

# **HAVE WE REALIZED ISLAM WELL ENOUGH?**

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## **INTRODUCTION**

Can a human being who has attained the station of humanity commit cruelty?

Can a human being burn and destroy?

Can a human being ever violate the rights of others?

Can a human being be involved in sedition and mischief?

Can a human being usurp the rights of others?

Can a human being consider himself superior and others contemptible?

Can a human being ever sow discord or create conflict?

Can a human being judge, exclude, or disregard others?

Human being is born in the station of mercy.

Human being is honored by the station of Islam.

The station of humanity is the station of Islam.

The station of Islam is the station of attaining Muslimhood.

Have we been able to become acquainted with the meaning of Islam?

What was the truth of Islam?

In society, we have always considered ourselves Muslims.

Being born to parents we called Muslim, we thought of ourselves as Muslims as well.

Have we truly understood the truth of Islam?

Have we been able to implement the truth of Islam in our life?

Are we able to demonstrate this in our life?

Does saying "Elhamdulillah, I am a Muslim" make us Muslim?

If we say "Elhamdulillah, I am a doctor," can we become a doctor without graduating from medical school?

Can we attain the rank of Islam without undergoing spiritual training?

Can we become Muslim simply by being born to parents we call Muslim?

Can we become Muslim simply by being born in a country called Muslim?

What is Islam?

Who is a Muslim?

How does a Muslim live in society?

The word Muslim comes from the Word Islam.

Islam is connected to the Word submission.

A Muslim is someone who submits to God among the people.

A Muslim is someone who looks at every being with the eye of God.

A Muslim is trustworthy.

They do not betray trust.

A Muslim does not deceive anyone.

They do not inflict even the slightest injustice on anyone.

They do not interfere with anyone's beliefs or worship.

They do not judge anyone.

They do not engage in divisive behavior.

He doesn't engage in petty quarrels.

He's not arrogant.

He doesn't look down on anyone.

He's honest and virtuous.

He does not mock or gossip.

He does not spread rumors or backbite.

He does not seek out anyone's shortcomings or flaws.

He is wise.

He is peaceful and serene.

He does no harm to any being.

He does not sow discord or malice.

He is sweet-spoken and cheerful.

He does not spread pessimism.

He gives hope.

He works in his profession with the principle of serving people.

He lives with the consciousness of submission to God.

He lives within the virtue of the Islamic station.

Therefore, everyone should ask themselves, "Am I a Muslim?"

Is my life in accordance with Islamic consciousness?

What is the Islamic station in reality?

What is Islam as described in the Quran?

Have we been able to grasp the meaning of Islam?

Have we been able to understand what it means to be a Muslim properly?

Have we been able to demonstrate Islam in our lives?

Does our life truly conform to Islam?

Does our belief align with the meaning of Islam?

Does our belief embody knowledge, wisdom, and good manners?

Does our belief include compassion, mercy, love, and respect?

Have we been able to analyze our belief?

Has our belief made us witnesses to God?

Has it enabled us to completely surrender to God?

Have we understood the connection between Islam and the word submission?

Have we ever considered the true meaning of the word Islam?

Do we know what it means to be a Muslim?

As humanity, have we attained the truth of Islam?

Have we been able to live by the truth of Islam?

Have we been able to integrate Islamic consciousness into our lives?

Can we become Muslims simply by saying "Elhamdulillah, I am a Muslim" with our tongues?

What does it mean to confess with the tongue and confirm with the heart?

What is being a believer?

Is believing in God sufficient to be a believer?

How are witnessing and being a believer connected?

What was Islam really?

What did it mean to live as a Muslim?

Did Islam begin with the Prophet Muhammad?

Was there no Islam before the Prophet Muhammad?

Have we understood the Islam described in the Quran well?

Could the definition given by the Directorate of Religious Affairs, "Islam is the last religion sent by Almighty God through the Last Prophet Muhammad (peace be upon him)," be correct?

Is Islam a religion?

What is the subtlety of Islam and religion?

What is the truth of religion?

Why is it believed in society that Islam began with Muhammad?

Is the meaning of Islam as known in society the same as its true meaning?

How should we understand the truth here?

Are the words Islam and submission related?

What does submission mean?

To what should one submit?

Islam is the secret of submission to God.

To what does a person submit?

Have we truly witnessed God, transcending our existence, and submitted to Him?

Have we been able to hear God with the ear of our soul?

The Quran states, "Do not be divided!"

We did not hear with the ear of our soul; we divided, we separated.

The Quran states, "Do not kill!"

We attacked and killed in the name of religion.

The Quran states, "Do not gossip and slander!"

We slandered each other constantly.

And yet we said, "We are Muslims!"

Was that appropriate?

The Quran states, "Do not backbite!"

Did we understand what backbiting is, and were we able to abandon it?

So, could a Muslim engage in backbiting?

Of course not!

We both engaged in backbiting and claimed to be Muslims!

Was that appropriate?

The Quran states, "Do not commit wickedness!"

We didn't listen attentively.

We committed malice, envy, and wickedness.

Could a Muslim be envious, malicious, and wicked?

Of course not.

But we did.

And we said we were Muslims!

Was that appropriate?

The Quran says, "Do not look for the faults or mistakes of anyone!"

Did we abide by this?

We looked for the faults and mistakes of people.

We talked about them here and there.

And we said we were Muslims!

Was that appropriate?

We were not constructive.

We were destructive.

We were not restorative.

We were disruptive.

We did not give hope.

We gave pessimism.

We did not teach submission to God.

We taught turning to God for our own interests.

We even prayed to avoid going to hell, to go to paradise.

We did not understand the meaning of worship.

We performed worship for our own benefit.

We burned and destroyed in the name of religion.

We declared those who did not believe like us as infidels.

We declared jihad in the name of religion.

We said, "Attack the infidels!"

We called them godless, infidels, heretics, and we attacked each other.

We thought killing them by calling them infidels was a religious commandment.

We divided ourselves into Islam, Christianity, Judaism, Hinduism, and Buddhism.

We looked at each other as "the other."

We considered our own belief superior and other beliefs false.

This view divided us.

Yet God commanded, "Do not divide."

We did not listen with our hearts.

We divided, we attacked each other.

We started wars in the name of religion.

We attacked saying "Allah."

The other side also attacked saying "Allah." But these things were not in the belief in Allah.

There was no burning, destruction, or killing.

There was only giving life.

In the Quran, it is stated, "Whoever kills a person is as if he has killed everyone and whoever saves a person is as if he has saved everyone."

Surah Al-Maidah 31: "Ennehu men katele nefsni bi gayri nefsin ev fesâdin fil ardi fe ke ennemâ katelen nâse cemîa ve men ahyâhâ fe ke ennemâ ahyen nâse cemîa."

The Meaning: "Whoever kills a person for his own gain, or spreads corruption on earth, it is as if he has killed all mankind; and whoever strives to save a life, it is as if he has striven to save all mankind."

Yet, it was stated so clearly in the Quran.

But we didn't hear, we ignored.

We didn't see, we ignored.

And yet we said, "We are Muslims."

But we didn't read the Quran to understand it.

We disregarded the divine messages presented to us.

We didn't listen attentively to the advice offered in the Quran for humanity.

We read the Quran for reward.

We read it in Arabic, without understanding it.

Can there be any reward for knowledge whose meaning is not grasped?

In this book, we will investigate the definition of Islam according to the Quran.

We will investigate the truth of Islam.

We will try to understand what it means to live according to Islam.

We will examine how Islam is known and believed in society.

We will strive to understand how a Muslim's life should be.

We will try to do all this according to the meanings offered by the Quran.

Please forgive us if we have any mistakes or shortcomings.

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## **WHAT IS ISLAM, WHEN DID IT BEGIN?**

How well have we understood the truth of Islam?

We have turned the truth of Islam into a religion.

We have lived in a struggle of "Your religion, my religion."

We have declared those who did not believe like us as infidels, destined for hell.

We never considered what the truth of religion is.

We did not research how "Islam, religion, Allah" were explained according to the Quran.

We did not read the Quran to understand it, we only read it for reward.

And we did not properly understand the truth of reward.

We did not strive to reach the meaning.

We remained mostly in conflicts.

We did not research the true meanings of words.

We remained in a struggle of beliefs, attacking each other in a state of self-centeredness.

Societies turned their beliefs into religions.

And unfortunately, they attacked each other by calling each other infidels.

However, according to the Quran, the definition of religion, the definition of Islam, was different.

We couldn't see it.

According to the Quran, religion belongs to God.

Islam, on the other hand, is the submission to God that comes from bearing witness to God.

That submission brings peace, tranquility, and the consciousness of Tawhid (Oneness of God) to the hearts.

It is known that Islam began in society with the Prophet Muhammad.

In the publications of the Directorate of Religious Affairs, the definition of Islam is as follows:

"Islam is the last religion sent by Almighty God through the Last Prophet Muhammad (peace be upon him)."

However, the Quran states that this view is not so.

When we examine the Quran, we see that there is a prayer of Prophet Abraham and Prophet Ishmael to become Muslims.

Surah Al-Baqarah 127: “Ve iz yerfeu ibrâhîmul kavâide minel beyti ve ismâîl rabbenâ tekabbel minnâ inneke entes semîul alîm.”

The Meaning 1: “Abraham raised his heart to the foundations of truth, and Ishmael said, ‘Our Lord, accept our efforts in Your cause; indeed, You are the Hearing, the Creator with Your wisdom.’”

The Meaning 2: “Abraham and Ishmael built the House together, and they said, ‘Our Lord, accept our efforts; indeed, You are the Knowing, the Hearing.’”

Surah Al-Baqarah 128: “Rabbenâ vecalnâ muslimeyni leke ve min zurriyyetinâ ummeten muslimeten leke.”

Rabbe nâ: Our Lord,

Ve ical na: To make, to do, to act, we,

Muslimeyni leke: Those who submit, Muslim, those who are in peace, to you,

Ve min zurriyyeti nâ: From our lineage, our offspring, we,

Ummeten: Nation, community, person, those from the same mother,

Muslimet leke: Those who submit, Muslim, peace, to you,

The Meaning 1: “Our Lord! Make us of those who live as Muslims, and make our offspring and our communities of those who are Muslims.”

The Meaning 2: “Our Lord! Make us of those who submit to You, and make our offspring and our communities of those who submit to You.”

As can be seen, the word “Muslim” appears twice in this verse. And there is the prayer of Prophet Abraham and Prophet Ishmael for being able to become Muslims and for their descendants to also become Muslims.

Prophet Abraham’s prayer for submission to Allah reveals the truth of Islam.

Islam is the station of submission to Allah. A person who lives in submission to Allah is called a Muslim. Wherever in the world a person lives in submission to Allah, that person is a Muslim.

In society, Islam is interpreted as a religion.

What is Islam and when did this word appear in history?

Is Islam a religion?

What is the subtlety of Islam as a religion?

The word Islam should be well understood.

Although it is said that the word Islam comes from the Arabic root “Slam, Seleme”, it is also said that the word Islam goes back to Adam.

Slam , Islam.

Slam is written with the letters Sin, Lamelif, Mim.

The word Islam has the letter “Elif” at the beginning.

It is necessary to thoroughly research what this letter and each other letter symbolize and what meanings they convey.

Islam-salvation-submission-Solomon-peace are interconnected words.

All research shows that the word Islam is a word meaning "salvation, submission."

The meaning of the word Islam includes submission to Allah, peace, tranquility, and safety, which are formed by bearing witness to Allah.

The Islamic belief known in society is not the same as the Islamic belief defined in the Quran.

In society, it is believed that the Islamic belief began with the Prophet Muhammad.

The Islamic world bases the claim that Islam began with the Prophet Muhammad on verse 163 of Surah Al-An'am.

Surah Al-An'am 163: “Lâ şerike lehu ve bi zâlike umirtu ve ene evvelul muslimîn.

Lâ şerîke lehu: He has no partner,

Ve bi zâlike emr tu: With this, thus, the operation,

Ve enne evvel el muslimîn: I am the first, first, primarily, in submission, in peace and tranquility,

Religious Affairs: “He has no partner. This is what I have been commanded with. I am the first of the Muslims.”

Tavhîd-i Qur’ân Meaning: “He has no partner, and all the operation in existence is His, and I am primarily in submission to Allah, I am in favor of peace and tranquility.”

The meaning of the word “evvel” here is; priority, first, from the beginning, first one, initial, etc.

According to our research and our hearts, translating this verse as "I am primarily one who is in submission to Allah - one who is in favor of peace and tranquility" instead of "I am the first of the Muslims" is more appropriate to the intended meaning.

Because, according to the Quranic standard, it is stated in the verses that the perfect people we call messengers and prophets who came before Prophet Muhammad were Muslims.

Since there can be no inconsistency in the Quran, the verse should be well understood and carefully translated. The message presented to us in the verse is that Prophet Muhammad, wherever, however, and in whatever state he was, primarily acted in accordance with Islam, peace, and tranquility.

And we are also told, "Always be in peace and tranquility, never stray from peace, never incline towards conflict and enmity."

That is to say, we are warned to always act in accordance with Islam, that is, in peace and tranquility, whether in trade, neighborly relations, travel, education, conversations, interpersonal relationships, or within society.

And we understand that those people of heart, from Adam to Muhammad, were all in accordance with Islam.

That is, they were all Muslims.

Muslim means one who submits, who is in accordance with Islam, that is, one who is in peace and tranquility.

It means being in submission to Allah at all times.

That submission is the truth of Islam.

In society and among belief groups, it is believed that Islam emerged after the Prophet Muhammad. Did Islam begin with the Prophet Muhammad?

Did it not exist before?

Did acts of worship such as prayer, fasting, pilgrimage, and almsgiving begin with the Prophet Muhammad?

Was it not there before?

If so, then what did Prophet Muhammad offer to humanity?

What is the truth of Islam?

What is the truth of being a Muslim?

How does a person reach the station of Islam?

How does a person truly live as a Muslim?

Islam is the feeling of submission to God.

Can one who remains in their own ego, who is full of pride, reach the station of Islam?

If Islam is the dimension of peace, can one be a Muslim if there is fighting and war within them?

What are war, fighting, and enmity which are the opposite of peace?

How can fighting, enmity, and war be prevented in order to reach Islam?

Can we be Muslims without reforming the states of enmity and war within us, which are states of hatred, animosity, and discrimination?

Islam-salvation means peace, achieving peace, reaching safety, establishing peace and tranquility, creating mutual peace, establishing a secure environment, and being trustworthy.

In essence, it means:

Being in submission to one's Creator,

Achieving inner peace and tranquility,

Offering peace and tranquility to one's surroundings through one's actions and behavior,

Being able to inspire trust in one's surroundings in every aspect.

A person who has embraced Islam is called a "Muslim."

A Muslim is someone who is in peace and tranquility, has reached safety, and displays peace and tranquility in every aspect of their life.

To reach Islam, one must bear witness to God.

On the path to bearing witness to God, one must first rectify inner conflicts, such as hatred, enmity, and resentment.

Then, one must be able to see the manifestations of God in existence itself.

But did Islam begin with the Prophet Muhammad, or did the society of that time not know Islam?

When we examine it historically, we understand that even those who opposed the Prophet Muhammad in Mecca considered themselves Muslims.

The words Islam and Muslim are found in poems written during and before the time of the Prophet Muhammad.

The word Islam is found in the poems of many people who were called polytheists before the Prophet Muhammad.

In what sense we understand this word is very important.

Upon examination, it will be seen that the words Islam and Muslim were known words before the Prophet Muhammad.

When we examine the Quran, we understand that Islam has existed since the time of Adam.

For example, when we examine verse 67 of Surah Al-Imran, we see that Prophet Abraham was a Muslim.

Surah Al-Imran 67: *Mâ kâne ibrahîmu yahûdiyyen ve lâ nasrâniyyen ve lâkin kâne hanîfen muslimâ ve mâ kâne minel muşrikîn."*

*Mâ kâne İbrâhîm:* He was not, it was not Abraham,

*Ya hadûyyen:* He who said, "We alone guide,"

Ve lâ nasrâniyyen: There is no helper,

Ve lâkin kâne hanif: But, he was, a monotheist, believing in the unity of existence,

Muslimen: One who submits, one who is at peace,

Ve mâ kâne: He was not, it was not,

Min el muşrikîne: One who associates partners with God, one who attributes the attributes of God to himself,

The Meaning: "Abraham was not one of those who say, 'We alone guide,' nor one of those who say, 'There is no helper other than Us.'

But he was on the path of Tawhid (Oneness of God), he was a Muslim, he was completely submissive and at peace, and he did not attribute the attributes of God to himself."

