

# **THE POWER OF SPIRITUALITY IS HEALING**

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*O SHÂFI ALLAH*

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## PREFACE

We are all valuable.

We all have intrinsic value.

We are all the value of Allah, the value of values.

We all carry Allah, the value of values, in our bodies.

The essence of all of us is Allah Himself.

He is closer to us than our jugular vein.

In other words, the essence of all of us is Him.

We are all drops of the light of Allah, the Great, the Almighty.

We are all His own manifestations coming from His ocean.

We are all with Him at every moment.

We came from Him.

We exist with Him.

We live with Him.

The breath we take is His.

The life we carry is His.

Our body is His.

We are all meaningful with Him.

We are all surrounded by the qualities that belong to Him.

We are all individuals carrying meanings.

We all carry a Sultan in our bodies, who is closer to us than our jugular vein.

We are all servants of a Sultan.

We all carry that Sultan in our bodies.

We are all the power of the mighty.

We are drops of the One Power.

Each of us stands with His power.

Each of us is strong.

We are never weak.

We have no right to see ourselves as weak.

We are all important.

The front, back, outward and inward of all of us is Allah.

We all came from Him.

We stand with Him.

We flow with Him.

We are all useful for something.

We all have a talent that comes from our nature.

Each of us is useful for something according to our talent.

None of us are alone.

We are all together with Allah in our bodies.

He is with us in every breath.

He is the one who breathes in and out of us.

He is the one who works in our bodies at every moment.

He is the one who encompasses our entire body with His attributes.

He is the one who keeps our body standing with His power.

There is no such thing as no one is interested in us.

Every being is interested in us at every moment.

We are all in communication with beings.

Every being is calling out to us at every moment.

Life is a gift given to us.

This gift is presented with the most beautiful qualities.

We are all cities of miracles.

Isn't even our eyesight the greatest miracle in the world?

Every organ of ours is like that.

We are all cities of riches.

Every organ, every cell of each of us is invaluable.

A person is not without a friend.

A person's friend at all times is Allah.

Allah shows His friendship to a person at all times.

As long as a person returns to his own body.

He sees the miraculous functioning there.

A person is not unprotected.

Allah protects a person at all times.

Allah serves a person in a person's body at all times.

He circulates his blood.

He makes his heart beat.

He makes his cells work.

He sees through his eyes.

He hears through his ears.

He digests.

He excretes.

He serves from all his cells, tissues, and organs.

He is the perfect protector of the body.

A person is never alone.

Allah never leaves him alone.

He protects him.

He embraces him.

He offers His friendship at all times.

He is the one who created us.

He is the one who makes us live.

He is the one who owns the manifestations in our bodies.

He is the one who breathes in us.

He is the owner of our body and our soul.

He is the apparent, the active, the present, the existing.

He is our beginning.

He is our end.

He is our outward.

He is our inward.

Let us take refuge in Him.

Let us surrender to Him.

Let us trust in Him.

Let us trust in Him.

Those who surrender to Him, who trust in Him, will be corrected and will find salvation.

Submission to Allah is the secret of Islam.

Those who surrender to Allah are at peace.

Those who know all these live without ever forgetting Allah.

They trust in Allah.

Man is a human being, he suffers worldly troubles.

He gets sad, cries, becomes sad, gets bored.

But even if a person suffers from worldly pain, he will take refuge in Allah.

He will trust in Allah.

He who takes refuge in Allah and lives in trust in Him will be spiritually strong.

Allah will make him feel His blessings.

Those who have a spiritual scale in their hearts will learn to bear every pain.

They will reach the wisdom of every trouble.

The power of spirituality is healing.

The power of spirituality is the support to overcome illnesses.

The power of spirituality is the feeling of trusting in Allah.

In this book, we will try to make you feel the power of spirituality.

Hopefully, we will try to make the reader feel the spiritual realm as much as we can.

At the beginning of our book, we will cover the subjects of “Spirituality, Faith, Islam, Submission” and other subjects.

At the end, we will cover the subject of depression.

The wisdom of doing this is to first make the power of the spiritual realm felt...

Then to be able to carry the pain and troubles that come to us...

The only way to overcome what is called depression in society is the power of spirituality in the heart.

In this book, we will try to make you feel how the power of spirituality is formed.

May Allah grant us the sincerity of our hearts to write in our pens.

Forgive us if we make mistakes or shortcomings, even if unknowingly.

Ismail Dincer

## **SPIRITUALITY**

Spirituality is to be enlightened in Allah and take refuge in Him.

Spirituality is to feel His love in the heart at every moment.

Spirituality is to trust in Him and to surrender to Him.

Spirituality is to attain the truth of Allah and to live based on Him.

Spirituality is to act with divine love.

Spirituality is to look at the people with the eyes of Allah.

Spirituality never means to stay away from the world.

It does not mean to withdraw from everything.

It does not mean to retreat into seclusion and disconnect from life.

It is to be in life.

It is to fulfill one's responsibility in the best way.

Spirituality is to understand the truth of visible existence and to live with that consciousness.

It is to attain the truth of things and see the essence of things.

It is to be able to see that the essence of ice is water.

If the heart is in spirituality, it opens the door to the wisdom of every event.

Pessimism, anxiety, rebellion, anger quickly fade away, and surrender comes.

Maneviyat (Spirituality) comes from the word mânâ.

Mânâ is related to the words mâ'ni, meaning, mâ'ni, ma'nâ, inâyet(mercy).

The word mâi also comes from here.

It means divine flow.

Being mâni(prevent) also comes from here.

It means to put an obstacle to the divine flow.

Meaning is the spiritual, luminous flow coming from the essence of existence.

It means truth, essence, source, origin, purpose.

The inner face, soul, light, sublimity of a thing is the meaning of that thing.

It also has the meanings of “to say, to want, what is meant, to say”.

The word “obstruction” means everything that prevents the meaning.

Negative things such as a person's arrogance, pride, anger, rage are things that prevent a person from reaching the meaning.

In other words, they are things that prevent.

Things that are not true, things that are false are things that prevent the feeling of the meaning from being reached.

Judgment, disregard, contempt, exclusion, all these feelings are things that prevent-obstruct reaching the feeling of meaning.

Feelings that separate a person from the consciousness of unity, feelings that make one appear superior to any created being, prevent the flow of meaning.

The Quran states how such feelings and thoughts turn a person into a devil and demon.

Whoever remains on the outer surface of existence and cannot see its inner surface, he falls into the state of a devil.

Whoever considers himself superior to any created being, distances himself from that meaning.

“I am more beneficent than him.”

“I am superior to him.”

“I am greater than him.”

“Ene hayrun minhu-I am more beneficent than him.” Surah Sad, 76

Such feelings and thoughts prevent a person from reaching the truth of Allah.

No matter how much a person worships, as long as he does not reach the unity of Allah manifested in every being, he cannot step into the dimension of meaning.

The thing that prevents-obstructs the flow of meaning coming from the essence of existence is the arrogance that a person has fallen into.

The dimension of meaning will be touched by those whose minds and hearts are pure.

Those whose minds and hearts are pure will come into contact with the divine flow coming from the essence of existence.

This is stated in a magnificent way in the Quran.

Surah Vâkia 79: “Lâ yemessuhû illel mutahherûn.”

The meaning: “No one can touch the spiritual realm except those who are pure.”

As stated in the verse, the way to touch the flow of the spiritual dimension is to cleanse the things that prevent the feeling of the meaning.

If our mind and heart are not cleansed, it is not possible to touch the flow of the spiritual dimension.

Surah Al-Baqarah 6: “İnnellezîne keferû sevâun aleyhim e enzertehum em lem tunzirhum lâ yuminûn.”

The meaning: “Surely, those whose minds and hearts are covered, even if you warn them about the truths in them or if you do not warn them, nothing will change, they will not believe.”

As stated in the verse, as long as our minds are covered and closed, we cannot reach the feeling coming from the dimension of meaning.

A person who has reached the innocence of a child will definitely reach the feeling of the dimension of meaning.

There are also manis in literature.

These are rhymed quatrains containing meanings.

In Old Chagatai Turkish, manis means “Allah”.

Perhaps the word mana comes from here and means belonging to Allah.

The word mana is apparently a word related to the sublimity of Allah.

Spirituality is the feeling of a sublime excitement flowing from the dimension of meaning to the heart.

Spirituality is the feeling of trusting in Allah.

Spirituality is the bond of relying on Allah at every moment.

Those with strong spirituality exhibit a strong stance against every worldly trouble.

Spirituality is realized with the manifestation of the dimension of faith in the heart.

Spirituality is the existence of meaning in the heart.

Meaning is the truth of Allah.

Meaning is the secret of Tawhid.

Meaning is the energy of the owner of all existence.

Spirituality is the essential dimension of man.

It is the dimension of Allah of People.

Spirituality is the inner face of matter.

Spirituality is the essential dimension from which the visible existence comes.

Matter and meaning are intertwined.

The place from which matter comes is meaning.

Matter stands with meaning.

The essence of matter is called meaning.

The dimension of meaning that is dressed is called matter.

Spirituality comes from the word meaning.

Meaning is the dimension of “soul, light, divinity”.

Meaning; the spirit that is blown, the light of the light, is the sum of the dimension of divinity.

If a person remains in the dimension of the flesh, he becomes half a person.

If a person knows that his essential value, Allah, is in him, he becomes holistic.

The aim is not to remain in himself.

The aim is to know that he is not separate from Allah.

The aim is to reach the station of fenafillah in the Essence of Allah.

That is, to pass through His existence in the Essence of Allah.

The aim is to reach the station of bekabillah in the sublimity of Allah.

That is, to merge into the ocean like a drop.

And to feel the pleasure of meaning.

To live with that pleasure at all times.

A person should know his own origin.

A person is not the one who creates himself.

A person is not the one who shapes himself.

A person is not the one who is capable of the functioning of his body at every moment.

A person should lose himself in the way of Allah.

A person should attain the secret of “mutu qable ente mutu.”

Those who pass through their own existence in the way of Allah are alive.

Surah Al-i Imran 169: “Ve lâ tahsebennellezîne kutilû fi sebîllîhi emvâtâ bel ahyâun inde rabbihim yurzekûn.”

Ve lâ tahsebennne : No, do not think, do not assume, do not be reckless, do not misunderstand,

Ellezîne kutilû : Those people, passing from existence, death, killing, destruction, mortality, to be a pity,

Fi sebili Allah : In the way of, for the truths, Allah,

Envâten : Dead, mortal, value, nutfe,

El ahyâun : No, on the contrary, they are alive, they have understood life,

Inde Rabbi him : Belonging to Him, with Him, the Lord, the Creator, themselves,

Yurzekun : Sustenance, grace, benefit, blessing, spiritual pleasure,

The meaning 1: "Do not think that those who died, who were killed in the way of telling the truths of Allah, have died and gone. On the contrary, they have reached liveliness. they have reached the spiritual pleasure that belongs to the Creator."

The meaning 2: "Do not pretend not to understand those who are fenâfillah in the way of Allah. They have reached the values of the living. They have felt the spiritual pleasure that belongs to Allah, the Owner of their body."

The meaning 3: "Do not think that those who are fenâfillah in the way of Allah are dead, on the contrary, they are alive. They have known who is the owner of the body, they have reached the spiritual pleasure."

Spiritual pleasure comes when a person witnesses Allah in himself and in all beings and surrenders to Him.

Spirituality brings the feeling of surrendering to Allah at every moment.

Spirituality is when a person's heart is intertwined with the feeling of Allah at every moment.

Those who have the feeling of Allah in their hearts are at peace.

They have faith in Allah and they work in good deeds.

As stated in the verse, those people are sincerely devoted to Allah.

Surah An-Nisa 122: "Vellezîne âmenû ve amilûs sâlihâti se nudhiluhum cennâtîn tecrî min tahtihâl enhâru hâlidîne fîhâ ebedâ Vadallâhi hakkâ ve men asdaku minallâhi kîlâ."

The meaning: "As for those who believe and do good deeds, they are in peace, they are in a state of wisdom, they are always in that state. Allah is real with His manifestations and whoever is sincerely devoted to Allah understands the manifestations." As stated in the verse, the people of faith are always in righteous deeds.

Surah Hud 23: "Înnellezîne âmenû ve amilûs sâlihâti ve ahbetû ilâ rabbihim ulâike ashâbul cenneh hum fîhâ hâlidûn."

The meaning: "Indeed, those who believe and work on the right path and are attached to their Lord with love, they are the ones who are in peace, always in that state."

As stated here, the people of faith are always attached to Allah with love.

They are the ones who have reached the peace of the spiritual realm.

Surah An-Nahl 87: "Ve elkav illallâhi yevme izinis seleme."

The meaning: "Those who surrender themselves to Allah in everything are those who are in peace and tranquility at all times."

For the spiritual realm to be formed, the truth of Allah must be attained.

The closeness to Allah must be known.

Surah al-Mutaffîfin:

21- Those who understand that closeness to Allah witness Him everywhere.

22- Surely, those who are truthful in their essence and words are in the peace of knowing that all manifestations are from Allah.

23- They look with the truths of the sublime positions they have reached.

24- There is the peace of understanding the truths on their faces.

25- They are nourished by the essence of the Everlasting World.

26- Those who make an effort and progress to understand the truths, eventually smell the scent of the spiritual world.

27- They reach the truth of existence by rising from position to position.

28- They understand the closeness to Allah, they are always in His feelings, they are in unity.

As stated, if a person understands the closeness to Allah, his heart will be in the pleasure of the spiritual realm.

The people of spirituality are people of compassion, people of mercy.

They live in modesty.

They look down on no one.

The spiritualists are sent to be a mercy to the worlds.

They never live for their own egos.

The spiritualists are those who have attained the sublimity of Allah.

They look at the Truth in the people.

They have taken refuge in the friendship of Allah.

The hearts of those who have attained the friendship of Allah beat for humanity.

Their hearts beat for the good of others.

They never live for themselves.

They always run for the good of humanity.

They run day and night for the troubles of the troubled.

They make everyone feel the power of spirituality.

The spiritualists do not fall into arrogance in the slightest.

They never hurt anyone else.

He always runs to the troubles of those who are troubled.

He is a man of meaning and compassionate.

He is full of love.

He is loyal, honest, sincere.

He is respectful, affectionate.

He is modest, embracing.

He is helpful, he runs to those in need.

A person should know what it means to be compassionate.

He should be compassionate to his surroundings.

He should be compassionate to nature and animals.

Surah Al-Ahzab 72: “Eşfekne-Be compassionate.”

“Compassion is the encompassing of the feeling of mercy.”

Oh my brother!

Be compassionate.

Be protective.

Be loving and respectful.

Be faithful on the path of the heart.

Do not hurt anyone.

Do not upset anyone.

Do not make anyone shed tears.

Never hurt.

Be compassionate.

Do not be cruel.

Don't be hurtful.

Be hope, be a cure, be a morale.

Be kind.

Be humble.

People of compassion are merciful.

People of compassion are honest.

People of compassion are protective.

People of compassion are emotional.

People of compassion are sincere.

People of compassion are sincere.

People of compassion are trustworthy.

Compassion is touching hearts.

Compassion is giving peace, making people happy.

Compassion is being a remedy for the troubles of the afflicted.

Compassion is the feeling of surrounding, protecting, embracing, feeling, and being one at every moment.

Compassion is the feeling of compassion surrounding bodies, just like a mother embracing her baby.

The word comes from the word "Chief".

The Chief, Ruler, Leader, Sultan of the entire universe is Allah.

Allah holds, embraces and operates every being with His manifestations.

Allah encompasses every being with the names of oneness, that is, He surrounds it with His unity.

Thus, compassion is the sense of encompassing mercy.

It is the sense of hearts being one.

The people of compassion act with the consciousness of unity.

Therefore, they feel everything about the person in front of them and their sense of protection is very high.

The people of compassion always run to do good to their surroundings.

They do not want anyone to have trouble.

They do not want anyone's heart to be broken.

He struggles to solve the troubles of those who have troubles.

Come, my brother.

Let us also be people of compassion.

Let us caress hearts.

Let us treat each other with love and mercy.

Let us give each other peace.

Let us never lose the smile on our faces.

Come, my brother!

Let us look at each other with the eyes of Allah.

Come, let us make hearts feel the feeling of divine love.

Come, let us make hearts feel loving, affection.

Come, let us feel how great a feeling mercy is.

Come, let us feel that every being is a brother.

Come, let us feel mercy to those around us.

Come, let us make hearts feel hope.

Let us turn pessimism into hope.

Come, let weak hearts feel the power of spirituality.

Come, let us feel what it means to rely on Allah.

Come, let us feel trusting.

Come, let us feel patience.

Come, let us feel loyalty.

Come, let us feel what a brave person is.

First of all, let's make people feel the power of spirituality with our own stance.

Come, let's make people feel being right, being honest.

Come, let's make people feel what it means to be just.

Come, let's make people feel trust.

Let's be hope for the hopeless.

Let's make people feel morale.

Let's make people feel how to relieve their worries.

Come, let's make people feel how not to hurt or upset.

Come, let's show them how to hold their tongues first.

Come, let's make people feel how to caress hearts.

Come, let's be a cure for sick hearts.

Come, let's be the hope of those who need help.

Come, let's make people feel how to say I have friends too.

In a world where there is so much pessimism, let's be a flower that blooms in hearts.

In a world where there is so much contempt, let's make hearts feel brotherhood.

In a world where there is so much dark emotion, let's be a light for hearts.

In a world where there is so much cruelty, let's make hearts feel that there are good people too.

In a world where there is so much destructiveness, let's make people feel how to be constructive.

Come, let's show what it means to unite and be united.

Come, let's teach how to make hearts.

Let's pour love and respect into hearts.

Let's pour compassion into hearts.

Let's make you feel sharing, solidarity, and cooperation.

Let's make you feel the feeling of heaven.

Let's make you feel that we are all a soul.

Let's make you feel the feeling of being a good person.

Let's make you say that this is how a Muslim stands strong.

Let's be people of meaning.

Let's act with the power of spirituality.

Let's see our creator in each other.

Allah created us so that we can treat each other with mercy. (Surah Enbiya, 107)

Here, people of meaning are people of peace, people of compassion, people of mercy.

A person should feel the power of spirituality in their heart.

In order to reach this feeling, a person must first know the truth of Allah.

He should be on the path of witnessing Him.

A person must first find the answer to the question "What is Allah?" in themselves.

The feeling of spirituality is possible by reaching the truth of Allah.

Reaching the truth of Allah brings faith. Faith brings trust and submission.

A person who lives with the feeling of Allah in his heart at all times is a spiritually strong person.

For him, the subject of believing in Allah and witnessing Allah is very important.

How does a person reach the truth of Allah?

How does a person's heart become spiritually strong?

Now let's examine the subjects that take us to the dimension of meaning one by one.

First, let's examine the subject of "What is Allah?"

Then, let's examine the subject of faith and move on to other subjects.

## WHAT IS ALLAH

The power of spirituality is formed by knowing Allah and relying on Him.

The power of spirituality will be formed by reaching the truth of Allah.

We mostly believe in Allah.

However, most of us do not know how to witness Him.

We should know the subject of believing in Allah properly.

We only have a belief in Allah that comes from our parents.

We hear the word “Eshedu” recited 20 times a day during the Azan.

But most of us do not think about the subject of witnessing.

We should all ask ourselves.

Have I witnessed Allah?

Which Allah do we believe in?

A Allah that we have inherited from our parents and have never witnessed?

Or a Allah that is the infinite power that we witness in ourselves and in every being?

The Quran gives the best answer to this.

Surah Az-Zukhruf 22: “Rather, they said: We found our fathers on a path of faith, and we will follow their ways, according to the path they showed us.”

Unfortunately, we all believe in a Allah brought by a belief inherited from our ancestors.

Every child, no matter what family they are born into, their belief is also according to that family's belief.

Their belief in Allah, their religious belief, their worship, their interpretations of heaven and hell, who will enter there, are all according to the belief inherited from the family.

Their interpretations in the name of Allah and religion are always according to the belief inherited from the family.

And of course, this belief does not comply with other different beliefs, because every child's belief is also according to the family they are born into.

Thus, a person cannot reach the truth of Allah without destroying the Allah they believe in according to their own whims in their imagination, without turning to themselves, without reading themselves and existence.

We must destroy our belief in Allah that we have learned as an inheritance from our family, that is, the idea of Allah that we think exists according to our own whims.

Otherwise, we can never meet the divine power called Allah.

Surah Furqan 43: "E raeyte men ittehaze ilâhehu hevâ."

Surah Câsiye 23: "E fe raeyte men ittehaze ilâhehu hevâ."

The meaning: "Have you seen someone who takes his passion as his Allah?"

Heva; comes from the word hava, and means emptiness, the empty, the distance between two things, the false, turning to something that has no basis, falling, the desires of the body, passion, desires according to one's own interests.

Taking one's passion as a Allah means believing in an imaginary Allah that one has created according to one's own assumptions based on the information one received from the family one was raised in.

Every belief believes in a Allah inherited from one's ancestors.

Every belief sees the Allah one believes in as one's own, believes that that Allah supports those in one's own belief, takes them to heaven and throws others to hell.

Every belief sees itself as chosen and different.

It believes that the only true believer is its own belief group.

If a person is looking for the truth, he/she should put aside the belief in Allah, religious belief, and worship belief that comes from his/her family and search what the truth is.

A person should not turn to false things told in the name of religion, that is, things that have no basis, that is, superstitions.

In other words, he/she should not act according to his/her desires.

He/she should end the period of separating people according to their beliefs, gender, profession, color, and nation.

People should end the oppression of seeing each other as irreligious, hellish, and infidel.

Did Moses establish a separate religion?

Did Jesus establish a separate religion?

Did Prophet Muhammad establish a separate religion?

No, those high minds, those saints, advised knowing oneself, reading existence, seeing the common ties of all existence with each other, and ultimately understanding the divine power that is in every existence and holds the entire universe.

Why have we forgotten the truths that came from them or changed their meanings?

Why have we forgotten this advice?

Of course, there are those who have not forgotten.

There are also those who are raised from Saints who come from pure loins.

There are also those who are devoted to the ancient trust with love.

It is necessary to think very carefully why people are divided into different beliefs and why they consider each other as infidels and declare each other to be hellish.

Those who are divided by saying my religion are not enough, they are divided among themselves into different paths such as congregations, sects and sects.

It is not enough, even each congregation and sect are divided among themselves into dozens of different paths.

Does Allah, who created us, want this?

Each belief in Allah is different.

All these are according to the information inherited from the family and society.

So, what is the truth?

How will a person reach the truth?

Which path should we take, which belief should we follow?

Whose Allah should we believe in?

Where should we turn to, where should we seek the truth?

Yes, the only thing that a person who seeks the truth should turn to should be his own book of existence and the book of existence.

A person should read, examine and observe himself and his existence.

We should think very well about the wisdom of Moses being made to leave his clogs and staff in the sacred valley of Tuva.

Surah Ta-Ha:

15- Surely the time will come when you will understand the truth.

Try to understand that power within you to find the answer to what you are looking for. Everyone should strive to understand the truths.

16- Do not let those who do not believe in those truths and those who follow their desires prevent you from seeking the truths, otherwise you will harm yourself.

17- What is that thing that you carry as true, O Moses?

18- He said: It is what I carry, it is my support, and with it I reach the blessings necessary for life, and there are other benefits for me in it.

19- We informed you, O Moses, to leave what you carry as known.

What beautiful signs! Those who follow their desires are far from seeking the truth. In other words, those who carry the belief in Allah with the information they receive from their families are the ones who do not think about the truth.

If a person wants to reach the truth he/she is looking for, he/she must abandon all the false wisdom, beliefs, and worships he/she has inherited from his/her family.

How beautifully this truth is expressed in the 19th verse.

“Abandon what you know and carry”

In other words, abandon the inheritance of belief that comes from your family as wisdom.

Look for the truth in yourself and in existence.

Everything in this universe is a verse.

In other words, they are signs and evidence that show the truths.

If the superstitions that are told prevent us from examining the book of existence, we can never be wise of the truths.

The truths are in the pages of existence in this book of the universe, as long as we look there, as long as we read from there, as long as we research there day and night.

The mind given to man is for this purpose; looking, observing, researching, thinking, leads man to the truth.

Why does a person think about the world and not his/her own truth?

Why do we rebel against something that happens to us and lock ourselves into that distress?

Why do we experience so many traumas related to worldly interests?

Why do the things that happen to us immediately lead us to sadness, rebellion, and despair?

Why do we become slaves to worldly fame, position, money and ostentation?

Why do we eat each other for money?

Why can't we tolerate each other, why do we keep judging each other, badmouthing each other, talking behind our backs?

Why do we feed people harmful things even in our professions for money, and our conscience doesn't even hurt.

Why don't we use the mind, thinking, consciousness and existence that have been presented to us to understand them?

Why don't we think carefully about the body, air, soil, water and heat that have been presented to us?

We know the value of a car, clothes and belongings that we buy, but why don't we think about the value of a breath that we take?

That breath comes to us from trees. Why do we hug our cars and belongings, but don't we hug a tree with the same love?

Why don't we understand that we are helpless?

A tree, a bird, soil, plants, water, air and animals can live without us.

But we cannot live without them, not even without a mineral in the soil.

If a person wants to reach inner peace, he/she must get rid of his/her desires, he/she must return to himself/herself.

He/she must get rid of all the worldly interests that he/she idolizes.

He/she must take a step into a contemplative journey to understand his/her own existence.

A person must eliminate the belief in Allah according to his/her desires, that is, the belief in Allah that he/she inherited from his/her family.

If one day, a person gets rid of all the beliefs that present discrimination, the discrimination of religion, sect, cult, community...

If he/she enters the path of witnessing, which is the way to understand the only divine power in himself/herself and in all existence...

He/she will definitely reach the truth of Allah step by step.

Every person should not remain in the word Allah, but should witness His truth.

A person should think, "What is Allah, does He exist or not, where is He, how can I witness Him?"

Most of us do not think, "What is Allah, where is He?"

We do not think about knowing Allah.

So, how can we know Allah?

How can we know Him?

From the books we read?

From the words we hear from people?

When we go to a congregation and surrender?

Or is it as a result of reading and comprehending ourselves and the system of existence?

Where does the name Allah come from?

Who first revealed this name?

What did the person who revealed this name see and understand in himself and in the universe?

First, let's examine what is the source of wisdom.

When we speak, where do the words that come out of our mouths come from?

What is the source of wisdom?

- 1- Sensations, that is, what we hear from someone.
- 2- The books we read.
- 3- The system written line by line in existence.
- 4- The Sublime World, which is the source from which existence comes.

The Sublime World is the world from which the entire Universe comes.

This realm is called the “soul, light, blind dimension”.

The people in the first two sections are almost the entire society.

The first two are actually one.

People speak what they hear, or they speak what they read.

They compile what they hear into a book, or they put into words what they read from books.

Every child finds himself in a belief group when he comes into the world and he knows what he learns from there as true and acts according to what he hears, sees, and reads from books that are compatible with his belief system.

Today's society is occupied with the first two.

And people know what they hear and read in their own belief groups in their own societies as true, and they talk about it, convey it, and compile it into books.

And they reject the information of other communities because it does not match their own wisdom.

In these first two sections; there are feelings such as divisions of belief, claiming what they know as true, fights, discrimination, knowing, declaring infidels, self-interest, ego, and harm.

Even if a person goes to a bookstore to buy a book, he/she buys books that match what he/she has learned from his/her own belief group.

He/she sees the others as dangerous books to read.

And he/she tells people from his/her own belief groups not to read these books.

There are falsehoods here.

People who accept this without filtering it, people who do not question the information here, cannot move on to the third and fourth sections.

If we ask what the third and fourth sections are:

- 3- The system that is written line by line in existence.
- 4- The Sublime World, the source from which existence comes.

The person who deals with the third and fourth sections reaches the truth.

Because the truth of existence and creator can only be understood when this is examined.

The third section, that is, the system in existence itself, is where the truths are.

The truths are written line by line in the body of existence.

The truths of existence of existence are here.

Wisdom is hidden here, science comes from here.

The fourth section is the source from which existence comes.

This source is the sublime system.

The sublime system is the dimension where the source of existence is.

Existence slowly seeps from there.

Here;

“What is Allah?”

“Where is Allah?”

“What was called Allah?” the answers to the questions are hidden in the third and fourth sections.

All Saints have recommended understanding the creation of existence.

They have recommended examining existence and understanding the interconnection of existence.

They have guided by saying that the place where the truth of Allah is is man's own body.

In other words, they have said, seek Him in yourself.

This verse is the best indication of this.

Surah Kaf 16: : “Ve nahnu akrebu ileyhi min hablil verîdi.”

The meaning: “And We are closer to Him than His jugular vein.”

If Allah is closer to man than his jugular vein, then man should read his own book of existence.

He should examine his own book of existence line by line.

Surah Al-Isra: 14: “İkrâ kitâbek kefâ bi nefsikel yevme aleyke hasîbâ.”

The meaning: “Read, your own book of existence is sufficient for you to know yourself. Be in the state of understanding the owner of your qualities at every moment.”

Surah Al-Baqarah:

47: "We have given you the consciousness to understand Me and all of existence."

67: "Allah is the One Who works in your existence at every moment, so eliminate those worships of your former state of ignorance."

98: "And whoever uses his mind in hostility instead of comprehending Allah and understanding existence with love, then surely he is the one who ignores and covers up the truths, and his state is in hostility because he cannot understand Allah."

All the Saints we call the messengers and prophets have always advised us to read, examine existence and understand the interconnectedness of existence.

Here, the answer to the question, "What is Allah, where is He?" is hidden in the person's own existence and the system of existence.

If we remain in what we hear and in the books we read, if we do not examine existence, if we do not think about existence and the One who creates, we cannot find the answer to the question of what is Allah.

Are you looking for the answer to the question of "What is Allah?"

Are you in a search for "Is Allah there?"

Are you questioning "Where is Allah?"

Are you wondering "Is Allah there or not?"

The place you will look is the power in your own body.

The place you will look is the undeniable power and power in every being.

The place you will look is the magnificent power itself that encompasses the entire universe.

The place you will look is the entire kingdom.

He is closer to you than your jugular vein. Surah Kaf 16

He is the magnificent power that encompasses all things. Surah An-Nisa 126

He is the power in all things. Surah Al-Mulk 1

Come my brother, the answer to all the questions you seek is the power within existence itself.

Come my brother, do not be fooled by the information that others tell you about Allah.

The place where you will witness Allah is your own body.

The place where you will witness Allah is the essence of existence.

Hu El-Ha El- Eloha, Hebrew

El Hu-- Allah, Arabic

El: Power, strength, might.

Hû-Hâ: He is the power, strength, might.

Abraham felt a power that was in every being, that surrounded every being.

He understood the power that created himself and existence.

He saw a sublime power that moved himself and existence.

He felt that miraculous power that shaped himself and existence.

Here Abraham called this power, strength, might “EL”.

In other words, he said, power, might, might.

“Hû El” is the power, strength, might, might.

He did not give Him a name.

Because He would not have a name.

It would be the name of the being, the attributes that came from Him.

He was not created.

He was the creator.

A name would be given to what was created.

It would be the name of the being.

Being meant that which was created.

Being meant that it came into being.

He did not exist.

He was El; power, strength, might.

He was “El Hu-”.

It was read as Allah with the Arabic vowel.

However, the real pronunciation of that word was “El Hu-”.

He was an indescribable power, strength, might.

He was a magnificent might that moved the entire Universe.

Surah Aal-i Imran 189: “Allah alâ kulli şeyin kadîr”

Ve Allah ala kulli sey'in: Allah, all things,

Kadir: Power, strength,

The meaning: “Allah is the power in all things.”

Surah Al-Mulk 1: “Huve ala kulli sey'in kadir-He is the power in all things.”

A person should seek the answer to the question “What is Allah?” in the power and strength in every being, as stated in the verse.

Surah Al-Mulk 1: “Tebârekellezî bi yedihil mulku ve huve alâ kulli şeyin kadîr.”

Tebâreke ellezi: Blessing, sanctified, sublime, the one who is sublime in his essence, that is,

Bi yedi hi: In His power, in His hand, in His administration, in His management, manifestation,

El mulku: Administration, property, the ruler, the sovereign, the universe, goods, the earth,

Ve huve alâ kulli şeyin: He, everything,

kadirun: Power, the powerful,

The meaning: “He is the sublime in His essence, the whole universe is under His administration and He is the power in everything.”

A person should think about the mobility of the being he sees.

He should think about the factor that sets the mobility into motion.

Can a person deny that magnificent power that is in himself and in the essence of being?

Can a person deny this power that is in a tree, a bird, a stone, in his own body?

Can a person deny the mobility that is in the essence of being?

Of course not.

Here, the place where we will find the answer to the questions “What is Allah? Does Allah exist?” is that magnificent power in man’s own body and in the essence of existence.

Man cannot deny his own body.

He cannot deny the visible existence.

He cannot say that I do not exist, this visible existence does not exist.

He cannot deny his feelings, his pains, his joys.

Man is a being that appears physically.

Man is a being that breathes.

Man can never deny himself.

Therefore, man must search how he exists.

He must think about the power that moves his hands and feet.

He must think about how all his organs work.

He must try to understand the power in himself.

Here is what man is;

If he wants to reach the answer to the question "What is Allah?"...

If he wants to witness Allah...

If he wants to find Him in himself...

He must return to his own city of existence.

He must look at the magnificent power in that body.

He must try to understand the magnificent functioning of his body.

He must think about his breathing.

He must look at the infinite qualities in his body.

Oh my brother!

Go in front of the mirror and look at your reflection in the mirror.

If you were not there, there would be no reflection in the mirror.

Now;

Return to the universe, look at the magnificent power of the universe, look at its magnificent functioning.

Look at the various beings that appear.

Look at the formation and form of existence.

Every being is a manifestation of a power.

The functioning in the essence of every being is the functioning of that power.

If you want to reach the truth, meet that power.

Meet the energy that is created by the functioning of that power.

In the essence of every being, there is a magnificent power, power.

There is a power in the universe itself that the human mind cannot comprehend.

There is an infinite power in fire, air, water, and soil.

Every being was shaped by that power and continues with that power.

The operation of an atom, a molecule, a cell is thanks to that power.

It is not easy to define the energy in an atom.

The universe consists of compounds of the Hydrogen atom.

Hydrogen constitutes approximately 80% of the universe.

Hydrogen does not exist alone, it is found in compounds with other elements.

The manifestation of the power, which is the essence of existence, reveals the atoms, which are the smallest parts of matter.

This magnificent flow is the manifestation of a software in the essence.

It is the decree of a power.

It is the secret of destiny of a power.

The energy created by the operation of that power is the universe itself.

The energy in a drop of water is the universe itself.

The energy of hydrogen and oxygen that make up water cannot be calculated.

That magnificent power in his body and in every being is where the answer to the truth of Allah is.

A person should try to understand that power.

He should try to feel what is behind that power.

And he should understand what Allah is by feeling that power.

Surah Aal-i Imran 29: "Ve Allâh alâ kulli şeyin kadîr."

The meaning: "And Allah is the power in everything."

A person should try to understand what that magnificent power that pervades everywhere is.

First of all, he should abandon the belief in Allah somewhere in the sky that comes from his ancestors.

First of all, he should abandon the belief in a Allah that is described as being outside of us.

Oh my brother!

The moment you abandon the belief in an unseen Allah that you believe is somewhere in the sky, the doors will start to open for you.

The moment you abandon the belief in Allah that you created according to your whims, the truths will open to you one by one.

Come, abandon the belief in Allah that you believe according to your whims and that you have never witnessed.

Do not be in a religious fight, do not fall into the discrimination of congregations, sects, and denominations, and do not consider your own belief as superior.

Do not be in a fight between heaven and hell.

Stop putting yourself in heaven and putting those who do not believe like you in hell.

Do not be in a belief according to your whims.

Leave the field of falsehood, do not turn to things that are not true.

Do not turn to a Allah you believe in according to your whims, but to a Allah who encompasses you with His power, and be a witness to Him.

Be a witness to Allah who shows Himself with His power in every being.

And know that He is the power in all things.

And know that the verse, “I am nearer to you than your jugular vein,” means;

“The power in your body is Mine.”

Is it possible to deny that power?

And know that you are the proof of that power.

And know that you are the shaped dimension of that power.

Look at the earth and the sky.

Look at all existence.

Look at that magnificent power, functioning, and qualities in existence.

Know that the truth of Allah is there.

It is not possible for you to deny anything that is seen.

