

WHAT IS DESTINY?

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The purpose of writing this book:

To open the door to thoughts and research on the subject of destiny.

To provide a better understanding of the subject of destiny.

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PREFACE

In this book, we will try to examine the subject of Destiny.

We will analyze whether dozens of questions asked in society are related to Destiny or not.

These questions are:

Is evil a Destiny written by Allah?

If we say that evil is from Allah, wouldn't those who want to do evil be encouraged by this?

Are diseases, disabilities, births, deaths Destiny?

Are rapes, oppressions, tortures, wars, mass killings Destiny?

Are women being bought and sold, having them work in certain places, slavery, concubinage, Destiny?

Are slandering someone, lying about them, slandering them, humiliating that person in society, infringing on their rights a Destiny written by Allah for that person?

If a person does evil to another person and oppresses him, and says, "I played the Destiny that Allah wrote. Allah wrote this and made it happen through our hands", is this interpretation of Destiny correct?

Is getting married, getting divorced, being beaten, tortured, and killed in marriage Destiny?

Is being born into a belief, acting according to a belief Destiny?

If everything is Allah's Destiny, why is the person who does evil punished?

Is what a person can or cannot do in his/her life in Allah's destiny?

Can't a person determine his/her own destiny in his/her life?

Is the existence of so much cruelty, selfishness, ego and arrogance also the destiny written by Allah?

Where is Allah's destiny of justice in a world where there is so much cruelty and suffering?

Is it possible that we have not understood His just name?

If Allah created some to be heavenly and some to be hellish, on what basis did He decide this? Will Allah really burn people in hell?

Since everything is Allah's destiny, why were some created to be heavenly and some to be hellish?

Are poverty, wealth and hunger all destiny?

Are the words of the Meccan polytheists' belief in destiny, "If Allah wanted, He would have fed the hungry and provided them with benefits, and there is no interference with Allah's will", true?

Can the fact that the hungry are not fed be attributed to the will of Allah?

Should the hungry, the poor and the oppressed not be helped?

Is this their evolution?

Is such a belief in Destiny correct?

Is it Destiny that some women do not have children and some always get pregnant?

Does Allah make a woman barren?

If He does, if a woman lives with the distress of longing for a child throughout her life, what kind of Destiny is this?

Does this fit within Allah's justice?

If non-Muslims are going to burn in hell, what could be their fault for being born in a different faith?

Is it a Destiny designed by Allah for a man to look at a woman pervertedly, to follow her, to torture and rape her?

Is it Destiny that a baby gets sick in the womb, or that a baby gets sick with a different disease when it reaches a certain age?

Are the disasters that occur due to traffic accidents, fires, mining accidents and houses that collapse in earthquakes always a Destiny that is written? Are bribes, corruption, robberies, and violations of people's rights all Destiny?

What could be the connection between a person's preferences, decisions to do or not to do something, whether to hold one's tongue or not, thoughts of doing evil or not, and preferences for implementing this with destiny?

If what a person will or will not do is written in his destiny, why is he held responsible?

If Allah is responsible for everything, why does he not take on this responsibility himself, but holds his servant responsible?

Do we need to learn the necessary lessons and messages from the events that happen and act accordingly? Or should we just say destiny and ignore it?

Do a person's states and actions in life form the life destiny of another person?

Do the fact that parents are angry, irascible, gossipy, have worldly ambition, are fond of wealth, are fond of fame and fortune, form the life destiny of their growing children?

Does a child grow up according to what the parents are, or does the child live a destiny written by Allah?

In this book, we will try to find answers to many such questions.

We will try to understand the words of Prophet Muhammad; "We are not among those who slander destiny."

Is lying about Allah and slandering Allah also Destiny?

We will examine the subject of Destiny from the perspective of society on Destiny.

We will also analyze the different interpretations of different belief groups on Destiny.

We will try to understand the dimension of Destiny and accident from the perspective of the Quran.

Belief in Destiny is a subject that has led to different discussions in every period throughout human history.

Destiny is a subject that has always been interpreted differently in the world of faith and has been a subject of debate in the world of faith for hundreds of years.

Destiny is generally interpreted as the manifestation of a divine software in life.

Every belief community has made interpretations on the subject of Destiny according to their own beliefs.

Some have said on the subject of Destiny: “The existence of a being, its formation, the process of life, its functioning in the dimension of bodies, the physical, chemical, biological functioning laws in existence are Destiny.”

Some have said: “The actions, behaviors of people, what they do good or bad are a destiny that has been written in advance, in other words, it is Destiny.”

Some have explained: “The mind given to a person should not be ignored, the choice of doing or not doing something has been given to the person.”

In other words, they have argued that every person has a free choice and that whatever a person does, he will find a reward for it.

Some have also believed: “It is Allah who makes the mind work, and Allah who writes what a person should or should not do.”

The belief that “Good and bad are from Allah” regarding Destiny should be examined very carefully.

The majority of the faith world believes that events, good and bad, are from Allah.

And most of them believe as follows: A person cannot prevent good and bad things that happen to him or reverse them.

They have even shown some verse cycles as evidence on this issue.

“You cannot will unless Allah wills.” Surah At-Tekvir 29. (The meaning by DRA)

“Not even a leaf falls except with the permission of Allah” Surah Enam 59. (The meaning by DRA*)

**DRA: The Directorate of Religious Affair*

“Be aware that We have created everything according to a destiny.”

(Surah Kamer , 49) The meaning by Elmalili Hamdi Yazir.

“Everything they do is written in books. Everything, great and small, is written line by line.” Kamer Surah, 52-53. The meaning by DRA

“There is no calamity that befalls you on earth but it was written in a book before We created it. Surely, that is easy for Allah.” Hadid Surah 22. The meaning by DRA.

“Allah’s command will surely come true, it is a destiny that is written.”

Surah Ahzab 38. The meaning by DRA.

“You did not kill them, but Allah killed them; when you threw, you did not throw, but Allah threw.” Surah Anfāl 17. The meaning by DRA.

“You cannot will unless Allah wills” Surah Al-Insan 30. The meaning by DRA.

“No one can believe except with Allah’s permission.” Surah Jonah 100. The meaning by DRA.

“Nothing will ever happen to us except what Allah has written for us.” Surah At-Tayba 51. The meaning by DRA.

Many groups believe that everything happens according to Allah’s will, citing these and similar verses as evidence.

Some believe that the mind, choice and judgment given to a person should not be ignored, but should be put into practice.

And they show the verses in the Quran, which say, use your mind, think, contemplate, and reflect, as evidence.

And it is said that the decision of what a person should or should not do belongs to the person.

A person decides what to do or not to do with the mind and choice given to him, and they believe that at the end of that decision, he receives the reward for whatever he has done.

And they show the Surah Zilzal in the Quran as evidence for this.

Surah Zilzal:

7- So whoever does an atom's weight of good will see it.

8- And whoever does an atom's weight of evil will see it.

When we research, we understand that the subject of Destiny is a subject that causes much debate in the world of belief.

During and before the time of Prophet Muhammad, the Meccan polytheists, whom we call the polytheists, also debated about Destiny and defended Destiny as it was inherited from their ancestors. During the time of Prophet Muhammad, one of the important idols of the society of that day, "Menat", was believed to be the Deity of Revelation and Destiny.

The Meccan polytheists evaluated destiny together with the attribute of will and believed that a written destiny was revealed.

They believed that good and evil are from Allah.

The Meccan polytheists said about will; “Will belongs to Allah, it cannot be the will of the servant.”

They also thought of will as physical desires and defended it as they had learned from their ancestors.

They said, “If Allah willed, He would have fed the hungry,” and they did not feed the hungry and did not want them to be fed.

They said, “Allah did not will, so I cannot will, we cannot oppose Allah’s will.”

They even declared those who interpreted it differently as deviants.

Surah Ya-Sin 47: “Shall we benefit? If Allah willed, He would benefit them, and you are only in clear error.”

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

As can be seen, the polytheists would even attribute the issue of faith to the will of Allah.

They would say, “If Allah willed, He would have guided us.”

The continuation of the verse is: “Those before them remained in such lies. They could not understand Us and were in severe distress. Say: Is there any knowledge with you about what you say? If so, prove it to Us. But you only follow opinion, and what you say is nothing but falsehood.”

When we examine the continuation of the verse, it is stated that the belief of the polytheists regarding Destiny is nothing but opinion.

When we examine it, we understand that each belief group has made different interpretations regarding Destiny.

Each society interprets the issue of Destiny differently and generally believes in the form inherited from their ancestors.

Each belief lives in the way it believes and generally does not question its own belief.

We will also try to examine the issue of Destiny from every perspective.

We will try to understand the subtlety between Destiny and the Surah al-Qadr. We will try to examine the verses in the Quran about Destiny.

We will try to reveal the interpretations of different beliefs on the subject of Destiny.

And we will respect the beliefs of people, no matter what they believe on the subject of Destiny.

We will try to reveal the four different beliefs that have emerged on the subject of Destiny.

We will try to examine the dimensions of divine providence and acquisition on the subject of Destiny in the most detailed way.

As a result of explaining the different perspectives on Destiny, anyone can believe in whichever suits their heart, which is of course natural.

BELIEF IN DESTINY

Let's first examine the word "Kader-"(Destiny)

Kader, kadir, kadr, mukdetir, karar, kudret, mukadderat, kada, kaza are words that come from the same root.

The Surah "Qadr-" in the Quran also comes from the same root. Their writing is also the same.

The word Kader comes from the root "Ka-De-Re".

Let's examine the letters "Ka-Dal-R" here separately.

What is each letter symbolic writing from the book of existence?

We should think about these very well and witness the essence of these letters in existence.

The Saints who created these letters saw a dimension in existence and put it into writing.

Kaf; is the dimension of body and soul in existence.

Dal; is the dimension of qualities, quantities, attributes in existence.

R; is the dimension of the manifestation and embodiment of existence.

Kader-Kadr-Kadere: It is a word that means power, might, measure, value, evaluation, capable, valuable, able, appreciation, measure in the manifestation of existence.

The emergence of existence and the measure of its emergence are the subjects of destiny.

The entire measure of the emergence of existence, a certain order, the diversity of existence, the structure of existence, the divine laws in the step-by-step emergence of all the subtleties of existence are included in the subject of destiny.

The subject to be considered here is:

Is destiny the measure of the emergence of existence?

Are the events, disasters, and evils that happen to people also destiny?

Or are both destiny?

Are the cruelties and injustices we do to each other related to destiny?

Are all the evils and injustices we do to each other a reflection of the teachings that began in childhood?

There is a measure in the existence of every being, down to the smallest detail.

At the same time, there are good and bad things that a person does and sees in his life.

A person should not ignore the good or bad that he will do, the intelligence, preference, decision-making, implementation or not-implementation given to him regarding whether to do it or not.

A person may or may not hold his tongue and speak badly of someone, this is related to the person's own choice.

A person may do evil to someone, or he may give up.

A person has preferences, decisions to do or not to do something.

A person should understand very well the dimensions of intelligence, reasoning, comparison, preferences, decision-making, patience, trust, and submission granted to him.

A person should evaluate the subject of Destiny very well.

A person should examine his existence and the events that happen to him very carefully.

A person should know that everything he does is written as Destiny for future generations.

Whether a person does good or bad, these actions are written as destiny for future generations.

We must understand very well how even a word spoken by a parent to their child creates a feeling, thought, and life destiny in their life.

We must understand well where the evil we do stems from.

If we say that evil is a destiny written by Allah, could we have made a decision without thoroughly examining the reason for the emergence of evil and ultimately slandered Allah?

Although the belief in destiny varies in every society in the world, it exists.

Belief groups have made different interpretations about destiny.

Some groups have argued that everything that happens is destiny.

Some groups have said that creation is related to destiny, but the bad things people do to each other are not related to destiny, but to morality and education.

Those who argue that everything that happens is Destiny have claimed that traffic accidents, rapes, evil, killings, tortures are Destiny.

Some have opposed them and said that traffic accidents, rapes, killings, tortures are related to whether the society is well educated or not.

Some groups have evaluated the issues of precaution and trust in Allah differently.

Some groups have said that both precaution and trust in Allah are according to Allah's divine program.

Yes, what is Destiny?

Where does the difference in society's belief in Destiny come from?

How does the Quran explain the issue of Destiny?

Are the evils seen in society a Destiny written by Allah?

Is people being cruel to each other a result of a Destiny written?

Is torturing and killing animals a Destiny?

Is burning forests a Destiny written?

Is the beating, torture, beating and killing of small children the result of a destiny written by Allah?

Are all the evils and disasters that happen to them the result of a destiny?

Is it correct to believe that “both good and evil are from Allah” in the belief in destiny?

Is it correct to interpret the belief in destiny as “believing in good and evil”?

Does Allah decide whether a child will be good or bad while in the womb and form its destiny?

Or could the family be the reason for a child’s good or bad deeds?

Is destiny something that has been written and is being written at every moment?

Is destiny something that has been written in advance and that is the manifestation of what has been written?

Is destiny the software of existence of being and the dimension of measurement in the manifestation of this software?

A person’s actions, states and actions, the good and bad things they do are the software of destiny?

Is the world a place where servants play the destiny written by Allah?

Is doing good or evil fulfilling the destiny written by Allah for a person?

How is destiny examined in terms of the dimension of beings and the dimension of humans, and the ties of beings with humans?

Can a person write a new destiny?

Can a person create his own destiny and the destiny of future generations?

Can precautions be taken for destiny?

What is the connection between destiny, precaution, trust and submission?

What is the dimension of divine providence and acquisition in destiny?

How should we understand the subject of destiny in terms of the actions created in the lives of servants and the destiny written by Allah?

Are the disasters that befall a person a destiny written for him?

Is the cruelty of a small child experienced in every way a destiny written by Allah for that child?

Could Allah have created a destiny so that a child will see evil?

Attributing the evil of a child to destiny is really a very disturbing situation.

Even as we write this, our hair stands on end.

Attributing evil to Allah is a slander against Allah. Doesn't attributing evil to Allah's destiny give courage to those who want to do evil?

If a person says, "Evil is already from Allah, so Allah has written the evil I did for me," and does evil, don't those who say evil is from Allah fall under a sin?

Whoever says evil is from Allah should know that he is giving great courage to those who want to do evil.

A person who finds courage in this says, "Allah created me like this," and does not give up doing evil.

Those who say evil is from Allah are those who open the door to evil.

Those who say evil is from Allah are as guilty and responsible as those who do evil.

Those who say evil is from Allah and who attribute evil to Allah's destiny should take very good care of the education that comes from the family and society.

In all cases of cruelty and injustice that befall a person, the family, society, and those who govern the State must seek responsibility within themselves.

When we experience a disaster in our country; be it an earthquake, a mining accident, a traffic accident, we have always attributed these to Destiny.

We have always attributed the evils, rapes, disasters, riches, and poverty that people experience to Destiny.

However, Japanese scientists try to examine fault movements, calculate the earthquake that may occur there, build their buildings accordingly, and take the necessary precautions.

This is being able to read the sunnetullah well, that is, being able to analyze the functioning in existence well.

Have we understood what sunnetullah is?

Have we understood the measure of Destiny and sunnetullah well?

Yes, the subject of Destiny is a subject that people have been questioning for thousands of years.

The disasters, oppressions, and evils that have happened have always been interpreted as Destiny.

Evil has always been associated with Destiny and believed as a destiny.

Is the basis of the evils that a person does a destiny of Allah?

Or is it the result of information and perceptions that will open the door to evil planted in the child's brain?

What is Destiny, how should we understand Destiny?

Can a person read Destiny?

Can they take precautions against Destiny?

Can they write a new Destiny?

These are always issues that need to be thought about and researched.

In the Quran, how should we read the subtleties of the desire of Khidr, who was Moses' mentor, to read Destiny in three places and create a new Destiny?

The subject of Destiny is the greatest issue in the entire world of belief.

It is a subject that dates back to the period when beliefs first emerged in world history.

Destiny is a very important subject that, with different interpretations, leads to the division of belief groups.

The subject of Destiny was known before the time of Prophet Muhammad, a written Destiny was believed in and was discussed at that time.

We see this in the poems written by the poets of that period and in the Quran.

Surah En'âm 148: "Seyekûlullezîne eşrekû lev şâallâhu mâ eşreknâ ve lâ âbâunâ ve lâ harremnâ."

The meaning: "The polytheists say: If Allah had willed, we and our fathers would not have been polytheists and we would not have remained in forbidden things."

The full verse:

Surah Enam 148: "Seyekûlullezîne eşrekû lev şâallâhu mâ eşreknâ ve lâ âbâunâ ve lâ harremnâ min şey kezâlike kezzebe min kablihim hattâ zâkû besenâ kul hel indekum min ilmin fe tuhricûhu lenâ, in tettebiûne illezzanne ve in entumillâ tahrusûn."

Se yekûlu ellezine eşreku: They will say, they say, those who associate partners,

Lev şae Allah: If, desire, wish, Allah,

Ma eşreknâ: Not, thing, what, associating partners, we did not associate partners,

Ve la abau na: No, our ancestors, those we learned from,

Ve lâ harremnâ min şey: Forbidden, we would not forbid, something,

Kezâlike kezzebe: Like this, they denied, they remained in lies,

Ellezîne min kabli-him: Those before them,

Hattâ zaku bese na: Even, to taste, to remain in that state, difficulty, trouble, good, us,

Kul hel inde kum: Say, tell, is there anything about this, how, with you,

Min ilmin: Something from knowledge, a piece of information,

Fe tuhricu-hu lenâ : So, take out, except, take it out for us, prove,

In tettebiûne : If, it happens, to follow, to obey,

Illâ ez zanne : However, there is, to suppose, to think so,

Ve in entum illa: If, you, but, only,

Tahrusun : Lie, baseless, unfounded,

The meaning: “The polytheists will say: If Allah had willed, we and our fathers would not have been polytheists and we would not have remained in forbidden things. Those before them remained in such lies. They did not understand Us and remained in severe distress. Say: Is there any knowledge with you about what you say? If so, prove it to us. But you only follow opinion and what you say is nothing but falsehood.”

When we examine the verse, we understand that there was a belief in destiny during the time of Prophet Muhammad and before.

The people of that day also considered polytheism as a destiny that Allah had decreed for them.

However, the Quran states that this assessment is not correct.

It indicates that this assessment has no scientific basis.

Let’s examine another verse.

Surah An-Nahl 35: “Ve kâlellezîne eşrekû lev şallâhu mâ abednâ min dûnihî min şey’in nahnu ve lâ âbâunâ ve lâ harremnâ min dûnihi min şey kezâlike fe allellezîne min kablihim fe hel aler rusuli illel belâgul mubîn.”

Ve kale ellezine eşreku: They said, the polytheists,

Lev şae Allah: If Allah had willed, if He had willed,

Ma abd na: We were not servants,

Min dunihi min şey nahnu: Other than Him, we,

Ve la abau-na: No, not, our fathers, our forefathers,

Ve la harremna: No, forbidden, evil, forbidden, sacred, we,

Min dûni-hi min şey: Other than Him, something,

Kezalike feale ellezine: Thus, did, those who did, they,

Min kabli-him: Before them,

Fe hel ala el resulî: Is there, is there, the duty of the messengers,

Illel belâgul mubînu: Other than the clear message,

The meaning:: “The polytheists said: If Allah had willed, we would have been subject to other than Him, we would not be servants, and our ancestors would not be, and we would not be in evil. So said those before them. The duty of the messengers is nothing but to convey the clear message of the truths.”

When we examine this verse, we understand that the belief in Destiny of the society before and during the time of Prophet Muhammad is the belief that everything is the Destiny of Allah.

The verse clearly states the belief in Destiny of the Meccan polytheists; “If Allah had willed, we would not have been servants to anything other than Him, and our ancestors would not have been, and we would not have been in evil.”

“We would not have been in the haram-haram” The Meccan polytheists always saw the evil and sins they committed as the Destiny of Allah and attributed them to Destiny.

The society of that day believed that even evil was a Destiny written by Allah.

As seen in the Quran, the understanding of Destiny before Prophet Muhammad was almost the same as today’s belief.

Most belief groups believe that Allah has written the good or bad things that will happen to people in eternity and that this is recorded in the preserved memory.

They interpret the subject of Destiny as the revelation of things that were previously written.

They believe in accident as the revelation of these recorded events when the time comes.

In this article, we will try to examine this issue as much as we can.

And especially, the aspects of “Vehbiyet” and “Kesbiyet”, which are important in the subject of Destiny, should be thought about and researched very carefully.

Vehbiyet: It means center, main source, benevolence, source of all qualities, blessings, source of spirit and light, the dimension of the tree in the seed before it is revealed, etc.

Kesbiyet: It means software and transfer to genes that is written later, transferred later, gained by working, obtained later, to search, not innate, not vehbi.

If we are to give an example of the kahbi dimension; we can think of it as the plant emerging from the seed creating new software according to the environmental conditions and throwing new software into the new seed that will be formed.

In order to understand destiny, we must examine very carefully the formation and shaping of a seed and the tree that emerges from it.

We must read the revealed tree of the universe and especially the tree of the World that we live on very well.

In order to be able to perform this reading, we must know very well the qualities and factors that cause the emergence of existence.

The main basis of all these readings is “Wisdom”.

That wisdom is hidden in the truth of “Sunnetullah”.

Sunnetullah is the laws of the functioning of existence.

Those laws of functioning are the functioning of Mathematics, Physics, Chemistry and Biology in existence.

Wisdom is essential for us to be able to read the formation of existence well.

We must examine well the process of the tree that emerges from a seed until it becomes a tree.

We must examine very carefully all the subtleties in the emergence of the system written in the seed.

A person who studies the process from the union of the sperm and the egg until a body is formed will understand the subject of destiny to a certain extent.

The birth of a baby and the emergence of a being are also according to a certain law, a certain measure.

The divine laws in the manifestation of existence, that is, the measure of “Religion and Sunnah of Allah” should be studied very well.

Religion: The laws of creation of existence.

Sunnah: The laws of functioning of existence.

We cannot properly understand destiny without understanding religion and Sunnah of Allah.

We will examine this subject as much as we can in the future.

The subject of destiny has always been discussed in all societies, in all belief groups.

It has even been discussed in all professional groups.

Different interpretations have led to the formation of belief groups.

In fact, different interpretations have been formed even in the same belief groups.

They have declared those who interpret it differently as “denying destiny” and as infidels and perverts.

Those who attribute evil to destiny have argued that destiny has been determined in eternity and that this will come to light when the time comes.

There have been those who argue that humans cannot have free choice. It has been said that humans play the destiny that is written.

The belief of the other view is that man has free choice, and what he does or does not do is left to his own choice.

Most people believe that;

Good and evil are from Allah.

Allah guides whomever He wills and leads astray whomever He wills.

Allah creates some as slaves and some as masters.

Allah creates some as poor and some as rich.

Allah gives some a long life and some as short life.

Allah gives some children and makes some barren.

Allah makes some healthy and some sick, and so on, and all these are attributed to a written destiny.

So, is this the truth?

Let's examine the verses in the Quran that explain what destiny is.

Surah Al-A'la 2: "Ellezî halaka fesevvâ."

Ellezî halaka: He created, created, brought into being, formed,

Fe sevva: He arranged, designed, completed, shaped and arranged,

The meaning:: "He is the one who created, shaped and arranged."

Surah A'lâ 3: "Ve ellezî kader fe huda."

Ve ellezi kaddere: That which is, measure, law, power, decree,

Fe heda: Guidance, finding the right path, showing the way,

The meaning:: "He is the One who creates with measure, who guides from everything He creates."

When we examine the 2nd and 3rd verses of Surah Al-A'lâ, we see that destiny; is the dimension of the measure in the existence and formation of the being.

Another example:

Surah Al-Kamer 49: "İnnâ kulle şey'in halaknâhu bi kader."

Inna kulle sey'in: Surely We created everything,

Halaknâ hu: We created it, created it, brought it into being,

Bi kaderin: With a measure, plan, decree, power,

The meaning: "Surely We created everything with a measure."

As can be seen in this verse, everything that is created has been shaped with a measure, a plan, a decree. The name of this measure is destiny.

Surah Secde 5: "Yudebbirul emre mines semâi ilel ardı summe yarucu ileyhi fî yevmin kâne mîkdâruhu elfe senetin mimmâ teuddûn."

Yudebbiru: Measures, organizes, creates, organizes and operates the work,

El emr: Work, judgment, the operation of existence, laws,

Min es semai ile el ard: From the heavens to the earth, the whole universe,

Summe yarucu ileyhi: Then, comes out, rises, progresses, emerges, returns, to it,

Fi yevmin: Within, day, time, every moment,

Kane mikdarı hu: Became, amount, measure, value, part, its, that,

Elfe senet: To act familiarly, active, stance, behavior, strong word, year,

Mimma teuddeun: Object, things, what you count, calculated, custom, all,

The meaning: "He is the one who organizes and operates the existence in the whole universe. Everything is revealed from Him at every moment with His measure. All existing objects are His "it stands with its familiarity."

As it is presented magnificently in this verse, destiny is the shaping of every existing being within a certain measure.

Surah Al-Ahzab 38: : "Mâ kâne alen nebiyyi min harecin fimâ faradallâhu leh sunnetallâhi fillezîne halev min kabl ve kâne emrullâhi kaderen ma kader."

Ma kane ala el nebiy : There is no, it did not happen, messenger, prophet, truth-informer,

Min haracin : Doubt, hesitation, remaining in duality,

Fima farada Allah : Then, in, thing, what, Allah made obligatory, necessary,

Lehu sunnet Allah : To him, the laws of the functioning of existence, laws, Allah,

Fi ellezîne halev : Among those people, among, passing,

Min kablu : Previously, in the past, they accepted,

Ve kane emr Allah : Happened, order, functioning, Allah,

Kader makdur : Measure, decree, measured, order, determined, administration,

The meaning: "There is no hesitation or duality in the prophets. They, like those who came and passed before them, are in the state of obeying the laws of Allah's functioning in existence, always responding to Allah, and they are the indicators of Allah's functioning in all existence They know that it is with a determined measure." As stated in this verse, every being has come into existence with a measure, it functions with a measure, and the laws of operation in existence are with a determined measure.

The laws of existence and functioning of being are the dimensions of "Mathematics, Physics, Chemistry, Biology".

Understanding these dimensions will open the door to understanding the subject of destiny.

Being exists and takes shape according to a certain order.

This order here is the dimension of destiny.

A person should think well about the subject of destiny and understand it well.

Otherwise, if we understand destiny according to the information we hear, we will not evaluate it correctly and we will be doing ourselves a disservice.

Destiny also means to evaluate.

Surah Al-Muddessir 18: "Ïnne hu fekkere ve kader."

Inne-hu fekkere: Surely, he thought, contemplated, produced ideas,

Ve kaddere: He measured, evaluated, decreed, planned, wrote destiny,

The meaning: "Surely he thought and evaluated."

Surah Muddessir 19: "Fe kutile keyfe kadder."

Fe kutile: To ruin, to make oneself suffer, to damn, to kill

Keyfe kaddere: How, he measured, evaluated, wrote destiny,

The meaning: "How he evaluated, he made himself suffer."

When we examine the 18th and 19th verses of Surah Muddessir, the word "Kader" used here should be understood as a person's evaluation before doing something; if he is thoughtless, unplanned, and unmeasured, it means that he has not understood destiny well.

We will examine this issue towards the end of our book.

When we examine it from the perspective of the Quran, the verse "kader" appears before us as measurement, evaluation, and appreciation.

In the 18th and 19th verses of Surah Muddessir; it is presented as the servant's evaluation, thinking, planning, and his own judgment.

In other words, we understand from here that; What a person does and says in his/her social life may have an effect on the future generation's condition and life, and their characteristics of being good or bad.

Every person interested in the subject of destiny should think very carefully and research the 18th and 19th verses of Surah Muddessir very carefully.

A person can create his own destiny and the destiny of his generation.

In general, the word destiny is explained in the Quran as the divine measure in the manifestation of existence.

In other words, all existence on earth and in the sky is revealed with a measure, operates with a measure and continues with a measure for a certain period of time.

For example; the Sun, our Earth, the stars in the sky, all move with a very fine measure.

The Sun's work, the manifestation of light, is always with a certain measure.

The Quran calls the measure in their formation and movement "Destiny".

There are processes that are not in the person's own hands.

Examples of these are; the functioning of a person's body, the circulation of blood, the beating of the heart, breathing, the functioning of all cells, the functioning of the molecular system in the cells.

All of these are with a measure, that is, with a destiny program.

A person has the choice not to do something as an action.

A person has the choice to say or not to say something.

The formation, development and process of all beings on earth are also with a measure.

Let's think of a seed.

Whatever is in that seed, it emerges as a tree.

Its leaves, branches, flowers and fruits are all revealed.

An apricot tree emerges from an apricot seed, not a watermelon.

A watermelon emerges from a watermelon seed, not an apricot.

Even the measure of the system inside the seed is certain.

How many leaves will emerge, how many fruits will there be, leaf shape, color etc. are all written line by line inside the seed.

What should not be forgotten here is the aspect of acquisition.

If we plant an apricot seed in a non-fertile soil and continue to plant it there, different software will occur in the newly formed seeds.

In fact, the number of leaves, the number of fruits, and the height that will emerge in low-fertility soil will differ.

The numerical values in the tree that emerges from the seed are related to structural changes, soil fertility, air, water, and temperature levels.

When we carefully contemplate the Quran, we understand that Allah has revealed all existence with a measure and operates it with a measure.

The Quran calls this measure "Destiny."

The being called human is a being with intelligence, choice, the ability to read and understand the universe, reason, and make decisions.

A human can cause positive or negative new software in his own life regarding destiny.

A person grows up under the influence of his/her family in terms of his/her own life destiny.

It is Allah's will that a person is born to a mother and father, but the influence of the mother and father is great in the upbringing of the child that comes into the world.

Now let's examine the interpretations of destiny in different belief groups.

Different interpretations of destiny are the biggest issue in the world of belief.

If we examine those who interpret destiny according to their own beliefs.

DIFFERENCES OF INTERPRETATIONS ON DESTINY

There are different interpretations on destiny.

There are different interpretations on destiny in different belief groups.

Although most of the society makes similar interpretations on destiny, some groups make different interpretations.

Let's examine them now.

GROUP 1:

This group believes that the existence of a being and all its actions, actions, all the events that happen, and what happens to it are nothing more than the pre-written decree of Allah.

This group interprets destiny as: "Events that happen, but existence, but everything that happens, good or bad is Allah's destiny."

This group believes that whatever Allah has written will happen when the time comes.

They interpret Qada(Revelation) as accidents, disasters that happen, and the manifestation of the destiny written by Allah.

They interpret it as whatever Allah has pre-determined in eternity will come true when the time comes.

These groups say, "both good and bad are from Allah".

In general, most belief groups interpret destiny in this way.

This belief is mostly explained on television, in conferences and in books.

And it is said: A person has no power to do or not to do something,

A servant does whatever Allah has decreed.

All actions of a servant, whether good or bad, are nothing but Allah's decree.

Allah gave a duty to Prophet Moses and Pharaoh and they fulfilled the duty given to them.

And they say: Allah has drawn a destiny for Prophet Muhammad and for those who were hostile to him, and they played this destiny.

This group interprets destiny in the following way: When the child is in the womb, Allah writes to him to be a Seyyid or a Shaki, and when the child is born and grows up, he either becomes a Shaki or a Seyyid, and whatever Allah has written for the child, the child will be like that.

This first group's belief in destiny is almost the same as the Meccan polytheists before Prophet Muhammad.

We see this in the lives of the polytheists who argued with Prophet Muhammad.

They would come to Prophet Muhammad and say, "Allah created Bilal as a slave and us as the owner of Mecca, can we be equal to Bilal?" and argue that everything is within a destiny program.

"Allah guides whom He wills and leads astray whom He wills."

"Allah makes whom He wills have children and makes whom He wills barren."

"Allah creates some poor and some rich."

"Allah creates some ugly and some beautiful."

They would always attribute these to destiny with beliefs such as "Allah creates the good and the bad according to the destiny He has written."

It is also in historical records that Yazid, who killed the Ehl-i Beyt (the family and descendants of the Prophet Muhammad) and 73 innocent people, said: "Allah killed them, the perpetrator is Allah, Allah did it from our hands, their appointed time is written." So, he said, whatever is in destiny has happened.

The Umayyad rulers defended their oppression by saying, "This is Allah's destiny."

This belief was the destiny belief of the Meccan polytheists.

And this belief still continues in many segments of society today.

The Meccan polytheists believed that even evil deeds were the manifestation of a written destiny.

There are examples of this in the Quran:

Surah Enam 148: "If Allah had willed, we and our fathers would not have been among the polytheists and we would not have remained in forbidden things."

This first group interpreted the section on destiny in the conditions of faith as "good and evil are from Allah" and added this to the articles of the conditions of faith.

There is no phrase in the conditions of faith that says, "Good and evil are from Allah."

There is the subject of destiny in the conditions of faith.

They have written the addition "good and evil are from Allah" in parentheses on the subject of destiny.

The Meccan polytheists believed that both good and evil are destiny written by Allah.

They also had the conditions of faith and the conditions of Islam.

The Meccan polytheists had faith in Allah and faith in Islam as they do today.

Islam did not start with Prophet Muhammad.

It is a word that has existed since Prophet Adam.

A person who examines the Quran carefully will witness this in the Quran.

Many questions can be asked to this group of believers about the destiny they believe in.

If everything happens by Allah's will, can a person have the power to do or not to do something?

Can a person disobey Allah's commands?

Can a person have the power to do something outside of Allah's will?

If Allah has given a task to the person who does evil and that person has done that task perfectly, should Allah give that person a punishment, that is, a reward, in return?

In other words, if the Pharaoh had messed with the destiny written by Allah, is it normal for Allah to punish the Pharaoh and to talk about throwing him into Hell?

Does Allah's punishing the person who messed with the destiny written by Himself comply with His "Just" names?

If Allah wills that the servant do evil and the servant fulfills the duty written for him perfectly, shouldn't Allah reward his servant?

If everything is the destiny of Allah, if every oppression is the writing of Allah, why did so many Perfect people struggle and struggle so much so that oppression would not occur?

If Allah; If Allah has written everything that will happen in advance and it occurs when the time comes, how can we explain why Allah holds people responsible for the good or bad things they do?

If a person says; "Oh Allah! I am playing the destiny that you have written, does it fit your justice to hold me responsible, declare me an infidel, and declare me hellish?", what kind of an answer will Allah give him?

If a person says; "Oh Allah! You have written for me to do evil, I have done evil, I have done what you willed, I can do nothing else anyway. If I have played the role that you have written for me, why are you punishing me? Why are you throwing me into hell?"

If a person says; "By giving me the role of evil, you have caused me to be known as a bad person in society, why is this second punishment by throwing me into hell?"

What kind of an answer will he get?

If a person says; "Oh Allah, I have fulfilled the role that you have written for me in the most beautiful, complete, and flawless way, shouldn't you actually reward me? Shouldn't you take me to your paradise as a reward?", what kind of an answer will he get?

These questions can be asked to the people of this group.

If heaven is a reward, why is hell offered instead of heaven to those who have completely completed their duty to do evil?

Has Allah given man the power of free choice, the ability to use his mind, and reason?

Or does the software and implementation of everything from his servant belong to Allah?

Yes, the first group always believes as follows:

Whatever a person does, whether good or bad, it has been determined from eternity and Allah has written it as destiny.

A person does not have the power to change his own or someone else's destiny.

He acts as he is written and the person is not aware of it.

The members of this first group of beliefs always give examples of Quranic meanings.

They say, "Not even a leaf falls unless Allah wills it." In other words, they comment, "No matter what happens, everything is according to Allah's will, according to the destiny He has written." And they say these based on the Quran.

However, when we examine the verse carefully, we come across a different explanation. In the 59th verse of Surah Enam, a magnificent knowledge is presented.

Surah En'âm 59: "Ve mâ teskutu min varakatin illâ yâlemuhâ.

The meaning: "Not a leaf falls except with His wisdom."

Let's examine the entire verse.

Surah Enam 59: "Ve indehu mefâtihul gaybi lâ yâlemuhâ illâ huve ve yâlemu mâ fîl berri vel bahr ve mâ teskutu min varakatin illâ yâlemuhâ ve lâ habbetin fî zulumâtil ardî ve lâ ratbin ve lâ yâbisin illâ fî kitâbin mubîn."

Ve inde hu mefatihi : Beside, on its side, belonging to it, opening, key, light,

El gaybi : Unseen, unknown,

La yalemu ha illa huve : None, the owner of wisdom, knowing it, other than him,

Ve yalemu mafi : He knows, the owner of knowledge, everything that exists,

El berri ve el bahri : Land and sea,

Ve ma teskutu min varakat: A leaf does not fall down,

Illa yalemu ha : Only with its knowledge, He is the owner of its knowledge

Ve lâ habbetin : None, grain, seed,

Fi zulumati el ard : The darkness of the earth, the earth, under the soil,

Ve lâ ratb ve la yabis : None, wet and none, dry,

Illa fi kitâbin mubînin : However, not, in, the book, clear

The meaning: "The sovereignty of the unseen, unknown world belongs to Him. There is no other owner of knowledge. He is the owner of the knowledge of everything that exists on land and sea. Not a leaf falls except with His wisdom. There is not a seed in the darkness of the earth, nor is there anything fresh, nor is there anything dry, the truth of all of which is only in the clear book of the universe."

When we examine the verse, we see that wisdom is mentioned in the fall of the leaf.