As seen here, Prophet Abraham was also a Muslim, that is, he was in submission to the one God.

Therefore, Islam did not begin with Prophet Muhammad.

The truth of submission of all messengers and prophets was the truth of Islam.

We examined above that the prayers of Abraham and Ishmael in Surah Al-Baqarah, verse 128, were about becoming Muslims.

Surah Al-Baqarah, verse 128: "Rabbenâ vecalnâ muslimeyni leke."

"Our Lord, make us Muslims."

As seen here, Islam existed even before Prophet Abraham, and Abraham and Ishmael prayed in this way.

In Surah Al-Baqarah, verse 132, we also see that Prophet Jacob told his children, "Become Muslims."

Surah Al-Baqarah, verse 132: "Ve yakûb yâ beniyye innallâhestafâ lekumud dîne fe lâ temûtunne illâ ve entum muslimûn."

The Meaning: "Jacob said: 'O my sons! Indeed, Allah has given you the ability to discern the laws of creation. So, before you die, know and submit to the Owner of your existence, and be among those who are in peace and tranquility.'"

In verse 136 of Surah Al-Baqarah, we see that Abraham, Ishmael, Isaac, Moses, Jesus, and other prophets were Muslims.

When we examine verse 52 of Surah Al-Imran, we see that Jesus and his disciples were Muslims.

Surah Al-Imran 52: "Fe lemmâ ehassa îsâ min humul kufre kâle men ensârî ilâllâh kâlel havâriyyûne nahnu ensârullâh âmennâ billâh veşhed bi ennâ muslimûn."

The Meaning: "Then when Jesus perceived in them their rejection of the truth, he said: Who will help me for the truth of God?"

The disciples said: We will help you for the truth of God, we have faith in God, know that we are Muslims—peace and tranquility.”

In Surah Maryam (Virgin Mary), verse 15, we also see that Maryam was a Muslim.

Surah Maryam, verse 15: “Ve selâmun aleyhi yevme vulide ve yevme yemûtu ve yevme yubasu hayâ.”

The Meaning: “He spent his time in a state of pure Islamic consciousness, and understood that everything that appears at every moment comes from the Ever-Living One.”

Surah Saffat 79: “Selâmun alâ nûhin fil âlemîn.”

Selâmun ala Nûh: Islam, peace, tranquility, safety, Noah,

Fi el alemin: Among the communities,

The Meaning: “Noah was upon Islam among the communities.”

Here we see that this word also existed in the time of Prophet Noah.

In Surah A'raf, verse 126, it is explained how the group called the religious leaders of Pharaoh in Pharaoh's palace became Muslims.

Surah A'raf 125: Kâlû innâ ilâ rabbinâ munkalibûn

Kâlû ila rabb na: They said, "We have returned to Him who created us."

Munkalibun: To return, to be attached,

The Meaning: "They said, 'We have returned to Him who created us.'"

Surah Al-A'raf 126: Ve mâ tenkîmu minnâ illâ en âmennâ bi âyâti rabbinâ lemmâ câetnâ rabbenâ efrîg aleynâ sabren ve teveffenâ muslimîn.

The Meaning: You have no right to be angry with us. You called and we came. But we understood that the signs of the One who created us are in us. We have believed. Our Lord! Grant us mercy, patience, and make us among those who are inclined towards peace and love.”

As seen here, “teveffenâ muslimîn” (may we die as Muslims), it will be understood that even the group called Pharaoh's religious leaders understood their mistakes and returned to Islam with loyalty.

From this, we understand that in Pharaoh's palace, the invitation of Prophet Moses and Aaron was to Islam.

That is, to submission to God.

Prophet Moses and Aaron spoke with the group called Pharaoh's religious leaders in Pharaoh's palace about the truth of God.

After this conversation, the group called religious leaders believed in God and submitted to God in the face of what Prophet Moses explained based on scientific evidence.

That is, they pledged allegiance to Islam.

So, Islam is the name of believing in God and submitting to Him.

Yes, when we examine the Quran from beginning to end, we understand that all the messengers and prophets were on the path of Islam.

So, how do we reach the station of Islam?

How do we submit to God?

All this is only possible when we understand the creation of existence, and when we comprehend the sublime power of the Creator.

When we witness the Creator of existence, the door of submission will be opened.

That is, the door of Islam will be opened.

For the door of Islam to open, purity of mind and heart is required first.

A person cannot take a step towards becoming a Muslim without abandoning their inner conflicts, that is, hatred, enmity, causing harm, gossiping, discrimination, stealing, and similar behaviors.

For this reason, the Quran commands us to "repent," that is, to abandon our mistakes.

The path to becoming a Muslim begins with ending our inner conflicts.

In Surah An-Nisa, how to become a Muslim is explained in a magnificent way, using the example of Prophet Abraham.

Surah An-Nisa 125: "Ve men ahsenu dīnen mimmen esleme vechehu lillāhi ve huve muhsinin vettebea millete ibrahīme hanīfā ve ittehadallāhu ibrahīme halīlā."

Ve men ahsenu: He who is good,

Dinen: Religion, the laws of creation,

Minmen esleme: He who is righteous, truthful, and steadfast, in peace and tranquility,

Veche hu li allāh: His face, direction, truths, towards Allah,

Ve huve muhsinin: He who is benevolent,

Ve ittebea: He obeyed,

Millet: The principles established, document, organized and written,

Ibrahim: Abraham, one who lives in accordance with the essence,

Hanifen: Hanif, one who believes in Tawhid, in one God,

Ve ittehaza Allah: He took, he embraced, he carried, Allah,

İbrâhîme Halil: Abraham, a sincere and heartfelt friend,

The Meaning: "Who is better than the one who seeks to understand the laws of creation, turns his face to Allah, and is in goodness, and is in Islam—peace and tranquility, and follows the principles established by Abraham, seeks the truth as he sought it, is in Tawhid, and clings to Allah with all his heart and soul, like Abraham?"

Yes, for a person to become a Muslim:

He must attain the rank of witness.

He must contemplate the existence of beings scientifically.

He must feel the verse "Iqra" (Read) with his heart.

For this reason, the first verse is "Read."

The purpose of reading is to try to understand the existence of being, to examine existence, to think, to be in contemplation.

The Quran begins with "iqra - read."

Where did existence come from, how did it come into being, how is it functioning at every moment, and where is it going?

Surah Al-Alaq 1: "Iqra bismi rabbikellezî halaka."

The Meaning: "Examine and understand creation by the signs of Him who created you."

Man should consider his own body as the Quran to be read.

He should consider every being as the Quran to be read.

He should also consider the Holy Quran, which he reads as the Quran, as the Quran itself. And he should read all three without separating them. He should understand that the truth in one is also in the others.

One should know one's existence and one's own body as a living Qur'an and read it accordingly.

The realm of witnessing is this visible world.

The way to reach the station of Islam is to bear witness to Allah.

Without bearing witness to Allah, we cannot be in Islam, that is, in submission to Allah.

Allah is manifest in every being.

We are not separate from Allah, nor are Allah separate from us.

Every being is a place where Allah reveals Himself.

Every being is surrounded by His signs and verses.

The way to bear witness to Allah is through the verses in existence, that is, the signs that belong to Him.

Therefore, in Surah Joseph, verse 105, it is stated: "There are signs in the heavens and the earth, yet they pass by them without noticing them."

When the word "sign" is mentioned, one should not immediately think of the writings in the Holy Quran.

When the word "sign" is mentioned, one should think of the signs, proofs, and traces showing the truth in every being, as stated in Surah Joseph, verse 105.

Man is created with the ability to read the universe.

He is created with the ability to comprehend existence and the Creator.

Man should not disregard the intellect, contemplation, choice, consciousness, and reasoning given to him.

There are approximately two thousand verses in the Holy Quran about reasoning, thinking, and researching.

To understand existence and its creator, human being must look at existence and seek answers to the questions, "Where did it come from, how did it come into existence, and why does it come into existence?"

Where did it come from?

This question leads us to the source of existence...

How did it come into being?

This question leads us to the intricacies of the creation of existence...

Why did it come into being?

This question will lead us to the duties and purposes of existence...

The station of Islam is a station that will open when we witness the Creator of existence in existence itself.

Throughout history, all perfect people have advised witnessing to God.

First of all, we must understand that the dimension of witnessing to God, will be possible when we reach the truth of visible existence.

From the prayer of Prophet Muhammad; "O Allah, show me the truths of things as they are", we understand that witnessing to God is possible by reaching the truth of clearly visible things.

Witnessing God is possible primarily by witnessing the qualities in our own bodies, and then in the bodies of existence.

We can reach the truth of God by witnessing the manifestations of His own essence in existence. We can only reach the dimension of God's face and His manifest dimension in visible existence. Visible existence also has invisible dimensions.

When we see existence, we cannot see it completely in all its aspects. What we see is only one face of existence. Just as if we were to come to the edge of an ocean, what we see is only a very small part of the ocean. It is not possible for us to see the ocean completely, inside and out.

It is not separate from the ocean we see, but it is not the whole ocean either.

In visible existence, which aspect of God is it possible to see?

In the essence of existence, there is the infinite face-truth belonging to God.

In existence, there is primarily the "doer-described-existent" face.

The earth dimension, the dimension of bodies, is the face of God, the self, humanity, manifestations.

Just as existence has an earth dimension, it also has the "spirit, light, divinity" dimension from which it originates.

In the end, we understand that existence has an infinite face, both inner and outer.

These infinite faces are the face dimensions of God.

God has the face of beauty, the face of majesty, the face of each of His names.

The word "face" means "countenance," but it also means "truth."

Existence is the truth of God.

All the qualities in existence are the truth that belongs to Allah, that reveals Him.

We understand that "zahir" does not only mean the outer surface.

The manifestation of existence is the dimension of Allah's manifestation.

The manifestation of existence, its functioning, is the dimension of the revelations in existence.

Allah's self-manifestation is the dimension of "He is the Manifest."

We cannot say that visible existence is Allah.

Allah reveals Himself through existence.

The truth of Allah must be understood well in all its aspects.

The verse "Allah is closer to man than his jugular vein" must be understood well.

Man should find Allah within himself, and try to see His face in the attributes that manifest from himself.

Allah encompasses man and all existence with His names.

“Ve kânallâhu bi kulli şeyin muhîâtâ- And Allah is the One who encompasses all things.” (Surah An-Nisa 126)

Allah is closer to man than man himself, He encompasses him with all His manifestations.

Man must first witness the truth of Allah in the city of his own body.

Allah reveals Himself through man and shows His face through man.

But this is only a word, it needs to be understood very well.

Man will understand these words better when he reaches his own meaning.

The saying of Prophet Muhammad; “He who knows himself knows his Lord” is to explain this.

The truth of Allah will be understood when man understands his own creation.

We should believe not in an invisible God sitting somewhere in the heavens, waiting, but in a Power that encompasses the entire universe, is manifest from everywhere, and shows His face from everywhere.

Faith will be possible by bearing witness to Him. The purpose of faith is to be a believer, that is, to be certain of God. The phrase "I bear witness," recited 20 times a day in the call to prayer, points to this.

A person should read himself, know himself, and bear witness to God within himself. He who bears witness to God will be in submission to Him. He who submits to Him will attain the station of Islam. God is manifest from everywhere, "He is the Manifest." God shows His face from everywhere, "There is the face of God." Thus, "the face of Allah" manifests itself from every direction.

When we speak of the face of God, we must be able to see this truth in every aspect of existence. God manifests Himself at every moment with all His manifestations, that is, He reveals Himself.

We cannot call visible existence the image of God, nor can we separate it from Him.

We cannot call visible existence the face of God, nor can we call it separate.

Nothing is separate from God, but nothing is God in terms of things, that is, in terms of objects.

The truth of God must be understood as a whole, with its beginning, its end, its outward appearance, and its inward truth.

The beginning, the end, the outward appearance, and the inward truth of existence are the dimensions through which we will reach the truth of God.

The verse, "God is closer to you than your jugular vein," is a message that we should seek Him not in distant places, but within ourselves.

He is the doer in our bodies with His actions.

He is the one who is described in our bodies with His attributes.

He is the Being who sustains our bodies.

We are Him.

He is us.

This is the truth that Prophet Muhammad presented to humanity.

Humans should first seek God, who is closer to them than their jugular vein, within themselves. While the polytheists of Mecca believed in God somewhere in the heavens, He told humanity, "Seek God within yourselves," trying to explain that God is not separate from us. When a person witnesses God within themselves, they will transcend themselves and reach the state of submission. This state of submission is the state of Islam. The state of Islam is the submission of a person to God, like the submission of a drop to the ocean.

## **THE TRUTH OF ALLAH**

We said "Allah," but we didn't know the truth.

We heard the word Allah, but we couldn't ask, "What is Allah?"

When we asked, we were ostracized with the words, "Don't you believe?"

We didn't think about what Allah is.

We didn't investigate what witnessing to Him means.

We couldn't understand what it means to reach the station of a believer, that is, the station of being certain of Him.

We didn't ask or investigate the meaning of the word "Eshhedü" recited in the call to prayer.

We didn't know what Allah is.

We only believed.

We heard about the belief in Allah from our parents, and we too, believed without witnessing Allah.

In fact, as children, with childlike innocence, we all asked, "Mom, what is Allah?"

Which of us was guided to the place where the answer to what Allah is was?

We couldn't adequately know what the truth of Allah is.

We didn't consider whether He is with us or separate from us.

We always thought He was in the sky, unable to realize that He is closer to us than we are to ourselves.

The "Eshhedu" recited in the call to prayer is witnessing, bearing witness to God, but we didn't know what witnessing is.

We didn't know where or how to bear witness.

We only believe in God, we don't even ask what it means to bear witness.

Being a Muslim is realized through bearing witness to God.

For a person to be a Muslim, they must bear witness to God.

It is necessary to bear witness to God intellectually, both within oneself and in existence.

To bear witness means to see, understand, touch, and feel through evidence.

In the Quran, there is the request of Prophet Abraham, "Rabbi erini - My Lord, let me see You."

Prophet Abraham had a desire to see his Lord so that his heart would be at peace, that is, to be certain. This desire is the desire to reach the station of "I bear witness" which is recited 20 times a day.

Surah Al-Baqarah 260: "Ve iz kâle ibrâhîm 'rabbî erinî' keyfe tuhyil mevtâ kâle e ve lem tu'min kâle belâ ve lâkin li yatmainne kalbî kâle fe huz erbeaten minet tayri fe surhunne ileyke summecal alâ kulli cebelin minhunne cuzen summe eduhunne yetîneke sayyen valem ennallâhe azîzun hakîm."

The Meaning: "Abraham said: 'My Lord! Tell me how You give life from a drop of semen.' It was revealed to him: 'Have you not believed?'

He said: 'Yes, I have believed, but let me understand it intellectually, so that my heart may be reassured and no doubt may remain in me.' It was revealed to him: Return to your Lord and cling to His glory, then analyze His manifestations in all existence. Then understand all of them with virtue. Know that all existence is a part of Him. Then, when those who seek these truths come to you, invite them and explain to them that Allah is the possessor of all attributes, the one who rules over all bodies."

This is the desire of Prophet Abraham: the desire to bear witness.

Witnessing is only possible by understanding the manifestations in existence.

It is revealed to all of us through Prophet Abraham: - to return to your Lord, that is, to the One who gave you form.

- To see His glory in every being.

- To understand that all of existence is a manifestation of Him.

- To understand that every being is a part of Him, not separate from Him.

- To try to understand all this with virtue, that is, with knowledge, manners, honesty, straightforwardness, and humility.

The aim is to reach the truth of God.

To know God properly, to feel what God is.

Surah Al-Ahzab 41-42: "O you who believe! Understand God, remember Him often, and perceive His actions, attributes, and manifestations of His Essence morning and evening."

Surah Al-Ahzab 41:

Ya eyyuha ellezi amenu: O you who believe,

Uzkuru Allah: Remember, understand, recall, Allah,

Zikren kesir: Remember, explain, much, abundant, continuously, always

The Meaning: "O you who believe! Understand Allah, remember Him often."

Surah Al-Ahzab 42: "Ve sebbihûhu bukreten ve asîlâ."

The Meaning: "And perceive the actions, attributes, and manifestations of His essence morning and evening."

Whoever wants to reach the truth of Allah must understand the creation of himself and existence. As stated in the verse "Remember Allah," a person who is on the path of understanding Allah will surely reach His truth.

Surah Al-Baqarah 21: "O mankind! Understand that you are servants of Him who created you. It is He who created you and those before you. It is hoped that you will avoid evil and not associate partners with Him."