To say that the visible world does not exist means that it does not exist.

Come and try to understand how this world came into being.

Think about the vitality that is in every being.

Look at existence, look to understand.

Think about how it was created.

There is advice in the Quran, “Look like Abraham.”

We should know well what Ibrahim looking is.

He sought his Lord.

He wanted to see Him.

He wanted to know Him.

“Nuri Ibrahim” Surah An’am 75

Looking to understand.

Looking to know.

Looking to witness.

Looking wisely.

Looking analytically.

Looking to catch the message.

Looking to understand existence and the creator.

A belief in Allah that we do not witness is not faith.

The word “Eshedu” said 4 times in every Azan, 20 times a day is the message of “Be witness”.

Being a witness, knowing, being able to see the truths opens the door to the dimension of faith.

In order to witness; one must look, examine, and try to know.

Belief is believing in a Allah that we do not witness.

Faith is a belief in Allah that has the dimension of witnessing.

Abraham searched for the truth of the visible existence.

He looked at the earth and the sky.

He questioned, "What are these visible things, how did the existence come into being, who created the existence, who created me?"

It is believed that Abraham lived in the 2000s BC.

It is the symbol of looking, observing, questioning, and seeking the truth.

It is the common Ancestor of all beliefs.

Abraham looked at the earth and the sky and asked, “How did this world come into being, who created this world, are you my Lord?” and sought the truth.

And for this reason, he became known as the “father of those who seek the truth.”

Surah Al-An’am 75-79

75- Thus, Abraham looked and observed in order to understand the owner of the power in the heavens and the earth, to understand our light and to be sure of the truths.

76- Then, while he was in a state of uncertainty at night, he saw a star and said, "Is this my Lord? But when it passes, I cannot find love in those who pass away."

77- Then when he saw the moon rising, he said: "Is this my Lord? But when it passes away, if I do not understand the guidance of my Lord, I will surely be among those who are misguided."

78- Then when he saw the sun rising, he said: Is this the greater, my Lord? But when it passed, he said: O my people! I am free from what you associate with Him.

79- I have turned my face to the Power that created the heavens and the earth, upon Tawhid, and I am not one who attributes my existence to Him.

Looking in the Abrahamic way is looking to understand and witness.

When we were children, we all asked our mothers and fathers, "How did I come to be, how did this visible world come to be?"

Our parents said, "Allah created it."

We asked, "Mom, where is Allah, can I see Him?"

Most parents told their children, "Allah is invisible, somewhere in the heavens," and prevented the child from questioning purely and wanting to understand.

Thus, looking in the Abrahamic way is looking to understand, to know, to witness, to establish contact.

We should think about this very well; What kind of religious understanding do we teach to innocent children?

To understand the creation and creator of the visible being?

Or is it a religious understanding that we never teach the truth of religion by saying commandments, prohibitions, worships, heaven, hell?

Can a child who grows up with the fear of Allah and the fear of hell think purely and cleanly? Can he look to understand and witness?

Most of us were raised with fears, commandments, prohibitions.

We were raised with a belief in Allah that we never witnessed.

With the understanding of religion that was taught to us, we judged the other person because they did not believe like us, we considered them infidels, people of hell, we attacked them, we oppressed them.

Most of us were raised to look for shortcomings.

Most of us were raised to judge.

Most of us did not look to understand that the person in front of us was also created by a creator like us.

What is looking like Abraham?

What is observing like Abraham?

We have not learned what it means to look and observe in order to know the Creator like Abraham.

We were not made to think, "Who is my Lord, that is, who created me, who works in my body at every moment?"

Let us know, "What is the Abrahamic view?"

Let us think by looking at existence to understand how it came into being.

Let us look at the earth and the sky.

Let us look, observe, and contemplate to understand the functioning.

Let us think, "How did we come into being, how did we come into being?"

Let us think, "Where did we come from, where are we going?"

Let us not judge anyone.

Let us leave people's beliefs and worships to them, let us not belittle beliefs.

Let us not despise anyone's understanding of religion.

Surah al-Baqarah 256: "Lâ ikrâhe fîd dîni- do not despise anyone's understanding of religion."

Let us reason, let us witness.

Let us reach the station of looking like Abraham.

Let us think about the existence of existence and the One who creates existence.

Let us look and observe like Abraham in order to understand the truth of existence.

Let us reach the station of looking like Abraham.

Moses also wanted to see and know his Lord.

He said, "My Lord, the Erîn."

Surah A'raf 143: "My Lord! Show me Yourself that I may see You."

"We have declared: You can never see Me."

"And yet look at all the sublimities in existence."

"If you observe all places with such stability, then soon you will know Me."

Thus, when he saw the glory of his Lord with all its manifestations everywhere, he understood that all his attributes belonged to Him.

And Moses became enraptured and surrendered.

When he understood himself, he said: "I have returned to You, You are free from all imperfections and I am certain that everything began with You."

As stated in the verses, the path of witnessing was existence itself.

It was man's own body.

When man understands the subtleties of visible existence, he will understand existence.

He who understands existence will also understand the power that creates.

The earth and the sky are under the control of a divine power.

Everything is surrounded by a divine power.

Man must first see this in his own body.

Surah Al-Hadid 2: "Lehu mulkus semâvâti vel ard yuhyî ve yumît ve huve alâ kulli şeyin kadîr."

Lehu mulku: He, the sovereign, the property,

Es semâvâti ve al ardi: The heavens, the skies and the earth,

Yuhyî: He who gives life, revives, the living,

Ve yumitu: He who presents death, limits it,

Ve huve ala kulli şeyn: He, all things,

kadîr: Power, the powerful,

The meaning: "To Him belongs the sovereignty of the heavens and the earth. He is the one who gives life and limits it, and He is the power in all things."

The functioning of every being is through the manifestation of a power in the essence of being.

Whatever is in the heavens and whatever is on the earth, everything is through the manifestation of a power.

When man examines existence, he will definitely reach the truths step by step.

He will understand that everything is an expansion of oneness.

Surah al-Hadid 3: "Huvel evvelu vel âhiru vez zâhiru vel bâtin ve huve bi kulli şeyin alîm"

Huve el evvelu: He is the first, the first, the beginning,

Ve el ahiru: The last, the endless, the endless,

Ve el zâhiru: The clear, the obvious, the external and the apparent,

Ve el bâtinu: The inward, the internal, the invisible, the hidden,

Ve huve bi kulli şeynin: He is everything,

Alîm: The owner of wisdom, the one who creates with his wisdom,

The meaning: "He is the first and the endless, the apparent and the hidden, and He is the owner of the wisdom in all things."

This world is His dimension that has become apparent.

This world is nothing other than Him, with its inward, its apparent, its apparent, and its apparent.

This visible being is His apparent image.

Your existence is His apparent dimension, coming from Him, showing Him.

Your denial of Him is your denial of yourself.

Your denial of existence is your denial of Him.

Just as a tree emerges from a seed and it is not possible to deny that tree that is visible, think deeply about where this tree of visible existence emerges from.

Come, understand that power that is in every being and in the entire universe.

Understand that power that encompasses your body.

Come, understand the wisdom of the verse, "It is closer to you than your jugular vein."

Understand that sublime power that encompasses every being, inside and out.

Think about the power in your own body.

Feel that power that encompasses the entire Universe.

And attain the truth of Allah.

A person must first find Allah, who is closer to him than his jugular vein, in himself.

Then he must see it in all beings.

He must abandon the belief in Allah, which is believed to be somewhere in the heavens.

He must find Him in himself.

You burned me with love

You took me from me

You joined me to You

You became my everything.

I didn't know myself  
I thought I was separate from You  
I thought my body was mine  
You became my everything.

My heart became Your home  
The earth and the sky became Your platform  
All existence became Your light  
You became my everything.

You are the mountain of the body itself  
You are the path of the mountain of the body  
You are the behind the mountain of the body  
You became my everything.

You created me from Yourself  
You gave me the appropriate shape  
You gave me breath for life  
You became my breath

You became my body and my soul  
You are the one I call You  
The whole world is the one You  
You became my everything.

You are my beginning, You are my end  
You are my outward self, You are my inner self

You are the doer, You are my being

You are my everything.

I have attained the love that comes from You

I used to say that love is mine

I have given myself to You

I see nothing but You.

I have given my heart to Your path

I have prostrated myself to Your scent

I have passed over myself and reached You

I see nothing but You.

I have repented to myself

I have dived into an ocean

I have seen You in the face of people

I see nothing but You.

I have fallen in love and run to You

I have become mad and passed over the soul

I have taken wings and flown to You

I see nothing but You.

You who take on many forms

You who appear in various forms

You who are the owner of all souls

I see nothing but You.

You wrapped me with love

You took me from myself

You made me a poor servant

I see nothing but You.

I left myself for You

I gave my life to Your path

I know nothing but You

I see nothing but You.

Surah Bakara 255: “Allâhu lâ ilâhe illâ huvel hayyul kayyûm, lâ te’huzuhu sinetun ve lâ nevm lehu mâ fîs semâvâti ve mâ fil ard, menzellezî yesfeu indehû illâ bi iznih ya’lemu mâ beyne eydîhim ve mâ halfehum ve lâ yuhîtûne bi şey’in min ilmihî illâ bi mâ şâe, vesia kursiyyuhus semâvâti vel arda ve lâ yeûduhu hifzuhumâ ve huvel aliyyul azîm.”

The meaning: “There is no power except Allah. He is the Living One. He is the Owner of the Living Life that sustains all existence. He has no age, no sleep. He is the Owner of all that is in the heavens and all that is on the earth. He is the Intercessor. The existence of all things is from Him, under His authority. The things that existed in the past and the things that will exist in the future are all with His wisdom. Nothing can be grasped without His wisdom. All things exist by His will. His throne encompasses the heavens and the earth, everything. He is the Preserver of all things, there is no difficulty for Him, and He is the Exalted in His Wisdom, the Decisive in the existence of all things.” As stated in the verse; Allah is the Power that holds all existence.

He is the One who shapes all things.

The origin of all beings is Himself.

Just as He is closer to man than his jugular vein, the essence of existence is Himself.

All existence is His throne, His platform.

He encompasses everything.

He is never separate from us.

Everything comes from His mercy.

Everything is encompassed by His mercy.

In order for us to understand these properly, Prophet Muhammad created the Azan.

The word “Eshedu”, recited 20 times a day in the Azan, is a warning to be a witness.

Witnessing Allah first begins with a person turning to himself, thinking about his own creation.

The visible existence is where the dimension of witnessing is.

Now let's examine the secret of the Azan.(Call to prayer)

## 7 RANKS IN THE AZAN

A magnificent call made to humanity every day.

A call that increases the power of our spirituality.

A call that reminds us of Allah every time we hear it.

A call that gives us peace.

A call to rely on Allah every day.

A call to trust in Allah every day.

A call to be in trust in Allah every day.

A call that makes us feel witness.

A call that will open doors to the truth.

A call that activates our spiritual power.

A recitation arranged by Prophet Muhammad himself.

A call recited 5 times a day in mosques.

A call on 7 maqams, “Know Allah”.

A call to “Reach the truth of Allah”.

A call that touches hearts, that we all try to recite as children.

A luminous call that touches all our cells.

There are secrets in every word of the call.

Every word is a call from the ranks.

What are the 7 ranks hidden in the Azan?

What messages does the Azan, which is read 5 times a day, give us?

Which ranks does the Azan open doors to?

Why is it called “Azan-ı Muhammedî”?

The Azan, which is read 5 times a day, was personally organized by Prophet Muhammad.

The rumors that the Azan was arranged in the way that Abdullah bin Zeyd or Omar bin Hattab saw in his dreams do not sound right to the heart.

The Azan was arranged by Prophet Muhammad himself.

Because only He can properly indicate the depth of meanings.

Only He can indicate the 7 ranks.

Only He can indicate the secret of circling the Kaaba 7 times, which was arranged by his ancestor Abraham.

Transitioning from the Azan read with the human voice to the Azan read in every being, reaching this rank will open many doors.

There is a call coming from every being.

This is the call of the essence of being.

This call is the proof of being itself.

The aim is to hear the Azan read in every being at every moment with the ear of the heart.

The aim is to hear the voice of the Being who calls out from every being at every moment.

The aim is to feel the vibration, the frequency that is in every being at every moment.

The aim is to know that the call in every being at every moment is "zikrAllah".

The Azan means to announce, to inform, to call out, to call, to invite, to preach, to be authorized.

Surah Al-A'raf 44: "Fe ezene müezzin- the one who is authorized announces."

Surah Joseph 70: "The Azan was called out."

Allah calls from every being.

Allah calls the Azan from every being.

Allah presents His dhikr from every being.

Allah informs the truths with His dhikr from every being.

The Azan is the announcement of dhikr.

The Azan is the announcement of Allah's call from every being.

The Azan is the announcement of the path of "Ilm-i Tavhid" consisting of 7 ranks.

The Azan is the call that points to 7 ranks.

The student reaches the truth of Allah at the end of the 7 ranks.

Why is "Allah-u Ekber" said 4 times at the beginning.

Then "Allah-u Ekber" is said 2 times.

And why are the others 2.

And "Lâ ilâhe illAllah" said 1 time at the end of the Azan.

Why is it said 1 time here?

"Allah-u Ekber"

"Allah-u Ekber"

"Allah-u Ekber"

"Allah-u Ekber"

“Eshedu en lâ ilâhe IllAllah”

“Eshedu en lâ ilâhe IllAllah”

“Eshedu enne Muhammeden Rasûlullah”

“Eshedu enne Muhammeden Rasûlullah”

“Hayye ale’s-salâh”

“Hayye ale’s-salâh”

“Hayye ale’l-felâh”

“Hayye ale’l-felâh”

“Allâh-u Ekber”

“Allâh-u Ekber”

“Lâ ilâhe IllAllah”

The Azan consists of 7 parts.

It indicates 7 ranks.

1st part: “Allah-u Ekber” said 4 times

2nd part: “Eshedu en lâ ilâhe IllAllah” said 2 times

3rd part: “Eshedu enne Muhammeden Resûlullah” said 2 times

4th part: “Hayye ale’s-salâh” said 2 times

5th part: “Hayye ale’l-felâh” said 2 times

6th part: “Allah-u Ekber” said 2 times

7th part: “Lâ ilâhe IllAllah” said 1 time

The 7 parts of the Azan indicate the 7 “İlm-i Tevhîd” ranks.

It indicates 7 attributes.

These are; Hayat(Life)- İlim(Wisdom)- İrade(Will)- Semi(Hearing)- Basar(Seeing)- Kudret(Power)- Kelâm(Speech).

This is the wisdom behind circling the Kaaba 7 times.

Each rotation corresponds to the perception of an attribute.

At the end of the 7 rotations, the feeling of surrendering to Allah's attributes is felt.

4 "Allah-u Ekber" in the 1st section

Ekber is a word used in the sense of the sublime, the sublime, the powerful, the great.

"Allah-u Ekber" is generally translated as Allah is the greatest.

This does not fit the heart.

If we say the greatest, a comparison like "is there a smaller one?" can be made.

It is more fitting to say that Allah-u Ekber is Allah who is the Sublime, who shows His sublimity in every being and in all the universe.

So, why is "Allah-u Ekber" said 4 times at the beginning of the Azan?

Why 4, not 3 or 5?

In the lessons of Ilm-i Tavhid, the sublimity of Allah in existence in 4 dimensions is pointed out.

What are these?

The first Allah-u Ekber call:

The call in existence is the dimension of zikrAllah, which we call breath, frequency, tone, resonance, vibration.

It is Allah who calls from every existence at every moment.

Zikrullah is the call of Allah from every existence.

Zikrullah is the self-proclamation of Allah from every existence.

Zikrullah is the first spark of being known.

Zikrullah is the beginning of the manifestation of existence.

Zikrullah is the melody of the soul.

Zikrullah is the music of the walk from the inside to the outside.

Zikrullah is the divine tone that moves both an atom and the universe.

Zikrullah is the first vibration, the first frequency of existence.

Zikrullah is Allah's remembrance of Himself, revealing Himself to the outside.

Zikrullah is the music of the universe, its lyricist and composer is Allah.

Zikrullah is the divine melody that makes a seed sprout.

Zikrullah is the divine tone of existence.

Zikrullah is the divine boiling of existence.

Zikrullah is the divine letter that carries the silent messages within the sound.

Zikrullah is the sound of the entire universe and every being that exists at the first moment and at every moment.

Zikrullah is the vibration that exists in every being at every moment.

Surah Sad 1: “Sâd ve el kurân zîy el zikr”

The meaning: “To the One who splits and reveals. The owner of the remembrance reveals himself from the entire book of the universe.”

Zikrullah is the first call of the command “Be”.

Zikrullah is the first explosion of emergence from nothingness to the apparent.

Zikrullah is the divine vibration of the formation of existence.

Zikrullah is the divine light that unites one atom with another.

Zikrullah is the divine love in the existence and continuation of existence.

Zikrullah is the wearing of the body garment by the soul, the nourishment of bodies from the soul at every moment, and their being held by dhikr.

Zikrullah means the remembrance of Allah.

Action is formed from His remembrance, attributes are formed from His remembrance in His act, and existences are formed from His remembrance in His attributes.

And the formed beings are in operation at every moment with His remembrance.

The first Allah-u Ekber is the call of Allah is exalted with His remembrance.

The second Allah-u Ekber call:

It is the dimension of action in every being.

It is Allah who is the agent with His action at every moment without stopping.

The operation in existence belongs to Allah.

Allah is exalted with His action.

This is the truth of Tavhid-i Efâl.

The truth of “action, agent, meful, amal” in the maqam of Tavhid-i Efâl should be understood well.

Amal is the operation in the being itself.

Agent means the one who creates with his action, the one who works when he creates with his action.

Meful is the place where the action and the agent are located.

Amal (Deed) is the works that a person performs based on action in his own body.

The person is given the choice, the decision, to do or not to do his actions.

It is left to the person's own choice to implement this decision or not.

Here is the second Allah-u Ekber, Allah is the Sublime with his action.

The third Allah-u Ekber call:

Allah is the one who manifests himself with his attributes from every being at every moment.

Allah is the sublime with his attributes.

The attributes of Allah are named as follows; Hayat(Life)- İlim(Wisdom)- İrade(Will)- Semi(Hearing)- Basar(Seeing)- Kudret(Power)- Kelâm(Speech).

These attributes are called “Sifat-ı Subutiye”.

Subutiye means; they are fixed in the Essence of Allah, it means unchanging.

The attributes manifest in every being in an unchanging manner.

Just as the Essence of Allah is eternal, so are His attributes eternal with His Essence.

Their existence is with Allah's Essence, they do not have their own existence.

All of these attributes that are specific to Allah exist in human, have manifested themselves and have encompassed the universe with all their attributes.

In fact, this endless universe consists of attributes.

If these attributes were to be removed, the universe would cease to exist.

This means that what we call the universe consists of Allah's own attributes.

Let's examine them one by one.

Life: The vitality in us and in all beings belongs to Allah.

Wisdom: The wisdom written line by line in us and in the body of all beings belongs to Allah.

Will: The will for the creation, shaping, embodiment and functioning of being belongs to Allah.

The will for the creation of both the particle and the whole belongs to Allah.

Both the partial will and the whole will belong to Allah.

The partial will and the whole will should be understood well.

Sami: The hearing in us and in all beings belongs to Allah.

Basar: The seeing in us and in all beings belongs to Allah.

Kudret: The power in us and in all beings belongs to Allah.

Here is the third Allah-u Ekber, Allah is the Sublime with His attributes, the call.

The fourth Allah-u Ekber call:

Allah is the one who holds every being with His essence.

Allah is the one whose essence is absolute, who is supreme with His essence.

Allah is supreme with His essence.

The existence that holds the physical bodies belongs to Allah.

Here is the absolute existence.

This world is like the shadow of a tree.

The shadow of the tree is not denied, a black thing is seen on the ground, but it does not have its own body.

The shadow of the tree is formed by the Sun.

That shadow is connected to the body of the tree.

Here, the beings in this world are visible to our eyes, but they do not have their own bodies.

They are the shadow of the Essence of Allah. They stand with the Essence of Allah.

Here, in the truth of the station of Essence, everything is mortal at every moment.

Allah, whose Essence is absolute, is eternal.

Here is the fourth address of Allah-u Ekber, Allah, who is the Sublime with His Essence.

The first 4 addresses of Allah-u Ekber also refer to the 4 lessons in the stations of fena organized by Abraham.

These four lessons are the stations of “Zikrullah, Tavhid-i Efâl, Tavhid-i Sîfat, Tavhid-i Zât”.

With the witnessing of these four lessons, it is witnessed that Allah is the One who manifests His glory in every being in this universe at every moment.

Surah Al-Isra 111: “Ve kebir hu tekbir.”

The meaning: “And glorify Him with His glory.”

Part 2:

There is a sign that says “Eshedu en lâ ilâhe illaAllah” which is said twice, “Destroy the deity you have taken, but bear witness to Allah.”

When a person knows "what is a deity, what is taking one's desires as deities?", he passes over his desires and abandons the things he has taken as deities, and becomes aware of the secret of witnessing Allah.

Furqan Surah 43: "E raeyte menittehaze ilahehu hevâh."

The meaning 1: "Have you seen the one who has taken his desires as deities?"

The meaning 2: "Have you understood what deityhood is, which he has created for himself and worshipped?"

First of all, a person must understand that he has made himself a deity.

He should understand that he lives with the feeling that he exists in addition to the sublimeness of Allah.

The Allah in the Azan is the person himself.

The person should break the idol of his own self.

He should witness Allah behind the wall of his own body.

We, who have taken our desires as deities, cannot witness the truth of Allah without abandoning our desires, breaking the idol of self, and destroying the deities we have taken.

Taking one's whims as a deity; is the belief in the deity that one turns to and worships according to one's own interests.

The dimension of witnessing is the truth of Allah that one sees and recognizes as one's wisdom.

The secret of witnessing is the secret of martyrdom, that is, the secret of passing from one's own existence.

The secret of destroying the deity we have acquired is the secret of being an "atheist".

This is not the atheism that society knows.

Atheism is not someone who rejects Allah, but someone who rejects a belief in Allah that one has learned from one's ancestors and has not witnessed.

In the atheism that society knows, it is believed that there is no Allah.

If there is no Allah, then rejecting something that does not exist cannot be rejected.

Rejecting is rejecting something that exists.

In order to reject, something must exist.

We will examine the subject of atheism at the end of this section.

Here, the part of the Azan, "La ilahe", is the acronym for "according to your belief, there is no deity." In other words, what is explained in society is the acronym for "there is no deity in the heavens other than yourself."

The opening of “İllâ Allah” is the secret of witnessing Allah, who shows Himself in every being with His verses and endless proofs.

It means that the only power in the entire universe is only Him.

The dimension of “İllâ Allah” cannot be opened without destroying the deity he has acquired, that is, without abandoning the belief in deity that he believed in from his ancestors but never witnessed.

Why do we say, “Eshedu en lâ ilâhe İllAllah” twice?

It is the secret of witnessing Allah in both dimensions, with its visible and invisible dimensions.

In other words, it is the truth of “Huvel bâtin, huvel zâhir”. (Surah al-Hadid 3)

In other words, there is the testimony of “Hakk zâhir Hakk bâtin” in both the apparent and the hidden of the visible being.

The apparent and hidden dimensions should be evaluated very well.

In other words, a student witnesses the truth that Allah encompasses both the external and internal aspects of this visible being with His own manifestations.

In other words, the witnessing here is the truth of witnessing from two aspects.

This rank is not opened to anyone who has not passed through the two ranks of witnessing.

There are also different explanations of these two sections.

A person should witness Allah in himself and in existence.

Part 3:

The truth of “Eshedu enne Muhammeden Resulullah”, which is said twice, is a sign of the dimension of Muhammad.

The dimension of Muhammad is the dimension of light

The dimension of light has the dimensions of “Allah and People”.

The secret of saying it twice is again the dimension of People and the dimension of Allah.

The inward of Allah is People.

The inward of People is Allah.

What is in the inward comes out to the outside, it is called People.

What is meant by People is the dimension of Muhammad, the dimension of light.

This is the secret of light upon light. (Surah An-Nur 35)

Let's think like this.

There are drops in the sea.

But the drops are in unity with the sea.

When the drops come out into the blood, it is called a drop.

Here are the invisible drops in the sea, the secret of Muhammad in the inner world.

The drops that have become apparent, the secret of Muhammad in the outer world.

Here is the addressing of “Eshedu enne Muhammeden Resulullah” twice, which points to this.

If the truth is one drop, then people are infinite drops.

And all of them are one ocean.

This dimension is the Muhammad dimension of Allah, who envelops the universe with his light in every being and in all beings.

Muhammad, who is the truth of people, shows his light with his outer and inner world.

4th section:

“Hayye ale’s-salâh”, which is said twice, is translated as the Azan.

However, there is “salâh” there.

Both salât and salâh are words that come from the same root.

And they complete each other.

There can be no “permanent salât” without salâh.

Salâh; It is used in the sense of peace, being reformed, comfort, being renewed, being cleansed, being good, being in good condition, correcting the situation, being suitable.

The word reform also comes from here.

To strip off one's own existence, to wear the light dress of Allah.

We can translate it as “Hayye ale’s-salah”; be reformed, renew, abandon your dress of existence, become aware of your dress of light.

That is; to look at the external and internal aspects of existence and not see a form, not see a form.

Existence; with its dimensions of form and identity, in both aspects, is surrounded by the light of Allah itself.

Part 5:

Said twice, “Hayye ale’l-felah”

Felâh: The one who has attained salvation, has attained the essence, to be constant in salvation, to find salvation.

Iflah has come, that is, he has been saved, comes from here.

Understanding the essence and understanding that existence is an opening coming from an essence is to be saved.

Salvation, that is, to be saved, has 2 dimensions.

The first is to pass through one's own existence and reach the secret of "Fenafillah".

Then, to reach the pleasure of "Bekabillah".

Finding salvation is the truth that all existence, both in its apparent and hidden dimensions, moves with the light of Allah at every moment.

Surah Luqman 5: "Ulâike alâ huden min rabbihim ve ulâike humul muflihûn."

The meaning: "They are on the straight path of the One who created them, and they are the ones who have understood the Essence."

Part 6:

The truth of "Allah-u Ekber", which is said twice at the end of the Azan is the secret of the address of the dimensions of Allah and people.

It is the sublimeness of Allah that encompasses the entire universe with the aspect of Allah and People.

It is Allah who is great with the dimension of spirit and dimension of light.

The drop of the sea is also Allah, and He Himself is Allah.

Part 7:

"Lâ ilâhe illâ Allah", said once

This is the section that contains many meanings.

"Lâ" is the dimension of nothingness.

"illâ" is the dimension of allness.

Only Allah with allness and nothingness.

This sentence shows His oneness in the universe.

Surah Al-i Imran 2: “Allahu lâ ilâhe illa huvel hayyul kayyum.”

The meaning: “There is no power except Allah, there is no other than Him, the One who is alive, the One who keeps existence alive and continues.”

Here is the Azan:

The Azan is an invitation to be wise in the truth of the visible being.

It is a sign that Allah is the one who calls from every being at every moment.

The Azan is an invitation to know oneself.

The Azan is an invitation to hear the voice coming from our body.

It is an invitation to be conscious of being with Allah and to act in submission to Allah at every moment.

The Azan is an invitation to be wise in the truths.

The Azan is an invitation to know what Allah is and this truth.

It is an invitation to the secret of witnessing.

It is an invitation to pass through our existence and wear the dress of Allah.

The Azan is an invitation to be aware of the secret of being Allah with Allah.

The Azan is an invitation to surrender to Allah.

The Azan is an invitation to the secret of being in prostration at every moment.

The Azan is a call coming from the dimension of Muhammad.

That is why it is called “Azan-i Muhammedî”.

The Azan is the sign of the Ilm-i Tavhid rank.

“La ilahe illAllah”

Our thoughts on atheism mentioned above are as follows.

Atheism belief means rejecting a God figure narrated in society.

Deism; It is a dimension of belief that God created existence, does not intervene in the process, there is no prophet or book.

Theism; It is a belief that God or Godss exist, they are independent of time and space, they believe that the prophet comes, there is revelation, there is a book, there is a Allah who intervenes in the process.

Pantheism; It is a belief that God and the universe are one.

Agnosticism is a belief that God cannot be known, it is not clear whether he exists or not.

In recent times, our youth are rapidly becoming atheists and deists.

The basis of this is what is told as religion, what is presented as interpretation.

It is the telling of things that have no basis about Prophet Muhammad as if they do.

What kind of a conception of God do the groups that present information as religion present?

What kind of a conception of religion do the groups that present information as religion present?

What kind of a conception of Prophet Muhammad do the groups that present information as religion present?

The groups that present information as religion present a belief that is angry, furious, vengeful, and punishing.

In addition, they present a conception of Allah that declares other beliefs to be hellish, offers men countless concubines, offers widows and virgins, and offers girls with newly budded breasts.

The groups that present information about Allah; They present a belief in Allah who sees like a human, hears like a human, speaks like a human, knows like a human, gets angry like a human, takes revenge, loves some people and dislikes others.

Those who present information about Allah present a belief in Allah that comes from polytheistic beliefs; who gets angry, rains down stones from the sky, threatens, takes revenge, cuts off our sustenance, throws lightning from the sky, expects us to pray, expects us to worship, punishes us if we do not do it.

Each belief sees itself as destined for heaven and the other as destined for hell.

They also blame Allah for this.

They explain that Allah is on their side and that He will throw those who do not believe like them into hell.

They make their interpretations accordingly, and they present the following information as religion.

“When We want to destroy a community.” (Surah Al-Isra, 16)

“He sends lightning and strikes with it whom He wills.” (Surah Al-Ra’d, 13)

“They are the ones whom Allah has cursed, made deaf and blinded.” (Surah Muhammad, 23)

“He has overthrown the cities that were turned upside down.” (Surah An-Necm, 53)

“The towns that were turned upside down.” (Surah Al-Hakk, 9)

“Or are you sure that He who is in the sky will not send a storm of stones against you? Then you will know how My warning was.” (Surah Al-Mulk, 17)

“Allah desires to increase their punishment in the world and that their souls will be released with difficulty as disbelievers.” (Surah At-Tayba, 85)

“Allah sends lightning from the sky upon whomever He wills.” (Surah Ar-Ra’d, 13)

“Be apes, despised.” (Surah Al-Baqarah, 65)

“Be stones, be iron.” (Surah Al-Isra, 50)

“Let their souls be released.” (Surah Adh-Zariyat 10)

“Boiling water will be poured over their heads!” (Surah Al-Hacc 19)

“With it, their bellies and their skins will be melted!” (Surah Al-Hacc 20)

“And for them will be whips of iron!” (Surah Al-Hacc 21)

“Cut off the hands of the thieves.” (Surah Al-Ma’idah 38)

“He destroyed the Thamud people.” (Surah Al-Shams 14)

“How many generations have We destroyed.” (Surah Al-Kaf 36)

“We have destroyed many cities! Our punishment seized them while they were sleeping at night or while they were daydreaming!” (A’raf, 4)

“We have destroyed many generations after Noah.” (Isra, 17)

“Girls with newly sprouted breasts will be given.” (Nebe, 33)

“Widows and virgins will be given.” (Tahrim, 5)

“As many slave girls as you desire.” (Nisa, 3)

“Houries with large eyes will be given.” (Vakia, 22)

And in the The meaning of dozens of verses; they imposed on us an angry, furious, vengeful, cursing belief in Allah.

They interpreted the Quran accordingly.

They reflected the belief in destiny of the Meccan polytheists in the meanings of the Quran.

Surah Az-Zuhur 55: A belief in a Allah who is angry, takes revenge and drowns...

A belief in an Allah who curses, deafens and blinds...

Surah Muhammad 23: These are the ones whom Allah has cursed, made deaf and blinded.

Surah Al-Baqarah 142: A belief in an Allah who says they are brainless.

And it is claimed that he says they are brainless.

It is translated as "I give guidance to whom I will, and I do not give guidance to whom I will".

So, a belief in an Allah that makes a person brainless and also does not give guidance is believed in as Himself.

A belief in an Allah that considers men as human beings and does not consider women as human beings.

Surah At-Tahrim 5: For a man, widows and virgin wives...

Surah An-Nisa 4: For a man; a belief in an Allah that believes that orphan girls, twos, threes, fours, and if that is not enough, slave girls will be offered...

Surah An-Naba 33: A belief in an Allah that believes that countless girls of the same age, whose breasts have just come out, will be offered to the man...

A belief in an Allah that becomes angry and sends torment if our prayers and worship do not exist.

Surah Al-Furqan 77: Say: 'What would my Lord value you if your worship (prayer) did not exist?' O you who disbelieve! The torment will not leave you because you deny.

And they presented many interpretations like this and distanced the youth from understanding the truth of Allah.

And they spread many unfounded information about Prophet Muhammad to the society.

They conveyed many discriminations and unfounded information about religion.

They considered scientific research as infidelity.

They considered thinking and questioning as the work of the devil.

They imposed on the brains to obey the commands and prohibitions without researching and questioning.

And our youth quickly became atheists, deists, rejected Allah, rejected religion, and distanced themselves from Prophet Muhammad.

The reason why the youth are becoming atheists and deists is the information that the belief communities present in the name of Allah.

The reason why the youth are becoming estranged from religion is the unfounded, judgmental, discriminatory information that is presented as religion.

The reason why the youth are becoming estranged from Allah and religion is because information based on wisdom and witnessing is not presented.

Here, a person should hear the word "Eshedu", which is recited 20 times a day, with all his heart.

He should think about each word with his heart and search the meaning.

Respecting Prophet Muhammad means trying to understand the Azan.

One should not only understand it, but also try to put it into practice.

Because the main theme in the Azan is the secret of witnessing Allah.

A person should come to the rank of witness, examine the existence of being according to scientific values.

And he should witness the divine power that encompasses existence.

When we look at it from one aspect, we cannot reach the rank of witness without abandoning the belief in Allah, which is believed to be beyond, inherited from our ancestors.

Therefore, the following verse has been presented and this verse should be considered very well.

Surah Casiye 23: “E raeyte menittehaze ilâhehu hevâh.”

The meaning “Stop worshipping the Allah that you have created according to your own opinion.”

The path of witnessing will open by abandoning the Allah that we believe in according to our own opinion.

The path of faith is the station of witnessing.

Witnessing will be possible by following the scientific evidence in every being.

Faith will also be formed by witnessing.

## WHAT IS FAITH

We should know the subtleties between faith and belief very well.

Belief is believing in the information we have learned from our parents in the name of religion.

The way to believe is certainty.

The way to certainty is witnessing.

The way to witness is the wisdom in existence, the values there.

The subject of faith and belief should be examined very carefully.

In society, we always think that believing in Allah is faith.

However, there is a difference between believing and faith.

There is no witnessing in belief.

In faith, there is witnessing and certainty.

In belief, there is relying on the belief we have learned from our parents.

In faith, there is relying on Allah.

In the dimension of belief, we fall down in worldly troubles.

In the dimension of faith, there is carrying our troubles with spiritual strength.

The belief in Allah we have learned from our parents is based only on belief, not on wisdom, evidence, or witnessing.

However, faith-certainty is something else.

Is faith the same thing?

What is faith, what is belief?

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

A child believes what his parents tell him.

Because parental love opens the door to believing what the parents tell.

A child does not know whether what is told is true or not.

He does not witness what is told, he only believes it.

Because for a child, his parents are sacred.

Belief is believing in what is told and worship performed in the name of the family, society, religion, and Allah.

This is explained in many places in the Quran.

Let's give some examples now.

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

The meaning: "When it is said to them, 'Follow what Allah has commanded,' they say, 'No, we will follow what we found our fathers to be in, even if their fathers did not understand and were not guided?'"

Surah al-Enfal, 35: "Ve mâ kâne salâtuhum indel beyti illâ mukâen ve tasdiyeh fe zûkûl azâbe bimâ kuntum tekfurûn."

The meaning: "They could not be conscious of their devotion to Allah where they were. However, their worship is to act according to their own pleasures and desires, as they learned from their ancestors. Therefore, they remain in difficult situations because they ignore the truths."

Surah Enbiya 53: "Kâlû vecevnâ âbâenâ lehâ âbidîn."

The meaning: They said, "We found our ancestors doing this."

Surah Ash-Su'ara 74: "Kâlû bel vecevnâ âbâenâ kezâlike yefalûn."

The meaning: They said, "No, we found our ancestors doing this."

