captive will no longer follow those impulses.

But if you are not careful, if you follow that impulse even a little, if you are carried away by that state. .

Take care not to stray from the truth, always beware of those satanic impulses.

O you who hear my words!

Women are human beings, women and men are equal.

Give them their rights in the society you live in, have the same rights as them.

Always observe human rights, I advise you not to stray from Allah's justice in this regard, and not to fall into evil.

Women and men are entrusted to each other, both are responsible for protecting each other's honor.

O you who have reached the station of belief!

You have understood that every being is a book to be read and that the functioning of every being is the Sunnah of Allah.

Never deviate from this consciousness, teach that this is the path to truth.

Those who follow this will never stray from the path of truth.

O you who have reached the station of belief!

Those who live in Islam see all beings as a brother.

And live their lives in this brotherhood.

Those who live in Islam never set their eyes on anyone's property or life, and never harm anyone.

Those who live as Muslims help each other and share.

O people!

Almighty Allah has given every person the consciousness to understand the truths.

He has presented the truths to him in his body.

Every person has been created in truth and has presented him with his right.

O people!

The owner of your bodies is one.

The source of all of you is one.

You have all been embodied from a breathed soul.

You all came from the soil.

You are never superior to one another.

A nation is never superior to another nation.

Even if your skin colors are different, you are never superior to one another.

Be only on piety, that is, avoid evil, never associate partners with Allah.

You are all servants of Allah.

Fulfill your responsibilities on the basis of Allah's justice, knowledge, and equality.

Do not wrong anyone, do not unjustly accuse anyone,

Do not put anyone's fault on anyone.

If the father is guilty, do not blame the son, and if the son is guilty, do not blame the father.

Beware of evils before Allah, never associate partners with Allah.

Do not consume what is unlawful, do not kill a soul.

Do not covet anyone's rights, do not steal, do not steal.

Do not kill.

Never follow your own assumptions and use others for your own personal interests.

O People!

Do not exceed the limits.

Learn the truth of religion well.

The communities before you perished because they exceeded the limits.

O People!

Take ownership of this message of mine.

Let those who are here convey my message to those who are not here.

Perhaps those who are not here will understand the depth of these words better when they hear this message.

I have conveyed the truths of Allah to you to the best of my ability.

Be witness, O Lord! Be witness, O Lord! Be witness, O Lord!

Now let us examine the subject of “Ghadir-i Khumm”.

Ghadir-i Khumm is the name of a region about 4 km away from the Juhfe location between Mecca and Medina.

The Ghadir-i Khumm sermon is known as the sermon given by Prophet Muhammad in Ghadir-i Khumm on March 16, 632.

It is known that he gave permission to Hazrat Ali in this sermon.

Ijazah is the duty of a Saint on the path of the Knowledge of Oneness.

According to the belief of Shiites and Arab Alevi, it is known that in Ghadir-i Khum, Prophet Muhammad appointed Ali bin Abu Talib as his successor in his sermon that day.

According to another claim of the Shiite community, it is said that the warning of notification, which is the 67th verse of Surah Al-Maida, was revealed in Ghadir-i Khum.

(Ebu Cafer Muhammed b. Yakûb el-Kuleynî (328/941) EIKâfi)

Surah Al-Maide 67: “Yâ eyyuherrresûlu bellig mâ unzile ileyke min rabbik ve in lem tefal femâ bellagte risâleteh vallâhu yasîmuke minen nâsi innallâhe lâ yehdîl kavmel kâfirîn.”

The Meaning: “O Messenger! Convey the message of what you have attained from the truths of the One Who created you. If you do not do this, you will not have conveyed the knowledge of the truths and you will not have told people about Allah’s protection. Indeed, those who ignore and cover up the truths will not find a way to Allah.”

A part of the Ghadir-i Khumm sermon is as follows.

“Allah Almighty is my master, and I am the master of the believers; I am better to them than they are.

So whoever I am their master, Ali is also their master.

Whoever befriends him, befriends me.

Whoever is hostile to him, befriends me.

Whoever loves him, loves me.

Whoever hates him, hates me.

Whoever helps him, helps me.

Know that those who are ready should convey these words to those who are not.”

Prophet Muhammad gave Hazrat Ali the duty of being a Saint on the path of the Knowledge of Oneness, so that the truths can be taught to those who are suitable.

As can be seen when examined, the Farewell Sermons are the last literary advice that Prophet Muhammad offered to humanity before his death.

Prophet Muhammad gave advice to humanity day and night to make the path of the knowledge of Tawhid known.

The aim is to know the unity of Allah and to know that all people are equal and that everyone is Allah's servant.

When this truth is known, no one will oppress anyone else.

A sense of brotherhood will emerge in society.

The sense of cooperation and sharing will increase.

Peace will be established in society.

## PROPHET MUHAMMED'S DECENCY-FILLED WORDS

“Ugly words and behaviors have no place in Islam

The people who are the best Muslims are the ones with the best morals.” (Ahmad b. Hanbel, Musnad, Vol. 5, p. 100.)

“...The strong person is not the one who defeats people in wrestling, but the one who controls himself in anger.” (Muslim, Birr, 106.)

“Anger is from Satan, and Satan is from fire. Water extinguishes fire. When one of you is angry, he should perform ablution.” (Abu Dawud, Adab, 3.)