Surah Al-Baqarah 22: "It is He who fashioned you with His attributes, spread out the earth and established the sky, and sends down water from the sky, and brings forth produce with it. You benefit from it. So do not associate anything with Allah and be of knowledge."

It is only when we understand our own existence that we can truly know God. Seeking answers to questions such as, "How were we created, how was existence created, how was the earth formed, how were the heavens arranged?" will lead one to the truth of God. A person should always contemplate how they came into being.

A person will reach the truth when they understand their own existence, the manifestations within their own body. A person who understands where all existence comes from will reach the truth of the Merciful.

A person who understands that all existence is enveloped by the qualities of the Merciful will reach the truth of the Compassionate. And they will witness that no being that has been revealed is separate from Him.

Surah Al-Imran 5: "There is nothing in the heavens or on earth that is separate from Allah."

Surah Al-Imran 6: "It is He who forms you in the wombs and creates you. He shapes you as He wills. There is no god but Him. He is the Supreme Possessor of all attributes in all existence, He is the Dominant One over all existence."

A person who understands his own creation will also understand his Creator.

And he will surrender to his Creator.

Thus, he will attain the truth of Islam.

A Muslim is one who has attained the truth of Allah.

A Muslim is one who has witnessed Allah through the signs in existence.

A Muslim is one who is certain of Allah.

A Muslim lives with the feeling of witnessing Allah in every being.

The word Allah was first indicated in history with the word "El".

The word "El" was expressed in Hebrew, Akkadian, Syriac, Phoenician, and Ugaritic languages in the sense of "God, Allah".

"El" means power, strength, might, mobility.

This word refers to the power and might inherent in existence itself.

El-Hû El-Hâ-El- Eloha, Hebrew.

This word passed into Arabic as El Hû- God. The word "El" has been expressed as God in many languages. In Phoenician El-Il

Hebrew:ēl

Syriac il-el-yl

Arabic; el

Akkadian; el-il

In Akkadian, Hebrew, and Aramaic; the word Il-El was used to mean God.

We understand that the perfect people of that day understood the magnificent power that encompasses existence and called that power "El; power, strength, might."

When perfect people say, "God's hand is in every being,"

it means, "God is the power that governs every being."

The word "Hu-Ha," which comes from Hebrew, also means "He."

Hu El means power, might, and He is the power.

That is, what is called God is the power that encompasses all existence, the entire universe.

El Hu-God-Deus-Dieu; He is the power, strength, and might.

No matter what language we use to express it, the power at the core of existence is God Himself.

So, can a human being deny that magnificent power that is in himself and at the core of existence, that creates movement?

Of course not.

Herein lies the answer to the question, "What is God, does God exist?"; that magnificent power within one's own body and the essence of existence.

Man will reach the truth of what God is when he contemplates the vitality, functioning, and movement of existence.

There is a power that moves and operates the entire universe.

Quantum physics, as we call it, involves a power that moves molecules, atoms, subatomic particles, and beyond. The real challenge is trying to understand this power.

The vitality, movement, and functioning that this power creates is where truth can be comprehended. Throughout the universe, there is a mathematical, physical, chemical, and biological system at work.

There is a power that creates this system. The answer to the question, "What is God?", lies in understanding this power in existence. The gateway to understanding this is the human body itself.

The answer to all the questions one seeks is hidden within oneself. That is why Prophet Muhammad said: "He who knows himself knows his Lord."

Jesus said: "I am He."

Prophet Moses said, "I saw Him in myself."

A person cannot deny their own body, cannot say it does not exist.

A person cannot deny the visible existence.

One cannot say, "I do not exist, this visible existence does not exist."

Can something visible be denied?

The important thing is to try to understand what is visible.

A person breathes, has feelings, has pains,

all these are proof of the existence of one's own body.

A person should turn to their own body, try to understand its creation.

A person should look at the magnificent power in their own body, look at the magnificent functioning, and try to understand how these things happen.

One should try to understand where all existence comes from.

The source, essence, and origin of everything is God.

This source is the Sublime System.

The Sublime System is the luminous dimension of existence before it is revealed. "Kanallahu ve lem yekûn meahu şey'a!"

Kane means source, origin, moment, essence. "Allah is the source, the essence, nothing is separate from Him."

The source, the essence from which all existence comes is Allah.

The answer to the questions, "What is God, where is God, what is called God?" is hidden within the human body and the essence of existence.

Man should contemplate the functionality and movement within his own body.

Man should strive to understand the divine power that encompasses all beings.

Man should contemplate and try to understand his origin, his source.

Surah Hud 4: *Îlâllâhi merci kum ve huve alâ kulli şeyin kadîr*

The Meaning: "Your source is only Allah, and He is the power over all things."

As magnificently stated in the verse, the source from which we all come is Allah.

The place where we will seek the answer to the truth of Allah is, as stated in the verse, "ala kulli sey in kadir," the dimension of power that exists within existence itself.

We understand that what is called "Allah" is the power over all things.

Surah Al-Baqarah 20-106-109-148: "Înne Allah alâ kulli şeyin kadîr."

Indeed, Allah: Surely, Allah,

Alâ kullu şeyin kadir: All things, power, might

The Meaning: Surely Allah is the power over all things.

Surah Al-Maidah 17-19-40: "Ve Allah alâ kulli şeyin kadir."

Meaning: "Allah is the power over all things."

Surah Al-Maidah 120: *Lillâhi mulkus semâvâti vel ardı ve mâ fihin ve huve alâ kulli şeyin kadîr.*

Li Allah mulku: Allah, the dominion, owner, ruler, administrator,

El semâvât ve el ardı: The heavens, the sublime realm, the earth, the land,

Ve mâ fî hinne: Thing, not, what, in, in, there,

Ve huve alâ kulli şey kadîr: He is the power over everything,

The Meaning: "Allah is the owner of everything in the heavens and the earth, and He is the power over everything."

Therefore, man should seek the truth of Allah in the manifestation of the power inherent in existence itself.

He should try to understand the power in the functioning of all existence.

The person who investigates the existence of being will surely reach the truth when he understands the magnificent power in existence.

Existence has come into being, taken shape, and been embodied through the manifestation of a certain power.

And that power proves itself in the being that is embodied at every moment. No one can deny the power, that is, the strength, the force that is inherent in existence.

The movement within existence itself is due to a power.

Nothing in nature, that is, no being, is static.

Every entity that appears static inherently possesses a dynamic state.

The atomic structure of existence is in a state of motion.

Atoms and subatomic particles constitute existence.

These particles are also composed of other particles.

These sub-particles are currently called "quarks."

Quarks also have sub-particles, and there are micro-particles and particles in countless sub-realms yet to be discovered.

All of these are in a state of motion.

This motion is a manifestation of power.

Nothing in the universe is static.

Everything, whether still or in motion, is a manifestation of power; everything is in a state of motion.

This power creates the dynamism of existence and the universe.

The power that creates this dynamism opens doors to the creation of countless other forms of motion.

The power that creates movement opens doors for the emergence of many beings from its essence. Whatever exists in the Merciful Oneness emerges into the Compassionate Oneness.

Just like a tree emerging from a seed, gradually taking shape over time...

As stated in the verse; "Allah is capable of all things"

We can only reach the truth of Allah when we understand the power of existence.

There is power in every being, there is a flow of power in everything.

Existence flows within a sea of power.

Every being is the manifestation of that power.

There is nothing that is not within that ocean of power.

When a person looks at their own body, their breathing, the beating of their heart, and the functioning of every cell are all indicators of that power.

It is impossible for a person to deny this power.

Understanding God properly is only possible by understanding the power that exists in existence.

One of God's essential attributes is the attribute of "Power."

The attribute of power is present in the functioning of all attributes.

A person should try to understand the power, that is, the strength, within their own body, and should never attribute that power to themselves.

If a person understands the owner of the power within themselves and lives in submission to Him, they become one of the believers, a righteous person.

All existence has emerged from the dimension of God's mercy.

Surah Al-Baqarah 163: "Ve ilâhukum ilâhun vâhid lâ ilâhe illâ huver rahmânûr rahîm."

The Meaning: "He who created you is the only Creator; there is no creator other than Him. He is the one who creates all existence from His essence, and He encompasses all existence with His mercy."

Allah demonstrates His oneness in every being.

Allah is unique in His actions; there is no one else who acts besides Him.

Allah is unique in His attributes; there is no one else who possesses attributes besides Him.

Allah is unique in His essence; there is no one else who possesses existence besides Him.

Allah is One in His essence, and unique in His attributes.

Allah demonstrates His oneness in His essence and in His attributes.

The only being that sustains all existence is Allah.

It is Allah who encompasses existence with each of His attributes.

The attribute of Living (Hayy) of Allah is present in every being; the attribute of Living (Hayy) is the only attribute in all existence.

Allah is the Living, the Sustainer. There is no one but Him who has life, and no one but Him who has power.

Surah Al-Imran 2:2: Allahu lâ ilâhe illâ huvel hayyul kayyum

Allah la ilaha illa huve: Allah, the God, the power, there is none but Him, He alone exists,

Al-Hayy: The Living One,

Al-Qayyum: The Sustainer, the Sustainer,

The Meaning 1: "There is no power except Allah, there is none other than Him, He is the Living One, the Sustainer of existence, He alone endures."

The Meaning 2: "Allah, destroy the gods you have taken, turn only to Him, He is the Living One in every being, He is the Sustainer in every being."

The Meaning 3: "Allah, there is none other than Him, He alone exists, He is the Living One everywhere, He is the Dominant One over every being."

Hayy means the living one, the immortal one. The One who sustains existence, Who is alive in existence, The One Who is the sole owner of the entire universe, Who holds all beings together, is none other than Allah.

The words "Hayy" (alive), "hayat" (life), "hayret" (amazement), "ihya" (revival), "uhyi" (life-giver), "hayal" (imagination), and "haydi" (come on) all come from the same root.

The origin of these words is "Hû" (He).

Every being finds life and continues its existence through the attribute of "Hayy".

The vitality in every being belongs exclusively to Allah, who is "Hayy".

Surah Mu'min: 65: "Huvel hayyu lâ ilâhe illâ huve fedûhu muhlişîne lehud dîn el hamdu lillâhi Rabbil âlemîn."

The Meaning: "He is the Living One, and there is no living one besides Him. Therefore, turn to Him with all your sincerity. Religion belongs to Him. All manifestations belong to Allah, who embodies all existence."

The owner of the life in a person's body is Allah.

A person should not attribute his body to himself.

And he should know that there is only one owner of all bodies, and that is Allah.

The name Hayy (the Living) is one of Allah's essential attributes.

Essential attributes are life, knowledge, will, hearing, sight, power, speech, and Creation, which is the source of these.

All existence emerges from the Living One and moves with the Living One.

There is nothing inanimate in the universe. Every being is alive and vibrant through Allah's attribute of Hayy (the Living). Submission and trust belong to Allah, the Hayy.

A person should live their life without forgetting that it is Allah who sustains every being with the attribute of Hayy (the Living).

No matter what being a person looks at, they should know that it is Allah who is the Hayy in it.

The dominance of Allah's attribute of Hayy over existence is related to the attribute of Kayyum (the Sustainer).

The attribute of Kayyum is the ongoing dimension of the attribute of "Hayy" (the Living) in existence.

The words Qiyam, Kayyum, Qiyame, and Iqama all come from the same root.

With the name Kayyum, Allah sustains and controls every being.

Allah sustains and controls existence through its functioning and qualities.

This is the manifestation of the name Kayyum.

The name Kayyum is the dimension of subsistence in every being.

Substitution is the operational dimension present in every being.

Allah is the doer in all existence through His actions.

The word "iqama" comes from the word "qiyam-qayyum" (standing/sustaining).

When we examine "qiyam," we understand that it is Allah who sustains existence, who holds the body of existence through His manifestations.

The standing of the human body of existence is through Allah's dimension of "qayyum."

A person's standing in prayer is also referred to by the word "qiyam-qayyum."

Standing in prayer, that is, performing qiyam, points to Allah's sustaining existence through His attribute of "qayyum."

Every being stands and continues through the attribute of "qayyum."

It is Allah who encompasses every being with His attributes of "hayy" (living) and "qayyum."

It is Allah who controls every being. It is Allah who is at work in every being at every moment.

It is Allah who encompasses every being with His attributes.

Every being demonstrates Allah's sovereignty.

It is Allah who is the doer through His actions.

The wisdom behind standing in prayer is this:

“O Allah! You are the One who sustains my body and the body of every being at every moment.”

“O Allah! You are the One who acts in every being at every moment with Your action.”

It is the realization of this.

No being can sustain its own body; the power within that body sustains it.

In society, the expression “A trustee has been appointed” for a company also comes from the word “Kayyum.”

The expression “A trustee has been appointed” means “It has come under the control of the state.”

This is the attribute of Allah, “Al-Qayyum,” who sustains, that is, controls, every being at every moment. Allah shows His greatness in every being with all His attributes.

Allah is the Supreme One in every being; Allah shows His greatness through His manifestations in existence. Every being that comes into being is a manifestation of God, both inwardly and outwardly.

The diversity of every being, the functioning of every being's body, are manifestations of God's unique attributes.

No being can create itself, give itself form, or perform the functions within its own body. Human being cannot create their own bodies, shape their own bodies, or possess the attributes within their own bodies.

Therefore, human being should reflect deeply on these things and strive to understand the workings of a power within their own bodies. Human being must first witness God within themselves and realize that He is present in every being.

The Quran does not speak of God being in a place in the heavens. It speaks of a God who is at the core of everything, encompassing everything inside and out.

All perfect human beings have advised us: "Do not seek Him in a place in the heavens, seek Him within yourselves."

They advised us to study existence and understand the interconnectedness of beings.

This is beautifully stated in the Qur'an.

Surah Al-Kaf 16: *Ve nahnu akrebu ileyhi min hablil verîd.*"

The Meaning: "And We are closer to him than his jugular vein."

Man should seek Allah, who is closer to him than his jugular vein, within his own body.

The entire Quran explains in every verse how to reach the truth of Allah.

Surah Isra 14: *"Îkra kitâbek kefâ bi nefsikel yevme aleyke hasîbâ."*

The Meaning: "Read, for your own body is sufficient for you to know yourself. Be constantly striving to understand the Owner of the attributes within you."

Nothing is separate from God.

But nothing is God in terms of "things," that is, in terms of things.

The truth of God must be understood as a whole, with its beginning, its end, its outward appearance, and its inward truth.

The beginning, the end, the outward appearance, and the inward truth of existence are the dimensions through which we will reach the truth of God.

Surah Al-Hadid 3: *"Huvel evelu vel âhiru vez zâhiru vel bâtin."*

God created existence from His own essence, that is, from His own origin. God manifested His outward face from the surface of existence. God concealed Himself in the invisible dimension of the visible. God turned the existence He created back to Himself, making it the end. God is the end, that

is, He has no end. Existence, however, is finite; even though the form aspect of existence ends, its essence is infinite. Because the essence of everything is God, the entire universe is a reflection of that essence.

Even if an existence ends in form, a new formation arises from its seed. For example, if we plant a wheat seed, wheat grows. Then the wheat plant turns yellow, withers, and becomes soil. But the seed remains, producing a new wheat plant. Thus, the ending of something, but the emergence of a new formation from its seed, is the attribute of God as the end.

Allah is the one who manifests Himself in every moment of existence, in its beginning, its end, its outward appearance and its inward truth.

All universes, all existence, are not separate from Him.

Allah is not one who sits and waits somewhere.

He is the power that manifests itself in every being at every moment.

He is Himself, with His beginning, His end, His outward appearance and His inward truth.

Existence has a beginning, but Allah is without beginning.

Existence has an end, but Allah is infinite.

He alone is the one who is manifest, that is, the one who is seen, revealed, and revealed.

He alone is the one who is inward, that is, the one who is unseen, unknown, the inner world of existence.

"He is the Manifest One - He is the Manifest One - He is the one who is seen."

He is the one who is seen, that is, Allah is the Manifest One. What does it mean that God is manifest, that is, visible?

In what way is God visible? God is clearly visible to man and to every being at every moment.

Let's consider a seed; there is a tree inside the seed, but it is invisible.

When the seed splits open and the sprout begins to grow into a tree, the essence within the seed becomes manifest.

The visible tree is nothing other than the essence of the seed.

Similarly, the manifestation and appearance of this universe is nothing other than God Himself.

God has manifested Himself from Himself.

This visible universe is His clearly manifested dimension.

But to call this visible world God means to confine God to the visible.

Which is incorrect and incomplete.