In other words, it is stated in the verse, "Even the fall of a leaf from a tree is according to the wisdom of Allah."

The fall of leaves from trees in autumn occurs when the sap drawn from the stem of the leaf attached to the branch gradually decreases and the leaf turns yellow and withers.

This is a scientific subject of the “Plant Physiology” course in botany.

The explanation in the verse, "Illa yalemu ha" "only with His wisdom" is more appropriate as a meaning and should be understood very well.

However, the example of the Quranic verse mentioned in the belief groups in society by saying, “Not even a leaf falls unless Allah wills it” is because we do not interpret the verse correctly.

When the verse “Ve ma teskutu min varakatin illa yalamuhâ” is examined carefully, there is no word “Until Allah wills it” there.

There is only the explanation, “Even the fall of a leaf is by His wisdom”.

But unfortunately, those who interpret the subject of destiny in this way have reflected this belief in the interpretations.

The same group also shows the following verse as an example:

Surah at-Tekvir 29 The meaning by DRA: “You cannot will it unless Allah wills it.”

Surah at-Tekvir 29 The meaning by Tavhid-i Quran: “You do not have the will to create all existence, only Allah has the will.”

Let’s examine the explanation of the word.

Surah At-Tekvir 29: “Ve mâ teşâune illâ en yeşâallâhu rabbul âlemîn.”

Ve ma teşâune: You do not have will, you cannot want,

Illâ en yeşâe Allahu: However, only, desire, wanting, willful, Allah,

Rabbul: The one who creates, nurtures, shapes,

Âlemin: Worlds, all beings, the entire universe, everything, all beings

When we examine the verse word by word, we understand that the message presented here is the truth of “Rabbul âlemîn”.

The message presented here is that Allah is the one who wills in creating every being, not man.

They interpret another verse as follows:

Surah Hadid 22 The meaning by DRA: “There is no calamity that has befallen the earth but that it has been written in a book before We created it. Surely, that is easy for Allah.”

Those who interpret this verse according to its meaning say that every disaster that befalls a person is a destiny that Allah has previously written. However, when we examine the Quran, there are also meanings which say that the disasters which befall us are because of the things we have done with our own hands.

The word disaster is related to the word hit, everything that happens, good or bad, is considered a disaster.

However, when disaster is mentioned in society, it is mostly interpreted as troubles, disasters, troubles, diseases that happen.

There is a message in the Quran; “Seek the good in Allah, and the bad things that happen in yourselves.”

Surah An-Nisa 79: “Mâ esâbeke min hasenetin fe minallâh ve mâ esâbeke min seyyietin fe min nefsike ve erselnâke lin nâsi resûlâ ve kefâ billâhi şehîdâ.”

The meaning: “Whatever good befalls you is from Allah, and whatever evil befalls you is from yourselves. You have come forth to show and explain to people Our truths, and Allah is sufficient for you, who is present everywhere and at all times.”

Surah Al-i Imran 165: “E ve lemmâ asâbetkum musîbetun kad asabtum misleyhâ kultum ennâ hâzâ kul huve min indi enfusikum innallâhe alâ kulli şeyin kadîr.”

The meaning: “When a calamity befalls you, you say, ‘Why did it befall us?’ Say, ‘It is from yourselves.’ Indeed, Allah has power over all things.”

Surah Ash-Sura 30: “Ve mâ esâbekum min musîbetin fe bi mâ kesebet eydîkum ve yafû an kesîr”.

The meaning: “If a calamity befalls you, it is for your own deeds, and most of it will be forgiven.”

When we examine each verse carefully, we see that when calamities befall us, we should turn to ourselves and seek the reason for it within ourselves.

If we examine the 22nd verse of Surah Al-Hadid word by word, a completely different meaning emerges.

Surah Al-Hadid 22: “Mâ esâbe min musîbetin fîl ardı ve lâ fî enfusikum illâ fî kitâbin min kabli en nebreehâ inne zâlike alâllâhi yesîr.”

Mâ eSebe : Thing, what, not, reach, hit, strike, reveal,

Min musibetin : An illness, disaster, trouble, thing that hits,

Fîy el ard : In the world, on earth, in bodies,

Ve lâ fîy enfusu kum : There is no, in, in yourself, in you, body,

İllâ fîy kitabın : However, there is, in, book, book of existence, book of existence,

Min kabli : Before, in advance, consciousness,

En nebree ha : To heal, to create a remedy, beauty in the mind, it,

Inne zâlike : Surely, the truth is, this is it,

Alâ Allah yesirun : Allah, walking, is a way, easy, secret,

The meaning by Tavhid-i Quran: "Let no disease appear in the world, and let no disease appear in you, for which We have created a remedy, its remedy is in the book of existence. Surely, this is easy for Allah."

The message given in the verse is that a disaster that befalls a person, in other words, a disease that afflicts a person, has its remedy in the book of existence.

According to this group, destiny is:

A divine destiny to which man and existence are condemned.

Whether a person wants it or not, he acts out what is written, and what is written will surely happen to him.

Both good and evil are from Allah, Allah writes good and evil, and the servant is forced to do it.

Man has no choice, man's choice is also from Allah.

Deaths, killings, wars, all kinds of torture are all destiny written by Allah.

This group interprets destiny in this way.

If there is such a written destiny, it is the duty of every servant to question whether evil is written for the servant. How can a child be subjected to both evil and torture?

What kind of software is this that Allah both writes evil to be done to a little child and also writes the most brutal torture.

It is not possible to explain this with reason and logic, this is only the interpretation of the belief in destiny that belongs to this group.

GROUP 2:

This group of beliefs interprets the subject of destiny differently than the first group.

This group believes that Allah does not create evil, He creates it when the servant wants it and Allah works through the servant.

This group interprets destiny as evil is a situation that Allah creates according to the servant's will.

The following questions can be asked to this group.

Why does Allah not prevent the servant from doing evil?

When the servant wants to do evil, does Allah immediately make it happen or does He give the servant a feeling so that he does not do it?

If Allah approves of the evil that is to be done, does this not make Him evil as well?

Does not intervene in the evil that is done, not preventing it mean evil? Doesn't it mean being a partner in evil?

Does Allah hear the desire of a person who wants to do evil, but does He not hear the desire of the person who is to be subjected to evil, that evil should not be done to him?

I mean, think of two people; one wants to rape, Allah hears her desire and creates the evil she wants.

The person who is about to be raped, on the other hand, almost struggles to beg Allah; “Allah, please don’t let him harm me, please don’t let him touch me, don’t let him do evil to me,” he says. But does Allah not hear the victim’s desire?

This group of beliefs should also explain the answers to these questions.

The belief of this group is that “the servant wants, Allah creates.”

The people of this group do not agree with the belief of the first group, they believe that “Allah does not write evil.”

But this group also interprets destiny as; “Allah approves the emergence of evil, but Allah does not approve of evil, the one who wants evil is the servant, Allah creates the servant’s wishes.”

This group says; “Allah responds to the servant’s wishes, creates whatever the servant wants.” They believe that; “The one who wants evil is the servant, Allah responds to his wishes, and Allah gives the servant the necessary response.”

This group believes; “The servant receives the necessary punishment for the evil he does, and the necessary reward for the good he does.”

Let’s think like this: A child wants to slash the tire of someone’s car or break the window of a car in the neighborhood he lives in, in other words, he wants to do evil to a neighbor.

And he tells his father what he wants to do.

Would a father allow his child to do evil to a neighbor?

Or would a mother approve of her son wanting to burn someone else’s house or kill someone else?

No mother or father would approve of their children doing harm to another person, nor would they help them do so.

He even tries to stop his child from getting into trouble.

So why would Allah approve of one of His servants doing evil to another servant and why would He do this evil at his hands?

In fact, Allah does not approve of it either, but those who understand the subject of destiny very well will find the answers to these questions.

GROUP 3:

This group interprets the subject of destiny differently than the other two groups.

This group believes that Allah has placed good and evil, that is, the devil and mercy, in our bodies as a letter, and whoever wants to open the letter turns to it and performs his action accordingly and receives the reward.

This group of beliefs says that what a person does or does not do is left to the person's choice, mind and judgment.

A person decides what he or she will do or not do.

The ability to make a decision and implement it should also be evaluated well.

If he turns to something good, he will receive its reward.

If he turns to something bad, he will receive its reward, they say.

This group says that in order for a person to be able to choose good or bad choices, there must be a response in his body.

They believe that in order for a servant to be able to choose these choices, Allah has placed the letter of good or bad in his body.

The following questions can be asked to this group.

If Allah has placed the letter of bad in the body of his servant, wouldn't Allah be responsible when the servant does bad?

Wouldn't the one who helps evil also be bad?

Does Allah not have any responsibility in creating the ground for the evil to be done, in paving the way for the servant to turn to it?

There is a verse in the Quran that man is created weak.

Surah Nisa 28 (DRA): "Man is created weak."

If a person is created weak, wouldn't a person be more inclined to do evil?

Why would Allah, knowing that his servant is inclined to do evil due to his weakness, put a section in his body that will pave the way for him to do evil?

Such questions can be asked to this group and explanations can be expected from them.

GROUP 4:

This group interprets the belief in destiny differently than the other groups.

This group says that good comes from Allah, and evil comes from the education that the person and society prepare themselves.

This group interprets destiny as follows:

Allah does not create evil.

There is no evil in Allah.

Even if the servant wants to do evil, Allah does not create evil in accordance with his will.

In fact, on the contrary, He has given the servant a conscience so that he does not do evil, his conscience is activated in case of a desire to do evil, and the feeling of not doing it is presented to him.

Allah does not put evil into a person.

He says that the desires such as evil and harming that exist within a person are related to the education of individuals when they were children and are inherited from their ancestors in the genes of individuals.

The desires and feelings to do evil that exist within a person are written in the mental notebook of that person by their parents and society when they were children.

Allah; recorded everything that the servant did or thought that would cause evil in the servant's body through the channel of acquisition and these records were passed down through generations.

And this situation occurs in existence and in humans at every moment.

No matter what a person does in his own life, this is recorded.

Here, a person transfers the genetic heritage that carries the teachings and habits from his ancestors and the information, habits and character heritage that he leaves to future generations.

The writing dimension in the human body writes everything that is taught to a person, records the information that a person says and the actions that he does.

The place where the desire to do evil is formed should be sought in the education that comes from the ancestors and is learned from the family when he is a child.

This inheritance from ancestors and family can be thought of as the place where a person's desire to do evil comes from.

A person can prevent the desire to do evil and eliminate that desire.

Preventing the desire to do evil is possible if a person understands the truth of Allah and feels His mercy from the dimension of the merciful and compassionate.

That is why our ancestors said, "O my son, always be in the assembly of the Wise and listen to them." This group believes that Allah is never the giver of evil, evil is not to be sought in Allah, cruelty is not to be sought.

And they show dozens of verses from the Quran as evidence for this.

There are verses in the Quran that say Allah is not the giver of evil.

Surah Qaf 29: “Ve mâ ene bi zallâmin lil abîd.”

Ve ma ene bi zallamin: I am not the oppressor, the unjust, the evil,

Li el abid: For My servants, to my servants,

The meaning: “I am not the one who does evil to My servants.”

The verse in question; “ma ene” means “I am not”.

Surah Al-Mu’ min 31: “Ve mâllâhu yurîdu zulmen lil ibâd.”

Ve ma allâhu yurîdu: It is not Allah, He does not will, He wills, He desires,

Zulmen: Cruelty, evil, harm,

Li el ibadi: For His servants,

The meaning: “Allah is not the one who wills evil for His servants.”

Surah Nisa 40: “Înnallâhe lâ yazlimu miskâle zerreh”.

Inne Allah: Verily, without doubt, Allah,

La yazlimu: None, He does not give, evil, oppression,

Miskâle zerretin: As much as an atom, measure, weight, amount, as much

The meaning: “Surely Allah does not give evil even in the slightest.”

When we examine the verses, it will be seen that evil does not come from Allah.

In fact, there is information that “evil does not come from Allah, not even in the slightest.”

We should examine the verse “Do not seek evil in Allah, seek it in yourselves” very well.

When we examine the Quran well, it is stated that the source of evil should be sought in the education of children and in the things that are planted in their minds.

The factors that cause a person to do or not do something should be examined well.

There are factors that affect a person regarding their behavior, behaviors, and characters.

These factors:

Environmental factors,

Genetic transmissions,

Family education,

Societal education,

School education,

Education to understand one's existence, factors such as cause a person to be strong or weak.

These factors cause the formation of a person's temperament and character.

There are actions that a person does or does not do according to his own will, preference, and rational reasoning.

For example; a person's choice to do something or not, how to drive a car, work in the field, study, fight or be patient, walk, run, do or not do bad things.

Do we do our actions according to knowledge, justice, decency, cooperation?

Or do we do our actions according to personal interest, falsehood, harming someone?

The factors in deciding whether or not to do our actions; environmental factors, genetic transmissions, family education, community education, school education, and education for understanding one's existence.

While there is no theft or rape in some naked tribes in Africa, we should think very carefully about the reasons why these events are seen in societies that seem developed.

Every society that has studied existence has lived a more scientific and more decent life.

In societies that have not broken away from nature and existence, there is almost no evil.

Societies that code their personal interests and wealth for their children have opened the doors to more harm, not goodness.

Yes, we have presented a section from the article where we examined the subject of destiny according to the Quran and the world of faith.

We see that from the perspective of the Quran destiny and the destiny that the world of belief believes in do not overlap very much.

The Quran presents destiny as the measure in the existence and functioning of the being.

However, belief groups interpret a person's states, habits, characters, and cruelties as a destiny written for him.

In the Quran; Khidr who traveled with Moses, shows us that destiny can be changed in three different ways.

Let's pay attention:

Our knowledge can turn into our belief...

Our belief can turn into our dreams...

Our dreams can turn into our intentions...

Our intentions can turn into our thoughts...

Our thoughts can turn into our actions...

Our actions can turn into our lives...

Our lives can turn into our destiny.

Human beings can cause their own destiny in terms of their actions in the dimension of life.

The works, actions and words of individuals in society will open doors to the destiny of future generations.

We will reap what we sow in our field.

What we sow now with actions and knowledge will also form our future.

That's why the Quran begins with the verse "Read".

Reading and understanding existence and the creator is the way to be human and to do good deeds.

The Quran advises us to say beautiful words, think positively and behave well with the "Kelimetun tayyibetun" notification in the 24th verse of Surah Abraham.

Allah has created man by giving him many abilities.

Allah has given man; mind, heart, scientific discovery, consciousness, insight, choice, judgment, the ability to do or not to do.

Man cannot ignore these abilities.

These abilities are blessings granted to man in order to educate him well and to create the society of the future.

A man who reads the universe, existence, understands the interconnection of existence and understands the supreme power that holds all existence, namely Allah, cannot be in the slightest bit of evil.

When a person reads himself, reads the universe and ultimately understands Allah, he has received the most beautiful education and becomes a righteous person.

In other words, he becomes a human being.

A human being does not think of the slightest bit of evil.

Yes, some things can be in our hands.

Our own actions can be the destiny of our future generations.

In every word we say, in every look we take, in every action we take, we must think about the seeds planted in the atmosphere.

These seeds will definitely come to light in the field of bodies of our future generations.

The characters and habits of individuals are affected by genes, families, society and environmental factors that come from their ancestors.

If a person reads this well, they can take the necessary precautions and create new software.

A person who reads the existence software that comes from Allah and the genetic software that comes from their ancestors well will definitely understand destiny better.

A person should use their choice of whether to hold their tongue well, and should be able to figure out very well which word to say and where not to say it.

A person should not forget that the choice of whether to do harm to someone is within their own decision and implementation.

A person has been created with the ability to take the necessary precautions against possible disasters such as traffic accidents, mining accidents and earthquakes.

As long as a person does not stray from science and takes their precautions according to scientific criteria.

Let's continue to examine the differences in interpretations of different groups on the subject of destiny.

There have always been different interpretations of destiny.

Those who have made different interpretations of destiny, of religious matters, have always been called by different names.

These are named as Cebriyye, Mutezile, Eş'ariyye, Mâtürîdî, İsmâîli, Batini.

People who have made different interpretations have generally been marginalized by other groups and have been seen as irreligious, perverted, and infidels.

A person has no right to declare someone who complies with the information based on his own belief as a believer and someone who does not comply as an infidel.

Let's examine other different perspectives on destiny.

1- Cebriyye:

According to this perspective, a person does not have any choice or will.

A person is obliged to fulfill the destiny that Allah has written before he is created, whether he wants it or not.

(Altun, 2010, pp. 9-10; Altuncu, 2012, pp. 26; Kara, 2009, pp. 65-66; Küskü, 2006, pp. 8-9).

2- Mu'tezile:

According to Mu'tezile, a person is free to do or not do what he/she wants to do.

He/she can apply or not apply his/her own choice according to his/her own decision.

According to the Mu'tezile; it is unjust for Allah to write destiny for people, that is, to write evil and punish them for what they did.

However, Allah is just.

According to the Mu'tezile; destiny means the measure in which Allah creates existence.

According to the Mu'tezile; saying that Allah creates the actions of His servants is blasphemy and apostasy.

Because if servants wish, they do their actions, if they do not wish, they do not do them and suffer the consequences.

Saying that Allah creates the actions of His servants actually means that Allah's consent is present for all of the actions of His servants, which is blasphemy.

As a result, Mu'tezile did not recognize a rule that actions were predetermined and gave humans absolute freedom (Altun, 2010, pp. 9-10; Altuncu, 2012, pp. 26; Kara, 2009, pp. 65-66; Küskü, 2006, pp. 8-9).

Mu'tezile theologians excluded human actions that create responsibility from destiny and destiny. According to them, destiny and destiny consist of explaining and informing about the ruling of actions belonging to humans (Kadı Abdülcebbâr, Fazlu'l-i'tizâl, pp. 169-170);

3- Maturidiyye:

Imam Maturidi: (863-944 Samarkand)

He was born in the village of Maturidi in the city of Samarkand in Uzbekistan.

Imam Maturidi defined *kada* (revelation) and destiny as follows: Revelation is Allah's creation of objects and events within the framework of His own nature and ensuring that everything is in a position that is appropriate for His creation.

According to Maturidi, Allah, who created all creatures from nothing, has wisdom and knowledge, and it is a requirement of His divine justice that His creation takes place according to this wisdom.

Destiny, on the other hand, determines the time and place where everything will come into being, the reward and punishment that will give rise to the quality of being right or wrong. (Maturidi, Abu Mansur Muhammad b. Muhammad b. Mahmud, *Kitab al-Tavhid*,)

According to Mâturîdî, Allah's Revelation and destiny mean "the real quality of the action". Like Esari, Mâturîdî distinguishes between "revelation" and "thing that is revealed". According to him, the qualities of good and evil, good and bad are the qualities that revelation and revealed things have.

Destiny means giving these qualities to beings, but they do not have these qualities as "acts of destiny". For this reason, a person who is content with Allah's revelation and destiny and is religiously obliged to believe in it does not mean that he has consented to these actions that have beautiful and ugly qualities. An understanding contrary to this is blasphemy. (Book of Mâturîdî, p. 308.)

According to Imam Mâturîdî, a person chooses whether to do a good or bad thing, and Allah creates that action.

In other words, the action is definitely created by Allah.

The servant chooses and suffers the consequences.

Unlike Esari, the servant has an action in a literal sense, not a metaphor. The fact that the Quran states that man can do whatever he wants and that he will be rewarded or punished for what he does is proof of this.

The last verses of surah Zilzal are shown as evidence for this.

(Altun, 2010, pp. 16-17; Altuncu, 2012, pp. 33-34; Sinanoğlu, 2002, pp. 27-35).

4- Es'ariyye:

Abu'l Hasan Eş'ari, (873-936 Basra-Baghdad). He is the pioneer of the path known as Ash'arism.

In the section of his Makalâtı titled "Ashab-ı Hadith and Ehl-i Sunnah", Eş'ari summarized the theological views of the community he called Ehl-i Sunnah and declared that he also agreed with these views.

Based on the verse, "You cannot will unless Allah, the Lord of the Worlds, wills it," he said, "There is no good or evil on earth that Allah does not will.

Existences come into being by the will of Allah.

Muslims say that what Allah wills happens and what He does not will does not happen." Thus, he showed from the very beginning that he was of the opinion that humans do not play an active role in creating anything (including human actions).

In other words, he said that there is no real Doer or disciple other than Allah Almighty, and that the Doer and disciple of the actions of servants is Allah.

This means that in Es'ari's theology, the fact that man has will is metaphorical. In this case, a matter that concerns man himself occurs outside of his control, and he has no influence over it.

Thus, we see that in Es'ari's system of thought, the sphere of Allah's influence encompasses everything and that nothing and no one, including man, is allowed to approach this sphere in order not to harm His attributes.

This tendency is also the product of a completely Allah-centered system.

(Excerpt from Hafzullah Genç, "Notes on the Relationship between Es'ari and To be Es'ari".

When we examine the written works, we understand that there are different interpretations of destiny.

THE SUBJECT OF THE THREE BROTHERS

Let's examine the story of the "Three Brothers" that led to the emergence of the Es'ari and Mu'tezile schools due to their different perspectives on destiny.

A conversation reportedly took place between Abu'l Hasan al-Esari and Abu Ali al-Cubbai, who lived in the same period and was known as both his friend and teacher, is as follows.

Ebu'l Hasan al-Esari asks his teacher:

Esari: Let's assume there are three brothers, one is a worshipper and a believer, one is a sinner and a disbeliever, and the other one is someone who died in childhood. What would be their situation?

Abu Ali al-Cubbai: The sinner goes to hell, the believer goes to heaven, and the child is safe, there is no punishment or reward for him.

Esari: But what if the child also wants heaven?

Abu Ali al-Cubbai: It is said that your elder brother earned heaven with his worship and exchange, but you do not worship.

Esari: If a child says, "My Lord, the fault is not in me. If you had kept me alive, I would have worshipped You."

Abu Ali al-Cubbai: Then Allah will say: If I had kept you alive, when you reached the age of being responsible, you would have rebelled and gone to hell. I know what will happen.

Esari: Then, if the other brother who was rebellious said: Oh Allah, you knew his situation and you decided in his favor according to your principle of benefit, if you had killed me early and prevented me from going to hell, since you knew that I would commit a sin, I would not have gone to hell, what would Allah say?

In the face of this question, Cubbai could not make an explanation and remained silent.

Note: It is known that Abu Hasan al-Esari was born in Basra in 874 and died in Baghdad in 936.

After his death, a path called "Esari" was established.

It is known that Abu Ali al-Cubbai was born in the town of Jubba in Hazistan in 849 and died in 916.

Another source related to the same subject narrates as follows:

One day, Abu Ali al-Cubbai organized a gathering.

There were also some saints in that gathering.

Sheikh Abu'l-Hasan went to that gathering and sat in a corner without being seen by Cubbai and said to one of the old women there: I will teach you a matter, you tell it to this teacher and say: I had three sons. One of them was extremely religious and pious.

The other one was immersed in disbelief and immorality to the fullest.

The third one was a child who had not yet reached puberty.

One died as a religious person, one died as a disbeliever, and the other died as a child.

In this case, my honorable teacher! Can you inform me about the state of these two in the hereafter?" Thereupon Cubbai said: "The ascetic is in the highest levels of Paradise. The unbeliever is in the lowest levels of Hell. As for the child, he is among the saved."

Abu'l-Hasan al-Ash'ari said to the woman next to him, "If the child wants to reach and attain those high levels that have been achieved for his ascetic and pious brother, can he do so?"

Thereupon Cubbai said, "No, because Allah says to that child: He has reached those high levels because he has exhausted himself in the path of knowledge and deeds. However, you are not like that."

Thereupon Abu'l-Hasan said to the woman next to him, "In that case, if the child says: O Lord of the worlds, I have committed no sin! Because you are the one who killed me before reaching puberty. If you had given me time, perhaps I would have surpassed my ascetic brother in being pious and religious!" Cubbai said, "Allah said to that child: I knew that if you had lived, you would have gone astray, turned into disbelief and deserved to go to hell. Before you fell into this state, I thought of your benefit and killed you quickly so that you would be saved from the torment."

Thereupon, Abu'l-Hasan, you tell him: "If that brother who is an unbeliever and a sinner raises his head from the lowest level of hell, O Lord of the worlds, O Most Merciful, O Judge of the judges! You knew that my younger brother would become an unbeliever if he reached puberty, and you knew that I would be the same. So why did you look out for his welfare and not mine, what would Allah say?"

When the narrator who narrated this came to this point, Cubbai was unable to answer, his voice was cut off.

When he searched around, he saw Abu'l-Hasan Esari and understood that this matter was not from the old woman, but from him.

Source: Subki, *ibid.*, Vol. II, p.258; Zehebi, *ibid.*, Vol. XI, p.542.

From here, we understand that; If there is a destiny that has been written, the heart must be at peace. If the brother who goes to hell says to Allah, "Just as you knew that my younger brother would become an unbeliever if he reached puberty, you knew that I would be the same. So why did you look out for his welfare and not mine?", remaining silent in the face of his question means not being able to evaluate destiny properly.

The subject of destiny was also widely discussed during the Umayyad period.

"Hasan al-Basri's thoughts on destiny were followed by both the people and the administrators. When Umayyad decisions were discussed, especially in political and social areas, people wondered what Hasan al-Basri would say and how he would react.

One time, some people came to him and said, "These rulers kill people, take their property, do such and such things, and then they say, 'Our affairs are by Allah's will,'" and he reacted to the Umayyad idea of destiny by saying, "The enemies of Allah are lying."

Note: Excerpt from Hanifi Sahin's book, "The Role of Politics in Early Debates on Destiny"

The first systematic and consistent criticism against the Umayyad rulers who tried to justify their cruelty by putting forward the view that "This is Allah's destiny" came from Mabad al-Juhani. He

formulated his critical view on the Umayyad doctrine of destiny as “Destiny is not predetermined. The work is renewed every time.” (Hanifi Sahin’s “The Role of Politics in Early Destiny Discussions.”)

“This understanding put the Umayyad mindset in a difficult position. Because, according to this approach, the Umayyads’ actions and situations in which they escaped responsibility by attributing them to divine destiny were directly committed by the Umayyads, and the fact that ‘Allah did not command such a thing’ was attempted to be instilled in the public consciousness, and the results of their arbitrary practices were attributed not to Allah but to the Umayyad dynasty.” (Hanifi Sahin's "The Role of Politics in Early Destiny Discussions.")

When we examine it, we understand that many beliefs have interpreted destiny differently.

A person who examines the subject of destiny should carefully examine the perspectives of different beliefs on destiny.

And he should compare this examination with the Qur'an.

THE RELATIONSHIP BETWEEN REVELATION AND DESTINY

The subject of revelation and destiny is always a subject of debate.

We must search destiny and revelation very, very well.

Kaza (Revelation) comes from the word Kada.

Kada means implementation, construction, formation, resolution of something, implementation of a given decision, fulfillment, completion, making, presenting, revealing, processing, creating, separating, combining.

The word Kadi comes from here.

Kadi (Judge) means the one who solves the case, makes a decision and implements the decision he/she makes.

The word Takdim comes from here.

Takdim means presenting, introducing, revealing.

The word Mukaddim comes from here.

Mukaddim means bringing forward, revealing, presenting, revealing what is hidden.

Destiny is the divine software of the existence of the being, the divine decree of how the being will come into being.

Destiny is the divine records written in the preserved tablet of how the being will come into being, how it will take shape, how long it will live.

Revelation is the manifestation, formation, physical construction, and fine engraving of the being.

Revelation is the manifestation, formation, and construction of the divinely decreed writing of how the being will come into being, how it will take shape, when the time comes.

Let's give an example:

Let's think of a seed.

How the tree will be is written in the seed.

Whatever is in the seed will come out.

If the seed is a cherry seed, a cherry tree will come out of it.

If the seed is a plum seed, a plum tree will come out of it.

If the seed is a fig seed, a fig tree will come out of it.

In other words, whatever is written in the essence will come out.

In the essence of the seed, everything about the tree; how it will be a sprout, root, branch, leaf, flower, fruit, from the number of atoms to the number of cells, from the shape of the tree to its height, everything is written down to the smallest detail.

This software is destiny.

When the seed falls into the soil, there is a movement in the essence of the seed and the tree slowly begins to form, every stage that flows from this movement to formation, every stage, every movement that flows from the tree to the seed is “Kaza-Kada”(Revelation).

A system from the formation of the tree to its form, from its shaping to its flower, from its color to its fruit, from the number of branches, leaves, fruit to its seed, is hidden in its seed.

This hidden software is the destiny dimension of the seed.

Every stage of the step-by-step emergence of this software, the formation of the tree in the time period of formation, its shaping and the life process of that tree with environmental factors, with every moment, is the accident dimension.

In other words, destiny is the name of the divine software.

Revelation is the emergence of that software and the events in the life process of the emergence.

In other words, destiny is the name of the software that is in essence.

Revelation is the decision to emerge from the essence and its implementation.

Revelation is the implementation of destiny.

Revelation is a software in destiny.

Revelation is hidden in destiny.

In the dimension of destiny, when the decision to come out was made, that's when the revelation began to manifest, that decision was put into practice.

Now destiny is hidden in the revelation.

There is new software in the dimension of revelation, and this software turns into destiny.

Let's think like this:

The dimension where the tree, which is written in the essence of the seed, is hidden is the dimension of destiny.

The emergence of the tree, its formation, its walk to fruit, is the emergence of destiny, and every stage of this emergence is the dimension of revelation.

When the tree is revealed, it encounters environmental factors.

These factors are; soil structure, weather conditions, temperature, coldness, wind, rain, hail, etc.

All these factors are written as software into the essence of the newly formed seed with the revelation pen, and this software is a new destiny software.

In the essence of the new seed formed from the tree, in addition to the essence of the previous seeds, a new software has been placed.

In the phase from seed to seed, that is, in about a year, until the new fruit is formed, whatever events have happened around the tree; wind, storm, heat, cold, all kinds of disasters, all kinds of events, are recorded in the seed of the newly formed fruit.

We can also include the effect of humans in these events.

A new cell is formed from a cell in our body

In the new cell, all the experiences of the body are recorded, the recorded information is transferred to a new cell.

In other words, the newly formed cell transfers the system and the new software in the previous cell to the next cell.

And so on.

Here, each software in the cell is the software of a new destiny.

The birth, flow, death of the cell is the dimension of revelation.

Everything that happens in and around every being is recorded in the essence of that being.

This is explained very well in the 12th verse of the Surah Ya-Sin.

Surah Ya-Sin 12: “İnnâ nahnu nuhyil mevtâ ve nektubu mâ kaddemû ve âsârehum ve kulle şeyin ahsaynâhu fî imâmin mubîn.”

Inna nahnu nuhyi: Surely We are the life-giver, the living,

El mevtâ: Sperm, death, barren, seed, limited, hidden,

Ve nektubu: To write, what is there,

Ma kaddemu: What, thing, degree, station, stage, step, forward,

Ve asare hum: Works, trace, effect, they, indication,

Ve kulle şeyin: All things, all existence,

Ahsaynahu: Counted, recorded, We record, that,

Fi imamin: In, leader, guide, guidance, followed,

Mubin: Clear, open,

The meaning: “Surely We are the life-giver from the sperm. Whatever is written in the sperm comes out step by step and leaves traces. We record all things clearly for guidance in the future.”

As stated in the verse, destiny and destiny are manifested at every moment.

The relationship between revelation and destiny is intertwined.

Destiny flows into revelation , the dimension of revelation writes a new destiny on destiny.

The manifestation of destiny is revelation , but revelation also records a new destiny as software.

In the dimension of belief, the subject of “belief in destiny and destiny” is very important.

The subject of destiny and revelation should be examined very carefully.

Whatever is written in the dimension of destiny, the revelation in existence will manifest accordingly.

Regarding the manifestation of existence, whatever is written from the beginning to the end will be revealed by the hand of revelation within the time period.

Whatever is decreed in destiny, that will manifest.

The word discretion (takdir) also comes from the word destiny(kader).

In society; we should examine the phrase “Allah’s decree was like this” very carefully for events that happen, disasters, various traffic accidents, various accidents, illnesses, and things that happen to us.

Allah has granted man abilities such as intelligence, mind, thought, detection, discovery, foresight.

A person should not ignore these and should use the mind given to him well.

A person is capable of taking the necessary precautions.

A person should be able to read destiny and eliminate the destructive effects of the events that will happen, even if to some extent.

If a person can read the revelation of the fault lines, they will build their houses accordingly and in the event of an earthquake, they will reduce the destructive effects of the earthquake.

But if a person stays away from reading destiny, he/she betrays the mind given to him/her.

If a person plants a seed in a barren soil instead of a fertile soil, he/she becomes a factor in the formation of the tree and fruit that will emerge from that seed.

The seed still sprouts and progresses to tree formation, but the seed does not develop as much as it does in a fertile soil, and it does not bear fruit.

There is also a dimension of destiny in the essence of the seed, the revelation.

Destiny and revelation immediately come into play and the system in the essence of the seed takes the necessary precautions, and the tree that will emerge from the seed grows, produces leaves, and bears fruit accordingly.

There will of course be differences in the height, leaves, and size of the fruit of the tree that will emerge from a seed planted in a fertile soil and a barren soil.

Whatever is in the seed, the tree that will emerge will be the one that is in the essence of the seed.

In other words, if the seed is a fig seed, it will become a fig tree, if the plum seed, it will become a plum tree, if the peach seed, it will become a peach tree.

A person should plant the seed in the soil that is suitable for the seed.

A person is created with the ability to take precautions.

As long as a person does not stray from science, studies it scientifically and takes precautions accordingly.

The Japanese make the necessary scientific research against earthquakes, build their houses accordingly and take the necessary precautions, trying to reduce deaths against the effects of earthquakes.

But some countries build their houses without making any scientific research and experience great disasters in earthquakes.

We should consider both of these situations very carefully.

We should understand the issues of destiny, revelation and precaution very well.

There is a beautiful example from the Prophet Muhammad regarding the precautions to be taken.

A Bedouin comes to the Prophet Muhammad and says, “Oh Muhammad, I came from far away on my camel to talk to you.

Prophet Muhammad asked him and his camel something to offer them: “Where did you leave your camel?”

The person who came said: “I left it outside on the street, I entrusted it to Allah.”

Prophet Muhammad replied: “First tie your camel to a strong stake, then entrust it to Allah.”

Here, precaution is always important.

We must understand destiny well, we must be able to see the revelation that will emerge from destiny well.

The 100th verse of Surah Jonah gives us a very beautiful warning.

Surah Jonah 100: “Ve yecalur ricse alellezîne lâ yakılûn”.

Ve yecalu: It produces, makes, gives, does,

El ricse: Dirt, filth, dirtiness of ignorance, cruelty, harm,

Ala ellezine lâ yakılûne: On, those people, no, mind, those who do not use their minds

The meaning: “Those who do not use their minds, produce the filth of ignorance.”

The mind that Allah has granted us is for us to understand the dimension of destiny and revelation.

If we do not use the mind given to us, if we do not make discoveries in the scientific dimension, we surrender to our assumptions, our egos, our state of ignorance, saying that we surrender to Allah.

Here, destiny is the dimension of the divine software.

Revelation; is the formation, operation, and flow of every universe towards an end in the manifestation of the divine software.

In other words, destiny is the dimension of the software, revelation is the dimension of the events.

For example, the writing on a person's body, "He is mortal", is destiny.

Death that happens to him is a revelation .

Surah Aal-i Imran 145: “Ve mâ kâne li nefsin en temûte illâ bi iznillâhi kitâben mueccelâ.”

Ve mâ kâne li nefsin: Did not happen, self, person, oneself, body,

En temûte: Death, dying, limited,

Illâ bi izni allâh: However, authorized, permission, decree, Allah

Kitâben mueccelen: In the book, a certain period, time, the book of death, the book of existence,

The meaning: “The death that befalls a person is only in the authority of Allah. Its duration is in his book of existence.”

Surah Surâ 9: “Ve huve yuhyî el mevtâ.”

The meaning: “He is the One who gives life and presents death.”

Surah An-Nisa 79: “Eyne mâ tekûnû yudrikkumul mevtu ve lev kuntum fî burûcin müseyyedet.”

Eyne mâ tekunu: Where, thing, what, not, to be, if you are,

Yudrik-kum: Difference, understands, realizes, reaches, you,

El mevt: Death, sperm, limit,

Ve lev kuntum: If, you were,

Fî burûcin müseyyedetin: In castles, bastions, structures, high, solid buildings,

The meaning: “Wherever you are, even in solid buildings, death will happen to you.”

When we examine the verses, we understand that death is a destined software that will happen to a person's body. This software is the dimension of destiny.

The occurrence of death is the dimension of revelation .

What is written in the body is its mortal destiny.

It has always been discussed when the time of death will come and whether it will change.

Some groups have said, “Its time is also certain.”

Some groups have said that the extension or shortening of the time of death is related to balanced nutrition, protection, being careful, and reading medical science well.

Before the existence, before it is revealed, how it will come into being, how it will take shape and how much of a certain life process it has, is written in an essence.

Here is the dimension written in an essence, the dimension of destiny.

The manifestation of the dimension of revelation, that is, the manifestation, formation and operation of the existence of the existence, is possible with the manifestation of the attributes of Allah.

In the dimension of revelation, there are the manifestations of the actions, attributes and essence of Allah.

These are hidden in the dimension of destiny.

The dimension of revelation , on the other hand, shows itself as manifestations in the bodies of the existence.

The existence and operation of the existence in every aspect is the dimension of revelation.