“Whoever sees an evil, let him correct it with his hand. If he is not able to do so, let him correct it with his tongue. If he is not able to do so, let him reject it with his heart...” (Muslim, Iman, 78.)

“Be gentle and forgiving towards your family and the people around you.”

“Always swallow your anger.”

“When one of you gets angry, let him be silent.”

“Whoever believes in Allah and the Last Day should not hurt his neighbor. Whoever believes in Allah and the Last Day should honor his guest. Whoever believes in Allah and the Last Day should speak good or keep quiet.” (Bukhari, Muslim, Ibn Hanbal, I, 239)

“Whoever is given a share of kindness (gentleness) has received his share of goodness. Whoever is deprived of kindness has not received his share of goodness.” (Tirmidhi, Birr, 67.)

“When three people are together, two should not whisper to each other, leaving the third person alone. This would upset him.”

(Bukhari, Isti'zan 47)

“No one of you should ever move another to sit down. But make room for him.”

(Bukhari, Isti'zan 31; Muslim, Salam 29)

“It is not right to sit between two people without their permission.” (Abu Dawud, Adab 21)

“One who does not thank people will not thank Allah.” (Ahmed, V, 211)

“Do not argue and fight with your brother. Do not make offensive jokes or mock him.

Do not promise him something you cannot fulfill.” (Tirmidhi, Birr 58)

“When they meet, those riding should greet those walking, those walking should greet those sitting, those few in number should greet those many, and those who are young should greet those who are older.” (Bukhari, Isti'zan: 5 and 7; Muslim, Selam. 1)

“Cleanliness is half of faith.” (Abu Malik al-Ash'ari, Muslim, Taharah 1)

Be clean, act with pure manners. (Ve siyabeke fe tahir, Muddaththir Surah 4)

“Whoever believes in Allah and the Last Day should honor his neighbor, and whoever believes in Allah and the Last Day should give his guest his right.”

When it was asked, “O Messenger of Allah! What is his right?” he said: To give a feast for three days, day and night.

Whoever does more than that has given charity.

And whoever believes in Allah and the Last Day should either speak good or remain silent!” he said. (Bukhari, es-Sahih, “Kitabu’l-Adab 85.)

“I strive to bring out good manners.”

(Malik, al-Muwatta, Husnu’l-Huluk, 8, II, 903)

“What is good is to have good morals.” (Bukhari, Edeb, 38, VII, 81)

“As water melts ice, good manners melt sins.

As vinegar spoils honey, bad manners spoil deeds.” (Tabarani, al-Mu’jam al-Awsat, No: 854, I, 470)

“The most beloved of you in my sight are those who are most beautiful in manners and get along well with those around them, they love everyone and everyone loves them.”

“The unlovely of you in my sight are those who slander, create discord between friends and look for faults in pure people.” (Tabarani, Awsat, 7693, VIII/341, 342)

“The best of you are those who are good to their families, women and their surroundings.” (Ibn Majah, Nikah, 50, I, 636)

“O Allah, I seek refuge in You from division and corruption, from hypocrisy and bad habits.”

(Nasai, Sunan, Istiazah, 21, VIII, 263-264)

“The one from whom people fear because of his bad habits is one of the worst of people.” (Malik, Husnu’l-Khuluk, 4, II/903, 904)

“Wherever you are, fear Allah and immediately follow up evil with good, so that it will be wiped out. And get along well with people.” (Tirmidhi, Birr, 55, IV, 355; Darimi, Rikak, 74, I, 719)

“The believers are perfect in their faith, they are in good manners.” (Tabarani, Evsat, IV, 3892)

“Shall I inform you of the worship that is easy and light for the body? It is to remain silent and to have good manners.” (Ibn-i Ebi’d Dunya, Kitab al-Samt)

“A believer never speaks ill of people, never curses them never speaks badly or behaves badly.” (Tirmidhi, Birr, IV, 350, 48; Ahmad b. Hanbel, Musnad, I, 405, 416)

“You can please people with a smiling face and good manners.” (Abu Ya’la, al-Musnad)

“Be careful to be good-natured, prefer silence and speak good.” (Ibn Hanbel)

“Believe in Allah and always act rightly.” (Muslim, Iman, 62, 38)

“When one of you speaks, he should not lie, when he makes a promise, he should not go back on his word, when he is entrusted with something, he should not betray. Close your eyes (from what is forbidden), keep your hands (from what is forbidden), and guard your chastity and honor.” (Abu Ya’la, 4257, VII, 249)

“We were with the Messenger of Allah, he asked for clean water, he washed his hand by dipping it in the water, we watched him, we immediately took a sip of the remaining water.

Thereupon the Messenger of Allah said:

“Why did you do this, what led you to do this?”

We said, “Our love for Allah and His Messenger.”

The Messenger of Allah said: “If you want to feel the love of Allah and His Messenger, give the trust to its rightful owner, speak the truth when you speak, and be good neighbors to those around you.” (Tabarani, al-Mu’jam al-Awsat, No: 6513, VII, 267)

“The Messenger of Allah came across a wheat seller in the market.

He put his hand into the wheat sack and came out with his hand wet.

Thereupon he turned to the seller and said, “What is this?”

When the man said, “O Messenger of Allah, the rain has wet it.”