It is more accurate to call this visible world the manifest dimension of God.

For the dimension of the being that man sees is not even a point in the infinite universes.

God has a first aspect, a last aspect, a manifest aspect, and a hidden aspect.

Understanding these four dimensions is to feel the truth of God.

This visible world is the manifestation of His attribute "Al-Zahir" (The Manifest).

This world, with its visible and invisible aspects, its beginning and end, is nothing other than Him.

The form dimension of existence is His manifest dimension.

There is constant change in the manifest dimension.

This is God's manifest dimension; the visible dimension of existence.

His manifest dimension is called humanity, form, the world, the universe, universes, and the dimension of manifestations.

Every visible being comes from Him, is encompassed by Him, operates through Him, and returns to Him through Him.

Within the manifest dimension, there is the hidden dimension.

These dimensions flow continuously from beginning to end.

The dimension that emerges from the essence is called the manifest dimension.

Just as a tree is called what emerges from the essence of a seed...

Allah reveals Himself with the attribute "Al-Zahir" (The Manifest).

Allah reveals Himself with the attribute "Al-Zahir".

Allah shows Himself with Himself at every moment with the attribute "Al-Zahir".

He is the One who sees Him.

Just as a person sees himself in a mirror...

Allah sees Himself at every moment in the mirror of existence.

"It was a hidden treasure, it wanted to become manifest.

Allah created Himself from His own essence."

"In the world called humanity, He became manifest, He appeared.

He made manifest whatever was in Himself."

Surah Al-Baqarah 255: "Allâhu lâ ilâhe illâ huvel hayyul kayyûm, lâ te'huzuhu sinetun ve lâ nevm lehu mâ fis semâvâti ve mâ fil ard, menzellezî yeşfeu indehû illâ bi iznih ya'lemu mâ beyne eydîhim ve mâ

halfehum ve lâ yuhîtûne bi şey'in min ilmihi illâ bi mâ şâe, vesia kursiyyuhus semâvâti vel arda ve lâ yeûduhu hıfzuhumâ ve huvel aliyyul azîm."

Bismillahirrahmânirrahîm.

"Allah."

Allah is He who...

He is the power in all existence.

He is the sole owner of all existence.

He is the First and the Last.

He is the Manifest and the Hidden.

"There is no god but He."

Destroy the gods you have taken.

Do not take yourselves as gods.

Do not take things as gods.

See the reality of things.

Know nothing other than Him. "The Living, the Self-Sustaining."

He is the Living One in every being.

He is the One who is alive in you.

He is the One who operates your body.

He is the One who sustains and operates every being.

He is the owner of your body.

He is the owner of every being.

"Neither slumber nor sleep overtakes Him."

He has no age, nor does He sleep.

He is ever awake with His power.

He is ever-living. "To Him belongs all that is in the heavens and the earth, His manifestation."

Everything that is visible is a manifestation of Him.

He Who intercedes.

He is the one who intercedes, the healer.

He is the one who reveals His Oneness from everywhere.

He is the one who reveals His Intercession-Sovereignty from everywhere.

“With Him, except by His permission, He knows.”

Everything that is revealed is from Him.

It is under His authority.

It is with His knowledge.

“What is before them and what is behind them.”

It was so in the past.

It is so now.

It will be so in the future.

“And they do not encompass anything of His knowledge.”

There is nothing that is not encompassed by His knowledge.

He is the one who encompasses everything.

He is the possessor of knowledge in everything.

“Except by what He wills.”

All existence came into being solely by His will.

The existence of being is only by His will. “Vesia kursiyyuhus semâvâti vel arda.”

The heavens and the earth are His abode.

Everything is encompassed by His essence.

Every being is His throne.

He is the one who demonstrates His sovereignty in every being.

“And He is not weary of guarding them.”

He is the One who preserves everything He has created with His attributes.

All attributes are dependent on His Essence.

They are protected by His Essence.

“And He is the Almighty.”

And He is the Exalted.

And He is the Majestic.

And He is the possessor of wisdom, the possessor of decision in existence.

Yes, the truth of God is the truth of the universe.

Man himself is the truth of existence.

Existence itself is the truth of God.

Yes, the truth of God will be understood by understanding man's own creation.

## **BESMELE**

We always say Bismillah (In the name of Allah).

It is advised that we say Bismillah before starting anything.

It is advised that we say Bismillah before sitting down at the table and before starting to eat.

It is advised that we always say Bismillah when entering a place, leaving a place, sitting down, and getting up from where we are sitting.

Bismillah is the feeling of living without forgetting Allah at every moment.

Man is a being created by Allah.

He comes from Him, lives with His manifestations, and returns to Him.

The secret of the universe is hidden in Bismillahirrahmanirrahim (In the name of Allah, the Most Gracious, the Most Merciful).

The secret of man is hidden in Bismillahirrahmanirrahim (In the name of Allah, the Most Gracious, the Most Merciful).

The secret of the Quran is hidden in Bismillahirrahmanirrahim (In the name of Allah, the Most Gracious, the Most Merciful).

Bism-Allah-el rahmân-el rahîm.

Allah, the Most Merciful and Compassionate, is present in every person and every being through His signs.

What are the 4 doors in Besmele?

The 4 doors contain many messages and many worlds within themselves.

Bismillahirrahmanirrahim.

Surah An-Naml 30: "Innehu bismillâhir rahmânir rahîm."

What is the secret of "Al-Rahim, Al-Rahman, Allah, Bismillah"?

We translate it as "In the name of Allah, the Most Gracious and Most Merciful."

We always begin with "In the name of Allah."

But can Allah have a name?

Does Bismillah mean the name of Allah or the signs of Allah?

A being has a name, but Allah does not have a name.

A name is given to a being.

Allah is not a being, therefore He does not have a name.

Bismillah does not mean the name of Allah, but the signs of Allah.

It is the name of beings that have come into existence.

Allah is not a being that has come into existence.

A being exists today, but not tomorrow.

A being comes from Allah and returns to Him.

Allah is the one who manifests Himself in every being at every moment and is eternal.

Allah always shows Himself in every being through His signs.

The secret of Rahîm: It is the essence, the source, the origin, the dimension of the soul, the dimension of Truth.

Rahim is the dimension of the soul flowing from the light.

The secret of Rahman: It is the dimension of creation, the dimension of the attributes of God, the dimension of Light, that is, the dimension of Muhammad.

Bism: It is the dimension of manifestations, signs, verses, proofs, the infinite signs in existence.

The dimension of all signs in existence, the manifestations in which existence is revealed, is the "Bism" dimension.

Hu, that is, the dimension of Allah; encompasses the dimensions of "Rahim, Rahman, Bism". The origin of the word Allah is "El Hu".

The word Hu has transformed into the word Allah over time.

Just as the essence of a seed contains the tree, so too does this universe exist in the dimension of the Rahim.

The secret of "I breathed into it from my spirit" is the secret of Rahim. The breathing from Rahim is the manifestation of the universe.

Just as every human being comes from the mother's womb, this universe has also emerged from the dimension of Rahim; this emergence is happening moment by moment.

Rahman is the emergence of what is in the dimension of Rahim into creation, the dimension of existence, the dimension of manifestations, the dimension of creation.

The secret of Rahman is that whatever is in Rahim flows into the manifestation system of the dimension of existence that emerges; that is the secret of creation.

In other words, if the seed is Rahim, the tree dimension that emerges from the seed is the dimension of Rahman.

In the dimension of Rahman, whatever is in the essence of the seed is present in the tree with all its signs.

What is revealed in the Rahîm dimension shows the Rahman dimension.

The secret of Bism is the dimension where the Rahman dimension manifests itself through its infinite signs.

Although "Ism" is translated as "name," it is more appropriate to translate it as "signs, the sound of signs."

The owner of existence speaks to and proves himself from existence at every moment with the signs of "sm-ism."

His calling out to himself from himself is the "sm-ism-bism" dimension.

In the Bism dimension, there is the unity of "B" and "Sm."

Like the unity of Hydrogen and Oxygen in water.

If the sea itself is the Rahîm dimension, then the waves of the sea are the Rahman dimension.

The sea proving itself with all its signs through the waves is the "Bism" dimension.

Allah, that is, "He," is all.

(Surah Al-Hadid 3): Huvel evvelu vel âhiru vez zâhiru vel bâtin"

This realm, originating from the dimension of Rahîm, shows the dimension of Rahman.

All signs in the dimension of Rahman are the dimension of Bism, the dimension of manifestations.

Whatever exists in the dimension of Bism, in the dimension of Rahîm, will be revealed when the time comes.

Whatever is written in the Tablet of Preserved Knowledge will be manifested when the time comes.

Bismillahirrahmanirrahim: "Allah is everywhere with all His signs, He is the one who creates existence from its essence, He is the one who surrounds existence with His light."

The secret of B, the secret of Ism, the secret of Rahman, the secret of Rahîm, the secret of Hu in the Besmele are hidden in the human body.

The one who understands this becomes a human.

The one who is human becomes a Muslim.

The one who is a Muslim becomes Paradise.

This is why perfect people have said to begin everything by saying "Bismillahirrahmanirrahim". "Never forget God, do everything for good and for mercy," they have said.

The moment a person forgets God, they fall into self-centeredness.

The moment a person forgets to begin something with "Bismillah" (in the name of God), they become enslaved to their ego, forgetting the owner of their possessions, wealth, sustenance, and blessings.

They become captivated by the realm of Iblis (Satan).

The realm of Iblis is the realm of remaining in appearances, of being unable to see the inner essence of existence, of considering oneself superior and despising others.

“Ene hayrun minhu-ben ondan hayırlıyım” (Surah Sâd 76)

The realm of Satan is the realm of straying from God, becoming cruel, and doing evil to one's surroundings. It is when a person falls into heedlessness that they forget Bismillah (In the name of Allah).

Bismillah brings blessings to everything that begins with it.

Bismillah is the secret of submission to Allah.

Bismillah is a sign of submission and trust in Allah.

One who can say Bismillah from the heart is in a state of connection with Allah's attributes in every being.

Bismillah is the understanding of being a servant.

Bismillah is the secret of observing Allah's manifestations in every being.

Bismillah is the confession that Allah is the owner of everything.

A person who begins with Bismillah cannot harm anyone in the slightest.

One who is conscious of Bismillah knows that he is mortal and Allah is eternal.

A person who can say "Bismillah" (In the name of God) has reached the station of humility.

Humility is the station of servitude. One who is in the station of servitude begins everything by saying "Bismillah".

The word humility comes from the Arabic word "tawāḍ u'".

“Wāḍ u'” means to put down, to lower, to let go, to surrender.

Lowering means to reach the level of servitude.

Humility and modesty are the secrets of Bismillah.

Humility means to be humble, that is, to behave respectfully, not to be proud, not to be arrogant, to live with the consciousness of being a servant.

One who is humble looks at God in every being and is in a state of respect.

Surah Fatir 28: “İnnemâ yahşâllâhe min ibâdihil ulemâu innallâhe azîzun gafûr.”

The Meaning: "Indeed, those who have attained knowledge of the truth and are aware of their servitude to Allah are humble before Him. Indeed, Allah is the Supreme Possessor of all things, the Forgiver."

(Surah Al-Furqan, 63): *Ve ibâdur rahmânillezîne yemşûne alel ardi hevnen."*

The Meaning: "Those who are aware that God is reflected in all existence, and who understand their servitude, walk humbly on earth."

This is what saying "Bismillah" means: being in humility.

It is knowing one's servitude and being respectful towards the One who created oneself and existence.

It is being able to see God in every being.

It is bowing to God, living with the consciousness of prostration.

A person who reaches the station of humility is always in "Bismillah."

This is what happens when a person understands God properly; they are humble towards Him.

And that person never lets Bismillah leave their tongue.

Bismillah is the door to peace.

Bismillah is the door to knowing one's servitude.

Bismillah is the submission of living with the awareness that God is the Merciful, the Compassionate. Saying "Bismillah" (In the name of Allah) is an acknowledgment of living in trust and submission.

Saying "Bismillah" means not forgetting one's mortality.

For a person who truly understands Allah, channels of peace open in their body, and a feeling of tranquility envelops their entire being.

The grace of God to the person who has attained humility is that he is always at peace.

When a person reaches the station of saying "Bismillah" (In the name of God):

He does not attribute existence to himself alongside the existence of God.

He does not attribute to himself the attributes that belong to God.

He can never be in rebellion against God, his Lord, that is, the one who gave him existence, his Creator.

He strives to know the being that God created.

And he treats every being with the measure of righteousness.

He is always in humility and condescension.

He understands God's verse "Read" as reading himself, reading existence, reading the universe, and he strives to fulfill this until his last breath.

He has surrendered to the greatness of God.

He never considers himself great.

He never considers anyone or any being small.

He treats every being with respect.

He does not infringe on anyone's rights or steal their property.

He does not gossip about anyone, belittle them, or slander them in society.

He works day and night, is productive and efficient.

He is content with little and happy with what he has.

He does not praise himself or his family, nor does he slander others or their families.

He respects the beliefs and worship of others, and does not consider his own beliefs and worship superior to others.

He acts justly in the position he holds, does not infringe on anyone's rights, protects his institution, and strives to maintain and develop it.

One who is unfamiliar with Bismillah (In the name of Allah) may fall into hidden arrogance.

Arrogance is a state of being in error.

A person who has hidden arrogance within him:

Cannot know what the greatness of Allah is.

Always sees himself as great, different, chosen, guided, sinless.

He belittles and slanders others.

He sees the beliefs and worship of others as disbelief.

He never agrees with thoughts that do not conform to his own beliefs and is always intent on declaring people infidels.

He is pursuing insidious plans.

To achieve his plans, he uses God, religion, worship, the Quran, and people's beliefs as tools.

He acts hypocritically, appearing full of emotion and love until he achieves his plans.

He tries to deceive people with tears, mentioning God, religion, the Quran, and the Prophet.

He appears humble.

But his insidious goal is different.

A person whose heart does not reflect Bismillah (In the name of God) has fallen into the trap of misguidance and arrogance.

A person whose heart reflects Bismillah is a believer, a righteous person.

He now recites Bismillah with both his tongue and his heart.

A person who has attained the truth of Bismillah looks at God, who is merciful and compassionate everywhere.

He never leaves the evil eye. Whatever he does, he begins with "Bismillah" (in the name of God).

Besmele (Bismillah) is the divine approach of acting by seeing the Owner of every being in every being.

Besmele is submission to Allah.

Besmele is gratitude and reliance on God.

Besmele is the confession of being a servant.

Besmele is remembering Allah when starting something.

It is acting in devotion to Him.

Every door opened with Besmele opens doors to many sublime secrets.

Besmele is the motto of the Muslim.

Besmele is the Muslim's submission to Allah.

## **THE TOPIC OF CONDITIONS OF ISLAM AND FAITH**

In society, the conditions of Islam and faith are always discussed.

It is believed that in order to become a Muslim, one must fulfill the conditions of Islam.

It is known that there are five conditions of Islam, and whoever fulfills them becomes a Muslim.

It is explained that the Islamic religion is founded on five principles.

And these are listed as follows:

"Fasting, prayer, pilgrimage, zakat, and testimony."

And we translate these as follows:

- 1- Saying the Shahada (declaration of faith).
- 2- Performing prayer.
- 3- Giving zakat (alms).
- 4- Fasting during Ramadan.
- 5- Performing Hajj (pilgrimage).

It is explained that a Muslim must fulfill these conditions.

If a person denies any of these conditions, it is stated that he has left the religion.

The conditions of faith are also listed as follows:

- 1-Belief in Allah.
- 2- Belief in angels.
3. Belief in scriptures (Books)
- 4- Belief in the Prophets.
- 5- Belief in the Hereafter.
- 6- Belief in Destiny (that is, the belief that good and evil come from God).

It is necessary to know well what these truly are. Otherwise, one cannot go beyond imitation.

Wouldn't it be right to add to these many Quranic values such as adhering to knowledge, living with good manners, trying to understand existence, being contemplative, being just, being merciful, not oppressing anyone in the slightest, living with humility and modesty, helping those in need, knowing one's limits, and teaching these to our children?

But in society, only the conditions of Islam, the conditions of faith are taught.

We should consider how much we actually grasp the meaning of this information.

The path to the station of Islam passes through understanding the meaning of the practices we perform as worship.

One should not remain stuck in the form of worship.

The meaning of each must be understood.

Now let us ask ourselves:

In the acts of worship known as the 5 pillars of Islam, are we remaining focused on form, or are we reaching the aspects of truth?

Are we serving God based on form or meaning?