The manifestation of the operation, the manifestation of the attributes, the manifestation of the essence that holds the body, which is in the existence itself, is the dimension of revelation.

All this dimension of revelation is hidden in the software of destiny.

Revelation is the dimension of the events and incidents in the manifestation.

Hadith, that is, events, that is, the dimension of the events in the functioning of existence, is the dimension of revelation .

Let's give an example from the verses in the Qur'an about kada-kaza:

Surah Enam 2: “Huvellezî halakakum min tînin summe kadâ ecelâ ve ecelun musemmen indehu summe entum temterûn.”

Huve al-lazi: He, who,

Halaka-kum: Created you, formed you,

Min tinin: From the essence, soil, moist soil,

Summe kada: Then, formation, decree, judgment, to make,

Ecel: death, a certain time,

Ve ecel musemmen: death, time, certain, named,

Inde hu: In his presence, belonging to, belonging to him,

Summe entum temterun: Then, you, doubt, suspicion, hesitation,

The meaning: “It is He who created you from your own essence. Then He decreed a certain time, and to Him belongs the appointed time. And yet you remain in doubt.”

Surah A'raf 34: “Ve li kulli ummetin ecel fe izâ câe eceluhum lâ yestehîrûne sâaten ve lâ yestakdimûn.”

Ve li kulli ummet : For, all, everyone, people,

Acel : A time, a certain time, a term,

Iza cae ecelu-hum : When it comes, term, time, them,

Lâ yestehîrûne saaten : Now, thus, no, postponement, an hour, then,

Ve lâ yestakdimûne : It is not brought forward, it is not delayed,

The meaning: “All people have a certain time. When the term comes to them, there is no postponement for a moment, nor is there any advancement.”

“Yestakdimûne” in this verse is related to the word “Kada”.

Surah An-Naml 78: “İnne rabbeke yakdî beynehum bi hukmihî ve huvel azîzul alîm.”

Inne rabbe ke: Surely, your Lord is the One who created you,

Yakdi: Determining, revealing, ruling, creating,

Beyne-hum: Between them, everything is in them,

Bi hukmi hi: With, his ruling,

Ve huve el aziz: He is the supreme owner of all values, the one who decides,

El alîm: The one who creates with his knowledge, the owner of knowledge,

The meaning: “Surely, the One who creates with his ruling is the One who created you, and He is the one who decides in the operation, the owner of wisdom.”

The “Yakdi” in this verse is related to the word kada.

When we examine the verses, we understand that the spelling of the word “Kader(Destiny)” and the word “Kada-Kaza”(Revelation) are almost the same.

All the events that occur in the being itself are the dimension of revelation.

The existence, formation, life process of being is the dimension of revelation.

Also, disasters, traffic accidents, floods, earthquakes, deaths that happen are also a different revelation dimension of the revelation dimension.

A traffic accident that happens in society is also called an accident, because it is an event, an incident that happens in a life.

It is possible to prevent traffic accidents by taking scientific precautions.

Every accident that happens, every event that happens in life, is written into the essence of existence as destiny.

Here, the subject of revelation and destiny should be examined very carefully.

Revelation and destiny are interconnected and should be read well.

The revelation dimension, which is the formation phase of existence, should not be considered the same as the disasters that happen, traffic accidents, mining accidents, and the lives burned in earthquakes.

In one, there is the divine formation of existence, in the other, there is the precautions to be taken, the preparations to be made in advance, and the fine reading of what can happen.

The saying said among the people, “Tie your donkey to a strong stake, then entrust it to Allah” means take the necessary precautions, then trust in Allah.

Here, in the revelation dimension, there is the fact that the flow will be better and the disaster that will happen will be eliminated by a scientific reading of the person, by taking the necessary precautions.

If a person plants a seed in fertile soil, takes good care of the tree that grows from the seed, waters and fertilizes it, in other words, if he puts in the best effort, the productivity of that tree will be accordingly.

If a person builds houses, cars and roads that cars will travel on more scientifically, the disasters that will occur will decrease and will prevent disasters.

If a person reads the science of genetics well and takes the necessary precautions, they will prevent injuries that will occur.

If a person reads well how to nourish his body and reaches a healthy and balanced diet, diseases will decrease even more.

A person must definitely be able to hear the voice coming from his body clearly.

A person must listen to his body well and take good care of it.

His body makes a person feel with the most beautiful feeling what he will and will not eat and how much he will and will not eat.

As long as a person focuses on that feeling and hears the voice coming from his body. Ibn-i Sina has given us a very beautiful message by saying, "Diseases are caused by negative thoughts and unbalanced nutrition."

KHIDR- MOSES AND DESTINY

In the story of Moses in the Quran, there is Moses' journey with his spiritual guide Khidr.

During that journey, Moses is advised to be patient, hold his tongue, and reach the wisdom of the events that occur.

Moses objects to Khidr in three incidents.

He cannot understand the wisdom of Khidr paving the way for a new destiny formation in three places.

Can those who have reached the station of Khidr pave the way for a new destiny formation?

What kind of scientific value should we derive from the messages presented in that story?

Can a person who has reached the station of perfection read destiny and write a new destiny?

Can someone who reads the infinite wisdom in existence write the destiny of a new formation?

In the Quran, between verses 60 and 82 of the Surah Al-Kahf, there is a story about Prophet Moses searching for a wise man on the path to understanding the truth, finding him and following him.

In this story, it is narrated that the wise person; the society also calls this person “Khidr”, guided Moses on the path of truths.

As stated in the verse, “With the wisdom that belongs to Us, he was one of those who know Us”, a saint who knows the truth of Allah is mentioned.

This saint or Khidr shows us the subtlety of reading, changing and writing a new destiny in three places.

SURAH AL-KEHF 60.....82

60- Moses said to his companion: There is no stopping until we reach the saint who knows the secret of Tawhid, even if we travel for days.

61- Thus, when they reached the Saint who knows the secret of Tawhid, they forgot what they knew in their hearts. Thus, their hearts turned towards what the saint said.

62- Thus, when they arrived, he said to his companion: Bring our food. Indeed, we were tired from our journey.

63- He said: Did you understand how our own knowledge turned our hearts into stone when we were there? Here, our hearts remained in those truths that were told there. What prevented us from understanding the truths until now was nothing but our devilish states. Thus, his heart clung to the truths told by the saint with a difference.

64- He said: These are the truths we were seeking. Thus, they listened to the narrations and turned away from what they knew.

65- Thus, they found one of Our servants. He was one of those who knew that the mercy We had given him belonged to Us, and he was one of those who knew Us through the wisdom that belonged to Us.

66- Moses said to him: May I follow you so that you may teach me of what you have been taught, and that I may attain perfection?

67- He said: Indeed, you will not be able to be patient when you are with Me.

68- How will you be patient with knowledge that you do not understand?

69- Moses said: Allah willing, you will find me patient and I will not disobey you in what you do.

70- He said: So when you follow me, do not ask me about anything until I tell you and tell you about its reality.

71- So they sailed until they boarded a ship, which he pierced. He said: Did you pierce it to drown its owners? What have you done?

72- He said: I told you that you are not able to be with me.

73- He said: Do not criticize me because I forget, and do not make it difficult for me to understand the rules.

74- They continued in this way, then they met a young man, and he wronged him. He said: How can you wrong a person who has nothing but his own existence and whose condition is pure?

And indeed, what an evil thing you have done.

75- He said: I told you that you are not able to be with me.

76- He said: If I ask you about anything after this, do not keep company with me. I hope you would accept my apology.

77- They continued in this way. They came to the people of a town and asked its people for food, but they refused to host them. Then they saw a wall there that was about to collapse. Then they straightened it and said: If you had wanted, you would have had it.

78- He said: The journey between you and me has ended here.

Now it is time to depart. I will inform you of the meaning of that which you were not able to endure patiently.

79- That ship belonged to poor people working in the sea. Behind them was a king who usurped all the ships. For this reason, I wanted to blame him.

80- As for the young man, his parents were believers. We feared that he would wrong them because of his anger and concealing the truth.

81- So We wanted him to change his ways, to be good, pure, close to his family, merciful, and to know their Lord as he knows Him.

82- And the wall belonged to two orphan boys in that town. Under it was their treasure, and their father was from among the righteous. So your Lord wanted them to grow strong and to bring forth the

treasure by the mercy of your Lord. I have not followed anything except His commands. This is the inner face of the things you are not able to be patient with.

When we examine this surah carefully, we witness the journey that Moses made with Khidr, with the feeling of wanting to know the truth.

The word “Mecma’ul bahreyn” in the verse means the place where the two seas come together, that is, the place where they meet.

Moses sets off with his companion to go to Khidr, that is, to a Saint who is aware of the wisdom of the truth, that is, the truth of Tawhid.

The two seas are explained in many ways.

As the unity of the external and internal aspects of existence...

As the meeting of the Saint and the disciple who seeks the truths...

As the dimension of Allah where the dimensions of Fenâ and Bekâ come together...

As the unity of the dimension of the soul and the dimension of the spirit, that is, the dimension of the body and the dimension of the soul...

As the dimension of gathering, which is the unity of the dimension of Allah and the dimension of People.

Moses had searched for Khidr, who had reached the consciousness of the unity of these dimensions.

Khidr was the person who was aware of the secret of Tawhid.

We understand from this Surah that the person who wants to know the truth must find a Saint who knows the secret of Tawhid.

And that Saint must be submitted to with humility, decency and sincerity.

And with the knowledge provided by that Saint, one should try to read oneself and the universe.

A person's journey to know his own truth begins when he finds the Saint and with the preaching offered by him.

If each person contemplates this journey in his own heart world, as his own journey, he will understand the truth better.

In the journey of truth, the information learned in the name of religion, which includes discrimination, from the ancestors, should be abandoned.

During his journey with Khidr, Moses cannot tolerate what Khidr does, cannot be patient, cannot reach the wisdom behind what is done.

In three separate places, Moses cannot be patient with Khidr, interprets the events with his old knowledge, and reacts to Khidr.

Moses' inability to be patient was the perspective that came from the old knowledge in his mind.

Truths cannot be learned with information coming from the false field.

That is why the Quran advises us to think about the information passed down from our ancestors as religion.

We understand from the story that, during Moses' journey with Khidr, Khidr intervenes in some events in three different places.

First: The incident of piercing the ship.

Second: The incident of intervening in a young boy.

In other interpretations, it is interpreted as the killing of the young boy.

Third: The repair of a collapsing wall.

Khidr reads destiny in three different places, intervenes and becomes a factor in the writing of a new destiny.

In the first; he pierces a solid ship and causes it to sink into the water.

And he tells his wisdom to Moses, who cannot bear this.

And he says; "That ship belonged to poor people working at sea. Behind them was a king who usurped all the ships. For this reason, I wanted to make him defective."

In other words, Khidr rewrites the destiny of a ship, prevents the ship from setting off on a journey.

In the second; he knows that a young man will be a cruel person in the future and intervenes to prevent this.

And he says, "As for that young man, his parents were believers. We feared that he would oppress them because of his anger and their concealment of the truth."

If we examine the second one carefully; Khidr reads that a child whose cruelty has not yet become apparent will be cruel to himself, his family and his surroundings in the future and prevents this and creates a new destiny for his family and his surroundings to be given a good child.

In the third one; he intervenes in a wall that is collapsing.

When Moses and Khidr come to a town, no one in that town helps them, they do not give them anything to drink or eat.

Yet Khidr repairs the wall of a house in that town that is collapsing.

And Moses, who cannot bear this, says; "The wall belonged to two orphan boys in that town. There was a treasure under it that belonged to them and their father was from the righteous. Thus, your Lord wanted them to mature and become strong and to bring out the treasure with the mercy of your Lord."

And Khidr says; "Here I have not followed anything other than His commands. This is the inner face of the things you have not been able to be patient with. "

Of course, many questions can be asked here.

Did Khidr read a destiny and change it?

Can Khidr read and change a destiny and write a new destiny?

Or as stated in the verse; "I have not followed anything except His rules", did Khidr act according to the rules?

What were the rules that Khidr mentioned here?

If we examine the word hukum (judgement), the word comes from the word hakim (judge).

Hakim: The one who owns and manages the formation and functioning of existence with the infinite qualities found in the system of all existence. The one who shows himself with his justice in the functioning of existence.

Allah is the one who dominates all existence with his manifestations.

Hukum: The functioning of the system according to the decision made by the judge.

Both a cell and a body work with the rulings of Allah.

The tissues formed by the union of cells and the organs formed by the union of tissues work with the rulings of Allah.

The system in which something is formed is a ruling, and the union of two things and the formation of a new formation is also a ruling.

All existence is formed and works with the rulings of Allah.

Religion and Sunnah work with the rulings of Allah, who rules the entire universe.

Here is Khidr; while saying, "I have not followed anything other than His rulings," he read the rulings in existence and acted according to those rulings.

We mix water and yogurt, we call the newly formed liquid ayran.

The one who reads well the rulings in the structure of water, the rulings in yogurt and the rulings in the measurement of salt will be successful in making ayran.

Here is Khidr; He interpreted very well how to read events, how to intervene and how to perform actions with the power that belongs to Allah in the body and how to control those actions and acted accordingly.

Khidr's piercing of the ship; is the person's understanding that the ship of the body he attributes to himself belongs to Allah and surrendering his body to Allah.

"That ship belonged to poor people working at sea. Behind them was a king who usurped all the ships. For this reason, I wanted to make him defective." Let's try to explain this verse.

What does it mean that the ship belongs to poor people?

A person does not own his body, none of the qualities of the body belong to him, the owner of the body he lives in is Allah, and the servant is poor in the sense that he has nothing.

What does it mean to work at sea?

Every person is in the sea of Allah.

What does it mean that there is a king who usurps all the ships behind them?

If a person distances himself from the truth of Allah, he falls into heedlessness. Thus, a person becomes imprisoned in his own self.

Thus, a person becomes a slave to his own pharaoh and lives in such a state.

In other words, the pharaoh usurps him.

The imperfection of the ship; man is always incomplete, always flawed and mortal. Man should live without forgetting these.

Allah is flawless, everlasting.

Khidr's intervention in a child who will be cruel; is the person's surrendering of his cruel feelings within him before they turn into action, and replacing those feelings with righteous feelings.

Khidr's repairing of a collapsing wall; is the person's becoming aware of the Being who holds his mortal body, his collapsing body, and reaching the station of fenâfillah, is pointed out to its truth.

The two orphans who own the wall are the station of Jesus and the station of Muhammad, that is, the spiritual dimension and the dimension of light of the body.

Thus, a person should be able to see the rules of Allah in his own body and submit to those rules, and should not attribute existence to himself.

The rules of Allah in the body; the truth of the Doer of action, the truth of attributes, the truth of the Essence that sustains the body, the truth of all wisdoms.

AMENTU AND DESTINY

The following is known among the people as “Amentu”:

“Âmentu billahi ve melâiketihi ve kutubihî ve rusulihî ve’l yevmi’l-âhîri ve bi’l-kaderi hayrihî ve serrihi mine’llâhi Teâlâ ve’l-ba’sü ba’de’l mevti hakk. Eshedu en lâ ilâhe illallâh ve eşhedu enne Muhammeden abduhû ve rasûluh.”

The meaning made is as follows: “I believe in Allah, His angels, His books, His prophets, the Last Day, and destiny; that good and evil are created by Allah. Resurrection after death is also true. I bear witness that there is no Allah but Allah and I bear witness that Muhammad is His servant and prophet.”

In ‘Amentu’ read among the people, there is information that evil is from Allah.

In the section on destiny in Amentu, there is an explanation as “Hayrihî ve serrihi mine’llâhi teâlâ” “Good and evil are from Allah”.

In most parts of the belief dimension, it is believed and conveyed that “good and evil are from Allah” in the subject of destiny.

If we examine destiny in accordance with Amentu belief; it is understood that evils are also the result of a written destiny of Allah.

Let us carefully examine Amentu and Amentu in the Quran.

Did the belief in Amentu exist before Prophet Muhammad?

Are good and evil from Allah?

Is there a verse in the Quran stating that evil, that is, badness, is from Allah?

Is the statement that good and evil are from Allah, which is known among the people and is included in the conditions of faith, true?

Is the statement “Hayrihî ve serrihi mine’llâhi teâlâ” “Good and evil are from Allah” mentioned in Amentu, true in the Quran?

Is the belief that good and evil are from Allah, which is known and believed among the people, true according to the Quran?

Is evil from Allah or from the person himself?

Why have we always been taught that evil is from Allah, and what could be the truth of this?

Amentu; literally means “I believe”

In the subject of Amentu among the people; There is the information “bi’l-kaderi hayrihî ve serrihi mine’llâhi teâlâ”, “I believe in destiny, that good and evil are from Allah”.

In Amentu, it is stated that evil is from Allah and it is presented to the people in this way and the people believe because it is presented in this way.

When we look at the Quran, we do not find that evil, that is, evil, is from Allah.

On the contrary, we find that evil is not from Allah, but from ourselves.

In the Quran, Amentu is mentioned in the 177th verse of Surah Al-Bakarah.

Surah Al-Bakarah 177: “Men âmene billâhi vel yevmil âhırı vel melâiketi vel kitâbi ve el nebiyyîn.”

Men amene bi Allah: Whoever believed, believed, one Allah,

Ve el yevmi el ahiri: To the end,

Ve el melaiketi: In the power of truth in every being, strength,

Ve el kitabi: The book, that every being is a book of truth,

Ve en nebiyyine: In the prophets, those who inform,

The meaning: “To be one who believes that you are with Allah and in your end and in the power of truth in every being and that every being is a book of truth and in the prophets.”

When we carefully examine the 177th verse of Surah al-Bakarah, there is no word in it that evil is from Allah.

From here, we understand that there is a difference between good and evil between what the public knows as amentu and amentu presented in the Quran.

In the section on belief in destiny, the interpretation of good and evil is from Allah.

This belief is also present in the belief of the Meccan polytheists.

When we examine other sections of the Quran, we do not find anywhere that evil is from Allah.

On the contrary, we find that evil is not from Allah.

Surah Nisa 79: “Mâ esâbeke min hasenetin fe minallâh ve mâ esâbeke min seyyietin fe min nefsike.”

The meaning: “Whatever good befalls you is from Allah, and whatever evil befalls you is from yourselves.”

Surah Al-Imran 165: “E ve lemmâ asâbetkum musîbetun kad asabtum misleyhâ kultum ennâ hâzâ kul huve min indi enfusikum.”

The meaning: “When a calamity befalls you, you say, ‘Why did it befall us?’ Say, ‘It is from yourselves.’”

Surah Kaf, 29: “Ve mâ ene bi zallâmin lil abîd.”

Surah Al-Mu’min, 31: “Ve mâllâhu yurîdu zulmen lil ibâd.”

The meaning: “Allah does not intend evil for His servants.”

Surah An-Nisa, 40: “İnnallâhe lâ yazlimu miskâle zerreh.”

The meaning: “Surely Allah does not send an atom’s weight of evil.”

What a subtle message is in the 40th verse of Surah An-Nisa!

“Allah does not send an evil in the slightest.”

In other words, the warning that evil does not come from Allah, even if it is in the slightest, is very important!

The Quran warns us, “Do not seek evil in Allah, seek it in yourselves.”

So where does evil come from?

Why have they taught us for years that evil comes from Allah?

They have taught us the unfolding of destiny, that both good and evil are from Allah.

The Quran says, look for the obvious evils in yourself.

When we examine the Quran, we understand that a person who understands Allah cannot be in the slightest bit of evil.

When a person studies himself, studies the universe and ultimately understands Allah, he will have received the most beautiful education and will become a righteous person. In other words, he will become a good person.

A good person will not think of the slightest bit of evil, he will always think of good.

Allah has given man the ability to think of reason, heart, consciousness, thinking, contemplation, insight, preference, the decision of what to do and what not to do, and similar abilities.

A person cannot ignore these abilities.

These abilities are blessings granted to every person for the education of man, for man to understand the truth, and for man to be in goodness.

A person should use his mind to understand destiny.

And is evil from Allah? He should be able to figure this out very well.

A person should be able to understand the functioning that occurs in every being at every moment and think that this functioning has a dimension of destiny.

Man should abandon the false knowledge in his mind, that is, he should abandon the baseless knowledge, and he should witness the realities of existence of being, depending on a scientific measure.

The reason, contemplation, and witnessing given to man are for the purpose of understanding the realities and solving destiny.

Surah Ra'd 11: "Lehu muakkibâtun min beyni yedeyhi ve min halfihî yahfezûnehu min emrillâh innallâhe lâ yugayyiru mâ bi kavmin hattâ yugayyirû mâ bi enfusihim ve izâ erâdallâhu bi kavmin sûen fe lâ meredde lehu ve mâ lehum min dûnihî min vâl."

Lehu muakkibetun : His, follow, outcome, the state of a matter, the end,

Min beyni yedey hi : In front of them, among, their power, in front of their hands, power, he,

Ve min halfi hi : Behind, behind him,

Yahfezun hu : Protection, he,

Min emir Allah : Operation, rule, Allah,

Inne Allah la yugayyiru: Surely Allah, there is no, to disrupt, does not change,

Ma bi kavmin : Thing, not, neither, people,

Hatta yugayir : Even, to disrupt, change, in a state of change,

Mâ bi enfusi him : Not, thing, in themselves, in their souls,

Ve iza erâde Allâh : If, if, when, will, wish, Allah,

Bi kavmin suen : People, someone, community, evil, wickedness, trouble,

Fe lâ meredde lehu : No more, no, not related to good, rejection, evil, him,

Ve mâ lehum : Not, no, they,

Min dûni hî : Other than him, belonging to him,

Min ve el : A power, protector, friend, help, owner

The meaning: "Those who look to understand the power that is before them and behind them, those who understand that the operation belongs to Allah, are protected by the truths. Surely, if a people do not change in understanding the truths of Allah, and even if they do not develop themselves with these truths and do not know that the will belongs to Allah, they will be a people who are in evil. After that, they will have nothing to do with good and they will not understand His friendship."

As stated in the verse, those who understand the truths, who can solve the will and destiny in the existence of being, will not be in evil.

A person must be in a scientific reading in order to understand being.

When a person reads himself, reads the universe and finally understands Allah, he becomes a righteous person and always does good deeds.

When families raise their children with this consciousness, good children will grow up.

Therefore, literary and scientific education from the family is very important.

Prophet Muhammad said about him: "I came from pure loins."

In the subject we call destiny, there are the dimensions of vehbiyyet and kesbiyyet.

We should search the subjects of vehbiyyet and kesbiyyet very well.

Vehbiyyet: The process of existence. The dimension of the body's embodiment cell by cell, tissue by tissue, organ by organ.

Kesbiyyet: The dimension that is transferred later, added later, coded later. We can also call it the dimension of information, habits, states, thoughts, beliefs transmitted from ancestors.

If vehbiyyet is the essence of the seed, kesbiyyet is the dimension of the tree emerging from the seed and recording the environmental conditions of that year in the new seed.

When we search historically, we understand that the belief that "Good and evil are from Allah" existed before the Prophet Muhammad.

The belief of the polytheists in destiny was like this at that time.

This situation is clearly explained in the 35th verse of Surah Nahl.

“The polytheists say: If Allah willed, we would not have worshipped anything other than Him, nor would our ancestors, nor would we have committed evil. Those before them also said the same. ” When we examine the Quran, we see that the polytheists of Mecca also had the belief in Amentu.

This belief has been around for thousands of years.

We see this in the 35th verse of Surah An-Nahl: “Those before them said the same.”

We also come across the conditions of faith in the Meccan polytheists.

Everyone who studies the Quran carefully will come across this.

The evidence of the belief of the Meccan polytheists in the Quran:

Belief in Allah:

Surah Az-Zuhruf 9: “Surely when you ask them: Who created the heavens and the earth, they will say: The Almighty, the All-Knowing created.”

Belief in angels:

Surah Al-Furqan 7: “They said: What kind of a Messenger is this? He eats food and walks in the markets. Why would an angel not have been sent down to him?”

Believing in books:

Surah An-Nisa 153: “Those who remain in the hearsay will ask you to bring a book from the Sublime World.”

Believing in the Prophet:

Surah Furqan 7: “They said: What kind of a Messenger is this?”

Surah Az-Zumer 71: “Has there not come a Messenger who explains the signs of your Lord clearly and warns that you are in unity at all times? They will say: Yes.”

Belief in the Hereafter:

Surah Furqan 8: “Or if a treasure were given to him, or a paradise from which he would be nourished.”

In the belief of the polytheists in destiny, there is a belief that the evils committed are a destiny of Allah.

Surah Nahl 35: “The polytheists say: If Allah willed, we would not have worshipped anything other than Him, nor would our fathers, nor would we have committed evil. Thus did those before them say.”

Yes, when we carefully investigate, we see that the belief in amentu existed in its current form before the time of Prophet Muhammad.

The subject of religion, faith, and belief in Allah, which has been passed down since the time of Enoch, has emerged in different interpretations over time.

The most painful thing is that the information that evils come from Allah is planted in the brains.

And most of us in society believe that good and evil are from Allah.

In summary, we understand that; We must look for the evil, that is, the badness, in ourselves.

As long as we do not witness the information conveyed in the name of religion, as knowledge, as a heart, our faith will remain in words.

Those who add the phrase “good and evil are from Allah” to the section on destiny in the creed, present many verses in the Quran as evidence.

Those who say that good and evil are destiny written by Allah, first of all present the 22nd verse of Surah Hadid as evidence.

Surah Hadid 22: “Mâ esâbe min musîbetin fil ardı ve lâ fî enfusikum illâ fî kitâbin min kabli en nebreehâ inne zâlike alâllâhi yesîr.”

The meaning by DRA: “There is no calamity that you have afflicted on earth or in yourselves but it was recorded in a book before We created it. Surely, that is easy for Allah.”

The meaning by Tavhid-i Qur'an: “There should not be a disease in the world, nor should a disease appear in you, but We have created a remedy for it, and its remedy is in the book of existence. Surely, that is easy for Allah.”

Word expansion:

Mâ eSebe : Thing, what, not, reach, hit, hit, reveal, come out,

Min musibetin : A disease, disaster, calamity, trouble,

Fîy el ardi : In the world, on earth,

Ve lâ fîy enfusu kum : There is no, in, in yourself, in you, body,

İllâ fiy kitabın : However, there is, in, book, the book of existence,

Min kabli : Before, in advance, consciousness,

En nebree ha : To heal, to create a solution, beauty in the mind, it,

Inne zâlike : Surely, the truth, this is it,

Alâ Allah yesirun : Allah, walking, is a way, easy, secret,

When we examine this verse carefully, if we interpret it as the diseases that occur to us, not the evils that happen to us, we will not contradict the other verses of the Quran.

The message presented in the verse is that no matter what disease happens to us, its remedy is definitely in the book of existence.

The science of Medicine presented by Allah is for this purpose.

Beliefs generally interpret this verse as Allah is the one who writes the disasters, that is, the evils, that happen to us.

The word disaster means things that happen to people.

There are good things and bad things that happen to people.

It is not right to immediately translate disaster as bad things.

If we translate it as bad things that happen to us and say that Allah wrote this, this explanation contradicts the other verses of the Quran.

There is no verse in the Quran that says, “Evil is from me.”

But it is the opposite.

Examples:

Surah Al-Mu'min 31: *Ve mâllâhu yurîdu zulmen lil ibâd.*”

The meaning: "Allah does not intend evil for His servants."

Surah An-Nisa 40: *“İnnallâhe lâ yazlimu miskâle zerreh.”*

The meaning: “Surely Allah does not give even the slightest bit of evil.”

Surah An-Nisa 79: *“Mâ esâbeke min hasenetin fe minallâh ve mâ esâbeke min seyyietin.”*

The meaning: “Whatever good befalls you is from Allah, and whatever evil befalls you is from yourselves.”

Surah Al-i Imran 165: *“E ve lemmâ asâbetkum musîbetun kad asabtum misleyhâ kulum ennâ hâzâ kul huve min indi enfusikum.”*

The meaning: “When a calamity befalls you, you say, ‘Why did it befall us?’ Say, ‘It is from yourselves.’”

When we examine these verses carefully, we understand that evil originates from our own selves.

This is the issue that needs to be pondered over.

If evil originates from us, and we are to seek it in ourselves, what is the source of the evil that occurs within us?

How were these placed there, and how do they emerge from within us when we want to do something evil?

Could the source of evil be the egoic realm that comes from the dimension of our own desires?

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

E raeyte : Did you see, did you understand?

Men ittehaze : Who, someone, adopter, clinger,

Îlâhe-hu : Allah, that,

Hevâ hu : Desire, ego, self-interest, falling away from the truth,

The meaning: “Have you not seen the one who takes his desire as his Allah?”

Surah Câsiye 23: “E fe reeyte men ittehaze ilâhehu hevâhu ve edallehu allâhu alâ ilmin ve hateme alâ semihî ve kâlbihî ve ceale alâ basarihî gışâveh fe men yehdîhi min badillâh e fe lâ tezekkerûn.”

E fe raeyte : So did you see? Did you understand?

Men ittehaze : Who, anyone, adopter, clinger,

Îlahe hu : Allah, worship,

Hevâ hu : Desire, interests, ignorance knowledge, fondness, he,

Ve edalle-hu : Misguidance, deviating to his own understanding of ignorance, he,

Allahu ala ilmin : For Allah, sublime, upon, knowledge,

Ve hatame : Last, sealed, closed,

Alâ semi hi : His hearing,

Ve kâlbî-hi : Perception, understanding, his heart,

Ve ceale : Made, did, acquired, became,

Alâ basari hi : Seeing, insight, understanding, he,

Gışavet : Curtain, barrier,

Fe men yehdîhi : Now, who, guide, guide, Huda, he,

Min badi Allah : Then, other, other than Allah,

E fe lâ tezekkerûne : So, to think about the creation of existence and look at it with truths,

The meaning: “Have you seen the one who takes his desires as his Allah? He is the one who has abandoned the wisdom of Allah and strayed into his own understanding of ignorance. His hearing and perception are closed and his ignorance prevents him from seeing those truths. Who else but Allah can guide him after this? So why do you not think about the creation of existence and look at this world with those truths?”

In the verses of the Quran that mention desires, it is stated that those who act according to their desires will act according to the understanding of ignorance.

It is stated that the assumption of desire, which is the source of all evil, prevents understanding the truths.

The desire dimension is the dimension of desires formed according to a person’s interests.

A person may tend to do evil in order to achieve his own personal desires.

Those who are freed from the desire dimension and witness the truths of Allah, stay away from doing evil.

Yes, there is a very beautiful explanation to consider here.

Those who act according to the truth cannot manifest evil.

However, those who act according to their desires are occupied with ignorance, falsehood, and unfounded things, and they bring forth evil.

We should think very carefully about the magnificent message presented in the 79th verse of Surah An-Nisa: “Whatever good befalls you is from Allah, and whatever evil befalls you is from yourselves.”

According to the message presented in the verse; we should look for the evil that occurs in ourselves, not in Allah, and we should think very carefully and investigate this issue very well.

Does a person have a choice as to whether to do evil or not?

Can a person control himself in order not to do evil?

Those who interpret the subject of destiny as both good and evil are from Allah believe that a servant does not have a choice as to whether to do something or not.

They believe that a person does what Allah has decreed for him.

However, there is a warning in the verses of the Quran to look for the evil in yourself.

It is stated in the Quran that whoever does evil will be recompensed for it.

Surah An-Nisa 123: “Men yamel suen yucze bihi.”

Men yamel suen: Who, does, bad,

Yucze bihi: Recompense, punishment, with it,

The meaning: “Whoever does evil will find it.”

When the Quran is examined carefully, the verses “Allah does not give even a single particle of evil” will be seen.

People should look for the evils that occur in themselves.

People should not forget that they will be recompensed for the evils they do.

According to the verses, if evils originate from us and we are going to look for them in ourselves, what is the source of the evils that occur within us?

And how do we decide and implement whether to do or not to do evil?

What do we base our choices on?

When is evil planted in our brain and how does it turn into action?

We should think about these issues very well.

These are sensitive issues that need to be examined in terms of “Kesbiyet”

The subject of what we call the aspect of kesbiyet, that is, what was transmitted later, what was recorded later, records from ancestors, information about cruelty planted in the brain, should be studied very well.

Again, those who claim that evil, that is, wickedness, is from Allah have given some verses as examples.

And they have said; “A servant cannot create his own destiny” and have given some verses in the Quran as examples according to their own beliefs.

If we give examples of this:

Surah Al-Hicr:

DRA (59-60): The family of Lot is different (They are not guilty). We will save all of them except Lot’s wife. We have decreed that she will be among those who remain behind.

Those who interpret this verse according to this have interpreted it as; We decreed that Lot’s wife would be punished, that is, We have written her destiny badly.

However, when we examine the same verse word by word, a different explanation is presented there.

Surah Al-Hicr 59-60

59: “İllâ âle lût innâ le muneccûhum ecmaîn.”

İllâ ale el lut : However, other, except, family, friend, Lot,

Inna le minec : We, certainly, salvation,

Hum ecmain : They, all, group,

The meaning: “The family of Lot is different, from them, all those who understand Us will surely find salvation.”

60: “Ilâ emr ete hu kader nâ inneha le minel gâbirîn.”

Elâ emr ete-hu : So, warning, but, the process, belongs to him, his,

Kadder na : Measure, our decree,

Inne ha : Indeed, it, in him, in himself,

Le min el gâbirîne : Surely, what is left behind, what is left in the past ignorance, dust, smoke,

The meaning: “Lot understood that the process in him was Our decree. Surely those who do not understand remain in their past ignorance.”

When we examine it word by word, it is not right to say that we wrote his destiny badly, that we punished him.

This verse states that those who understand that the functioning of a person and his existence is Allah's will will find salvation, that is, they will understand the truths and be freed from ignorance.

Those who say that evil is from Allah have unfortunately reflected this in the meanings.

However, a verse of the Quran never contradicts other verses.

If it seems to contradict, those who remain in their own beliefs, those who claim that their own beliefs are correct, have reflected this in the meanings.

Those who insist on the same interpretation claim that evil is from Allah, citing the 11th verse of Surah Jonah as evidence.

Surah Jonah 11: “Ve lev yuaccilullâhu lin nâsiş şerreşti câlehum bil hayri le kudiye ileyhim eceluhum fe nezerullezîne lâ yercûne likâenâ fi tугyânihim yamehûn.”

The meaning by DRA: “If Allah had hastened upon people the evil just as they wish to attain goodness immediately, their term would have been determined. We leave those who do not expect to meet Us, in their transgression, bewildered.”

The meaning by Tavhid-i Qur'an: “If people were quick to understand Allah just as they wish for goodness to come quickly while they are in evil, they would have understood the realities of existence within a certain period of time. But those who do not wish to understand Our unity are bewildered in transgression.”

If we examine this verse word by word:

Ve lev yuaccilu Allah: If, even, hurry, speed, act quickly, Allah,

Li en nasi: For people, people,

El şerre: Evil,

İsticale hum: Wanting quickly, quickly, them,

Bi el hayr: Good, what is good,

Le kudiye ileyhim: He wanted, decree, judgment, them,

Ecel hum: Certain time, them,

Fe nezeru ellezine: Don't leave, wish, look, that person,

La yercun: No, wish, hope, request,

Likâe na: Unity, gathering, reaching, us,

Fî tугyâni-him: Wild, overflowing, in their rebellion, anger, rage, them,

Yamehun: Confused, hesitating, heedlessness, astonishment,

When we read the meaning, we come across a cycle that says, "If only He had hastened the evil."

And accordingly, it is claimed that evil is given by Allah.

However, in the meaning, it is stated that when a person is faced with a bad situation, he should want this bad situation to go away immediately and good to come quickly.

And in the continuation of the verse, it is stated that one should be diligent in understanding Allah.

Because the one who realizes Allah cannot be in even the slightest bit of evil, nor can he be the means for the manifestation of evil.

The one who realizes Allah always produces good.

Again, those who claim that evil is from Allah, give the example of verse 35 of Surah Enbiya, and believe that evil is the destiny written by Allah.

Surah Enbiya 35: "Kullu nefsin zâikatul mevt ve neblûkum biş şerri vel hayri fitneh ve ileynâ turceûn."

The meaning by DRA: "Every soul will taste death. We test you with good and bad as a test. But to Us you will be returned."

The meaning by Tavhid-i Qur'an: "Everyone will feel death. When you are in a bad situation, learn from it, remember Us. Do good deeds against tribulations, and do not forget that you will return to Us, your origin."

Word expansion:

Kullu nefsin: All, person, soul, everyone,

Zaikat el mevt: Taste, feel, death,

Ve neblû-kum: Us, lesson, trial, exam,

Bi el şerr: To stay in a bad situation, evil, harmful,

Ve el hayri: Good, good,

Fitneten: Discord, confusion, test, difficult situation, trouble

Ve ileynâ turceun: To us, you will be returned, your origin,

When we examine the verse carefully; it has the message, “death will surely come upon us”.

When something bad happens to us, when we encounter a bad situation, it is advised that we should learn a lesson from this situation and catch the necessary message.

In the cycle presented in one interpretation; “We test you with good and bad as a test.” The knowledge that Allah is the one who gives good and bad is revealed.

In the other interpretation; “When you are in a bad situation, learn from it, remember Us.”

Allah does not test anyone by giving them bad things.

A person should look for the reason for the bad things that happen to him in himself, in the education of the society, in negative beliefs, in judgmental information.

It would be more appropriate for those who discuss the 78th and 79th verses of Surah Nisa to examine the cycles of both verses in the interpretations by seeing that they contradict each other.