Prophet Muhammad said, “Couldn’t you have brought these wet wheats up and made them visible to everyone? Whoever deceives someone has not understood us.” (Muslim, Iman, 164,I, 99; Tirmidhi, Buyu’, 74, III, 606)

“Those who are deprived of good manners and gentleness are also deprived of good.” (Muslim, Birr, 74, III, 2003)

– O Messenger of Allah, teach me a few words so that I may be happy with them, and not too many so that I may forget them, he said.

The Messenger of Allah said, “Do not become angry.” (Malik, Husnu’l-Huluk, 11, II, 905-906)

“Anger is from Satan, and Satan was created from fire. Fire can only be extinguished with water. Therefore, when one of you becomes angry, he should perform ablution.” (Ibn Hanbal, IV, 226)

“One day someone said, O Messenger of Allah! Give me some advice.”

The Messenger of Allah said, “Do not get angry.”

The man repeated this several times.

Each time, the Messenger of Allah said, “Do not get angry.”(Bukhari, Edep, 76, VII, 100)

“If a person is always tolerant of his household and his surroundings, he will definitely open doors for good things for them and for himself.” (Tabarani, Kebir, 13261, 12, 254)

“Invite people to religion with sweet words.

Bring good news, do not make them hate.

Make it easy, do not make it difficult.

Be harmonious, do not be quarrelsome.

Do not scare, make them happy.”

(Bukhari, Megazi, 60, V, 108)

“A person who has even a grain of arrogance in his heart cannot find peace.” (Taberani, Kebir, 10001, X, 75)

“Good news to those whose earnings are pure, who are pure inside and out, and who avoid doing evil to people.”

“Good news to those who act according to their knowledge, who give a portion of their earnings to the needy, who are always truthful in their words who socialize with the wise.”(Tabarani, Kabir, 4615, V, 71)

“Allah Almighty has told me to be humble! Do not praise yourself to anyone, and do not oppress anyone.”(Muslim, Jannah, 64, III, 2198, 2199)

“Never be a hypocrite.” (Bukhari, Ahkam, 27, VIII, 115)

“You cannot find peace unless you are a believer, and you cannot be a believer unless you love one another.

Shall I inform you of what will bring this about?

Increase the greetings among yourselves.” (Tirmidhi, Qiyamah, 56, IV, 664)

“Do not be angry with one another, do not be hostile, do not envy one another, do not be jealous, do not turn your backs on one another.

O servants of Allah! Live as brothers.

It is not permissible for a Muslim to remain angry with his brother for more than three days.”(Bukhari, Edep, 57, VII, 88)

“There is no deed with a greater reward in the sight of Allah than a servant who suppresses his anger, seeking only Allah’s pleasure.” (Ibn Majah, Zuhd, 18, II, 1401)

“Wealth is not in abundance. Real wealth is the wealth of the heart.” (Tirmidhi, Zuhd, 40, IV, 586)

“Hold fast to what will benefit you, seek help from Allah, do not show helplessness, and when something bad happens to you, do not say, “I wish I had done this and that.”

But say, “How is Allah teaching me a lesson from what happened to me?” and console yourself, do not fall into slackness.

Because saying, "I wish I had done this and that" will lead you into the devil's trap." (Ibn Majah, Zuhd, 14, II, 1395)

"The Messenger of Allah asked: (In your opinion) what is wrestling?

They said: It is someone whom men cannot defeat.

The Messenger of Allah said: No, the real wrestler is the one who controls himself when angry." (Abu Dawud, Edep, 3, V, 139)

"Tie your camel and trust in Allah." (Tirmidhi, Qiyamat, 60, IV, 668)

"One day, Prophet Muhammad drew a square on the ground.

He drew a line in the middle of the square, cutting it from one side and going out.

He drew some more small lines from both sides of this middle line.

Then he pointed to the lines and said:

"This person, this is his death.

The one that cuts the square and comes out is the person's desires.

The small lines towards the middle line are his troubles and sufferings.

If a person is saved from one of these troubles, the other one comes and hits him, if he is saved from this one, the other one comes and catches him."

"These are the person's desires and wishes, this is his death.

While a person grows old in his imagination, he suddenly sees that the nearest death line has come before him." (Bukhari, Riqaq, 4, VII, 171; Tirmidhi, Qiyamat, 22, IV, 635)

"When you hear that there is a plague somewhere, do not go to that place.

Otherwise, this disease will be carried with you somewhere else.

If you are there, do not leave that place to escape from it." (Bukhari, Tibb, 30, VII, 20, 21; Anbiya, 50, Hiyel, 13; Muslim, Selam 92, II, 1737)

"Appear before Allah by serving your parents.

If you do this, you will have performed Hajj, Umrah and become a mujahid."

(Abu Ya'la, Musnad, V, 175 No: 2760; Tabarani, Mu'jam al-Awsat, III, No: 2936, 434-435)

"A man from the people of Yemen left his homeland and came to Prophet Muhammad.

The Messenger of Allah asked: Do you have anyone in Yemen?

The man said: I have a mother and father.

The Messenger of Allah (saw) said: Did they give you permission? The man said: No!

The Messenger of Allah (saw) said:

“A man came to the Messenger of Allah and asked:

“O Messenger of Allah! I left my homeland and came to be under your command. I left my mother and father crying.