Surah Mâide 104: "Ve izâ kîle lehum teâlev ilâ mâ enzelallâhu ve iler resûlî kâlû hasbunâ mâ vecevnâ aleyhi âbâenâ e ve lev kâne âbâuhum lâ ya'lemûne şeyen ve lâ yehtedûn."

The meaning: "When it is said to them, 'Come to the truths that Allah has presented to you and to what the Messenger has narrated,' they say, 'Whatever we found our forefathers in is sufficient for us. Even if their forefathers did not know anything of the truth and were not among those who followed the truth?'"

Yes, whatever our forefathers presented, we accepted as the truth.

Whatever we found our forefathers in, we accepted as the truth.

Surah Hud 109: "Fe lâ teku fî miryetin mimmâ yabudu hâulâ mâ yabudûne illâ kemâ yabudu âbâuhum min kabl."

The meaning: "There should be no doubt in your mind about what they worship. They worship only as their forefathers worshipped before."

We worshipped as they worshipped.

We prayed as they prayed.

We did not witness to Allah, we only believed.

We did not search.

We did not come across wisdom in the dimension of existence.

Surah A'raf 28: : “Ve izâ faalû fâhişeten kâlû vecednâ aleyhâ âbâenâ vallâhu emerenâ bihâ kul innallâhe lâ yemuru bil fahşâ e tekûlûne alâllâhi mâ lâ talemûn.”

The meaning: “Those who have transgressed within a self say: We found our ancestors on this path and this is the decree of Allah for us.

Say: Being within a self and transgressing are certainly not the decrees of Allah. You are saying about Allah that which you do not know.”

When we examine the Quran, we understand that; what we hear from our parents and what we see in the name of worship always appear before us as the dimension of faith.

Faith is the system of being sure that can only be reached by those who break away from the belief system of their ancestors and seek the truth of existence.

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

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

And “Faith” is formed in a person who finds answers based on wisdom, proof and evidence.

Faith only occurs with the state of being sure.

When a person whose ancestors' judgmental beliefs do not fit in his heart and who has become an orphan sets out on the path of seeking the truth, he meets the dimension of faith.

Faith is a station that people whose minds and hearts are free from the judgments of belief will reach.

The book of the path of faith is not the books written by servants, but the living book of existence.

The one who reads his own body book will definitely reach the truth of his own creation.

And thus, he will reach the station of certainty and contentment with scientific evidence.

The one who is sure of the existence of existence and the One who creates existence...

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

And the one who reaches this consciousness and lives in this consciousness is a “Mu'min-Amin” person.

Faith means “being sure”.

The one who is sure is called a "Mu'min".

A believer means someone who is sure of what he believes.

Believing in the information and worship coming from the family is called "belief".

The basis of this belief is the family, the customs of the society he was born into.

Faith, on the other hand; It is formed by thinking about the existence of the being and reaching a system based on evidence in the being.

The evidence in the being is called "verse".

Here, faith is formed by examining the signs, evidences in existence and witnessing the truth.

Belief is formed by accepting the information, words, and worships they see from family, society, books, words, teachers, sheikhs, and the information they hear.

Faith, on the other hand, is formed by witnessing the wisdom in existence itself, based on evidence.

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

In the dimension of faith, worship is every moment.

In the dimension of faith, there is no time, number, or condition for worship.

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

In the dimension of belief that comes from the ancestors, there are also changes according to the communities and there is also not accepting each other.

In other words, Sunni faith does not find Alevi or Bektashi or beliefs and worships that are not like it appropriate.

Bektashi or Alevi faith also does not find Sunni faith and worship appropriate.

This situation is also seen in communities, sects, denominations and in the religions that emerged in the name of Judaism, Christianity and Islam.

In the dimension of faith, that is, being a believer, there is no time, form or condition for worship.

The worship of a lover who has faith in his heart cannot be contained in numbers.

The purpose of worship is to live with the consciousness of being a servant of Allah at every moment.

Mevlana says:

"Lovers are always in prayer! That love in their hearts, the divine love in their heads, neither calms down with five times nor passes away with five hundred thousand times!"

"Servitude is not only worshipping with the body, but also with the heart."

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

In this regard, the Almighty Allah has said: "Wherever you turn, Allah is there." (End of quote)

Love is a feeling that only boils in the heart of a believer, that is, a person who believes.

This feeling flows throughout life without ever fading.

This feeling manifests itself in his heart as divine love at every moment.

Just as a woman falls in love with a man, or a man falls in love with a woman, always thinking of her, always feeling her, divine love also boils in the heart at every moment without stopping.

Divine love cannot be described,

In that love, there is no time for servitude, there is a moment.

A person thinks that he is saved with the religious belief he learned from his family, with worship, with the five daily prayers, with fasting, with the Hacc.

He thinks that he is saved because he said he believes.

This situation is explained in the Quran.

Surah Ankebut 2: "E hasiben nâsu en yutrekû en yekûlû âmennâ ve hum lâ yuftenûn."

E hasibe el nas: Thinking, supposing, calculating, researching, people,

En yutrekû: To be left, to be saved, to abandon,

En yekûlû amenna: Their saying, we believed,

Ve hum lâ yuftenûn: They, test, think, do not think about existence,

The meaning: "Do people think that they are saved by saying, we believe? But they do not think carefully to understand existence."

As indicated here, one cannot be saved just because they believe.

In other words, if a person says they are a doctor, they do not become a doctor.

Only those who go to medical school and fall in love with the science of medicine after a certain education become doctors.

Faith can only be formed in the school of existence, by reading the books of existence, by witnessing the truths in existence.

The truth of servitude can also be formed by reaching the rank of faith.

A person should know that he who does not have faith has no service.

A person who falls into the fire of faith begins to search for how to have faith.

A person should know that faith;

It is formed by reading oneself.

It is formed by examining existence.

It is formed by understanding what holds existence behind every existence.

In other words, it is formed by witnessing Allah everywhere.

A person who is in search of the truth cannot stay still.

He wants to learn the way to witness Allah.

There is no servitude without faith.

There is no manners without faith.

Faith is to be sure of Allah.

It is to see Allah behind every existence.

Faith is to be attached to Allah, not to the world.

Faith is not to be in conflict, but to be in peace.

Faith is not to separate people according to their beliefs, but to reach the consciousness that Allah holds all bodies.

Thus, the people of faith are those who have reached the truth.

They have reached the station of peace.

They never harm their surroundings.

Surah En'am 82: "Ellezîne âmenû ve lem yelbisû îmanehumbi zulmin ulâike lehumul emnu ve hum muhtedûn."

The meaning: "Those who believe do not mix their faith with injustice.

They are the trustworthy and they are the ones who find the right way."

The people of faith are trustworthy.

That is why Prophet Muhammad was called "Muhammad'ul emin."

The beginning of the path of faith is wisdom.

The path of wisdom is witnessing.

The path of witnessing is faith.

In other words, it is the station of being sure of Allah.

The owner of faith, that is, the believer;

Wherever he looks, he watches the beauty of Allah in existence.

Wherever he looks, he lives with the consciousness that Allah is the One who holds existence behind existence.

Whether he looks at a stone, a bird, a tree, he watches the infinite manifestation of Allah in all existence.

The owner of faith shows himself in his life:

He does not harm anyone even a single bit.

He does not deceive anyone.

He does not usurp anyone's rights.

He does not mock anyone.

He does not talk behind anyone's back.

He does not seek wealth and rob others.

He does not go to bed with a full stomach when his neighbor is hungry.

He does not live comfortably when his neighbor is in trouble.

He never lives in luxury.

He runs to those in trouble.

He suffers with those who suffer.

He considers everyone to be Allah's servant. He never looks down on anyone.

He gives the trust to those who are worthy of it.

He does not discriminate between people.

He keeps his word, and his words do not lie.

A person with faith is a believer.

A believer is trustworthy.

Faith is not without wisdom.

Wisdom leads to witnessing.

Witnessing leads to being certain.

Certainty leads to belief, belief leads to faith.

Wisdom is the way to understand existence.

The way to understand existence leads to faith.

We should think very carefully about the subtleties of faith and wisdom. We should carefully consider whether to act with the information given or to act based on wisdom.

Of course, wisdom is also important, but wisdom should be connected with wisdom.

A person who remains in the dimension of belief is a person who believes in what he hears and reads.

A person who reaches the dimension of faith is a person who acts with wisdom and witnessing.

In the dimension of belief, wisdom is not necessary, what he hears, reads, and sees is sufficient.

Belief can lead a person to arrogance, but it can lead to the claim that my belief is true.

Faith, on the other hand, leads to humility and submission.

Wisdom is a condition for faith.

Wisdom is not necessary for belief, only believing is sufficient.

A person who has faith is a person who acts on wisdom and understands existence by witnessing the signs in existence, and whose heart is satisfied with wisdom.

Faith is only possible with a scientific witnessing.

Belief, on the other hand, is to follow the path of the belief of his parents.

Or, it is to believe in the information conveyed by a community he visits and loves.

Surah Al-Isra 36: "Ve lâ takfu mâ leyse leke bihî ilm."

The meaning "Do not follow that which does not represent wisdom."

Believing in something without wisdom makes a person a slave to Satan.

Telling something without wisdom and witnessing is conveying what one has heard.

Getting involved in discussions based on belief without wisdom is serving Satan.

Surah Al-Hacc:

3- Among the people there are some who struggle without wisdom of Allah. In that case, all of them are subject to satanic states.

8- Among the people there are some who struggle without wisdom of Allah and without finding the right path and understanding that every being is an enlightening book.

9- They lead away from the path of Allah by their own ignorance, and they become arrogant and cause duality. In that case, those who are losers in their lives and for them there is to remain in that burning and distressing state of ignorance until they die.

Wisdom is the infinite subtleties that are in the essence of existence, the existence of existence and belonging to existence, the software, the manifestation of truths.

Being on the basis of wisdom is possible by turning directly to the book of existence and contemplating existence according to scientific values.

In belief, there is turning to the books and words that each belief group has written to reflect their own beliefs.

There may be errors, shifts, and deviations in the information conveyed through books or words.

Because wisdom is the dimension of a person's expression of what he believes.

A person who expresses what he believes can convey information without witnesses.

However, there is no error or shift in wisdom.

The software of wisdom is the existence itself.

And Allah is the one who writes it there.

Allah writes the attribute of wisdom to existence with the name of the wisdomable.

Existence is formed and shaped with wisdom, which is one of the software of existence.

The manifestation of Allah's wisdom in existence is; Mathematics, Physics, Chemistry, Biology.

Faith is possible only with wisdom.

Wisdom is establishing a connection with Mathematics, Physics, Chemistry, Biology and reaching their source.

Wisdom takes a person to the existence of the being, the functioning of the being, the shaping of the being, the process of the being.

Wisdom takes a person to understand the functioning of his own body.

If a person looks back at his own body and examines it, he will understand that the functioning of his body is based on wisdom.

The entire Universe operates and acts based on wisdom.

Wisdom takes a person to witness.

A person who witnesses becomes certain, a person who is certain becomes a believer.

To witness is to see, to understand, to act with evidence.

A person who believes in Allah believes because his mother and father believe.

The person who witnesses Allah has seen, examined, and is satisfied with the signs in His existence. That is why Hazrat Ali said, "I do not believe in a Lord whom I have not seen."

That is why it is stated in dozens of verses in the Quran; "Do not depart from wisdom, do not act without wisdom."

Come my brother:

Do not depart from wisdom, always act with wisdom.

Never pursue something that does not express wisdom.

Know that wisdom is one of the attributes of existence of being.

Know that wisdom is one of the attributes of Allah.

Know that everything without wisdom; will make you fall into duality, will drag you into wisdom, will make you fall into arrogance.

Know that wisdom is a guide, a mercy.

Wisdom should be read with love, humility, condescension and contemplation.

Then wisdom will open the doors of many secrets.

Come my brother:

Think a lot about the verse “Wisdom of certainty.”

Surah Tekasur 5: “Wisdom of certainty.”

Come my brother;

Do not stray from wisdom.

Don't believe without witness.

Never forget the word “Eshedu” that is recited 20 times a day during the Azan.

Being a witness is possible by reaching the “Ilmel yakîn, Aynel yakîn and Hakkel yakîn” stages.

Now let's examine the “Ilmel yakîn, Aynel yakîn and Hakkel yakîn” stages.

## ILMEL YAKÎN- AYNEL YAKÎN- HAKKEL YAKÎN

How did this world come into being?

How did the being we see and our own bodies come into being?

How can a person understand existence and the creator?

What is the way, feeling, and method of understanding existence and the creator?

How did this visible world come into being and where did it come from and how does it function?

Here is Ilmel yakîn, Aynel yakîn and Hakkel yakîn; they open doors to understanding existence and the creator.

Ilm el yakîn-Ilmel yakîn:

Surah Tekâsûr 5-6: “Kellâ lev talemûne ilmel yakîn, le terevunnel cahîm.”

Kella: No, never, absolutely, on the contrary,

Lev talemune: If only, if, you knew,

Ilme el yakîni: Ilmel yakîn, definite wisdom, knowing with definite evidence,

Le terevunn: Of course, to see, you will see, you will understand,

El cahîme: Seeing oneself differently, transgression, ego, the ego state of ignorance,

The meaning: “If you know the truths with definite evidence, you will certainly understand and recognize those ego states of ignorance.”

Ayn el yakîn- Aynel yakîn.

Surah Tekâsur 7: “Summe le terevunnehâ aynel yakîn.”

Summe : Later, after,

Le terevunne hâ : Surely, to see, you will see, you will understand, Him,

Ayne el yakîn : Aynel yakîn, eye, at the level of sameness, definite,

The meaning: “Then you will see and understand Him aynel yakîn.”

Hakk el yakîn- Hakkel yakîn

Surah Vâia 95: “Inne hâzâ le huve hakkul yakîn.”

Inne haza le huve: Surely, this is surely that, this,

Hakku el yakîni: It is definitely real, the truth,

The meaning: "This is certainly the definite truth."

Ilm el-Yakîn: The entire book of the universe is the pages where Allah's wisdom is written.

The truths are written line by line in the book of the universe.

Every being is the infinite pages of wisdom.

Understanding existence and the creator is only possible by reading and understanding the wisdom in the book of existence.

Wisdom is the manifestations of Allah's attribute of wisdom and all existence is revealed with this wisdom, that wisdom is always written on the pages of existence.

A person can know Allah with its definite evidences by comprehending the Mathematical system, Physical, Chemical and Biological functioning in the universe.

Understanding existence and the new births and operations that continue at every moment is possible by reading the scientific signs in existence.

Here is Ilmel Yakin; the dimension of comprehending the manifestations that are happening at every moment in the universe.

Reading and understanding the physical, chemical, biological operations that are the human system of existence is the dimension of Ilmel Yakin.

Examining the physical operations in existence, the chemical operations that come out of physics, the biological operations that come out of chemistry, the bodies that come out of biology in a scientific dimension is the dimension of "Ilmel Yakin".

The scientific dimension of the operations in every existence shows us the existence of that existence.

For example; the existence of the eye and the seeing of the eye are through a scientific operation.

Ayn-el-Yakîn:

The word Ayn has many meanings such as gaze, eye, self, similar, watching, the same, the same, itself.

A person understands this station when he observes, that is, witnesses, that is, sees, the similarities that belong to Allah in every being.

Even though existence may seem different, there is a dimension of sameness that holds every existence.

For example, the electricity is the same in a lamp, an oven, and a refrigerator.

Here, the soul in every existence belongs to Allah in the same way.

The actions and attributes that emerge from the soul belong to Allah in the same way in all existence.

The Allah that holds all bodies is Allah in the same way.

No matter what existence we look at, there are degrees of sameness in every existence, the functioning and attributes in every existence are the same, the Essence that holds all existence is the same.

With this pleasure, Hallaci Mansur said, "Enel Allah."

With the same, this universe shows the "Absolute Essence."

In the station of the same, the student becomes aware of the secret of the soul, he knows that the soul in himself and in the existence is Allah in the same way.

Hakkel Yakin:

Hakkel yakin is the dimension of the spirit, the light.

That is, it is the dimension where the drop is not separate from the ocean, and the ocean is not separate from the drop.

It is the station of Muhammad.

It is the station of people.

The secret of "I saw Allah and Muhammad in one being" is a reference to this station.

The student becomes aware of the secret of Allah and People.

This universe is the secret of creation and exists with Allah.

Hakkel yakîn, People and Allah are not separate from each other.

There is Allah in creation.

Allah surrounds creation.

Here is the definite truth, the closeness and sameness of People and Allah.

Let's think of an eye doctor:

The doctor's examination of the eye cell by cell in order to understand the eye is the dimension of "ilmel yakîn".

The secret of the eye's seeing and the similarity of all eyes to each other is the dimension of "aynel yakîn".

Who put the eye there, to whom does the manifestation of seeing from that eye belong? Reaching its truth is the dimension of "Hakkel yakîn".

Here, the scientific examination of the functions of one's body, the scientific witnessing of the functioning and attributes of the body and the force that holds the body together is the dimension of "Ilmel yakin".

The dimension of the soul from which all bodies come and which sustains all bodies is the dimension of “Ayn el-Yakin”.

Allah says in His verse; “Nefahatū fīhi min rūhī-I breathed from my soul”.

The way to understand this visible world is the path of “Ilmel yakin”.

The way to feel the closeness of existence to the degree of being identical with each other and the fact that they come from the same source is the feeling of “Ayn el-Yakin”.

The dimension of Allah that holds all existence is the pleasure of “Hakkel yakin”.

Here, Ilmel Yakin is the dimension of manifestations, and this dimension is the dimension of the existence and functioning of the existence.

The existence and functioning of the existence is possible through physical, chemical and biological functioning.

Understanding these is the dimension of “Ilmel yakin”.

Aynel yakin is the dimension of the soul.

The source from which all existence comes is the spirit dimension, and the spirit in all existence is the spirit of Allah.

That is why it says in the verse, “Nefahatū fīhi min rūhī-I breathed from my spirit.”

Thus, the spirit in all existence is the same spirit as the same.

The dimension of “Hakkel Yakîn” is the dimension of light.

The world from which the spirit dimension comes is the dimension of light.

The verse 35 of Surah An-Nur; “Light upon light,

Allah is the light of the earth and the sky” points to this truth.

The light in every being is Allah

The light in all beings is Allah

The light in every being and the light in all beings are the only light and Allah.

The drop of light in every being is called the dimension of Muhammad.

The only light that holds all beings is called Allah.

The truth “I created you from my light and the world from your light” points to the fact that the whole world comes from light.

The light in every being is the light of Muhammad, the station of Muhammad

The secret of “I saw a body with Allah and Muhammad” points to this.

Whoever reaches the pleasure of this station, that person lives with Muhammadian consciousness.

Allah willing, we will try to comprehend and enjoy these truths with love, loyalty and sincerity.

Reaching Muhammadian consciousness is possible by acting with wisdom.

We must grasp the subtlety of wisdom very well.

We thought that the writings, information and words that came out of the tongue were wisdom, we thought they were science.

However, there were subtle details between Wisdom-Science-Knowledge, but we thought they were all the same.

So, what were these subtle details?

What was Wisdom?

What was Science?

What was Knowledge?

What was Social Science?

Were the information and words wisdom?

Were the things written in the books science?

However, wisdom is the system of existence of being that is written in the essence of being.

Science is the common name of Mathematics, Physics, Chemistry, Biology, which are the branches of science.

Science is the discoveries, readings made in the dimension of the revealed being.

The examination of the dimension of Mathematics, Physics, Chemistry, Biology is the dimension of "Science".

However, knowledge is the putting of the studies made into words.

It is the telling of the findings made, whether true or false and putting them into writing.

However, social science is the existence of being and forming a community and the ties, relations, behaviors of one being with another in social life, the need of beings in nature for each other.

Now let's try to explain them one by one.

Wisdom; are the signs of the divine software that is in the being itself, that is written line by line in the system of existence.

This software dimension is called "Levh-i Mahfuz"(The Preserved Tablet).

Surah Buru 22: "Fî Levhin Mahfuz."

The meaning: "All truths are preserved within the pages of existence."

Tablet; page, written, tablet, tablets on which wisdom is written.

Mahfuz; preserved, stored, protected, without decreasing or increasing the value it carries, preserving and transmitting,

The wisdom written in existence is hidden in the “Preserved Tablet”, which is the dimension that existence has come to.

When existence begins to exist, it manifests itself as Physics, Chemistry, Biology, Mathematics.

Physics, Chemistry, Biology, Mathematics are the dimensions of that wisdom.

Existence has a Mathematics dimension, a Physics dimension, a Chemistry dimension, a Biology dimension.

Existence exists and takes shape with these dimensions.

The written dimension of this existence in existence is wisdom.

The information written in books, the words conveyed by language cannot be called wisdom.

If wisdom is to be sought, the essence of existence must definitely be looked at.

Wisdom is a must to understand the existence of the universe and every being.

Because the Universe and every being is a manifestation of a scientific software.

Wisdom is necessary for existence, and meeting with that wisdom is necessary to understand existence.

Knowing this very well, Prophet Muhammad, by announcing the word “Eshedu” 20 times a day in the Azan he organized, indicated to people that the way to witness is wisdom.

Wisdom leads a person to witness.

Witnessing is possible with the signs in the essence of existence, these signs are called verses.

There is a very beautiful emphasis on this in the Quran.

Surah Al-Isra 36: “Ve lâ takfu mâ leyse leke bihî ilm.”

The meaning: “Do not pursue that which does not express wisdom.”

Wisdom leads to witnessing.

Witnessing leads to proof and certainty.

Because a person cannot deny what he sees.

Witnessing is meeting, meeting, understanding, reaching the truth by seeing the inner face.

Therefore, the Quran recommends being on the path of wisdom.

Surah Al-Hacc 3: “Ve min el nâsi men yucadilu fî Allâh bi gayrı ilmin ve yettebiu kulle şeytan merid.”

The meaning: “Those who speak about Allah without relying on wisdom are carried away by satanic states.”

However, science is to follow the wisdom that is the fundamental source of the existence of each being, to understand the signs in the being itself, first by observing, then by conducting experiments, to try to understand wisdom, to derive determinations from that wisdom.

To give an example:

Let's think of a fruit, be it an apricot or a peach or a fig.

Each fruit has its own dimensions of Mathematics, Physics, Chemistry and Biology, this is science.

Now let's examine the chemical dimension of that fruit:

In the laboratory, revealing the chemical dimensions of sodium, potassium, calcium, glucose, etc. in the fruit is science.

The only source that science is based on is the dimension of wisdom.

Now, let's put the determinations we make, based on science, into words, let's write them down on paper.

Here are the words that are put into words, the writings we write on paper, which are knowledge.

There may be errors in knowledge, because the determinations we make may not be complete.

There are no errors in science and wisdom, there may be errors in our reading of it.

But even these errors that are made cause science to develop more.

Because if a person realizes the mistake they made, they go back and examine it again and again.

These examinations make a person look deeper.

Edison conducted hundreds of experiments on the way to inventing the light bulb.

They asked him: “Despite making 999 mistakes, where did you find the strength to do the thousandth experiment?”

Edison answered: “The invention of the light bulb was a process of a thousand stages. The first 999 stages that seemed like mistakes were full of learnings that led to the thousandth and final stage.”

There are many deficiencies in scientific determinations, but each part that seems like a deficiencies is a path that leads to the whole.

There are two dimensions of existence as the outer face and the inner face.

In addition, there is an infinite dimension of the inner face.

Here, when a person is curious about the existence of existence and the secrets in existence, when he asks questions, the place where he will find the answers to the questions he asks is the existence itself, the dimension of wisdom in existence.

Wisdom is one, the software in the essence of existence.

Science, on the other hand, is the branches of wisdom, such as Mathematics, Physics, Chemistry, Biology.

Each of these has different branches that are connected to each other.

Here:

Wisdom is the sublime dimension that affects the existence of existence and is written in the existence itself.

Science is the research of wisdom, that is, the examination and discovery of the Mathematical, Physical, Chemical, Biological dimensions of existence.

Science is the common name of the Mathematical, Physical, Chemical, Biological dimensions of existence.

Science Faculties were established to examine these branches.

In the Quran, the word “Fen-Efnan” is used in the 48th verse of the Surah Rahman.

Surah Rahman 48: “Zevâtâ efnân.”

Zevâtâ; Essences, persons, owners

Efnan; Science, wisdom, branches, sapling, branch, variety, all existence

Surah Rahman 48: “Zevâtâ efnân.”

Meaning: “Science leads to understanding the Essence of existence.”

Knowledge; is the writing down of the findings made during the research of wisdom, whether correct or incorrect, on paper and expressing them with language.

Social science; on the other hand; is the life relations of each being with other beings.

For example; The relationship of bees with flowers, the relationship of sheep with greenery.

The relationship and bonds of people with all existence, all nature and the whole universe are all social science.

The internal characteristics of each being in the social field, their relationship with nature, and their degree of harmony are all social science.

Human existence is through the manifestations of Mathematics, Physics, Chemistry, and Biology.

Human life, on the other hand, depends on social science.

Human ties with water, air, earth, and fire are essential to social life.

For example, the oxygen in the air that humans breathe is a gift from trees.

A person should take good care of trees, not harm them.

If a person harms them, he harms himself.

This situation is valid for water, air and soil.

There is a balance in social life, a person should read the social life dimension of existence well and should not disrupt the balance.

A person's harm to nature, harm to plants and animals is harm to his own future.

So, social science is the relationship of a person with nature, a person should understand this relationship well.

A person carries both the divine dimension and the satanic dimension within himself.

A person who reveals the satanic dimension becomes satanic.

A person who reveals the divine dimension becomes human.

The dimensions of Ilmel Yakin, Aynel Yakin and Hakkel Yakin are the stations regarding witnessing Allah.

The existence itself and the person's own body are a scientific book.

This scientific book should be a book that a person will never give up.

The inside of this book contains endless secrets.

Whoever enters this book will make an inner journey.

## WHAT IS THE INNER JOURNEY

The inner journey is the journey of knowing one's own body.

It is the journey of knowing the functioning and qualities of one's own body.

Conquering oneself is the greatest conquest.

What is the inner journey?

How is the inner journey to our own city of existence made?

What is the journey of enfus(inner world)?

What is being initiated, that is, going to the city of one's own existence?

What is the inner journey, that is, the search for "enfus-ins-initiate-self-population"?

What is the journey made to one's own world of existence?

What is the flow from enfus to afak(outer world) and from afak to enfus?

Everything emerged from a seed, appeared on the tree of the universe.

Everything flowed from a seed flows to a seed.

The universe has walked from the inside to the outside, the universe is walking from the outside to the inside.

Whatever is in the seed, comes out in time, the tree that comes out records everything that happens around it and turns into a new seed.

The seed of the universe tree is human.

The universe tree gathered everything and transferred it to human.

Everything in the universe exists in human.

The secret of the universe exists in human's own city of existence.

A person's body is the index of the universe from A to Z.

The answer to all questions is in the human body.

When a person takes a step into the inner world of his own body, his own journey of spiritual journey has begun.

That is why Yunus Emre said:

“We've dived into the house of meaning

We've made the journey of existence

We've found the journey of the two worlds in the whole existence.”

People who are curious about themselves and existence seek the answers to some questions.

The inner journey is the person's journey of knowing himself.

A person is a being who questions and seeks answers.

Only human on earth ask questions and seek answers to know themselves.

How did the universe come into being?

Who am I?

How did I come into being?

How did my body come into being?

Who created me?

Where did we come from, where are we going?

Is there a creator?

What are the secrets of this visible world?

What is our origin, our source?

What is birth, death, life, aging?

What happens when we die, where do we go?

How can the invisible dimension of the visible world be understood?

Did everything come into being from a light that flows?

Will we exist again?

People who seek answers to dozens of questions like these, sometimes go from congregation to congregation, sometimes visit different beliefs, sometimes find those interested in philosophy.

And one day, they come across sincere people who seek the answers to these questions and they say that the answers to the questions are in the person's own city of existence.

In fact, people who seek the answers to these questions first question their own existence as "Who am I?".

What we call the inner journey is a journey of getting to know oneself, a search that arises from the curiosity of what the truth of existence is.

A person should know that the answers they seek are in their own city of existence.

All the secrets of existence are in the city of one's own body.

Every person has a city of flesh and a city of soul.

We call both of them the city of existence.

In the city of the body, there are the secrets of existence of being, and in the city of the soul, there are the secrets of the creator.

The dimension of the existence and the dimension of the non-existence of the Prophet Muhammad's ascension is the journey of perception of knowing the city of the body and the city of the soul.

What we call the inner journey is the journey of a person in his own city of existence.

This journey begins with the person stepping into his own city of existence.

The person will see everything in the universe in his own city of existence.

How much time has passed since the beginning of the universe's first existence, what has occurred at each time, how this formation has developed, all of it is hidden in the city of the body of the person.

In other words, the person's body is the time of all times, the place of all places.

All past lives, events, secrets are written line by line in the city of the body of the person.

The person's body carries the moment of moments, it carries all times.

The person's body has gathered all times and all places in the dimension of a moment.

Human was created according to the "Ahseni Takvîm".(The most beautiful and perfect form given to human by Allah)

Surah Tin 4: "Lekad halaknel insâne fi ahseni takvîm." In other words, in the human body, there are all the secrets of existence and all the positions belonging to the creator.

The human body carries all the secrets of existence.

When a person begins his journey of his inner self, he has started a journey not outward, but inward.

There is no such thing as outside in this journey, the outside is also inside.

Everything he sees is the person himself, it is in him.

Surah Kaf 42: "Then you will understand the exit from enfus ( inner self) to afak(outer self)."

Enfus, Nefs, Nefes, Nûfûs, İns, İnsan, Inisiye are the names of different positions in a person's true body.

Enfus is the person's own body, the inner world, the dimension of the soul, the place where the Essence of the body is manifested.

Nefs (The soul); is the unity of the person with his/her body and soul, the dimension of the soul dressed in a body dress, the person's essence.

Nefes (Breath); is the dimension in which the owner of the body shows himself/herself, the secret of the emergence to the external world.

Nüfus (Population); is the dimension of the owner of the body, the identity of Allah in the person, the identity of the Self.

Ins; is the dimension of the soul that holds the person's body and all other bodies.

Insan (Human); is the law of the soul, the soul itself, the dimension of the person's consciousness, the dimension of the person's meaning, the person's essence.

Nas; are the values in the person, the qualities of the whole body.

İnisiye (Initiation); is the person's journey to the city of his/her own body.

The person's body is a living book that contains all divine secrets.

Every being is a living book that contains divine secrets.

If a person wants to reach the secrets of the universe, he must read his own body well.

A person who wants to understand himself/herself must definitely get rid of being a slave to the world and leave all the wisdom he/she has learned in the name of faith, all discriminations.

Here is the inner journey:

It is the journey of a person returning to his/her own body.

It is the journey of a person discovering himself/herself.

It is the journey of a person meeting his/her own essence.

It is the journey of finding all the secrets about the past and future in his/her own physical house.

It is the journey of reaching all the divine secrets in his/her own physical house.

It is the state of seeing all the secrets belonging to the spiritual dimension and the physical dimension.

The inner journey is the name of the divine journey that begins with entering the city of one's own physical body through the physical gate.

In the inner journey, the person encounters all the signs, information and things that have happened belonging to past experiences.

He/she reads the structures that have transformed into bodies that have filtered from the first light that emerged one by one.

He/she looks at the secrets of the physical dimension and the physical dimension.

He sees what will manifest from the tree of the universe in the future.

Just as a farmer knows when and what will come out of a seed, a person who makes an inner journey sees what happened in the past and what will happen in the future.

The Quran states that the human body is a book.

It states that this book must be read.

Surah Al-Isra 14: "Ikra kitâbek kefâ bi nefsikel yevme aleyke hasîbâ."

The meaning: "Read, your own book of existence is sufficient for you to know yourself. Be in the process of understanding the owner of your qualities at every moment."

As stated in the verse, a person should turn to himself, begin an inner journey and try to understand his own creation.

Surah Kiyame:

14- Indeed, a person has the ability to know himself.

15- Even if he abandons his excuses.

16- Even if he holds his tongue, listens to those truths patiently, and does not rush to speak.

The 14th verse states that a person has the ability to know himself.

The advice is given in the 14th and 15th verses as follows; "Let him abandon his excuses, hold his tongue, listen to those truths patiently, and does not rush to speak."

First of all, a person should abandon seeking refuge in excuses.

If a person wants to know himself, understand existence and the creator;

He must abandon the fight for worldly interests.

He must get rid of the arrogant area of the ego.

He must not linger over the pain he has suffered.

He must seek the wisdom of everything.

He should not distract himself by the mistakes made to him or the mistakes he made to others.

He should not be distracted by worldly positions such as wealth, property, fame and reputation.

He should not take refuge in the religious information he learned from his family and fall into the heedlessness of "my faith is right and someone else's is wrong".

He should not worry about becoming a doctor, an engineer, a farmer, a tradesman and earning money.

He should not do these professions for money.

First of all, he should worry about learning wisdom and being useful to his environment.

Benefits and profits are the biggest obstacles on the path to "knowing yourself".

And going on;

He should not worry about speaking what he knows.

He/she should not enter into arguments and discussions.

He/she should hold his/her tongue and listen patiently.

Most importantly, he/she should hear the call from existence.

He/she should hear the divine call from his/her own body.

He/she should be in contemplation to reach the truth.

Man/person was created with the ability to know himself/herself.

A person has been given the ability to reason, generate ideas, think, analyze, distinguish right from wrong, and make choices about what to do and what not to do.

The first book a person will read on the path to knowing himself/herself is his/her own book of existence.

The answers to all the questions he/she seeks are written line by line in his/her own book of existence.

A person who knows himself/herself also knows existence.

And he/she knows that all existence is connected to each other with common ties.

A person can only read himself/herself by turning to himself/herself.

Emotions and thoughts that hinder the inner journey should first be well identified.

All kinds of feelings and thoughts that distance a person from understanding Allah must be purged from the mind. A person must examine the feelings of anger, rage, and conflict within themselves and get rid of them.

The anger, grudge, and hatred in a person are the first step towards becoming cruel.

Every emotion that drives a person to cruelty is an obstacle to his inner journey.

These obstacles must be destroyed.

He must suppress his anger and grudge.

What burns and destroys a person is the fire of anger, grudge, and hatred.

That fire is the fire of hell.

It is fire, the fire that burns and destroys bodies.

It is fire, the fire that burns hearts and breaks hearts.

The fire of grudge and hatred is a fire that destroys happiness and peace.

Come, my brother, suppress your anger, swallow it, do not let it take you captive.

You can only succeed in suppressing your anger, grudge, and hatred by surrendering to the owner of your body.

You can succeed by sacrificing yourself to Allah.

Swallow your anger, my brother.

Suppress your hatred, my brother.

Do not allow that feeling inside you that will open the door to cruelty.

Forgive and pass, my brother.

Keep your distance.

Don't occupy your mind with hatred and anger.

Occupy your mind and heart with Allah, who created you.

Try to understand Him, trust in Him.

Know that the real owner of your body, which you call mine, is Allah, spend it on Him.

How beautifully stated in the verse.

Surah Al-i Imran 134: "Vel kaziminel gayza - Suppress your anger and grudge."

Surah Al-i Imran 134: "Ellezîne yunfikûne fîs serrâi ved darrâi vel kâzîmînel gayza vel âfine anin nâs vallâhu yuhibbul muhsinîn."

Ellezîne yunfikûne: Those, knowing the owner of existence and surrendering,

Fî el serrâi: Large mansion, existence of being, in abundance, expanse, comfort,

Ve el darrâi: Trouble, difficulty, narrowness,

Ve el kazamine: Those who suppress, hold, swallow,

El gayza: Anger, grudge, hatred,

Ve el âfine an el nas: Those who forgive, the forgiving, people,

Ve Allah yuhib: Allah, love, passion,

El muhsinîn: Those who do good deeds, are sincere, who are devoted to their essence,

The meaning: "Those who spend their bodies for Allah; suppress their grudges and anger that occur in the face of events that happen to them in times of trouble or comfort, and are among the people who forgive. Those who are devoted to the truths with all their essence have the love of Allah."

It is necessary to know what it means to seek refuge in Allah in both distress and ease.

As stated in the verse, those who are completely devoted to Allah have attained the love of Allah.

They suppress their anger and resentment that may arise, no matter what the situation.

Love of Allah helps to suppress anger.

Anger, hatred and grudge are feelings inside a person that take him/her captive.