Are we performing our acts of worship for our own benefit, or are we feeling their meanings and performing them with perfection?

Are we performing our worship with our hearts, or based on form?

Do we perform our acts of worship mostly according to customs passed down from our families?

Or do we perform them by understanding their meaning?

Do we perform our acts of worship in the way we learned them from our families, or do we practice them by understanding their true meanings?

The Quran states, "Do not remain in form, do not remain in imitation."

(Surah Al-Anbiya 53): "Kâlû vecednâ âbâenâ lehâ âbidîn."

Surah Al-Anbiya 53: "They said, 'We found our forefathers worshipping them.'"

The Meaning: "We do as our forefathers used to do."

Surah Al-Maidah 104: "Kâlû hasbunâ mâ vecednâ aleyhi âbâenâ."

The Meaning: "They said, 'We will do as we found it from our forefathers.'"

(Surah Al-Hajj 11: "Ala harf-in")

Ala means letter; character, shape, side, end, edge, style.

Surah Hajj 11: "Ve minen nâsi men yabudullâhe alâ harf fe in asâbehu hayrunitmeenne bih ve in asâbethu fitnetuninkalebe alâ vechihî hasired dunyâ vel âhîreh zâlike huvel husrânul mubîn."

The Meaning: "Some people worship Allah in form. If something good happens to them, they are pleased with it, but if something bad happens to them, their faces change. They are losers in this world, and thus they are ultimately losers."

When we examine the verses, we clearly understand this truth:

Those who worship in form do so for their own selfish interests.

They are pleased when something good happens to them.

When they face a hardship:

They rebel...

They are demoralized, their faces fall...

They fall into despair, hopelessness, and pessimism.

Those who reach the meanings of worship, however, even if they face a hardship, are in a state of submission.

They are patient.

There is trust in God in their hearts, not rebellion.

Because they have the love of God in their hearts, they learn the necessary lesson from what happens to them. They never lose hope.

They trust in God.

They are not afraid of death.

They do not harm anyone in the slightest.

They know that harming a being is harming God.

They perform their worship not for their own benefit, but to reach the meaning of worship and to put it into practice in their lives.

If we examine the formal and spiritual aspects of worship:

Form and meaning dimension of ablution:

Form dimension:

Washing the outside of the body with water.

Washing the outside of some organs of the body with water.

Meaning dimension:

To cleanse the heart with God's knowledge from all the false knowledge and evil thoughts that create impure states.

This false knowledge is information that has no basis, information that we have heard but have not witnessed.

Fabrications that are not based on any truth, told in the name of God, in the name of religion, in the name of the messenger prophet.

Evil thoughts are; To cleanse our minds of all these bad thoughts such as malice, envy, pride, arrogance, self-centeredness, contempt, self-aggrandizement, gossip, slander, lying, harming, and violating rights.

In other words, the real purpose is not to wash the outside of the body, but to wash away all the evil thoughts and states within.

As long as the inside of the body is not washed, our state and behavior will not be just and upright.

Ablution is only complete when we wash both the inside and outside of the body.

We washed our outside with water and called it ablution.

But how will our inside be washed?

How will the pride, arrogance, and ego in our minds be washed away?

How will envy, malice, and wickedness be washed away?

How will gossip, slander, defamation, and lies be washed away?

How will cheating, injustice, and theft be washed away?

How will the feelings of doing evil be washed away?

How will our bad habits be cleansed?

Let us perform ablution in such a way that our minds, hearts, and states are completely pure.

May the doors of truth open one by one.

May He unite us with the Truth.

May He make us righteous people.

May He honor us with Islam.

What are the profound messages of ablution?

What is the secret of washing each organ?

Why are hands washed three times?

Why do we draw water into our noses three times and wash them?

Why do we wash our faces three times?

Why do we wash our arms up to the elbows three times?

Why do we wipe our heads once?

Why do we wipe our necks once?

Why do we wash our feet up to the ankles three times?

What are the deep secrets behind these?

Does ablution with water cleanse a person?

Are the mind and heart cleansed?

How are doors opened with water?

How is true cleanliness achieved?

What are the profound secrets offered by ablution?

What is the secret of making an intention first?

“I intend to perform ablution for the sake of Allah.”

What are the profound messages in intention?

Intention is to seek, to want, to turn towards, to embark on a path, to promise. “I promise to be cleansed.”

“I promise to purify my mind and heart completely.”

“I promise to be on the path of truth.”

Besmele is recited.

Then the hands are washed.

Hands up to the wrists...

The spaces between the fingers are washed three times.

What is the profound message in washing one's hands three times?

Hands; are about holding, grasping...

It is about surrender, giving a hand, seeking knowledge.

It is about holding onto the path of truth.

It is about holding onto knowledge and good manners.

It is the secret of the verse “Yubâyiûnallâh yedullâhi” (The hand of Allah is with Allah).

It is about letting go of the three devils that hold you captive, holding onto the Merciful.

It is about holding onto the manifestation of the three stations.

It is about letting go of everything that enslaves a person and distances them from the Truth, holding onto the truth.

It is about letting go of holding onto the world, holding onto the path of truth.

It is about letting go of the false knowledge in your mind, holding onto knowledge.

One cannot stand for prayer without ablution.

One cannot bear witness to Allah without giving one's heart to Him.

Ablution is purification, becoming completely clean.

It is about purifying one's mind and heart.

It is about transcending one's existence.

It is about becoming annihilated in Allah.

Surah Al-Fath 6: "Yedullâhi fevka eydîhim."

The Meaning: "Let them submit their hands to the hand of Allah." "And whoever fulfills his covenant."

Then the mouth is rinsed.

What does it mean to cleanse our mouth?

What does it mean for what enters and leaves our mouth to be clean?

Why is our mouth rinsed three times, what is the wisdom behind this?

What is the profound message in rinsing the mouth?

To pay attention to the purity of the words that come out of our mouth.

To stop gossiping and slandering.

To abandon lying and making unfounded statements.

To avoid uttering words of anger, rage, and conflict.

To act with pure grace in the three stages we are on.

To open our hearts to the truths of the three stages.

What enters our mouth must be clean; we must not eat or drink anything forbidden.

We must ensure that the food and drink we consume are the result of our labor.

We must never violate the rights of others.

Then the nose is washed.

We draw water into our noses three times and clean our noses three times.

What is the profound message in washing the nose?

To know the owner of the breath.

To know the value of the breath we take and give.

Not to have a breath full of anger and arrogance.

To cleanse our breath.

The path of the one who cleanses their breath is opened.

Reaching the manifestation of the three stations is possible with clean breath.

The remembrance of the three stations is hidden in the breath.

Surah Al-Maidah 3: "Not being aware of the breath you take."

Surah Al-Kahf 96: "He said: Understand that He causes you to breathe in and out."

Surah Az-Zukhruf 5: "Is not your breathing in and out at every moment Our remembrance?"

Surah Az-Zariyat 41: "The wisdom of that breathing in and out."

Surah Al-Qalam 16: "Do they not consider how We cause them to breathe in and out through their noses?"

Then the face is washed.

We wash our face three times.

What is the profound message in washing our face three times?

To abandon our old perspective, the perspective of things, is to be able to look at the truth of things with the wisdom of the three stations.

To abandon the perspective of form, to look with the aspect of essence.

To reach the meaning of the three stations.

To look everywhere with the understanding of "Vechullah" (the Face of God).

To reach the face of God's actions, His attributes, and His Essence.

Then the arms are washed.

The right arm is washed three times up to the elbow, then the left arm is washed in the same way three times.

What is the deep message in washing the arms?

The arm is to hold on, to cling, to be bound.

It is to hold on to the path of truth, to be bound to the path of truth.

We cannot hold on to the path of truth with dirty arms.

The arm is to dedicate oneself, to trust, to surrender.

Washing our arms three times is the abandonment of the three satanic states we cling to.

He whose arms are clean, clings to the manifestation of the three stations, and acts accordingly.

To adhere to the path of truth, one must abandon the realm of falsehood.

Abandoning our attachment to the old false realm is the secret of washing our arms.

That is, it is to abandon the old realm we clung to, the realm that brought lies, superstition, and oppression.

The three devils we stoned in Mina are the secret of abandoning the three satanic states we clung to.

Our right arm is our commitment to the spiritual dimension.

Our left arm is our commitment to our responsibility in our human life.

We must keep both our worldly and spiritual dimensions in balance.

We must be sincere in both aspects.

Then the head is wiped.

What is the deep message in wiping?

Wiping is to erase all falsehood from the mind.

It is to leave nothing in our minds except the knowledge of God.

It is to erase all information that brings anger, rage, and arrogance, and creates oppression.

It is to erase the unfounded information in our minds, to erase lies and superstitions.

It is impossible for someone with an impure mind to comprehend the truth.

Then the ears are washed.

Both hands are moistened, and the inside and outside of the ears are cleaned.

What is the profound message in washing the ears?

It is to avoid hearing false information.

It is to avoid listening to gossip and lies.

It is to avoid listening to things that will enslave one to the world.

It is always about listening to information based on knowledge.

It is about listening attentively.

It is about listening to the voice of God in existence.

Then the neck is anointed.

What is the message in anointing the neck?

The neck is the path we are heading towards.

It is the station we are returning to.

It is about moving straight ahead in the direction of truth without ever turning to falsehood.

Then the feet are washed.

The feet are washed three times.

Both our right and left feet are washed three times.

Our right foot is the walk on the spiritual path.

Our left foot is the journey of worldly responsibility, helping and serving existence and our environment.

What is the profound message in washing the feet?

The feet are walking, moving forward.

It is about traveling on the path of truth.

It is about acting with the measure of justice and law in the worldly dimension.

The feet are the journey of wisdom in the stations.

It is about knowing where you are going.

It is about traveling on three stations.

It is about standing firmly, moving firmly. It is to proceed with witness and evidence.

It is impossible for one whose feet are dirty to advance on the path of truth.

In other words, it is impossible for someone who walks the path of falsehood, the path of lies, the path of injustice, the path of discrimination, to walk the path of truth.

This is what ablution is:

It is to cleanse, to purify.

It is to be cleansed from all evil states.

It is to transcend one's own existence.

It is to attain to be a righteous person.

If a person gossips, looks down on others, is full of envy and malice, is full of pride and arrogance, steals and plunders, is enslaved by worldly possessions, then that person is without ablution.

If a person harms someone, does even the slightest injustice, then that person is without ablution.

If a person attributes existence to himself alongside the sublimity of Allah, then that person is without ablution.

The doors of truth are opened to the one whose heart is purified by ablution.

The truth of ablution; It is not about washing the outside of the body with water, but about washing the inside of the body with knowledge, wisdom, manners, and love of God.

The purification of the mind and heart is the spiritual dimension of ablution.

Even if we wash the outside of our body a thousand times with water, we cannot be considered to have performed ablution unless we purify our minds, hearts, and our state of being.

Ablution is a promise to be clean.

Ablution is a promise to be on the path of truth.

Ablution is a promise to be a good person.

A Muslim is one who is in a state of ablution, both inwardly and outwardly.

The form and meaning of prayer:

Formal dimension:

It is performing the prayer we know with the body.

It is performing it according to form.

It is knowing that standing is qiyam, bowing is ruku, and placing our head on the ground is sujdah.

Meaning dimension:

It is reaching the meaning of the word "salat," which is the Arabic equivalent of the Persian word "Namaz" in the Quran.

It is understanding that salat is in constant devotion to Allah and living accordingly.

It is reaching the meaning of the dimensions of qiyam, ruku, and sujdah in all of creation, in the heavens and on earth.

The form of standing (qiyam) is to stand upright, but its meaning is to understand that Allah is the one who sustains all existence, and that Allah is the one who is alive in every being.

The form of bowing (ruku') is to bend down, but its meaning is to bear witness that the attributes in all existence belong to Allah.

The form of prostration (sajdah) is to place one's head on the ground, but its meaning is to bear witness that all existence is in a state of prostration to Allah.

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

The Meaning: "Whatever is in the heavens and the earth, whether they wish it or not, and including their shadows, prostrates to Allah morning and evening without ceasing."

Yes, we understand that prayer is not a physical movement, but living in constant devotion to Allah in one's heart.

It is living in constant submission to Allah in one's life.

A Muslim's prayer is living in constant submission to Allah.

The word "prayer" does not appear in the Quran.

The word "salat" is in the Quran.

If we consider salat only as physical prayer, we obscure the Quranic meaning of the word.

Salat means acting with the consciousness of devotion to Allah.

If a person incorporates the meaning of salat into their life, they live with the consciousness of devotion to Allah at every moment, and with this consciousness, they cannot harm anyone in the slightest.

The word "Salat" in the Quran has many dimensions containing various meanings.

Prayer (Surah Al-Baqarah 43 and many other surahs)

Iqamah Prayer (Surah An-Nisa 103, Surah Al-Baqarah 110)

Wusta Prayer (Surah Al-Baqarah 238)

Daimun Prayer (Surah Al-Ma'arij 23)

Salat Sahun (Surah Al-Ma'un)

Fajr Prayer (Surah An-Nur 58)

Salat Asaah (Surah An-Nur 58)

Qada Prayer (Surah An-Nisa 103)

Salat Hafizun (Surah Al-Ma'arij 34)

Tayr Prayer (Surah An-Nur 41)

Musalli (Surah Al-Baqarah 25, Al-Ma'un)

Sallî (Surah Al-Imran 39)

Salâh (Surah An-Nahl 119)

Salavât (Surah Al-Baqarah 238)

The word salât has been expressed in many meanings.

The word "salat" has been expressed in meanings such as: devotion, turning, communication, prayer, congratulation, purification, seeking forgiveness, prayer, mercy, sublime relationship, sublime devotion, sublime connection, movement, incitement, commitment, orientation, contemplating God, reading, meeting, reaching, attaining, uniting.

When we examine the word "salat" in its Quranic meaning, we find its meaning in verse 87 of Surah Hud, and we understand what its equivalent is in Turkish.

Surah Hud 87: "Kâlû yâ şuyaybu e salâtuke temuruke en netruke mâ ya'budu âbâunâ ev en nefale fî emvâlinâ mâ neşâu inneke le entel halîmur reşîd."

They said, "O Shu'aib, is prayer the devotion that you are devoted to?"

The Meaning 1: "They said: O Shu'aib! Does what you are bound to command you to leave what our forefathers worshipped? Or does it tell you not to do what we want for the sake of our sacred values? Indeed, you are good-natured, enlighten us."

The Meaning 2: "They said: O Shu'aib! Does your religion command you to abandon the worship we have learned from our forefathers? Or does it tell you not to do what we want for the sake of our sacred values? Surely you are gentle and enlighten us."

The translation of this verse by some other authors is as follows:

The Meaning by Religious Affairs: They said: "O Shu'aib! Does your prayer command you to abandon what our fathers worshipped, or to abandon what we wish with our possessions? Yet you are indeed a gentle and sensible man."

The Path of the Qur'an (Religious Affairs): His people said, "O Shu'aib! Does your worship (religion) command you to abandon what our forefathers worshipped, or to abandon what we wish with our possessions? Yet you are a gentle and sensible person!"

The Meaning by Suleyman Ates: They said, "O Shu'aib, does your prayer command you to abandon what our fathers worshipped, or to give up what we desire with our possessions? Yet you are gentle and wise!"

When we examine it in the Quran, we understand that salat means being connected, communicating, united, and in contact. When we examine it word by word, we understand that "Salat" means one person being connected to something, one person being in communication with another, being in unity.

"They said, 'O Shu'aib, does your prayer command you to abandon what our fathers worshipped?'"

His people are calling out to Shu'aib: "O Shu'aib! Does what you are attached to command you to abandon what our fathers worshipped?"

Prophet Shu'aib explains the truths to his people day and night.

His people said to Shu'aib: "O Shu'aib! You are attached to someone, you go and learn things from that person, and then you come and tell us things."

In this verse, we understand that the appropriate Turkish equivalent of the word "Salat" is; "To be attached, to unite, to integrate, to be in communication, to be in a sublime attachment."

We cannot translate the word "Salat" as "namaz" in Turkish.

If we do, we would be translating it as its Persian equivalent, not its Turkish equivalent.

Because the word "namaz" is Persian.

It is known that it has passed into Persian from another language.

If we translate salat as "namaz," we would be limiting its Quranic meaning.

If we relate it to the physical dimension, we would be obscuring the meaning of salat and its derivatives.

We cannot reach the true essence of standing, bowing, and prostrating.

From the Quran, we understand that prayer (salat) means connecting, uniting, integrating, and being in communication.

Therefore, prayer is living in constant devotion to God.