Those who present the 78th verse of Surah Nisa as evidence present the verse that translates as “Good and evil are all from Allah” as evidence.

Surah Nisa 78: “Eyne mâ tekûnû yudrikkumul mevtu ve lev kuntum fî burûcin müseyyedet ve in tusibhum hasenetun yekûlû hâzihî min indillâh ve in tusibhum seyyietun yekûlû hâzihî min indike kul kullun min indillâh fe mâli hâulâil kavmi lâ yekâdûne yefkahûne hadîsâ.”

The meaning by DRA: “Wherever you are, even if you are in strong and fortified castles, death will overtake you. If good befalls them, they say, “This is from Allah.” If evil befalls them, they say, “This is because of you.” (O Muhammad!)

Say: “All is from Allah.” What is the matter with this people that they hardly understand a word.”

The meaning by Tavhid-i Qur’an: “Wherever you are, even if you are in solid buildings, death will overtake you. If death befalls them while they are in a good state, they say, “This is from Allah.”

If death befalls them while they are in a bad state, they say, “This is because of you.” Say: All death that befalls belongs to Allah. So why do they not strive to understand the words of the truth that is spoken?”

Word expansion:

Eyne mâ tekunu: Where, thing, what, not, be, if,

Yudrik-kum: Difference, understands, realizes, reaches, you,

El mevt: Death, sperm,

Ve lev kuntum: If, you became,

Fî burûcin müseyyedetin: In castles, towers, structures, high, solid building,

Ve in tusib-hum: If, hit, contact, touch, them,

Hasenet: What is good, beautiful, auspicious, good state,

Yekûlû hazihi: They say, this,

Min indi Allah: From Allah,

Ve in tusib hum: If, hit, contact, touch, them,

Seyyiet: Bad ones, bad state,

Yekulu hazihi: They say, this,

Min indi-ke: Because of you, from you,

Kul kullun : Say, tell, all, tell, everything, all,

Min indi Allah : Belonging, from, belonging to Allah,

Fe ma li haulai el kavmi : Now, not, thing, what, these, people,

Lâ yekâdûn : No, nothing, it does not happen,

Yefkahun : Fiqh, to evaluate, to comprehend, to understand,

Hadith : Word, event, words of truths, events in existence,

In one interpretation; If something good happens to them, they say, “This is from Allah.” If something bad happens to them, they say, “This is because of you.”

(O Muhammad!) Say: “All is from Allah.” The meaning made does not comply with the integrity of the verse.

Those who interpret this verse have reflected the belief that both good and bad things are from Allah.

What is stated in the verse is that man is mortal and that death will eventually happen to man.

Death will definitely happen to you, death is a reality written on every human body.

It is not possible for a person to escape death, the truth is stated to us.

Death can happen to us when we are in a good state or in a bad state.

In other words, we live a long life, when we grow old, death can happen to us by cutting off our hands and feet, or it can happen to us as an accident or as a disease.

The truth stated to us in the verse is; "All deaths that occur belong to Allah."

In other words, death is a destiny written by Allah.

A person will eventually live this destiny, this truth is emphasized to us in a very beautiful way.

When we carefully examine the 79th verse of Surah An-Nisa, the message “good deeds are from Allah, bad deeds are from yourselves” is presented in the verse.

Surah An-Nisa 79: “Mâ esâbeke min hasenetin fe minallâh ve mâ esâbeke min seyyietin fe min nefsike ve erselnâke lin nâsi resûlâ ve kefâ billâhi şehîdâ.”

The meaning by DRA: “Whatever good befalls you is from Allah. Whatever bad befalls you is from yourself. (O Muhammad!) We have sent you as a messenger to mankind. Allah is sufficient as a witness.”

The meaning by Tawhid-i Qur'an: “Whatever good befalls you is from Allah and whatever bad befalls you is from yourselves. You have come out to show and explain to people Our realities, and Allah is sufficient for you, Who is present everywhere and at all times.”

Word expansion:

Mâ esabeke: Thing, what, not, hit, touch, contact,

Min hasenet: What is good, beautiful,

Fe min Allah: Now, that is, from Allah,

Ve mâ esabe ke: Thing, what, not, hit, touch, contact,

Min seyyiet: Evil, bad situations, harm, evil,

Fe min nefsi-ke: Now, that is, from your self, from yourself,

Ve erselnâke: We sent, to be revealed, we, our truths, you,

li el nas: To the people,

Resul: Showing the truths,

Ve kefâ bi Allah: Sufficient, Allah,

Sehiden: Present everywhere at all times,

When we examine this verse carefully, almost all authors have caught the same emphasis.

There is an explanation in the verse as follows: “Whatever good befalls you is from Allah and whatever evil befalls you is from yourselves.”

According to this verse; Good is from Allah and evil is from man himself.

In other words, a person should look for the source of evil in himself.

Here, the area to be sought is the area of “Kesbiyet”.

When we compare the interpretations of verses 78 and 79 of Surah Nisa by many authors, we see that they contradict each other.

Most authors interpret verse 78 of Surah Nisa as; They say, “If something good happens to them, it is from Allah; if something bad happens to them, it is from you. Say, (O Muhammad!): Everything is from Allah.”

In other words, they interpreted it as “both evil and good are from Allah”.

However, in the 79th verse just below it, they created a contradiction with the explanation “Good is from Allah, but evil is from man himself”.

When we examine another interpretation, in the 78th verse of Surah Nisa and the 79th verse of Surah Nisa, it explains two independent subjects.

In the 78th verse of Surah Nisa, there is the truth “All deaths that occur belong to Allah”.

In other words, a person cannot escape death, the destiny that will eventually happen to a person is a destiny written by Allah, the truth is stated.

In the 79th verse of Surah Nisa, the truth is stated “The good that befalls you is from Allah, and the evil that befalls you is from yourselves”.

According to another interpretation, the two verses do not contradict each other, different truths are explained in both verses. In the 79th verse of Surah An-Nisa, it is stated that the evil, that is, the badness, is from us.

It is stated that hasenat, that is, beauties, are from Allah.

Hasenat: They are the manifestations of Allah in us and in all beings, in the formation and functioning of beings.

In other words, the most beautiful functioning of the functioning, attributes in our entire body is hasenat.

With the functioning in our body; our brain, heart, eyes, ears, all tissues and cells work in the most beautiful way.

All beings show the hasenat of Allah, that is, there are separate beauties in each being.

What does a person obtain from iron, what does he do from cotton, what does he do from trees, these examples can be multiplied, the manifestations that Allah offers in the essence of being are hasenat, goodness.

A person should know that goodness is the qualities that Allah offers in all beings.

If we call the goodness that a person does to another person goodness, we cannot know what goodness that belongs to Allah is.

It is a more Quranic concept to call the goodness that a person does to another person and to his/her environment as helping towards goodness.

A person who understands that goodness is in the system of every being that belongs to Allah will do righteous deeds and that person will definitely not do evil, that is, cruel deeds.

Evil is revealed in people who are not wise in Allah.

If a person cannot know Allah, gossip, sedition, envy, arrogance, contempt, etc. will emerge from him.

If a person remains in the earthly dimension of existence, that is, in the dimension of appearance, this state he falls into is called the state of Satanism.

Satan is the one who remains in the earthly dimension of existence.

Satan is the one who remains in the outer dimension of existence, that is, in the dimension of clothing.

A person who remains in the state of Satanism remains in the dimension of things of existence.

A person who remains in the dimension of things of existence acts to benefit from existence.

Satan also emerges from this dimension.

These are the states of evil that create and evil is from the person himself, as stated in the verse. In other words, it is from the view of Satanism, from the satanic state that emerges from Satanism.

Evil is recorded in terms of acquisition for a person and the person himself, his family, society, and environment can cause this aspect to emerge.

We will try to examine the subject of acquisition in the following sections of the book.

Another verse is again shown as evidence for destiny.

Surah At-Tegabun 11: “Mâ esâbe min musîbetin illâ bi iznillâh ve men yumin billâhi yehdi kâlbeh vallâhu bikulli şeyin alîm.”

The meaning by DRA: “No calamity befalls except by the permission of Allah. Whoever believes in Allah, Allah will guide his heart to the truth. Allah is All-Knowing.”

The meaning by Tavid-i Qur'an: “Those who understand that Allah is the only one who has authority over everything will not remain in those difficult states of ignorance. Whoever believes in Allah, his heart will be guided and he will know that Allah is the owner of all wisdom in everything.”

Explanation of the word:

Ma asabe: It does not hit, does not strike, is not affected by,

Min musîbetin: Disaster, trouble, hit, affecting, difficulties,

Illâ bi iznillahi: However, only, permission, authority, authorization, Allah,

Ve men yumin allahi: Who, whoever, believes, Allah,

Yehdi kalbe hu: Guide, guide, guidance, awakening, his heart finds the way,

Ve allâhu bi kulli şeyn: Allah, everything,

Alim: The one who creates with his knowledge, the owner of knowledge, the one who knows,

Those who interpret this verse interpret the disaster that befalls, that is, the evil that befalls a person and every evil is within the authority of Allah.

According to this verse, most faith groups believe that both good and bad are from Allah, and that whatever happens in life, happens according to the destiny written by Allah.

Those who translated this verse have translated it as “No disaster happens except with Allah's permission.”

Calamity does not mean evil.

Calamity means what hits.

Everything that happens to us, whether positive or negative, should be considered as a disaster.

Everything that touches our body is something that hits us.

Even our breathing is the air hitting us.

It is not right to translate and explain disaster as evil.

In that case, faith groups believe that every evil is Allah's destiny, based on this cycle.

Using the verse as evidence and evaluating the evil that happens to us as Allah's destiny has become a refuge of faith groups.

However, how correctly the verse has been translated should be investigated very well.

If we translate it this way, we would be contradicting the other meanings of the Quran.

Interpreting all kinds of evil as Allah's destiny is also evidence of whether destiny is well understood.

It is not right to say that Allah is the one who causes evil.

The cycles that are made by saying "No calamity happens without Allah's permission" have become evidence for the belief of those who say that evil is Allah's destiny.

Those who believe in that belief believe that even if a person does something wrong, even if they harm someone, this cannot be outside of Allah's will and power.

Here we need to ask, is every kind of evil done to a little child a destiny written by Allah?

Is every kind of incomprehensible savagery done to a child, such as torture, killing, and dismemberment of organs, a destiny written by Allah?

If Allah is just, where is the justice in these actions?

If we attribute evil to Allah, wouldn't we also be slandering Allah?

In fact, "Surah At-Tegabun" warns us that deception, deception, and falsehoods are harmful situations that prevent you from understanding the truth.

Tegâbun: It means doing something wrong, being deceived, cheating, acting with falsehood, losing, deceiving each other.

When we examine carefully, the 11th verse of the Surah At-Tegabun informs us that "Only Allah has authority over everything."

In other words, whatever is in the universe, its formation and its functioning in its body are within the authority of Allah.

In other words, whether it is a flower, a bird, or a star in the sky, its formation and functioning are according to a system arranged by Allah.

According to this verse, those who interpret destiny believe that all kinds of evil occur with the permission of Allah.

This group looks down on those who say, “evil is not from Allah, but from the person himself” and accuse them of denying destiny.

Those who believe that the evils that happen are the destiny of Allah, again, present another verse as evidence.

Those who believe that everything that happens regarding destiny, that is, the things we call good and bad, are from Allah, have made their interpretations accordingly.

And those groups; They said that man has no power and strength of his own, power and strength belong entirely to Allah.

What those groups say in terms of power is true, the power and strength in our bodies belong to Allah, but man uses this power by using it as a tool for his own actions.

A person can use the power of Allah in his body for both a bad and a good action.

However, those who attribute actions, that is, the things that a person does with his hands, to Allah have presented the verse 96 of Surah Saffat as evidence.

Surah Saffat 96: “Ve Allahu halaka kum ve mâ tamelûn.”

The meaning by DRA: “Indeed, Allah has created you and the things you do.”

The meaning by Tavid-i Quran: “Just as Allah created you, He also created the things you make with your hands.”

Those who interpret destiny according to this verse have said, “Whether a person does a good thing or a bad thing, it is all according to the destiny that Allah has written.”

They have claimed that “It is Allah who creates this from the hand of man.”

They have not wanted to see that the free choice given to man, the decision of what to do or not to do, is left to man.

However, when we carefully examine verse 96 of Surah Saffat, we come across a completely different truth.

Abraham is mentioned in these verses.

Abraham’s struggle to explain the truth to his people is present.

Abraham says to his people; “You worship things like stones and trees that you have carved with your own hands.” In other words, he says; “You turn to other things instead of Allah and worship them.”

Abraham warns his people and says; “Allah created you, and Allah created the stone and the tree.”

“You worship something that Allah created, and something else that Allah created.”

“You are also beings like other beings that Allah created, you give glory to other beings that Allah created, such as stones and trees.”

“In other words, Allah created you, and Allah created the stone and the tree.”

Abraham warns his people by saying; “Just as Allah created you, He also created the things that you make with your hands and worship.”

In fact, in this verse, he does not say that Allah created the cruelty that comes out of a person’s hands.

Those who interpret destiny avoid understanding the real warning of the verse by using this verse as evidence and saying that cruelty is also created by Allah.

However, the verse is very clear, it indicates that a person, who is a being created by Allah, worships other beings created by Allah by attributing glory to Him.

In other words, whatever a person does with his hands; whether he builds a house, a car, grows a garden, whatever work he produces, Allah created the atomic structure of all the things we do.

A person should not say “I did it” in a heedless manner about the works he produces.

Allah warns us in this verse.

Allah informs us; “I created you and all the works that your hands make.”

In other words, He warns us by saying, “Your entire body and all the functioning system in your body, Mathematics, Physics, Chemistry, Biological functioning, are within my creation.”

“If you make a car, the molecular system of all the iron, copper, zinc, oil, cotton, etc. in it is within my creation.”

Allah is giving us a magnificent warning: “Do not worship what I create with what I create. I created you and all existence. Understand that I am the owner of you and all existence.”

When we carefully examine the verses in the Quran, we understand that Allah is not the one who wills evil, that is, the evil.

Evil is an event that originates from ourselves.

We must carefully investigate how the information planted in our brains as children opens the door to injustice.

Surah Al-Mu’min 31: Ve mâllâhu yurîdu zulmen lil ibâd.”

The meaning: "Allah is not the one who intends evil for His servants."

Surah An-Nisa 40: “İnnallâhe lâ yazlimu miskâle zerreh.”

The meaning: “Surely Allah does not give even the slightest bit of evil.”

Surah Aal-i Imran 165: “E ve lemmâ asâbetkum musîbetun kad asabtum misleyhâ kultum ennâ hâzâ kul huve min indi enfusikum.”

The meaning: “When a calamity befalls you, you say, ‘Why did it befall us?’ Say, ‘It is from yourselves.’”

The verses clearly state that we should seek the source of evil within ourselves, not in Allah.

So where does evil come from then?

The Quran clearly conveys to us the message, ‘Look for the evil you do to one another within yourselves, in your own satanic sphere.’

The Quran tells us that the source of evil is man’s desire.

If we can understand well what desire is and the extent to which desire can turn into sin, we can better evaluate where evil comes from.

What desire is and where it comes from is explained very well in the 23rd verse of Surah Jasiya.

The one who stops reading the universe and acts according to his own ignorance also causes evil to become apparent.

A person who thinks about the creation of existence and reaches the truths acts according to those truths.

If we abandon the wisdom of Allah and act according to things that are not true, then we fall into oppression and create oppression from ourselves.

For example, if we separate people in terms of belief, if we see our own belief as sublime and see others as infidels, then we start oppressing people under the name of jihad.

Interpreting this as destiny is also the greatest oppression.

The capricious sphere is connected to the egoic sphere, the egoic sphere is the place where one violates the rights of others for one's own interests.

If we cannot discipline our egoic sphere, we start to become oppressors.

In the Quran;

Allah does not give evil.

There is no evil in Allah.

The evils that befall you are from yourselves.

Allah is not the one who wills evil for His servants.

There are dozens of verses like, "Allah does not give even a single particle of evil." When we examine the Quran from beginning to end, we do not come across a single verse stating that evil comes from Allah.

So, we need to ask:

Where does evil come from?

What is the source of evil?

Why is there evil in society?

Why do people:

Harm each other?

Use each other?

Talk behind each other's backs, backbite each other?

Look after each other's honor and chastity?

Be ambitious and greedy?

Look after people's property, honor, chastity, status, and food?

Why do they belittle, insult, slander, and lie?

Why do they kill, injure, and start fights?

In other words, why do people do evil?

Why have we been taught for years that evil comes from Allah?

Why did they teach the explanation of destiny, that both good and evil are from Allah?

Why did they teach that evil is the destiny of Allah?

The Quran says, look for the obvious evils in yourself.

A person does good to another person for years, opens his house, gives him food, gives him work, gives him a place to sleep, struggles for him when he is sick, of course these are very good things.

But sometimes a person sees evil from the person he does good to.

There are many examples of this in the world.

So, why this evil?

Why evil in return for good?

Where does evil come from?

No matter how much some people are harmed, they do not think evil to the other person.

Why does someone who thinks evil think evil?

What kind of education should a person receive?

How should education be in the family?

What kind of upbringing should there be in groups of friends in society?

Yes, we understand that education is very important.

When we examine the Quran, we understand that a person who understands Allah will not be in the slightest bit of evil.

When a person studies himself, studies the universe and ultimately understands Allah, he has received the most beautiful education and becomes a righteous person.

A righteous person continues his life as a good person.

A righteous person never thinks evil.

Allah has given man; mind, heart, consciousness, insight, ability to choose.

Man cannot ignore these abilities.

These abilities are blessings granted for the education of man.

When a person studies himself, studies the universe and ultimately understands Allah, he becomes a righteous person and always does good deeds.

When a family gives this education to their children, good children are raised.

Prophet Muhammad said the following about him: "I came from pure loins."

We must understand the subject we call destiny in the flow and measure in the essence of existence.

Otherwise, if we attribute evil to Allah, it means that we have failed to understand the subject of destiny and have slandered Allah.

Yes, when we examine the Quran from beginning to end, we understand that we must seek evil in ourselves.

We should look for the source of evil not in Allah, but in the education that comes from the family, the education in schools, and the education in society.

The information that leads to cruelty planted in the minds of young children turns into actions over time.

Every judgmental, arrogant, condescending, self-interested information planted in the minds opens the door to cruelty.

Every individual who becomes cruel pursues his own interests.

For his own interests, he does all kinds of evil to those around him.

Tyranny-stricken people pursue worldly interests.

They always pursue their own personal interests in the world.

They pursue position, status, wealth, interest, fame, and fame.

The actions of cruel people are for their own interests and they harm those around them.

They pursue wealth, interest, and position for themselves and their families.

Such people burn and destroy without mercy and commit all kinds of cruelty.

If such people were told the truth of destiny, if they were told that the magnificent measure in existence is destiny, if they were told the essence from which all existence comes, they would certainly not have a feeling of cruelty.

What is called cruelty is any kind of false information that is planted in the minds and opens the door to cruelty.

People who cannot attain the truth of Allah exhibit cruelty.

Those who know Allah know that all existence comes from Him and that all existence is interconnected.

Since these people are raised in knowledge and decency, not a single particle of cruelty is revealed in them.

A person who has attained the truth of Allah and lives in this consciousness does not harm any being in life even a single particle.

One of the most frequently used words in the Quran is the word cruel.

People who understand the truths never act cruelly.

All the people we call Messengers and Prophets have fought to eliminate cruelty on earth, even at the cost of their deaths.

Let us not forget that even the slightest gossip is cruelty.

The Quran states how great an evil gossip is.

Surah Al-Hucurat 12: "Let not one of you gossip or backbite about another, nor should he spy on their secrets and faults. Would one of you like to eat the flesh of your dead brother? You are disgusted." What a magnificent warning; gossiping and backbiting about someone behind their backs will open the door to great discord in society.

Backbiting and sedition are among the greatest cruelties.

Looking for people's shortcomings, making fun of people, seeing them as disgusting are all cruelties.

Because these are all harmful things.

Doing even the slightest harm to people and existence is called cruelty.

We should not plant any information in children's brains that will open the door to cruelty.

Feelings such as contempt, humiliation, sedition, envy, and malice planted in their brains will open the door to doing evil and violating others' rights.

The Qur'an has forbidden killing, oppressing, violating people's rights, scorning, and sedition.

Surah Enam 51: *Ve lâ taktulûn nefselletî harremallâhu.*"

The meaning: "And do not kill a soul, for Allah has forbidden it."

Surah Al-Bakarah 191: *"Ve el fitnetu eşeddu minel katli."*

The meaning: “Tribulence is more dangerous than killing.”

Allah has forbidden killing.

Allah has forbidden Fitna.

Allah has forbidden gossiping, and has even warned that gossiping and backbiting is like eating the flesh of your dead brother.

If evil is from Allah, why has Allah forbidden these to mankind?

Allah has ordered us to be on the path of Islam, that is, on the path of peace and tranquility.

Allah has warned: “Do not be on the path of evil, do not do harm to anyone, and never cause discord.”

The verse indicates that Fitna is even more dangerous than killing.

The word Fitna is believed to come from the root “f-t-n, fetn, futûn”.

The test of gold with fire to understand whether it is real or fake is called “Fitna”.

In other words, all situations such as duplicity, falsehood, hiding one's true face, deceiving, misleading, and causing discord are called mischief.

In other words, it is a state of confusion, creating chaos, moving away from the truth, not seeing the truth, covering up the truth, and fitna.

Fitna has also been used as a test, a trial.

The test here refers to the truth of reaching the truth, understanding the true owner, and not remaining in duality.

If a person attributes his own existence to himself, distances himself from his own reality, and breaks away from seeing the owner of himself and existence, this is a state of fitna.

Surah Anfal, verse 28: “Ve evlâdukum fitnetun.”.

The meaning: “Your children are a fitna for you.” How correct is such an interpretation?

So, how should we understand this?

The interpretation of this verse as “Know and understand that the true owner of your children is Allah” is in accordance with the manners of the Quran.

In other words, here; you are not the owner of your children, their owner is also Allah, the truth is intended to be stated.

In other words, if a person attributes his own body and children to himself by saying “mine” and forgets that their owner is Allah, he will have covered up the truth and thus fallen into discord.

If a person knows that the real owner of himself and his children is Allah, he will be saved from discord.

When we examine, we understand that discord: It is a state of confusion, chaos, duality, and fraud.

Those who see women as discord, that is, those who see women as seducers, are mentalities that do not consider women as human beings.

In other words, they are the ones who cause discord.

In other words, they are the ones who cannot extinguish the fire of discord within themselves.

Although Prophet Muhammad said, "Women and men are equal, Paradise is under the feet of women," most segments of the world of faith have seen and shown women as a tool of discord that leads men astray from the path.

Whoever says in their words, actions, and thoughts; If it is in situations such as duality, chaos, confusion, falsehood, deviation from the original, deception for profit, exploitation, rebellion, this situation is a state of discord.

That is why there is a warning in the 191st verse of Surah Al-Baqarah: "Tribulence is more dangerous than killing." Fitna causes a society to:

Away from wisdom,

Away from justice,

Away from truth and law,

Become corrupt,

Become fraudulent,

Become greedy,

Become divided,

Become morally corrupt,

Exploit each other,

Be in turmoil and fight,

Fall into deception and being deceived,

Be in personal interests,

Be in illegitimate relationships,

Draw oneself or those around oneself into rebellion and pessimism,

Fall into money, property, fame, and reputation,

Away from the truth that the owner of one's own body and the body of existence is Allah,

Become divided in terms of belief, that is, into congregations and sects, and each segment sees itself as superior.

(Surah Ar-Rum 32: "They were among those who divided the religion and all of them were divided into sects, religious groups, and each group took solace in their own beliefs.")

Saying that this person is an unbeliever, this person is hellish, this person is a heretic is also a fitna.

It is not for nothing that it is stated that if people are not like that, only Allah knows their hearts.

The only way to be saved from fitna is for a person to realize that the owner of himself and all existence is Allah.

If a person:

Reach the truth of religion...

Understands the owner of himself and all existence and submits to Him...

Witnesses that Allah manifests himself in every existence...

Sees that Allah encompasses every existence with His attributes...

The verse Allah is closer to us than our jugular vein indicates this. (Surah Qaf, 16)

If he understands that the essence from which every existence comes and the essence to which it returns is Allah...

Feels that the owner of breaths and bodies is Allah...

And always lives with this consciousness, he will never fall into a state of fitna.

A person should be careful about his words and actions.

He should avoid everything that will cause discord.

In the field of religion, profession, politics, family, and society, no words spoken or actions taken should cause discord.

Discord is the beginning of the collapse of a society.

Discord is the beginning of oppression.

Here is how a person should avoid falling into discord:

He should not distance himself from knowledge.

He should not forget that the owner of existence is Allah.

He should understand that every visible existence, inside and out, is the apparent and hidden dimension of Allah Himself.

He should know that deceiving someone is deceiving Allah.

He should know that harming someone is harming Allah.

A person should not fall into a state of discord against Allah in his own being.

Whoever distances himself from understanding Allah falls into discord.

Whoever distances himself from the consciousness of monotheism falls into discord and surrenders to his own devil.

Whoever; If he is in separatism, he is in a state of discord.

Whoever; in his words, actions, is in duality, sees himself as superior, sees himself as chosen, looks down on others, that person is in Fitna, that person surrenders to satanic states.

Surah Al-Mujahideen 19: “Their satanic states have taken their minds captive. Thus they turned away from the remembrance of Allah. 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.

They are the losers.”

When a person says a word, in order not to cause Fitna, he should think forty times and say it accordingly.

Every word said to cause discord is Fitna.

Every word said to create discrimination is Fitna.

Every word said to create chaos is Fitna.

Fitna is looking down on someone.

Fitna is looking up to someone.

Fitna is looking down on someone.

Fitna is looking down on someone.

Fitna is making fun of someone.

Fitna is looking for people's faults.

Fitna is looking for people's flaws.

Fitna is to investigate people's mistakes and tell them.

Fitna is to separate people according to their beliefs.

Fitna is to separate people according to their worship.

Fitna is to separate people according to religion, language and race.

Fitna is to separate people as Alevi or Sunni.

Fitna is to separate people according to whether they pray or not.

Fitna is to divide people into congregations, sects and orders.

Fitna is to forget Allah and to incline towards the world.

Fitna is to make people forget Allah and incline towards the world.

Fitna is to be in any kind of fight.

Fitna is to gossip.

Fitna is to slander someone.

Fitna is to be jealous, wicked and arrogant.

Fitna is to act for one's own benefit.

Fitna means that what I know is right and what the other person is wrong.

Fitna is to think evil for someone else, even among ourselves.

Fitna is to drown people in superstitions and lies.

Fitna is slander.

Fitna is infringing on people's rights.

Fitna is laughing when others are suffering.

In order for terrorism to end, fitna must first end.

Most of us in society are planting seeds of discord in each other's minds with our aggressive speeches.

Journalists, writers, politicians who speak on television are planting seeds of discord in the hearts of the people of this country every day with their aggressive speeches.

In this country, we are planting seeds of discord in the hearts of the people of this country every day because we are having a religious conversation.

Conversing about religion is "talking about Allah, not about His servants."

Terrorism must first end in hearts, it must end in the discourses on the tongues.

Politicians in our country are planting seeds of discord in the people of this country every day with their speeches, by alienating each other.

We are all in discord in society.

People who do not understand Allah are in discord.

People who cannot understand that every being in this universe is Allah's servant are in discord.

Evil feelings and thoughts will not end until the discord in the minds ends.

The place where evil comes from cannot be dried up until the discord ends.

We must stop looking for evil in Allah, we must interpret destiny correctly.

We must look for evil in ourselves.

We must look for it in the information we sow in each other that causes evil.

We must look for evil in the education of our children.

We must stop slandering Allah and look for evil in ourselves.

We must think carefully about how we sow seeds of evil in our brains.

When we say that both good and evil are from Allah, when we look for evil in Allah, how much heedlessness we fall into.

And we live in this heedlessness and we plant this lie in the brains of children.

Whatever we plant in the brains of our children when they are young, when they grow up, they act with the information planted in their brains.

If we plant information based on cruelty, actions will be shaped accordingly.

If we plant information based on mercy, actions will be shaped accordingly.

Wise people have always talked about raising children well.

Children are the future of a country.

Children raised on knowledge will certainly contribute to the development of a country.

Children raised on superstitions and fears will lead to the collapse of a country.

The issue of good and evil should be evaluated depending on the information planted in their minds.

If there is evil in a society, it is necessary to examine the kind of education that society receives. If there is knowledge, wisdom and goodness in a society, it means that children have received a virtuous education.

THE SUBJECT OF DESTINY IN THE SURAH AL-MUDDESSIR

Let's examine carefully the section from the 18th to the 23rd verses of the Surah Al-Muddessir.

Surah Al-Muddessir 18: "İnnehu fekkere ve kadder."

Inna-hu fekkere: Surely, he thought, contemplated, produced ideas

Ve kaddere: He measured, evaluated, decreed, destiny

The meaning: "Surely he thought and evaluated."

Surah Al-Muddessir 19: "Fe kutile keyfe kadder."

Fe kitile: To perish, to wrong oneself, to destroy, to kill

Eyfe kaddere: How, he measured, evaluated, wrote destiny,

The meaning: "As he evaluated, he wronged himself."

Surah Al-Muddessir 20: "Summe kutile keyfe kadder."

Summe kutile: Then, to wrong oneself, to perish

Keyfe kaddere: How he measured, evaluated, wrote destiny,

The meaning: "Then again, as he evaluated, he wronged himself."

Surah Al-Muddessir 21-22-23: "Summe nazar, summe abese ve beser, summe edbere vestekber."

The meaning: "Then he looked to understand, frowned and became restless, then returned to his old ignorance and became arrogant."

When we carefully examine the word destiny in the Muddessir Surah, it is stated that a person will create a destiny in his life with his feelings, thoughts and actions.

The verse tells us that, "He certainly thought and considered." or instead of evaluated, "he drew a destiny." it would be appropriate for the meaning.

The verse tells us that a person can create a positive or negative destiny for his life depending on whether he operates the brain functions that Allah gave to man.

When we look around, doesn't a person draw the destiny of each of the houses we live in, the cars we drive, the household goods we use?

In the Quran, we are informed that if a person examines existence well, that is, if he understands the sunnetullah well, he will make his environment and belongings more solid within the framework of the destiny he has created.

The word destiny used in this section of the surah Muddessir should be thought of as a person's evaluation, measurement, assessment, and implementation of a decision.

Before a person does something, he/she must think and evaluate it very carefully.

A person must evaluate and do whatever he/she does with his/her own hands, whether he/she builds a house, a road, a car, a meaning, etc., very carefully.

If a person makes his/her house rotten, the destiny of that house is doomed to collapse.

If a person does not build a solid road, the probability of vehicles passing through that road having an accident will be high.

A farmer must first thoroughly study the fertility of his/her field in order to grow something in his/her field.

A farmer must understand what product will or will not be in that field by having his/her field analyzed and must plant something in his/her field accordingly.

If a farmer plants a product in his/her field without having his/her field analyzed and there is no product in that field, or if it is very weak, the farmer will have created this destiny.

Therefore, the message presented in the verse: “He certainly thought and evaluated. However he evaluated, he caused harm to himself” is very important.

The word “kader” in the verse indicates that the things that a person will experience as a result of an evaluation will be in the hands of the person to a greater or lesser extent.

Before doing something, a person should think carefully, evaluate it, and see the scientific dimension of the things they will do.

Therefore, the Quran informs us not to act without wisdom.

Surah Isra 36: “‘‘Ve lâ takfu mâ leyse leke bihî ilm.”

The meaning: “Do not pursue things that do not express any wisdom.”

A person can also shape his/her destiny in his/her life and be a factor in positive or negative things.

Therefore, in the journey of Moses and Khidr, Khidr is a factor in the formation of a new destiny in three different places.

A person should think very well about how much he/she can be a factor in the things that will happen to him/her.

If a person acts without knowledge, the things that will happen to him/her will bring troubles.

The life of a person who acts without wisdom will lead to harm to both himself and his environment. The Quran explains this to us very well.

Surah Hacc 3: “‘‘Ve minen nâsi men yucâdilu fillâhi bi gayri ilmin ve yettebiu kulle şeytânin merîd.”

The meaning: “There are some people among the people who struggle without knowledge of Allah. So all of them are subject to satanic states.”

As it is magnificently stated in the verse, when we act without wisdom, we manifest satanic states.

When we examine the verse, we understand that; every evaluation without wisdom, every interpretation of destiny that is not based on wisdom, will distance the person from the truth, will lead the person to the states of satan.

And it will cause troubles for the person and his/her surroundings.

A person who acts with wisdom and manners will open the door to peace, not only for himself/herself but also for the society.

A person or society that is far from wisdom and manners will fall into troubles.

A person who acts with wisdom and manners will attain the truth of Allah, will understand destiny very well.

A person who attains the truth of Allah;

Will look at every being with the eye of Allah.

Will work for the good of humanity.

It will reduce troubles with scientific discoveries.

It will never open the doors of oppression.

It will instill peace and hope in hearts.

Such people will be instrumental in the society finding peace in their destiny.

However, as stated in the verses of the Surah Muddessir, if a person acts without wisdom and without measure, he will harm himself and society.

A person can affect his life destiny.

It can open doors to peace or unrest.

For example, if an angry person cannot hold his tongue and speaks badly to the people around him, that person breaks off from the friendships around him.

If a person deceives people, he causes the people around him to lose their trust in him.

If a person abuses a profession or an institution, he is removed from that place, loses trust and has difficulty finding a new job.

A person should think carefully about how much he is a factor in the manifestation of evil.

A person should think very carefully about whether his feelings and thoughts will open the door to evil and should always analyze his feelings and thoughts.

A person may experience trouble because of the things he does with his own hands.

As a person is warned in a magnificent way in the verse, he should never forget the message, "However he evaluates, he wrongs himself."

No matter what a person does, he should always do it with a scientific measure.

A person should be in good manners and knowledge in social relations, and should be able to see where something will flow and what it will create.

The intelligence given to a person is so that he can also see where events will go.

A person should be able to read destiny, see the flow of that destiny and prevent the disasters that will happen to him.

If a flood comes and destroys the houses built in a stream bed, this is a destiny created by the hands of the person.

It is a destiny for the rain to fall, it is a destiny for floods to form, it is a destiny for floods to flow very strongly and be destructive.

But the fact that a person cannot read the destiny of the flood, that they go and build their houses where the flood will flow and that the flood comes and destroys the houses is the fact that the person cannot understand destiny.

A person should read destiny and take the necessary precautions.

You can't trust in Allah without taking the necessary precautions.

When a person reads something he does scientifically, takes all necessary precautions in every way, and then accepts Allah as his representative, relies on Him, surrenders to Him and waits, this is tevekkul.(Trust in Allah)

In tevekkul; there is scientific reading, destiny, precaution, patience, submission, all of them.

A person who has reached the rank of believer is a person who sees destiny and acts accordingly.

A believer is a person who reads the destiny in the existence and functioning of the being.

The trust of a believer and the trust of a person who acts according to the belief inherited from the ancestors are not the same.

In one, there is scientific reading, precaution, patience, submission.

In the trust of a person who acts according to the belief inherited from the ancestors, there is heedlessness.

And this is not called tevekkul, it is called acting according to assumption.

A person who has reached the level of belief does not reflect even a single particle of evil on his/her surroundings and never opens the door for evil to occur.

The word “mu’min”(believer) comes from the root “Emn”.

The word emin olmak “to be sure” also comes from here.

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

A believer is someone who is sure of the existence of existence and the One who created it.

A believer is someone who is sure of the One who holds the bodies behind the bodies when he looks at himself and the existence.

A believer is someone who is sure that Allah, the owner of the attributes, encompasses existence with all his attributes and shows himself in existence.

A believer is someone who has reached the rank of witness and witnesses Allah in every existence.

The "Eshedu-to witness" recited during the adhan points to the way to becoming a believer.

Whoever has reached the rank of witness is someone who is sure of Allah.

A person who reaches the rank of witness and lives in this consciousness is a "Mu'min-Emin" person.

Faith means to believe,

A believer means to be sure of what he believes.

A person who is sure of what he believes has faith.

Believing in the information received from the family is called faith.

The foundation of this faith is the family, the customs of the society one is born into.

Faith is not formed by the information learned from the family, not by the words heard from the teacher or the sheikh, but by learning from the wisdom of Allah Himself.

Faith is formed by hearing the word of Allah after existence.

The worship of the one who has faith is at every moment.

There is no time or number of conditions for worship.

The worship of a lover who has faith in his heart cannot be counted.

Just as when one falls in love with a servant, that love embraces the entire body...

If a person feels that he is in love at every moment...

If the feeling of love makes itself felt day and night...

Divine love is an ocean next to the love of servants.

The love of Allah cannot be described.

A believer is someone who has reached the rank of love.

A believer is someone who has reached the rank of servanthood.

There is no servanthood without faith.

There is no decency without faith.

Those who have faith are those who are sure of Allah and His manifestations in every being.

A believer is someone who is a believer.

A believer is someone who can look at Allah behind every being.

A believer is someone who can read destiny.

A believer is someone who can take the necessary precautions and trust in Allah.

A believer is someone who has passed away from anger, arrogance, and worldly interests. A believer is someone who has been freed from the desire to harm a person or being.

A believer is a person who reflects peace, hope and love to his/her surroundings.

The destiny created by a believer and an arrogant person in the life of the society is of course different.

Peace, hope and goodness are reflected from one.