The fire of hell is fueled by grudge and hatred, thoughts and feelings.

The birthplace of Satan is feelings such as grudge, hatred and hostility.

There is no separate entity called Satan.

Satan is no other than a person who wears grudge, hatred and hostility feelings.

Arrogance is a poison that feeds these feelings.

The feeling of grudge and hatred is a fire burning inside a person.

Grudge and hatred bring feelings of hostility.

A person who has grudge and hatred inside:

He is far from the perception of Allah.

He is far from understanding Allah.

His/her belief is nothing more than a dry belief.

He/she is far from being human.

A person who has grudge and hatred inside does not have the love of Allah.

Where do feelings of grudge and hatred come from?

When a child is born, there are never feelings and thoughts of grudge and hatred inside.

The family and society plant discriminatory, ostracizing, contemptuous, and judgmental information in the child's mind against another person or other communities, leading to the formation of feelings of grudge and hatred.

This is especially seen in the area of belief.

A person carries anger and grudge inside them to the extent that they see people and communities who do not believe like them as destined for hell, and will burn them in fire.

Feelings of grudge and hatred and the expression of these feelings in words lead people to discrimination in terms of belief, race, and nation.

This discrimination opens the door to humiliating, looking down on, and behaving hostilely towards people or communities.

This discrimination is most evident in the area of belief and nation.

Discrimination in the area of belief leads people who do not believe like them to be seen as infidels, heretics, and destined for hell.

Discrimination in the field of nation, unfortunately, leads to humiliation and disparagement of other nations.

In the Second World War, 6 million Jews, including women and children, were burned in gas chambers because they were of a different belief.

Little children were burned alive.

These things still happen in the world we live in.

Even when a person writes, his hair stands on end.

What kind of anger, hatred, and spite is this?

Here are the feelings and thoughts that cause trouble for the world.

In fact, when the Quran is examined, it is understood that those who carry spite and hatred within themselves are:

far from the understanding of Allah.

far from the love of Allah.

far from compassion and mercy.

far from love and respect.

far from thought and contemplation.

far from the consciousness of monotheism.

Now let us examine the verses of the Quran regarding this issue:

Surah Al-Maide 8: “Eliminate those things that lead you astray, such as spite and hatred.”

Surah Al-Maide 64: “Because they could not understand Us, they remain in that state of enmity and hatred until their last days. They always kindle the fire of that war which Allah said, “extinguish” in your hearts, and they walk about the earth in their state of duality and corruption. There is no love of Allah in those who create duality and corruption.”

Surah Al-Maide 91: “Adâvete vel bagdâe fil hamri vel meysiri ve yasuddekom an zikrillâhi ve anis salâh fe hel entum muntehûn.”

The meaning: “Enmity and hatred keep you away from understanding and explaining Allah and from the consciousness of being connected to Him at all times. So will you not avoid those states?”

As seen in Surah Al-Maide:

Enmity and hatred are feelings and thoughts that seduce people.

They are feelings and thoughts that create duality and corruption.

It is the fire of hell that burns constantly inside a person.

It is the spark of war.

It is the feelings and thoughts that distance one from understanding Allah.

It is the feelings and thoughts that do not convey to the dimension of salat.

The magnificent truth indicated in the verse 91 of Surah Al-Maide: Zikrillâhi ve anis salât fe hel entum muntehûn"-those who have feelings of hatred and grudge are far from the remembrance of Allah and the dimension of prayer.

Those who have feelings of hatred and grudge, even if they pray, their prayer is in vain, that is, they are in "Salat-u Sahûn".

Surah Al-i Imran, 118: "Kad bedetil bagdâu min efvâhîhim ve mâ tuhfî sudûruhum ekber."

The meaning "Those who are in a state of hatred and grudge are known by the words that come out of their mouths, and they hide more within themselves."

As it is magnificently stated in the verse; the words that come out of the mouths of those who have feelings of hatred and grudge always contain discrimination, always contempt, always ostracizing discourses.

Surah An-Nur 33: "Those who cannot reach the truth of unity; let them be in a state of purification until they reach the virtue of the fact that all existence belongs to Allah. Let them find those who understand the owner of the power within them and follow the divine word. After that, if they want to know the truths, present them with the words of the truths, advise them to be in goodness and give them the values of Allah to the extent that you understand them and do not be loveless. So, as long as they are attached to the truths, as long as they want to understand life and the truths of the forms, protect them from falling into egoism. Whoever is in lovelessness, then he is indeed far from understanding Allah, the Forgiving, the Merciful, because of his hatred and contempt.

As it is magnificently stated in the 33rd verse of Surah An-Nur; feelings of grudge and hatred; keep them away from understanding Allah. Underestimation opens the door to contempt.

It leads to lovelessness.

Surah As-Saff 8-9:

8: "What they talk about is a lie, and the lies they desire are things that prevent understanding the truths of Allah. Allah makes His truths clear at every moment. If those who ignore the truths were not in hatred, they would understand the truths."

9: "The Messenger came forth to show the way to the truth and to explain the truth of religion against all religions. If those who associate partners with Allah were not in hatred, they would understand the truth of religion."

As stated in these verses:

Those who have grudges and hatred in their hearts do not even listen to others.

They never care about their thoughts.

They carry hidden hatred and malice against those who do not think like them.

Their own beliefs are an obstacle to understanding the truths.

When we examine the Quran carefully, we understand that:

Rudges and hatred are feelings and thoughts that enslave and devil a person.

The feeling of spite and hatred prevents the mind from being used.

It prevents thinking and witnessing.

It prevents compassion and mercy.

When we examine the Quran, we understand that a person who has feelings of spite and hatred is definitely not a Muslim.

First of all, a person must purify himself from feelings such as spite and hatred.

And he must know that the feeling of spite and hatred is the main source of cruelty and harm.

And he must know that the feeling of spite and hatred is the main source of evil.

And he must know that the feeling of spite and hatred is a curtain of fire that a person puts between himself and Allah.

The obstacle to reaching the station of man is the feeling and thought of spite and hatred.

A person must hear the Quran with his heart's ear.

He must hear the word of Allah flowing from the being itself.

In order to reach this divine word; we must overcome feelings such as anger, grudge, hatred, and arrogance.

We must suppress all kinds of anger that arise.

We must not oppress anyone.

A person should know that even breaking a heart is the greatest oppression.

Angry people break hearts.

People whose anger flows into grudge spread fire around them.

However, people who surrender to Allah swallow their anger.

Those who spend their bodies for Allah cannot be spiteful.

They are people who have reached the love of Allah.

A person must reach divine love.

In order for a person to make an inner journey; he must destroy many obstacles based on anger, rage, and arrogance.

A person must first cleanse his mind and heart and prepare to know himself.

A person will reach the truth only and only in his inner journey.

A person should think and search the subtlety of breath, sound, vibration within himself...

The subtlety of functioning...

The subtlety of qualities...

The subtlety of power that holds his body...

The subtlety of the essence from which the body comes.

All of these are possible with an inner journey.

Yes, the answers to the questions a person seeks are in his/her own body book.

Every person's body is a letter that needs to be read.

There is infinite information in that letter.

As long as a person reads it with love, sincerity, without expecting anything in return.

The divine information in the letter will be revealed to those who open the body letter with love, sincerity, without expecting anything.

A person should be able to hear the divine call coming from his/her own body.

The secrets of existence of the body are in the body of the person.

As long as a person turns to his/her own body and opens his/her heart's ear to the call there.

There is a call coming from the body of the person and from every being.

There are many messages in those sounds.

There is a divine call coming from the body at every moment.

There is a call of how it was created, why it was created.

The call coming from the human body presents all the secrets of its body.

Many messages are presented from both the dimension of the body and the dimension of the soul.

One should listen to it and listen to the body.

Every cell, every tissue, every organ is talking, a person should listen to himself/herself.

It offers many deep messages from the past and the future.

If a person has worldly voices in his/her mind, he/she cannot hear the voice of his/her body.

If he/she occupies his/her ears with gossip, with false information, he/she cannot hear the call of his/her body.

First of all, a person should be free from all negative emotions and be in touch with his/her body.

He/she should not use his/her anger, rage, and fight as a shield against the voice of his/her body.

He/she should not use his/her passion for money, property, fame, and reputation as a shield against the voice of his/her body.

He/she should not use the troubles he/she experiences as a shield against the voice of his/her body, he/she should wait for the wisdom that comes from those troubles.

He/she should not distract his/her mind with false information.

He/she should not give his/her heart to worldly things.

All of these are very important for the inner journey.

There is a call from every being.

The answer to all the questions a person seeks comes from there.

He should not remain in ego and arrogance, he should cleanse his mind and heart and turn to that voice.

He should not be distracted by the voice of servants.

He should not be distracted by the words of others.

He should not remain attached to the books written by servants.

He should try to read his own book of existence, which is a living book.

He should try to read the pages of his own book of existence one by one.

There is no mistake or deficiency in the messages in the divine voice coming from existence.

Because the call coming from existence is Allah's own voice.

Existence declares itself every moment from behind its dress.

The speeches of servants are full of mistakes, full of arrogance,

full of the perception of seeing its own path as sublime.

He should listen to the call of existence, which is the path of unity.

One should listen to the call of his body.

He should purify his heart from bad states, cleanse his mind from bad thoughts and hear the call of his body.

He should continue his inner journey with humility.

Surah Al-i Imran 39: "Fe nadethul melaiketu ve huve kaimun yusalli fil mihrabi."

The meaning: "Thus he heard the call of the power in every being and he turned to Allah that keeps him alive and purified himself."

A person should never close his ears to the divine call within himself.

If a person directs his ears to the words of others, he cannot hear the voice of his own body.

He should destroy everything that is a curtain to that voice.

A person should know that the greatest curtain on the path of truth is the arrogant area of a person's own ego.

He should not remain in his ego and become a curtain for himself.

The one who is a curtain to himself with his own ego will be a curtain to Allah.

Here, a person should not be an obstacle to himself on the path of Allah.

A person's ego-based arrogance, worries, fears, worldly troubles, troubles he has experienced in the past are all curtains to himself, a curtain to his inner voice.

A curtain to his inner journey.

Surah Kehf 57: "İnnâ cealnâ alâ kulûbihim ekinneten en yefkahûhu ve fî âzânihim vakrâ."

The meaning: "But in their hearts there are veils preventing them from reaching the truths, and in their ears there is a barrier to hearing."

A person will reach magnificent, astonishing truths in their inner journey.

Allah speaks to a person through a person.

In a person's inner journey, they will witness that their own body does not belong to them.

They will see that they are not even one iota capable of the functioning of their body.

Allah speaks to a person from themselves at every moment and reveals His Essence through a person's body.

In other words, He shows it clearly.

Come and hear the call of your body.

Do not close the ear of your heart to that call.

There are many calls from the dimension of your body regarding your life,

there is a flow of many manifestations belonging to Allah.

There is also a sublime call coming from the dimension of your soul.

The messages coming from the dimension of your body are about your physical health, your physical peace.

Listen to that voice.

That voice whispers what you should and should not do.

That voice whispers what you should and should not eat.

It whispers how much you should and should not eat.

When you crave something to eat or drink, that craving is your body's call.

Being healthy will happen by meeting your body's voice.

Your body is calling you at every moment, come and listen to it.

Don't be fooled by those who tell you, "this is very useful, eat this."

Your body knows best what you should eat and what you should not eat, what you should drink and what you should not drink, and it is calling you.

Everything that Allah creates is useful, but how much, when and in what situation should it be used.

This is what your body offers you.

Don't be fooled by people's words, thank those who say, "drink this and eat this."

For the sake of a friend, do not play with your health, do not break your body so as not to hurt your friend.

Are you craving something?

Here is the voice of your body, hear it, eat accordingly and drink accordingly.

Even when you eat or drink food, your body tells you where to stand, hear it too.

The call coming from the dimension of your body is for your physical health.

That call is the call for nutrition, protection, shelter and reproduction.

Hear it well and act according to the measure of that call.

There is also a call coming from the satanic realm of your body.

There is also a call coming from the divine realm.

Come, understand well which sound comes from where.

There are the sounds of your emotions and the sounds that trigger your emotions.

There are the sounds of your desires and the sounds that trigger your desires.

There are the sounds of anger, grudge, hatred, fight and the sounds that trigger them.

Come, hear them all and hear where they come from.

The mind that surrenders to the dimension of satan calls out differently.

The mind that surrenders to the dimension of mercy calls out in a different way.

Be careful about the information you acquire, because one day they will turn into a call.

Be careful about the people you sit with.

Be careful about the places you go.

Be careful about the information imposed on you.

Because one day they will call out to you.

Know that all your actions, your words, your deeds, everything is formed with an inner call.

There is also a call coming from the dimension of the manifestations of the body.

In that call; there is a call regarding witnessing Allah, who is the one ... If you are cruel...

If you violate someone's rights...

If you look down on them...

If you consider yourself superior...

If you engage in backbiting...

If you remain in discord, malice, and jealousy...

You cannot hear the divine call from existence.

Because those states have sealed the ears of your heart.

If you remain in tyranny, no matter what area it is in, you cannot hear that divine voice.

If you are distracted by false wisdom, if you engage in belief discrimination, if you consider your own belief superior, if you engage in identity superiority, if you consider others as infidels, you cannot hear that divine voice.

Surah Hud 67: "Ve ehazellezîne zalemûs sayhatu fe asbahû fî diyârihim câsimîn."

Ve ehaze ellezîne zalemû : Enveloped, surrounded, took, clinging to ignorance, the oppressors,

El sayhatu : Powerful voice, strong voice, divine voice,

Fe asbahû : Thus, they became,

Fi diyâri him casimîn : In their homes, where they are, squatting, lost,

The meaning: "The oppressors embraced their own ignorance. They could not hear that divine voice. Thus, they became among the losers in their places."

The aim is to be able to hear the word of Allah coming from existence.

If we cannot hear that divine voice, we cannot reach the truth of Allah.

We must try to know what we are, what kind of being we are.

We must try to understand where it comes from, where we are going.

We must hear the call coming from the body.

That voice will show us the truth.

It will guide us to the truth.

We must understand well everything that veils that voice and remove those veils one by one.

Your body calls you whatever is beneficial for you.

It even calls out who we will sit with or not.

It also calls out how long you will stay in a place you go.

It always calls out what your profession is, the extent of your ability, the things you need to protect, the places you need to be, your responsibilities.

Why were we created, why did we come to this world, our body calls out to us every moment.

We should hear that voice and act according to that voice.

And we should never betray that voice.

Those who betray that voice fall into troubles, worries, depressions.

We should know our purpose in life.

And we should live accordingly.

Eyes were created to see and they do their duty every moment.

Ears were created to hear and they do their duty every moment.

So why were we created?

The answer to this is hidden in the place where we are interested, curious, and concerned.

A person should know their capabilities and make efforts accordingly.

Oh my brother!

Come and hear the voice of your body.

Your body is always calling out to you, your connection with existence, your approach to existence, your communication with existence.

Know that you are also an existence.

You are neither superior nor inferior to the other being.

It presents the unity of the body with existence.

Because every existence has a dimension inside.

Come and hear the voice coming from your body.

Know that peace is there.

Know that the secret of life is there.

Know that reaching the human station is there.

You will reach many truths in your inner journey.

You will meet the owner of the body in your inner journey.

You will surrender to Him.

You will reach the dimension of spirituality.

## THE TRUTH OF MIRAJ

In order to reach the power of spirituality, it is necessary to make a journey of meaning.

The journey of meaning is the journey to the essence of existence.

The journey to the essence of existence and to one's own inner dimension is the truth of miraj.

Miraj is the journey of meeting the dimensions within oneself from Adam to Muhammad.

Miraj is the journey of witnessing Allah, the journey of meaning.

Miraj is the journey of the formation of a sense of spirituality.

Once a year, we celebrate the Miraj Night.

We remember the Miraj, even if only once a year.

It is certainly beautiful to remember or remind one of the Miraj.

But do we make the Miraj?

Do we ever think about what the Miraj is?

Can we understand the meaning of the Miraj verse in the Quran?

Do we ask what it means to make a miraj in our own body dimension?

Do we know what it means to see the sublime stations belonging to Allah in our own body?

Can we make an inner journey to understand each sublime station?

Can we surrender to the divine power that surrounds our body?

Let's think.

What is miraj?

What is mearij?

What are the sublime stations?

What is the equivalent of these stations in our body?

What are the sublime dimensions flowing from the dimension of Adam to the dimension of Muhammad?

Let's think, let's search.

What is the dimension of Adam, the dimension of Eve in us?

What is the dimension of the children of Adam?

So, what is the dimension of the twins, the dimension of Habil, the dimension of Qabil?

What is the dimension of Seth?

The dimension of Enoch coming from Seth?

What is the Noah dimension coming from Enoch?

What about the dimension of Noah's 4 sons?

The dimension of Japheth, Sam, Ham, Canaan?

What is the dimension of Hud, Salih, Azer coming from the dimension of Sam?

What is the dimension of Abraham, Haran, Nahur coming from the dimension of Azer?

What is the dimension of Lut coming from Haran?

What about the dimension of Sara, Hajar, which is connected to Abraham?

What about the dimension of Ismail, Isaac, and Madyan coming from Ibrahim?

What is the dimension of Shu'ayb coming from Madyan?

What is the dimension of Isaac born from Sara?

What is the dimension of Ishmael born from Hajar?

What is the dimension of Jacob flowing from Isaac, the dimension of Esau-Iys?

The dimension of Job, Zulkifl coming from Ese-Iys?

What about the dimension of twelve sons in the dimension of Jacob?

What is the dimension of "Reuben, Yehuda, Levi, Naftali, Dan, Asher, Simeon, Zebulun, Isahar, Gad, Joseph, Benjamin"?

What is the dimension of David coming from the dimension of Yehuda?

What is the dimension of Solomon coming from the dimension of David?

What is the family of Imran coming from the dimension of Levi?

What are the dimensions of Moses, Aaron coming from the dimension of Imran?

What is the dimension of Elijah, Elyasa that the dimension of Aaron opened?

And what are the dimensions of Ephraim, Misa, Mercy that opened from the dimension of Joseph?

What is the dimension of Nun and Joshua that came from the dimension of Ephraim?

And what is the dimension of Matthew that came from the dimension of Benjamin, and the dimension of Jonah that came from him?

What is the dimension of Ezzare that came from the dimension of Aaron?

What is the dimension of the donkey that Ezzare rode on?

Ezzare sleeping under the shade of a tree for a hundred years?

The food remaining for a hundred years without spoiling?

The donkey melting down to its bones, then being dressed in meat?

Then Ezzare waking up, riding his donkey and returning to the town where he lived?

What is the dimension of Zechariah that sprouted from the dimension of Solomon and came?

What is the dimension of John that came from Zechariah?

What is the dimension of Imran that flowed from the dimension of Solomon?

What is the dimension of the Virgin Mary that has been filtered through the dimension of Imran?

What is the dimension of Jesus that comes from the dimension of Mary?

What is the dimension of Muhammad that flows from the dimension of Ishmael...

The source of all dimensions, connected to Abdullah and Amina-Emin?

What is the rank of Abdullah?

What is the rank of Amina-Emin?

The dimension of Muhammad, manifests itself only and exclusively in those who have reached the rank of Abdullah, that is, the dimension of servitude and the dimension of Amina, that is, trustworthiness.

What is the dimension of Allah, the owner of all dimensions?

Yes, come, my brother.

If you want to reach the secret of the Miraj, return to your own body, perform Miraj in your own body.

Perform Miraj so that you can see all dimensions one by one.

Although it is nice to celebrate Miraj once a year, meet the real Miraj.

Know that Miraj;

It takes you from yourself and delivers you to the owner of the universe.

What is behind the eye of the head teaches us to see with the eye of the heart.

The eye of the head sees the dimension of form.

The eye of the heart, after witnessing, sees the essence of existence.

The eye of the heart opens with perception, wisdom, witnessing, and being with Allah and Allah.

Come, my brother, step into the secret of the miraculous journey from body to soul.

Mirac is the person's progress, ascension, and journey in sublime ranks.

Mirac and uruc are interconnected words.

"Uruc" means to rise in sublimeness.

The word fasting also comes from the same root.

Mirac has two parts.

The first is a scientific, perceptual journey to understand the city of the body, this is the dimension with the body.

In other words, it is the journey of understanding the functioning of the body.

It is the journey of contemplation to understand the dimension of the body, dhikr, action, attribute, and Essence.

The second is the journey without the body.

In other words, it is the dimension of pleasure, wonder, and spectacle, which is the journey of the dimension of the soul.

In this dimension; There is the pleasure of viewing the dimensions of "Spirit, Light, Hu, Unity, Blindness". Come on brother, let's think about what the Miraj is.

Let's return to our own bodies, let's reach the secrets of the city of existence.

Let's know that the miraj:

It is a scientific and enlightening journey from the body to the soul.

It is to understand the dimensions that flow from the dimension of Adam to the dimension of Muhammad in our dimension of existence.

It is a journey to reach our origin in our spiritual world.

It is a journey to reach our own origin and the origin of all existence.

It is a journey to realize the Essence of existence, to surrender to that Essence.

It is a journey to realize existence and the creator.

It is a journey to reach Tawhid.

It is a journey to reach the truth of Allah.

It is a journey to reach the consciousness of servitude.

It is a journey to reach the rank of Islam, to live as a Muslim with the feeling of that rank.

Miraj does not mean rising to the sky, but rising to the heaven of one's own soul.

Miraj is the journey of witnessing Allah, the owner of both body and soul.

Miraj is the journey of witnessing the sublime ranks in the city of the body.

Miraj is the journey of rising from one rank to another.

Miraj is the journey of witnessing the Essence of the body in one's own body.

The human body is the city of Allah.

The human body is the city where all truths are located.

In that city, Allah has exposed all the truths that belong to Him.

The human body is the dimension where existence is gathered.

The human body is the dimension where the sublime ranks are gathered.

Miraj is the journey of man becoming wise to his own body.

Miraj is the journey of man discovering himself.

Miraj is the journey of man witnessing Allah, who is closer to him than his jugular vein, in his own body.

Surah Al-Me'arij 3: "Minallâhi zil mearic."

The meaning: "Allah is the owner of the sublime ranks."

El-Mearij is the plural form of the word miraj.

Miraj and uruc come from the same root.

"Uruc" means reaching the sublime ranks one by one.

To make uruc is to reach from one station to another.

The journey of reaching the truth of a station is miraj.

The journey of reaching the truth of many stations is maarij.

Miraj is known among the people as "ascending to the sky by a ladder".

The purpose of the ladder is to rise from station to station.

The meaning of the sky is the sky of the human body, that is, the sublime dimension, that is, the dimension of the soul.

Here is the ascension; the progress from body to soul, station by station.

Ascension is the journey of witnessing the truths in the dimension of meaning.

Ascension begins with the emergence of the desire to know oneself in one's heart.

The person falls into a curiosity to understand how oneself and existence came into being.

This curiosity leads the person to a search.

This search:

What is this visible world?

Where does this world come from, where does it go?

Who am I, how did I come into being?

What is the essence of this visible existence?

What is birth, what is life, what is death?

Where was I before I was born?

What will I be after I die, where will I go?

What is Allah?

It is the search for the answer to your questions.

When the fire of search falls into a person, he finds himself on a path.

This path brings him together with Saints.

Saints are also people who searched for the answers to such questions in their time.

This search, like Yunus, leads him to the door of a Taptuk Emre.

When you reach the door of Taptuk Emre...

When you are asked what you are looking for...

When you look to see if love has fallen into your heart...

When you first knead to find manners...

When you are convinced that you have found manners...

When you give your hand to your saint and surrender...

When you hold the hand of Allah from the saint's hand...

When the lessons of the wisdom of Tawhid are conveyed...

Your Miraj has begun.

Miraj returns you to yourself.

It extinguishes the fire of ego.

It informs you of Allah in you.

It makes you see many stations.

He brings one to Allah through Allah.

The journey of Miraj is the journey of reading the Quran of one's own body.

The journey of Miraj is the journey of witnessing Allah in oneself.

The journey of Miraj is the journey of finding many sublime stations in oneself.

Miraj is the journey of seeing many stations from Adam to Muhammad in one's own body.

Miraj is a journey from oneself to oneself.

Miraj is the journey of man reaching many truths in his own body.

Miraj is the journey of discovering the city of the body.

Miraj is the journey of knowing oneself.

Miraj is the journey of comprehending existence and the creator.

Miraj is the journey of witnessing many stations on one's own body path.

Miraj is the journey of reaching the truth of Allah.

Miraj is the journey of reaching the light of Muhammad in oneself.

Miraj is the journey of reaching Tawhid.

Know that the Miraj is your journey from the city of existence to the city of soul; in love, wisdom, trust, contemplation, submission, and prostration... Know that the Miraj is your journey of wisdom in the ship of your heart, in a sublime feeling...

Know that miraj is your journey to your origin.

In your journey to your origin; It is witnessing your own origin, the Truth, in the dimensions of Ilmel yakîn, Aynel yakîn, Hakkel yakîn.

Miraj is the journey of the heart from the city of the body to the city of the soul.

In other words, miraj is a sublime journey from Masjid al-Haram to Masjid al-Aqsa.

Masjid al-Haram is the city of a person's existence.

Masjid al-Aqsa is the city of a person's soul.

Here is miraj; it is the journey of the heart from the city of existence to the city of the soul, that is, from Masjid al-Haram to Masjid al-Aqsa.

Masjid means the place where one prostrates oneself.

All cells in the body, all qualities are in prostration to the soul.

All beings in the universe are in prostration to Allah at every moment.

That is why Prophet Muhammad said: "The earth has been made a mosque for me."

This situation is explained very well in the verse.

Surah ar-Râ'î 15: "Ve lillâhi yescudu men fis semâvâti vel ardî tavan ve kerhen ve zilâluhum bil guduvvi vel âsâl."

Ve li Allah yescudu: Prostrates to Allah, surrenders, in unity,

Men fi el semâvât ve el ard: Who, what, the sky, the heavens and the earth, the earth,

Tavan and kerhen: Whether it wants to or not, inside and outside and everything,

Ve zilâlu hum: Their shadows,

Bi el guduvvi ve el asâl: Morning and evening, without stopping,

The meaning: “Whatever is in the heavens and the earth, inside and outside and everything, including their shadows, morning and evening, without stopping, prostrates to Allah.”

As stated in the verse, every being is in unity with Allah at every moment with all its qualities.

Just as all cells in the human body are in unity with the body.

In this entire world, every being is in unity with the essence of Allah.

Here, the journey from Masjid al-Haram to Masjid al-Aqsa leads to the truth of prostration. Masjid al-Haram is called both the forbidden mosque and the sacred mosque.

It is forbidden, that is, it is forbidden, for a person to attribute his/her body to himself/herself.

A person's body belongs to Allah, the owner of the body.

However, a person's body is also a sacred mosque, because it contains Allah in its essence.

Thus, Masjid al-Haram; that is, the forbidden mosque, is the city of a person's body.

It is forbidden for a person to attribute his/her body to himself/herself.

Masjid al-Aqsa; that is, the sacred mosque, the sublime mosque, the distant mosque, is the city of a person's soul.

That is, it is the city of the soul that holds the body.

Miraj; is the journey of witnessing the qualities of Allah from body to soul.

Miraj; is the journey of reaching the meaning from rank to rank.

Miraj; is a journey to reach the truth within a scientific wisdom.

Miraj; is a journey to reach the truth of Tavhid.

It is a sublime journey in the world of the heart.

Miraj; is a journey of a person turning to his inner world and understanding his own essence.

This journey is a journey from the dress of the body to the dress of the soul.

Man is a luminous structure consisting of body and soul.

The owner of this structure is Allah.

Here is the miraj; being wise of Allah, being Allah in Allah.

Understand that; Masjid al-Haram is your physical body.

Understand that; Masjid al-Aqsa is your soul city.

Miraj; is the journey of reaching our origin in our spiritual world.

Miraj; is the journey of comprehending existence and the creator.

Miraj; is the journey of witnessing the oneness of Allah.

Miraj; is the journey of witnessing the sublime values of the body.

In the miraj journey; both the road and the traveler are the person himself.

Miraj; is the journey of reaching the light of Muhammad in oneself.

Miraj; is seeing Allah, the owner of sublime positions in every being, in the essence of the being itself.

Miraaj is the surrender of a person to the Truth within his/her own essence.

Miraaj is the progress and elevation of a person's perception in the sublime ranks.

Miraaj is ascending.

Ascending is fasting.

Fasting is avoiding attributing existence to oneself.

It is to avoid saying “I exist” next to the sublimity of Allah.

Fasting means to rise in sublimity.

Miraj has two parts.

The one in the city of the body and the one without the body, that is, the city of the soul.

Miraj in the city of the body is the journey of understanding the manifestations in the body, that is, the journey of understanding the city of the body.

In other words, during the journey of the body, the person understands the functioning of his body, the one who operates it, and how his body exists.

He understands the dimensions of his body, tone, that is, sound, that is, dhikr, functioning, attribute and existence.

The understanding here is a witnessing, perceptual feeling.

The secret of “Eshedu”, which is recited 20 times a day in the Azan, points to this.

The journey without the body is the journey of the sublime dimension to which the body has come.

This ascension is the journey of enjoying the sublimity of the city of the soul.

It is the journey of uniting a drop of light in the body with a drop of light in all beings.

Each being is a drop of the one light.

Here is the ascension, the journey of reaching the one light.

There is no time, no body in this journey.

This journey is a spiritual, luminous journey.

It is the equivalent of the verse in the Surah An-Nur; “Light upon light”.

Ascension is seeing the stations belonging to Allah in yourself, passing through your own existence, and being submerged in the light with the light in yourself, in your own essential journey.

Here is the ascension;

It is taking a step into your own sublime world, getting closer to your own essence.

To travel perceptually with divine thought is to attain the closeness of two drops of water to becoming one drop.

It is to feel the truths you see in your heart, to attain spiritual consciousness.

It is not to hesitate even a little bit about the truths.

It is the journey of the heart to be at peace.

It is to prostrate to your origin in condescension.

In the secret of Sidrat al-Muntaha;

To see the Kaaba's arches...

To reach the levels of the House...

To attain the consciousness of Tawhid...

To attain the station of Human...

To wear the dress of Islam...

To continue your life as a Muslim.

Surah An-Necm:

7- Ve huve bil ufukil alâ

Ve huve bi el afak : O, outer, all everywhere,

El alâ : The sublime, the upper,

The meaning 1: “And he turned to the sublime in all places.

The meaning 2: “And your companion turned to the sublime that encompasses all places.”

8- Summe denâ fe tedellâ

Summe denâ : Then, he came closer,

Fe tedella : Even more, he leaned, reached out, fell, became closer,

The meaning 1: "Then he got closer and closer."

The meaning 2: "He came closer rank by rank and he lost himself."

9- Fe kâne kâbe kavseyni ev ednâ

Fe kâne kaaba kavseyni: So that, it was, distance, degree, two arcs, similar, sameness, equal,

Ev ednâ: Or, even, even closer, one, suitable, lower,

The meaning 1: "So that it is at the same level, even closer."

The meaning 2: "He reached unity by seeing the Kaaba kavseyne and ev edna stations."

10- Fe evhâ ilâ abdihî mâ evhâ

Fe evhâ: Thus, revelation, divine thought, coming from the living,

İlâ abdi hî: That his servitude is not separate from Allah,

Ma evhâ: Revelation, divine thought, coming from the living,

The meaning 1: "Thus he understood what the divine thought was, he reached the divine thought of servitude."

The meaning 2: "Thus he followed the revelation, reached the station of servitude, he did not depart from the revelation."

11- Mâ kezebel fuâdu mâ reâ

Mâ kezebe: He did not deny, he did not reject,

El fuâd: His heart, perception, heart,

Mâ reâ: Seeing, what he saw,

The meaning 1: "His heart did not deny what he saw."

The meaning 2: "He was cleansed from lies, he reached the station of heart by seeing the face of Allah."

The meaning 3: "He became a person of heart with what he saw, he witnessed that what he saw was not a lie."

12- E fe tumârûn hu alâ mâ yerâ

E fe tumârun hu: So, thus, hesitation, discussion,

Alâ mâ yerâ: The sublime, the sublimity he saw,

The meaning 1: "He did not hesitate about the things he saw."

The meaning 2: "He saw the sublimity, does he ever hesitate?"

### 13- Ve lekad reâhu nezleten uhrâ

Ve lekad reâ hu: He saw, he understood, he,

Nezleten uhrâ: Descent, condescension, presented, revealed, residence, other, end, finally,

The meaning 1: "Indeed, he saw the truths everywhere in a condescension."

The meaning 2: "He understood the sublimity presented from everywhere."

The meaning 3: "Finally, he reached the station of condescension, he saw."

### 14- İnde sidretil muntehâ

Inde: Next to, on his side, there, in Him,

Sidreti el munteha: The true unity of the people, the blind dimension, the source of creativity

The meaning 1: "In the Sidret al-Munteha."

The meaning 2: "He saw the revelation from its source."

## MIRAJ

Don't say Allah is in the sky and remain heedless

Don't think of the Miraculous as a journey to the sky

Look for Him in yourself, not in the sky

Never think of yourself as Him

Don't think of yourself as Him, giving Him a place somewhere

Don't think of him as far away from you and be deceived

Find Him in yourself, seek Him in your essence

Never think of yourself as Him,

Miracle is reaching Him, don't leave Him

Transitioning from body to soul, don't stay in yourself

Your essence is Him, prostrate yourself and don't turn back

Never think of yourself as Him

Miracle is the secret of Tavhid, don't stay in two

Consider body and soul as one, don't separate from one another

The whole universe is light, don't stay in form

Never think of yourself as Him,

Miraj is the sublime journey of understanding Allah through Allah.

Are there any verses in the Quran about Miraj?

Surah Al-Mearij 3: "Minallâhi zil mearic."

The meaning: "Allah is the owner of the sublime positions."

Surah Al-Isra 1: "Subhânellezî esrâ bi abdihî leylen minel mescidil harâmi ilel mescidil aksallezî bâreknâ havlehu li nuriyehu min âyâtinâ innehu huves semûl basîr."

The meaning: "He is the one who is free from all imperfections. He leads His servant from the darkness of ignorance to the light of truths, He takes him from the sacred place of surrender to the final point of surrender so that he can see our blessings and signs in everything around him. Surely, He is the one who makes him hear and see."

Mearij; is to reach the stations on the journey of ascension.

Miraj; is known as the ladder, the place to ascend, to ascend, the highest station.

Although Miraj; is known as the ladder, to ascend, the purpose here is the name of a journey of perception in the truths.

Miraj; is not to ascend to the sky by ladder.

Miraj; is to ascend to Allah in the world of the heart.

Miraj is the person's progress and ascension in the sublime stations of perception.

Miraj is to meet the world of the heart.

It is to reach the secret of the world of the heart.

It is to become mortal in Allah in the world of the heart, which is the house of Allah.

Maarij is the ascension made in each station.

The word Mearij also means; to rise to sublime levels, heavens, blessings, graces, spiritual stations.

From here we understand that the sublime journey to understand Allah, that is, the journey of perception, is called miraj.

Miraj is the inner journey of man.

It is the journey of witnessing the creation of the body and its creator.

There is a revealed dimension of existence.

There is also a dimension of the source from which existence comes.

Here is one of them, the embodied dimension.

This is the dimension of manifestations.

The source from which existence comes is a luminous place.

The dimension of existence is the dimension of bodies, functioning, and attributes.

A student who steps on the path of truth first tries to understand the manifestations in bodies.

The dimension of witnessing occurs here.

Thus, the person witnesses his own creation.

He witnesses that his entire existence was created by a creator like himself.

Thus, the person understands how he exists.

He knows the owner of the body and reaches the station of fenafillah.

Then he makes a miraj to the stages of Beka, which is a pleasure journey.

The miraj here is bodiless, spiritual.

The truth of miraj is the journey of witnessing Allah.

A saint who has reached the meaning of the truth of miraj has said the following:

“Since Allah was present everywhere

Why did Muhammad ascend to the heavens

If the veil is lifted from the eyes of man

There is no side that is not seen by Allah.”

Miraj is the name of the sublime journey in the journey of truths.

The name of the journey made scientifically and pleasure-wise in order to comprehend Allah is miraj.

In the first verse of Surah Isra, miraj is indicated as the journey called the night journey, the name of the journey from the darkness of one's own ignorance to the light of truths.

Miraj is the name of the inner journey that a person makes in his own body in order to know himself.

Miraj; is to realize that the sublime ranks belong to Allah.