The Messenger of Allah (saw) said:

“Then return to them and make them laugh as you made them cry.” (Abu Dawud, Jihad, 32, III, 39)

“A man came to the Messenger of Allah and said:

“O Messenger of Allah, I want to be under your command for migration and jihad in order to seek reward from Allah.

The Messenger of Allah (saw) said:

“Are any of your mother and father alive?”

The man said: Yes, in fact both of them are alive.

The Messenger of Allah said: Do you want reward from Allah?

The man said: Yes.

The Messenger of Allah said: Then, return to your mother and father (parents) and win their hearts (serve them well).” (Muslim, Birr, 6, III, 19)

“Be good to your parents and do good so that your children will obey and respect you. Be chaste and honorable so that your women will be chaste and honorable.” (Tabarani, 1006, II, 8)

“- O Messenger of Allah, to whom should I do good and honor?” he asked.

The Messenger of Allah said:

- Your mother, your father, your sister, your brother, and your relatives after them, and those who have rights over you and whom you should visit.” (Abu Dawud, Adap, 129, V, 351)

“A man came to the Messenger of Allah and said: I have committed a great sin, is there any possibility of repentance for me?

The Messenger of Allah said: Do you have a mother?

The man said: No.

The Messenger of Allah said: Do you have an aunt?

The man said: Yes.

The Messenger of Allah said: Do good to her.” (Tirmidhi, Birr, 6,IV, 309)

“The best of good deeds is to visit your father’s friends when you lose your father.” (Muslim, Birr, 4, III, 1979)

“Someone came to Prophet Muhammad and asked: My mother is a polytheist, she asked me for something, should I meet her?

Prophet Muhammad said: “Yes, meet your mother!” (Bukhari, Hibe, 29, III, 142)

“- O Messenger of Allah, who is most worthy of my good treatment and kindness? (To whom should I show kindness and kindness the most?) he asked.

The Messenger of Allah said: Your mother.

The man said: Then to whom?

The Messenger of Allah said: Your mother.

The man said: Then to whom?

The Messenger of Allah said: Your mother.

The man said: Then to whom?

The Messenger of Allah said: Then to your father.(Bukhari, Adap, 2, VII, 69)

“From Atâ b. Yasar; a person asked the Messenger of Allah:

O Messenger of Allah, should I ask permission to enter my mother?

The Messenger of Allah said: Yes, get permission and then enter.

The man said: But we live in a house.

The Messenger of Allah said: Okay, ask permission again.

The man said: But I am serving you.

The Messenger of Allah said: Okay, don't enter her without permission again do you want to see her naked?

The man said: No way.

The Messenger of Allah said: Then get permission and enter.” (Muwatta, Istizan, 1, II, 963)

“Treat your children well and raise them well.” (Ibn Majah, Edep, 3, II, 1211)

“He who does not show compassion to the younger and respect to the older has not understood us.” (Tirmidhi, Birr, 15, IV, 321)

“The world is the world of existence. The best of them is a pious woman.” (Nasa'i, Nikah, 15)

“The most detestable of the lawful things in the sight of Allah is to divorce his wife.” (Ibn Majah, Talaq, 1, I, 656; Abu Dawud, Talaq, 3, II, 631-632)

“When a friend of yours dies, leave him alone and do not backbite him.” (Abu Dawud, 50, Hadith no: 4899, V, 206)

“A Muslim is someone from whose hand and tongue people are safe.” (Tirmidhi, Iman, 12; Nasai, Iman, 8.) "None of you can truly believe until he wishes for his brother what he wishes for himself." (Bukhari, Iman, 7; Muslim, Iman, 71)

“Do not hold grudges against one another, do not envy one another, do not turn your backs on one another; O servants of Allah, be brothers. It is not permissible for a Muslim to be angry with his brother for more than three days.” (Bukhari, Adab, 57, 58.)

“It is enough evil for a person to look down on his brother.” (Muslim, Birr, 32)

“Be tolerant so that you will be tolerated.” (Ibn Hanbal, 1/249)

“Wherever you are, be aware of your responsibility to Allah! Stop pursuing evil, always do something good so that evil will disappear. And treat people in a way that is in accordance with good manners!” (Tirmidhi, Birr, 55)

“Wealth is not limited to land and wealth. The real wealth is the wealth of the heart, that is, contentment.” (Muslim)

“Allah Almighty does not accept faith without deeds, nor does He accept deeds without faith.” (Manavi)

“Deeds are based on intentions.” (Manavi)

“Purify your worship from ostentation, malice and expectation of reward. In that case, a small deed is sufficient for you.” (Munavi)

“A person is with the one he loves.” (Bukhari, Muslim)

“The most virtuous of the believers is the one with the best character.” (Bukhari)

“The most virtuous of the believers’ deeds is the effort to understand and explain Allah.” (Ibn Asakir)

“Satan circulates in a person like blood.” (Muslim, Selam, 23 / Bukhari, Bed’ul-halk, 11)

“Let none of you say, ‘My soul has become wicked (polluted).’ But let him say, ‘My soul has become filthy (my insides have become narrow).’” (Hazrat Ayesha)

“A believer is like a person who sells perfume. If you sit with him, he will benefit you, if you walk with him, he will benefit you, if you do business with him, he will benefit you.” (Tabarani, al-Mu’jam al-kabir, XII, 319)

“Your soul-body is your donkey, your riding animal. Take good care of it, treat it well.”