Pessimism, hopelessness, insecurity and evil are reflected from the other.

Thus, as stated in the Surah Muddessir, every work, every behavior that is devoid of knowledge and manners reflects unrest, hopelessness and fears to the life destiny of the society.

However, a believer solves the fear and unrest reflected by the oppressor with scientific and literary behavior, and opens the doors of peace to the society again.

Thus, the destiny created by a believer in his/her states and behaviors is due to his/her foresight, that is, his/her scientific foresight.

Khidr who traveled with Moses is a believer.

Khidr is a man of insight, he sees where events are going, just as water sees where they are going, and does what is necessary.

A Saint reflects good and beautiful things to his surroundings, because his heart is attached to knowledge and decency, and is attached to Allah.

However, a person whose feelings and thoughts open the door to evil is attached to false information, information that brings cruelty, with his mind and heart.

We should understand well the source of the evil around us.

We should look for evil in our own minds, feelings and thoughts, not in Allah.

Where do the evils on earth come from?

Are they Allah's software system, or are they the manifestation of the evil thoughts that people think in their minds in life?

There are dozens of verses in the Quran such as;

Allah does not do evil.

There is no evil in Allah.

The evils that befall you are from yourselves.

Allah does not will evil for His servants.

Surely Allah does not do evil even a single particle.

Surah an-Nisa, 40: “Innallâhe lâ yazlimu miskâle zerreh.”

The meaning: “Surely Allah does not give an evil in the slightest.”

So where does the evil around us come from?

With what kind of education does the person we call a bad person exhibit bad behavior and attitude?

The answer to this comes from the Quran again.

Surah Nisa 79: ”Ve mâ esâbeke min seyyietin fe min nefsike.”

The meaning: “And the evil that befalls you is from yourselves.”

Surah Aal-i Imran 165: “When a calamity befalls you, you say, Why did it befall us? Say, It is from yourselves.”

When we read the Quran thoroughly, we understand that the source of evil is the person himself, the feelings and thoughts planted in the person’s brain, coming from the field of falsehood.

So, if the source of evil is us, how can the desire to do evil that emerges from us be established in our brains?

Surah Saffat:

64- Surely the source of those evil states is the ignorance of being in the ego and attributing existence to oneself.

65- That is where the beginning of the satanic states originates.

66- Those are the states that the wrongdoers feed on. They always fill their insides with those states.

67- Then indeed, their state is mixed states like anger and rage.

68- Then indeed, they are in the self, revolving in the ignorance of attributing existence to themselves.

69- Indeed, they found their fathers astray from the truth.

70- Thus they followed their footsteps.

71- Indeed, many of those before them were astray from the truth.

72- Indeed, from among them there emerged those who explained and warned our truths.

73- Consider what was the end of those who did not follow the truths even though the truths were explained.

74- Except for those who understood that they were servants of Allah in their essence.

When we examine the verses carefully, we understand that the place of injustice; It is the false field information planted in our brains that opens the door to remaining in the self, becoming cruel, arrogant, discriminating and judging.

If we carry within us feelings such as bad thoughts, contempt, harm, coveting someone or a being, envy, malice, etc. towards them...

If we nurture thoughts that cause cruelty to emerge...

And if we put these into words...

We instantly sow the seeds of evil into the atmosphere.

And thus, these seeds will one day turn into actions.

Just as when we plant a seed in the soil, it will one day sprout, our evil thoughts and the negative words that come out of our mouths containing evil will certainly one day sprout.

No matter where there is evil in the world, the source of this is primarily the person himself.

When we think evil and put these thoughts into words, it means that we have immediately sowed the seeds of an evil action into the atmosphere.

And the day will come when someone will do evil to someone.

When we gossip about someone and talk badly about them, we instantly sow the seeds of evil into the atmosphere.

And so, one day, someone in society will definitely harm someone else.

When we look down on a group of believers or a different community, when we declare them infidels, we immediately sow the seeds of cruelty in the atmosphere.

And one day, these sown seeds of cruelty will lead to one group attacking another.

The most painful example is Sivas.

We have always declared someone atheist, infidel, we have sown the seeds of cruelty inside people and in the atmosphere, and one day these seeds turned into action and we left the mosque and burned innocent people.

When we set our eyes on a person's honor and chastity, when we say negative things about a person's honor, we have sown the seeds of rape in the atmosphere.

And the result of this is that one day, someone in society will rape someone else.

So, every person should know that when they have bad thoughts inside them, they will turn into action, not only in themselves but also in others.

All kinds of evil in the world first start to form in people's thoughts and words.

If a child in Africa is starving to death, this image of him/her speaks to us.

“You are the reason why I am like this, you filled your stomach at your table and you took my right, that is why I am like this.”

Yes, when we sit at our table and eat for three or five people, we also take the right of others.

That is why the beautiful man, Prophet Muhammad, said: "Do not eat food that two or four people can eat."

If we do not want evil to happen, first of all, we must ensure that bad thoughts do not pass through our minds, and we must be careful not to utter bad words.

Because every thought and word that contains cruelty will cause cruelty on earth.

That is why the Quran presents us with the verse, "Think positively, speak beautiful words."

Can a person eliminate bad thoughts from themselves?

Can they never think of bad thoughts?

What kind of education should a person receive?

How should education in the family be?

What kind of upbringing should there be in groups of friends in society?

Yes, we understand that education is very important.

When a person studies himself, studies the universe and ultimately understands Allah, he receives the most beautiful education and becomes a righteous person.

A good person does not think evil at all.

Allah has given man; mind, heart, consciousness, insight, ability to choose.

A person cannot ignore these abilities.

A person should never forget these blessings granted to him.

When a person studies himself, studies the universe and ultimately understands Allah, he becomes a righteous person and always does righteous deeds.

When a family gives this education to their children, good children are raised.

The beautiful person Prophet Muhammad says: "Raise your children well, speak good words to them"

Yes, let us never forget that every belittling, derogatory thought and word that passes through our minds about someone will spread into the atmosphere as feelings that will cause oppression.

This spreading to the atmosphere is done through our breath, our sweat, and our bodies.

States of pessimism and hopelessness are planted in people's minds, and one day people may fall into pessimism and hopelessness.

When someone is called poor, feelings of poverty spread into the atmosphere.

When someone is called cruel, feelings of cruelty spread into the atmosphere.

When a woman's honor is targeted, feelings of harassment spread into both the mind and the atmosphere.

Is it honorable to see oneself as honorable and see someone else as dishonorable?

If someone in the world oppresses another person, everyone who sees it, everyone who hears it should be able to say that I am the reason for it.

If someone is killed in the world, everyone should be able to say that I may have caused him to be killed.

If someone is raped in the world, everyone should be able to say that I am responsible for that event.

So, no matter what evil happens in the world, those responsible for it are those who have feelings of arrogance in their minds and hearts, feelings and thoughts that open the door to evil.

When a person breathes, he should not think that he only breathes.

If only he knew what he takes into his body when he breathes?

What did he breathe in the air he breathed?

If only he knew, if only he saw, he would be unable to sleep for days and would shiver.

When a person exhales, he should not think that he only exhales.

If only he knew, what did he plant in the atmosphere when he exhaled?

If only he knew, what did he code in other bodies?

He would be unable to sleep for days and would shiver.

When we tell a child, "You are incompetent, you cannot do this," that child's brain perceives this and the child feels weak.

But when we tell a child, "You can do it, you are strong," the child feels strong and strives to be successful.

Every piece of information planted in the brain is very important.

It is very important to make people feel that they can be successful.

Here, a person should carefully consider every piece of information planted in their brain, every feeling and thought that stems from that information.

He should understand well what feelings and thoughts open doors to, what kind of destiny they create.

Allah has created every person with the ability to understand the truth.

But we should not tell our children's brains; By planting fears, anxieties, weaknesses, discriminations, and information that will cause arrogance, we prevent them from thinking clearly and prevent them from discovering their talents.

QUANTUM AND DESTINY

Quantum and destiny are not separate from each other.

Destiny is the measure of the existence of Being.

Quantum is the magnificent resonance of existence.

How did the universe come into being?

How did the world of existence emerge and take shape?

What is the world that the world of existence came from?

Quantum: It is the field that studies molecules, atoms that form molecules, subatomic particles that form atoms and the energy that each of these emits when they are combined and the effects of energy and the structures that that energy creates and the behaviors of that structure.

Quantum can be thought of as the fluctuation of the divine frequency in the accident dimension that emerges from destiny.

The dimension of revelation is the dimension of the formation, shaping and life process of existence.

This energy fluctuation in this dimension is the “Quantum” dimension.

The word “Quantum” comes from Latin and means “Quantity”

Surah Ra’d 8: “Kullu şeyin indehu bi mıkdâr.”

The meaning: “Everything is with Him by a measure.”

The word “Amount-Mikdar” also comes from the word “Kader”(Destiny).

Kader: It means measure, part, piece, division, value, degree, quantity, small ratios.

In other words, the word “Quantum” and the word “Kader” come from the same root.

Surah At-Tariq:

- 1- The Sublime World and the light reflected from it.
- 2- Have you realized what that powerful light is?
- 3- That light that carries life within it, flowing into eternity.
- 4- All souls are protected by it.
- 5- Let man look to evaluate the subtleties of his creation.

It is not easy to explain the quantum field.

Trying to explain the quantum field must be like describing a drop from the ocean.

The word quantum is the divine fluctuation of the manifestation of destiny.

Destiny; is the software of the whole being or a being in an essence before it is embodied.

While destiny flows into the dimension of revelation, the dimension of that flow is the quantum dimension.

Every being is a structure made up of atoms.

The fluctuation of atoms is the dimension of existence and functioning of the being.

Let's think of a fig seed.

Inside that fig seed, all the characteristics belonging to the fig tree, from the sprout, branch, leaf to the fruit, are written with a measure together with their quantities.

The quantity(mikdar) here is everything including the number of branches, number of leaves, number of fruits.

This measure is called "Destiny".

The fig tree is hidden in the essence of the fig seed, the tree is hidden in the atoms there.

The software of the entire system of the tree is hidden in the atoms in the seeds.

Whenever there is a movement in the seed, a fluctuation, the tree from the seed slowly begins to appear in a certain period of time.

That fluctuation that flows from the essence of the seed to the fruit can be thought of as "Quantum".

Let's think of a human being.

A human being is embodied by multiplying and developing from a new cell formed by the union of the sperm and the egg, and whatever characteristics are in that cell are revealed in the human's body structure.

In other words, whatever is in the essence will be revealed.

In other words, the essence will come out into the external.

That is, the exit from the inner world to the outer world will occur and the inner world will be hidden in the structure that exits to the outer world.

This universe and every being in the universe;

In the Surah Tariq:

1- The Sublime World and the light reflected from it.

As stated in the verse, it comes into being and takes shape from a spark, that is, a sprout, reflected from a Sublime Realm.

This universe is the exposed structure of light and the life-carrying structure within the light, that is, the load we call matter.

The realm we call matter is actually the density dimension of energy, that is, its concentrated dimension.

The material realm and the spiritual realm are not separate from each other.

2- Have you realized what that powerful light is?

In the verse, we are advised to realize the area where the “Quantum” field comes from.

3- That light that flows into infinity and carries life within it.

In the verse, it is stated that the area we call the “Quantum” field and the universe come from light and the entire material realm that light carries within it.

4- All souls are protected by it.

All souls, that is, all bodies, are exposed from that light and are protected by that light.

5- Let man look to evaluate the subtleties of his creation.

In this verse, the wisdom of our creation as a human is presented.

Man should think, research and reach the wisdom of creation in order to understand the creation of himself and the being and organize his life accordingly.

This Universe is formed by the fluctuation of an energy flow and continues.

Each being is a reflection emerging from the energy world.

Being is shaped and embodied with the energy emerging in waves from atoms.

The energy coming from one atom and the energy coming from another atom are combined, combined atoms are formed, in other words, elements are formed.

With the energy emitted from this combination, elements are combined and molecules are formed.

Molecules are combined with the energy emitted from molecules and cells are formed.

Cells are combined with the energy emitted from cells and tissues are formed.

Tissues are combined with the energy emitted from tissues and organs are formed.

Organs are combined with the energy emitted from organs and bodies are formed.

Bodies are also emitting energy at all times and affecting their surroundings.

Each being has an energy field and energy that is both unique to itself and shared with other beings.

Every being radiates energy to each other and receives energy from each other.

The human body is a world consisting of the earth body, the soul body, the spirit dimension, and the light dimension.

The earth body of the human being, that is, the soul body, also has its own unique energy flow.

The human being has an energy flow coming from the spirit dimension and the light dimension.

The holistic body of the human being also has its own unique energy field.

And each dimension has its own unique energy fields.

This is also valid for every being.

The earth body of the human being also consists of air, fire, water, and earth bodies.

The air, fire, water, and earth bodies also consist of infinite degrees within themselves.

The soul body also consists of sound, action, attributes, and manifestations of existence.

And they also consist of infinite dimensions within themselves.

The spirit and light dimensions also have sublime dimensions within themselves.

And each of these and their degrees have infinite energy dimensions within themselves.

The person's energy fields emit different waves with all kinds of positive and negative thoughts, good deeds, bad deeds, fear, anger, rage, pride, arrogance, faith, etc.

The waves emitted by the person affect both himself and every person and being around him.

Just as there are "Negative" and "Positive" charges inside atoms, there is also this system inside every being.

If a person can understand this energy, he will understand the subtleties of creation.

The visible and invisible worlds are not separate from each other.

The invisible world: The Sublime World, that is, the dimension of Spirit-Light-Nothingness.

The visible world is the human dimension.

In other words, it is the dimension of bodies where Mathematics, Physics, Chemistry, Biology manifest.

Here, the visible world, that is, the dimension of being, is shaped by light and the life-bearing structure inside the light.

A lightning comes out from the Sublime World, we call it "Nur"(Light).

There is a form of light flowing through the light and a life form within that light.

We call this dimension "Quantum".

We call the energy emitted from there "Quantum Energy".

A person should think very carefully about how they create a Quantum energy in their own body with bad thoughts and actions or good thoughts and good states.

The feelings that a person finds peace in, the feelings that make them restless, panicky, stressed are the equivalent of the things that the person does.

Could the secret of heaven and hell also be in this area?

All systems of a person and a being, their lives before and after, are recorded and transferred in the atomic dimension.

Yes, with our limited minds we understand that:

We are all clusters of light.

We are all the material dimension of light.

Every being is a form that seems different, reflected from the same light.

This Universe is:

A dimension from Nothingness to Light, from Light to Spirit, from Spirit to Light, that is, Energy,

From Energy to Matter.

In other words, we are all “children of Light.”

Here are the people we call Messengers and Prophets; they have examined existence, thought about it and presented the truths they have reached from the dimension of revelation to humanity.

They have called the invisible world: The sublime world, that is, the world of meaning.

They have called the visible world: The human world, the material world, the apparent dimension, the dimension of earth.

They have called the laws of creation of existence: Religion.

They have called the laws of operation of existence: Sunnah.

They have called the entire Universe: The living book, that is, the Quran.

They have called all the subtleties of the measure of the manifestation of each being and all beings: Destiny, that is, Quantum, that is, quantity.

They have called the infinite power and owner of the universe: “Hu El” in Hebrew and “El Hu, Allah” in Arabic.

Yes, each of us is the Quantum world.

We are formed with energy and we radiate energy.

So, if a new structure is formed with the energy fluctuation from atom to element, from element to molecule, from molecule to cell, from cell to tissue, from tissue to organ, from organ to body...

What could be the structure formed with the energy fluctuation radiating from a human being?

The emotions, thoughts, fears, actions of a person are all in a connection with quantum fluctuations.

How are ions planted in the environment of an angry person with a fluctuation?

How are ions planted in the environment of a patient person with a fluctuation?

How are ions planted in the environment of a cruel person with a fluctuation?

How are ions planted in the environment of a merciful, compassionate, loving person with a fluctuation?

What do the ions planted in the environment of a man harassing a woman on the street carry with his gaze?

What do the ions planted in the environment of a man looking at a woman as a brother, a human being carry with his gaze?

Or, how are ions planted in the environment of a woman looking at a man?

Harassment and rape are words that come from the same root.

If a person looks at another person in a harasser way, they are planting rape ions in their surroundings.

The energy spread by these ions, namely quantum fluctuations, may one day turn into rape.

Quantum should be thought of as energy spreading to the environment and should be understood very well.

A person's feelings and thoughts are spread as energy to their surroundings.

Every action a person takes is spread as a stronger energy to the environment.

Every piece of information a person learns is reflected in the person's feelings and thoughts.

Every feeling and thought has a different energy reflection.

Existence has come into being, has taken shape, has appeared differently with an energy fluctuation.

All existence continues its existence with a quantum energy.

All existence has taken shape differently.

This formation has been formed with different fluctuations of energy and different color combinations in energy.

The relationship between colors and destiny is very important.

Now let's examine the color dimension.

DESTINY AND COLORS

One aspect of destiny is the dimension of colors in the formation of existence.

Existence is the dimension of the manifestation of a divine power.

Existence is the dimension of the manifestation and formation of a written destiny.

The moment existence begins to manifest with an energy fluctuation, it is shaped by the information carried within a color dimension.

How existence will take shape exists as a system written in Levh-i Mahfuz (The Preserved Tablet) of existence.

Each piece of information is carried with a color fluctuation within the energy and progresses to the dimension in which it will take shape.

What are the messages coming from the color world that comes from colorlessness?

How are colors formed?

What are the basic colors and messages of creation?

What are the secrets coming from the three basic colors Blue, Red, Yellow?

What are the secrets coming from the other colors consisting of these three colors?

What secrets do colors coming from the structure of light offer in life?

What kind of secrets are there in colors?

What is the destiny written in colors?

What is the march of destiny to colors?

What messages does Allah offer from the dimension of colors?

How are colors formed?

What are the primary colors, what messages do they offer?

What are the colors formed from the primary colors, what messages do they offer?

What messages do the color fluctuations of every being and every person offer?

Are the color wavelengths and degrees of each person different?

Do positive or negative thoughts, statements, actions cause different color fluctuations in our atoms?

How are the colors emitted from people's different temperaments and bodies?

What kind of messages are hidden in the color fluctuations emitted from people's bodies?

Surah Al-Baqarah 138: "sıbgata Allah sıbgata."

What is the secret of Allah's paint, Allah's color "sıbgata Allah"?

What is the secret of the color of the Muhammadan dimension "nûrun alâ nûr"? (Light upon light)

Why does white appear white and what is its message?

Why does black appear black and what is its message?

The three basic colors "Blue, Red, Yellow" are the colors of which dimensions.

Blue: It is the color of the dimension of 'a'ma' (oblivion) - meaning - spiritual, nothingness.

It is the secret color of the neutral-neutron dimension in the atom.

It is the central color of all secrets.

Red: It is the color of the dimension of Light, coming from the dimension of the blind.

It is the secret color of the dimension of the proton in the atom.

It is the secret color of the Muhammadan station.

Yellow: It is the color of the dimension of the "Self", which is the dimension of manifestations of existence.

The secret color of the electron dimension in the atom.

The color coming from the electron dimension flows from the birth of the being to the death process, shows the dimension of aging and fading.

In other words, it is the color dimension that shows that the being, which is finite and in a constant state of change, flows to an end.

Quantum fluctuation reveals the dimension of colors, colors reveal a destiny in the formation of being.

Color; consists of sounds in light.

The color of sunlight is white, that is, it is not a color, but a combination of all colors.

Colors are revealed by the contact of light with objects.

Every color carries a secret.

Every being exhibits a character with its color.

The characters of people; show themselves with the fluctuation of a color or the fluctuation of several kinds of colors and their combination.

The temperament and character of people show that they are under the influence of different colors in their bodies, and colors fluctuate from bodies according to that structure.

A color or combination of different colors on people's bodies are signs of many emotions, thoughts and states such as people's intelligence, emotionality, anger, compassion, cruelty.

In all kinds of emotions, thoughts and actions, different color fluctuations occur in bodies.

There are three basic colors of nature: Blue, Red and Yellow

“Green” is formed from the combination of blue and yellow.

“Purple” is formed from the combination of red and blue.

“Orange” is formed from the combination of red and yellow.

Green is the symbol of the attribute Hayy.

It symbolizes life, birth, sprouting, flourishing and manifestation.

Those whose hearts have the wisdom of the knowledge of Allah have begun, their age has begun, their birth has begun...

The secret of the green color is the walk of existence from the seed dimension to the tree dimension.

Those who have green color fluctuations in their hearts are those who are curious about the existence of existence.

This fluctuation takes the person to the path of knowledge.

Purple; It is the color of the opening of the sublime world to the world of light.

This color is the sublime dimension making itself felt in the person.

It opens the secrets of the flow of the sublime dimension into light and the blowing of the soul from there.

Orange; is the secret of the transformation of the soul into being.

Being; is formed with love, desire, excitement, affection, and knowledge.

It is the dimension of the transformation of the energy flow into being.

Black color is a mixture of three main colors; red, yellow and blue.

Black is the secret of “Leyl”.

It is the secret of “Leyl makam”, which is the dimension of Majnun makam.

Surah Al-Isra 79: “Leyli tehecced.”

The dimension of light is the dimension that existence comes from and the dimension that existence goes to.

The light reflected from existence is the light of Allah.

Allah created the worlds from His own light.

Every being reflects the light of Allah.

The dimension of Leyl is the existence remaining inwardly in the dimension of light.

That is, it is invisible in the dimension of leyli, that is, in the dimension of darkness.

The Sun is invisible in the night sky, the stars are visible.

But the Sun has reflected its light from the stars in its own system.

The light reflected from the stars is the light of the Sun, the stars have become apparent, the Sun has remained hidden.

Here, all existence is the reflection of the light of Allah, His shadow.

The dimension of “Leyl-i tehecced”; the light reflected from every existence is the dimension of the light of Allah.

The dimension of Leyl, the dimension of night, is the dimension of blackness.

Black is the dimension in which everything is invisible, everything exists in that invisible dimension.

The color black is the dimension in which every color is absorbed.

Pigments that absorb light instead of reflecting it appear black.

There is no primary color called white, but the color white is the dimension from which all colors come, the combined dimension of colors.

The color white symbolizes unity, wholeness, cleanliness, and purity.

Every existence is the face of Allah Himself.

The word color in the Quran is “Levn”. Its plural is elvan.

Sunlight contains light rays of different wavelengths.

Light coming to objects is either absorbed, reflected, or transmitted by the object.

If the electrons in the object absorb some of the light and reflect some of it, it appears in the color of the light it reflects...

If the electrons in the object reflect all the light rays, it appears "White".

If the electrons in the object absorb all the light rays, it appears "Black".

The color that the electrons in the object cannot absorb appears to us as the color of that object.

The yellow orange appears yellow; the electrons in the orange do not absorb the yellow light in the light, they leave it behind, absorbing other colors.

The yellow color left behind is reflected from the peel and the orange appears yellow.

This is also the case in other fruits and vegetables and other beings.

The relationship between the different colors of objects in nature and light is like this...

Nûr; is the name of the place where the light that belongs to Allah, that carries all the attributes in it, comes from.

The heart of a person who does not attribute all the attributes that belong to Allah to himself is pure white and clean.

The energy of light manifests from that heart.

If the love of Allah manifests in a person's heart, that person realizes that everything he attributes to himself belongs to Allah and surrenders to the owner of his being. Just as the electrons in an object appear "White" when they reflect all the colors in the rays, that is, if the object does not absorb the rays in the light and does not attribute them to itself, it appears pure white.

When a person realizes that the light belongs to Allah, his heart becomes pure white and clean.

That heart has reached the Muhammadan consciousness.

In the dimension of light, there are all the attributes belonging to Allah.

These attributes never belong to the person himself, they belong to his owner.

Surah Al-Baqarah 138: "Sibgata Allah."

Sibgat: Paint, color, white color, embroidery, strength, shape, system, smell.

It is Allah's secret of color.

Allah gives his secrets through colors.

Surah Al-Fatir 27: "Muhteli Elvanu" "Various colors, different appearances."

The secrets of creation and characteristics of existence are hidden in colors.

Surah Ta-Ha 22: "Tahruc beydae" "It appears pure, it appears pure white."

Surah Az-Zumar 21: "Zeran muhtelifen elvân" "Plants of various colors."

Surah Nahl 13: "Muhtelife elvân."

"In your multiplication, in the earth's being in various colors, there are certainly signs in them for those who ponder over the creation of existence and look at it with the truths they have reached."

Nahl Sûresi 69: "Muhtelifun elvan."

The revelation to the bee; "To drink from flowers of various colors and to expel them from its belly."

The color of honey: Bees take nectar from flowers of different colors and these are revealed as honey by the bee.

The heart, which is a traveler on the path of truth, reflects the color of honey.

Allah presents all of His secrets with colors coming from light.

The soul carries the three basic colors "Blue, Red, Yellow".

The Creator, the secret of creation is hidden here.

All of the secrets of the created being are hidden in other colors.

Also, the characters and habits of people reflect different colors.

Very soon, the color fluctuations coming from people will be reflected on the devices that will be discovered and many things such as people's:

Feelings,

Thoughts,

Inner intentions,

Positive or negative actions,

Whether they are sincere or not,

The cruelties they have committed,

Their fears, traumas, hidden diseases, diseases that will be revealed in the future, will be detected.

Black:

The color of the dimension of Leyl.

The color of the Saint is black.

Leyli is his station.

The dimension where everything is gathered in Allah.

White:

The color of the secret of the Essence.

There is nothing there other than his Essence.

The wise who reaches this station takes on this color, attributes everything to Allah, leaves nothing for himself, and becomes clean.

It is the color of the station of Abraham.

It is the color of the station of the wise.

It is the color of the station of lovers.

The lover becomes pure by passing through his own existence, and becomes fanâfillah.

When a person forgets his own existence, Love manifests itself from him.

Now he has fallen in love with his essence, he has forgotten his body.

Green:

It is the color of those who have begun to awaken in their hearts.

It is the dimension where the desire to seek the truth manifests.

It is the color of progress in the secrets of existence.

It is the color of the rank of witness.

It is the dimension where Allah reveals Himself.

It is the color of the dimension of birth, which we call spring.

It is the color of the flow from Rahim to Rahman.

THE SUBJECT OF DESTINY AND WILL

The attribute of will is always discussed in the subject of destiny.

What is will? Does the servant have will?

Comments are made that the universal will belongs to Allah, the partial will belongs to the servant.

What is will, Kulli irade (universal will), cuzzi irade (partial will)?

When we examine this subject, we come to the following explanation.

One of the subjects we encounter in the subject of destiny is “Will”.

We attribute the universal dimension of will to Allah, and the partial dimension to man.

How is the subject of will explained in terms of the Quran?

The subject of universal will and partial will is always a subject of debate.

What is the whole?

What is the partial?

It is said that the universal will belongs to Allah and the partial will belongs to us.

So, is it really like this?

Surah Ya-Sin 82: “İnnemâ emruhû izâ erâde şeyen en yekûle lehu kun fe yekûn.”

Innema emru hu: Only, but, working, ruling, that

Iza erade şeyen: Will, when he wills, something

En yekule lehu: He says, be to him,

Kun fe yekun: Be, becoming, thus happens, is formed,

The meaning: “He is the only one who works in all existence. When He wills something, He says to it, be, thus it happens.”

Does will belong to Allah or to the servant, or do both Allah and the servant have will?

How should we understand the attribute of will, which is one of the Sıfat-ı Subûtiye.

What is will? Can the servant have will?

Or does the servant have free choice?

Is it right to attribute one or more or all of the attributes belonging to Allah to ourselves?

What is will, what is a whole, what is a part? Let's examine these.

Irade (Will): It is thought to come from the Arabic root “rwd”.

“Irādat-: There are written records that it means desire, will, desire in creation, ability to do, to hunt, to search, to wish, to release.

When we examine the Quran, the will pointed out is the response to the will belonging to Allah in creation, which begins with the command “Be” in the 82nd verse of Surah Ya-Sin.

Whole: The whole, encompassing the whole, the dimension of bodies, the dimension of wholes.

Part: Part, particles within the whole, cells.

If we call the body whole, the cells become parts.

If we call the cells whole, the organelles within the cell (ribosome, lysosome, Golgi apparatus, endoplasmic reticulum, etc.) become parts.

If we call the organelles whole, we call the sub-particles within the organelles parts.

We can extend this to atoms and subatomic particles.

In other words, whole: It means the whole and the system that contains the whole.

Part: The system within the system belonging to the part, belonging to the part.

This Universe is whole, every being is a part.

The human body is whole, every cell is a part.

Every cell is a part, and the cells inside each cell are also parts.

A cell is also a whole because it is what holds the cells inside the cell together.

But whether it is a part or a whole, the will to exist belongs only to Allah.

In other words, the divine will in creating both the atom and the whole belongs to Allah.

Since we cannot create even the smallest atom, we do not have will.

The 82nd verse of the Surah Ya-Sin explains this to us very well.

The manifestation of Allah's will is the command "Be".

The creation of something begins with the command "Be".

Here, the divine will in this command is "Will".

And this belongs to Allah.

A servant cannot create even the smallest atom, and cannot have will in creation.

Let's think of a seed; the desire to become a tree in the seed belongs to Allah.

When the command "Be" manifests in the seed, there is a movement inside the seed.

And then the process of sprouting a sprout in the soil begins.

This process that begins continues until the process of tree formation and fruition.

Here, this existence is the manifestation of the will that belongs to Allah.

Allah has attributes in creating existence. Allah creates existence with attributes that belong to Him.

One of the attributes that belong to Allah is "Will".

The attributes of Allah are known as: "Hayat (Life), Ilim(Wisdom), Irade(Will), Kudret (Power), Sem'i (Hearing), Basar (Seeing), Kelam(Speech), Tekvin(Genesis)".

Existence is related to these attributes.

And the owner of these attributes is Allah.

And the entire universe was created with these attributes.

We can say that "Will", one of the attributes in creation, is the predestination, the desire in creation.

The word desire does not seem very suitable for Allah's sublimity.

Because Allah has the name "Samed", meaning that He is not in need of anything.

If we say desire, there is a perception of need in desire.

However, Allah is not in need of anything.

It would be more appropriate to say that the predestination, the will in existence belongs to Allah.

In other words, we cannot create the desire to become a tree from a seed.

Since we cannot create even a single particle, "Will" cannot belong to us.

The will for existence and functioning of the whole and the particle belongs to Allah.

In other words, Allah is the one who creates a cell and a body and the command "Be" here belongs to Allah.

We do not have the will to create a cell, the system inside the cell, or the body.

We do not have such a power.

The servant has the ability to reason, think, desires, decision-making ability, discovery, consciousness, preferences, contemplation, and judgment to distinguish right from wrong.

These are the abilities granted to the servant.

The servant cannot ignore them.

The servant's desires are related to his own life. They are related to the needs of the animal body.

The servant's, that is, us; desires are "Men yeşâu, the one who wants"

In the Quran, there is the word "Yeşa".

This is the desire of the servant.

The desire of the servant is indicated with the word "Yesa", and the desire of Allah is indicated with the word "Will".

Surah Ya-Sîn 82: "Innemâ emruhû izâ erâde şeyen en yekûle lehu kun fe yekûn."

The meaning: "He is the only one who functions in all existence. When He wills a thing, He says to it, 'Be', and it is."

Surah Isra 16: "Ered na, our will."

Surah Enam 125: "Men yurid, whoever wills, whoever desires."

Surah Enam 125: "Fe men yurid Allah en yehdiyehu."

The meaning: So whoever desires to understand Allah, he will be guided.

Surah Al-Baqarah 185: "Yuridu Allah, Allah wills."

Surah Al-Ahzab 17: In erada: If, do not want, do not come, come, happen,

Surah Al-Mu'min 31: "Ve ma Allah yurîdu zulmen lil ibâd", "Allah is not the one who wills evil for His servants."

Surah Rad 11: "Erad Allah", "Allah is the one who wills."

Surah Rad 11: "Lehu muakkibâtun min beyni yedeyhi ve min halfihî yahfezûnehu min emrillâh innallâhe lâ yugayyiru mâ bi kavmin hattâ yugayyirû mâ bi enfusihim ve izâ erâdallâhu bi kavmin sûen fe lâ meredde leh ve mâ lehum min dûnihî min vâl."

The meaning: "Those who look to understand the power that is before them and behind them, and those who understand that the operation belongs to Allah, will be protected by the truths. Indeed, if a people do not change in understanding the truths of Allah, and they do not improve themselves with these truths and do not know that the will belongs to Allah, they will be a people who do evil. After that, they will have nothing to do with good, and they will not understand His friendship."

Surah Kehf 29: "Men sae- whoever wills."

Abraham Surah 4: "Men yesau- whoever wills."

Surah Abraham 4: "Ve mâ erselnâ min resûlin illâ bi lisâni kavmihî li yubeyyine lehum fe yudillullâhu men yeşâu ve yehdî men yeşâ ve huvel azîzul hakîm."

Ve ma ersel nâ : Revelation, sending, informing, presenting, us, our truths,

Min resulin : A messenger, showing, revealing the truths,

Illa bi lisani : However, other, only, with his tongue, speaking, with his tongue,

Kavmi hi : Those, with whom they live, to his people, o,

Li yubeyyine lehum : To explain, tell the truths clearly, to them,

Fe yudillu Allâh : After this, do not deviate to your own knowledge, misguidance, Allah,

Men yesau : Whoever, wants, whoever wants,

Ve yehdî : The one who shows the way, guidance, guides, finds guidance,

Men yesau : Whoever, wants, whoever wants,

Ve huve el aziz : He, the supreme owner of all values,

El hakim : The one who rules over everything, the owner of wisdom,

The meaning by Tavhid-i Quran: “A messenger clearly conveyed Our truths to his people, only in their language. After that, whoever wills, will deviate from the truths of Allah into his own misguidance, and whoever wills, will find the way to the truths and understand that He is the Supreme Owner of all values, the One Who rules over all existence.”

The meaning by DRA: “We sent every prophet, without exception, in the language of his people, so that he could explain them clearly; after that, Allah leaves whom He wills in error and guides whom He wills to the right path. He is the Mighty, the Wise.”

Unfortunately, the beliefs of the Meccan polytheists were reflected in the meanings of the Quran.

The Meccan polytheists also said regarding will, “will belongs to Allah, it cannot be the will of the servant.”

The polytheists said that there is no interference with the will of Allah and did not want the poor and needy to be helped.

When Prophet Muhammad said: “No one should starve, no one should be oppressed, no one should oppress another, no slavery, no concubinage, men and women are equal,” they looked down on him.

The polytheists defended the issue of will as they had learned from their ancestors.

They would say, “If Allah had willed, He would have benefited and fed the hungry,” and they would oppose those who said that they should be helped.

They would say, “Allah did not will, so I cannot will,” and they would say, “We cannot oppose Allah’s will.”

They would see those who did not think like them as deviants and declare them as heretics.

They would also interpret destiny in accordance with this understanding.

This belief of the Meccan polytheists is stated in the Quran in Surah Yasin 47.

Surah Yasin 47: Ve izâ kîle lehum enfikû mimmâ rezakakumullâhu kâlellezîne keferû lillezîne âmenû e nutimu men lev yeşâullâhu atameh in entum illâ fî dalâlin mubîn.

Ve iza kile lehum : When it is said to them,

Enfiku : Give what is given to you,

Mimma rezakakum Allah : From things, the provider, blessing, grace, you, Allah,

Kale ellezine keferu : They said, those who ignore the truths and cover them,

Li ellezîne amenu : Those who believe,

E nutimu : We will feed, to feed, to benefit,

Men lev yesau Allah : Who, anyone, if, Allah

Atamehu : To feed, to feed, to benefit, benefit,

In entum : If, only, you,

Illa fi dalal mubin : However, clearly,

The meaning: When it is said to them, Spend from what Allah has provided for you, those who ignore the truths those who say to those who believe: Shall we benefit them? If Allah wills, He will benefit them, and you are only in clear error.” As seen in the verse, the polytheists have tied destiny to the will of Allah, and they have believed that for the hungry people around them, “Allah left them hungry, and if Allah willed, He would have fed them.”

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

As can be seen, the polytheists even relate the issue of faith to the will of Allah; they would say, “This is the destiny that Allah has decreed; if Allah had willed, He would have guided us.”

The Quran gives examples of these incorrect understandings.

These are all the polytheists’ understandings and interpretations of will and destiny.

However, when we read and think carefully about the Quran, we understand that will is the manifestation of Allah in creating existence, which is unique to Him alone.

Since the servant cannot create anything, the servant does not have will.

Allah Himself creates the whole and the partial.

In other words, the will in creating both the particle and the whole belongs to Allah.

In other words, the will in the creation of the body and the cells in our body belongs to Allah. When we examine the Quran carefully; the desire of the servant is expressed with the word "yesha" "shae". The desire of Allah is expressed with the word "Irade".

We should also think about the word will accordingly, and interpret it accordingly.

When we examine the Quran very carefully and carefully contemplate each of the attributes that belong to Allah in existence, we understand that; “Will” is an attribute that belongs to Allah.

It is Allah who creates both the part and the whole, that is, the whole, and the will in creation belongs to Allah.

We have been granted the right to choose, the right to choose, the right to decide what to do or not to do.

We do not have the right to create even a single particle of something and we do not have will.

In other words, the will to sprout from a seed does not belong to us.

Here, the will in the part and the whole belongs to Allah.

In other words, the will in the creation of both the part and the whole belongs to Allah.

The servant cannot have will, because the servant cannot create anything.

The servant can decide what to do or not to do with the intelligence given to him.