Miraj; is the name of the journey a drop makes to reach the ocean.

The drop is not separate from the ocean, the ocean is not separate from the drop.

In the 3rd verse of the surah Mearij; it is stated that “Allah is the owner of the sublime stations.”

Miraj; is the sublime journey of understanding the Creator and existence.

Miraj; is the sublime journey of passing from the dress of the body to the dress of the soul.

It is the journey of Tavhid to the light of Allah with the light of Muhammad that is in the person.

Miraj; is specific to Prophet Muhammad.

If a person boards the ship of the light of Muhammad in himself, Muhammad makes the person perform the Miraj.

The journey to reach Muhammadan consciousness is called ascension.

The Quran also has the word ascension.

But how do we understand it?

Do we understand it as the Quran tells us?

Or do we understand the things told as ascension as things that occur in many cultures?

Ascension is mentioned in many cultures.

In ancient Indian culture, Iranian mythology, and other cultures, there is always the incident of ascension.

In Zoroastrianism, it is believed that Zoroaster ascended to the skies, saw heaven and hell, and met with angels and Allah.

In the Torah, in the 2nd Kings section, it is stated as follows: “And Elijah ascended to the skies in a whirlwind.”

In the Zeus myths; Allah Zeus is on the mountain of Allah and it is necessary to go up there to meet him, and the one who meets him is a demi-Allah, he says.

In the Islamic world, the ascension of Prophet Muhammad is also mentioned.

It is even said that 5 daily prayers were made obligatory for Prophet Muhammad during the Miraj.

The information conveyed is as follows:

Allah made 50 daily prayers obligatory for Prophet Muhammad during the Miraj.

Prophet Muhammad met Moses on his return from the Miraj.

Moses told Prophet Muhammad that 50 daily prayers would be too much.

“My community was also made obligatory to pray 50 times, it was too much for my community, they did not practice it, and until it was reduced to 5 times, Moses sent Prophet Muhammad to meet with Allah again and again.

Even when it was reduced to 5 times, when Moses said to Prophet Muhammad, “Go back to your Lord”, Prophet Muhammad said, “Now I feel ashamed of my Lord”.

These are always presented to us as evidence from Bukhari and Muslim.

Is the original like this?

What is the truth?

We need to search what kind of message is there here.

When we think about it, 50 prayers correspond to a prayer every 30 minutes in 24 hours, and there is no sleep here at night.

We should understand every information conveyed to us well.

We should try to understand the messages presented there.

The information conveyed in fairy tales actually contains deep meanings.

A fairy tale; example, parable, issue, are words that have the same meaning.

A fairy tale; means conveying messages with examples.

Truth is not in what books write.

Truth is not in the words people tell.

Truth is what a person meets firsthand, what he witnesses, it is in the being itself.

It is the heartfelt feeling that opens with the combination of all feelings and thoughts.

If a person says the food he eats is very nice and tells someone else, that story is not real for someone else.

Until that person goes and eats that food and tastes it, that is the truth.

Here is the Miraj; the journey of understanding our Lord with our Lord in our Lord.

Miraj is the journey to reach our origin in our spiritual world.

Miraj is the journey to reach the truth of existence and the creator in existence.

Miraj is the journey to witness the manifestations in the body.

Those who have reached Miraj are those who have witnessed the truth of Allah.

They have reached spiritual power.

They do not live for worldly gain.

They live according to the ability in their own creation.

They are in service to the people at every moment.

They do not commit the slightest cruelty.

They never break hearts.

They run to those who have trouble.

Those are the ones whose spirituality is strong.

They are the ones who live with the consciousness of Allah at every moment.

They are the ones who look at the people according to Allah.

They are the ones who live in trust at every moment.

They are the ones who do not forget Allah with every breath they take.

No matter what happens to them, they rely on Allah.

They live with the power of spirituality.

They are the ones who are truly Muslim.

## **ISLAM AND MUSLIM**

Achieving the power of spirituality is achieved through submission to Allah.

Submission to Allah is the truth of Islam.

Those who attain the truth of Islam will live as Muslims.

And they will live based on the power in their hearts.

You do not become a Muslim by being born to a mother and father.

You do not become a Muslim by saying I am a Muslim with your tongue.

What is Islam?

How does one reach that level?

What is Islam?

How does one reach the Muslim lifestyle?

What is the connection between Muslim and Islam?

Is Islam a word used verbally?

Or is it a person's way of life; in terms of thought, emotion, wisdom, state, deed, behavior?

Can one become a Muslim without attaining the level of Islam?

Can one become a Muslim by saying I am a Muslim?

The society; Is Islam one of the beliefs known as Islam, Christianity, Judaism, etc.?

Or is it another meaning?

Can one become a Muslim by worshipping, reading the Quran in Arabic without understanding it, thinking it is a good deed?

Can one become a Muslim by fasting, going on the Hacc pilgrimage, and reciting the Kalima Shahada without understanding it?

Is it possible to become a Muslim by reciting the Shahada?

Or is it possible to become a Muslim by reaching the rank of witness?

Can a person become a Muslim immediately because he/she was born to a mother and father?

What is Islam and what are the ranks that lead to Islam?

And what is the life of a person who reaches the rank of Islam as a Muslim?

The word Islam comes from the root of the word ":Slam, Salama".

Slam, Islam, Seleme; means having attained salvation, peace.

Islam; means having realized the truth of one's own existence, surrendered to the owner of one's existence.

It means having surrendered oneself to Allah, one's creator.

It means having ended one's inner conflicts, and having attained divine peace.

Achieving Islam is possible with a scientific, literary and spiritual education.

The steps of the path to the rank of Islam are as follows:

1-Being curious and questioning

2-Breaking away from the baseless information conveyed.

3-Repenting and attaining good manners.

4-Acting with wisdom and examining existence scientifically.

5- To reflect and witness.

6- To reach the rank of faith, that is, to be a believer, that is, to be sure.

7- To reach the truth of Allah, to understand that He manifests Himself everywhere.

8- To reach good deeds.

Good deeds are the rank of Islam.

A person who reaches the rank of Islam lives with the consciousness of Islam, and living with this consciousness is called "Muslimhood".

The word submission also comes from the word Islam.

Submission means reaching the rank of Islam, surrendering to Allah.

A Muslim means that he has implemented the consciousness of the rank of Islam that he has reached into his life.

Curiosity and questioning are the desires of a person to understand the truth of visible existence.

A curious and questioning person; He questions both what he sees to understand and what he hears.

In order to be curious and question; it is necessary to get rid of the religious records, commands, fears, worldly captivity, and the ego of knowingness that came from ancestors.

In order to reach the purity of curiosity and questioning, the truth of repentance must be attained and one must act with decency.

Repentance means understanding the mistakes one has made and not returning to those mistakes again.

Decency means not breaking anyone's heart, holding one's tongue, being patient, not harming anyone, and not straying from wisdom.

Decency means acting by seeing Allah behind existence.

Wisdom is necessary to understand existence.

Wisdom is one of the attributes of existence.

Wisdom is necessary to understand the dimensions in man extending from Adam to Muhammad.

Wisdom is necessary to understand the existence of being and the creator.

And it is necessary to act without straying from wisdom.

This world; Mathematics, Physics, Chemistry, Biology are a manifestation of science.

A person who does not separate from science will absolutely feel existence and the creator.

Contemplation leads a person to witness.

There is no faith without witnessing.

The subtleties of faith and belief are briefly as follows.

Belief means believing in the information received from the ancestors.

Faith is the state of being sure by witnessing and contemplating to understand the inside and outside of the visible being.

Witnessing is a must on the path of Islam.

That is why the word “Eshedu” is said 20 times a day during the Azan.

The person who witnesses becomes sure, that is, a believer.

The believer is honored with the rank of Islam.

Being a Muslim is possible by reaching the rank of Islam.

Otherwise, saying “I am a Muslim” with your tongue does not make you a Muslim.

In other words, saying “I am a doctor” with your tongue does not make you a doctor.

Just as medical education is a must for becoming a doctor... Islamic education is also a must for becoming a Muslim.

However, what is called Islamic education is very important.

Islamic education is not learned from books.

It is learned from the dimension of existence, which is a living book.

In order to learn to read a living book, it is necessary to find those who read a living book.

It is necessary to find Saints.

Every saint is someone who has reached the truth of Islam.

His life is in submission to Allah.

They are Muslims.

The life of a Muslim person is on the consciousness of Islam.

A Muslim is a person who lives on good deeds at all times.

A person who reaches good deeds means a person who always runs on goodness.

That person runs to the person in need around him.

He struggles to solve troubles and for peace.

Islam is a divine feeling in the heart.

It is not a wisdom or a word in the tongue or mind.

It is not saying “I am a Muslim” with the tongue.

It is not the informational field of a belief that we learn from our parents in the mind.

Islam is such a feeling that; feeling divine peace in the heart, entering heaven before death, extinguishing the hell that is in oneself.

People who feel this feeling are always peaceful, they are patient with the troubles of the world, they instill peace, hope and joy in their surroundings.

They are people with strong spirituality.

The secret of being a Muslim is to grasp the truth of things, to comprehend existence and the creator.

I wonder if we:

What is Islam, have we comprehended it?

Have we comprehended the truth of Islam?

Have we become Muslims?

Have we been able to implement Islamic consciousness into our lives?

If a person has attained Islamic consciousness; that person is peaceful, hopeful, hardworking, helpful.

If a person has attained Islamic consciousness; it is peaceful, hopeful, pleasing, and empowering.

If a person has attained Islamic consciousness; it is hardworking, productive, and does not stray from wisdom.

Can we be Muslims because we learned a belief, a worship, a place of worship in the name of Islam from our parents and believed in them?

Can we be Muslims without comprehending the meaning of the worships we perform?

The Quran tells us; It indicates that we cannot attain salvation by saying, “We believe, I am a Muslim.”

Surah Al-Hucurat 14: “Kâletil arâbu âmennâ, kul lem tuminû ve lâkin kûlû eslemnâ ve lemmâ yedhulîmânu fî kulûbikum”.

The meaning: “Those who came from their own beliefs said: We believe. Tell them that you have not yet believed. But let them say that we have entered the path of submission. Faith has not yet entered your hearts.”

The heart-based aspect of the dimension of faith is possible by witnessing the manifestations of Allah everywhere.

We should know well, “What is heart-based confirmation?”

Unless we confirm with our heart, we cannot reach the secret of faith?

Saying “I believe” is not heart-based confirmation.

Heart-based confirmation consists of witnessing the manifestations of Allah in existence.

Achieving Islamic consciousness is possible with a scientific and literary education.

Scientific and literary education received from a saint will make a person reach heart-based confirmation.

A saint is someone who has reached the rank of Islam.

He is the one who sees the owner of existence behind existence everywhere he looks.

A person who has reached the truth of existence and the creator.

A person who has reached the truth of Allah.

A person who has reached the dimensions of Rahim and Rahman.

A person who has reached the dimensions of Ilmel Yakin, Aynel Yakin, Hakkel Yakin.

They never see themselves as having a position.

They know that the owner of all positions is Allah.

He looks at all existence with the consciousness of Tawhid.

He knows that Allah is the one who holds all existence.

He lives in submission to Allah at every moment.

He senses where the flow comes from and where it goes.

Just as the farmer knows what will come out of the seed, when it will come out and how it will take shape and bear fruit...

A saint also sees the flow of existence and events.

He acts on wisdom.

He never sees a form, he is in the course of the flow of light.

A Saint has reached the station of witnessing.

Here is a saint who has reached the station of Islam, he lives according to Islam.

He teaches his surroundings what Islam is.

Islam is a station.

It is a door opened with the station of belief.

You cannot be an Muslim without being a believer.

A believer is someone who is sure of Allah.

The saint is a believer.

The believer has attained the secret of the manifestation of existence and has attained the truth of the creator.

Can a Muslim of tongue, a Muslim of knowledge be a Muslim?

Can a person who remains in worship and does not grasp the meaning be a Muslim?

Can a person who does not grasp the truth of servitude be a Muslim?

Can we become Muslims by calling it the Sunnah of the Prophet as known by society, without knowing what the Sunnah of Allah is?

Can we reach the consciousness of Islam by calling the words coming from the Prophet Muhammad hadith, without reading the events in the functioning of existence?

Can we reach the rank of Islam by reading the Quran in Arabic, expecting rewards, without grasping the meaning of the Quran?

Will we seek servitude in the worships we perform?

Or will we understand it when we understand the connection of every being with Allah?

In order to reach the rank of Islam;

We must consider every being as a living book.

We must see the entire universe as a clear Quran.

We must reach the laws of existence of being.

We must reach the laws of operation of being.

The laws of existence of being are called "Religion".

The laws of existence are called "Sunnatullah".

Here, we must attain the truth of religion and Sunnatullah.

We must understand that the events in existence are hadiths, that is, incidents.

We must think to understand the manifestations of the events in existence.

We must understand what servitude is in terms of the dimension of truth.

Yes, reaching the consciousness of Islam is possible by passing through such doors.

Reaching the consciousness of Islam is possible by witnessing Allah manifesting in every existence.

The one who attains the truth of Allah will be in submission to Allah at every moment.

The one who witnesses Allah in himself and in existence will be in submission to Him.

Here, the station of submission is Islam.

The life of the person who attains the station of Islam is also called Islam.

We cannot be a Muslim without witnessing Allah.

We cannot be Muslim without surrendering to Allah.

One cannot be Muslim without attaining the consciousness of Islam.

Without attaining this consciousness, seeing oneself as a Muslim means deceiving oneself.

If a person is truly a Muslim, he shows it through his life.

When we look at societies called Muslim, we need to think hard about whether we can see the consciousness of Islam in the life of the society.

Can a Muslim person; ever be arrogant?

Can he harm anyone or any being?

Can he be angry or furious?

Can he deceive someone?

Can he be cruel?

Can he mock anyone?

Can he instill pessimism?

Can he look down on them?

Can he say, "What is it to me or to you?"

Can he look at beings as objects?

The heart of a person who has attained Islam, who has implemented this in his life, that is, who has become a Muslim, is always filled with the love of Allah and the mercy of Allah.

Can someone who has the consciousness of Allah in their heart ever have anger, rage, quarrel, grudge, hatred, or harm?

A person who has Allah on their tongue but does not have the consciousness of Allah in their heart can do these things.

The Quran explains the lives of those who have reached the rank of Islam and have implemented it in their lives very well.

Here are some examples of these.

Surah As-Saff:

They live with the love of Allah in their hearts.

They always struggle for unity on His path.

They believe in Allah.

They are on the path of the Messenger.

They strive to understand and explain the truths with their wealth and lives on the path of Allah.

They look at the people with the joy of truth.

They act everywhere with the love of Allah.

They are among the believers and givers of hope.

Surah Jonah:

They act with the consciousness that Allah is free from all deficiencies.

They watch the People with the pleasure of Allah. They live with the consciousness of Islam.

They act with the consciousness that Allah is the owner of all attributes and the creator of all existence.

They are in beautiful states.

They always run to do useful things and to do more.

There is no pessimism on their faces.

And there is no contempt in them.

They are the ones who are at peace and they always act in those states.

Surah At-Tavba:

They practice friendship and wisdom and prevent disbelief.

And they act with the consciousness of devotion to Allah at every moment.

And they are in purification and share what is in them.

They obey Allah.

And they follow the Messenger.

They struggle together for the truth with their wealth and their lives.

They are the ones who are in good deeds and good deeds.

And they are the ones who are successful.

Surah Al-Mu'minun:

They are the ones who are successful.

They are in awe, conscious of being connected to Allah at all times.

They have turned away from false promises.

They obey the trusts and promises they have made.

They act in a state of commitment to Allah with all their being at all times and they preserve their consciousness.

They are the heirs of the wisdom of Tawhid.

The pleasure of Allah has taken over those people in the people. They are always in that state.

They give what they are going to give at all times.

Their hearts are always in excitement.

Surely they have surrendered only to the One who created them.

They always run to benefit and they are always ahead in those states.

They know that Allah is the One who keeps their bodies perfectly.

They act only according to their capacity.

They are a book that speaks the truth.

They do no harm to anyone.

Surah Hud:

They are patient.

They work in the path of truth, that is, they do righteous deeds.

They do not seek the adornment of worldly life, that is, status, fame, and reputation.

They do not slander, they do not transmit lies.

They give full measure and weight.

They do not give less than the value of people's wealth.

They do not steal or swindle.

They do not harm, they do not cause mischief.

Surah Hucurat:

They do not ridicule anyone.

They do not look for anyone's faults.

They do not call anyone by bad names or nicknames.

They do not backbite, gossip, or seek out their secrets or mistakes.

They run to help one another.

They do not insist on what they know.

They do not believe in things that are not true.

Yes, some of the hundreds of examples in the Quran are like this.

Now let's think:

Can we understand what Islam is?

Have we reached the rank of Islam?

Have we felt the consciousness of Islam?

And have we been able to implement this consciousness into our lives, that is, have we been able to live in this consciousness?

In other words, have we been able to become Muslims?

Please think and ask ourselves:

Do I have the consciousness of Islam in my heart?

Is my life based on this consciousness?

Now, let us all ask ourselves.

Can we reach the rank of Islam by performing the acts of worship we learned from our mothers and fathers?

Can we live as Muslims?

Have we become Muslims because we prayed two rakats of prayer?

Have we become Muslims because we fasted and went to Hacc?

Have we become Muslims by saying, "Alhamdulillah, I am a Muslim"?

Have we become Muslims because we were born to Muslim parents?

Are we really Muslims?

Yes, are we really Muslims according to the criteria of the Quran?

Or are we stuck in imitation and following traditions?

Are we stuck in words?

Are we far from meaning and spirituality?

Do we say it with our tongues and put it into our lives?

Why do we show worship as the command of Allah and not talk about these commands?

Why do we not talk about being on the basis of wisdom?

Why do we not talk about the truth of etiquette?

Please, let's read it slowly and ask ourselves; am I a Muslim?

The Qur'an says:

"Do not gossip and backbite anyone." It states that doing this is like eating the flesh of your dead brother.

(Surah al-Hucurat 12)

So, do we apply this in our lives?

The Qur'an says:

"Do not seek out anyone's secrets and mistakes." (Surah Al-Hucurat 12)

So, do we apply this in our lives?

The Quran says:

"Do not mock anyone, do not look for faults in anyone, that is, do not belittle or despise anyone, do not belittle anyone's faith or worship, do not speak ill of a person or group in society, do not look for faults in anyone's private matters."

(Surah al-Hucurat 11)

So, do we apply this in our lives?

The Quran says:

“Do not call each other by bad names and nicknames.”

(Surah al-Hucurat 11)

So, do we apply this in our lives?

The Quran says:

“When information comes to you, do not believe it immediately, but search until you are certain.”

(Surah al-Hucurat 6)

So, do we apply this in our lives?

The Quran says:

“Do not be stubborn in your own wisdom, do not shout at each other, do not waste your efforts, and do not abandon understanding yourselves and your surroundings.” (Surah Al-Hucurat 2)

So, do we apply this in our lives?

Surah Luqman:

He acts with the consciousness of devotion to Allah at every moment.

He is purified and shares what is in him.

He lives without ever forgetting death.

He does not talk about things of which he has no wisdom.

He does not become arrogant.

He does not belittle anyone or any being.

He does not attribute the qualities of Allah to himself, that is, he never engages in polytheism.

He is always grateful to his parents.

He always lives in good conditions.

He always tries to be wise in the truths and does not deny them.

He does not frown at people.

He does not walk on earth boasting.

He does not act in a state of arrogance or boasting.

He always acts modestly.

He does not raise his voice when he speaks.

He never acts according to his own interests.

He is always respectful.

He is not deceived by worldly life.

Do we apply these in our lives?

Surah Al-Maide

He keeps his promise.

He is always in beneficial situations, does not harm even a single bit.

He searches existence, always pursues truths.

He always stays away from evil.

He does not give up on sacrifice.

He does not seek ostentation.

He does not shed blood.

He does not cooperate for evil.

He cooperates for good.

He is never hostile.

He does not act in anger.

He does not harm by striking.

He does not destroy and scatter.

He does not leave the poor.

He does not cause troubles or sorrows.

He does not eat or drink more than necessary.

He does not deal with false things such as magic and fortune telling.

He acts justly, never deviates from justice.

He never steals.

Do we apply these in our lives?

### Surah Ar-Rum

It does not remain in the form of existence.

He does not despair.

He acts with peaceful, loving, and compassionate states.

He knows that religion belongs to Allah, and lives with this consciousness.

He lives according to Tawhid.

He is not one of those who divide religion, and does not discriminate against religion.

He does not divide people into sects, religious orders, or communities.

He does not say, "My faith is right and yours is wrong."

Do we apply these in our lives?

### Surah Luqman:

Do not be arrogant.

Do not talk about things you have no wisdom of.

Do not look down on anyone or any being.

Be good to your parents.

Do not frown at people.

Do not walk around boasting.

Do not boast, do not be arrogant.

Always be humble.

Never seek your own interests, do not deceive people.

Do we apply these in our lives?

### Surah Al-Ma'ide:

Never steal or swindle.

Fulfill your promise.

Do not harm even a tiny bit, always be in good manners.

Do not give up on sacrifice.

Do not seek ostentation.

Do not shed blood.  
Do not cooperate in evil.  
Do cooperate in good.  
Do not be in enmity even a tiny bit.  
Do not act in anger.  
Do not strike and harm.  
Do not destroy and scatter.  
Do not leave poor.  
Do not cause trouble or sorrow,  
Do not eat or drink more than necessary.  
Do not engage in false things such as magic and fortune-telling.  
Act justly, never deviate from justice.  
Do we apply these in our lives?

Surah Ar-Rum:

Do not remain in the form of existence.  
Do not despair.  
Act with peaceful, loving, and compassionate attitudes.  
Live with the consciousness that religion belongs to Allah.  
Live according to monotheism.  
Do not be among those who divide religion.  
Do not separate people according to religion.  
Do not divide people into sects, religious orders, or congregations.  
Do not say that my belief is right and yours is wrong.  
Do not boast about your own beliefs.  
Do we apply these in our lives?

Surah Al-A'raf:

Always be in good and beautiful situations.

Do not invade anyone's honor and chastity.

Do not exceed the limits.

Do not look down on anyone.

Do not be selfish.

Do not be a divisive person.

Be a reformer, a mediator, and a reconciler.

Do we apply these in our lives?

Yes, there are many literary and scientific advices in the Quran.

Do not take payment in the field of religion, do not expect even a single particle in return.

Do not pursue something that does not represent wisdom.

Do not turn to things that are not true.

Do not even say "pish" to your parents.

Do not commit adultery, that is, do not be an adulterer.

Do not kill a soul.

Do not deceive anyone in shopping, act justly.

Act straight.

Do not divide into congregations, sects, or sects.

Do not deceive anyone by using the name of Allah.

Be well-mannered, moral, modest, and humble.

Love animals, love existence.

There are many such advices in the Quran.

So, do we apply them in our lives?

Which of us implements hundreds of Quranic commands into our lives?

Which of us think with shock when we read them?

Yes, which of these commands do we comply with?

Why do we show the acts of worship, saying that they are the commands of Allah, and not explain them?

Yes, are we really Muslims?

Is there a Muslim in our country or in the world who implements these in his life?

If there is, let's go and kiss his hand and never leave his side.

Or are we oppressors disguised as Muslims?

Or are we devils disguised as Muslims?

How can we become Muslims without converting the devil in us into a Muslim?

Please ask ourselves, is it considered a Muslim who does not implement these?

Please ask ourselves, have I understood the Quran properly?

Please ask ourselves:

Am I really a Muslim?

Do I feel Allah in my heart at every moment?

Am I living with the consciousness of the truth of Allah?

Have I taken refuge in the friendship of Allah?

Am I sure of Allah?

Do I trust Allah?

What is the first thing that comes to my mind when I experience painful events?

What is my stance when I experience painful events?

Is my life based on the consciousness of Islam?

Am I a reliable and trustworthy person in my circle?

The power of spirituality is hidden in submission to Allah.

The power of spirituality is possible by reaching the truth of Islam.

The life of a person who has reached the consciousness of Islam is called being a Muslim.

## RABITA

The truth of Rabita must be well known.

It must be well understood that Rabita belongs only to Allah.

Rabita is very important for the power of spirituality.

Those who connect their hearts to Allah at all times, those who spend their lives in this consciousness, are spiritually strong people.

A person whose heart is in Rabita with Allah lives without forgetting Allah.

No matter what happens to a person, a person in Rabita is patient and waits for the wisdom behind the events.

Rabita means someone who connects their heart to Allah at all times.

In other words, it means someone who locks their heart to Allah, who connects it to Allah.

Those with high spiritual power live in Rabita with Allah at all times.

Saints are in Rabita with Allah at all times.

Surah Al-i Imran 200: “Yâ eyyuhâllezhîne âmenusbirû ve sâbirû ve râbitû vettekûllâhe leallekum tuflîhûn.

The meaning by DRA: O you who believe! Be patient, be more patient than your enemies, be ready for the jihad, and fear Allah so that you may be successful.

The meaning by Yasar Nuri Ozturk: O you who believe! Be patient, compete in patience, be prepared for battle by keeping watch, and fear Allah so that you may be successful.

The meaning by Mehmet Okuyan: O you who believe! Be patient; be in solidarity (against the enemy); be prepared and on guard (for battle)! Be [aware] of Allah so that you may be successful.

The meaning by Suleyman Ates: O you who believe! Be patient, be persistent. Be prepared for battle, be alert, and fear Allah so that you may be successful.

The meaning by Mustafa Islamoglu: O you who believe! Resist against difficulties, be in solidarity with each other in resistance, be on guard (in faith) and be aware of your responsibility towards Allah so that you may attain eternal happiness.

As can be seen, the word rabita has been translated differently by the authors.

Almost all authors have translated the word rabita as to fight.

Now let's examine it word by word.

Surah Âl-i İmrân 200: “Yâ eyyuhâllezîne âmenusbirû ve sâbirû ve râbitû vettekûllâhe leallekum tuflîhûn.”

Yâ eyyuhâ ellezine amenu: O you who believe,

Usbirû: To endure, to be patient, to persevere,

Ve sabiru: Patience, to resist, to wait,

Ve râbitû: Relation, connection, the connection of truth in existence,

Ve itteku Allah: Beware of evil, and do not associate partners with Allah,

Lealle kum tuflîhûn: It is hoped that you would succeed, success, to understand the essence,

The meaning 1: “O you who believe! Understand what patience is and be patient, and understand the secret of the Truth that binds all existence together, and beware of falling into evil, and do not associate partners with Allah. It is hoped that you would succeed.”

The meaning 2: “O you who believe! Understand what patience is and be patient, keeping your hearts attached to Allah and beware of falling into evil, and do not associate others with Allah. It is hoped that you would be successful.”

When we look at this examination, rabita does not mean war.

Now let's examine the word rabita.

Rabita comes from the word Rab.

Rabita means; relationship, connection, binding, the true connection in existence, binding two things together, binding all existence together.

All interpreters have translated the word rabita differently.

Most authors have translated this word as war.

In congregations and orders, rabita is said as thinking about one's sheikh, losing one's mind while thinking about one's sheikh, connecting to one's sheikh, connecting to saints, connecting to scholars.

Rabita is the secret of Allah that connects all existence together.

Rabita is the connection of all existence to each other with common characteristics.

Just as there are infinite cells in the human body, but they are all connected to each other.

They are all connected to one body.

In other words, all cells, tissues, and organs are connected to a body, that is, they are in a state of connection.

In this world, all beings are connected to each other with a power.

To reach this consciousness is to understand rabita.

The entire realm of existence is connected to each other by manifestations.

Rabita is the interconnection of manifestations in existence.

Rabita means the interconnection of all existences.

Rabita is the union of actions in the agent, attributes in the being, and beings in the Essence.

There is a functioning in every existence.

The Doer is the one who performs this functioning.

Thus, all functioning becomes rabita in the one doer.

All existence is surrounded by attributes.

All attributes become rabita in the being that is being.

Each existence has a body.

But the being that holds all bodies belongs to Allah.

Thus, all bodies are in a state of rabita at every moment to Allah, the owner of the one existence.

All existence is in a state of connection with each other through manifestations.

The traveler on the path of Allah is in a state of perception to understand Allah, and as he understands the interconnectedness of existence, he understands the connection and from there he reaches the secret of Tawhid.

The entire universe is in a state of kinship, that is, in a state of interconnection.

The secret that connects the entire universe is the secret of Allah.

Here is Allah who connects all beings to each other, this connection is called kinship.

All beings are connected to each other with the name of Allah.

No organ, no cell of the human body is separate from each other.

All cells in the body are in contact with each other, they are in a state of kinship.

Here is the universe, where all beings are in a state of kinship, they are in a state of kinship.

There is a divine power that holds all beings together.

This power is Allah.

Kinship is the truth that the one who holds the entire universe, the one who holds every being together, is Allah.

Here is kinship; the connection of all beings to each other, and reaching this consciousness of connection is understanding kinship.

Otherwise, as the congregations say, thinking about one's sheikh, being attached to one's sheikh, is not being attached to a tariqah.

The one who is aware of the secret of rabita has understood the truth that Allah holds all beings.

The one who understands this truth knows that Allah makes all hearts beat, Allah makes all beings work at every moment, holds them at every moment.

The one who acts with this consciousness looks at whatever being he looks at, looks with the truth that Allah holds that being.

In other words, he looks with the pleasure of "Semme Vechullah".

The one who looks with this consciousness knows that all beings are brothers to each other, like the cells of a body.

And Allah, whose essence is absolute, holds all bodies.

The heart of the one who acts with this consciousness is in a state of rabita with Allah at every moment.

The power of spirituality comes from the fact that one's heart is in rabita with Allah at every moment.

A person whose heart is in a state of relationship with Allah is always in trust and submission to Allah.

A person whose heart is in a state of relationship with Allah, no matter what event happens to him, first of all he is patient and waits for the wisdom of the events.

A person who has reached the stage of relationship learns the necessary lesson from everything.

That person never rebels against Allah.

He never loses himself.

He does not get angry, and if he does, he quickly swallows his anger.

Surah Al-i Imran 134: ““Vel kâzîmînel gayza - suppress your anger and grudge.””

Many such verses have found meaning in their hearts.

They act with good manners at all times.

The spiritual power of those whose hearts are in a state of relationship with Allah at all times is high.

They immediately seek refuge in Allah in all kinds of troubles.

Their hearts are in a state of connection with Allah even before something happens to them.

In fact, those who act based on Allah overcome all kinds of difficulties.

They are determined, they know their area of responsibility.

They care about life until their last breath.

Because life is the dimension of existence where the Hayy names of Allah are manifested.

They look at the owner of existence under the dress of existence.

They live by relying on Allah, the owner of their bodies, at every moment.

Here, the truth of rabita has manifested in their hearts.

Here, the person who has reached the rank of Islam is in rabita.

Those whose hearts are in rabita with Allah at every moment are strong people in terms of spirituality.

Those people are patient.

They look at events with wisdom.

They live by taking refuge in Allah.

## **TAKING REFUGE IN ALLAH**

Taking refuge in Allah means relying on Allah in your heart at all times.

The subtlety of relying on Allah is possible by properly attaining the truth of Allah.

Just as a baby relies on its parents and does not want to get off their laps.

A person who has attained the truth of Allah is a person who has witnessed Allah in all beings.

A person who looks at the face of Allah no matter where he turns.

These people are believers.

A believer is a person who carries the feeling of Allah in his heart at all times.

The words “I could not fit into the heavens and the earth, I fit into the heart of My believing servant” were said to express this.

It is stated that this saying belongs to Prophet Muhammad.

The feelings, thoughts and perceptions of a believer are always directed towards Allah.

A believer has not placed worldly interests in his heart, but the sublimity of Allah.

That is why that person lives by taking refuge in Allah at every moment.

Taking refuge and taking refuge are words that are connected to each other.

Taking refuge is indicated in the Quran with the words “Istiaze, Eûzu, Maâza”.

Maâza Allah means “I seek refuge in Allah, may Allah protect”.

Eûzu bi Allah means I seek refuge in Allah.

The phrase «Eûzü billâhi mineşşeytanirracîm» means I seek refuge in Allah from all satanic feelings and thoughts.

We should seek refuge in Allah from all kinds of negative feelings.

We should immediately seek refuge in Allah from any feelings of discord, corruption, or envy that come to our minds.

We should immediately seek refuge in Allah from any feelings of pride, arrogance, or looking down on others.

We should immediately seek refuge in Allah from any feelings of distress, grief, or sadness that come to us.

We should immediately seek refuge in Allah from any kind of satanic feeling that comes to us.

Surah Fussilat 36: "Ve immâ yenzeganneke mineş şeytâni nezgun festeiz billâh innehu huves semûl alîm."

Ve immâ yenzeganne ke : If, whisper, whispering, impulse, you,

Min el seytan : From satanic states, bad states,

Nezgun : Attack, assault,

Fe isteiz bi Allah : Take refuge, immediately, in Allah

Inne hu huve : Surely, he, from him,

El samîu el alîm : Hearing, He is the one who creates with His wisdom, the owner of wisdom,

The meaning: "If satanic states such as attacking should provoke you, then take refuge in Allah. Surely, He is the one who makes you hear, the owner of wisdom."

As stated in the verse, we should take refuge in Allah from every kind of satanic feeling and thought that comes to us.

Satanic feelings and thoughts distance us from Allah.

What should we say about these?

All kinds of feelings and thoughts that come to our minds, such as divisiveness, judgment, discrimination, seeing ourselves as superior, and looking down on others, are satanic.

Whoever makes friends with such feelings and thoughts has done harm to himself.

Surah Nisâ 76: "Fe kâtilû evliyâ el şeytân."

The meaning: "He who takes Satan as a saint has wronged himself."

Taking Satan as a saint instead of Allah means becoming a devil.

Satan and thing are words that come from the same root.

Satan is the state of oppression that a person falls into by remaining in the object dimension of existence, pursuing his own interests and not seeing the essence of existence.

Satan comes from the word "sha-ta-na".

It means moving away.

In other words, it means staying in the object dimension of existence and moving away from seeing the essence of existence.

There is no separate entity called Satan, there is a person who has become a devil.

How can we recognize a person who has become a devil?

The Quran gives the best answer.

Surah Al-Mucadele 19: "Satan is the one who divides, who makes distinctions, Satan is the one who divides, who makes distinctions."

Surah Al-Mucadele 19: "İstahveze aleyhimuş şeytânu fe ensâhum zikrallâh ulâike hizbuş şeytân elâ inne hizbeşşeytâni humul hâsirûn."

The meaning: "Their evil state has taken their minds captive. Thus, they have turned away from the remembrance of Allah. Those who remain in evil states are the dividers, those who divide are the ones who remain in evil states. They are the losers."

The verse magnificently states who Satan is.

Whoever is divisive and discriminatory is Satan.

Whoever is in a fight between you and yourself has become Satan.

Satan is the divider, the divisive is Satan.

Whoever divides people into sects and groups, sees his own way as superior, looks down on others...

Whoever separates people according to their religion, belief, worship, sees his own belief as superior...

Whoever separates people according to their color, nation, gender, sees his own nation, his own color as superior...

Whoever separates people by saying they are from us, they are not from us...

People; If he separates people as Alevi, Sunni, Bektashi, Nakshi, Kadiri, Nurcu etc.

If he separates people as Muslim, Christian, Jew, if he sees those who are not like him as hell...

If he deceives people for his own benefit; by using religion, belief, worship, and establishes a sultanate for himself...

If he deceives people for his own benefit; by saying Allah, by saying the book, by saying religion, and he seizes their property and possessions...

If he sees men as superior to women, and does not consider women as human beings...

As the Quran magnificently states:

All kinds of discrimination...

All kinds of divisiveness...

Seeing oneself as great and looking down on others...

Not being able to see the dimension of existence as objects but not its essence...

Being in oppression...

To oppress oneself and those around oneself is to become a devil.

Here is the word “Istiaze”, which is the name of understanding that one remains in one’s own ego, immediately getting rid of one’s ego and taking refuge in Allah.

Man has only one enemy.

And that is his own devil.

Man must understand all the feelings and thoughts that make him a devil and get rid of them.

Surah Fatir 6: “İnneş şeytâne lekum aduvvun fettehizûhu aduvvâ innemâ yedû hizbehu li yekûnû min ashâbis seîr.”

The meaning: “Certainly, your satanic states are your enemies.

From now on, treat them as your enemies. Those satanic states of yours will only lead you to the ignorance of othering, thus leading to division.”