The sublimity of prayer lies in attaining the meaning of Friday prayer.

Those who are in that state see God in every being.

They look with the understanding that the manifest is God, and the hidden is creation.

Just as all the stars become invisible when the sun rises,

May the essence of God manifest in our hearts in such a way that we see nothing other than Him.

Just as the waves of the sea are not separate from the sea itself, When the sea is calm, it has no waves.

But when the sea stirs and begins to ripple, great waves, even waves as big as ships, are formed.

When the wave rises above the sea, it takes the name of a wave, even though its origin is the sea.

But what is called a wave is only its form, its shape.

The origin of that form is water, and the sea is the sea.

Here, if the wave were to say, "I am the sea," it would appear in the form of a wave that says, "I am the sea."

The wave has no existence of its own.

It is not the sea, but only the form of a small amount of sea water.

The World of forms is exactly like this.

Every being is a wave of God's ocean and is never separate from God.

Everything in the universe is only a form.

Their original existence is God.

Just as water takes the name of ice when it freezes, but when it melts, it returns to its origin, water.

Every being is like an ice crystal; its origin is God.

This is the sublimity of prayer.

All existence is a manifestation of God.

The entire universe demonstrates the oneness of God.

God is the One in the entire universe.

He shows his oneness in every being, that is, He shows that he is a drop.

He shows his unity in all beings, that is, He shows that he is an ocean.

The secret of being a Muslim is hidden in the sublimity of prayer.

It is hidden in the meaning of Friday prayer.

The secret of being human is hidden in being in prayer at all times.

A Muslim lives without ever forgetting Allah.

He lives with the feeling of being in prayer at all times.

The form and meaning of fasting:

Formal aspect:

Generally, it is abstaining from food, drink, and sexuality for a certain period of time during the month of Ramadan.

Fasting is a Persian word and is associated with the fast observed during the month of Ramadan.

Meaning aspect:

It is mentioned as *savm* and *siyam* in the Quran.

*Savm*, to ward off

*Siyam* means to abstain from what one has warded off.

*Siyam* is the plural of *savm*.

Avoiding something is *savm*.

Avoiding many things is *siyam*.

Savm is to ward off all bad states and bad thoughts from within oneself, that is, to distance oneself from them.

Siyam is to abstain from these states that one has distanced oneself from, and not to approach them again.

A person can observe the fast as a human being, but he must reach its meaning and abide by its meaning.

Just as he abstains from eating and drinking, he must also abstain from all bad states.

He must also abstain from hurting someone's feelings.

One should also refrain from taking what belongs to others.

One should also refrain from gossiping and backbiting.

One should also refrain from looking down on others.

One should also refrain from speaking ill by controlling one's tongue.

One should also refrain from being preoccupied with position, status, fame, and glory.

One should also refrain from harming any living creature.

One should also refrain from even saying "ugh" to one's parents, relatives, or those around them.

One should also refrain from bad qualities such as slander and lying.

One should also refrain from insulting, slandering, and humiliating one's rival in the political arena.

One should also refrain from coveting the honor and chastity of others.

One should strive to be free from polytheism and refrain from attributing to oneself the qualities and existence that belong to God.

One should understand that God is the one who created oneself and refrain from saying "I too exist."

So, fasting is abstaining;

From pride, arrogance, and ego.

From slander, lies, and gossip.

From seeing someone else as "the other."

Fasting is abstaining from:

Holding one's tongue and refraining from evil words.

Gossiping and backbiting.

Inner malice, envy, and jealousy.

Fasting is abstaining from:

Breaking and hurting hearts.

Being filled with jealousy.

Shouting, yelling, and scolding.

Fasting is abstaining from:

Investigating people's private lives.

Mocking and belittling.

Judging people's beliefs.

Fasting is abstaining from:

Looking down upon a created being.

Considering oneself superior.

Seeing another as destined for hell.

Fasting is abstaining from:

Appreciating one's own existence alongside the sublimity of God.

Associating partners with God.

From losing consciousness of servitude.

Fasting is abstaining;

From all kinds of oppression and evil.

From inclining towards evil.

From deceiving others for personal gain.

Let us not think of fasting as merely abstaining from food and drink.

Let us abstain from all evil deeds.

Let us be respectful, loving, and humble.

We should not see fasting as merely abstaining from food and drink.

We should not remain focused on the form of fasting, but attain its meaning.

Many spiritual stations should be reached through fasting.

We should reach the inner meaning of fasting.

We should not see fasting as merely a fast of the stomach.

We should attain the fast of the mind.

We must also attain the fast of the eyes, tongue, ears, hands, feet, and all our limbs.

Fasting is an ascension.

Fasting is a spiritual ascent.

Ascending is reaching from darkness to light.

Ascending is a spiritual elevation.

Ascending is the enlightenment of the heart.

Ascending is taking the path of knowledge and wisdom.

Ascending is reaching unity in multiplicity.

Ascending is reaching the soul from the body.

Ascending is rising to God in one's own bodily existence.

Fasting is reaching many truths, stage by stage.

Fasting is a person reaching their own truth.

Fasting is purifying one's mind and heart.

Fasting is preparing to read one's own body's book by purifying one's mind and heart.

The bodily dimension of fasting is not eating or drinking.

But the spiritual dimension is to refrain from saying "I too exist" alongside the sublimity of God.

Savm, the word for fasting, is known as abstaining.

However, we generally understand abstaining as refraining from eating and drinking.

Yet, all the limbs also fast.

"Many who fast, gain nothing but hunger." (Ibn Majah, Siyam, 21)

"Many who fast, gain nothing but hunger and thirst." (Ibn Hanbal, 2/373)

Even if a person observes the outward fast, they must understand its meaning.

You rose for Allah, you fasted for His pleasure.

You turned your heart to Him, you did not eat or drink until evening.

You did it for Allah, you believed in Him, you fasted.

With a pure heart, you made the intention, you had suhoor, you fasted.

How beautiful is everything that reminds us of Allah, isn't it?

Doesn't a heart that remembers Him stay away from all evil?

But is fasting for a month, or for a lifetime?

Is fasting merely abstaining from food and drink?

Observe your fast, but know that there is more to fasting than just fasting!

Isn't silence, keeping one's tongue, and not speaking about anyone also a form of fasting?

Don't the eyes, ears, tongue, hands, and feet also fast?

Isn't purifying the mind, occupying the mind solely with Allah, the main purpose of fasting?

Isn't reaching the station of servitude, living as a righteous servant, the main purpose of fasting?

"Sawm-Siyam" means to abstain, to stay away, to refrain, to abandon.

It is to abstain from states of ignorance such as pride, arrogance, ego, malice, envy, and lying.

It is to abstain from attributing existence to oneself.

It is to abstain from causing even the slightest harm to anyone.

It is to abstain from all kinds of ego, self-centeredness, and cruelty.

Surah Al-Baqarah, Verse 183: "O you who believe, fasting has been prescribed for you as it was prescribed for those before you, so that you may become righteous."

Isn't the purpose of fasting to abstain from all evil?

Isn't the purpose of fasting to ascend and surrender to God?

Consider what the fast of the eyes might be?

If a person refrains from looking at the honor, chastity, lawful possessions, property, position, or money of others, their eyes are also fasting.

If a person's eyes can see the inner character behind the outward appearance, and they refrain from looking at outward appearances, then those eyes are fasting.

Consider what the fast of the tongue might be?

If a person does not speak ill of others behind their backs, does not gossip, refrains from belittling, insulting, lying, or speaking idly, then their tongue is also fasting.

The fast of the tongue is the fast of silence, not engaging in arguments with people. (Surah Maryam 26):

Think about what the fast of the hands and feet might be like.

If a person, in their actions, in the path they take, in their efforts, always refrains from being in bad situations and from causing harm, then their hands and feet are also fasting.

A wise person says to someone gossiping in their presence, "My fast is broken."

That person says, "Sir, we didn't eat or drink anything."

The wise person says, "We gossiped."

That person says, "I did, sir, you didn't."

The perfect person says, "I heard it too."

Fasting is purifying the mind and having all the limbs fast.

Think about what the fast of the nose might be like?

Have you been able to reach the level of fasting with the breath you take?

Have you surrendered your breath to Allah, who makes you breathe?

Have you avoided the heedlessness of saying, "I am breathing"?

What could the fast of the ears be?

Consider the dimension of hearing, the one who makes us hear, and the remembrance transformed into sound?

Consider the dimension of fasting in the attribute of the All-Hearing?

Have you avoided the heedlessness of saying, "I am hearing"?

One must step into the city of meaning in fasting.

We must become acquainted with the fast of the heart, and cleanse our hearts.

We must purify our hearts from ego, pride, and arrogance, and bring our hearts to their true essence.

We must fit Allah, who cannot be contained by the heavens and the earth, into our hearts.

We must attain the meaning of Ramadan.

Ramadan means burning;

it is the name of burning with the love of Allah in the spiritual journey of searching for one's true essence.

Can there be any ego, pride, or arrogance left in a heart burning with the love of God?

In a heart burning with the love of God, can there be anything other than God?

One must understand the meaning of fasting.

One must abstain from all kinds of evil.

One must fast, transcend the physical existence.

One must refrain from attributing self-importance to oneself in the presence of God's sublimity.

One must understand the meaning of Sahur (pre-dawn meal).

Sahur:

It means waking up at night, that is, waking up from heedlessness.

It is the beginning of the awakening of the heart.

It is the dawning of God's light in the heart.

It is the manifestation of God's truths one by one in every being.

One must also understand the meaning of Imsak (the beginning of the fasting period).

Imsak:

It is fulfilling the promise made.

It is being sincere on the path of God.

It is self-restraint, abstaining, promising not to attribute self-importance to oneself.

It means confining oneself to God.

One must also understand the meaning of Iftar (the breaking of the fast).

Iftar:

It comes from the word Fâtîr, meaning to open, to split, creation, to reach the secret of creation, to understand the Creator.

We must reach iftar in our bodies.

We must know that there are truths belonging to Allah in our bodies.

Our hearts should be opened to Allah's iftar table.

We must reach the truth of the creation of our bodies.

We must sit at the table of our bodies, which is Allah's table.

We must become acquainted with the table of Mâide.

We must sit at the table of knowledge and wisdom of perfect people.

We must understand the infinite wisdom offered from the table of Mâide.

We must understand creation, we must understand the Creator.

The form and meaning of Hajj

The form aspect is to physically go to the Kaaba in Mecca.

The spiritual dimension is to find Allah, who is closer than your jugular vein, in your own body, and to surrender to Him with your whole being.

(Surah Kaf 16): "Nahnu akrebu ileyhi min hablil verîdiz."

The Meaning: "We are closer to him than his jugular vein."

When we look at the depth of this verse, we understand that the House of Allah is not the Kaaba in Mecca, but the human body itself.

It is to consider the entire universe as the House of Allah.

The form and dimension of Hajj is to perform the Hajj rituals in Mecca and Medina.

First, in Mecca, all clothes are removed, then a seamless, wide white garment is worn.

This is called entering Ihram.

So, what is Ihram in reality?

What is Tawaf?

What is standing in Waqfa?

What is the Kaaba?

What is circling the Kaaba 7 times?

What are Safa and Marwa?

What is running between Safa and Marwa 7 times?

What is Arafat?

Is there a connection between Arafat and gnosis?

What is the Station of Abraham?

What is the Hijri Ismail Station?

What is Zamzam?

What does it mean to descend from Arafat to Muzdalifah?

What is Mina?

What are the three devils stoned in Mina?

Are there really devils there?

Why are the noon and afternoon prayers combined in Arafat, and only the obligatory prayer performed?

Why are the evening and night prayers combined in Muzdalifah, and only the obligatory prayer performed?

What is the main purpose of doing all this?

The spiritual dimension of Hajj is the truth of annihilation in Allah (fanafillah) and subsistence in Allah (baqabillah).

All the above-mentioned points are for the purpose of reaching the meaning of Hajj.

The spiritual dimension of Hajj is to reach the station of "annihilation in Allah" in the sublimity of Allah.

It is to be in the state of submission, saying, "O Allah! There is nothing but You."

Hajj is fulfilling certain arrangements in Mecca and Medina.

The truth of Hajj is the secret of annihilation in Allah and subsistence in Allah.

The secret of annihilation in Allah is to become annihilated in Allah, that is, to abandon attributing selfhood to oneself in the presence of Allah's sublimity.

When a person realizes the owner of the workings within themselves, they gradually abandon their own attachments.

A person is not the owner of the workings within their own body.

Because a person is not the one who performs the function in their body, from atom to cell, from cell to tissue, from tissue to organs, and to the entire body.

It is Allah who holds the person's body with His essence at every moment, who surrounds it with His attributes at every moment, and who works within their body at every moment.

When a person becomes aware of this truth, they attain the station of annihilation in Allah (fanafillah).

He transcends his own body and becomes annihilated in Allah, the owner of the body.

The result of annihilation in Allah (fanafillah) is reaching subsistence in Allah (baqabillah).

Baqabillah is to remain eternally in Allah.

It is to be illuminated by the light of Allah.

He who is illuminated by the light of Allah is no longer defiled; even if he falls into heedlessness, he immediately recovers from that heedlessness.

It has become human, it has become Muslim, it has reached the level of servitude.

Just as the cells in a body are constantly connected to that body, they never separate from that body.

That is, they are constantly in a state of prostration to that body.

Thus, the person who reaches the level of servitude knows that he is connected to God at every moment, just like the cells of the same body, and lives in that awareness.

The heart of the person who lives in that awareness lives by looking at God in the people.

The person who lives by looking at God in the people is a civilized person.

His heart is enveloped in the love of Allah.

The form and meaning of the Zakat worship are as follows:

Formal aspect; it is known as distributing one-fortieth of one's possessions and money as charity every year.

Meaning aspect:

The words Zakat, Zeka, Zeki, and Tezkiye are interconnected.

Zakat means purifying the mind of false knowledge with intelligence.

What is Zakat?

Why does Zakat appear in the Quran in the same sentence as Salat?

Is there no Salat without Zakat, or Zakat without Salat?

What is the Quranic meaning of Zakat?

What is the Quranic meaning of Salat?

When we carefully examine the Quran, the following meanings emerge:

Zakat means purification, cleansing.

Purification means cleansing the mind of all false knowledge.

It is the understanding of right and wrong.

When we carefully examine the Quran, we see that the words "Zakat" and "Salat" are used together.

This gives us a very important clue to understanding the truth.

Zakat, yüzekki, tezekkâ, zekâ, zeki are words that come from the same root.

The origin of the word Zakat comes from the Aramaic Syriac root "zky", from the word "zakūt-".

"Zky- zəkūt-" means to be acquitted, to be cleansed, to be purified, to be acquitted, to share good.

We understand that Zakat is to cleanse our minds from all the ignorance and false information that we have learned in the name of religion, in the name of Allah, in the name of worship, which is untrue, discriminatory, superior, and brings oppression, and to purify ourselves from all thoughts that cause evil.

The Word Zekâ also comes from here.

For a person to cleanse their mind and state, to share good... converting; giving zakat (obligatory charity)

In society, we understand zakat as a certain amount that those who possess wealth exceeding the religiously accepted threshold (nisab) must give to those in need for the sake of Allah.

However, zakat is about purifying oneself from false knowledge and ignorance, regardless of whether one is rich or poor.

Zakat has nothing to do with wealth or property.

Indeed, wealth refers to the physical body of a person.

The owner of this wealth is Allah.

Zakat is surrendering one's existence to Allah, the owner of wealth and property, the Malik al-Mulk.

The word tazkiya also comes from the word zakat.

Tazkiya means purification, clearing, acquittal, being acquitted.

In other words, tazkiya is purification from all false knowledge and sins.

The Quran explains this to us very beautifully.

Surah A'lâ 14: "Kad eflaha men tezekkâ."

The Meaning: "And whoever is purified from the state of ignorance will attain salvation."

Surah An-Nur 21: "Ve lakin Allah yuzekki men yeşâu."

The Meaning: "Whoever desires will be purified by the truths of Allah."

This is what zakat means: purification, cleansing, possessing intelligence, thinking, using intelligence, being intelligent, and ultimately, cleansing oneself from all false and oppressive knowledge.

An intelligent person is one who cleanses their mind of false knowledge, knowledge that brings oppression, acts upon knowledge, and produces values from knowledge.

One who does not reach the level of zakat cannot reach the truth of what Allah is.

Zakat is the purification of all false knowledge learned in the name of religion.

False knowledge, that is, knowledge without basis, is:

Any kind of knowledge that has no counterpart in existence.

Any kind of rumor not based on knowledge.