“Repenting from sin is abandoning sin and never returning to it.” (Ibn Hanbal, I, 446)

“He who does not thank people does not thank Allah.” (Tirmidhi, Birr, 35)

“Read and discuss the Quran as long as your hearts are united. And when you differ, get up from it.” (Bukhari, Fadail al-Qur’an, 37; M6777 Muslim, Ilim, 3)

“The intelligent person is the one who holds himself accountable and works for what comes after death. The weak person follows his desires and hopes for forgiveness from Allah.” (Tirmidhi, Sifat al-Qiyamah, 25)

“I heard the Messenger of Allah (pbuh) say, ‘Regretting (for sins) is repentance.’” (Ibn Hanbal, I, 423)

“...Whoever vows something within his means, let him fulfill it!” (Ibn Majah, Kaffārah, 17)

“Always be like the son of Adam (Abel)!” (Tirmidhi, Fitan, 29/2194)

“A believer will not be stung twice from the same hole.” (Bukhari, Edeb, 83/ Muslim, Zuhd, 63)

“The example of the one who remembers his Lord and the one who does not is like the example of the living and the dead.” (Bukhari, Deavat, 66)

“The best of you is the one who learns the Quran and teaches it.” (Tirmidhi, Fadail al-Quran, 15)

“The hypocrite is like a confused sheep going back and forth between two flocks. He goes to one flock and to the other flock!” (Muslim, Sifat al-munafiqin, 17)

“It is sufficient as a sin for a person to neglect those he is responsible for.” (Abu Dawud, Zakat, 45)

“Surely no one has ever eaten a better meal than the work of his own hands.” (Bukhari, Buyu’, 15)

“It is not permissible for a person to give a gift or make a donation and then to refrain from it. Only a father can take back what he gave to his child.” (Abu Dawud, Buyu’, (Ijarah), 81)

“Righteousness is every good deed and good deed.” (Bukhari, Edeb, 33)

“No father can give his child a gift better than good manners.” (Tirmidhi, Birr, 33)

“Women, together with men, are the other side that completes a whole.” (Abu Dawud, Taharah, 94) 3150

“Be moralized with the morality of Allah.” (Imam Suyuti, Imam Kastalani, Ibn-i Hajar al-Haytami, Ali al-Kari, Fakhru’d-Din al-Razi)

What is being moralized with the morality of Allah?

Let's try to understand this now.

Morality, Halk, Halkiyet, Halak, Hulk are words that come from the same root.

Understanding the existence of being as Halk is possible by reaching the truth of Halk.

Reaching the truth of Halk will lead a person to the truth of "Morality".

The essence of Hakk is what holds Halk.

Let's think of the drops of the sea as Halk.

The sea is Hakk itself.

Seeing the sea in a drop is the station of Morality.

Understanding that every being was created from a single soul is understanding the truth of "Morality".

Surah Nisa 1: "Halaka kum min nefsi vahidet."

The Meaning: "I created you from a single soul"

In society, the word morality is considered the same as a person's temperament, nature, behavior, attitude, and attitudes in society.

Morality is considered the same as people's ethical behaviors, behaviors that are in line with or not in line with the traditions of the society they live in.

People are described as moral or immoral.

However, the word "morality" has a spiritual meaning.

Using the word morality in the sense we use in society does not coincide with the meaning carried by the word morality.

The word morality is not a word that is known by people in society.

The word morality is a spiritual word, a word that expresses the light of Allah that is in the structure of every being.

Using the word morality as a negative word and using it as immoral is a betrayal of the word morality.

Instead of the word morality, the words "ethical, honest" can be used.

It is more correct to use the words used as moral, immoral as ethical, unethical, honest, dishonest.

The word "ethics" is assumed to be derived from the Greek word "ethos-ethikos".

It is known as the behaviors and principles of a person in society.

The word ethics is the name of a social behavior.

The word ethics, honest, is a word related to whether or not to comply with the customs and traditions in society.

Morality is a spiritual position and is the spiritual perspective of the person who has reached that position on the existence.

The word ethics comes from the word "People".

Allah revealed the humanity from himself.

He shaped it with his own values.

All the values in existence are the attributes of Allah.

This visible being is called human.

The people is the system that reveals humanity.

All the values that hold humanity are the attributes of Allah.

The word people; in reality, is the expansion of the truth of "Nuru Muhammed".

The light of Muhammed is the partial dimension of the light of the one Allah in every being.

That is, the name of the only light in the entire Universe is "Allah".

The name of the light in every being is "Muhammad".

The name of the light of Muhammad is called the People.

We understand this when we enjoy the truth of Allah and People.

Truth is the secret of the breathed spirit.

People is the secret of the light in every being.

Here is Morality; every being is surrounded by the light of Allah.

What is called becoming moral with the morality of Allah;

Every being is surrounded by the light of Allah,

The inside and outside of every being is surrounded by that light,

The secret of every being functioning with the attributes of Allah.

Morality; is the station of the People, the station of Muhammad, the station of light.

When a person reaches the station of light, he watches the light of Allah in every being he looks at.