The servant has the right to choose, the right to choose, the right to do or not to do, the right to distinguish between right and wrong.

The name given to a quality that belongs to Allah is polytheism.

We must properly understand the subject of will and destiny.

We must contemplate the will and destiny in existence very well.

Let's examine the subject of will and destiny in the Qur'an in different meanings.

Surah En'am 125: "Fe men yuridillâhu en yehdiyehu yeşrah sadrehu lil islâm ve men yurid en yudillehu yecal sadrehu dayyikan haracen ke ennemâ yassaadu fis semâi kezâlike yecalûllâhur ricse alâllezîne lâ yuminûn.

Fe men yuridi Allah : Now, who, anyone, will, wish, desire, Allah,

En yehdiye hu : He is guided, he finds the path of truth, reaches guidance,

Yeşrah sadre hu : Explanation, opens, opening, heart, that,

Li el islam : Peace, tranquility, in peace,

Ve men yurid : Who, will, wish, desire,

En yudille hu : Misguidance, deviate, deviate from the truth, that,

Yecal sadr hu : Makes, does, happens, heart, that,

Dayyk harec : Narrowness, trouble, difficulty, doubt,

Ke ennemâ yassaadu : As if, like, rise, increase, remain in emptiness, difficulty,

Fi es semai : In the sky, the sky, sublimity, emptiness,

Kezâlike yecal Allah : This is how, to do, to make, happens, remain, Allah,

El ricse ala ellezine : Filth, the filth of ignorance, on those people,

Lâ yuminûne : Those who do not believe, do not believe,

The meaning: "Whoever desires to understand Allah, he will be guided to guidance. Thus, his heart will be opened to peace and tranquility. Whoever remains in his own ignorance and wishes to deviate

from the truth, his heart will be in doubts and troubles. He will be in difficulties as if he were in a void in the sky. Thus, those who remain in the filth of ignorance do not believe in Allah.”

In the DRA’s meaning: “Whoever Allah wishes to guide, He opens his chest to Islam. And whoever He wishes to lead astray, He narrows and squeezes his chest as if he were climbing to the sky. Thus Allah inflicts torment (and distress) on those who do not believe.”

If we examine the two different meanings very carefully, we will see how the issue of will and destiny are interpreted differently.

In the meaning of Tavhid-i Qur’an; It is translated as "for the person who wants to understand Allah, or for the person who remains in his own ignorance".

In other words, the free will of the servant is discussed here.

If the servant remains in the dirty knowledge of the false field, it will be that much harder for him to believe.

In the meaning by DRA; it is interpreted that it is Allah who guides his servant and leads him astray, and at the same time it is stated that those who go astray will remain in torment and distress.

If Allah writes the destiny of His servant so that the servant does not believe and goes astray, and if the servant compulsorily follows this destiny and does not believe and goes astray, how fair can the punishment of the servant be?

According to the meaning here; if it is Allah who does not want His servant to believe, and if it is Allah who puts His servant into trouble, what can be the servant's fault?

Again in the meaning by DRA, Surah Al-Isra 15: “Whoever has found the right way has found it only for himself, and whoever has gone astray has gone astray against himself. No sinner will bear the burden of another sinner. We do not punish until We have sent a messenger.”

When we examine the meaning of Tavhid-i Quran; reaching the right path and straying from the right path are presented as the servant's own choice.

However, in the DRA interpretation; it is translated that Allah is the one who guides and leads his servant astray.

In order to understand the subject of destiny and will, we must carefully examine the Quran and interpret the differently translated interpretations well.

(Note: Meaning does not mean the Quran, it is only a meaning. It is not possible to translate the Quran completely into a language by making one feel its meaning.)

(The person who interpreted it tried to translate whatever he understood from the Quran into his own language.)

ACTION-DOER-DEED

One of the most important issues to understand about destiny is the subject of “Action, Doer, Deed”.

Does the action belong to the servant or to Allah?

Does the servant have an action or a deed?

Is the servant the owner of the action, that is, the functioning, that is, the action that is happening in his/her body at every moment?

Or is Allah the owner of the action that is happening in his/her body at every moment?

Can the servant create his/her action?

Is the servant not responsible for his/her own deed?

Or is Allah the One who also does the deeds?

What does “righteous deed” and “unjust deed” mean in the Quran?

Should we consider good deeds and bad deeds the same?

How should we understand the verse that is constantly said in the world of belief, “Allah created you and the things you do”?

In other words, how should we understand the verse 96 of Surah Saffat?

Let's try to understand the subject of action, Doer, and deed, which is one of the most important dimensions of the subject of destiny.

Action means work,

Doer; means the one who works, always in motion.

Action is the name of the operation that is in the essence of existence and continues at every moment.

Efal means actions.

Efal is the plural form of action, the operation that is in all existence.

The Doer shows its Doerhood with its action.

The Doer dresses up as an Doer with its action.

Action is the place where the Doer shows itself.

The Doer becomes Doer through his action.

The Doer appears to the outside world through his action and appears as a human being.

Doer and action are not separate from each other.

Where the Doer is, there is the action.

Action in the Doer, Doer in the action is the state of two drops of water becoming one drop.

Action is not separate from the Doer, Doer is not separate from the action.

Action and Doer are in the same place at the same time, showing sameness.

Doer continues in all beings with its action.

Action that is happening in every being at every moment is the action of the Doer.

No being is the one who does his own action.

Every being is an action, every being is the action of the Doer.

Allah is the Doer with his action at every moment in every being.

Surah Jonah 36: “İnnallâhe alîmun bimâ yefalûn.”

Inne Allah alîm: Surely, Allah is the one who creates with His wisdom, the owner of wisdom,

Bimâ yefalûn: Things, objects, every being, the Doer,

The meaning: “Surely Allah is the owner of wisdom, the Doer in every being.”

Surah al-Kamer 52: “Ve kullu şey’in fealû hu fîz zubur.”

Ve kullu şeyin: All things, all existence,

Feala hu: The Doer, Him, the truth,

Fi el zubur: Inside, holiness, mass, book, the written, letter

The meaning: “He is the Doer in the operation of all existence. The truths are in the book of the universe”

When we examine the verses, we understand that the action is the operation in the existence itself.

And the one who performs this operation is not the existence itself, but Allah.

Surah Bûruc 16: “Faâlun lima yurîd.”

The meaning: “He is the Doer, everything that exists is from His will.”

An atom, a cell, a tissue, a body are all formed by action, work by action, continue by action.

The beating of a person's heart, the circulation of his blood, the working of his cells, all the movements of the body are all manifestations of action.

The entire universe is the field of action of a Doer, it moves with the fluctuations of action.

All existence is the action of the Doer.

Action and Doer are the same at the same time.

Action is the Doer, Doer is the action.

A person is not the owner of his own action in his own body.

In other words, a person is never and never the one who is capable of the operation of his own body.

A person cannot create his own action, in other words, he can never do the operation in his body by himself.

A person is never the one who does all the operations in his body from the atom to the cell, from the cell to the tissue, from the tissue to the body.

The Doer is the one who does this operation.

The state of the Doer in the dimension of the functioning of the body is action.

The name of the Doer in the dimension of verb is action.

The name of the action in the dimension of Doer is Doer.

This universe is the action of a Doer.

The Doer proves its own originality with its action.

The action is the Doer proving itself with its action.

Who is the Doer doing the action? It is the Doer.

If there is an action, it is the Doer revealing itself, proving itself with its action.

There is an action, that is, a functioning, that cannot be denied in every being.

The Doer is not the Being itself that does this functioning.

It is the Doer itself that does this functioning in the innate dimension of every being.

If a person understands the truth of the action and the Doer, he will also be wise to the truth of creation.

If a person examines the being well, that is, if he reads the being well, he will have the perception on the way to understanding the subtleties of the functioning in the being.

There is a functioning that a person cannot deny in every being.

Reading this functioning is getting to know the truth of the action.

The one who gets to know the truth of the action also gets to know the truth of the Doer.

The entire universe moves with a mechanism.

This mechanism is what is to be read.

If a person wants to understand the truth of Allah, he must understand the truth of the Doer in existence.

The name of the functioning in a person's body is action.

A person is not even a particle active in the functioning of his own body, the one who is active is the Doer.

In other words, a person cannot make his own heart beat, cannot make his own cells work, he is not an active Doer in the functioning of his own nervous system, even his breathing is outside of his will.

In other words, a person is never the owner of the functioning of his own body.

The Doer is the owner of the action, that is, the functioning, in the bodies of the person and all beings.

The Doer and the action are not separate from each other.

The silkworm spins a cocoon with the silk fibers it produces from itself, and hides itself in the cocoon it spins.

The silk fibers are not separate from the insect, the insect is not separate from the fibers.

The silkworm hides itself in the infusun with the silk fibers it produces from its infusun to the horizon.

Here, the Doer hides himself in the essence of the human dimension that he reveals from his action.

The Doer hides himself in his action.

The Doer makes himself apparent with his action.

If there were no functions in a person's body, a person would not be able to move, work, walk, hold, etc.

Deed is what a person does with the functions in his body.

In other words, deeds are the deeds done with the functions in his body, such as walking, sitting, working, eating, drinking.

Allah is not responsible for the functions in his body, but his servants are responsible for the deeds they perform.

The beating of our heart, the circulation of our blood, the functioning of our cells are actions.

Our work, and what we do are deeds.

If there were no actions in our body, we would not be able to perform deeds.

Surah Enbiya 23: "Lâ yuselu ammâ yefalu ve hum yuselûn."

La yuselu: No, not responsible, will not be responsible, question,

Amma yefalu: The Doer, in its operation, to do, action,

Ve hum yuselune: They, people, are responsible, responsible for their deeds,

The meaning: "Allah is not responsible for His actions. But people are responsible for their deeds."

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

If we examine the Quran very carefully, action belongs to Allah, deed belongs to man.

A person performs his deeds with the operation that is happening in his body at every moment.

For example, a person hoeing his field, carrying a load, driving a car, cooking in the kitchen, eating, working.

These are all deeds of a person.

If there were no functioning in a person's body, he would not be able to do his deeds.

If a person's heart did not beat, if his blood did not circulate, if his body did not function; a person could not even hold and lift a glass with his hand.

Here, a person's works are his deeds.

If a person understands the truth of the action- the Doer that is happening in his body at every moment, his submission to Allah will be that much stronger and his deeds will be based on righteous deeds and mercy.

He who understands the truth of the action- the Doer in himself will be in righteous deeds.

Reading the subtlety of the action- the Doer in existence is the secret of the verse "Ikra"(Read).

Ikra is the contemplation made in order to understand the operation in a person and the one who does this operation.

Surah Al-Hajj 14: “Inne Allâh yefal, ma yuridu”

Inne Allah yefal: Surely Allah is the doer, the one who continues to work

Ma yuridu: Thing, from His will, the one who wants

The meaning: “Surely Allah is the doer, everything is from His will.”

A person who understands the truth of doer, action, and deed reaches the secret of Tawhid and understands destiny in accordance with the truth.

A person who understands the truth of Allah, who manifests himself in existence at every moment, who surrounds existence with His attributes, who holds every existence with His essence, lives in submission to Allah.

And that person performs righteous deeds at every moment.

Let's examine the verse 96 of Surah Saffat.

This verse has been debated for centuries.

Most belief groups interpret this verse as “Allah created man, and Allah created the works he makes with his hands.”

Let's examine the verse carefully.

Surah As-Saffat 96: “Vallâhu halakakum ve mâ tamelûn.”

Ve Allah halaka kum: Allah created you, created you, brought you into being, created

Ve ma tamelûne: what you do, what you worship with your hands

The meaning: “As Allah created you, so He created the things you worship with your hands.”

This verse refers to a warning that Prophet Abraham gave to his people.

Surah as-Saffat:

83- Indeed, Abraham was one of those who followed the path of Noah.

84- He came to his Lord with a pure heart.

85- He said to his father and his people: What are your worshipers?

86- Do you create Allahs instead of Allah, and turn to them?

87- The Lord of the worlds is not as you think.

88- Abraham looked; He looked with a perceptive gaze to understand every part of existence.

89- Then he said: I am in difficulty.

90- Then they turned away from him and went away.

91- He turned to their vain deities, then he said: Nor shall you eat.

92- And you are not the ones who speak.

93- He struck their vain deities with force.

94- So he walked quickly and faced his people.

95- He said: Do you worship what you have carved?

96- Just as Allah created you, He also created what you make with your hands.

97- They said: Make for him a great thing, then throw him there in his ignorance.

When we examine the verses from verse 83 to verse 97 of Surah Saffat, we understand that the Prophet Abraham is warning his people.

His people turn to idols they have made with their hands from stone and wood, and they worship them.

Abraham says to his people: “What are you doing? You are worshipping what your hands have made. Allah created you and He created the stones and wood that your hands have made.”

When we examine the verse, we understand that what is stated in the verse is not the person’s actions, but Allah is the creator of both the stone and the wood.

Since this verse has not been examined very well, interpretations have been made for centuries as if Allah were the owner of the actions of the servant, and it has been explained that way in conversations.

For centuries, if a person killed someone, it was explained as “Allah killed him from his hand.”

They even reflected this in the meanings.

Surah Anfâl 17: “Ve men yuvellihîm yevme izin duburâhû illâ mutcharrifên li kîtâlin ev mutchayyizen ilâ fietin fe kad bâe bi gadabin minallâhi ve mevâhu cehennem ve bisel masîr.”

The meaning by DRA: You did not kill them in the war, but Allah killed them; and when he shot, you did not shoot, but Allah shot; and He did it so that He might bestow upon the believers a beautiful favor from Himself. Allah hears all things, knows all things.

The meaning by Tavhid-i Quran: So you did not wrong them, but they wronged themselves by not understanding Allah. When you do something with power, that power is not yours, but it is Allah's. The believers carefully consider the troubles that befall them, and they learn a good lesson from it. Indeed, Allah is Hearing, the Owner of wisdom.

Now let's examine the verse word by word.

Fe lem : Here, thus, not,

Taktulu hum : You, the qualities of the body, body, do not pity, harm, them,

And yet Allah : But, Allah,

Katel hum : The qualities of the body, body, do not pity, harm, them.

Ve marimeyte: Not, throw, leave, do not do something with a power, you,

Îz rimeyte: To throw, leave, do not do something with a power, you,

Ve lakinne Allah rama: But, Allah, throw, do, do not do with a power,

Ve li yubliye: For the test, think carefully, trouble, distress,

El muminîne: Believers, the trustworthy,

Min hu: From him, this, this situation,

Belaen: Test, trial, worry, distress, trouble that befalls,

Hasenen: Beautiful, beauty, beautifully, a beautiful thing,

Înne Allah semiun alim: Surely, Allah, the hearing, the owner of wisdom

If we examine the meanings carefully, we come across the meaning in one meaning; “You did not kill them in the war, Allah killed them”. The meaning of the same meaning continues as follows; “When you threw (the arrow), it was not you who threw, it was Allah who threw.”

The understandings in this meaning existed at that time as the understandings of the Meccan polytheists.

Here, the following questions can be asked:

Is it correct to say that Allah killed?

Who were the ones killed by Allah and who created the one killed by Allah?

When a person kills someone and says, “Allah killed him from my hand,” it is a belief in destiny that comes from the age of ignorance.

The Meccan polytheists believed that “good and evil are the same, they are both from the will of Allah, and Allah is the One who creates good and evil,” and they interpreted destiny in this way.

The Quran refers to this belief of the polytheists.

Surah Fussilat 34: “Ve lâ testevîl hasenetu ve les seyyieh idfa billetî hiye ahsenu fe izellezî beyneke ve beynehu adâvetun ke ennehu veliyyun hamîm.”

Ve lâ testevî : Not one, not the same, equal, settlement,

El hasenetu : Not one, equal, settlement, goodness,

Ve la es seyyietu : Not one, not, sin, evil, extinguish, with, that one,

İdfa bi elleti : Extinguish, destroy, prevent, that one,

Hiye ahsenu : That one, beautiful, more beautiful, the most beautiful,

Fe iza ellezi : Then, after, it happens that when that one becomes,

Beyneke ve beynehu: Between him and you,

Adavet : Enmity, hostility,

Ke enne-hu veliy hamim: As if, like that, sincere, sincere friendship,

The meaning: “Good and evil are not the same. Prevent evil in the best way. Then it happens that the enmity between you and that person becomes sincere, sincere friendship.”

When we examine the verse, we understand that good and evil are not the same.

When we see something bad, we should not say, “This is from Allah.”

If there is evil, we should prevent it in the best way possible.

We should not say, “This is from Allah’s will, let’s not interfere.”

If we say that evil is from Allah, if we say that it is from His will, it means that we have not understood the Quran.

The message in the Quran; “Who is more unjust than the one who slanders Allah?” is a message that we need to think about very carefully.

We should understand the verse, “When you do something with a power, that power is not yours, but that power is Allah’s.”

If we examine this cycle carefully, the message here is that whatever a person does, he does it with a power that is in his body.

Whether a person does bad or good deeds, all the deeds he does are due to the power of Allah in his body.

A person performs his deeds with the deeds that belong to Allah in his body.

If a person understands the subtleties of deeds and actions well, he will never say, “Allah killed him at my hand, Allah wronged him.”

A person who says this has failed to understand the subject of deeds and actions in his body.

The Meccan polytheists claimed that everything they did was done by Allah through their hands.

This interpretation of belief, which is believed to be the understanding of destiny, continues in most segments today.

A person is always responsible for his/her actions.

A person can decide whether to do something or not by using the mind given to him/her and can implement this decision.

A person can also use the right of choice regarding whether to do something or not with the mind given to him/her, and the person can implement or give up his/her decision.

The free choice given to a person is where the decision and implementation of what to do or not to do takes place.

If a person does evil and says “Allah made me do this”, this means ignoring the mind given to him/her, the right of choice, the right to reason, and ignoring where the result will be.

A person was created with the ability to hold his/her anger.

A person was created with the ability to hold his/her tongue and not speak badly.

Patience was created for this.

Patience, trust, and submission are the feelings bestowed upon man by Allah.

Surah Al-i Imran 200: Yâ eyyuhâllezîne âmenusbirû ve sâbirû ve râbitû vettekûllâhe leallekum tuflihûn.”

The meaning: “O you who believe! Understand what patience is and be patient, and understand the secret of Truth that binds all existence together, and beware of evil, and do not associate partners with Allah. It is hoped that you would succeed.”

In the verse, we are advised to understand what patience is, to be patient, and to be in constant contact with Allah.

A person who understands the subject of destiny will never be one of those who slander destiny, as is the case with faith groups.

For centuries, interpretations on the subject of destiny have continued in a similar way.

A person who reads the measure of Allah’s creation of existence well will understand destiny better.

When we examine carefully, we understand that destiny existed with the same understanding as today’s destiny during the time of Prophet Moses.

We see this in the story of two farmers during the time of Prophet Moses.

There were two farmers during the time of Prophet Moses. These two farmers were neighbors in their fields.

Allah says to Moses: O Moses! Tell the first farmer you come across on the road that no matter how much you work, Allah will not yield in your field, but tell the other farmer that Allah will yield in abundance in your field.

Moses informs the farmers of this.

The first farmer says: O Moses! Tell your Allah that I will work day and night, and we will see how He will not yield.

The second farmer says: May Allah be pleased, O Moses! Our Lord's provision is vast.

A day will come when the farmer who was told that there would be no crop will have an abundant crop in his field.

The farmer who was told that there would be an abundant crop will have a scanty crop in his field.

The farmers say to Moses; Is your Allah wrong, O Moses?

Moses goes to Allah's presence with his neck bowed. Prophet Moses says: O my Lord, you have put me to shame! The farmer for whom you said there would be no crop had an abundant crop, and the farmer for whom you said there would be a crop had little crop.

Allah says; Oh Moses! That farmer worked so hard day and night, he never left his field, he worked hard, he worked hard, he got tired but he didn't get tired, he got sick but he didn't get tired, it's not right not to give him a reward for all his hard work. He got the reward of his hard work.

The other farmer, on the other hand, didn't make an effort, didn't work hard, didn't work hard, didn't take care of his field like the other farmer, thinking that Allah would give it anyway. He trusted me and just sat back. He got the reward of whatever he worked for.

We understand from this story that the understanding of destiny today existed in the time of Prophet Moses.

The society of that day believed in destiny in this way, saying, "Whatever Allah wants, happens, if Allah has written it, it will happen, if He hasn't written it, it won't happen."

Another different story from the life of Prophet Moses is as follows.

One day, Moses had a headache and did not drink the medicine given to him by the doctors. Musa said, "Allah gave him this headache, and Allah can cure the headache," and refused the medicine.

Allah reveals to Moses: "O Moses! I am the one who gives the medicine, and the manifestation of the medicine belongs to me, what do you reject?"

Moses realizes the mistake he made, takes the medicine and his headache goes away.

When we look at Moses' understanding of destiny here, we see the belief that "Allah is the one who gives the headache, and He is the one who takes it away."

We understand from these stories that the understanding of destiny, in its current form of belief, also existed during the time of Moses.

If we examine Prophet Muhammad's words: "I am not one of those who slander destiny.":

Buhtan means slander, attribution of blame, slander, lies, things that are not true, based on opinion, and fabrications.

Prophet Muhammad said; "Understand destiny with the measure of "Destiny", do not remain in false interpretations, do not slander Allah."

"Do not trust the false information about destiny."

"Do not trust the slanders thrown at Allah about destiny."

It is stated in the Quran that slandering Allah is a great injustice.

"Buhtan" verses are used in some surahs in the Quran.

Slandering Allah and remaining in lies about Allah is slander.

And only those who are injustice can do this, they deceive people by saying "Allah" to confirm their injustice.

Surah Jonah 17: "Fe men azlemu mimmenifterâ alâllâhi keziben ev kezzebe bi âyâtih innehu lâ yuflihul mucrimûn."

Fe men azlemu : Now, who, anyone, is more unjust,

Mimmen iftera : Those, they, slander, fabricate,

Ala Allah keziben : About Allah, lie,

Ev kezzebe bi ayati hi : Or, denied, His verses, sign, evidence,

Innehu la yuflihu : Surely, truly, he, does not exist, salvation, deliverance,

El mucrimûne : Guilty, evil, in evil deeds,

The meaning: "Who is more unjust than the one who fabricates about Allah, transmits that lie, or denies His verses? Indeed, those who remain in those evils will not succeed."

Surah Nisa 112: "Ve men yeksib hatîeten ev ismen summe yermi bihi berîen fe kadihtemele buhtânen ve ismen mubînâ."

Ve men yeksip : Whoever earns, acquires, works, does, if,

Hatîeten : Error, fault, wrong,

Ev ismen : Or, bad, sin, bad one,

Summe yermi bihi : Then, throws, leaves, it,

Berien : Far, innocent, blameless,

Fe kad ihtemel : Now, it happened, burden, resist

Bühtan : Slander, lie, heedlessness,

Ve ismen mubin : Sin, crime, bad, evil, obvious

The meaning: “Whoever commits wrongs or evil deeds, then shows it as an innocence, then he bears those lies and remains in manifest evil deeds.”

When we examine the verses, we see that slanders about Allah are great cruelty.

In the 112th verse of Surah Nisa; It has been reported that a person's showing his wrongdoing to another person as innocence, saying that Allah wanted it that way, and attributing it to destiny, and attributing lies.

Here, we need to understand destiny well.

If we cannot understand destiny well, if we attribute evil to Allah, if we ignore our own choices, if we ignore the functions of the brain given to us, we will be among those who slander destiny.

If a person both does evil and attributes it to destiny, that person will have attributed his cruelty to destiny.

Or if a person says that the cruelty in his environment is Allah's will, he will have slandered Allah.

A person should never confuse two things.

One is that existence is created in a certain order, in other words, it exists and takes shape depending on a certain destiny.

The other is the responsibility of man in the emergence of evil.

If these two situations are understood very carefully, destiny will be understood better.

A person should be able to see well how his own life span flows.

A person is not the one who writes the destiny of his own birth and death, the formation of his body.

Birth and death are a destiny written by Allah.

But if a person receives good education in his own life, he will be a righteous person.

A person can be a righteous person or a cruel person through education from the family or through a transmission from the ancestors.

This situation should be understood very well.

In terms of destiny, the divine and acquired dimensions should be investigated very well.

THE DIMENSION OF VEHBİYET-KESBİYET

The dimensions of vehbi and kesbi are very important in terms of understanding destiny.

When we examine the subject of destiny, the aspects of “Vehbiyet” and “Kesbiyet” should be scientifically investigated in detail.

Vehbiyet comes from the word vehbi, and the word vehbi comes from the word “Hu”.

Vehbiyet: It means connected to Hu, coming from Hu, belonging to Hu, in other words, connected to Him, coming from Him, belonging to Him, His order.

Vehbiyet: It means the center, the main source, the benevolence, the source of all qualities, graces, the source belonging to the soul and light, the manifestation of whatever is in its source.

Vehbiyet means coming from Allah, showing Allah, connecting to Allah.

We can think of the dimension of vehbiyet as the essential dimension of the tree before it emerges, in the seed.

In the dimension of divine existence, whatever is in the essence will be revealed.

Whatever is in the seed will be revealed with the same.

Kesbiyet: It means software and transfer to genes that is written later, transferred later, earned by working, obtained later, searching, not innate, not witchcraft, new software that will be formed according to the environmental conditions of the tree that emerged from the seed, etc.

Vehbiyet is all dimensions in the essence.

Kesbiyet is a new additional software to the essence of the events in the apparent, with the emergence of what is in the essence to the apparent.

In understanding the subject of destiny, both the subject of witchcraft and witchcraft are to be examined carefully.

The aspect of witchcraft is the aspect in which the existence of the universe, that is, all beings, is written in advance; the dimension of spirit, light, and blindness.

In this dimension, the being exists according to whatever software it carries, takes shape according to it, appears in a certain period of time according to it and progresses to an end.

That is, whatever is in the “Â’yân-ı Sabite” dimension is revealed.

The aspect of acquisition; situations that emerge later according to environmental conditions and the transformation of these situations into software and their emergence.

For example; the creation of a human being as a body comes from the aspect of vehbiyet.

The nature, behavior, fears, good or bad states in a person are written from the family to the child’s “DNA” system and these software continue for generations.

This is the aspect of kesbiyet .

Kesbiyet (Acquisition) means what is acquired later.

Every person carries the inheritance of states and behaviors from their ancestors.

And also, within the time period they live, all the words, states and behaviors they see, experience and hear from the society and the environment are written on their own body and they pass this on to the next generation.

Thus, there are two types of “Preserved Tablet” dimensions in a person.

One is the software dimension that shows how the person's physical existence will come into being, how it will take shape, this is the dimension of the universe.

The other is the dimension of carrying all the characteristic features that come from the person's ancestors, this is the dimension of acquisition.

The person's habits, behaviors, feelings and thoughts, fears, desires to do good or evil, perspectives, these are all aspects of acquisition(kesbiyet).

The person's beliefs, worships are all aspects of acquisition that come from the ancestors.

When a child is born, he is not affiliated with a belief, but his parents raise that child according to their own beliefs.

When a child is born, he is not born into a belief, his parents shape the child's faith destiny.

The child learns worship, places of worship, and all the practices that are connected to his faith from his parents.

The child learns anger, hatred, war, doing good or evil and contempt from his parents, from society.

And the child transfers all these feelings he learns to the next generation with his genes.

This inheritance that is passed on is the aspect of acquisition.

All kinds of states and behaviors of the family and society are an inheritance from the ancestors.

And this inheritance is passed on through acquisition.

That is why the Quran recommends doing good deeds and speaking good words in many places.

It says not to speak bad words.

Because all words and behaviors are written on the human body and recorded in the person's Preserved Tablet.

These records affect the person's character and behaviors in the future and in the person's descendants.

A baby carries all the states that come from the family.

Whatever the baby hears, sees, witnesses in the family and society, all of these are written on the baby's Preserved Tablet.

And later these things are revealed like a sprout emerging from a seed.

Today, the science of genetics is trying to read and define the system written in the genes.

Reading and repairing disease-carrying genes from ancestors and the environment is always a miracle of Allah's genetic science.

So, no matter what a person says in society, no matter what behaviors he exhibits, all of these are written line by line for the person, for the people around him, and for existence.

A person's state and behavior, his belief and worship system are the inheritance he finds from his family.

That's why the beautiful man Prophet Muhammad says; Speak nicely and behave nicely in front of your children.

Every word and behavior that is said can be the destiny of the person's own state in the future.

Because every word and behavior that is said is written line by line in the person's genetic structure and can emerge over time.

Whether a person is bad or good-natured occurs with the education that comes from the family or society.

The aspect of acquisition is where all the habits and characters come from.

What is the source of being clean-natured?

Where do bad-natured states come from?

The Quran gives a magnificent answer

The magnificent truth in the 37th verse of Surah Enfâl.

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

The meaning: “The pure-natured and the bad-natured are distinguished according to whether they understand the realities of Allah. Some of them make others bad-natured. Thus, those who are in that state are together. Those who do bad things are in destructive states. They are the ones who are in loss.”

A magnificent truth is presented to us in the verse.

If a person knows Allah and His truths, that person can never be ill-intentioned.

If a person does not know Allah and His truths in all beings, bad-natured states can become apparent in that person.

A person who understands the operation of Allah in the universe, that is, the Sunnah of Allah has understood the mercy of Allah in every being.

And the heart of a person who understands this is always at peace.

And he always gives peace to his surroundings.

That person is clean-natured.

A person who is bad-natured cannot be wise for himself.

A person's inclination towards evil stems from his failure to understand Allah and His truths in the universe.

Here, the education that comes from mother and father is the most important factor in the development, belief and formation of the character of the child.

What we call acquisition is all the characteristic features acquired later.

If a child is educated with the feeling and thought of reading existence, understanding creation, and has good morals, that child will be a useful person to his environment.

A child who is raised to be bad-tempered will be harmful to his environment.

Every child is created with the ability to understand existence.

If a person understands the divine power that holds existence, that is, if he reaches the truth of Allah, he will be a righteous person.

If a person cannot reach the consciousness of Allah, the only being that holds all existence, and if he keeps himself separate from existence, he remains in an ego.

This ego drags the person to a state of arrogance and selfishness.

Bad-temperedness also emerges from these states.

A bad-tempered person also harms his environment.

And always;

To harm,

To gossip and backbite,

To be in discord,

Thinking badly,

Lying,

Giving people bad nicknames,

Looking for people's shortcomings,

Using people for one's own benefit,

Being in states such as slander, envy, malice, pride, arrogance,

Dividing people according to their beliefs,

Looking down on people's beliefs,

Considering a created being as detestable,

Looking after people's property and honor,

Seeking authority and dominion and violating someone's rights,

Stealing, cheating, usurping what does not belong to oneself,

Approaching someone for one's own benefit,

Betraying one's trust,

In short, they become bad-tempered in all kinds of harm.

Bad-tempered people are rewarded for what they have done.

Bad-tempered people can never be at peace.

They are always in panic, stressed, and rebellious.

When they go to bed, they cannot put their heads on their pillows in peace.

They are not in real peace, they are in panic, stressed, troubled, unhappy.

All these negative feelings are the punishment of those who are in that state for being bad-tempered.

Here is the magnificent truth presented to us in the verse:

A person who does not know Allah and His connection and truths in the universe sees himself as a separate being and lives with the ego, bad habits emerge in such people.

A person who knows Allah lives with His love at every moment. This love does not allow that person to be bad-tempered.

From the beginning to the end, the Quran advises us to understand existence and the Creator.

Because the person who reads the universe will certainly understand himself and the one who holds existence tightly.

A person who understands this will never see himself as superior to another being and will not fall into arrogance and will not be bad-tempered.

This is why education from the family is very important.

Transmissions from the aspect of acquisition continue for generations with the "DNA".

The divine dimension is the unchanging flow of Allah.

The flow of wisdom in existence is the divine dimension.

The manifestation of all attributes in existence is the divine dimension.

The divine dimension is the divine dimension of Allah's speech in existence.

The words that come out of a person's mouth are the divine dimension.

There is no error in Allah's speech, that speech flows directly from existence.

But there are many deficiencies and incorrect determinations in the words that come out of a person's mouth.

Allah presents His speech directly with His verses from existence.

But when a person puts that speech into words, he changes the meaning of the speech according to himself and can use it according to his interests.

The word comes from Allah's attribute of speech(kelam).

Every being, every cell is a kelam (speech).

The speech of Allah is manifested from the wisdom that is written line by line in the structure of all beings, visible and invisible, and words are the verbal form of that wisdom.

Surah Al-Maide 13: "They change the meaning of the words of the truths and turn them into other meanings. They forget the words of the truths that were reminded to them."

Surah Al-Bakarah 59: "But those who were wrongdoers among them; they changed the words of the truths that were told to them with words that caused a different understanding."

Surah Al-Bakarah 75: "Some of them pretend to listen to the word of Allah, then they change it according to their own understanding, without understanding its truth, and they know only their own understanding."

Here, speech is the dimension of kelam.

A person's understanding, interpretation, and verbalization of that speech according to his own understanding is the dimension of acquisition.

As stated in the verses, a person interprets the truths according to his own understanding, puts them into words, and can change their meaning.

However, the meaning of speech is clear and never changes.

The attributes of Allah manifested in existence are filtered through the divine dimension and all attributes carry the divine dimension and manifest without ever changing.

Will is the divine dimension, will is the attribute of Allah, there is no change in Allah's will.

Man's will is the acquired dimension.

In the attribute of will, we have examined the universal will and the partial will.

Man also has a desire for cruelty.

But there is no cruelty in Allah's will.

There is no cruelty in Allah's divine dimension.

But man produces cruelty.

Man's production of cruelty is related to the negative education coming from the family and society.

The divine and acquired dimensions should be understood very well.

Understanding the divine and acquired dimensions very well is understanding the truth of destiny.

Pride, arrogance, cruelty seen in man are all acquired aspects.

However, the actions, attributes and manifestations of the essence of Allah are the divine dimension.

The surrender of a person to the divine dimension will open the doors to being closer to the truths.

A person who does not get rid of pride, arrogance, and cruelty cannot establish a connection with the divine dimension and cannot reach the truths there.

The divine wisdom is found in the dimension of Mathematics, Physics, Chemistry, and Biology, which are in the essence of existence.

The divine wisdom is the dimension of Ilm-i Ledun.

However, there is no error or slip in wisdom.

The software of wisdom is the existence itself, the divine dimension.

Allah is the one who writes the divine wisdom into the essence of existence.

Allah, with the name of Alim (Scholar), creates existence and writes the attribute of wisdom into existence.

Existence is formed and shaped with wisdom, which is one of the softwares of existence.

To give an example:

The creation and shaping of the eye is with the divine wisdom.

The truths belonging to the eye, which are written in the eye, are there as the divine.

The knowledge of the eye is in the eye itself.

However, the information obtained by eye doctors while examining the eye is written in books, which is acquired knowledge.

The science of the eye is in the eye, but the information about the eye is in books, or in what eye specialists at the faculty of medicine tell.

There is no mistake in the knowledge of the eye.

However, there may be mistakes in the books written on behalf of the eye.

The eye is a living book and is the book of Allah.

The books written by people on behalf of the eye belong to people and there may be mistakes.

Thus, acquired knowledge is the knowledge written in the essence of the eye.

Acquired knowledge, on the other hand, is the information written in books about the eye, the words that flow from the tongues.

Awareness is related to the dimension of unity.

Acquisition is related to the dimension of multiplicity.

The aspect of acquisition should also be understood very well.

There are changes in a person's body that come from environmental conditions, which is something that is not in a person's control.

However, there are changes that come from a person's nutrition, behavior, social relations, and good education.

Both of these aspects are acquisition aspects.

The “DNA” in the human body also records and stores the factors that come later and transfers them to the destiny of the next generation.

These can be environmental factors, diseases, information and behaviors that open the door to good or bad feelings and thoughts gained from education.

“DNA” records, stores and transfers everything.

That is why our ancestors said it very well:

“Be careful, everything you do and say can be the destiny of your child in the future.”

“The grandfather ate grapes, his grandson’s teeth were set on edge.”

“What you do, you get”

“What you sow, you reap”

“What you say, your grandchild will say”

“The child walks on the path that the parent walks on”

“The anger of the parent passes on to the child”

“The grandfather played the saz and the grandchild sang”

“Ancestors leave footprints, their children follow those tracks.”

“If the mother laughs, the child laughs, if the mother cries, the child cries.

Our ancestors have given the message that “families shape children’s lives”.

Here is the aspect of acquisition, the dimension of feelings, thoughts and behaviors that a child acquires after birth.

Every child is born pure from its mother.

The family is the most important factor in the formation of a child’s feelings and thoughts.

Every piece of information planted in a child’s brain is reflected in the child’s feelings, thoughts and behaviors.

There is information taught to a child that directs the child to the wisdom in existence.

There is information taught to a child that directs the child to discrimination, arrogance and cruelty.

If the information conveyed to the child:

Leads to division, discrimination and duality...

Leads to seeing one's own faith as supreme and looking down on the faith of others...

Leads to looking for deficiencies, gossiping, envy and malice...

Leads to ego and arrogance...

That child becomes cruel.

That child is distanced from the consciousness of Tawhid.

If the child falls into sin as a result of the perceptions put into his mind after he grows up, that is, if he becomes divisive, he separates people according to their beliefs and worships, saying:

He separates people according to their religion.

He separates people according to their color, nationality, gender.

He separates people as this one is from us, that one is not from us.

He separates people as Alevi, Sunni, Bektashi, Naqshbandi, Qadiri, Nurcu.