A person should understand that the feelings that will lead to evil within him are the area that makes him satanic.

And a person should know that the satanic feelings within him are his greatest enemy.

In other words, the enemy of a person is his own satan.

The place where a person will surrender his satan is the area of witnessing Allah and taking refuge in Him.

A person should know every being as a book of wisdom and a book of witnessing.

Surah An-Nahl 98: : “Fe izâ kare’tel kurâne festeiz billâhi mineş şeytânir racîm.”

Fe iza karete : Then, when read, being read,

El quran : That which is read, the book of existence, the book of the universe,

Fe isteiz bi Allah : Thus, immediately, take refuge, Allah,

Min el seytan : Satan, satanic states, evil states,

El racimi : Stoned, expelled, distanced,

The meaning: “Understand what is read from the whole book of the universe, seek refuge in Allah from satanic states.”

As stated in the verse, those who understand the functioning of existence and the One who does this will reach the truth of Allah.

And thus, they will seek refuge in Allah and will not be enslaved by the satanic impulses within themselves.

A person can be saved from every feeling that opens the door to ego, arrogance, and pride by seeking refuge in Allah.

Surah Nahl 99: “İnne hu leyse lehu sultânun aâlezîne âmenû ve alâ rabbihim yetevekkelûn.”

Inne hu leyse : Surely, he, not, none,

Lehu sultan : His, ruler, evidence, prevailing, sovereign,

Alâ ellezîne amenu : Over them, for, those who believe,

Ve alâ Rabb him : Over, the Lord, they, the One who creates, they,

Yetevekkelun : Trust, complete submission,

The meaning: “Surely, those satanic states have no authority over those who believe and those who are in complete submission to the One who created them.”

Being in trust is possible by surrendering to Allah in every way.

Satanic feelings and thoughts do not exist in those who are in trust.

Their feelings and thoughts are always merciful.

If even the slightest satanic whisper comes into their minds, they immediately seek refuge in the Lord, the owner of the body.

The Lord of the body is Allah.

The name of Allah in a body is Rabb.

My Lord Allah means the owner of my body is Allah.

Surah Al-Mu'minun 97-98:

97- Ve kul rabbi eûzu bike min hemezâtiş şeyâtîn

Ve kul Rabbim: Say, my Lord,

Eûzu bike: I seek refuge in You,

Min hemezâti el şeytan: Whispers, satanic states,

The meaning: “Say: My Lord! I seek refuge in You from the whisperings of satanic states.”

98- Ve eûzu bike rabbi en yahdurûn

Ve eûzu bike Rabbi: I seek refuge in You, my Lord,

En yadûrû ni: Joining, continuing, being in those states,

The meaning: “My Lord! I seek refuge in You from being in those states.”

As stated in this section, the whisperings of satanic emotions can take a person captive.

It will be possible for a person to be freed from the captivity of satan by reaching the consciousness of servitude to Allah.

Surah Al-A'raf 200: "Ve immâ yenzeganneke mineş şeytâni nezgun festeiz billâh innehu semîn alîm."

Ve immâ yenzeganne ke : But, but, suggestion, thought, do not drag, you,

Min eş seytani : Your satanic states, evil states,

Nezgun : Extraction, impulse,

Fe isteiz bi Allah : Then, seek refuge in Allah

Inne hu semiun alîmun : Surely He is the owner of hearing, wisdom,

The meaning: "When your satanic states drag you into a state that leads you away from the truth, seek refuge in Allah. Surely He is the Hearer, the Owner of wisdom."

A person who becomes satanic will distance himself from the truth.

A person who becomes Rahman will act with the truths.

The truth is the qualities and manifestations of Allah in every being.

Every being is surrounded by the qualities-attributes of Allah.

Surah Al-A'raf 201: "İnnellezînettekav izâ messehum tâifun mineş şeytâni tezekkerû fe izâhum mubsîrûn."

Inne ellezîne ittekav: Surely, those people, piety, who avoid evils,

Izâ messe hum: Contact, impulse, when it touches them,

Tâifun min el seytani: Turning, wandering, satanic states,

Tezekkerû: They consider, they remember the truths,

Fe izâ hum mubsîrûn: Thus, then, they, right view, understanding, attention,

The meaning: "Surely, those who avoid evils, who do not associate partners with Allah, if a satanic state befalls them, they immediately remember the truths, so they become careful."

A person should not forget Allah, who manifests himself in his own body at every moment.

A person should not forget that Allah, who is closer to him than his jugular vein, reminds him of himself with every breath.

Thus, man must take refuge in Allah, trust in Him, and rely on His greatness.

In the Quran, Surah Nas and Surah Felaq remind us to seek refuge in Allah.

Surah Nas: “Tell us to be saved from all those states of ignorance that have captured people’s minds, from those false things that have given people’s hearts baseless, evil, insidious thoughts, from the evil of insidiousness and whispering; to seek refuge in the One who has encompassed people with His Divinity, the Owner of all manifestations in people, the One who has brought people into being.”

Surah Felaq: “Tell us to seek refuge in the Owner of all creation from the states that prevent truthfulness and the evil of that which prevents truthfulness, from the evil of the one who deceives by remaining in the lies he clings to, and from the evil of all the uncreated bad states such as heedlessness, lying, and foolishness.”

Thus, a person should live by seeking refuge in Allah at every moment.

He should seek wisdom behind every event.

He should overcome his pessimism, anxiety, anger and rage by taking refuge in Allah.

He should take Allah as a friend.

He should not forget Allah and take people as his saints.

He should understand the word saint well.

The verse “Do not take any other saints than Allah” should be understood well.

(Surah Az-Zumer 3)

There are verses in the Quran about taking Allah as a friend.

There are verses about taking refuge in His friendship.

It is necessary to reach the sublimity of taking Allah as a friend.

Let our guardian and saint be Allah.

Let us be in trust in Him

Let us connect our hearts to Him.

Let us be devoted to Him at all times.

Let us be patient and learn the necessary lesson no matter what happens to us.

It is stated in the Quran that “There is no fear, no anxiety, no pessimism for those who take Allah as a friend.”

Surah Jonah 62: “E lâ inne evlîyâ Allâh lâ havfun aleyhim ve lâ hum yahzenun.”

E lâ inne evlîyâ Allah: There is no, certainly, of course, friend, saint, Allah

Lâ havfun aleyhim: There is no fear, anxiety, for them,

Ve lâ hum yahzenûne: There is no, for them, sorrowful, sad, grieved,

The meaning: "There is no fear, no sorrow for those who take refuge in Allah's sainthood-friendship."

Only those who are believers have reached the rank of taking Allah as their friend.

A believer understands Allah's friendship, he is always on that friendship.

His heart is at peace, he is patient, he is cheerful, his tongue always utters truths and always beautiful words.

If someone does him evil, he responds with good.

A person who takes Allah as his friend is always at peace, humble, patient.

But the one who does not understand the friendship of Allah is the one who takes the world, his own interests, his position, as his friends, and is not in peace, reverence, and patience.

They take their own interests as friends, they cannot understand the friendship of Allah, and as long as they do not change their state, they will always live in that state.

Being friends with those who take Allah as their friend is reaching true friendship.

He who takes refuge in the friendship of Allah fears nothing.

He does not fall into sorrow or anxiety.

Even if he does, he quickly comes out.

Those who are deeply attached to Allah do not fall into fear.

They do not grieve.

The word "sad" comes from the word "sadness".

It is stated in the Quran that those who take Allah as their friend do not grieve.

Sorrow means sadness, anxiety, grief, pessimism, introversion, and falling into emptiness.

Surah Nahl, 87: "Ve elkav ilallâhi yevme izinis seleme ve dalle anhum mâ kânû yesterûn."

The meaning: "Those who surrender to Allah in everything are those who are in peace and tranquility at all times. Those who remain in fabricated things are those who stray from the truth."

We should know very well what surrender to Allah is.

Do we surrender to Allah just because we worshipped in the way we learned from our parents?

Can surrender to Allah be realized by praying and fasting?

Submission to Allah requires wisdom, wisdom, decency and witnessing.

Those who do not witness cannot surrender to Allah.

We must definitely attain the truth of “Eshedu-Be witness”, which is recited 20 times a day during the Azan.

We must witness Allah in ourselves and in existence.

Without witnessing Allah, there can be no surrender and trust in Allah.

Every being is a door opening to Allah.

Every being is a tariqah, that is, a path leading to Allah.

Let us examine the formation, functioning and qualities of existence one by one.

As long as we witness in ourselves and in existence.

The witness becomes trustworthy.

The trustworthy becomes a Muslim.

A Muslim is someone who surrenders to Allah with everything.

A Muslim is someone who has reached divine peace.

A Muslim is someone who immediately comes out of the anxiety and sadness he has fallen into.

If a Muslim falls into trouble, even for a moment, his submission to Allah will immediately bring him out of that trouble.

A person who is spiritually strong can immediately come out of the depression he has fallen into.

A person who is spiritually strong is someone who has relied on Allah.

A person who is spiritually strong is someone who does not forget Allah and takes refuge in His friendship.

Allah is our support, our help, our refuge, our friend.

Allah is our remedy in all kinds of troubles.

Surah Enfal 6: “Fe inne hasbekallâh huvellezî eyyedeke bi nasrihî.”

The meaning: “Allah is sufficient for you. He is your support, He is your help.”

Surah Ahkaf: 13: “Innellezîne kâlû rabbunallahu summestekâmû fe lâ havfun aleyhim ve lâ hum yahzenû.”

The meaning: “Surely those who say that Allah is the One Who created us and thus acted uprightly, then there is no fear on them, nor hopelessness on them.”

Allah immediately brings out the one who has surrendered himself completely from the trouble he has fallen into.

There is no fear, anxiety, or hopelessness for them.

Yes, when we examine the Quran carefully, we understand that there is no fear or anxiety for the believers.

A believer thinks carefully about the troubles that befall him, tries to understand their wisdom, and learns the necessary lesson from the trouble he has fallen into.

He does not fall into depression due to the trouble he falls into, he knows that the troubles he experiences mature the person and teach him lessons on the path of life.

Oh my beautiful brother.

Come, let us witness Allah, let us believe in Him.

Let us trust in Him.

Let us surrender to Him, let us trust in Him.

He is our life, our body, our breath.

He is with us at all times.

He is our support.

He is our helper.

Don't forget, my brother, don't forget:

A believer is:

patient.

thoughtful.

surrendered.

trusting.

A believer seeks the wisdom of everything, never rebels.

He knows that there is a message from everything, waits to find it.

He is condescending.

He relies on Allah at all times.

He is grateful with every breath.

He is full of love and peace.

Don't be pessimistic, my brother.

Don't think negatively, my brother.

Don't be hopeless, my brother.

Don't forget, my brother, don't forget:

Belief in Allah is the cure for all troubles.

Putting trust in Allah is the cure for all troubles.

Thanks be to Allah is the cure for all troubles.

And never forget, the one who takes refuge in Allah, the one who puts his trust in Him, the one who does not forget Him, will not be in worldly worries.

Those who do not take refuge in Allah will be captives of their own satanic feelings.

Those who take refuge in their own satan will not be at peace.

Surah Nisa 76: "Fe kâtilû evliyâ el şeytân."

The meaning 1: "The one who takes Satan as a friend has wronged himself."

The meaning 2: "The one who takes refuge in his satanic feelings and thoughts wrongs himself."

As stated in the verse, taking Satan as a friend instead of Allah means taking refuge in satanic feelings.

A person should always ask himself;

What did I take refuge in, what did I seek help from?

Am I rebellious, pessimistic, in conflict?

Have I been able to properly understand what servitude is?

Have I been a servant of Allah as He should be?

Or have I been a servant of my devil?

In other words, have I been a servant of my own ego, arrogance, and self-interest?

Am I striving for worldly gain?

Am I approaching people for my own gain?

Am I a strong person or a weak person?

Have I been able to understand what the friendship of Allah is?

Am I confident in Allah?

What kind of stance do I take in the face of events?

Is my trust and submission complete?

Have I reached the station of silence and patience?

## SILENCE AND PATIENCE

Silence and patience are the feelings of people with a strong spiritual field.

Silence; is to be silent, to hold one's tongue, not to respond.

A saint knows where to be silent, where to speak.

A saint knows to whom and how much to speak.

A saint knows where to respond and where not to respond.

Silence is to hold one's tongue, not to speak immediately.

It is necessary to hold one's tongue, not to tire one's tongue with empty words.

The tongue is the language that comes out of our mouth.

A person should be careful about what to say.

A person is hidden under their tongue.

You are whatever comes out of your mouth.

The tongue can say harsh words.

The tongue can say pleasant words.

We should avoid making hurtful words.

A person who makes hurtful words should apologize.

Apologizing is not virtuous.

Not doing something that requires apologizing is virtuous.

Prophet Muhammad: "Do not say a word that requires you to apologize." (Ibn-i Majah, Zuhd, 15)

Surah Al-Beled 9: "Ve lisânen ve şefeteyn —We gave tongue and lips."

What words will come out of your tongue when you open your lips?

What perceptions will the words that flow from your mouth open?

The words that flow from your mouth will determine whether you are a righteous person or a cruel person.

Do the words that come out of your mouth lead to goodness?

Do the words that come out of your mouth lead to discord, corruption, immorality, discrimination, arrogance, in other words, evil?

A Muslim is determined by his tongue and lifestyle, not by the worships he performs.

There is no gossip or backbiting in a Muslim's tongue. (Surah Al-Hucurat)

There is no mockery or contempt in a Muslim's tongue. (Surah Al-Hucurat)

There is no discrimination, judgment, discord or mischief in a Muslim's tongue. (Surah Al-Baqarah, 191)

There are no perceptions of taking a life in a Muslim's tongue.

(Surah Al-En'am, 151)

There is no searching for people's shortcomings, talking about their mistakes, or investigating their hidden aspects in a Muslim's tongue. (Surah Hucurat)

There is no boasting or arrogance in the tongue of a Muslim. Surah Luqman

There is no ostentation, showing off, fame, reputation, worldly adornment, money, wealth, or property in the tongue of a Muslim. (Surah Hud)

There is no division, discrimination, or seeing the other in the language of a Muslim. (Rum Surah)

There are always words in the language of a Muslim that are based on goodness, that bring goodness, and that open the door to love. (Surah Rum )

There are words in the language of a Muslim that are reformatory, mediating, and reconciling. (Surah A'raf)

One day, Mu'adh bin Jabal asked Prophet Muhammad.

“O Muhammad! If you pass away before us, what acts of worship should we perform after you?”

Prophet Muhammad remained silent and did not answer.

Mu'adh bin Jabal asked, “Shall we wage jihad in the way of Allah?”

Prophet Muhammad said, “Jihad in the way of Allah is a good thing, but there is something better for people than that.”

Mu'adh bin Jabal said, “What about fasting and giving alms?”

Prophet Muhammad: “Fasting and giving alms are also good.”

Muadh bin Jabal listed all the acts of worship performed by a person.

Prophet Muhammad would always say, “There is something better for people than this.”

When Muadh bin Jabal asked, “May my parents be sacrificed for you, what is better for people than these?”

Prophet Muhammad said, “If you are not going to speak, then keep quiet.” (Hakim, IV, 319/7774)

A person should keep quiet when the time comes.

He should keep quiet and be patient.

He should be patient in the face of events.

He should wait to attain the wisdom of patience.

He should not rebel.

He should try not to fall into pessimism.

He should not make decisions immediately.

He should not take action immediately.

He should not attempt something immediately, he should act consciously.

He should understand where events are flowing and then take action.

A person should be patient with everything that happens to him, whether positive or negative.

He should see the reverse side and act accordingly.

When something negative happens to him, he should not immediately get angry,

he should not get furious, he should not worry.

He should be patient, he should wait.

He should wait so that he can see where events will flow.

He should not get angry in the face of events, he should swallow his anger.

He should not say anything in anger, he should hold his tongue.

If he is patient, if he can see the end of the event, perhaps events will open the door to good.

A person should be patient, be silent and wait.

Patience is waiting, enduring, resisting, resisting, persevering, and braving.

Patience is holding his tongue, swallowing anger, not making decisions right away.

Patience is being able to see where the event is going, seeing its inner face, and reaching its wisdom.

Patience is not acting right away in the face of events, but acting consciously.

Patience is relying on Allah, trusting Him.

Patience is being able to see the flow of time, surrendering to that flow.

Patience is a dimension related to time.

Everything is revealed when the time comes, it happens when the time comes.

For example, a tree bearing fruit happens within a period of time.

The fruit does not form immediately, first the leaves, then the flowers then the fruit.

Everything has a time frame flow.

In this flow of time, waiting for the result is patience.

The farmer plants the seed, takes care of it and is patient until he gets the fruit.

He does not rush to get the fruit immediately.

He knows that there is a time for the fruit to form.

He is patient until that fruit ripens.

He combines his patience with labor and effort.

A leaf does not fall before its time.

A chick does not hatch from an egg before its time.

A child that is born does not grow up immediately.

The sun rises and sets when its time comes.

There is the coming of time, the flow of time and the end of the path of time.

Here is patience; being able to see the coming of time, the flow of time and the end of time.

A person should understand what patience is and apply it to his life.

Every person should live in the station of patience.

If a person understands well what patience is, he knows where something is going and what the outcome will be.

If a person cannot attain patience, he will slide into rebellion, anger, rage, and fighting.

Patience is waiting, enduring, and being able to see the flow of time.

A person is always advised to be patient.

Al-i Imran Surah 200: “Yâ eyyuhâllezhîne âmenu usbirû ve sâbirû ve râbitû.”

No matter what happens to a person, a person should be patient and read the event well in order to learn the necessary lesson from that event.

A person should be patient in order to see the inner face of the event and understand where the event is flowing.

Two doors open before a person who experiences an event.

One is the door of patience.

One is the door of rebellion.

The one who opens the door of rebellion is faced with feelings such as anger, rage, spite, hatred, pessimism, hastiness, revenge and the person cannot think intelligently or act intelligently.

But if the person opens the door of patience; he waits, tries to solve the event, tries to learn the necessary lesson from the event, and reaches the wisdom of the event.

A person who learns the necessary lesson from every event uses it in something else that happens to him in the future and acts accordingly.

A saint attains perfection by being patient and learning lessons from everything.

Patience is very important in a person's life.

A person who is patient has trust in Allah.

Being patient is waiting, acting when the time comes.

Patience is waiting by connecting one's heart to Allah.

One should pray by saying, "O patience Allah"; "O Allah, give me patience, O Allah, give me the wisdom of where this event led to."

Those who have the station of patience manifested in their hearts;

They are patient, they wait, they do not decide and implement immediately.

They think about the outcome of something and act accordingly.

Even if they get angry, they swallow their anger.

Even if they rebel, they control their rebellion.

They know how to bear the sadness that forms inside them, they pray, "Oh Allah, take my sadness, turn my sadness into joy, O Lord."

They know how to hold their tongues, they know when to speak.

They do not speak immediately in anger, they know when to say what.

They sense which door the spoken word will open.

They can see the flow of time very well.

They are indexed to the result.

They do not immediately flare up in an event, they sense where that event will flow.

We have all been saddened, upset, oppressed, and oppressed in some way.

We have broken, been offended, been subjected to bad words, spoken bad words.

We have all rebelled, become angry, and been unable to sit still because of our anger.

While trying to seek justice, we committed the greatest injustice.

That is why we must be patient in everything.

We must always be silent first.

We must be patient in troubles.

We must not rebel.

We must try not to fall into pessimism.

We must try not to fall into despair.

Who has not had worldly pains?

Who has not had troubles?

My dear brother, we will always have troubles.

Be patient, brother.

Trust in Allah, brother.

Rely on Allah, brother.

Connect your heart to Allah.

Know that Allah is with you.

He is with you at all times.

He is closer to you than your jugular vein.

He is as close to you as your breath.

He is the one who breathes in and out of you.

Be patient, brother.

Be patient with your troubles.

Be patient with your pains.

There is wisdom behind everything.

Wait for wisdom, brother.

“El usri yusra”

Surely, after the hardships, there will be ease.

Surah Al-Inshirah 5: “Fe inne meal usri yusra.”

The meaning: “The hardships of those who rely on Me will be relieved.”

Surah Al-Inshirah 6: “Inne meal usri yusra.”

The meaning: “I am with you, after hardships there will come ease.”

Surah Aal-i Imran 200: “Sâbirû ve rabiû.”

The meaning: “Be patient, committing your hearts to Allah.”

Oh my brother! Come, let us know what wisdom patience will open, what blessings it will bring, and let us be patient.

Khidr said to Moses; “Ve keyfe tesbiru alâ mâ lem tuhitbihî hubrâ.”

The meaning: “You must be patient in order to know the inner truth of events and where they are going.”

O my Allah! Grant us the power of patience.

O my Allah! Grant us the ability to hold our tongues, to swallow our anger.

O my Allah! Grant us not to rebel, not to be drawn into strife.

O my Allah! Grant me the ability to see where events are going, to reach your wisdom. Oh Allah! Grant me the ability not to break hearts, not to upset anyone, not to speak bad words.

O my Allah! Grant us not to make hasty decisions, but to attain wisdom.

O my Allah! Grant us not to be proud or arrogant when something good happens to us.

O my Allah! Grant us not to rebel, worry or act impulsively when something bad happens to us.

O my Allah! Grant us not to act suddenly and unconsciously when something bad happens to us.

O my Allah! Grant us the strength to be patient and grant us the ability to be patient in the face of every event.

## **TAWAKKUL (TRUST IN ALLAH) AND SUBMITMENT**

Tawakkul is taking Allah as your representative.

It is trusting Allah with everything.

It is relying on Allah.

Submission is taking refuge in Allah, no matter what happens to you, and waiting for the wisdom of events.

No matter what happens to a person, whether positive or negative, the one who is in submission knows that there is much wisdom behind the events.

And he relies on Allah, and is patient.

Tawakkul and submission is where the power of spirituality comes from.

Who are the owners of tawakkul?

Where is the station of tawakkul?

Surah Abzab 3: “Ve tevekkel alâllâh ve kefâ billâhi vekîlâ.”

The meaning: “Knowing that the owner of your existence is Allah, surrender with all your being and trust in Allah, who has authority over everything.”

Surah At-Tegabun 13: Allah lâ ilâhe illâ huve ve alâllâhi fel yetevekkelil mûminûn.”

The meaning: “Allah; there is no Allah, He exists and Allah is the one who reveals Himself with His glory above all existence. Those who understand this truth and surrender with all their existence are believers.”

As stated in the verse, trust in Allah is the station of belief.

He who is confident in Allah is in trust in Him.

He takes Him as his representative.

He who has trust in Allah does not fall into despair.

He does not become pessimistic.

He who has trust in Allah does not oppress anyone for worldly gain.

He who has trust in Allah does not violate anyone's rights.

So, what is trust in Allah?

Who is the owner of trust in Allah?

Tawakkul comes from the word deputy.

Tawakkul; to take as a proxy, to trust, to rely on...

To surrender one's whole being to one's creator...

To expect from Allah, the owner of everything...

To learn from whatever happens to you and seek its wisdom...

To be attached to Allah and trust in Him...

Taking the necessary precautions, making preparations, and trusting in Allah...

It means waiting for the outcome of an event by relying on Allah.

We see in the Quran that those who trust in Allah are believers.

The station of trust in Allah is also the station of belief.

A believer;

He is the one who knows the owner of his own existence and all existence and surrenders his entire existence to his owner.

He is the one who is sure of Allah.

He is the one who relies on Allah at all times.

He is the one who is patient with everything that happens to him.

He is the one who never falls into pessimism, and even if he does, he immediately returns from this state.

He is the one who knows that Allah is the one who manifests himself in all existence at all times.

He is the one who knows that Allah encompasses all existence with his infinite qualities.

He is the one who knows that Allah is the one who is the "Semme Vechullah" of all existence at all times.

He is the one who lives with the love of Allah in his heart at all times. He is the one who acts with all his being in devotion to Allah at every moment, and who preserves his consciousness.

Here they are, the heirs of the wisdom of Tawhid.

The taste of Allah has taken over those people in people.

They are always in that state.

They are the ones who never fall into duality.

They never utter words that express duality.

They are the ones who protect the trust.

They know what truth is and what falsehood is.

They are the ones who see the dangers of falsehood best and act accordingly.

They struggle day and night to explain the truth.

They know the universe as a book, they know that all wisdom belongs to Allah and they struggle day and night in love and contemplation to understand that wisdom.

They act in accordance with truth and justice at every moment.

They struggle at the cost of their lives to end cruelty in society.

They have surrendered to Allah so much that they have no fear.

Those who have trust in Allah are the believers.

Those who have trust in Allah; does not fall into pessimism, and saves those who fall into pessimism from that state.

It explains taking Allah as a proxy, that is, trusting and relying on Allah, so beautifully that pessimism is dispersed from the person it describes.

Allah makes our hearts beat at every moment.

He circulates our blood at every moment.

He makes us breathe in and out at every moment.

He serves us at every moment, from our eyes, ears, every organ.

When He does not leave us even for a moment, it does not suit us to fall into pessimism. It does not suit us to fall into hopelessness.

A person who has trust in Allah; always stands in the station of trust in Allah, that is, in the station of the believer.

He lives by feeling the meaning of Allah's name "El Vekîl" in his heart at every moment.

Wherever he looks, he looks with the "Semme Vechullah" look.

He always relies on Allah.

He always trusts in Allah.

He expects everything from Allah.

He does not leave Allah and cling to his servant.

He does not worry about wealth, fame, reputation, name.

He knows that the owner of wealth and property is Allah, he knows that the names in all existence belong to Him. He is patient no matter what happens to him.

He leaves the one who wrongs him to Allah.

He leaves the one who wrongs him to Allah.

He runs to help those around him at all times.

He never loses his smile for a moment.

Even if they badmouth him, he does not get angry with anyone, he says he has a wisdom, and he takes himself to task.

He cannot harm anyone even a hair's breadth.

He lives in respect for all existence, he knows that all existence relies on Allah, that Allah relies on existence.

Yes, a believer is one who has trust in Allah.

Being a believer is being aware of the secret of the People.

The secret of People is being a witness to the light of Muhammad in every existence and living in that feeling at every moment.

A person will surrender to Allah with longing and condescension at the door of Allah.

He will be aware of the truths of Allah.

He will pass through his entire existence and become wise in Allah.

He will attain the pleasure of the station of spirit and the station of light, He will become perfect.

The perfect one will reach the station of belief.

The believer will have trust in Allah.

Yes, the station of belief is the station of trust in Allah.

Here, the believer means the trustworthy.

In other words, it means the one who is trustworthy in Allah.

The one who is trustworthy in Allah relies on Allah at every moment.

He makes Him his representative and always lives in that consciousness.

Here, trust in Allah is the life and state of the believer.

## TO FEAR OR TO INGRATIATE?

Saints have always advised us to make others love.

Prophet Muhammad advised us to be on the path of love with these words: “Do not distance, bring them closer, make them love, do not alienate them, do not make them difficult, make them easy, do not make them afraid of Allah, make them love Allah, do not lead them to desires, guide them to wisdom.”

It is stated in the Quran that the one who makes people afraid is Satan.

Surah Aal-i Imran 175: “İnnemâ zâlikumuş şeytânu yuhavvifû.”

The meaning: “Surely the one who scares is Satan.”

How sad that we do not know this verse as a society.

It is so clear and understandable!

“Satan is the one who scares.”

Although the word “havf” is translated as “fear,” its original meaning is “to make one fall into desires, to distance oneself from Allah, to make one assume.”

Whoever spreads fear around him/her is a captive of Satan.

How striking that fear is discussed together with Satan in this verse.

We understood that those who have fear in their hearts and those who spread this fear are those who do not understand Allah.

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

Le entum eşeddu : Of course, you, more,

Rehbeten : Fear, hesitation, trembling,

Fi sudûri him min Allah : In their hearts, inside, against Allah,

Zâlike bi enne hum : This is, happened, they,

Kavmun : People, groups,

Lâ yefkahûn : No, understanding, perception, knowing, unable to understand,

The meaning: Certainly, those among you who have a strong fear of Allah, they are the ones who cannot understand Allah.

How beautifully it is stated in the verse.

Those who have fear in them are the ones who cannot understand Allah.

Understanding Allah is possible by understanding His manifestations in existence.

Believing in a Allah according to our desires is not understanding Allah.

They have always planted fear in the minds of the society based on an imaginary belief in Allah.

They did not talk about love of Allah, but about fear of Allah.

However, when we examined the Quran, we understood that fear stems from not understanding Allah.

And we also understood that fear prevents understanding the truths.

Surah Al-Baqarah 114: "Those who are in fear cannot enter into them."

And we understood that there is no fear for those who reach the truths.

Surah An-Neml 10: "O Moses! Do not fear, indeed there is no fear for those who reach the truth with Me."

And we understood that fear prevents understanding Allah.

And understanding Allah saves from fear.

We understood that Allah did not present His verses to cause fear.

Surah Al-Isra 59: "We did not send a verse to cause fear."

When we studied the Quran, we understood that fear comes from Satan, and fearlessness, that is, courage, comes from realizing Allah.

When we were children, they always planted fear in our brains.

They did not plant understanding Allah, witnessing Allah in our brains.

They did not talk about the love of Allah.

They talked about fear instead of love.

They planted the fear of Allah in our brains.

We always grew up in fear.

A brain wrapped in fear distances itself from thinking about the truth.

A brain wrapped in fear becomes a slave to the power of fear.

It distances itself from the power of the spiritual realm.

We were always frightened.

When we were children, we were raised with the fear of Allah.

Allah strikes, Allah turns into stone, Allah burns, Allah turns into monkeys, Allah disgraces.

Allah throws lightning from the sky, Allah makes you poor, Allah kills, Allah destroys.

Allah punishes you, Allah punishes you, Allah blinds you, deafens you, Allah despises you.

We were always raised with such words.

By instilling fear into our brains, we have been kept away from thinking about the truth.

We were raised with fears, pessimism, and hopelessness.

We were raised with fear of the afterlife, fear of hell, and fear of the demon.

Fear is an emotion that prevents the brain from working.

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

As children, we were always raised with fear.

We were raised with fear of jinn, fear of Satan, fear of ghosts, fear of unseen beings, and fear of hauntings.

The fear of Allah was always instilled in our tiny brains.

We were not raised with a normal psychology.

Those who explained religion frightened us by saying Allah.

They deceived us by saying Allah.

Surah Fatir 5: “Ve lâ yegurrennekum bi Allâh el garûr.”

The meaning: “And the deceivers deceived you by using the name of Allah.”

Surah Al-Hadid 14: “Ve garrekum bi Allâh el garûr.”

The meaning: “And the deceivers deceived you by saying Allah.”

Now we need to ask; if the deceivers deceive us by saying Allah and religion, as stated in the Quran...

If they plant fear in our minds by saying Allah and religion...

Could they have taken under their influence the mosques, churches, synagogues, in other words, all places of worship?

Could they be managing the places of worship?

If the deceiver's area of deception is religion; could they have taken under their influence the imams, seminaries, and all places of religious education?

Could they be managing them?

If the deceiver's area of deception is religion;

could they have taken under their influence the congregations, religious orders, and sects?

Could they be managing them?

Could it be that he is managing us with worship, recitations, dhikr, and religious conversations?

If the deceiver's area of deception is religion; could he have translated the The meanings of the Quran, the Bible, and the Torah according to his own interests?

Could he have concealed the original meaning and translated it according to his own interests?

If the deceiver's area of deception is religion;

could he have arranged all religious books, stories, and tales according to his own interests?

If the deceiver's area of deception is religion; could he be deceiving us by showing us that we have found guidance, that we have become disciples, that we have been mentors, that we have been chosen, that we have become saints, that we have become saints, that we have become dignitaries, that we have become superior to other people?

In other words, could we all have been deceived, misled, and are being deceived in some way?

Have we been able to understand religion properly?

Have we been able to grasp the true meaning of religious narratives?

Have we always planted fears in innocent minds because we are explaining religion?

How much truth can a brain based on fears reach?

How much can it properly understand Allah?

What would be the psychology of a person dragged into such a situation?

How strong can his spiritual field be?

A brain that is in fear chooses to rely on fear rather than relying on Allah.

Unfortunately, fears are imposed even in the The meanings made.

We have also made the Quranic The meanings based on these fears that have been instilled in our minds.

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

They are those who do not want Allah to be understood.

Those who spread fear are those who do not surrender their hearts to Allah.

They only believe in Allah.

Even their belief in Allah is for their own benefit.

Surah Aal-i Imran 175: “Those in satanic states only frighten their friends.”

We understood that those who have fear in their hearts and spread this fear are those who do not understand Allah.

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

The meaning: “Surely those of you who have a strong fear of Allah are those who do not understand Allah.”

A person who understands Allah is free from fear and trusts in Allah.

According to the Quran, there are those who have no fear:

Those whose hearts have blossomed with faith...

Those who turn their faces to Allah...

Those who witness Allah...

Those who are saved from bad situations...

Those who have reached the station of reading, those who read, those who understand...

Those who witness the verses of Allah in existence...

Those who have reached the station of belief...

Those who take Allah as their saints...

Those who know that Allah is the owner of their existence...

Those who do not associate partners with Allah...

Those whose heart is in good deeds...

Those who are on the right path of Allah...

Those who do not do evil, those who do good works...

Wherever they turn, those who see the beauty of Allah everywhere...

Those who spend every moment in prayer, that is, those who live with the consciousness of devotion to Allah at every moment...

Those who have love, compassion and mercy in their hearts...

Those who do not even say “pish” to their mother or father...

Those who do not do even the slightest harm to anyone...

Those who do not break hearts...

Those who run to help those around them...

Surah al-Baqarah 112: “In fact, whoever turns his face to Allah, surrenders himself with all his being and does good, his reward is the truths of the One who created him, and there is no fear on them, nor shall they grieve.”

Surah al-Baqarah 38: “And whoever follows Our straight path, there is no fear on them, nor shall they grieve.”

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

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

Surah Al-Baqarah 277: “Indeed, those who believe and work in the right path and act with a sense of devotion to Allah and purify themselves and share what is with them, those are their reward from your Lord, and there is no fear on them, nor shall they grieve.”

Surah Al-Imran 170: “They are in the comfort of reaching the truths of Allah and understanding His favors. They will give glad tidings to those who follow them and seek to understand them. There is no fear on them, nor shall they grieve.”

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

Surah Enbiya, 103: “They do not grieve, they have no fear, they know the Most Sublime, and they hold fast to the One who has the power over all existence.”

Surah Al-Ma’ide 69: “Those who help those who believe in Allah and believe in their end and work in a straight path, there is no fear for them nor sorrow for them.”

Surah Jonah 62: “Surely those who take Allah as their saints, there is no fear nor sorrow for them.”

Surah Al-A’raf 35: “Whoever fears evil and does not associate others with Allah and makes amends, there is no fear for them nor sorrow for them.”

Yes, we understand that those who understand the Qur'an as it should be, will never fear.

Those who understand Allah as it should be, will never fear.

Those who attain the station of believers and are honored with Islam live as Muslims, they will never fear.

Come, my brother, never be deceived by those who threaten you.

Never believe those who try to scare you with the fear of Satan and hell.

Know that those who scare you remain in their own fears.

Know that fear is the greatest obstacle to pure and clean thinking.

Know that fear prevents you from establishing a connection with wisdom.

Think about everything, do not be afraid of thinking.

Those who act with wisdom have no fear.

A Muslim never has fear, he is connected to Allah with all his heart.

Do those who are connected to Allah with all their heart have any fear?

Be careful, my brother!

When you ask and search to learn the truth...

When you ask about what does not agree with your heart...

When you reject what does not agree with your logic...

When you ask what could be the reason for this...

When you ask why this is ordered...

When you ask about beliefs, worships, clothes worn in the name of religion...

When you do not do what is presented to you as the command of Allah...

When you question the beliefs inherited from your ancestors, or when you do not comply with them...

When you question and want to understand whether there is a Allah, what is Allah, whether there is an afterlife, whether there is a heaven or a hell...

They immediately scare you with the devil.

They scare you that you will be struck.

They scare you that you will abandon the religion.

They scare you that you will become an unbeliever.

They scare you that you will burn in hell...

Because the person you are asking is also in fear and is scaring you because of it.

He does not know the answer to what he is asking and wants to infect you with his own fears.

If he knew the answer, he would tell you with excitement, enthusiasm and sincerity.

Since he is not a witness, and since he only remains in the dimension of belief, he wants you to be like that too.