Any kind of knowledge spoken without witness.

Any kind of knowledge based on fabrications.

Any kind of knowledge that leads to discrimination.

Any kind of knowledge that leads to oppression.

Any kind of knowledge that leads to contempt.

It is any kind of knowledge that portrays someone as superior or chosen, alongside the greatness of God.

It is any kind of knowledge that is unfounded and unproven in the name of religion or God.

It is any kind of knowledge that is based on considering one's own belief and path as superior and belittling the beliefs of others.

In short, any belief or practice that lacks a scientific basis and does not lead to Tawhid (Oneness of God) is called false, baseless, and oppressive information.

These are the things that should be erased from our minds.

Our minds cannot be cleansed without erasing false information, that is, without paying zakat (charity).

Knowledge can only be found with a pure mind.

When we examine the Quran, "salat and atuz zakat" are always mentioned together.

Surah Al-Baqarah 43: "Ve ekîmûs salâte ve âtûz zekâte verkeû mea el râkiîn."

The Meaning: "Act with the consciousness of being devoted to God at all times, and be in a state of purification, share what you have, and understand the attributes with those who understand the attributes."

When we examine the verse, we see that the word zakat and the word ruku appear alongside the word salat.

We must reflect on this very, very carefully.

If we translate salat as "perform prayer," then isn't there ruku in prayer, which is why the word ruku is presented to us twice separately?

What a close connection there is between zakat and salat, that these two words are expressed together in approximately 30 verses in the Quran.

To give an example from another verse:

Surah Al-Maidah 55: "Ellezîne yukîmûnes salâte ve yutûnez zekâte ve hum râkîûn."

The Meaning: "Those people act with the consciousness of being devoted to God at all times, and they are in a state of purification, sharing what they have, and they are aware of their attributes."

When we examine this verse, a thought comes to mind!

If salat is the prayer we know; if we translate it as "those people perform prayer, give zakat, and bow down," prayer already includes bowing, so why is bowing given separately?

Or does salat contain another meaning, not the prayer we know?

And does bowing, which we know, contain another meaning, not just bringing our hands to our knees?

We grasp the meaning of the word salat when we examine the Quran.

According to the Quran, salat means: "to connect, to unite, to integrate, to be in communication, to be in sublime devotion."

Just as in a body, infinite cells are interconnected to each other and to the body, so too in this universe, infinite beings are interconnected to Allah.

This interconnectedness is prayer, and living with this awareness of interconnectedness is the awareness of prayer.

The person who gives zakat, that is, who purifies his mind, embarks on the path of understanding the interconnectedness of all beings and realizes that Allah is the one who holds all beings together.

As a result of this realization, he lives with that awareness of interconnectedness until his last breath.

And he shares the knowledge he has gained from the truths with those around him.

And he lives with the awareness that all beings are endowed with attributes until his last breath.

Surah Luqman 4: "Ellezîne yukîmûn el salâte ve yu'tûnez zekâte ve hum bil âhireti hum yûkinûn."

The Meaning: "Those who act with constant awareness of their devotion to God, and who are in a state of purification, and who share what they have, and who believe in their end."

Surah Fussilet 7: "Ellezîne lâ yûtûnez zekâte ve hum bil âhireti hum kâfirûn."

The Meaning: "Those who do not purify their minds and surrender their beings to their Lord, and ultimately they turn a blind eye to and conceal the truth."

This shows us that zakat and salat are inseparable within the same sentence.

Zakat is purifying the mind, cleansing oneself from all evil states.

Salat, on the other hand, is the interconnectedness, unity, and wholeness of beings, the connection of all beings to Allah.

Therefore, the person who gives zakat, that is, the person who cleanses their mind from all false knowledge and purifies themselves from all evil states, reaches the dimension of salat and lives with that consciousness.

This is the meaning dimension of zakat: to work our minds to understand Allah and to surrender ourselves to Allah with a pure heart, transcending our very being.

The literal and meaning dimensions of the Shahada (Declaration of Faith).

The literal dimension; With our tongues, we say, "I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and messenger." This is merely a statement.

Just as someone can say verbally, "I am a doctor," but cannot become a doctor without medical training...

We cannot become Muslims simply by reciting the Shahada with our tongues.

Unless we understand this statement in our hearts, it has no meaning.

Meaning dimension:

It is to bear witness to God and His oneness in oneself and in all existence.

It is to bear witness to Muhammad, whose light is from His light, in oneself and in all existence.

If we examine it word by word...

"Eshedü en lâ ilâhe illallah ve eshedü enne Muhammeden abdühü ve resûlühü."

I bear witness:

It is the dimension of witnessing.

Witnessing to God is possible by understanding the manifestations in the existence of being.

The dimension of "La" and "Illa" must also be well understood.

La means "nothing."

What is that which is non-existent?

What is that which will be annihilated?

What needs to be annihilated?

One cannot reach the station of "Illa" without understanding the secret of "La."

The path to the dimension of "Illa Hu" passes through "La."

La ilaha illa Hu"

La means "nothing, abandon, leave."

What is that which will be annihilated, abandoned?

The path to "Illa" passes through "La."

One cannot say "Illa" without saying "La."

A person must eliminate all their false beliefs.

They must eliminate the belief in God according to their assumptions.

They must eliminate their anger, hatred, and resentment.

They must eliminate gossip, backbiting, and slander.

They must eliminate contempt and belittling.

They must eliminate self-aggrandizement.

They must eliminate evil thoughts and evil deeds.

They must eliminate discrimination, seeing some as superior and others as inferior.

They must eliminate contempt for created beings.

They must eliminate judging people according to their beliefs, worship, places of worship, and clothing.

They must eliminate seeing others as faithless, infidels, or destined for hell.

They must eliminate everything that is false.

They must eliminate superstitions and unfounded things.

They must never stray from knowledge.

They must abandon everything that distances one from knowledge.

They must eliminate lying and slandering...

One should eliminate searching for people's shortcomings and mistakes...

One should eliminate mocking people's shortcomings and mistakes.

One should abandon eating forbidden food and earning unjustly.

One should ensure that the food entering one's mouth is halal (permissible).

One should eliminate satanic feelings such as slander, envy, malice, pride, and arrogance.

One should eliminate gossiping and seeing others as lacking.

One should eliminate stubbornness, acting like a know-it-all, and considering others ignorant.

One should never consider oneself knowledgeable.

One should not consider explaining information written in books as a skill.

Knowledge, or wisdom, is to describe what you have witnessed from the living book of existence.

They must eliminate mocking people.

They must eliminate rebellion, pessimism, and despair.

They must eliminate the pursuit of position and fame.

They must eliminate every feeling and thought that leads to arrogance.

They must eliminate everything that distances one from the consciousness of God.

In particular, They must eliminate attributing existence to oneself alongside the sublimity of God.

They must abandon saying, "I too exist."

They must eliminate attributing to oneself the attributes that belong to God.

A person is not the one who performs the functions in their own body.

It is not they who make their heart beat, their blood circulate, their breath, the functioning of their cells.

It is not they who make them see with their eyes, hear with their ears, or speak with their tongue.

It is not they who make them taste with their mouth, swallow, digest, and excrete.

It is Allah who performs the functions that occur in their body every moment.

One must eliminate the act of saying "I do the work."

One must understand the truth of the Attribute and the Subject.

One must abandon the act of attributing qualities to oneself.

One must understand that Allah is the owner of all qualities.

One must understand that Allah is the Living, the All-Knowing, the Possessor of Will, the Possessor of Power, the All-Hearing, the All-Seeing, and the All-Speaking.

One must eliminate the notion of oneself as possessing knowledge, power, or will.

One must eliminate the notion of attributing existence to oneself.

One must abandon saying "my body."

One must understand that Allah is the owner of one's body and all bodies.

When looking at another's body, one must look knowing that Allah is the owner of that body.

One must never attribute the bodies of individuals to oneself, but live knowing that Allah is the owner of the bodies of individuals.

One must eliminate remaining focused on appearances.

One must learn to look at inner qualities.

One who remains focused on appearances, who sees only the earth and cannot see the essence, falls into the state of Iblis (Satan).

One must eliminate falling into the state of Iblis.

Here's what a person should know well: what should they reject on the path of bearing witness to God?

They should eliminate the self-assertion.

It should be known that "No" is us, "Except" is God.

Let us know that we are annihilated in the sublimity of God.

Let us know that only He exists, and let us live in that consciousness.

Let us reject pride and arrogance.

Let us abandon the self-assertion.

Let us reach the station of "Except".

Let us eliminate everything that distances us from God.

Let us eliminate heart break.

Let us eliminate contempt.

Let us not look down upon anything created.

Let us abandon everything that leads us into heedlessness.

Let us eliminate the devilishness, the devilry.

Let us eliminate tyranny.

Let us eliminate everything that leads to tyranny.

We must attain the secret of "La," learn the way of saying "La," and say "La."

One cannot say "Illa" without saying "La."

"Illa Hu"

"One who cannot make oneself "La" in Allah cannot witness the sublimity of Allah, cannot attain the meaning of the declaration of faith. We should not remain in the form of worship.

We must grasp its meaning. Only then can we reach the station of Islam.

Remaining in form is like saying, "I am a doctor, I am an engineer, I am a chef, etc." without undergoing education, knowledge, understanding, or witnessing.

This is nothing more than self-deception.

Reaching the meaning, however, is to witness the truth of existence within love, loyalty, etiquette, knowledge, and wisdom.

The formal aspect of worship exists in different forms in every era.

Did the conditions known as the conditions of faith and Islam exist before the Prophet Muhammad?

Are the information claimed to have been conveyed by the Prophet Muhammad in the hadith collections accurate?

Now let's examine them one by one.

1- Faith in God:

When we carefully examine the Quran, we see in many verses that the Meccan polytheists also believed in the existence and oneness of God.

In many verses, we come across verses where if you ask them, "Who created the heavens and the earth?", they say, "God created them."

In Surah Zuhuf, verse 9, a more striking example is given.

When you ask them, "Who created them and the earth?", they will surely say, "The Mighty, the All-Knowing created them."

Yes, how clearly the verse explains it to us.

It is so striking that when the Meccan polytheists are asked, "Who created the heavens and the earth?", they say, "The Mighty, the All-Knowing created them." They don't just say "God created it"...

They also mention the attributes of God, saying, "The Mighty, the All-Knowing, created it."

I wonder how many people who call themselves Muslims today can show this sensitivity.

The people we call the Meccan polytheists were so devoted to their beliefs and knowledgeable about religious matters that they could discuss them with the Prophet Muhammad.

That is, they also had a belief in God and performed their worship.

Let's continue.

2- Faith in angels.

Again, when we continue to carefully examine the Quran, we see that the Meccan polytheists also believed in angels, as stated in many verses.

Surah Hud 12: “Fe lealleke târikun ba’da mâ yûhâ ileyke ve dâikun bihî sadruke en yekûlû lev lâ unzile aleyhi kenzun ev câe meahu melek.”

The Meaning: “And you will certainly not forsake what has been revealed to you, just because you are distressed by their saying, ‘He should have been given treasures, or angels should have come with him.’”

(Surah Al-Hijr 7): “Lev mâ tetînâ bil melâiketi in kunte minas sâdikîn.”

The Meaning: “If you are truthful, then why didn’t you bring us the angels?”

When we examine the verses, we see that the polytheists of that day asked Prophet Muhammad to bring the angels.

From this, we understand that belief in angels existed among the polytheists of that day as well.

### 3- Faith in the Books.

Again, when we continue to examine the Quran, we see that the polytheists of Mecca also believed in the books.

Surah Nisa 153: “Yeseluke ehlul kitâbi en tunezzile aleyhim kitâben mines semâi.”

The Meaning: “Those who remain in the transmitted rumors ask you to bring a book from the Divine Realm.”

Surah Isra 93: “Ev yekûne leke beytun min zuhrufin ev terkâ fis semâ ve len numine li rukıyyike hattâ tunezzile aleynâ kitâben nakreuh.”

The Meaning: “Or, unless you have a beautifully decorated house, or ascend to the sky, or send down to us a book from there that we can read, we will never believe you.”

### 4-Faith in the Prophets.

Surah Al-Furqan 7: “Ve kâlû mâli hâzer resûli yekulit taâme ve yemşî fil esvâk lev lâ unzile ileyhi melekun fe yekûne meahu nezîrâ.”

The Meaning: “They said, ‘What kind of Messenger is this? He eats food and walks around in the markets. Why wasn’t an angel sent down to him?’”

Yes, from this we understand that the Meccan polytheists had beliefs about messengers and prophets.

### 5- Faith in the Hereafter.

Surah Al-Baqarah 94: “Kul in kânet lekumud dârul âhiretu indallâhi hâlisaten min dûnin nâsi fe temennevûl mevte in kuntum sâdikîn.”

The Meaning: “Say: If you think that you are purer in the sight of Allah than other people, and that the Hereafter belongs to you, then wish for death.”

As we continue to examine the Quran, we see that the polytheists of Mecca also had a belief in the Hereafter and in heaven and hell.

In fact, we find expressions in the poems of the polytheists that show their belief in heaven and hell.

6-Faith in destiny.

The belief of the polytheists of Mecca in destiny is based on the belief that good and evil come from Allah.

Surah An-Nahl 35: “Ve kâlellezîne eşrekû lev şâallâhu mâ abednâ min dûnihî min şey’in nahnu ve lâ âbâunâ ve lâ harremnâ min dûnihi min şey kezâlike fe allellezîne min kablihim.”

The Meaning: “Those who associate partners with God said: ‘If God had willed, we would not have worshiped anything other than Him, nor would our forefathers have been, nor would we have committed evil.’ And those before them said the same.”

Surah Al-An'am 148: “Seyekûlullezîne eşrekû lev şâallâhu mâ eşreknâ ve lâ âbâunâ ve lâ harremnâ min şey kezâlike kezzebellezîne min kablihim.”

The Meaning: “Those who associate partners with God say: ‘If God had willed, we and our forefathers would not have been among the polytheists, nor would we have remained in the unlawful.’ Thus did those before them remain in such falsehoods.”

Yes, when we examine the Quran, we see that the polytheists of Mecca also believed in destiny.

Unfortunately, we see that they, like the group of believers today, believed that good and evil come from God.

When Prophet Muhammad said, “There is no slavery”...

When he said to Bilal al-Habashi, “You are a human being like us, and the God who created you and us is one,” the leading figures of the Meccan polytheists were the most opposed to this.

And they said, “God created us as the masters of Mecca and Bilal as a slave. If God had willed, Bilal would have been like us. Therefore, God did not will it.”

The polytheists of that day believed that slavery was also from God.

And they attributed it to fate.

So we see that the belief in fate of the Meccan polytheists was the same as it is today.

Yes, when we examine the Quran, we see that the conditions known as the conditions of faith were something believed in and defended by the Meccan polytheists.

The Quran explains this to us very clearly.

We understand that today, in the Muslim world, the belief system that we call the conditions of faith continues in the same way.

When we examine it, we see that this belief system existed even before Prophet Muhammad.

In fact, when we examine it carefully, we see that the Meccan polytheists were more knowledgeable about these matters.

We understand that they were very knowledgeable about religious matters.

When we examine the Quran, we understand that they also believed in God and were firmly attached to their beliefs and never denied God.

Surah Zuhuf 9: *Ve le in seeltehum men halakas semâvâti vel arda le yekûlunne halakahunne azîzul alîm.*”

The Meaning: “And when you ask them, ‘Who created the heavens and the earth? They will surely say, ‘he who is the Most High, the Most Knowledgeable, created them.’”

(Surah Az-Zumar 3): *“Vellezînettehazû min dûnihî evliyâ mâ nabuduhum illâ li yukarribûnâ ilallâhi zulfâ.”*

The Meaning: “Those who take protectors other than Him say, ‘We do not worship them, but we draw near to them so that they may draw near to Allah.’”

(Surah Jonah 18): *“Ve yekûlûne hâulâi şufeâunâ indallâh.”*

The Meaning: “They say: These will be intercessors for us with Allah.”

Surah Al-Ankabut 63: *“Ve le in seeltehum men nezzele mines semâi mâen fe ahyâ bihil arda min badi mevtihâ le yekûlunnallâh kulil hamdu lillâh bel ekseruhum lâ yakılûn.”*

The Meaning: “If you ask them, ‘Who is it that sends down rain from the sky, thus giving life to the earth, and then brings forth sperm from it?’ they will surely say, ‘Allah.’”

(Surah An-Nisa, 153): *“En tunezzile aleyhim kitâben mines semâi.”*

The Meaning: “They ask you to bring a book from the Higher Realm.”