He does not see the body of the being, he watches the light that is there.

Surah An-Nur 35: "Allah is the light of the heavens and the earth, and the earth is the light of the heavens."

Here is the light from that light that every being has come into being.

And every being is surrounded by that light and operates with that light.

The station of Muhammad is the station of the People, the station of light.

Whoever attains the pleasure of the station of Muhammad, that person understands that every being is surrounded by the morality of Allah, that is, the

creativity of Allah.

The person who attains that pleasure looks at the being with the pleasure of the station of People.

Watching the people with the pleasure of the station of People is Morality.

Watching the people with the pleasure of morality is watching not the bodies but the souls.

The one who watches the soul of the being, not the body, has attained the station of man.

In other words, he has understood the closeness of every being with each other.

Every being is connected to each other with the closeness of light.

The one who can see this is the one who lives according to morality.

The person who attains this pleasure cannot harm any being in the slightest.

The person who attains this pleasure works for service, no matter what his profession is.

He does not work for money, wealth, property, fame and reputation.

A person who has attained this pleasure runs for the peace and happiness of everyone.

A person who has attained this pleasure cannot deceive, break hearts, cheat, belittle, gossip and backbite anyone, no matter what happens to him, he is patient and learns the necessary lesson from there.

A person who has attained this pleasure looks at all existence with the pleasure of the moral station, that is, the public station, that is, the light station.

Here, the word moral is the truth of people Station, which is a spiritual station.

In the words, "Be moralized with the morality of Allah," Prophet Muhammad meant, "Look at the people with the eye of Allah."

Yes, there are dozens of scientific and literary beautiful words that Prophet Muhammad said for the good of humanity.

"Learning knowledge is obligatory for everyone, man and woman." "Half of knowledge is asking questions."

"Whoever seeks knowledge; this act is an atonement for his past sins."

"Go to knowledge even if it is in China."

"The worst of people are those who misuse the knowledge of Allah."

"Learn knowledge from the cradle to the grave."

"Knowledge is the lost property of a Muslim. Take it wherever you find it."

"Ask those who know what you do not know."

"Are those who know the truth equal to those who do not know the truth?"

"Whoever embarks on a path to acquire knowledge, Allah opens for him the path of peace."(Abu Dawud, Knowledge 1, (3641); Tirmidhi, Knowledge 19, (2683); Ibn Majah, Muqaddimah 17, (223). Muslim, Bukhari)

Prophet Muhammad always advised people to be knowledgeable and well-mannered.

He always advised to follow knowledge.

He said, “Abandon that which does not express knowledge.”

This information is also confirmed by the verse.

Surah Isra 36: “Ve lâ takfu mâ leyse leke bihî ilm innes sema vel basara vel fuâde kullu ulâike kâne anhu mesûlâ.”

Surah Hajj 3: “Ve minen nâsi men yucâdilu fillâhi bi gayri ilmin ve yettebiu kulle şeytânin merîd.”

Surah Az-Zumar 9: “Kul hel yestevîllezîne yalemûne vellezîne lâ yalemûn innemâ yetzekkeru ulûl elbâb.”

The Meaning: “Say: Is the one who acts upon knowledge equal to the one who does not act upon knowledge? Only those who follow knowledge and use their minds in accordance with the truth understand the realities and look at this world in that state.”

## THE FINAL EVALUATION

We have tried to explain Prophet Muhammad as much as we can feel.

We have tried to explain Prophet Muhammad as much as we understand on the path of Tawhid where we were raised.

Of course, it is not possible to explain him properly.

We have also tried to explain him as much as our hearts allow with the feeling of the path we were raised on.

As it is confirmed in the verse, how possible is it to understand and explain a person of heart who came as a mercy to the worlds?

That beautiful person ran day and night for the good of humanity.

He ran for the peace and security of humanity.

He struggled for humanity.

He struggled for the faith of humanity.

He struggled so that people could understand Allah properly.

He ran day and night so that people could be among the believers, that is, those who are trustworthy in Allah.

This effort is stated in the Quran.

Surah Ash-Shu'ara 3: "Lealleke bâhun nafseke ellâ yekûnu the believers."

The Meaning: "You almost destroy yourself because they are not among the believers."

As seen in the verse, He presented the truths to humanity day and night so that people could know Allah as they deserve.

It is also confirmed in the Quran that He is a mercy to the worlds, Bashir to the worlds, and Nazir to the worlds.

His heart was surrounded by divine love.

Prophet Muhammad looked everywhere with that feeling of love.

Love was the station of Prophet Muhammad.

He was the patron of lovers.

Divine love was his station.

“Nur-u Ask”(The light of love) was his station.

Only love, only love.

The first manifestation of Allah is love.

The first light of the universe is love.

Allah's own light is love.

The reason for the manifestation of existence is love.

Love finds life in the dimension of light.

The soul finds body with love.

The body comes to life with love.

The body will eventually become mortal.

But love is everlasting.

Love cannot fit into the heavens and the earth.

It fits into the hearts of the people of love.

The hearts of the people of love beat, "only love, only love."

The station of love is the station of light.

The heart of Prophet Muhammad was the sea of love.

That sea was full of mercy.

That sea was full of compassion.

Those who reach the station of light are painted with the light of love.

Those who reach the light of love are those who have attained true love.