Do not be afraid, my brother, do not be afraid.

You are doing the right thing.

You want to learn the truth, to witness the truth.

You want it to be proven to you with evidence.

You want to be a witness based on wisdom.

You want to use your mind, you reject what does not agree with your heart....

And you are doing the right thing.

And you are following the advice of the Quran.

Do not be afraid.

Ask and search, ask and search, ask and search.

Do not be afraid, do not be afraid, do not be afraid.

Think, think, think.

The brain and intellect given to us were given to ask, think, search, search, and reach the truth.

In the Quran, we are advised to seek the origin of every word we hear.

“E fe lâ taksilûn-do you not reason?”

“Lealle kum tuselûn-it is hoped that you would ask and search.”

“Lealle kum tefekkerûn-it is hoped that you would produce ideas.”

“Lealle kum tezekkerûn-it is hoped that you would look based on the truths.”

There are dozens of such verses in the Quran.

Almost half of the Quran is about thinking, researching, and reasoning.

The Quran calls those who remain on the words they hear, those who accept them as they are without thinking, those who accept them as they are without researching, without reaching the truth, as they learned from their ancestors, “Those who follow the path of their ancestors.”

It says, “Do they never think about what they learned from their ancestors?”

In the 175th verse of the Ali Imran Surah, it is stated that the one who scares and leads to fear is Satan. In the verse, there is a warning that “Those who are in satanic states only scare their own friends.”

Satan; literally means distant, far from Allah and truth, remaining in the dimension of existence.

When you question religion, when you say, “I don’t believe in this,” they immediately tell you:

You will abandon religion, you will be distorted, you will become an unbeliever, you will burn in hell.

Don’t be afraid:

You cannot know the truth of religion without questioning the religious belief you learned from your ancestors.

When you question belief, worships, places of worship, they immediately tell you: Don’t you believe, are you denying? Satan is deceiving you, you are following Satan.

Don’t be afraid:

You cannot reach your truth without examining beliefs and worships that differ according to each belief.

When you ask what Allah is, where He is, does He exist or not, they immediately tell you:

You will burn in hell, you will become an unbeliever.

Do not be afraid:

You cannot know the truth without asking, "What is Allah?" and witnessing the answer to your question with wisdom, without reaching it with your heart.

Satan scares you with himself so that you do not learn the truths, so that you do not follow the right path.

Because Satan does not want you to understand Allah.

Because Satan wants you to believe in a Allah that you inherited from your ancestors, that they taught, that is, created in their desires and does not want you to know the Allah who created you.

Because Satan does not want you to reach the truth of the answer to the question, "What is Allah?".

When you enter the path of understanding Allah, that straight path leading to the truth stands.

And he scares you with Allah.

And when you do not perform the worships and commands that he wants, do not use his words, do not obey him, he scares you with becoming an unbeliever, being distorted, following Satan, burning in hell.

In other words, he scares you with himself.

He scares you with his own fears.

Don't be afraid:

Only Satan can scare you with Satan.

Know that if there is someone who accuses you of Satan, of being twisted, of being in hell, of being an unbeliever, that person is Satan and the one who serves him.

Here, my brother:

Know that the one who scares you is the one who is in fear himself.

Know that he has surrendered himself to the fears of not knowing, to those who are in Satanic states.

Because Satan does not want the truths to be revealed, because he does not want his sultanate to be destroyed.

You, my brother:

Don't be afraid, don't be afraid, don't be afraid.

Ask and research, ask and research, ask and research.

Think, think, think.

Make an effort to understand and witness the truth with love, wisdom, sincerely, modestly, and with submission.

Know the value of the brain, mind, intelligence, thinking, contemplation, ability to choose, and the decision of what to do or not to do that has been given to you.

Know that "Jihad" is the effort to understand the truth.

The one who strives to understand the truth is called "Mujahid".

Do not be afraid, do jihad, do not be afraid, be a mujahid.

Do not be afraid, think without fear and think about everything.

Know that thinking is a bridge that will lead you to the truth.

Do not be afraid, do not be fooled by the fear of the one who scares you.

Fear is the biggest factor that negatively affects our psychology.

Fear is the biggest obstacle to healthy thinking.

It should be well searchd what kind of psychology a child who is raised with fear will have when he grows up.

A brain surrounded by fear cannot reach the power of love.

Fear distances him from the power of spirituality.

A brain based on fear has difficulty holding on to life.

Fears are where depression first begins.

Fear brings anxiety, pessimism.

Fear gives a feeling of worthlessness.

The thing one fears, the psychology that will harm oneself, affects the entire brain.

In terms of belief, why is the fear of Allah always mentioned?

Why is the information of burning in hell always conveyed?

Why is more fear-based information conveyed when one goes to a community of faith?

Who are those who convey information based on fear?

Why do they do this?

Why is fear mentioned more than love?

Because they were also raised with the fear of Allah in their time.

They are people who have been contaminated with fear-based information in the communities of faith they go to.

So, should we fear Allah?

Who fears Allah, who makes Allah fear?

Is Allah approached with love or fear?

What are the verses of the Quran on this subject?

Surah An-Neml 10: Yâ Mûsâ lâ tehaf innî lâ yehâfu ledeyyel murselûn.”

The meaning: “O Moses! Fear not, indeed, there is no fear in My presence for those who have attained the truth.”

Surah Aal-i Imran 175: “Innemâ zalikumuş şeytanu yuhavvifu evliyae hu.”

The meaning: “Those who are in satanic states only frighten their own friends.”

Surah Virgin Mary 96: “Indeed, those who believe and work on the right path act upon the love of the One who encompasses all existence with His light.”

Surah Hacc 38: “Indeed, not all those who ignore the truths and cover them up, and those who are evil-intentioned, have love for Allah.”

Surah An-Nahl 23: “Indeed, there is no love in those who are arrogant.”

Surah Al-A’raf 31: “Indeed, there is no love in those who are in excess.”

Surah Enfal 58: “Indeed, there is no love in those who betray the trust.”

Surah Al-Baqarah 112: “Indeed, whoever turns his face to Allah and submits with all his being and does good deeds, his reward is the truths of the One who created him, and there is no fear for them, nor is there sorrow for them.”

Surah Al-Baqarah 114: “Those who are in fear cannot be part of those truths, there is loss in their lives and they are in bitter distress.”

Surah Al-Maide 13: “Indeed, those who do good have love for Allah.”

Surah Al-Maide 42: “Indeed, those who do righteous things have love for Allah.”

Surah Al-Maide 64: “Those who create duality and corruption have no love for Allah.”

When we examine the Quran, we understand that those who realize Allah have no fear in them.

Those who reach the truth have no fear, they have not the fear of Allah but the love of Allah.

Those who realize Allah reach love and act in the love of Allah and spend their lives in love.

However, fear only exists in those who cannot reach the truth and that person surrenders to the devil inside him and that devil keeps scaring him more and more.

We understand that those who realize Allah properly have no fear.

Those who have reached the rank of witness, who are in trust and submission, have love for Allah.

People who act out of fear present fears to their surroundings by saying Allah, hell, and devil.

A person who cannot comprehend Allah always lives in fear and always talks about the fear of Allah to his/her surroundings.

When families convey information based on fear to a child, that child's brain is surrounded by those fears and the child lives in fear for the rest of his/her life.

And when the child grows up, he/she conveys information based on fear to his/her surroundings.

People who live in fear convey information such as: fear of Allah, fear of hell, fear of Allah punishing.

Those people prevent the comprehension of Allah by closing the witness dimension of the mind.

Those people carry the troubles and panics brought about by the fear inside them.

Those people engage in gossip, backbiting, etc.

They live for worldly gain. They always live in their own interests.

They use their beliefs and worships as tools for their own interests.

They separate people according to their beliefs, worships, nations, genders, and positions, they look down on some and declare others to be great.

They declare those who do not believe like them, who do not comply with their worships, as infidels, and they say that infidels should be killed by calling it jihad.

And as a result, people who live in fear primarily oppress their own psychology and prevent those around them from having a healthy mind.

Those who realize Allah and submit to Him have love, not fear.

When we examine the Quran, we understand that fear is in those who cannot realize Allah and understand the truths.

Rivers of love flow into the heart of those who have reached the truth of what Allah is.

And no matter what a person does, he always does it with love.

A person who has reached the love of Allah always lives according to righteous deeds, i.e. reaches the rank of being a good person.

And a good person who embraces all beings with love reaches the love of Allah and lives with that love.

Here is a person who lives with that love at every moment:

He is not arrogant in the slightest, i.e. does not look down on anyone or any being, never considers himself superior.

He does not encroach on anyone's rights.

He does not do harm to anyone.

He is never in disobedience or duality.

He does not backbite anyone, does not talk behind their back, stays away from harmful words and situations.

He does not discriminate according to people's beliefs, worships, nations, colors, professions, genders, does not consider some people as inferior and others as superior.

He considers all beings as servants of Allah and does not withhold his love and respect from beings.

And as a result, he acts according to the love of Allah at every moment.

And he lives by feeling the heaven, that is, the peace, happiness, and love that Allah has offered him, every moment.

Yes, we understand that fear is specific to Satan, and is seen in people who are in bad situations.

However, love is a divine feeling that is in the hearts of those who have reached the truth of Allah, that is, good people.

The angels were asked: What is heaven?

The answer: It is everywhere where there is love.

The angels were asked: What is hell?

The answer: It is the heart where there is no love.

In the heart where there is no love, there is fear, and the place where there is fear is hell.

Yes, in the end, we understand that love is a feeling that develops in those who properly understand Allah.

Allah willing, we will properly know what Allah is and reach the rank of Human, the rank of Islam, the rank of Love.

Not the fear of Allah, but the love of Allah makes hearts spiritually strong.

The measure of love is to attain the love of Allah.

Love will open every door.

Love is protection.

Love is protection.

Love is unity.

Love is being conscious.

Love is embracing with love.

Love is not falling into doubt.

Love is faith.

Love is the ornament of your hearts.

Love is not breaking.

Love is not getting angry, swallowing your anger.

Love is opening doors to wisdom.

Love is not falling into arrogance.

Love is not looking down on.

Love is being able to look at Allah in the essence of existence.

Love is justice.

Love is believing, being sure, trusting.

Love is clinging, not letting go.

Love is to please.

Love is to give hope.

Love is to attain divine love.

Love is to get rid of desires.

Love is to bow.

Love is to stand in prostration.

Love is to smile.

Love is kindness.

Love is condescension.

Love is to be humble.

Love is life, the secret of life.

Love is to give one's heart to the love of existence.

Love is the divine peace that comes from all existence.

Love is the breath of heaven.

Love is the sun that never sets.

Love is the breath of Allah.

Love is a river that flows in the heart.

Love is the word of Allah flowing from the lips.

Love is the light of Allah in the heart.

There is no self-reflection in love.

The burden of love is heavy, not everyone can bear it.

The heart of the person of love always beats for others.

Allah is in the heart of the person of love.

The person of love endures everything.

The person of love is patient.

The person of love is always in trust.

The person of love is the one who lives in submission to Allah at every moment.

The person of love is the one who carries every kind of burden.

The person of love is the one who runs to everyone.

The people of love are those who feel the pain of others.

The people of love run for the pain to end and mercy to be manifested.

Those who attain love do not hurt or upset.

Those who attain love do not mock, do not look down on, do not consider themselves superior.

Those who attain love do not gossip and backbite anyone.

Those who attain love walk in the light of love.

The people of love are those who make people happy, give hope, and eliminate pessimism.

The people of love are honest, compassionate, and just.

Surah Mumtahine 8: “Innallâhe yuhibbul muksitîn.”

The meaning: “Surely those who attain the love of Allah are just, honest people.”

Surah Hucurat 7: “Allah habbebe iley Kumul imane ve zeyyenehu fi kulûbikum”

The meaning: “Love of Allah makes you believers and love is the adornment of your hearts.”

Note:

It would be correct to make the following explanation about the word Korkut.

The word "Korkut" does not have the meaning it is known in society.

The word Korkut is a pure Turkish word.

It comes from the combination of the words "Kor" and "Kut".

The word Kor means burnt, completely burnt, turned into ember, ember, flared up, turned into light.

In other words, it means that the state of the woodshed has ended and turned into ember.

Kor also means turned into light.

Kut means Allah, sacred, essence, value, power, creator.

The word Kutsal (Sacred) also comes from here.

Kor-Kut means that it has passed from its existence, reached Allah.

In other words, it means that it has burned with divine love, has become fenafillah.

In other words, it means that it has been enlightened.

In other words, it means that it has been illuminated with the light of Allah.

It means that a saint has become a wise person.

A person cannot become an ember or become enlightened without passing through his existence.

Without becoming an ember, he cannot reach Kut, that is, he cannot become mortal in Allah.

We all know Dede Korkut.

The word Dede Korkut comes from here.

Dede Korkut's other name is Korkut Ata.

Therefore, the original meaning of the word "scary" should be known very well.

In Turkish, "scary" means to turn to Kut, to burn in Kut, to turn to oneself, to turn to Allah, to shake, to bring to oneself.

In Arabic, it is necessary to think about how correct it is to translate the word "havf" as "scary".

It would be more correct to translate the word "havf" as "to distance", "to make one fall into desire", "to separate from one's origin", "to drag to one's own interest".

We wrote this because we thought it would be correct to state this as a note.

## A MUSLIM DOES NOT FALL INTO DEPRESSION

We put this section at the end.

Because in the first sections, we tried to make you feel the power of spirituality.

A person who reaches the power of spirituality will be in submission to Allah.

A person who surrenders his heart to Allah can bear all kinds of pain.

Can there be a person who does not suffer?

Can there be a person who does not get sad?

Can there be someone who does not shed tears?

Pain is the truth of life.

But pain will come from people, from physical illnesses, and from environmental events.

It is not easy to be hit by a person.

It is very hard to hear the harshest words from the person you trust the most.

It is very exhausting to be slandered.

It is not easy to get lost in disappointment.

It is very painful to have your heart broken.

It is very devastating to be betrayed.

It is not easy to be excluded, alienated, and despised.

All these make a person cold to life.

Sadness and sorrow are definitely present in all of our lives.

Can we bear the pain?

Or do we fall into rebellion, pessimism, and deep sadness in the face of pain?

How can pain and trouble be carried?

Is our spiritual realm strong?

Or have we only stayed in the dimension of faith, and have we not known what faith is?

What kind of stance do we take against pain?

How do we react to events that happen to us?

What kind of feeling do we get into when we are wronged?

Or what do we do against the injustice we do to someone?

Do we take out the pain we experienced in the past on someone else?

Do we hurt someone else because someone hurt us?

What kind of psychology do we get into when we are faced with the feelings of fear, anxiety, and pessimism that are planted in our brains?

What do we do when we are faced with the pain we experience?

What kind of state do we get into when faced with events?

Do we have a strong stance?

Or do we collapse very quickly?

The rate of going to a psychologist or psychiatrist has been increasing all over the world in recent years.

We immediately take our children who are in trouble to a psychologist or psychiatrist for psychological treatment. This situation causes the feeling of “I am sick” to settle in our children’s brains. The effects of the psychiatric medications given are discussed every day in the medical field all over the world.

Do the drugs given make us sicker or do they open the door to recovery?

If our feelings and thoughts are strengthened in the divine sense, we can immediately get out of the depression we have fallen into.

A person with a strong spirituality will not fall into depression.

Even if he does, he will come out of it immediately.

A person who trusts in Allah does not fall into depression.

He does not fall into pessimism.

A Muslim is one who surrenders to Allah.

A Muslim is one who trusts in Allah.

A Muslim has faith in Allah and trusts in Him.

A Muslim never forgets Allah.

A Muslim lives without ever forgetting death.

A Muslim is patient.

A Muslim is a person of silence.

A Muslim relies on Allah at all times.

A Muslim endures every pain and trouble that befalls him.

No matter what happens to him, he does not rebel, he is patient, and he waits for the wisdom of events.

Yes, we have titled this section as “A Muslim does not get depressed.”

Maybe it was a harsh statement.

But when we examine this subject, when we rely on Allah, we will understand why a Muslim should not get depressed.

In this section, we will discuss the subject of “A Muslim does not fall into depression.”

We will try to understand “How to bear the troubles that come to him, how to learn the necessary lesson?”

A Muslim always takes into account the events that happen to him and learns the necessary lesson from them.

Even if he falls into momentary pessimism and anxiety, he quickly gets out of there.

Surah Jonah 62: “E lâ inne evliyâ Allah lâ havfun alehim ve lâ hum yahzenun.”

The meaning: “There is no fear or sorrow for those who take refuge in the friendship of Allah.”

How beautifully stated in the verse; taking refuge in the friendship of Allah...

There is no fear for them.

There is no sorrow for them.

Even if they are sad, they seek refuge in Allah's love.

It is stated in the Quran that those who take Allah as their friend will not be sad.

We must understand the magnificent message of the Quran very well.

Those who take Allah as their friend will not be sad, they will not fall into depression.

Sadness is the name of falling into sadness, anxiety, pessimism, and introversion in the face of the pains that come from life.

Those who trust in Allah will not fall into depression.

Those who witness Allah in every being will not fall into depression.

Even if they do, they will come out quickly.

The name of Allah's forgiveness will immediately manifest in the hearts of those who rely on Allah.

Forgiveness is the purification and cleansing of the heart of a person who has fallen into troubles and sins when he seeks refuge in Allah and asks for forgiveness.

A person who surrenders everything to Allah will immediately come out of anxiety and pessimism even if he falls into it.

Those who surrender to Allah learn to bear worldly troubles.

Those who trust in Allah are patient in every negative thing that happens to them.

Those who reach the truth of Allah are those who are sure of Allah.

Those who are sure of Allah are those who are believers.

Those who are believers are those who have strong spirituality.

Those who are strong spirituality know how to bear every trouble.

First of all, we should ask ourselves the following.

Have we been able to witness Allah in ourselves and in every being?

Am I in submission to Allah?

Do I have complete trust in Allah?

And one should say to oneself:

Have I reached the rank of Islam?

Am I living as a Muslim?

And one should always suggest to oneself:

Does a Muslim ever get depressed?

Does a Muslim ever fall into anxiety and pessimism?

In recent years:

Family fights, arguments...

Hostility between friends...

Shouting at each other...

Lack of loyalty in bilateral relations...

A self-interested approach to each other...

A me-first, me-first approach...

Abandonments when they find their own interests...

Lack of honesty in financial relations...

Discomfort in neighborly relations...

Looking for people's shortcomings and faults...

Ridicule, contempt, belittlement...

Intolerance, impatience...

The captivity of money, property, possessions, fame, reputation...

It is rapidly increasing.

Patience has disappeared.

Reliance and submission have disappeared.

The feelings of learning the necessary lesson from everything have gradually diminished.

The feeling of what is in my interest from this has rapidly increased.

The feelings of "I am right, what I say is right, you are wrong" have taken the brains captive.

Feelings and thoughts have started to carry hidden arrogance.

I know that they are ignorant, their vulgar feelings have taken over their minds.

Because of falling for worldly interests, the position of witness and trusteeship is about to disappear.

As humanity, we are rapidly drifting into a spiritual void.

Questions such as "What is life, how did existence come into being, where do we come from and where do we go, what is Allah?" have disappeared.

Those who questioned this were declared atheists.

Thinking, researching, questioning have decreased.

The discourses of "Don't think, just believe, pray, if you think too much, you will abandon religion, you will become an infidel" have spread rapidly.

Giving importance to nature, looking at every created being with excitement has disappeared.

We even looked after and fed cats and dogs because they protect us from stress, in other words, we looked after them for our own benefit.

We have moved away from running for worldly interests and seeking the truth of Allah.

We have sought happiness and peace in worldly interests, not in reaching the wisdom of creation.

As a result of all this, humanity has begun to fall into a great spiritual void.

Spiritual emptiness has made a person depressed.

We have created depression by planting fears in the minds in the religious field.

The worships performed have started to not give the person divine peace.

A belief that is far from meaning and witnessing has not given us peace.

We see that in belief groups; scorn, humiliation, declaring infidels, declaring sinners, seeing themselves as superior, seeing themselves as chosen has increased even more.

Spiritual emptiness has spread rapidly.

What does spiritual gap do to a person?

A person who does not reach the position of witnessing and trust falls into spiritual gap.

A person who does not have complete trust and submission falls into spiritual gap.

The worships we perform do not lead to divine presence as long as they are far from meaning.

We pray, but we do not understand the meaning of standing, bowing, and prostrating in the prayer we perform.

We read the Quran in Arabic, but we do not understand the meaning presented in it.

All the worships we perform do not pass from form to meaning.

We have not reached the feelings of “witnessing Allah, trusting in Him, and being in submission to Him.”

We have only believed, we have only worshipped, but we have not understood the meaning.

We have distanced ourselves from the truth of the soul, the truth of light.

We have lost the excitement of life.

We have not reached the wisdom of the creation of our body.

We have sought happiness in the worldly dimension, in money, property, and fame.

Spiritual gap increased and thus the disease called depression showed itself.

Our brain does not work healthily in negative emotions.

Our brain falls into a state of great pressure.

And the chemical secretions begin to change.

This is how the event we call depression begins to occur.

The body responds to positive or negative emotions.

Depressions occur in spiritual emptiness.

Patience, trust and submission come with spiritual strength.

People with high spiritual strength rely on the love of Allah.

Those who forget Allah, are egoistic, look down on others, see themselves as superior, forget modesty, commit cruelty, slander, harm their surroundings fall into hellish emotions.

In such cases, a divine response is offered.

If witnessing Allah, trust and submission are distanced, depression disease comes.

This word comes from the Latin word “deprimere, depress”.

It passed into French as depression.

Depression means pit, bottom of a well, emptiness, falling, dead end, collapse, suppression, collapse.

Depression means inner restlessness, distress, spiritual emptiness, unhappiness, lack of excitement, aimlessness, falling into a void, not being able to find a place to hold on, helplessness, feeling lonely.

Depression was the name of experiencing an emotional collapse, falling into a bottomless pit and not being able to get out of there.

Would someone who is in submission to Allah ever fall into such a bottomless pit?

Why has anxiety and pessimism increased in society?

All of these are because we have not been able to make our hearts feel Islam as it should.

In recent years, depression has increased rapidly in children, young people, and adults.

The rate of going to a psychologist or psychiatrist has increased all over the world in recent years.

We immediately take our children who are in trouble to a psychologist or psychiatrist for psychological treatment.

This situation causes the feeling of "I am sick" to settle in our children's brains.

And children say to each other in schools, "I am depressed, I am taking antidepressants", causing this feeling to be planted in the brain.

The effects of psychiatric drugs given are discussed every day in the medical field all over the world.

Do the drugs given make people sicker or do they open the door to recovery?

In what situations should drugs be given?

Isn't it possible to get rid of distress with spiritual suggestion without giving drugs?

A person who is distressed by negative emotions will come out of this chaos when their spiritual field is strengthened.

According to research conducted in recent years, it has been determined that the drugs given cause suicidal tendencies.

It has been determined that most of those who commit suicide in those who are depressed use antidepressants.

It has been determined that antidepressants trigger the feeling of death.

Dr. Healy, who works in the Department of Psychological Drugs in Bangor, North Wales, states that one person who uses antidepressants commits suicide every day.

Out of 100 people who are depressed, three people think of suicide.

97 people do not think of suicide, three people do.

People in this section do not use medication.

But out of 100 people who use antidepressants, thirty people think of suicide.

If there is a disorder in our brain caused by cell or tissue disorders, these should be diagnosed by brain specialist doctors.

If medication is to be given, it should be given by doctors in that field.

Medication should always be taken under the supervision of a doctor.

The belief that we heard it from someone and I will take it is not true.

In cases where you fall into depression and cannot get out of it, of course, you should get help from doctors.

The effectiveness of the medication given in getting rid of depression should be well searchd.

In addition to the drugs that will get rid of depression, the power of spirituality is very important.

The feelings that connect the person to life should be strengthened.

Directing the person according to his/her abilities and making him/her feel a purpose are very important to get him/her out of depression.

It is very important for the person to know his/her goal.

Working day and night for his/her goal will make the person strong.

A person who is disconnected from life in the face of negative events begins to experience a collapse.

The acceleration of this collapse leads to moving away from his/her purpose, purpose and responsibility.

However, the person can get out of the collapse when he/she reconnects with his/her purpose and responsibility.

Right here, it is necessary to touch the wavy hearts in a positive way.

For this reason, both people with strong spiritual fields and people who are specialized in the field of medicine are very important.

Every psychiatrist must know the absolute and absolute religious field properly.

Fear, anxiety, and pessimism stemming from the realm of belief will affect the brain.

When the truth of religion is known, these effects will not exist.

When a person's heart is spiritually strong, that person's support will be Allah.

In the spiritual realm, we should always get help from Saints with strong hearts.

It should also be searchd how much taking antidepressants can save a person from the chaos brought on by negative emotions.

Overcoming every difficulty depends on a person's strong heart.

In recent years, as a society, we have rapidly distanced ourselves from the values of life, the excitement of life, and the sense of understanding creation.

We have started to do everything we do with a sense of expecting something in return.

We have not even realized that we prayed and fasted for heaven.

Therefore, we have fallen into a great spiritual void, that is, depression.

In recent years, we have been raising our children to be attached to worldly interests.

We are making them fall in love with money, property, possessions, fame and reputation.

Does a Muslim get depressed?

Does a person who witnesses Allah in himself and in all beings get depressed?

Does a person who trusts and submits to Allah get depressed?

Does a person with a strong spirituality get depressed?

Does a person who catches the excitement of life get depressed?

Does a person who understands the truth of why he lives get depressed?

Does a person who seeks refuge in Allah's friendship get distressed, depressed, fall into emptiness, that is, get depressed?

It is stated in the Quran that he does not.

Surah Jonah 62: "There is no fear nor sorrow for those who seek refuge in Allah's friendship." How beautifully it is stated in the verse; taking refuge in the friendship of Allah...

To be in trust in Him...

There is no fear for those who take refuge in Allah.

There is no sorrow for them.

Those who take refuge in Allah do not fall into deep sorrow.

It is stated in the Quran that those who take Allah as their friend do not experience anxiety, pessimism, or sadness.

What kind of a strong feeling is this that does not lead a person to sadness?

A person who is strongly attached to Allah does not become sad.

Sadness means sadness, anxiety, pessimism, introversion, and falling into emptiness.

Surah Nahl 87: "Ve Elkav ila Allahi yevme iznis selame."

The meaning "Those who submit to Allah in everything are those who are in peace and tranquility at every moment."

We should know very well what submission to Allah is.

We do not submit to Allah just because we worship.

We must definitely attain the truth of “Eshedu-Be witness” which is recited 20 times a day in the Azan.

We should witness Allah in ourselves and in existence.

Without witnessing Allah, there is no surrender and trust.

Every being is a door that opens to Allah.

Every being is a tariqah, that is, a path to Allah.

Let's examine the formation, functioning and qualities of existence one by one.

The one who witnesses becomes sure.

The one who is sure becomes a Muslim.

A Muslim is one who surrenders to Allah with everything.

A Muslim is one who has reached divine peace.

A Muslim manages to get out of depression.

Depression is getting into a dead end and not being able to get out of it.

A Muslim who falls into a dead end, gets out of it by taking refuge in Allah.

Even if he falls into trouble and suffers, his submission to Allah will immediately get him out of that trouble.

A person with a strong spirituality does not suffer from depression.

Allah is sufficient for a person with a strong spirituality, that is, a Muslim.

Allah is our support, our help.

Surah Enfal 62: “Fe inne hasbekallah huvellezî eyyedeke bi nasrihî.”

The meaning “Allah is sufficient for you. He is your support, He is your help.”

Surah Ahkaf 13: “İnnellezîne kâlû rabbunallâhu summestekâmû fe lâ havfun aleyhim ve lâ hum yahzenûn.”

The meaning: “Those who say, “Surely Allah created us and thus act uprightly, there is no fear for them nor despair for them.”

Allah immediately brings out the one who surrenders himself completely from the trouble he falls into.

There is no fear, anxiety or despair for them.

Yes, when we examine the Quran carefully, we understand that a Muslim does not fall into depression.

A Muslim thinks carefully about the troubles he experiences, tries to understand their wisdom and learns the necessary lesson from the trouble he falls into.

He does not fall into depression from the trouble he falls into, he knows that the troubles he experiences mature the person and teach him lessons on the path of life.

Every person should think.

Do I understand what witnessing Allah is?

Have I believed in Him?

Have I trusted Him?

Have I submitted to Him?

Have I relied on Him?

Allah is the owner of the soul, the body and the breath.

He is with us at all times.

He is our support.

He is our helper.

A believer:

Becomes patient.

Becomes thoughtful.

Becomes submissive.

Becomes trustworthy.

Seeks the wisdom of everything, never rebels.

Considers the outcome of everything.

Becomes condescending.

Relies on Allah at every moment.

Becomes grateful with every breath.

Becomes loving and peaceful.

Those who rely on Allah will not become pessimistic.

Do not fall into depression.

Do not drown in negative thoughts.

Do not slip into despair.

Belief in Allah is the cure for all troubles.

Reliance on Allah is the cure for all troubles.

Thankfulness to Allah is the cure for all troubles.

A person who has reached the station of Islam and has become a Muslim continues his life by relying on Allah at every moment.

He quickly gets rid of the tendency to fall into depression in the face of distressing events.

Every person should listen to the Quran with all his ears.

He should surrender himself to Allah with all his heart and everything.

Surah Al-i Imran 20: "Fe kul eslemtu vechkiye lillâhi ve menittebean."

Fe kul eslemtu : Then say, I have surrendered,

Vechkiye li Allah : My direction, my face, with all my being, to Allah

Ve men ittebea ni : Who, to follow, to obey, to me,

The meaning: "Say, I have turned my direction to Allah with all my being I have surrendered to Him, who will be in surrender with me."

Surah At-Tavba 129: "Fe kul hasbiyallâh lâ ilâhe illâ hüve aleyhi tevekkeltu ve huve rabbul arşil azîm."

Fe kul hasbiye allâh : Now, say, tell, suffice, Allah

La ilâhe illâ huve : There is no God, there is no power, there is, but Him,

Aleyhi tevekkeltu : To Him, I surrender myself with all my being,

Ve huve rabb : He, the Lord, the Creator,

El arshi : Owner of all places, positions, thrones, the entire universe,

El azîm : The sublime, the resolute, the decider in existence,

The meaning: "Say: Allah is sufficient for me, there is no power except in Him, there is no refuge. I surrender myself with all my being to Him, and He is the Creator of all things, the Owner of the entire universe, the decider in existence."

Surah Ash-Shura, 10: "Ve ma hahleftum fîhi min şeyin fe hukmuhû ilallâh zâlikumullâhu rabbî aleyhi tevekkeltu ve ileyhi unîb."

Ve ma ihtelef tum : Thing, what, not, contradiction, separation, difference, you,

Fi hi min şeyin : All that is in everything, about something,

Fe hukmu hu ila Allah : Decree, rule, judge, truth, belonging to Allah,

Zâlikum Allah : That is it, Allah

Rabbi aleyhi : My Lord, the One who created, that, to him,

Tevekkeltu : To surrender to Him with all one's being,

Ve ilayhi unîb : To turn to Him, inâbe,

The meaning: "When you differ about a matter, seek its truth in Allah. Say, That is Allah who created me, I surrender to Him with all my being and turn to Him."

How beautifully it is stated in the verses.

Let us witness Allah in ourselves and in existence.

Let us surrender to Him.

Let us trust in Him.

Let us seek refuge in Him, let us seek help from Him.

Let us never forget that a Muslim is one who surrenders to Him.

A Muslim does not fall into depression.

Even if he falls into trouble, he immediately seeks refuge in Allah and is saved from that trouble.

As long as a person worships Allah.

Not his anger, rage, or arrogance.

A person must reach the level of servitude and live with that consciousness.

As stated in the 68th verse of Surah Az-Zuhraf, when we understand our servitude to Allah, we worship only Allah. And there is no fear, anxiety, or sorrow in us.

Surah Az-Zukhruf, 68: "Ya ibadi lâ havfun aleykumul yevme ve lâ entum tahzenûn."

The meaning "O you who understand their servitude to Me! There is no fear or sorrow for you."

The hearts of those who understand their servitude to Allah are in love.

Because they trust in Allah.

They live in submission to Allah.

A person who has manifested the love of Allah never thinks evil of anyone.

A person who has reached the love of Allah looks at every being with the eye of Allah.

A person who looks with the love of Allah sees that the bodies of those who do evil are surrounded by the manifestations of Allah.

He does not approve of the evil actions of people.

Because he knows that these actions come from the egos of those who cannot reach the love of Allah.

If a person could see that his body is surrounded by the manifestations of Allah, he could see that every being is also surrounded by the manifestations of Allah.

And with this consciousness, he would not do even the slightest harm to anyone.

He who reaches the love of Allah is also a person of difference.

There are subtle differences between looking at the essence of every being and looking at actions.

The essence of every being is the essential loftiness of Allah.

The actions of people are related to their choices.

We do our actions by using the power, the operation that belongs to Allah in our bodies.

If a person properly understood the operation in bodies, he would know that Allah is the agent of action in bodies.

He who knows this will not do evil to anyone.

Thus, it is possible to be free from doing evil by properly understanding Allah and reaching the love of Allah.

Reaching the love of Allah is only possible by seeing the mistakes he has made and turning away from them.

He grants the love of Allah to those who are purified by the truths of Allah.

He grants the love of Allah to those who surrender themselves to Allah with all their being.

He who attains the love of Allah will always be in goodness to those around him.

Surah Al-Baqarah 222: “Surely those who understand the mistakes they have made and turn away will reach the love of Allah, and those who purify themselves with the truths will be in love.”

Surah Al-Baqarah 195: “Spend in the way of Allah, knowing that all your being belongs to Allah, and do not cause destruction with what you do, and be in good works. Indeed, those who do good have the love of Allah.”

Surah Al-i Imran, 159: "Surely those who know the owner of all existence and submit to Him have love for Allah."

Here, the sensual dimension is the dimension of a person's physical desires.

In the dimension of physical desires, the servant must be able to see the measure and not exceed its limits.

The dimension of love is the dimension of divine manifestations coming from the dimension of the soul.

Love belongs to Allah.

Allah created every being out of His love.

Every being is surrounded by the love of Allah.

He who surrenders to Allah will feel this love.

A person who has a feeling of love manifested in his heart looks at every being with the love of Allah.

A person who has reached the love of Allah feels that the love of Allah is flowing from the dimension of manifestations in existence at every moment.

Here, without reaching the love of Allah, love cannot be felt in the heart.

And loving behavior does not manifest in life.

Allah surrounds all beings, the entire universe, with His love.

The functioning that happens in the human body at every moment is the result of a love.

The birth of a baby, the sprouting of a seed, the blossoming of a tree, the formation of fruits, the singing of a bird are all the results of a love.

Meveddet is the pure love of the innocence of a child.

Meveddet is the key to opening the door of truth.

Meveddet is reaching the pure love of the innocence of a child, acting with that pure love.

Vedud is the divine love of Allah.

The station of love is the station of Muhammad.

The station of Muhammad is the secret of divine love.

The station of Muhammad is the secret of Tavhid.

Unity is the secret of the station of love.

All beings are in love with each other.

All beings exist with the name of "Vedud", every being holds on to each other with the name of "Vedud".

Prophet Muhammad treated everyone and every being around him with compassion and love.

He showed how compassionate his heart was with words like, “Do not overload your camels, take good care of your children, if you know that the apocalypse will come, plant a sapling if you have one.”

Everyone tells the story of how he went to the market and bought a new bird for a child whose bird died.

The verse, Surah Enbiya 107: “We sent you for nothing but to be a mercy to the worlds,” was presented to all of humanity by Prophet Muhammad.

If Prophet Muhammad saw a child on the street, his face would be filled with joy and happiness.

He would talk to and joke with every child he saw on the street.

He would ask after their well-being and give them gifts.

He would stoop to their level and become like a child.

Prophet Muhammad treated everyone equally, never broke anyone’s heart, made those who were downhearted laugh and gave them hope.

He did not discriminate between the rich and the poor, and showed his love and respect to everyone. He treated everyone and every being with the love of Allah. He did not see anyone as a slave, he made them feel that they were human.

He freed dozens of slaves by giving money to their slave owners.

His behavior towards Bilal-i Habeshi was much talked about at the time.

He approached everyone with love, regardless of their language, nationality or belief.

He loved to host, fed them with what he ate and put them to bed where he slept.