He separates people as Muslim, Christian, Jew.

He despises some, he glorifies others.

He makes a distinction between the rich and the poor.

He always remains divisive, he always makes discrimination.

He always acts according to the material dimension of existence and gradually becomes cruel.

However, when the child was born, he did not have these perspectives.

Allah did not create the child to be cruel.

But families raised their children like this.

This is the aspect of acquisition.

The formation of the body; cell by cell, tissue by tissue, organ by organ, that is, its creation from an essence is the dimension of esoteric.

After the child is born, its upbringing with the education of the family is the dimension of acquisition.

In other words, the existence of the body, the person's states and behaviors in life according to the information he has acquired are the dimension of acquisition.

Every organ in the body will take shape according to what is written in the Preserved Tablet.

But after the body is born, it will also record everything it has acquired later on its "DNA" according to the environment it lives in.

The body will record the effects of environmental conditions, the effects of nutrition, the effects of education, their anger, rage, pride, arrogance, all of them on its "DNA".

Every word a person hears, every behavior he does, every action he sees, his fears, his joys will all be recorded on his "DNA".

These acquired later ons are the dimension of acquisition.

The software of what is acquired later in the "DNA" is transferred to the next generation, and this transfer has now become a spiritual dimension.

When a child is born, all the feelings, thoughts, states and behaviors from the ancestors are recorded in their body like a seed.

When a child is born, if these seeds are watered by the family, the feelings, thoughts, states and behaviors from the ancestors will slowly emerge in the child.

For example, in the child's "DNA" software, there are feelings such as anger, fighting, getting angry, from the ancestors.

Or there are feelings such as love, compassion, helpfulness, doing good.

But these feelings remain like a seed.

Whenever the child's parents fought in the presence of the child, behaved angrily, and attacked each other.

As a result of these events, the harmful feelings in the child were watered, causing those feelings to blossom.

Or the parents were kind to each other, talked about science, loved animals, watered flowers, helped someone.

These events also caused positive feelings to grow in the child.

If the parents gossip at home, or if they gossip about others and talk badly about people who come to the house, the child who listens to this will grow up to be like that.

The child's life will be shaped according to what he sees and hears from his parents.

There is a beautiful story that is a lesson:

There are mothers, fathers, a child and the child's old grandfather living in a house.

The old grandfather is very weak, his hands are shaking, his eyes can hardly see.

While the family is eating together at the same table, the old grandfather spills the food on his head and on the floor.

The father makes a living by working as a logger.

He takes his child to the mountains and teaches him how to work as a logger.

One day, while the father is trying to make a wooden spoon and plate from wood in the mountain, his son sees this and asks: "Dad, what are you doing?"

The father says: "O my son! Your grandfather has grown old, he spills his food on the table while eating, I will set a separate table for him, I am making a wooden spoon and plate for your grandfather."

The table is set again, but the grandfather sits at a separate table, the child is very upset about this and cries inside.

Because the love of the grandfather is purer and cleaner than that of the mother and father.

This love has made itself felt in the child.

One day, the father and son go to the mountain to collect wood.

The little boy starts carving a piece of wood with a small knife in his hand.

The father asks: "Son! What are you doing?"

The child says to his father: "Dad! You too will grow old one day like my grandfather, you will spill food here and there, and then you will eat at a separate table, that is why I am making you a wooden spoon and a wooden plate."

When the father hears this, he is struck in the brain.

The father realizes what a big mistake he has made, what a bad example he has set for his child.

And at dinner, he kisses his old father's hand and sits his father at the same table.

When the grandson sees his grandfather at the same table, he is overjoyed.

Even if his grandfather spills food on him, the parents, after the lesson experienced, do not say anything and never show a look or behavior that would embarrass the grandfather.

Every child grows up according to what they see and hear from their parents.

That is why Prophet Muhammad said:

"A child grows up like a mother and father."

"Raise your children well."

"Pay attention to your behavior around your children"

"Speak nice words around your children."

"Speak knowledge around your children, do not speak falsehoods or lies"

He said, "The child is the parent of the one who is in his bed."

In other words, every child grows up according to his parents.

If a child born in a Muslim country is given for adoption to Christian parents living in a Christian country, that child grows up according to the beliefs and worships of that family.

Or if a child born in a Christian country is given for adoption to Muslim parents living in a Muslim country, that child grows up according to the beliefs and worships of that family.

The parents are the factors in the child's upbringing, this is the acquired dimension.

But the factor in the child's coming into the world is Allah, this is the gifted dimension.

If the child becomes cruel because of being educated by his parents, calling this Allah's destiny means not understanding destiny and slandering Allah.

The factors in the child becoming cruel are the parents, society and friends.

Allah did not create any child to be cruel to those around him.

VERSES OF DESTINY IN THE QUR'AN

In this section, let's try to examine the verses of destiny in the Qur'an.

Let's try to understand the messages presented in each verse.

Let's try to think and comprehend the measure in the creation of existence.

Surah Al-Kamer 49: "İnnâ kulle şey'in halaknâhu bi kader."

Inna kulle sey'in: Surely We created everything,

Halaknâ hu: We created it, created it, brought it into being,

Bi kaderin: With a measure, plan, and decree,

The meaning: "Surely We created everything with a measure."

As seen in the verse, everything created has been revealed within a measure.

Every being has a very fine measure of creation.

Even the formation of a stone is within an order, the measure and order of the atoms and minerals in the stone are clear.

The dimension of all these measurements is the dimension of destiny.

Surah Ra'd 8: "Allâhu yâlemu mâ tahmilu kullu unsâ ve mâ tegîdul erhâmu ve mâ tezdâd ve kullu şeyin indehu bi mîkdâr."

Allah yalemu: Allah, the owner of wisdom, the one who creates with his wisdom,

Ma tahmilu: What, not, thing, to carry, what he carries, what he carries,

Kullu unsa: All, all, female, woman, familiarity, all females,

Ve ma tegidu: What, not, thing, decreases, short period,

El erhamu: Wombs, closeness, kinship, mercy,

Ve ma tezdâdu: What, not, thing, increases, extends, is long, do not be late,

Ve kullu şeyin: All everything, everything,

Inde-hu bi mukdarin: In His presence, with Him, measure, quantity, determined,

The meaning: "Allah is the owner of the wisdom of all that females carry. The periods of pregnancy in the wombs of living beings are short in some and long in others, and from Him all things are by measure."

In the event we call pregnancy, the formation and shaping of a baby cell by cell is according to a certain measure.

The gestation period of a baby is 9 months and 10 days.

A baby is born within a certain period of time.

The gestation period measurement of each animal is different.

To give examples:

Asian Elephant: 616 days

Camel: 390 days

Donkey: 365 days

Horse: 335 days

Cow: 285 days

Chimpanzee: 240 days

Sheep: 147 days

Hedgehog: 112 days

Lion: 108 days

Cat: 64 days

Dog: 61 days

Rabbit: 32 days

Rat: 22 days

The gestation period of each animal is a program of destiny.

As stated in the verse; “The gestation periods in the wombs of living beings are short in some and long in others.”

The baby formed in each womb is shaped and comes into the world according to the destiny written for it.

Surah Al-Furqan 2: Ve halaka kulle şeyin fe kadderahu takdîrâ.”

Ve halaka: He created, created, brought into being,

Kulle şeyin: All things, all beings, the whole universe,

Fe kaddera-hu: Then, destiny, measure, order, it,

Takdir: He determined, with measure, value,

The meaning: “He is the One who created all beings.

Here He is, who created all order with a measure.”

Every being is revealed according to the destiny written for it, it takes different forms according to the destiny written for it.

No being has written the destiny written for it.

Allah has created the destiny of every being in accordance with that being.

Surah Enam 96: “Fâlikul ısbâh ve cealel leyile sekenen veş şemse vel kamere husbânâ zâlike takdîrul azîzil alîm.”

Fâliku el ısbâhı: The one who splits the morning, who reveals the light,

Ve ceale: He made, made, arranged,

El leyile sekenen: Night, a place of rest, rest,

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

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

Zâlike karar: This is it, decree, measure, destiny,

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

El alîm: The owner of wisdom

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

The emergence of light, the arrival of the night, the movement of the sun and the moon within a measure, are all manifestations of a destiny script.

All existence is finely equipped with attributes, shaped, and has emerged.

Destiny is the measure of creation.

As long as we seek the truth of destiny in the existence of existence.

Let's not interpret destiny as we hear it from someone else,

let's try to understand it from the essence of existence itself.

Surah Enam 148: “Seyekûlullezîne eşrekû lev şâallâhu mâ eşreknâ ve lâ âbâunâ ve lâ harremnâ min şey kezâlike kezzebellezîne min kablihim hattâ zâkû besenâ kul hel indekum min ilmin fe tuhrîcûhu lenâ, in tettebiûne illezzanne ve in entumillâ tahrûsûn.”

Se yekûlu ellezîne eşreku : They will say, they say, those who associate partners

Lev şae Allah : If, desire, wish, Allah,

Ma eşreknâ : Not, thing, what, associating partners, we did not associate partners,

Ve la abau na : No, our ancestors,

Ve lâ harremnâ min şey : Forbidden, we would not forbid, something,

Kezâlike kezzebe : Like this, they denied,

Ellezîne min kabli-him : Those before them,

Hattâ zaku bese na : Even, to taste, to remain in that state, difficulty, hardship, good, we,

Kul hel inde kum : Say, tell, is there anything about this, how, with you,

Min ilmin : Something from wisdom, a piece of information,

Fe tuhricû-hu lenâ : Then bring it out to us, prove it make,

In tettebiûne : If, if, to be subject to, to comply with,

Illâ ez zanne : However, based on supposition, guess, prior belief,

Ve in entum illa tahrusun : If, you, but, only, lie, unfounded, baseless,

The meaning: “The polytheists say: If Allah had willed, we and our ancestors would not have been polytheists and we would not have remained in forbidden things. Those before them remained in such lies. Even they did not understand Us and remained in severe distress. Say: Is there any knowledge with you about what you say? If so, prove it to us. But you only follow opinion and what you say is nothing but falsehood.”

When we examine the verse here, there is an explanation that the polytheists believe that the evil they do is Allah’s destiny.

In the same verse, it is stated that this belief is mere opinion, that is, an assumption based on faith inherited from the ancestors, and is not based on wisdom.

Destiny can never be learned based on opinion or sensation.

The place of learning destiny is the essence of existence itself.

If we attribute evil to Allah, if we see it as Allah's destiny, then we are confusing the existence of existence with the belief-based information coming from the family.

The way to understand destiny is wisdom.

The one who follows Allah's wisdom in existence will reach the truth of destiny.

Surah Aal-i Imran 145: “Ve mâ kêne li nefsin en temûte illâ bi iznillâhi.”

The meaning: Death which befalls a person is only in the authority of Allah.”

If we interpret this verse carefully.

Man is mortal. Death will definitely come to man.

However, we should interpret this very carefully.

In deaths that occur due to accidents that befall a person, the servant's precautions are important.

Earthquakes, fires, accidents, diseases should be read very well.

While Japanese scientists read the fault lines that cause earthquakes well, we should try to understand the death disasters that befall societies that do not read this very well.

Every being has a measure within itself, the being works with that measure, and continues with that measure.

Wind, Air, Fire, Water, Earth, each have fine measures in their own system.

Each of these things combines with the other with a certain measure and moves with a certain measure in this combination and continues its operation with a new formation.

Surah al-Baqara 164: “İnne fî halkıs semâvâtî vel ardı vahtilâfîl leyli ven nehâri vel fulkilletî tecrî fîl bahri bimâ yenfeun nâse ve mâ enzelallâhu mines semâi min mâin fe ahyâ bihil arda ba’de mevti-hâ ve besse fihâ min kulli dâbbe ve tasrîfir riyâhı ves sehâbil Mûsâhhari beyne semâi vel ardı le âyâtin li kavmin yakılûn.”

Inne fî halkı : Verily, creation, existence,

El semâvât ve el ard : Heavens, skies and earth,

Ve ihtilâf : Difference, change,

El leyl ve el nehar : Night and day, darkness and light,

Ve el fulki : Eternity, orbit, astronomy,

Elleti terci fî el bahri : That, exists, flows, goes, eternity, the infinity of wisdom,

Bima yenfeu el nase : Things, because of, benefit, people,

Ve mâ enzele Allah : Thing, what, not, sending down, presenting, Allah,

Min es semai min main : From the sky, from the sky, water, knowledge,

Fe ahyâ bi-hi el ard : Thus, life, vitality, with it, the earth,

Bade mevti-hâ : Then, sperm, seed, there,

Ve besse fiha min kulli : Spread, appeared, all, entire,

Dâbbetin : All existence, moving, mobility,

Ve tasrifi : To shape, to break, to remake, to change, to dispose, to turn over, to organize,

El riyâhı : To blow, wind,

Ve el sehabi el mûsâhhar: Clouds, in a measure, in an order, in a state, in a measure of destiny,

Beyne el semai : Between, sky, heaven,

Ve el ardi : Earth, soil, body,

Le âyetin : Of course, verse, sign, evidence,

Li kavmin yakılun : For, people, groups, those who reason, thinking

The meaning: “Indeed, in the creation of the heavens and the earth, in the difference of night and day, and in their motion in an orbit, which are things that people benefit from with wisdom. In the sending of water from the sky by Allah, and thus the earth coming to life, and then the formation of seeds from it, in the movement of all beings, in the blowing of the wind and the movement of the clouds in the sky in a measure, in everything that is on the earth, there are signs for people who use their mind.”

When we examine this verse, we understand that whatever is on the earth, whatever is in the sky, everything has been created with a measure.

There is always a measure in the formation of clouds, in the gradual movement of the wind, in the movement of clouds.

There is always a measure in the falling of rain, in the meeting of rain with the earth, in the sprouting of seeds in the earth.

The destiny of clouds is to carry rain, the destiny of rain is to give life.

The destiny of wind is to move clouds, air, heat, and rain.

In the coming of night and day, in the flow of time, in the unceasing movement of every being, in the rotation of the Earth, in the sun giving its light, in the revolution of the Moon around the Earth, there is always a certain destiny, that is, a certain measure.

There is certainly a measure in everything that happens on earth, in the formation and process of everything.

As long as we use the mind given to us, we understand the measure that is in the essence of existence.

Surah Al-Bakarah 236: “Lâ cunâha aleykum in tallaktumun nisâe mâ lem temessûhunne ev tefridû lehunne farîdât ve mettiûhunne alel mûsîi kaderuhu ve alel muktiri kaderuhu metâan bil maruf hakkan alel muhsinîn.”

La cunaha aleykum : No more, no, verbal, sin, mistake, upon you,

In talaktum : If, to leave, to separate,

El nisae : On the path of understanding one's self,

Ma lem temessû-hunne : Not, thing, what, not, contact, touch, to get close to, them,

Ev tefridû lehunne : Or, to load, condition, return, uniqueness, to them,

Faridaten : Duty, service, dower,

Ve mettiû-hunne : Value, benefit, , them,

Alâ el mûsîi : Expanse, comfort, wealth, to inform,

Kadere hu : Measure, power, that, capable,

Ve ala el muktiri : On, for, about, poor, scarce, insufficient, ignorant,

Kaderu-hu : Measure, power, that, capable is,

Metâan: benefit, utility, help,

bi el maruf: Wisdom, knowledgeable, good,

Hakk: right, real, obligatory, fard,

Alâ el muhsinîne: Beneficent, The one who does good, grace, presents, gives, the one who bestows,

The meaning: “There is no blame on you if you help those on the path of understanding their souls to leave their ignorance without touching their state or presenting them with what they should do. Benefit them by informing them of the truths within a measure. It is obligatory on the beneficent to help those who are in ignorance with wisdom within a measure.”

The word destiny is used twice in this verse.

In this verse, it is recommended that perfect people help those on the path of understanding the truth, that is, on the path of knowing their souls, to understand the truths within a measure.

The sensitivity here is to help those on the path of knowing their souls to abandon the feelings and thoughts they have inherited from their ancestors, such as discrimination, contempt, and self-exaltation.

And it is the sensitivity to present the information of the truth within a measure without getting involved in those feelings they have brought.

The word “Nisa” in this verse is generally translated as woman.

Authors generally translate the word nisa as woman and the word nas as man or human.

When we examine carefully, the word “Nisa-« and the word “Nasa-“ are written with the same letters, that is, they are written with the letters “Nun-Sin-Elif”.

Nisa; is written with the letters “Nun-Sin-Elif”.

Nisa; is written with the letters “Nun-Elif- Sin”.

In the word Nisa, “Elif” is written after nun and sin.

In the word Nasa, “Elif” is written between nun and sin.

Nisa; means the one who is on the path of knowing his soul, on the path of becoming nas, on the path of the human station.

Nisa; means the one who has known his soul, has become nas, has reached the human rank, and has understood the owner of his own existence values.

The warning presented in the verse: “It is obligatory upon the beneficiaries to help those who are in ignorance with wisdom within a certain measure” is the warning presented to those who want to know themselves, to help them understand the truths within.

Those who are on the path of knowing their souls, when they are in a state of decency, they are on the path of becoming a human being from one rank to another.

Surah Al-Bakarah 117: “Bedîus semâvâtî vel ard ve izâ kadâ emren fe innemâ yekûlu lehu kun fe yekûn.”

Bediu: Unique, aesthetic, unparalleled, very beautiful, the first,

El semâvât ve el ard: Sky, the sublime realm and the earth, soil,

Ve iza kada emren: When it is, decree, destiny, became, order, work, judgment,

Fe innema yekulu: Then, thus, only, says,

Lehu kun fe yekun: To it, be, thus, happens, formed,

The meaning: “It is He who created the heavens and the earth in an aesthetic state and the operation is in His decree, He only says to it, be, thus it happens.”

The existence of the heavens and the earth in an aesthetic is the opening of a destiny.

The command to be and the command to be “Kun fe yekun” is the decree of Allah.

Decree comes from the word destiny.

Surah al-Bakarah 210: “Hel yenzurûne illâ en yetiyehumullâhu fî zulelin minel gamâmi vel melâïketu ve kudiye el emr ve ilâllâhi turceul umûr.”

Hel yenzurûne : Do they not look and see?

Illa en yetiye hum Allah : However, only, coming, being presented, Allah,

Fi zulalin min el gamâmi : Shadow, covering the sky, cloud, to be covered with its light, covered,

Ve el melâïketu : Power, strength, power in every being, angels,

Ve kudiye el emr : Decree, destiny, order, completion, operation,

Ve ila Allah turceu : However, to Allah, its origin, it is returned, it keeps turning,

El emr : Work, operation, judgment, operation in existence,

The meaning: “Do they not look and see the manifestations of Allah in them, that all existence is covered with His light, and the power in every being, the decree of the operation, and that Allah turns the operation in every being every moment?”

A person must look to see.

One must look to understand the functioning of the whole existence.

One must look at the inner face of existence.

One must look at how the outer face of existence is shaped.

One must look to understand the functioning in every existence.

One must look to understand the magnificent flow of destiny in the functioning of existence.

One must look and see with what power the functioning that is happening in all existence at every moment is done.

Power also comes from the word destiny.

Surah Al-i Imran 47: “Kâlet rabbi ennâ yekûnu lî veledun ve lem yemsesnî beşer kâle kezâlikillâhu yahluku mâ yeşâ izâ kadâ emren fe innemâ yekûlu lehu kun fe yekûn.”

Kalet rabbi : He said, my Lord,

Enna yekunu : How, can it be,

Lî veledun : My child, child, offspring, birth, offspring,

Ve lem yemses-nî beser : Not, he did not touch me, human, man,

Kale kezâliki : He said, it was reported, like this,

Allah yahluku : Allah creates, creates,

Ma yeşâu : What, thing, not, he wants, what he wishes,

Izâ kada emren : When it happens, decree, destiny, he wanted, action, judgment,

Fe innemâ : Thus, only,

Yekûlu lehu kun : He says, it is said, to him, be, immediately, it happens,

Fe yekun : Thus, immediately, it happens,

The meaning: “He said: My Lord! How can I have a child when no human being has touched me? We have informed: Creation is Allah’s. It is by his will. When the operation is decreed, he says to it, “Be” and it is thus.”

The operation in existence is by a measure of destiny.

The formation of the child cell by cell, his coming into the world, is by the manifestation of a software.

We should think very carefully about the message stated in the verse, “How can I have a child when no human being has ever touched me?”

Could the message stated here be that the day will come when the mother’s egg will be fertilized with a cell taken from the mother?

Surah Al-Ankebut 62: “Allâhu yebсутur rızka li men yeşâu min ibâdihî ve yakdiru leh innallâhe bi kulli şeyin alîm.”

Allahu yebсутu el rizka: Allah expands, the blessing of provision, attributes,

Li men yeshau: For those who want, those who are willing,

Min abid hi: From among His servants, who serve Him,

Ve yakdiru lehu: He evaluates, the decree of the order, measure, to think,

Inne Allah bi kulli şey: Verily, Allah is everything,

Alim: Owner of wisdom,

The meaning: “Allah is the one who spreads and furnishes the entire universe with His attributes. For those of His servants who want, there is access to the truths and understanding that He is the owner of the decree in existence. Indeed, Allah is the owner of the wisdom in everything.”

Allah is the one who spreads and furnishes the entire universe with His attributes in a measure.

Allah manifests His destiny in the entire universe.

He is the owner of the decree in existence.

He is the one who has the wisdom to decide.

His decision is His destiny.

Those whose hearts and minds are as pure as a child will understand this destiny.

Surah Al-Maidah 34: “Îllelezîne tâbû min kabli en takdirû aleyhim fâlemû ennallâhe gafûrun rahîm.”

Îllâ ellezîne: Only, other, those people,

Tâbû min kabli: Repentance, for those who realize their mistakes and return, in advance,

En karar aleyhim: Measure, appreciation, value, manifestations, for them, in themselves,

Fe âlemû: Now, know, understand,

Enne Allah gafur: Surely, Allah, forgiveness, the forgiver,

Rahim: The One who created existence from the essence,

The meaning: “Except those who realize their mistakes and return, and understand in what measure they were created. Now know that Allah is the Forgiver, the One who created existence from the essence.”

The human body is created cell by cell in a measure.

In order for a human being to understand how his own body and the body of existence were created, he must be in a state of contemplation and comprehension.

A person must first repent, understand the mistakes he has made, turn away from them, and try not to fall into sin again.

Sin: It means mistake, harm, and embezzlement.

Repentance is understanding the mistake one has made and not making that mistake again.

Repentance: It means promising to turn away from sins, turning back, giving up, abandoning, and feeling regret.

Repentance is when a person sees the evil they have done to themselves, their environment, or others, knowingly or unknowingly, and truly regrets it, and promises Allah not to do such evil again.

Repentance is the name given to abandoning heedlessness, backbiting, arrogance, sophistry, breaking hearts, gossiping, slander, lying, violating others' rights, envy, corruption, and being involved in harmful things.

Surah Tahrîm 8: “Tevbeten nasûhâ” “Repent sincerely and wholeheartedly.”

A person who repents sincerely and wholeheartedly and does not return to sin again, gradually understands the decree of creation.

A person who wants to understand the truth must first repent.

Repentance opens the door of decency for a person, and the truths are conveyed to those who are in decency.

A person should always think about how he came into being.

A person should always think about what kind of destiny the existence is in.

Surah Enam 91: “Ve mâ kaderûllâhe hakka kadrihî iz kâlû mâ enzelallâhualâ beşerin min şey kul men enzelel kitâbellezî câe bihî mûsâ nûren ve huden lin nâsi tec'alûnehu karâtise tubdûnehâ ve tuhfûne kesîrâ ve ullimtum mâ lem ta'lemû entum ve lâ âbâukum kulillâhu summe zerhum fî havdîhim yelabûn.”

Ve ma kaderû Allah: They could not appreciate, they could not know, measure, Allah,

Hakk kadri hi: Truth, realities, value, worth, power,

Iz kalu ma enzele Allâhu: When they said, He did not send down, He did not present, Allah,

Alâ beserin minşey: Upon, human, something,

Kul men enzele: De, who, to whom, presented, sent down,

El kitab: Book, the book of all existence, holy words,

Ellezi cae bi hi: That, came, brought, presented, it, in it,

Musa nur: Moses, Light, illuminating, explanation, finding the way,

Ve huden li en nâsi: Guidance, to people, for people,

Tecalûne hu: You do it, what you present, what you do,

Karatise tubdûne hâ : Pages, papers, document, revealing, explanation, it,

Ve tuhfûne kesiran : What you do not know, you are hiding, most,

Ve ullimtum : You were taught, things you do not know,

Entum ve la âbâu kum : You and none, your ancestors, your fathers,

Kul Allah : Say, tell, Allah,

Summe zer hum : Then, leave, do not obey, abandon, them,

Fi havdî him yelabun : In, play, immersion, distraction, playing, ignoring,

The meaning: “They could not appreciate Allah. They could not understand the truths of those values. They said Allah did not offer anything to a human being. Say: Who presented the whole existence as a book? In which the realities were presented. Moses found the way with those truths. The whole book of existence guides people at every moment. When you read and examine what is presented to you, you will reach the truths. Who taught you many truths that you and your ancestors did not know? Say: It is Allah. So do not follow those who are distracted and indifferent.”

The warning in the verse, “They could not appreciate Allah”, is a warning that they could not understand the truth of destiny, they could not comprehend how Allah created existence in a certain measure.

A person will understand the reality of Allah more or less when he reads the book of existence, which is a living book.

The book of existence is the best guide for people.

A person will understand the truth of destiny when he can read the dimensions of Mathematics, Physics, Chemistry and Biology in the book of existence.

Understanding how existence takes shape within a measure will only be possible when the truths in the formation of existence are grasped.

Allah’s name “Huda”, that is, the name of guidance, manifests itself from the book of existence at every moment.

As long as man turns his direction first to the book of his own existence, then to the book of his existence.

As long as man does not recognize his own devil, Satan, and does not take them captive, he will not be able to reach the truth of Allah.

Surah Enam 2: “Huvellezî halakakum min tînin summe kadâ ecelâ ve ecelun musemmen indehu summe entum temterûn.”

Huve ellezi: He, that

Halaka kum: He created you, created you,

Min tinin: From the essence, soil, moist soil,

Summe kada ecel: Then, decree, judgment, to do, a certain time,

Ve ecel musemmen: Time, certain, named,

Inde hu: In his presence, belonging to, belonging to him,

Summe entum temterun: Then, you, doubt, suspicion, hesitation,

The meaning: “It is He who created you from your essence. Then He decreed a certain time and the determined time belongs to Him. And yet you remain in doubt.”

Every person lives and dies within a period of time.

At the same time, every plant and animal has a life span.

Some living beings live for one day, some for a thousand years.

Some species of flies and insects live for one day.

Neutrophil cells, which are white blood cells in the human body, live for two days.

The lifespan of the lens cell in the human eye is as long as a person's lifespan.

Our brain cells can live for over two hundred years.

Bones continue to live even after death.

When a 140-million-year-old dinosaur bone is found and the age of that bone is determined, we understand that the bone continues to live within itself.

There are trees that live for 4,000 or 5,000 years.

Some plants, such as watermelons and melons, live for 4 or 5 months.

When we examine, we understand that every being has a different path of death.

Thus, the decree of a certain time for every being is a manifestation of Allah's destiny.

Surah Enam 58: “Kul lev enne indî mâ testacilûne bihî le kudiyel emru beynî ve beynekum vallâhu âlemu biz zâlimîn.”

Kul lev enne indi: Tell, if, certainly, with me, in my presence, belonging to me,

Ma testacilûne bihi: Well, what, not, you are in a hurry, that,

Le kudiyel: Of course, decree, fulfill, reveal,

El emr: Operation, rulings, work,

Beyni ve beyne-kum: Me and you, us, between us,

Ve Allah e âlemu: Does Allah know, the owner of wisdom

Bi el zalimin: The oppressors, the evildoers, the harm-doers,

The meaning: “Tell: If you had not been in a hurry regarding those truths that I have told you, you would have surely understood the One who brought me and you into being with His work. Can the oppressors know Allah?”

The warning in this verse is that oppressors cannot understand destiny, they cannot know Allah.

The fact that every being emerges within a process and within certain provisions is the dimension of destiny.

In order for a person to understand this, there must not be even a single grain of cruelty in his mind.

For this reason, it is stated in the verse that he must be free from cruelty.

A person must not have the feeling and thought of cruelty.

He must be free from all kinds of discrimination, exclusion and contempt that trigger the feeling of cruelty in his mind.

Those who are cruel cannot reach the truths of existence.

Surah Enam 60: Ve huvellezî yeteveffâkum bil leyli ve yâlemu mâ cerahtum bin nehâri summe yebasukum fîhi li yukdâ ecelun musemmâ summe ileyhi merciukum summe yunebbiukum bimâ kuntum tamelûn.

Ve huve ellezi yetevefa kum : He, who, with love, attachment, surrender, death, you,

Bi el leyli : At night, darkness,

Ve yalemu : Owner of wisdom, knowing, knowledgeable,

Ma cerahtum : Things you open, to do, to work,

Bi el nehar : Day, light,

Summe yebasu kum fihi : Then, revives, beas, to appear, you, in it,

Li yukdâ : Decree, desired, to happen,

Ecel musemma : A period of time, a designated time,

Summe ileyhi merciu kum : Then, to him, source, your return, your origin,

Summe yunebbiu-kum : Then, informing, providing information, you,

Bimâ kuntum tamelun : That thing, you became, you are doing, work, action,

The meaning: "It is He who makes you sleep at night and surrenders to Him, and who has wisdom of all that you do during the day, and who keeps you alive for a time appointed. Then you return to Him, your origin. Then He is the One who makes you know the truths of all that you do at every moment.

The message presented in this verse is that our sleep is also a destiny written by Allah.

The fact that our body lives in a state of vitality is also a destiny software.

The truths presented from every being are also a dimension of destiny.

Surah Enfal 44: "Ve iz yurîkumûhum iziltekaytum fî ayunikum kalîlen ve yukallilukum fî ayunihim li yakdiyallâhu emren kâne mefûlâ ve ilâllâhi turceul umûr."

Ve iz yûrükumu hum : When it shows, informs, see, look, them,

Iz iltekaytum : When you come together, encounter, acquaintance,

Fi ayuni-kum kalîlen : Sameness, look, eyes, similar, few, small, insignificant,

Ve yukallilu-kum : Reduces, diminishes, you,

Fi ayuni him : Sameness, eyes, see, same, look, one, them,

Li yakdiye Allah : Appearance, occurrence, decree, judgment, Allah,

Emr kâne mefûlen : Work, operation, judgment, happened, the doer,

Ve ila Allah turceu el emr : Return to Allah, deeds,

The meaning: "So when you come together with those who are, when you inform them of the truth, they look at you with a look of indifference and they look at you with contempt. Yet you say to them: The one who is decisive in the manifestation of all existence "It is Allah and Allah is the Doer in the functioning of all existence and who turns all affairs at every moment."

It is Allah who is the Doer in every existence.

Allah is the One who moves all existence with His operation.

Allah, the One who has decree, shows the manifestation of destiny in every existence in the most beautiful way.

Those who look down on existence and belittle people do not think to understand the truth of destiny.

Those who remain in their own claims of what they know and see others as infidels cannot reach the truth of destiny.

Surah Sebe 11: “Enimel sâbigâtin ve kaddir fîs serdi vamelû sâlihâ innî bimâ tamelûne basîr.”

En imel: To do, operation, work, the operation in existence,

Sabigat: Vast, perfect, complete, armor,

Ve kaddir: Destiny, decree, estimate, measure, possessor of power,

Fi el serdi: To knit, narrate, make solid, woven, arranged,

Ve amelu saliha: Righteous deed, good work,

İnni bima tamelun: I, the things you do,

Basir: Showing, informing, showing the truths,

The meaning: “Understand the perfection and measure of the operation in existence and work on the right path. Surely I show you the truths at every moment from what you do.”

This verse also warns that those who understand the operation in existence will understand destiny.

The operation in existence is the action, Doer dimension of destiny.

Understanding the operation in existence opens the door to understanding the truth of destiny. If someone asks: "How can we properly understand destiny?"

It can be said to him: “If we understand the functioning of the being itself, we will understand the truth of destiny.”

Wisdom enables the understanding of destiny.

Surah Sebe 18: “Ve cealnâ beynehum ve beynel kurelletî bâreknâ fihâ kuren zâhireten ve kaddernâ fihes seyr sîrû fihâ leyâliye ve eyyâmen âminîn.”

Ve cealna beyne hum: We made, made, presented, arranged, among them

Ve beyne el kur : Among, town, environment,

Elleti barekna : That, We blessed, blessing, fruitful,

Fiha kuren : There, town, place, village,

Zahireten : Apparent, visible, realities are visible

Ve kadderna fiha : Destiny, order, We decreed, measure, there,

El seyr : Watching, walking,

Siru fiha : Wandering, watching, traveling, researching, there,

Leyaliye ve eyyamen : Night and day, days, bright, beautiful,

Aminin : Trustworthy, believing,

The meaning: “We have clearly blessed the surroundings where they live, We have arranged them and everything around them in a way that shows the truths. So watch and see what We have created there with a measure We have declared, “Understand, investigate the truths day and night until you are sure, understand.”

The various forms of existence within a measure, the presentation of truths from every existence, is destiny.

Man must understand in what measure existence is formed.

Man must turn his direction to existence itself in order to understand how existence is organized.

Whoever reads the living book of existence will certainly understand the secret of destiny.

Sebe Surah 36: “Kul inne rabbî yebsutur rızka limen yeşâu ve yakdiru ve lâkinne ekseren nâsi lâ yâlemûn.”

Kul inne rabbi: Say, surely our Lord, Who created us all,

Yebsut el rizk: Expands, provides ease, provision, blessing, benefit, attribute,

Li men yeşau: For, who, anyone, who wants, wants,

Ve yakdiru: Determines, with measure, destiny, order,

Ve lakin ekser el nas: However, but, most, people,

La yalemun: They do not know, they do not act upon wisdom,

The meaning: “Say: Surely our Lord is the One who spreads out the entire universe with His attributes. For those who want, there is access to the truths and understanding that He is the owner of the will in existence. But most people do not know.”

Although the verse in question could be translated as “La yalemûn, they do not know”, it would be more appropriate to translate it as “They do not act upon wisdom”. Understanding the truths can only be achieved through wisdom.

A person should not stray from wisdom and should not be carried away by things that are not true.

A person who acts upon wisdom will understand the truth of destiny better.

A person who does not act upon wisdom will remain in incorrect interpretations of destiny.

Surah Ya-Sin 39: “Vel kamere kaddernâhu menâzile hattâ âdekel urcûnil kadîm.”

Ve el kamere : The Moon,

Kadder na hu : With a measure, a phase, a decree, we, it,

Menâzile : Range, distance,

Hatta ade ke : Even, turned, like,

El urcuni : To lean, to bow, a bow,

El kadim : Its old state, its original state, reaching, arriving,

The meaning: “The Moon also moves within a range according to our measure. Even, it appears like a bow and then returns to its original state.”

The Moon’s unwavering movement within a certain range, its rotation around the Earth, is the manifestation of the destiny written for it.

The Moon’s transformation from crescent to full moon is related to the shadow of the Earth falling on it.

The saints have pointed out the Moon to the disciple, the Earth to the saint, and the Sun to the Essence of Allah.

The Moon always revolves around the Earth and never turns its back on the Earth.

In other words, the disciple always revolves around his teacher, never turns his back to him.

In other words, he does not return to his old, unfounded beliefs, and always remains loyal to his teacher in order to complete his scientific education from his teacher.

The light in the crescent is the light of the disciple's search for the truth that falls into his heart.

The darkness on the moon is the shadow of the Earth, in other words, the shadow of the teacher, in other words, his bending over to his disciple is for his enlightenment.

Until the disciple completes his scientific education, the shadow of his teacher, in other words, his labor, will be on him.

The crescent's gradual walk towards the full moon is the gradual enlightenment of the disciple on the path of wisdom.

When the day comes and the disciple finishes his lessons, the moon will turn into a full moon, there will no longer be the shadow of the Earth on it, in other words, the teacher's education will be over on it.

The light seen from the full moon will now be entirely the light of the Sun.

Both the Earth and the Moon revolve around the Sun together.

What does this mean: Both the disciple and the teacher are connected to the essence of Allah, they cannot be separated from Him.

The One Who manifests from the body of both the disciple and the teacher is Allah.

Surah Ya-Sin 40: “There is no such thing as the sun reaching the moon, and there is no such thing as the night exceeding the day. All of them move in an orbit.”

The movement of the sun, the earth, and the moon in a certain orbit also shows the writing of a destiny and the manifestation of that software.

The second-by-second arrival of night and day shows the measure of a magnificent destiny.

Neither night nor day appears suddenly.

They appear step by step, second by second.

Understanding destiny is understanding this course.

Surah Fussilet 10: “Ve ceale fihâ revâsiye min fevkîhâ ve bâreke fihâ ve kaddere fihâ akvâtehâ fi erbeati eyyâm sevâen lis sâilîn.”

Ve ceale fi ha : He made, created, there,

Revâsiye : Heavy, mountains, solidity, firm, place of production, revenue,

Min fevkî hâ : on it,

Ve bâreke fi ha : He made fruitful, there,

Ve qadar fi ha : Measure, decreed, destiny, there,

Akvateha : Food for life,

Fi erbeati : Returning to the Lord, dark winter, seasons, four,

Eyyamin : Good, beauty, good, clean, sovereignty, days, dominion,

Sevaen : Equal, fair, situation, one, a unity,

Li es sâilîne : Those who ask, question, to learn, to investigate,

The meaning: “He has arranged the earth for reproduction and multiplication, and He has made it fruitful and has provided therein a measure of food so that you may live. So in unity, in a beautiful way , Turn to the Lord, search for and learn the truths.”