The people of love are those who are illuminated by the light of love.

They are the ones who understand Prophet Muhammad.

They are the ones who feel him in their hearts.

Love is a light that takes the body captive, takes it away and makes it prostrate to the soul.

Love is a sublimity that belongs to Allah.

Yunus Emre said it beautifully.

"Your love took me from me"

Love is a light that belongs to the light of Allah.

Those who are caught up in that light see with love, hear with love, walk with love.

The love of Allah makes a person lose himself.

Those who have attained divine love are lovers.

Paradise is the heart of lovers.  
Paradise is the place of lovers.  
Paradise prostrates to lovers.  
Prophet Muhammad said it beautifully.  
“Allah first created love.  
He decorated the universe with love.  
Those who love with that love  
Made the earth and the sky tremble.”  
Here, love is the fusion of souls.  
Love is the unity of emotions.  
Love is the integrity of bodies.  
Love is the mixture of breaths.  
Love is the unity of souls.  
Love is the unity of emotions and thoughts.  
Love passes through duality, brings unity, makes inseparable one.  
Love is the peace of the heart, the joy of all cells.  
Love makes you fly, love makes you reach.  
Love makes you hear, love makes you see, love makes you feel.  
Love melts, love makes you die, love makes you taste.  
Love is longing, love is yearning.  
Love is coming together, love is not being separated.  
Love makes bodies and souls one.  
Love is the secret of happiness with your body and soul.  
Love is the feeling that makes all your cells tremble.  
It is the feeling that makes the sun rise in your heart.  
It is the feeling that makes the flower of love bloom in your heart.  
It is the feeling that makes the nightingales sing in your heart.  
Allah first created love.  
He named that love Muhammad.

He brought love to the People.

He adorned the People with his love.

The love in the People belonged to him.

He created all existence with that love.

He put a piece of his love into every existence.

As for man, he collected the love in all existence and put it in his heart.

Love waited to boil in the heart.

When love boiled in the heart, the mind, the body, prostrated to love.

Love was the secret of prostration.

Love was the secret of unity.

Love was the secret of passing through bodies.

Love was the cry of souls, their excitement, their passion.

The sublime feeling of love makes you see your love everywhere.

Love is the apocalypse of bodies, the resurrection of souls.

Love is souls becoming one soul, coming to life in one soul.

The heart that meets the light of love turns the whole body into a heart.

That heart becomes the eye of love, it sees the beloved everywhere and at every moment.

Love destroys and passes everything worldly.

It turns pride, arrogance, ego into ashes.

It makes you stop saying I, it makes you say You.

All the Messengers and Prophets flowed from the fountain of love.

The water of that fountain was also love.

They presented the sublimity of love to humanity.

The station of Abraham; is the station of surrendering to the Essence of existence.

The station of Moses; is the station of the sublimity of attributes, the station of Genesis.

The station of Jesus; is the station of Love, the station of the secret of the soul,

the station of being inward in the soul.

The station of Muhammad; It is the Station of Love, the Station of Compassion, the Station of Mercy, the Station of Light, the Station of People, the Station of Servanthood.

The heart that reaches the light of Muhammad tastes true love and becomes a person of love.

The wise sees the manifestations of Allah in every being and the beauty in his manifestations.

The people of love see the light from which those beauties come.

The station of “Nûr alâ nûr” is the station of Prophet Muhammad.

Those who love from that station are true lovers.

Those who reach that love are illuminated by the light of Allah.

They never break away from that light.

Their hearts are in prostration at every moment.

They never turn back from that prostration.

Love in their hearts is like the rushing of a waterfall at every moment.

Here, Prophet Muhammad’s heart was surrounded by the feeling of love.

He always acted loyally towards those around him.

This was also the advice of the Quran.

Surah Al-i Imran 185: “Innemâ tuveffevne uçûrekum.”

The Meaning: “Always reciprocate with loyalty.”

Prophet Muhammad was compassionate, affectionate, and awe-stricken.

Awe-stricken means to be in deep love.

Surah Anbiya 28: “Yalemu ma beyne eydihim ve mâ halfehum ve lâ yaşfeûne illa li menirtedâ ve hum min hasyetihî muşfikûn.”

The Meaning: “No one can find intercession except the one who wants to understand the truths, and they know that Allah creates everything with His knowledge, whatever is in front of them and behind them, and they are always in love and respect for his surroundings.”

Prophet Muhammad treated his surroundings with love and awe.

His heart beat for goodness, beauty, and peace.

He was a person of the heart.

He struggled so that there would be no oppression in society, so that no one would oppress anyone.

No one would be a slave, no one would be a slave to anyone...

No one would go hungry, people would fill their stomachs...

People would help each other...

People would visit each other...

He wanted to run to those in trouble.

His struggle was for humanity and all existence.

People of heart never live for themselves.

They live for the People.

They have no body.

Their hearts are surrounded by Allah.

They are born in the womb of the heart.

Muhammadian consciousness is born from the womb of the heart.

A person whose heart is born with Muhammadan consciousness;

Always pours mercy to his surroundings.

He feels every trouble around him in his heart and looks for solutions to them.

He wants troubles and pains to end.

He wants peace, happiness, love, cooperation, sharing.

Every state of his is healing.

He gives comfort, peace, patience, happiness to hearts.