One day, he attended the funeral of a Jew and when he returned, he turned to someone who said, “He is a Jew” and said, “He is a person like you.”

He broke many taboos by saying that women and men are equal.

He treated the people around him gently and caressed hearts with his smiling face.

Surah Al-Imran 159: “To tell them about the mercy of Allah, be gentle with them. If you treat them harshly and hard-hearted, they will surely disperse from you. Be forgiving to them and tell them to understand forgiveness and consult them about the functioning of existence. Thus, be determined. Know that the owner of existence is Allah and be in submission. Surely, those who know the owner of existence and submit have love for Allah.”

Every person should be able to apply this verse to their life.

Every person should feel in their heart what Allah’s forgiveness is and act accordingly.

In this regard, Prophet Muhammad is the best example for all of us.

Here are some examples of the beautiful advice that came from the compassionate heart of Prophet Muhammad, full of love:

“Do not turn your backs on each other, do not quarrel with each other, and live as brothers, not forgetting that you are Allah’s servants.”

“Be nice to one another, make one happy, give one another hope.”

“None of you can be a true believer until he wishes for his brother what he wishes for himself.”

“Visit the sick and meet their needs.”

“Always greet each other and visit each other, ask after each other’s health.”

“Being strong is not about defeating someone, but about overcoming anger and rage.”

“Do not torment anyone, do not look down on the poor, feed the hungry, do not go to bed with a full stomach when your neighbor is hungry.”

“Do not deviate from justice, always be at peace, do not commit immorality, do not talk back, do not deceive anyone.”

“Do not boast about the position you hold, do not forget that positions are places of service.”

Never accept bribes, do not show favoritism, do not take sides.”

“Do not rebel against the death of a relative, Allah is the giver and Allah is the receiver, be patient.”

“Run to the helpless, the helpless, and those in distress, help them.”

“Do not frown, do not get angry, do not raise your voice, do not let a smile disappear from your face, do not forget that even smiling is an act of worship.”

“Make the love of Allah felt, make mercy felt, make forgiveness felt.”

“The greatest gift is good manners, educate your children well.”

“A woman is half a man, a man is half a woman, the two are one, a woman is not superior to a man and a man is not superior to a woman.”

“Do not hurt each other, embrace each other with love, do not forget that you need each other.”

“Do not force your daughters to marry, allow them to choose their husbands.”

“Do not discriminate between children, do not withhold your love from them, teach them wisdom.”

“Know yourself, know your origin, be in submission and trust in Allah.”

Here, it is necessary to instill love in hearts, not fear.

It is necessary to instill submission to Allah in hearts.

Those who surrender to Allah do not fear Allah, they take refuge in Allah's love.

Just as a baby takes refuge in its mother's arms.

A Muslim always lives in trust in Allah, in taking refuge in Him.

It is not easy to endure worldly troubles.

Those whose hearts are in surrender to Allah endure all pain.

They carry all worldly troubles.

Because we all came from Allah and will return to Him.

We will eventually meet the truth called death.

Some of us will die when we are children, some when we are young, and some when we grow old.

Those who understand the truth of life, those who have reached the truth of Allah, will be in trust.

In this section, I would like to tell you about an event I witnessed.

I have never forgotten it in my life, and I cannot forget it.

The submission of a couple to Allah had deeply affected me.

The incident took place in the Turgutlu district of Manisa.

In Turgutlu, our uncle Mustafa Gungor was a judge at the courthouse.

I would address the judge as "Uncle Mustafa."

My uncle Mustafa had three children.

Two were boys and one was a girl.

The men were civil engineers.

Our daughter was studying in the fifth grade of the Faculty of Medicine.

I had become like a sister to all three of her children.

I would meet with them almost every day.

I would go to my uncle Mustafa's house and have scientific conversations with them.

I was also running a Medical Analysis Laboratory in the Turgutlu district.

One day in the 1990s, there was a terrible traffic accident.

A son and daughter of my uncle Judge Mustafa and his wife died in a traffic accident.

I was doing tests in the laboratory at that time.

I heard about the incident, the pain in my heart at that moment is beyond description.

I ran to my uncle Mustafa and his wife's house.

I was crying on the way.

I had literally gone to another time.

Two young children had closed their eyes to life.

And this death had happened with a painful event.

That's why this event had been so hard on me.

When I got home, I saw such a strong couple in front of me...

I thought I would find them devastated.

I thought they were crying, struggling.

But that wasn't the case.

I found a wife who was trusting in Allah, who showed her strong stance, who relied on Allah.

I hugged them.

I never forgot her words; "My son Ismail, Allah gave and Allah took."

"Look, you have become our child."

I was very impressed by such a strong submission to Allah.

What a strong stance of trust in Allah!

This is how a Muslim should be.

I have never forgotten this incident throughout my life.

This is how taking refuge in Allah should be.

This is how not forgetting Allah should be.

This is how not forgetting that we are all mortal.

The divine power that encompasses all of us was also the owner of every being.

He was the possessor of all.

I understood better with this incident that a Muslim should act in accordance with Allah.

This incident that came to my heart that Muslims do not get depressed is one of the most important lessons of my life.

My late mother also passed away at a young age.

I can never forget how she stood in trust in Allah for three years despite a painful illness.

"My son, He is the owner of the soul, He knows when to give and when to take."

“It is up to us to accept.”

“This is also appropriate for a Muslim, my son.”

My mother used to teach me very beautiful lessons with such words.

My mother always said, “I am the son of Allah.”

In other words, she said, “I was born from Him, I will return to Him.”

“Allah speaks to me about every being.”

“I am His friend, I always speak to Him about every being.”

“When you step on the ground, step with humility, because the ground is the body of Allah, do not hurt Him,” she used to say.

When I was a little boy, my mother would send me to the mosque across from our house, and if there were strangers there, I would learn from the cleric and bring them to our house for dinner.

Her compassion and mercy were very strong.

She loved to help very much. My first mentor on the path of wisdom was my mother. Later, Recep Ender Kocaman was the one who helped me grow on the path of wisdom of Tawhid with lessons on Tawhid.

While my mother was in her sick bed, I took my spiritual guide Recep Efendi, who wanted to visit her, to our village.

He sat next to my mother.

My mother asked, “Who is this, my son?”

I said to my mother, “This is my other mother.”

My mother said, “Say, this is your spiritual guide, my son.”

He had a wonderful conversation with her.

My spiritual guide said to my mother, “You are our spiritual guide.”

“We are struggling to reach the position you are in,” he said.

When my mother passed away, she had lost consciousness.

She was in a sleeping state with her eyes closed.

Her breathing had slowed down.

I watched her breathing for about five minutes.

I watched my mother without turning my face anywhere else, how death occurs.

And her breathing stopped.

My mother walked towards Allah.

I can never forget my mother's trust and submission for three years.

I was learning the stance of a Muslim.

On the night she was going to pass away, she had closed her eyes singing hymns to Allah.

On Friday, when I was taking her to the grave, I tried to stand strong so as not to cry.

While my mother had accepted death so strongly, it would not befit me to rebel or cry excessively after her.

If our hearts are in submission to Allah, then this is the kind of stance we take.

I had witnessed the trust of many people like Uncle Mustafa and his wife, and my mother.

I had learned from them that Islam has a spiritual dimension.

Many people of the heart had made me feel that there would be no collapse called depression in the life of a person who is a Muslim with his heart.

I had witnessed that being a Muslim is not saying "I am a Muslim" with your tongue, but showing what submission to Allah means in your life with your heart.

The important thing is to take refuge in Allah and trust in Him.

Allah willing, we will also be in trust in Allah in troubles and pains.

I sincerely believe that a Muslim lives in submission to Allah at every moment.

I have definitely learned that a person who is a Muslim in heart,

will be in submission to Allah and will not fall into depression,

even if he is inclined to do so, he will immediately get out of that situation by relying on Allah.

He will be sad, grieved, suffer, and troubled, of course these will happen.

But he will immediately get out of all these and be in submission to Allah.

He who has a heart connected to Allah will endure every trouble.

A Muslim is one whose heart is in connection with Allah.

Hopefully, our hearts will be in connection with Allah at all times.

## **NAME OF AL-SHAFI**

The word shafi is connected with the word healing.

The name of Allah, al-shafi, is where healing comes from.

The heart of the person whose spirituality is strengthened has opened the door to the name of Allah, al-shafi.

Now that person has connected his heart to Allah at every moment.

A person has a human dimension of life.

In this dimension, all kinds of troubles can happen to a person.

A person sometimes gets sad and depressed.

A person sometimes gets anxious and pessimistic.

A person sometimes gets physically ill.

In addition to getting physically ill, he also gets psychologically ill.

In the face of negative events, he gets sad, bored, and can fall into a vortex.

A person wants to get out of such situations as soon as possible.

He wants the name of Allah, al-shafi, to manifest.

The word shafi comes from the root of the word chef.

Shafi, healing, intercession, chief, compassion, are words that come from the same root.

Shafi; means healing, intercession, healing, unity, correction, peace, salvation.

When a person is sick, Allah immediately starts to heal the body's disease with the dimension of "El Shafi".

The fact that the doctor is a means for the patient to recover also comes from the name "El Shafi".

In the body of every living being, when they are sick, that body tries to heal itself with the name "El Shafi".

What does a person do if they are sick? They go to the doctor.

The doctor diagnoses their illness and gives them medicine to get rid of the illness. That patient uses that medicine and gets better.

Here, it is the chemical substance in the medicine that heals that person.

The doctor is the intermediary for this.

If the doctor said, "I cured the patient," if the medicine said, "No, I cured him," if the patient said, "No, I cured myself," how accurate would it be?

The doctor's wisdom is the determination of which disease the patient is suffering from.

This determination is a result that the doctor has reached by undergoing training in the science of Medicine.

The doctor has learned from the science of Medicine which medicine is good for which disease.

Here is Allah's name "Al Shâfi", the dimension of healing.

Surah Isra 82: : "Ve nunezzilu minel kurani mâ huve şifâun ve rahmetun lil mu'minîne ve lâ yezîdûz zâlimîne illâ hasârâ."

Ve nunezzilu: We send down, present, and send down,

Min el kuran: The book of the universe, the quran of the universe, divine words,

Mâ huve şifâun: Well, not, what, healing, recovery,

Ve rahmatun li el mu'minîn: Mercy, protection, love, for the believers,

Ve la yezidu el zâlimîn: Does not increase, distance, the oppressors,

İlla hasârâ: Only, loss, disappointment,

The meaning: "The truths that we present from the Quran of the universe are nothing but healing and a mercy for those who are sure. The oppressors only lose, they distance themselves from the truth."

As indicated in this verse, both the truth and chemical aspects of every being are healing for humans.

Humans should look at beings with the eye of wisdom.

There are manifestations of Allah in the essence of beings.

Beings have a human and a chemical aspect.

The chemical aspect of every being is healing for the human body.

For example, soil has a mineral aspect.

Minerals are healing for the human body.

The structure of the water we drink consists of minerals.

Minerals are beneficial to every cell, every tissue and every organ.

Some of the benefits of minerals are as follows:

Acid-base balance is provided with the water we drink.

They are beneficial in the structure and functioning of enzymes.

They are beneficial in the structure and functioning of bones and teeth.

They are beneficial in the functioning of muscles.

Our nervous system performs its function of stimulation thanks to them.

They are beneficial in the functioning of our cells.

They are beneficial in the formation and functioning of DNA and RNA.

They are beneficial in the renewal and functioning of tissues.

They are beneficial for the immune system.

They contribute to the body's energy.

They are useful in cleaning, renewing the skin, and looking healthy and lively.

Minerals have countless benefits like these.

In addition to the minerals in existence, proteins and enzymes are also indispensably useful for the body.

As stated in the verse, the chemical aspect of existence is healing for the human body.

The heart of the person who has attained the truth of existence is in constant connection with Allah.

Those people also reflect peace to their surroundings.

Their states, tongues, and behaviors are healing to their surroundings.

This is stated very well in this verse.

Surah At-Tavba, 14: "Kâtilûhum yuazzib hum allah bi eydîkum ve yuhzihim ve yansurkum aleyhim ve yaşfi sudûre kavmin mu'minîn."

Kâtilû hum : Murderer, killer, destroyer, disrupter, them,

Yuazzibi hum : Tormentor, troublemaker, they,

Allah bi eydî kum : Allah, hand, power, direction, strength, movement, you,

Ve yuhzi him : Distress, torment, humiliates,

Ve yansur kum aleyhim : Helper, you, in you, upon you,

Ve yaşfi : Healing,

Sudûr : In their hearts, within them,

Kavm mu'minîn : People, community, believer, trustworthy,

The meaning: "Their torturing state will destroy them. The power in you is Allah's. In you is the state of helping and in them is the state of distress. In the hearts of the believers is the state of healing."

So either a person flows into cruelty in arrogance and causes trouble to those around him.

Or he surrenders to Allah and makes his heart a home for Allah.

And such people offer healing to those around him.

A person should understand creation well.

A person's book should be his own body and existence itself.

Man should reach the truths from the living book.

Everything created in nature has aspects that benefit man.

The cure for every disease is presented in nature.

As long as man turns there, embraces the names of Allah "Al Shâfi".

Look deeply into existence with a clean heart, and try to examine with good intentions.

The dimension of Luqman presented in the Quran is the dimension of the name "Al Shâfi".

Surah Hadid 22: "Mâ esâbe min musîbetin fîl ardî ve lâ fî enfusikum illâ fî kitâbin min kabli en nebreehâ inne zâlike alâllâhi yesîr."

Mâ esâba : To reach, hit, strike, be revealed,

Min musîbetin : That which hits, disease, disaster, trouble,

Fiy el ard : In the world, on earth, in your body,

Ve lâ fiy enfusu kum : None, in, in yourself, in you, body,

Illâ fiy kitâbin : There is, in, book, the book of existence,

Min kabli : Before, in advance,

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

Inne zâlike : Surely, truly, this is it,

Alâ Allah yesîr : Allah, walking, is a path, easy, hidden,

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

As stated here, the cure for the diseases that are revealed is definitely in nature's pharmacy.

As long as a person makes an effort to understand existence with sincerity and love.

Many Saints have made this effort.

One of them is Ibn-i Sina.

Ibn-i Sina (980-1037 Bukhara-Hamedan) is one of the people we call "Luqman the Physician".

Men of heart, such as Lokman the Healer, saw the healing flow in nature, turned their hearts there and made their discoveries from there.

Ibn-i Sina has many works in both the fields of medicine and religion.

A short quote:

“Ibn-i Sina warned about the spread of diseases after earthquakes.

He stated that mixtures made of mint, lavender and lemon juice should be kept in homes to prevent epidemics.

He recommended lemon and grape paste to be consumed after earthquakes.

He emphasized that lemon, which calms moments of shock and panic, is effective in viruses, and grape paste is effective in balancing blood sugar.

Ibn-i Sina, who determined that earthquakes play an important role in the formation of the earth, attributes the cause of earthquakes to the explosion of steam formed by the effect of the sky, which is compressed under the ground.

Centuries ago, Ibn-i Sina stated that earthquakes occurred due to changes in the theoretical structure of nature, and said that spaces should be designed accordingly.

Ibn-i Sina's ideas were implemented by Sinan the Architect.

He developed cross pavements and iron spring systems in the wall structure.

He emphasized that these systems did not prevent spaces from shaking, but they prevented them from collapsing.

Ibn-i Sina, who emphasized that earthquakes occurred frequently in the Islamic geography, attributed this situation to the movement in the shaping of the world.

The Sage of the Doctors, who also associated the occurrence of earthquakes with celestial events, interpreted it as the reaction of the earth due to stress and pressure.

Sina, who said that this was a serious destruction a century ago, also explained what precautions should be taken.

The ideas of Ibn-i Sina, who emphasized that geography is not suitable for places that are dependent on altitude, were implemented by Mimar Sinan.

Many ideas of Ibn-i Sina are still followed by many scientists today.

“Ibn-i Sina warned about the spread of diseases after earthquakes” is the end of the quote.

Here is the end of the quote:

Those who read the book of nature will certainly reach many cures.

Allah has created the pharmacy of nature and offers its cure from there.

Surah Ash-Shu’ara 80: “Ve izâ maridtu fe huve yesfîn.”

Ve iza maridtu: When I am sick, in my difficulties,

Fe huve yesfî ni: He heals me, to get well, to be free from illness,

The meaning: "He is the one who heals me in my illnesses and diseases."

There is definitely a cure for every kind of illness in the human body.

The sciences of medicine and pharmacy and their branches have manifested themselves for the detection and treatment of illnesses.

Man needs the healing of Allah both physically and in terms of his heart.

When the heart is honored by Allah's intercession, it will find peace.

When the body is honored by Allah's healing, it will find peace.

Here, peace is related to Allah's al-Shafi'i names in every aspect.

The words healing and intercession are also related to each other.

The word intercession also comes from the word shafi.

Intercession means the healing of hearts, the liberation of hearts from the false field, from duality, meeting with Tawhid, meeting with wisdom.

Intercession means reaching unity, taking refuge, requesting, wanting, getting rid of duality, uniting, walking from duality to unity, gathering and bringing together, etc.

Intercession also means joining something similar, that is, a drop of water joining the sea.

This union is called "Sufā".

In other words, priority belongs to the sea, the source is the sea, the drop is from that sea.

In other words, Intercession: It means that a person realizes that he is not separate from Allah and reaches unity.

Tesfi means reaching Allah's intercession.

The word chief comes from here, meaning; Leader, President, Leader.

When we say the Chief of that tribe, it is understood that everyone in that tribe comes together in the unity of that Chief.

All existence is within the unity of Allah, the Chief of the universe.

When we examine intercession from the perspective of the Quran, we see that intercession is completely exclusive to Allah.

Saints cannot intercede, they describe the way of intercession, they help someone find intercession.

Surah En'am 51: "Min dûnihî veliyyun ve lâ şefiun."

Layse lahûm min duni hi: They have none, except him,

Veliyyin ve lâ şefiun: Friend and none, intercession, healing, single, leading, leading to oneness,

The meaning: "There is no friend or intercessor except Him."

Surah En'am 70: "Leyse lehâ min dûnillâhi veliyyun ve lâ şefî."

Leyse lehâ min duni Allah: There is none, to him, except Allah,

Veliyyun ve lâ şefîun: A friend and intercessor, a healer, a uniter,

The meaning: "They have no friend but Allah, nor can they intercede."

As stated in the verse, seeking refuge in Allah in every trouble will bring us healing.

Those who are spiritually strong seek refuge only in Allah.

They trust in Allah and expect healing from Him.

They do not act according to their assumptions, according to falsehood.

They act according to scientific values.

They seek refuge in Allah, they do not forget Allah and do not seek help from His servant.

They act without severing the bond between their servant and Allah.

They do not put anyone between them and Allah.

They are careful not to become polytheists.

Surah Jonah 18: "Ve ya'bûdûne min dûnillâhi mâ lâ yedurrûhum ve lâ yenfeuhum ve yekûlûne hâulâi şufeâunâ indallâh kul e tunebbiûnâllâhe bimâ lâ ya'lemu fîs semâvâti ve lâ fil ard subhânehu ve teâlâ ammâ yuşrikûn."

The meaning: "They worship hypothetical things, other than Allah, which cannot protect them and are of no benefit to them. They say: They will intercede for us with Allah. Narrate: Allah informs you of His truths from the heavens and the earth at every moment. Glory be to Him, and exalted is He above all that you associate with Him."

Surah az-Zumer, 43: "Emittehazû min dûnillâhi şufeae kul e ve lev kanu la yemlikûne şeyen ve la yakılûn."

The meaning: "Or have they taken intercessors other than Allah? Say: Have they turned to things that possess nothing and do not think?"

Surah Az-Zumer 44: "Kul lillahi el şefâatu cemîa lehu mulkus semâvâti vel ard summe ileyhi turceun."

Kul li Allah: Tell, say, to Allah

El şefaat cemia: Intercession, deliverance, healing, recovery, completely, all,

Lehu mulku: All, all, the sovereign in his dominion,

El semâvâti ve el ard: The heavens, the skies and the earth,

Summe ileyhi turceûne: Then you will be returned to Him, your origin,

The meaning: “Say: Intercession is exclusively for Allah. He is the Sovereign of the heavens and the earth. Then you will be returned to Him, your origin.”

When we examine the Quran, we see that intercession is exclusively for Allah.

When we examine the Quran carefully, we understand that it is not right to look at someone as interceding for them.

A saint teaches the method of how a person should understand the truths, teaches where to look, how to look. In other words, helps a person find intercession.

Unless a person purifies his heart and mind, the door of intercession will not be opened to him.

In order to understand the truths, a person must have manners.

A person with manners is guided and scientific information is conveyed.

In the Quran, there is a message in the 56th verse of Surah Al-Qasas: “You cannot guide the one you love.”

Surah Al-Kasas: 56: “Indeed, you cannot guide the one you love. But whoever seeks, Allah is the One who guides, and he reaches guidance by knowing the owner of that wisdom.”

First of all, there must be a sense of search in the person’s heart.

The path to intercession is wisdom, a person must follow wisdom, and must not deviate from wisdom.

The one who is guided will reach intercession.

Intercession is reaching the oneness of Allah.

People who have the name “Al Shâfi” manifested in their hearts:

They have been honored with Allah’s intercession.

They do not easily fall into pessimism and hopelessness.

They are not afraid of illnesses, they seek cures for illnesses.

These people usually become doctors.

They give hope, boost morale and peace to those around them.

Positive energy radiates from their bodies.

These people give peace and boost morale to those around them with their words, attitudes, behaviors and smiles.

Drawing the name “Al Shâfi”:

To ask Allah for healing in illnesses.

To ask Allah for intercession in order to properly comprehend Allah.

To wish to attain guidance and attain intercession.

To want to be a hope for those around them.

To want to attain inner peace and give peace to those around them.

The power of spirituality is Allah’s healing in itself.

A person who relies on Allah at all times, no matter what happens to him, does not rebel, does not destroy.

He just remains patient, trusting in Allah.

And waits for the wisdom of events.

## OUR PRAYER

May the feeling of Allah never be absent from our hearts.

Let us never forget that Allah is the One who created us.

Let us take refuge in Him at every moment.

Let us rely on Him at every moment.

Let us live in submission to Him at every moment.

Let us live in trust in Him.

He is the One who gave us a body.

He is the One who shapes us.

He is the One who breathes in us at every moment.

He is the One who makes our heart beat.

He is the One who makes our blood circulate.

He is the One who owns the power in our body.

He is the One who is omnipotent in every being.

We all came from Him.

We will return to Him.

He is the One who is in us at every moment.

He is the One who owns our body and soul.

He is the One who sees through our eyes.

He is the One who hears through our ears.

He is the One who is alive in our body.

He never leaves us, even for a moment.

With every breath, “I am with you, O my servant!”

“I am with you, O my servant!” he calls.

He is the One who is the Zakir in our body.

He is the One who is the Doer in our body.

He is the One who is present in our bodies.

Oh my brother who has connected his heart to Allah!

Oh my brother who lives in submission to Allah at every moment!

Oh my believing brother!

It is not possible for you to get depressed.

It is not possible for you to rebel.

It is not possible for you to burn and destroy.

It is not possible for you to break hearts.

It is not possible for you to be hopeless.

It is not possible for you to panic.

Be careful, my brother.

Circulate the words planted in your brain well, my brother.

They plant words like depression, stress, panic, mental disorder, personality disorder, depression in your brain.

They say you are depressed.

They even make a song saying I am depressed.

Then they drown you in antidepressant pills.

First, they frequently mention words like “stress-depression”.

They implant perceptions in your brain.

And then they drown you in trouble.

And then they drown you in pills.

Do you have to take those pills?

Are you going to live on those pills?

Or are you going to live on Allah?

You are a Muslim, my brother.

Even if you are depressed, you have the strength to get out of it immediately.

It is not possible for you to rebel.

It is not possible for you to be hopeless.

It is not possible for you to be pessimistic.

It is not possible for you to panic.

What you need is to believe in Allah.

To surrender to Him.

To trust in Him.

He makes himself felt through your body at every moment.

Know that believing in Allah is the cure for all troubles.

Know that surrendering to Allah is the cure for all troubles.

Your surrender and trust in Allah is the cure for all troubles.

Allah is sending you a message with every breath, saying, "My servant, I am with you in every breath."

What are the things that happen to you? They are things that will happen to you in the world anyway.

Everyone will experience illness, pain, losses, troubles, and death.

They are indispensable for the path of life.

They are for your evolution.

Your only support is Allah.

Your spiritual support is Allah

Your faith; on trust, surrender, divine love. Come on brother, don't be fooled by what is called stress.

Know that every pain carries divine blessings within itself.

Know that every pain carries messages within it, it becomes a blessing for you to become stronger.

Don't be discouraged, don't lose your morale, don't give up, don't see yourself as weak.

The One who created you does not leave you twenty-four hours a day,

He makes himself felt with every breath.

Then don't forget Him.

Remember that depression begins the moment you forget Him.

Remember that pessimism begins the moment you distance yourself from submission.

Remember that rebellion begins the moment you distance yourself from trust.

Remember that fear begins the moment you do not trust Him.

Then you fall into the depression called stress.

Then no pill can get you out of depression.

Never forget Allah, then you will never fall into depression.

Even if you are sad or bored, His love will bring you back from sadness immediately.

Believe in Allah, my brother.

Trust in Him, my brother.

Surrender to Him, my brother.

Rely on Him, my brother.

Because He is the One who created you.

He is with you at every moment.

He holds your body and your soul.

He is your breath.

He is your life.

He is your support.

He is the one from whom you will find help.

Remember, my brother, never forget:

A believer:

is patient.

is thoughtful.

is surrendered.

is reliant.

seeks the wisdom of everything, never rebels.

is condescending.

Trusts in Allah at every moment?

is grateful with every breath.

is full of love and peace.

Never be pessimistic, my brother.

Don't think negatively, my brother.

Don't be hopeless, my brother.

Don't forget, my brother, don't forget:

Belief in Allah is the cure for all troubles.

Putting trust in Allah is the cure for all troubles.

Thanks be to Allah is the cure for all troubles.

Surah An-Nahl 87: "Those who surrender themselves to Allah alone are at peace and tranquility at all times."

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

Surah Enfal 62: : "Fe inne hasbekallâh huvellezî eyyedeke bi nasrihî ve bil mu'minîn."

Fe inne hasbe ke Allah : Then, surely, Allah is sufficient for you,

Huve ellezi eyde ke : That He is, the support, you,

Bi nasrihi : The help, your need, He,

Ve bi el mu'minîn : The believers, the trustworthy,

The meaning: "Allah is sufficient for you. He is your support, He is your help and the believers."

How beautifully it is indicated in the verse, Allah is sufficient for us, He is our reliance and He is our help.

Surah az-Zumer 38: "Say: Allah is sufficient for me. Those who surrender to Him with all their being are the ones who trust."

Surah at-Talak 3: "Whoever realizes that Allah is the owner of his being and surrenders with all his being, then He is sufficient for him."

Surah Al-Enbiya 103: "They will not grieve, nor will they fear, and they will hold fast to the One who has power over all creation."

Surah Fussilet 30: "Indeed, those who say, "It is Allah Who created us" and who act uprightly, will know the One who has power over themselves and over all creation. There is no fear on them, nor will they grieve, but they will be happy. That is what you have been promised."

Surah Az-Zuhraf 68: "O you who understand your servitude! There is no fear for you nor sorrow."

Surah Ahkaf 13: "Surely those who say that Allah is the One Who created us and thus act uprightly, there is no fear for them nor despair for them."

Yes, my believing brother:

You should not be depressed.

You should not rebel.

You should not be hopeless and pessimistic.

You should not be afraid and panic.

Even if you are depressed, you have a Allah to rely on.

Even if you rebel, you have a Allah to take refuge in.

Even if you despair, you have a Allah to find hope in.

There will certainly be troubles in life.

We will certainly have pains and sorrows.

Which of us has not.

But as it is stated in the Quran, those who take refuge in the friendship of Allah will immediately come out of sadness and will not fall into fear.

Let our prayer always be like this:

O my Allah! You are the one who created me!

My Allah! You are my every breath!

My Allah! You are the one who makes my heart beat!

My Allah! You are the one who lives in the house of my heart!

You are the owner of my body and my soul, my Allah!

You are the one who is alive and continues in every being, my Allah!

You are the owner of the entire universe, my Allah!

My Allah! You are my support!

My Allah! You are the one I trust in!

My Allah! You are the one I surrender to at every moment!

My Allah! You are the one I take refuge in in my sorrow!

My Allah! You are my support in my pain!

My Allah! I believe in you!

My Allah! I trust in you!

My Allah! I am sure of you!

No matter what trouble I fall into, quickly get me out of there, my Allah!

Let me act with your love, my Allah!

Grant us to carry our pain, my Allah!

Grant us to see the wisdom of everything that happens, my Allah!

Grant us to see the inner face of everything, my Allah!

Grant us to be patient in the face of pain and trouble, my Allah!

Grant us to be in connection with you at every moment, my Allah!

One day, we will take our last breath.

Until our last breath, let us not forget you, my Allah!

Let us live in trust in you at every moment, my Allah!

Let us live relying on you at every moment, my Allah!

My Allah! We are the mortals!

You are the everlasting!

We came from your sea, floating!

We will return to your sea again!

You are with us at every moment!

You are manifesting in our bodies at every moment!

You are the Agent, the Existent, the Existent in our bodies!

Let us live relying on your love, my Allah!

May your divine love always be in our hearts, my Allah!

Whatever event happens to us, come to our hearts immediately, my Allah!

Let us not be spoiled by beautiful events, my Allah!

Let us not rebel in painful events, let us not be pessimistic, let us not forget you, my Allah!

Yâ Rahîm Allah!

Yâ Rahmân Allah!

Yâ Kâdir Allah!

“Hû”

“Illâ Hû

## FINAL EVALUATION

In this book, we have tried to write about the power of spirituality as much as our hearts would allow.

We have tried to explain what it means to rely on Allah.

We have tried to make people feel that the power of spirituality is a solution to every problem.

Surrender to Allah can only be achieved by knowing Him.

Finding Allah within ourselves and trusting Him constitutes the power of spirituality.

Let us always rely on Allah.

Let us trust Allah in every problem.

Let us know that the heart that takes refuge in Allah manages to carry worldly problems.

We are beings consisting of the dimensions of body and soul.

The owner of both our body and soul is Allah.

Our body aspect is the material dimension.

The soul, which is the essence of our body, is our dimension of light, our dimension of meaning.

The body is the dimension of our soul dressed in clothes.

The two are never separate from each other.

Those who reach the dimension of meaning reach the unity of body and soul.

When ice melts, it turns into its original water.

Ice is the existence of water itself.

Ice is the manifestation of what is in the nature of water.

Water turns into ice at a certain station.

Ice does not say, I am mine.

My origin is water, he says.

It melts and returns to its origin, water.

Therefore, the dimension of forms is the dimension of the soul dressed in clothes.

For this reason, Yunus Emre said in one of his hymns:

“My heart does not accept those who say that form is soil,

I have devoted the essence of this soil to Hazrat, Ahi.”

Ahi means brother.

All beings are luminous brothers with each other.

The station of Ahi is the station of “Hazretul Cem”, the station of Prophet Muhammed.

The station of Muhammed is the dimension of light, the dimension of attributes, the dimension of praise.

All beings are upon praise.

In other words, they are upon the attributes of Allah.

Hazretul Cem is the dimension of the Sea and drops.

A drop is not separate from the Sea.

Drops are the dimension of People.

The Sea is the dimension of Allah.

People and Allah are not separate from each other.

To watch Allah in people is the pleasure of the station of Hazretul Cem.

The entirety of Yunus Emre's magnificent hymn is as follows.

While I was travelling within me, I've found the secret, my brother,

You too, see it within you, I've seen it in me, my brother.

I've looked in me, I've seen in me the One who is with me,

The one who becomes life to my body, I knew who it was, my brother.

I've wished and found it, if it is me, o where I am

I couldn't choose me from it, I became it at once, my brother.

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

I've seen the essence of this soil, my brother.

The denier does not hear it, the soul of the sorrowful senses it,

I am the nightingale of the bond of friendship, I came from that garden, my brother.

The beloved is even with us, not separate from us

Let the long journey stay away from us, I found the friend as close, my brother

I was Mansur then, I am here again,

Burn my ashes and scatter them in the wind, I said Enel Hak, my brother.

I would neither burn nor scatter, nor get into trouble and drown,

When my work is done, I came to relieve my trouble, my brother.

I became rich while I was poor, the whole universe became mine,

I filled the east and west, the earth and the sky, my brother.

Hence, I knew myself, I found Allah whom I desired,

My fear was when I found him, I was freed from fear, my brother.

Yunus, who can kill you, the One who gives takes the soul again,

I knew who is the ruler of these souls, my brother.

As Yunus Emre stated, the body and soul of all of us are Allah's own sublimity.

In this book, we have tried to make you feel the power of spirituality.

We have tried to make you feel how the lives of the spiritual people will be.

Let us all ask ourselves;

Am I a strong person in terms of spirituality?

Do I live without ever forgetting Allah?

Have I attained the love of Allah, do I live with that love?

Do I approach my surroundings with the love of Allah?

Have I known what the friendship of Allah is?

Do I live with confidence in Allah?

Do I trust Allah?

Do I trust Allah in the face of worldly troubles?

What is my stance in the face of worldly troubles?

Have I understood what Islam is?

Do I live with that consciousness?

Do I live by looking at Allah in people?

Am I someone who is trusted and reliable?

Am I someone who runs to those in need around me without expectation?

Am I someone who feels the troubles of those who are in trouble in my heart?

Am I in proper submission to Allah?

The power of spirituality is hidden in submission to Allah.

Reliance on Allah is also hidden.

It is hidden in trusting Allah.

We have tried to create this book as much as our hearts can.

May divine love never be absent from your heart.

May your life pass with the sublime power of love.

May divine love never be absent from your heart.

May your heart always be in divine excitement.

May your heart be in submission to Allah at every moment.

May your heart be in trust.

May your support always be in Allah.

May the power of spirituality never be absent from your heart in every trouble.

May hope never be absent from your heart.

May your trust in Allah be complete.

May the smile never be absent from your face.

May patience never be absent from your heart.

May you always be in peace.

Let us be among those who act with love and respect.

Let us be among those who know the value of each day.

Let us be among those who seek the truth at every moment.

Let us be among those who find the path of wisdom on the path of knowing themselves.

Let us be in effort and productivity.

Let us be among those who treat every being with love.

Let us never forget that we are also beings and a part of nature.

We are the servants of Allah.

Let us know our servitude and be among those who live in the consciousness of servitude.

Let's be among those who seek the wisdom of creation.

Let's be among those who help each other.

Let's be hopeful and morale-boosting for each other.

Let's be among those who give each other peace.

Let us be heaven for each other.

Let us be among those who make us feel mercy, compassion, love, and respect.

Let the love of Allah never be missing from your heart.

Let the love of people never be missing from your heart.

Let us be among those who look at all of people with the eye of Allah.

Let us not do evil to anyone, even unknowingly.

Let us always act with the consciousness of servitude.

Let us always live with the power of spirituality.

Here is spirituality, the feeling of knowing that both the body and the soul have meaning.

Here is spirituality, living with the feeling of seeing the face of Allah manifest itself in everything.

Here is spirituality, being in constant trust in Allah.

Here is spirituality, living relying on Allah at every moment.

Here is spirituality, trusting in Allah.

Here is spirituality, being patient and waiting for His wisdom, no matter what worldly events befall us.

We tried to understand and explain as much as our hearts allowed.

Let Allah be our support.

Let Allah be our trust.

Let Allah be our love.

Let us never forget that we are all mortal beings.

One day we will take our last breath.

Surely, there will be pain and trouble in our lives.

Surely, there will be sadness and pessimism in our lives.

But the stronger our spiritual power is, the sooner our sadness will end, the shorter our pessimism will last.

Let us never let Allah out of our hearts.

Let us make our hearts a home for Him.

Let us feel Him in that home every moment.

Our breath is His most beautiful proof.

Stay with love, peace and passion.

May your heart always be in the feeling of Allah.

May your heart always be in divine love.

May love never be lacking in your heart.

May divine excitement never be lacking in your heart.

Stay patient and silent.

Be in trust and submission.

Let us never forget Allah who created us and shaped us.

Let us never forget Allah, the Owner of the Heavens and the Earth.

Let us never forget the unique Owner of every being.

Peace be upon you.

Ismail Dincer

01-01-2025

*O SHÂFI ALLAH*

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