The state of reproduction, multiplication and fertility on earth is destiny.

The earth being made fertile so that plants, animals and people can live is destiny.

The provision of nutrients in a certain measure is an indication of destiny.

A person should look and think to understand the truths at every moment.

A person should understand the existence of beings, fully comprehend the truth of destiny and live in unity.

Surah Ash-Sura 17: “Allahullezî enzelel kitâbe bil hakkı vel mîzân ve mâ yudrîke lealles sâate karîb.

Allahu ellezi: Allah, who is,

Enzele: The one who sends down, gives, presents,

El kitabe: The book, truths, the book of existence,

Bi el haki: With truth, the truth,

Ve el mizane: A measure, balance, mind, perception,

Ve mâ yudrîke: Thing, what, not, perceive, understand,

Leale el saat: Hopefully, time, moment, a certain time,

Karib: Near, closeness,

The meaning: “Allah presents existence as a book, with truth and with a measure. Be the one who perceives what is presented to you, hopefully you will understand that closeness at a certain time.”

The word “Mizan” in this verse refers to the order in destiny.

The presentation of everything in a certain order is the truth of destiny.

At the same time, the mind given to man and its functioning are also destiny.

The measure of the mind given to man; thinking, understanding, and comprehending is also destiny.

Surah Shura 27: “Ve lev besetallâhur rızka li ibâdihî le begav fîl ardı ve lâkin yunezzilu bi kaderin mâ yeşâu innehu bi ibâdihî habîrun basîr.”

Ve lev besata Allah: If, expansion, excess, Allah,

El rizka li ibâdi hi: Sustenance, the qualities necessary for life, to His servants,

Le begav fî el ard: Do not be excessive, transgression, on earth, in their lives,

Ve lakin yunezzilu: But, sends down, presents,

Bi kader: With a measure, with order,

Ma yeşâu: Thing, what, not, desire, wish,

Inne hu bi ibâdihî: Surely, he, his servants,

Habirun: Informing,

Basirun: Insight, heart-seeing,

The meaning: “If Allah had made the qualities necessary for His servants to live, they would have been more excessive on earth. But everything is provided with a measure. There is nothing but His will. Surely that He is the One who informs His servants of the truths, who gives insight.”

In the life of man; the body’s mobility within a certain measure, the body organs being in a certain harmony, the body’s mobility being limited, the body’s functioning destiny.

The walking, running, jumping, holding, hand and arm movements of a person, the walking measurement of the feet are all manifestations of destiny.

All of these show that the body functions in a certain order.

Surah Jonah 5: “Huvellezî cealeş şemse diyâen vel kamere nûren ve kadderehu menâzile li tâlemû adedes sinîne vel hisâb mâ halakallâhu zâlike illâ bil hakk yufassılul âyâtî li kavmin yâlemûn.”

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

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

Ve el kamere nuren : Moon, illuminating,

Ve kaddere hu menazile : Appreciation, measurement, to it, range, orbit,

Li tâlemû : For you to know,

Adede el sinin : Number, year, age,

Ve el hisab : Account, process, fineness,

Ma halak Allah : Thing, what, created,

Zalike illa bi el haki : This, exists, but, only, truth, real, with truth,

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

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

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

The sun being a source of light, the coming of light from the sun, our world coming to life with it are all the results of a divine destiny.

The reflection of the sun's light from the moon and its effect on our world, all indicate a destiny.

A year is formed as a result of the earth making a complete revolution around the sun.

A year is 365 days, 6 hours, 43 minutes and 12 seconds according to today's measurements.

The moon's revolution around the earth forms months.

These revolutions are on a range.

This range, these revolutions, all indicate the software of destiny.

There is a magnificent calculation in everything created.

This calculation is a different dimension of destiny.

Surah Ra'd 17: "Enzele mines semâi mâen fe sâlet evdiyetun bi kaderihâ fahtemeles seylu zebeden râbiyâ ve mimmâ yûkîdûne aleyhi fîn nâribtigâe hilyetin ev metâin zebedun misluh kezâlike yadribullâhul hakka vel bâtil fe emmez zebedu fe yezhebu cufâ ve emmâ mâ yenfaun nâse fe yemkusufil ard kezâlike yadribullâhul emsâl."

Enzele min el semai: Sent down, presented, revealed, from the sky, the sublime world,

Maen: Water, knowledge,

Fe sâlet: Thus, flows, goes, to question, to investigate,

Evdietun: Valleys, path, style, system,

Bi kader hâ: As much as, amount, with a measure, with destiny,

Fe ihtemele el seylu: Endured, endured, carried, flood, to flow,

Zebeden: Foam, empty talk,

Râbiyen: Swelling, rising above, arrogant,

Ve mimmâ yukudune aleyhi: From, objects, burning, on them,

Fî en nâri ibtigae: In fire, in burning and destructive situations, to want,

Hilyetin: Attributes, ornament, beautiful face,

Ev metain zebedun: Or, things, after interest, foam, empty talk,

Mislu hu : Like it, similar,

Kezalike yadribu Allâh : Here, emphasis, example, Allah,

El hakk : Truth, reality,

Ve el bâtile : Falsehood, empty things, baseless, unfounded things, fabrication,

Fe emme el zebedu : But, foam, empty talk, nonsense,

Fe yezhebu cufâen : Thus, but, goes, corrupted, disintegrates,

Ve emma ma yenfau : But, thing, what is not, benefit, utility,

El nas : People,

Fe yemkusu : Thus, stands, remains,

Fi el ard : On earth,

Kezalik yadribu Allah : Here, emphasizes, gives an example, Allah,

El emsal : Example, similar, explanation,

The meaning: "We have presented wisdom within a Sublimity. Let them search by following a path to understand the truths with the measure therein. But those who consider themselves to be great, flow away with empty talk. There is a burning sensation upon them, a fire within them, they desire adornment, or they seek their own interests with empty talk or similar things. Thus Allah emphasizes the truths and empty things. Thus, those who talk in empty talk are lost in corruption. But what is beneficial to people "Those who pursue things will remain on earth forever. Thus Allah emphasizes the truths with examples."

Allah also presents His wisdom to every being within a certain measure.

The science of Mathematics, Physics, Chemistry, Biology that exists in every being is a scientific manifestation suitable for that being, according to a certain measure.

As long as a person looks to understand, to find destiny in the essence of existence.

However, those who remain in the field of falsehood, those who spend their time with empty words, do not look to understand the dimension of destiny in existence.

Arrogance, that is, seeing oneself as great, is an obstacle to understanding the truth.

A person must understand the arrogance he has fallen into and abandon his arrogance.

The obstacle to understanding destiny is looking down on others, seeing oneself as great.

Surah Al-Hicr 19: "Vel arda medednâhâ ve elkaynâ fihâ revâsiye ve enbetnâ fihâ min kulli şey'in mevzûn."

Ve el arda mededna ha : Earth, we spread out and laid out,

Ve elkaynâ fiha : We laid, left, created, there,

Revâsiye : Mountains, solidity, support,

Ve enbetnâ fiha : Plant, we raised, finished, brought forth, there,

Min kulli şeyn : All things,

Mevzûn : Proportionate, just, measured, in accordance with destiny,

The meaning: "We spread out and laid out the earth and formed mountains therein and brought forth all things therein with a measure."

Everything on earth is spread out and laid out according to a certain proportion, a certain balance.

The emergence of existence according to a certain proportion is an indication of the destiny written for it.

Surah Al-Hicr 21: “Ve in min şey’in illâ indenâ hazâinuhu ve mâ nunezziluhû illâ bi kaderin malûm.”

Ve in min şeyn illa : From something, but, only

Inde na hazâinu-hu : Belonging to Us, with Us, treasure, value, subtleties of wisdom

Ve mâ nunezzilu-hû : Thing, what, We sent down, presented, that

Illâ bi kader malumin : However, there is, another, measure, decree, known, certain

The meaning: “The values in everything that exists belong only to Us, and there is a certain measure in those things We have presented.”

There is a certain measure for the qualities in everything that exists.

Even the leaf of a tree; has a magnificent measure for its chemical, biological functioning.

The unfailing measure in every being is an indicator of destiny.

Surah Al-Hicr 60: “Îllemreetehu kaddernâ innehâ le minel gâbirîn.”

Ela emr ete-hu: That is, warning, but, the operation, belongs to him, his,

Kadderna: Measure, our decree,

Inne ha: Indeed, it, in him, in himself,

Le min el gâbirîne: Surely, what is left behind, what is left in the past ignorance, dust smoke,

The meaning: “Lot understood that the operation in him is Our decree. Surely those who do not understand remain in their past ignorance.”

Every person should understand that the operation of his own body is the destiny of Allah.

If a person abandons the knowledge coming from the false field, if he has a certain thought in order to understand the operation of his own body, he will surely gradually understand the destiny of his own body.

Surah al-Mu’minun 18: “Ve enzelâ mines semâi mâen bi kaderin fe eskennâhu fîl ardî ve innâ alâ zehâbin bihî le kâdirûn.”

Ve enzel nâ min el semai: We sent down, presented, from the sky,

Mâen bi kaderin: Water, with a measure,

Fe eskennâ-hu: Then, thus, dwelling, settling,

Fi el ardî: Earth,

Ve innâ ala zehabin: Surely, to go, to turn, to remove,

Bi hile kâdirûne: It, certainly, power, strength,

The meaning: “We sent down water from the sky with a measure. Thus We hold it in the earth and direct it from one place to another. Surely, We are the Power in all things.”

The creation of water, its sending down from the sky and clouds, its holding on the earth, its flow, the formation of lakes, the formation of rivers, the formation of seas, are all with a certain measure.

The measure of water in the human body, its nourishment of cells and tissues, its discharge with sweat, are all according to a certain measure.

The heat, coldness, freezing, and vaporization of water are all according to a certain measure.

The destiny of water is a magnificent system in itself.

If a person were to examine only water, he would see the magnificent truth of destiny.

Surah Al-Mu'minun 102-103: “After this, whoever has reached a measure in understanding the realities, those are the ones who are successful. And whoever has remained weak in understanding the realities to that extent, those are the ones who have failed in understanding their own souls and within them is the hell of ignorance.”

If a person understands the balance in destiny, he will be successful.

But if a person does not have a certain understanding, he will remain in disappointment.

When we examine the verse, we understand that the person's attainment of peace is through understanding destiny.

We understand that understanding destiny will also lead to the answer to the question, “What is Allah?”

Surah An-Naml 57: “Fe enceyna hu ve ehlehû illemreetehu kaddernâhâ minel gâbirîn.”

Fe encey na hu : Thus, salvation, safety, we, he

Ve ehl hu : His people, family,

Illa emr ete-hu : However, his wife, work, operation,

Kaderna ha : Our appreciation, our measure,

Min el gabirine : Those who remain behind, in ignorance, in destruction, without understanding,

The meaning: “He and his family understood Us, they reached salvation. However, those who do not understand Our measure in existence, the operation in them, and remain in their old state of ignorance are different.”

Understanding destiny is getting rid of ignorance, reaching salvation.

Understanding the measure in existence, which is mentioned in many places in the Quran will open doors to understanding the truth of creation.

The person who reaches the truth of creation will reach salvation.

Surah Az-Zuhruf 11: “Vellezî nezzele mines semâi mâenbi kader fe enşernâ bihî beldeten meymen kezâlike tuhrecûn”.

Ve ellezî nezzele: He who sent down, presented, and gave,

Min el semai: From the sky, the heavens, the sublime world,

Maen bi kaderin: Water, mercy, wisdom, with a measure,

Fe enşernâ bihi: Then, later, We raised, brought forth, there,

Beldeten meymen: From dead lands, barren, soil,

Kezâlike tuhrecune: Thus, you, came into being, manifested,

The meaning: We sent down mercy from the sky with a measure. Thus, with that mercy, We gave life from dead lands, and thus We brought you into being.

Surah al-Kamer 12: “Ve feccernel arda uyûnen feltekalmâu alâ emrin kad kudir.”

Ve feccer nâ : To gush, to be born, to reveal, to gush out, us,

El arda : Soil, earth, body,

Uyunen : Spring, source, eyes, sameness, similar, course, peer,

Fe ilteka el mau : Thus, met, united, pure, wisdom, from its source,

Alâ emirin : Command, work, operation, judgment,

Kad kudire : It happened, destiny, with measure, with decree,

The meaning: “He understood that the birth on earth was from Us, that it carried similar truths, then that all operations were united in a measure and a wisdom.”

Surah Rahman 7: “Ves semâe refeahâ ve vedaal mîzân.”

Ve el semae: Sky, the sublime realm, the sky,

Refeahâ: Sublimity, elevating, lifting, moving, infinite,

Ve vadaa: To place, hold, design, create, organize,

El mizane: Measure, balance, intelligence, perception, judgment,

The meaning: “He who created the sky in an infinity and arranges all things with a measure.”

The creation of the sky in an infinity with a certain order is the manifestation of destiny.

Everything in the sky shows a certain balance.

Surah al-Vakia 60: “Nahnu kaddernâ beynekumul mevte ve mâ nahnu bi mesbûkîn.”

Nahnu kadderna beyne kum : We, the measure, the decree, you, among you,

El mevte : Death, drop of semen, carrying an essence,

ve ma nahnu bi mesbukine : Not, are we not, to be obeyed,

The meaning: “We are the ones who brought you out of drop of semen with our measure and are we not to be obeyed?”

Surah at-Talak 3: “Ve yezukhu min haysu lâ yahtesib ve men yetevекkel alâllâhi fe huve hasbuh innallâhe bâligu emrih kad cealallâhu li kulli şeyin kadrâ.”

Ve yezuk hu: Sustenance, benefited, wisdom, will give, to him,

Min haysu: From the ground, kind, in terms of,

Lâ yahtesibu: He did not take into account, from where he never thought,

Ve men yetevекkel ala Allah: Who, trust, surrender with all his being, to Allah,

Fe huve hasbu hu: Then it is sufficient, sufficient, without expectation,

Inne Allahe: Surely, Allah,

Baliġu: Realizing, sustaining, completing, developed, reached,

Emri hi: Work, operation, operation of existence, judgment,

Kad ceale: Became, doing, making, organizing,

Allahu li kulli şeyin: Allah, in everything,

Kadre: Destiny, measure, order, fineness, is the owner of measure.

The meaning: “He will benefit from truths that he had never thought of or understood. Whoever realizes that Allah is the owner of his being and surrenders with all his being, then He will be sufficient for him. Surely Allah is the one who carries out the functioning of all beings, the one who regulates all beings, and Allah is the owner of the measure in all things.”

Surah At-Talak 7: “Li yunfik zû seatin min seatih ve men kudire aleyhi rızkuhu fel yunfik mimma âtâhullâh lâ yukellifullâhu nefsen illâ mâ âtâhâ, seyec’alullâhu ba’de usrin yusrâ.”

Li yunfik zu : Let him spend, give, deliver, owner, person,

Seatin : Capacity, width, power, possibilities, existence,

Min seati hi : Expanse, capacity, existence, qualities, that

Ve men kudire aleyhi : Who, measuredly, with measure, to him,

Rızku hu : Sustenance, benefit,, that

Fe li yunfik : After this, let him spend, give, deliver,

Mimma ata hu Allah : From what was given to him, Allah,

La yukellifu Allahu : He does not want, does not hold responsible, Allah,

Nefsen illa : Soul, no one, human, other than,

Ma âta hâ : What He gave him,

Se yacelu : He did, will make, will give,

Allahhu bade usrin yusren: Allah, ease after hardship,

The meaning: He is the one in His own being let him understand the qualities, let him give the qualities to their owner. Let him realize the One who provides him with his sustenance in a measure. After that, let him spend in charity what Allah has given him. Allah does not impose on a person any responsibility other than what He has given him. Allah is the One who creates ease after every hardship.

Surah Meâric 4: “Ta’rucul melâïketu ve el rûhu ileyhi fî yevmin kâne mikdaruhu hamsîne elfe seneh.”

Tarucu: Together, to be one, rise, sublimity, to incline,

El melâïketu: Power, power in every being, force, angels,

Ve el ruhi: Spirit,

Ileyhi fî yevmin: To him, his, day, time, time, every moment,

Kâne mikdaru hu: Became, measure, period, value, degree, part, that, Truth,

Hamsine: Fifty, set, section, two parts, stronger, union, devotion,

Elfe senet: To be related, to be effective, truth, thousand, eternity,

The meaning: “The power and spirit in every being show His sublimity at every moment. Everything is by His measure. Forms and aspects are connected to each other in a similarity.”

Within the dimension of destiny, there is the dimension of forms and aspects.

The dimension of forms; The dimension of the soul is surrounded by the dimension of manifestations.

The inner dimension is the dimension of “Spirit, Light, Hu, Ehad”.

In the inner dimension, there is the software of destiny.

There is a revelation of destiny in the dimension of form, that is, there is a dimension of revelation.

Surah Al-Murselat 20-21-22-23

20: “A lem nahlu-kum min mâin mehîn.”

A lem nahluk-kum: Did we not create you? To create,

Min mâin: Water, wisdom, semen, cell,

Mehinin: Flowing, little, a small amount, small, insignificant,

The meaning: 20: “Did we not create you from a small cell?”

21: “Fe cealnâhu fî kararârin mekîn.”

Fe ceal na hu: Then, he made, it was made, he placed, we, he,

Fiy kararîn mekîn: Strong, the interior of the dwelling, the place where he sat, a sheltered place,

The meaning: “Then did we not place him in a sheltered place?”

22: : Îlâ kaderin ma’lûm

Îlla kaderin: With a measure,

mâlumin: Known, obvious,

The meaning: “Within a known measure.”

23: “Fe kadernâ fe nimel kâdirûn.”

Fe kader na : Appreciation, measure, planning, realization, us, existence,

Fe nime : Then, so that, beautiful, abundance, benevolence, grace

El kadirune : Power, might,

The meaning: “We shaped it in a way that shows Our might, in beauties.”

When we examine the surah Murselat, we understand that the formation and embodiment of a human being from a sperm and an egg, cell by cell, is the manifestation of a written destiny.

Whatever is written in the “DNA” of a human being, the human being takes shape accordingly.

“DNA” also carries all the characteristics inherited from the ancestors.

The child takes shape in a way that carries the characteristics inherited from his parents and ancestors.

This formation is the manifestation of destiny.

The fertilization of the egg with the sperm, its placement in the uterus, the shaping of the body in a certain order for 9 months and 10 days are all according to a certain measure.

Sperms make a magnificent journey to reach the egg

The lifespan of a female egg is approximately 24 hours.

The lifespan of a male sperm is between 24 hours and 72 hours.

Approximately half of the sperm carry an X chromosome, and the other half a Y chromosome.

The egg carries XX chromosomes.

Approximately 90 seconds after ejaculation, the sperm reaches the uterus from the cervix and from there it moves into the "Tuba".

In other words, it reaches the tube and fertilization occurs there.

An average of 100-150 million sperms start this journey

Only 1% of the sperm reaches the woman's tubes, where fertilization with the egg will take place.

Only 1 out of hundreds of sperms that reach the woman's egg is taken into the woman's egg.

The single cell formed as a result of fertilization is called "Zygote"

The zygote begins the division process and moves through the tube, reaches the uterus and attaches to a suitable place there.

And the division continues here and the baby is born cell by cell.

In other words, our mother's egg determines whether we will be a man or a woman.

If the female egg takes in the sperm carrying the X chromosome, the baby will be a girl from XX.

If the female egg takes in the sperm carrying the Y chromosome, the baby will be a boy from XY.

The vital question here: How does the egg decide which sperm to take in?

Or does the sperm decide to enter the egg?

When each sperm reaches the egg, a chemical called "Acrosin" is secreted immediately from the sperm head to enter the egg wall.

However, the system in the egg decides which sperm to take in and takes it in.

And here we know that the main factor in having a boy or girl is the mother's body.

How does the mother's body decide on this and how does this decision mechanism work in the egg?

This decision and operation is a mind-blowing and magnificent manifestation.

Here, the formation of a baby is the manifestation of a magnificent destiny software.

The difference in people's voices, the difference in their fingerprints, the difference in every part of their skin, the difference in their faces, the difference in their physical appearances, the difference in their eye colors, all occur with a magnificent measure.

We call these measures destiny.

Surah Abese 19: "Min nutfeh halakahu fe kadderahu."

Min nutfetin: Sperm, drop, clean, clear, essence, sperm and egg,

Halaka hu: Created, brought into being, created, formation,

Fe kaddera hu: Measure, destiny, genetic information, plan, organize, decree, right,

The meaning: "He was created from an essence, so he was qualified with a measure."

We all came from an essence.

We were equipped with attributes.

We were shaped with a certain measure of each attribute.

Our essence is Allah, our shaping was His destiny.

Every person comes into the world with characteristics similar to their ancestors.

Every person is shaped by the transfer of information from their ancestors in their genes, and by adding new transfers to this transfer, they pass it on to the next generation.

These transfers are made thanks to the genes, which we call the “DNA” part.

The shaping of a person’s body and their states and emotions are hidden in the software in their genes.

It would be true to say that “a person’s destiny is hidden in their genes”.

In a child, the states, behaviors and abilities that come first from their parents and then from their ancestors emerge over time.

The science of “Genetics” in biology is very important in terms of understanding destiny.

The science of genetics is the branch of science that studies the formation of bodies, the characteristics of living beings, their hereditary characters and the information that is passed down from generation to generation as a result of the deciphering of the written information in “DNA”.

Every person who studies the subject of destiny should definitely study the science of genetics in order to make correct determinations about destiny.

Let’s briefly search for answers to the questions asked at the beginning of our book, as far as we have studied the subject of destiny.

SEARCHING FOR ANSWERS TO QUESTIONS

Is evil a destiny written by Allah?

When we examine the Quran, we understand that evil should not be sought from Allah, but in the person himself.

Where evil comes from; is the dimension of information planted in our brains that will bring cruelty.

Information planted in our brains as children; all kinds of discrimination, discord, arrogance, self-interest, looking down on, seeing ourselves as superior such as will lead to evil.

When the Quran says to seek evil in yourself; it draws attention to how children are raised by parents and society.

If we say that evil is from Allah, will those who want to do evil not be encouraged by this?

Those who say that evil is from Allah are the ones who open the door to evil.

And they are as responsible as those who do evil.

Are diseases, disabilities, births, deaths destiny?

Answers to diseases and disabilities can be found by examining the science of genetics.

Medical science can prevent diseases and disabilities transmitted through "DNA"

Birth and death are the destiny that Allah has written for His servant.

However, the time of death may shorten or lengthen.

The shortening or lengthening of the time of death is closely related to a person's balanced diet, healthy nutrition, and taking precautions against diseases.

Are rapes, oppression, torture, wars, mass killings destiny?

No evil is the destiny written by Allah.

Every society that distances itself from the knowledge of Allah becomes corrupt, distant from faith, and cruel.

Is the buying and selling of women, their employment in certain places, slavery, concubinage, destiny?

No cruelty done to women is ever the destiny written by Allah.

The cruelty done to them shows how corrupt and cruel the society has become.

Is slandering someone, lying about them, slandering them, humiliating that person in society, and infringing on their rights, the destiny written by Allah for that person?

Lying, slandering, looking down on, and seeing oneself as superior are never the destiny written by Allah.

This is simply a situation that arises from not properly understanding Allah.

If a person does evil to another person, if he oppresses him, and says, "I played the destiny written by Allah, Allah wrote this and made it happen through our hands," is this interpretation of destiny correct?

This is the word of the oppressors, this is the word of the mentality that killed Hazrat Hussein and his children.

A cruel person is someone who interprets the subject of destiny in his own way and believes in it as he learned it from his ancestors.

Is getting married, getting divorced, being beaten, tortured, and killed in marriage destiny?

A person can get married, and they can also get divorced due to circumstances.

When a person cannot get along, they can get along and leave.

Beating and torturing a woman is not Allah's destiny, it is the cruelty of a cruel person.

Is being born into a belief, acting according to a belief, destiny?

No matter what belief a child is born into, he/she does not have a belief when he/she is born.

The family the child is born into determines his/her belief and worship.

If everything is Allah's destiny, and if a person's evil deeds are also a destiny, why is a person punished?

Evil is not Allah's destiny.

Those who do good and those who do evil receive the reward for what they have done, even if it is the slightest bit.

Is what a person can or cannot do in their life in Allah's destiny?

Can't a person determine their own life destiny in their life?

A person can make and implement the decision of what they will or will not do by using their mind.

A person should not ignore the intelligence given to him.

A person buys a brand new car from a dealer, how fast he will drive on the road depends on the person's own decision.

Allah gives his servant intelligence, the right to choose, and foresight, how the person will use these is his responsibility.

If a person has received a good education from his family and society, he will do righteous deeds.

If he has not received a good education, he will be arrogant, selfish, and cruel.

Is it the destiny written by Allah for there to be so much cruelty, selfishness, ego, and arrogance?

Cruelty, ego, and arrogance emerge in people who have not realized Allah.

Where is the destiny of Allah's justice in a world where there is so much cruelty and pain?

Allah's justice always shows itself in the structure of existence.

Whatever is in a seed, it emerges unerringly and it takes shape according to whatever is in the seed. The just names of Allah should be sought here.

A person can see the unfailing justice of Allah in his own body.

For example, he will be able to see a perfect measure in the vision of the eye, the hearing of the ear, the functioning of the heart, the functionality of the brain, and all organs.

A person should look for cruelty and evil in himself, in the education he receives from his family and society.

Did Allah create a person knowing that he will go to heaven or hell?

Why does Allah burn a person in hell?

Did a person deserve such a destiny?

Since everything is Allah's destiny, why did He create a person to burn?

Allah did not create a person to burn.

A person wrongs himself with the evil he does.

A person who cannot comprehend Allah wrongs himself and his surroundings.

Surah Enbiya, 87: "Inni kuntu min el zalimin."

The meaning: The verse "I became one of the wrongdoers by not understanding you" should be understood very well.

Are poverty, wealth, hunger, all destiny?

Poverty, hunger are not destiny written by Allah.

If people in a society are left poor, starving by having their rights violated, social justice has been lost in that society, cruelty and robbery have increased.

Children who are raised selfish, arrogant, disconnected from the integrity of existence become increasingly cruel, social cooperation and sharing are lost.

Very hardworking people, very productive people, people who do not deviate from science will be rich.

A rich person will also help those around him/her if he/she knows the truth of life and Allah properly, and will stay away from living an egoistic life.

Are the words of the Meccan polytheists, which are a belief in destiny, "If Allah wanted, He would have benefited and fed the hungry, and there is no interference with the will of Allah", true?

These are the beliefs of the polytheists, and they are contrary to the consciousness of Islam.

A person's hunger may be due to someone violating their rights, it may be due to illness, it may be due to old age and desolation.

If a person in society is hungry and in need, those around them should help them.

Shouldn't the hungry, the poor and the oppressed be helped?

Is this their evolution?

Is such a belief in destiny correct?

These are also the beliefs of the polytheists, they do not comply with the consciousness of Islam.

The polytheists of Mecca believed that evil, oppression, killing, poverty, hunger, slavery and concubinage were all the destiny of Allah and they explained this to their surroundings, and they took a stance against those who did not believe in this.

However, Prophet Muhammad declared, "Do not go to bed with a full stomach when your neighbor is hungry, if there is oppression somewhere, prevent it, never be a party to oppression, there is no slavery or concubinage."

Is it destiny that some women do not have children and some always get pregnant?

If Allah makes a woman barren and she lives with the pain of longing for a child throughout her life, what kind of destiny is this? Does this fit into Allah's justice?

A woman's inability to have children may be due to a medical factor.

Allah has given every woman a womb, He created her to have children.

But women may genetically carry certain diseases.

If non-Muslims are going to burn in hell, what is the crime of them being born in another faith?

These are the interpretations of people who cannot properly understand religion, these are conflicts of faith.

Is it a destiny designed by Allah for a man to look at a woman pervertedly, to follow her and to torture and rape her?

Allah did not create harassment, rape, or oppression.

If there is oppression in a society, it is the result of how the society is educated or not.

Allah has not written the torture of any woman into her destiny.

People who grow up in cruelty do this.

Is it destiny for a baby to get a disease in the womb, or for a baby to get a different disease when it reaches a certain age?

This is the subject of genetics.

Those who examine "DNA" transfers well will give the best answer to this.

Are traffic accidents, fires, deaths in mining accidents, houses and deaths destroyed in earthquakes always a destiny that is written?

These are things that always happen to societies that do not take the necessary precautions.

An earthquake is Allah's destiny.

But it is the person who will take the necessary precautions, read the earthquake well and build his house accordingly.

Are bribes, corruption, robberies, and the violation of people's rights all destiny?

What could be the connection between a person's preferences, decisions to do something or not, whether to hold his tongue or not, thoughts of doing evil or not and choices to implement these with destiny?

No evil, robbery, theft, or rights of others are destiny written by Allah.

Societies that understand Allah well do not do even the slightest bit of evil.

Societies that are raised with morality and manners do not exhibit evil.

If what a person will or will not do is written in his destiny, why is he held responsible?

If Allah is responsible for everything, why does he not take this responsibility on himself?

Why does he hold his servant responsible?

The issue of what a person will or will not do depends on his decision.

Allah is responsible for the formation and functioning of existence, and man is responsible for his deeds.

Do we need to learn the necessary lessons and messages from the events that occur and act accordingly? Or should we just say destiny and ignore it?

A person should learn the necessary messages from everything.

The Quran states in dozens of places, "Do you not take advice?"

If a person can learn the necessary lesson from the things that happen to him, he will take the next step accordingly.

Do one person's states and actions in life create another person's life destiny?

People are influential in each other's life destiny.

Every person influences another person.

A person should think very carefully and act accordingly when doing something in front of their children and friends.

Does the fact that parents are angry, furious, gossipy, have worldly ambition, are fond of wealth and fame, create the life destiny of their growing children?

Does the child grow up according to the parents, or does the child live a destiny written by Allah?

A child resembles his/her parents.

The parents are influential in the knowledge he/she acquires, the feelings, thoughts and actions that will develop.

Every parent should raise their child well.

The mother and father should be very careful about their behavior and words in front of the child.

Every word said to the child will shape the child's future feelings and thoughts, behaviors and deeds.

It is Allah who brings the child into the world.

It is Allah who writes the child's destiny of coming into the world.

But it is the family and society that shape the child's destiny of life, that is, his feelings, thoughts, states, behaviors, beliefs and the actions that develop accordingly.

CONCLUSION

We have tried to examine the subject of destiny as much as our hearts could.

We have tried to understand and explain destiny correctly.

We have tried to comprehend and make people feel that magnificent measure in the existence of beings.

We have tried to see the connection between destiny and revelation.

We have also tried to see the destiny of the states, movements and actions that are formed in people's lives through education from family and society.

And we have tried to understand how these are written as a new destiny for future generations.

We have tried to comprehend the dimension of destiny's gift and acquisition.

We have tried to see how acquisition draws a new destiny.

We have tried to catch how even a word a parent says to their child creates a feeling, thought and life destiny in their life.

We have examined what slandering destiny means and tried not to remain in lies about destiny.

We have tried to catch the connection between destiny in the existence of beings and the sciences of Mathematics, Physics, Chemistry and Biology.

We have understood that seeing the functioning of Mathematics, Physics, Chemistry, Biology in existence is the way to understand the subject of destiny.

Destiny is the magnificent measure in the fine engraving of existence, we tried to see this in existence itself.

We have tried to examine the subjects of destiny, precaution, trust, patience and submission.

We have tried to understand what kind of a life destiny people who die and are injured as a result of the collapse of buildings that are not well-constructed in an earthquake are dragged into.

An earthquake is Allah's destiny, but the many lives that are lost when buildings that are not well-constructed collapse in an earthquake are within the responsibility of those who build them.

It is necessary to understand well what kind of a destiny people who cannot read destiny, do not take the necessary precautions and do not build solid buildings for the sake of making money create in disasters where many lives are lost as a result of an earthquake.

The dimension of destiny is the fine, detailed measure of the embodiment of existence in the being.

Destiny is the divine measure in the manifestation of existence, the dimension of the divine order.

It is the measure of the magnificent interconnectedness of existence with each other.

How do the stars stand in the sky?

How does the sun give its light?

How does life come into being on Earth?

How does the universe work?

The attraction between the planets, the Earth's rotation around the Sun, the Moon's rotation around the Earth, all occur with a measure.

A baby's creation atom by atom, cell by cell, tissue by tissue, organ by organ, all occur with a divine measure.

The functioning of the body, the eyes seeing, the ears hearing, all organs working with a certain order, all show a divine measure, that is, destiny.

Breathing, walking, running, sweating, digestion, excretion, sleeping, all the functioning of the body are with a magnificent measure.

All our feelings, fears, joys, thinking, and secreted chemical secretions are also with a magnificent measure.

The falling of rain, the formation of snow, the formation of hail, the formation of dew, wind, storm, all occur with a certain measure.

The harvesting of crops from the soil, the variety of vegetables and fruits, their tastes, smells, and shapes all show a measure.

The entire scientific field demonstrates a magnificent scale.

We understood that destiny is the name of the measure in the existence of being, in the work of being, in the relationship of being with each other, in the work of the entire universe, and in its continuation.

The reading of existence by scientists, their scientific discoveries, are all the dimension of destiny.

There is a measure in everything in the universe.

The smell of a person is also with a scientific measure.

There is also a scientific measure in the fall of a leaf in autumn.

A fresh leaf does not fall, it falls when the leaf dries, that is, when the water in its essence is gradually withdrawn.

The union of two drops of water, the mixing of one liquid with another, is always with a measure.

The magnificent system in the dimensions of Mathematics, Physics, Chemistry, Biology, the magnificent functioning is always with a certain measure.

We understood that the dimension of destiny is the way to properly comprehend Allah.

When we examined the dimension of destiny, we understood that it is not right to say that evil is from Allah.

It is not right to attribute evil to Allah.

When there is no verse in the Quran that says evil is from Allah, how could we have fallen into a great heedlessness by saying that evil is from Allah? We understood this when we examined the subject of destiny.

When we examined the Quran verse by verse, we saw the magnificent warnings in many places: “Allah does not give evil, He does not will even a single particle of evil, seek the evil in yourselves.”

We have realized that the source of evil is in the education that begins when we are still children.

When we examined Amentu, we have understood that they interpreted the subject of destiny as “good and evil are from Allah.”

However, destiny does not mean evil, destiny is the measure of the magnificent functioning in existence.

The source of evil; superstitions coming from family and society, information that leads to oppression, discrimination, arrogance, showing ourselves as superior, making others look down on, leading to discord, envy, malice, theft, and stinginess. We understood that education is very important.

The scientific and literary path that will make one realize Allah is very important.

We have understood that a person who realizes Allah will not do even the slightest bit of evil to anyone or his/her surroundings.

A person who has reached the level of belief will not do even the slightest bit of evil, and will not even have evil thoughts.

When we examined the Quran, we understood that no evil will ever appear from a person who has reached the level of belief, whether male or female.

Surah Nisa 124: “Ve men yamel mines sâlihâti min zekerin ev unsâ ve huve mu'minun fe ulâike yedhulûnel cennete ve lâ yuzlemûne nakîrâ.”

The meaning: “Whoever is a believer, whether male or female, is a believer in good deeds. They are at peace and do not do any harm to anyone.”

When we examined this verse, we understood the magnificent message.

And we have understood that evil does not come from a believer and a believer eliminates the evil around him.

Being a believer is the state of being sure of Allah, who holds his own body and the body of all beings.

A believer is someone who can see the interconnectedness of all beings.

We have understood that a believer is someone who purifies his mind and heart from all impurities.

We have understood that as long as we do not abandon the arrogance, contempt, corruption, envy, selfishness, stinginess, and self-aggrandizement within us, evil will come out from us.

We have understood that those who believe, that is, those who trust in Allah and submit everything to Allah, are not in the slightest bit of evil.

Those who say evil is from Allah are the ones who encourage those who want to do evil.

Those who do evil, those who say evil is from Allah, those who open the door to evil, those who fuel oppression, those who are in oppression.

Every person should look for the oppression called evil in themselves, not in Allah.

Allah has given man; mind, heart, consciousness, and the ability to choose.

Man chooses both evil and good and acts in this way.

Man should not attribute the evil he does to destiny.

But man should also not forget this. Every good and every evil that a person does is written as the destiny of both society and future generations.

Mind is not given to man to produce evil, but to produce good.

Every growing child should be educated very carefully by his parents.

Opening the door to goodness and opening the door to evil is related to the education that comes from the family and society.

We should understand very well the measure in the existence of being.

We must understand very well how the evils seen in society come about.

The source of the evils seen in society should be sought in the education coming from the family and society.

The finest measure in the existence of being is the dimension of destiny.

Destiny is the operation of the power of Allah in being.

Destiny is the hand of Allah in being.

Understanding destiny is understanding creation.

Here, in our book of destiny, we have tried to understand and explain destiny.

We have tried to understand the ties of destiny, discretion, power, destiny, and authority.

We have tried to examine the subjects of destiny, precaution, trust, and submission.

Certainly, there may be some deficiencies in our findings on the subject of destiny.

If we could help our friends who are researching the subject of destiny, to some extent, we would be happy.

8-3-2022

Dedicated to
Those who question and search,
those who reason and think,
And those who want to understand existence and the Creator.