He makes people forget troubles.

The station of man is the station of Muhammad.

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

  

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

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

Prophet Muhammad was the ancestor of believers.

He was the ancestor of those who have hearts.

A believer is a person of heart.

A person of heart offers healing states to everyone around him at all times.

A word, a look, a behavior from him makes them forget their troubles.

In this book, we have tried to tell about Prophet Muhammad and his struggle.

We first tried to feel his heart, and then to make it felt.

Now let us ask ourselves:

Could I understand Prophet Muhammad?

Could I feel his heart?

Could I feel the sublimity of his effort?

Could I understand the station he represented?

Could I understand what the Truth of Allah is that he offers to humanity?

Could I find Allah in myself?

Have I been able to witness a Allah who is not somewhere in the heavens but in the essence of every being?

Have I been able to hear the Quran with my heart?

Have I been able to find the Quran not in translations but in the depths of the Quran?

Have I been able to bring the Quran into my life?

Have I been able to meet my body, which is the living Quran, and existence itself?

Have I been able to find the divine dimensions flowing from Adam to Muhammad in my own city of existence?

Have I been able to reach the rank of believer?

Have I been able to become a person of faith?

Have I been able to understand the truth of Islam?

Have I been able to truly become a Muslim?

Have I been able to reach the rank of a human being?

Have I been able to live as a Muslim?

Have I been able to attain the morality and manners of Islam?

Am I someone who lives by those morality and manners? Am I a person of mercy?

Let's ask ourselves:

Let's weigh ourselves.

Come, let's call ourselves to account.

Am I a Muslim?

Am I someone who lives in that consciousness?

Am I someone who lives with the consciousness of Islam as described in the Qur'an?

Come now, let's read the Qur'an's definition of a Muslim and

ask ourselves:

Have I understood Islam?

Do I live according to the consciousness of Islam, in other words, am I a Muslim?

Come now, let's examine, who is a Muslim according to the Qur'an?

And let's ask ourselves, "Am I such a person?"

Surah Al-Hujurat:

They do not rebel.

They do not become divisive, they do not cause trouble.

They do not shout at each other, they do not break hearts.

They do not immediately believe everything that is told to them, they wait until they understand the truth.

They do not become egoistic, they do not become ignorant.

They do not mock anyone.

They don't look for anyone's faults.

They do not call anyone by bad names or nicknames.

They do not gossip about anyone behind their backs, do not investigate their secrets or mistakes.

They run to help those in need.

They do not insist on knowing.

They do not believe in things that are not true.

They do not convey knowledge that is not true, they do not harm the mind with false things.

They live knowing that the owner of the power in their bodies is Allah.

They know that the adornment is the love of Allah in their hearts, and they act accordingly.

Surah Luqman:

They live in devotion to Allah at every moment.

They do not talk in vain.

They do not become arrogant.

They do not engage in idolatry.

They see Allah even in the smallest particle.

They do not speak about things of which they have no knowledge.

They do not look down on anyone or any being.

They treat their parents well.

They do not sulk in front of people.

They do not walk around boasting.

They do not boast, they do not become arrogant.

They are always modest.

They are people of faith, they have reached the rank of believers.

They never seek their own interests, they do not deceive people.

Surah Al-Maide:

They do not usurp anyone's rights.

They never steal.

They fulfill their promises.

They do not harm anyone, they are always in good states.

They do not give up on sacrifice.

They do not seek ostentation.

They do not shed blood.

They do not cooperate for evil.

They cooperate for good.

They do not harbor even the slightest enmity.

They do not act with anger.

They do not strike and harm, they do not destroy and scatter.

They do not usurp anyone's rights, they do not leave anyone poor.

They do not cause trouble or grief.

They do not eat and drink to excess.

They do not engage in baseless things such as magic and fortune-telling.

They act upon justice, they never deviate from justice.

Surah A'raf:

They do not take a servant as a saint instead of Allah.

They are always enlightened.

They act upon the truths.

They consider the earth as a place of life, they care about the earth they do not harm the earth.

They look at the inner face of existence, not its outer face.

They do not belittle existence.

They know that belittlement of existence means belittlement of Allah.

They never forget death, they strive until their last breath.

They are always in good and beautiful states.

They do not attack anyone's honor or chastity.

They do not exceed the limits.

They do not look down on anyone.

They are not egoistic.

They are not mediators, they are mediators.

They are reformers.

They consider every being as the message of Allah.

Yes, there are many such advices in the Quran.

A Muslim lives as described in the Quran.

Let us all ask ourselves.

Am I someone who lives like this?

Have I been able to understand Prophet Muhammad?

Have I reached the truth of Allah?

In this book, we have tried to first understand the life of Prophet Muhammad, the position he represents, and then to explain it to the relevant people.

Forgive us if we have any shortcomings or mistakes.

May your heart be filled with divine love.

May love and compassion never be absent from your heart.

Let us strive on the path of knowledge and decency.

Let us be among those who help those in need.

Let us be among those who give hope to hearts.

Let us be among those who give peace to hearts.

Let us treat our surroundings with compassion.

Let us take Prophet Muhammad as our guide.

Let us be among those who run for humanity like him.

Stay with love, peace, and passion.

Stay with compassion.

Ismail Dincer

6-6-2025