(Surah Al-An'am, verse 148): *“Seyekûlullezîne eşrekû lev şâallâhu mâ eşreknâ ve lâ âbâunâ ve lâ harremnâ min şey.”*

The Meaning : “Those who associate partners with God say, ‘If God had willed, we and our forefathers would not have been among those who associate partners with Him, nor would we have eaten forbidden things.’”

(Surah Al-Furqan 7): *“Ve kâlû mâli hâzer resûli yekulit taâme ve yemşî fil esvâk lev lâ unzile ileyhi melekun.”*

The Meaning: “They said, ‘What kind of messenger is this? He eats food and walks around in the marketplaces. Why was not an angel sent down to him?’”

Surah Al-Furqan 8: *“Ev tekûnu lehu cennetun yekulu minhâ.”*

The Meaning: “Or Paradise, from which he will be continuously nourished.”

When we carefully examine the Quran, we understand that in the pre-Muhammad Arabian society, the concept of belief in God and worship existed almost exactly the same as in today's Islamic society.

When we examine the Quran, we see that the Meccan polytheists believed in:

God; Surah Zuhruf 9, Surah Ankabut 63

The Book; Surah Nisa 153

Angels; Surah Furqan 7

Messengers; Surah Furqan 7

The Hereafter; Surah Furqan 8

Destiny; Surah An'am 148.

We find belief in God in the poems of the Meccan polytheists.

We find the conditions that we call the conditions of faith.

The society of that day did not find it strange that Prophet Muhammad spoke of God and His attributes.

Now we must ask, what has changed?

What did Prophet Muhammad convey to the people?

Why did the people of that day oppose Prophet Muhammad?

Why did they expel him from Mecca and even cause trouble in Medina?

If polytheists also believed in the existence and oneness of God, and performed the rituals of ablution, prayer, pilgrimage, and fasting in the same way, and if we continue with the same belief system, what has changed?

Or are we acting according to the same belief system?

This is exactly where we should ask ourselves:

How well have we analyzed the information conveyed in the name of religion?

Have we been able to understand whether the information is true or false?

How much have we reflected on its meaning?

How much have we truly grasped the meaning of worship?

How much have we understood God properly?

How much have we surrendered to Him properly?

How much have we understood Islam properly?

How much have we incorporated living according to Islam into our lives?

## THE SUBTLETIES OF RELIGION AND ISLAM

In society, we have always heard the phrase "my religion is Islam." We have been involved in quarrels saying, "My religion and their religion."

We generally did not consider the subtleties of Islam and the truth of religion.

We accepted our own religion as the true religion, and those who did not believe like us as having a false religion.

We said that the beliefs of others were "corrupt."

We declared them infidels, we declared them destined for hell.

We could not understand the concepts of religion and Islam properly.

Unfortunately, we made the translations accordingly.

Verse 19 of Surah Al-Imran is generally translated by authors as, "Indeed, the religion with Allah is Islam."

The Meaning by Religious Affairs: "Indeed, the religion in Allah station is Islam."

The Meaning by Mustafa Islamoglu: "Indeed, the religion in Allah station is Islam."

The Meaning by Mehmet Okuyan : "Indeed, the religion in Allah station is Islam."

The Meaning by Elmalılı Hamdi Yazır : "Truly, the religion in Allah station is Islam."

Now, let's examine it word by word.

Surah Al-i Imran 19: İnned dîne indâllâhil islâm."

The Meaning 1: "Indeed, religion belongs to Allah, whoever understands this will attain the station of Islam."

The Meaning 2: "Indeed, the laws of creation belong to Allah, whoever understands this will attain Islam."

The Meaning 3: Indeed, whoever understands that the laws of creation belong to Allah will be in submission to Allah.

When we examine the verse, we must first understand what religion is.

In the Quran, it is stated that religion belongs to Allah.

Surah Al-Mu'min 14: "To Him belongs the religion."

The verses in Surah Al-Mu'min (65) and Surah Az-Zumar (11) are: "To Him belongs the religion."

The verses in Surah An-Nahl (52) are: "And to Him belongs the religion, always."

The "He" in the expression "Religion belongs to Him" refers to Allah.

When we examine the Quran, we understand that "religion belongs to Allah."

If religion belongs to Allah, can the dispute of "my religion, your religion" be correct?

Can what belongs to Allah be called "mine"?

The Quran clearly states that "religion belongs to Allah."

So, what is religion?

The Quran also presents this to us in the most beautiful sense.

When we examine the Quran, we reach the truth of the question "What is religion?" in verse 76 of Surah Joseph and verse 30 of Surah Rum.

Surah Joseph 76: "Fe bedee bi eviyetihim kable viâi ahîhi, summestahrechâ min viâi ahîh kezâlike kidnâ li Yûsuf mâ kâne li yehuze ehâhu fî dînil meliki illâ en yeşâAllah nerfeu derecâtin men neşâ ve fevka kulli zî ilmin alîm."

The Meaning: "So he began searching their bags, before his brother's. Then he found it in his brother's bag. Thus, if it weren't for the King's laws, he could not have detained his brother. This became a solution for Joseph. He was only one of those who sought to understand God. Whoever seeks to understand Him is elevated in rank. And above every possessor of knowledge is the possessor of knowledge."

Let's examine the phrase "dîni el melik" here.

In the story of Joseph, the King's cup is lost.

In the story, Joseph had the King's lost cup searched in the bags of Jacob's sons.

First, he had his brothers' bags searched one by one.

Then the King's lost cup was found in Benjamin's bag.

Thus, Benjamin was detained. This detention was carried out according to the laws of the Sovereign who ruled the state. Because according to the law that was created, if someone committed theft, that person would become the property of that state.

The state would use him however it wanted; it could send him to war, imprison him, hang him, make him a servant in the palace, or assign him to someone's command—in short, it would use that thief to serve the state.

This is how Joseph detained Benjamin, as mentioned in the verse "Dîni el Melik" in this section.

The verse explains this situation: "Thus, if it were not for the laws of the King, he could not have detained his brother."

From this, we understand that the word "Dîn(Religion)" means law, legislation.

Dîni el Melik means the laws of the King.

Many authors translate the phrase "Dîni el Melik" as "the King's religion."

The word "Melik" is translated as King. But the word "din" is left as it is.

It is translated as the King's religion.

However, the word "din" should also be translated according to its meaning.

It is more appropriate to translate the word "Religion" here as "Law" because every state has its own laws and is governed by those laws. Therefore, Joseph detained his brother Benjamin according to the laws of Egypt.

When we examine the verse "Dîni el Melik" very carefully, the meaning of "the laws of the ruler" emerges.

From this, we understand that the word "din" according to the Quran is law, legislation.

So, what does law mean?

The law of what, the legislation of what?

Let's continue to examine the word "din" with the Quranic meaning.

In Surah Rum, verse 30, there is the phrase "dîni hanîfâ fitrat Allah".

The meaning of the words here is as follows:

Din; law, legislation.

Hanif; means on the Han, on unity, on Tawhid, on the path of Han.

Fitrat; means manifestation, creation, creating, existence, the manifestation of the entire universe, the splitting of the seed's shell and the emergence of the sprout.

The reason why Prophet Abraham is called a Hanif is because he was on the path of unity, of Tawhid (Oneness of God).

From this verse, we understand that religion means the nature of God.

That is, God's creation of existence.

It means God revealing existence from an essence through laws.

Now let's examine the 30th verse of Surah Rum word by word.

Surah Rum 30: "Fe ekim vecheke lid dîni hanîfâ fitratallâhilletî fataran nâse aleyhâ lâ tebdîle li halkillâh zâliked dînul kayyimu ve lâkinne ekseren nâsi lâ yâlemûn."

The Meaning: "Then turn your face to the creation of existence by Allah, to the laws of creation, to the Oneness of God. The creation of mankind is from Him. There is no change in the creation of Allah. This is the true religion. But most people do not know the truth of religion."

When we examine this section, we understand that religion is “li el dini hanifen fitrata Allah, elleti fatara”, the nature of Allah.

That is, the laws of creation of existence.

The laws of the formation of life.

The laws of the embodiment of each being.

Each being manifests, takes shape according to its own inherent nature.

The shaping of each being individually is according to a law of creation.

Existence is created perfectly according to the laws of “Mathematics-Physics-Chemistry-Biology”.

Every atom, every cell, every tissue, every organ has a law of formation.

From this, we understand that religion is the laws and regulations of God's creation.

When you examine the Quran, you understand that the laws of existence are called "Religion."

The creation of existence, from quality to quantity, from atoms to molecules, from the smallest particle to the largest sphere, is defined in the Quran as "Religion," encompassing the laws and regulations governing the existence of all beings.

It is Allah who creates existence with its laws and a specific order.

A human being cannot even create a cell membrane.

They cannot even create an atom.

The Creator is Allah.

Allah is the one who regulates the laws of creation.

Therefore, the phrase "lehu ed dîni" (to Him belongs the religion) appears in many places in the Quran.

That is, religion belongs to Him.

That is, religion belongs to Allah.

For this reason, a human being cannot say, "this is my religion." Because a human being is not the one who creates the laws governing the existence of beings.

He is not the one who creates or shapes even the smallest particle of existence.

There is an order in the creation and shaping of existence.

This order is called "Law."

Law belongs to God.

Therefore, religion belongs to God.

That is why it is stated in many places in the Quran, "Religion is His."

In Surah Rum, verse 30, it is stated very strikingly; "That is the upright religion, but most people do not know it."

Yes, the truth of religion is beautifully described in the Quran.

Religion is law, it is the rule.

It is the laws of creation.

And these laws are the laws of God. Therefore, "religion belongs to God - to Him belongs the religion."

That is why man does not have a religion. Man has faith.

One who reaches the truth of creation attains the station of faith.

A person becomes a believer when he understands religion.

He becomes certain of God.

Religion must be well understood.

One who cannot understand that religion belongs to God, attributes religion to himself.

He enters into a dispute of "your religion, my religion."

This situation is explained in Surah Rum, verse 32.

Surah Rum 32: "Minellezîne ferrakû dînehum ve kânû şıyeâ kullu hızbın bımâ ledeyhı ferihûn."

The Meaning: "They were among those who divided the religion, and all of them were divided into sects, denominations, communities. Each group rejoiced and boasted with its own beliefs."

Thus, a person who cannot understand religion according to the Quran remains trapped in a discrimination based on ancestral beliefs, saying, "My religion and his religion," and distances himself from the truth of religion.

He considers the religious belief he learned from his parents to be supreme, and sees those who adhere to other religions as infidels, believing them to be destined for hell.

A person who cannot understand the truth of religion acts within religious discrimination.

He becomes involved in a distinction between Islam, Christianity, and Judaism.

And he finds himself in religious wars, believing in the destruction of infidels.

Furthermore, as stated in Surah Rum, verse 32, even within the belief he has adopted as his religion, he divides himself into communities, orders, and sects, and does not look favorably upon those who

are not in his community, order, or sect, viewing them with the understanding of "One of us, not one of us."

A person who understands the subtlety of religion according to the Quran does not fall into discrimination.

He does not engage in the quarrel of "your religion, my religion."

He looks at all existence with the eye of God.

He knows that Allah is the creator and shaper of all existence.

He bears witness to Allah in the creation of existence.

He bears witness that existence is created according to laws.

With this witnessing, he becomes certain of Allah.

He becomes a believer, a person of faith.

He never engages in self-serving conflict.

And he knows that religion is the name of the laws belonging to Allah in the existence of all kinds of beings.

And he knows that religion belongs to Allah.

He never attributes it to himself.

This situation is beautifully indicated in verse 5 of Surah Al-Bayyinah.

Surah Al-Bayyinah 5: "Ve mâ umirû illâ li ya'budûllâhe muhlisîne lehud dîne hunefâe ve yukîmûs salâte ve yu'tûz zekâte ve zâlike dînul kayyimeh."

The Meaning: "They obey no decree other than being servants of Allah. They are in the most sincere actions. They know that religion belongs to Him, they are conscious of Tawhid (Oneness of God). They act with the consciousness of being devoted to God at every moment. They are purified with discernment, they share what they have. This is because they know the laws of creation, the one who keeps existence alive and continues."

As stated in the verse, the true religion is to live as a servant of Allah, to be in a state of Tawhid, to be devoted to God at every moment, to be sincere, and to be pure at every moment.

According to the Quran, religion belongs to Allah. Whoever understands that religion belongs to Allah will be in submission to Allah.

That is, he will attain the station of Islam. And he will never fall into religious discrimination. Because one who knows that religion belongs to God will not engage in the quarrel of 'my religion, your religion'.

As stated in the verse, understanding the creation of existence will lead a person to Islamic consciousness.

That is, it will lead to the consciousness of submission to God in existence.

This submission is the truth of Islam.

The word "Islam" is not correct according to the measure of the Quran.

The word "religion" carries a separate meaning within itself.

The word "Islam" carries a separate meaning within itself.

Religion is one, and it belongs to Allah.

Religion is one, and it is the law, the rule, in the creation of all existence in the universe.

This law also belongs to Allah.

Whoever knows this law will attain the station of Islam.

The way to attain the station of Islam is through understanding religion well.

Whoever understands religion will be in submission to Allah.

That is, he will be a Muslim.

Therefore, Islam is not the religion itself, but the station that one who understands religion will attain.

That is, Islam is the name of the station that one who understands religion will attain.

Therefore, wherever in the world one may be, whoever contemplates the creation of existence, whoever is in contemplation, the station he will encounter is religion, the station he will attain is Islam.

Whoever studies the creation of existence scientifically, wherever they may be in the world, is studying religion.

Whoever studies religion will inevitably understand the creator of existence and will be in submission to the creator.

That is, they will attain the station of Islam.

## THE STATION OF ISLAM

The station of Islam must be well understood.

One does not become a Muslim simply by being born to parents who are called Muslim.

Just as one cannot become a doctor simply by being born to doctor parents, one does not become a Muslim simply by having parents who are called Muslim.

Being a Muslim is the name given to reaching the station of Islam and living with the consciousness of that station.

The station of Islam is the station of submission to Allah.

This station is the "Hazrat" station, which is the station of the Prophet Muhammad.

The path to the Hazrat station is opened by witnessing Allah, who is the "Zakir-Afil-Mevsuf-Mevcud" in existence.

Allah is the Zikr in every being.

That is, every being is in a state of vibration, that is, in a state of zikr (remembrance of God).

Allah is the Afil in every being.

That is, the activity in every being is Allah's own functioning.

Allah is the attribute in every being.

That is, all the attributes in existence belong to Allah.

Allah is present in every being.

That is, Allah is the one who sustains the body of every being with His essence.

The human dimension of existence is called the body.

But the power that sustains the human body of existence is called existence (vujud).

The person who witnesses these things witnesses God in every being, and reaches the station of gnosis.

And thus, in the station of annihilation in God (fanafillah), he understands that his own existence is the sublimity of God.

And after this, the station of permanence (baqa) is opened.

He reaches the truth of the soul and thus enters the station of the Divine Presence (Hazrat).

The station of the Divine Presence is the station of being in submission to God in creation.

This station is the station of contemplating God in existence.

By seeing the owner of Being in existence, he is in submission to that owner at every moment.

This submission is the station of Islam.

The owner of every Being is God.

It is God who manifests in every being at every moment.

Those who look with this perspective are in submission.

A drop is never separate from the ocean, nor the ocean from the drop.

Those who see the existence of the ocean in a drop of water have reached the station of submission.

This is the station of Islam, the station of surrender to God in existence.

This world is God's own creation.

Those who reach this station never discriminate or judge.

Their perspective is to look at every being, every person, with the eye of God.

That is why Yunus Emre said: "Look at 72 nations with the eye of God."

"He who does not look at 72 nations with the same eye, even if he is a teacher to the people, is rebellious against God."

The Quran instructs us to view every being with the perspective of God.

(Surah Al-Baqarah, verse 115): "Fe eynemâ tuvellû fe semme vechî Allah."

The Meaning: "Wherever you turn, the face of Allah is there."

The Quran offers us sublime guidance.

Look at this world with the eye of God.

Every moment that is manifest, that which is visible, is God itself.

Know that the respect you show to everyone who comes is for God itself.

The love you offer is for God itself.

The greeting you give is for God itself.

The service you render is for God itself.

Our beginning is God.

Our end is God.

The visible is God.

Our essence is God.

“He is the First and the Last, the Manifest and the Hidden” (Surah Al-Hadid 3)

Look at everyone with the eye of God.

Treat everyone according to God.

O Moses! "I was sick, did you come?"

"I was hungry, did you feed me?"

"I was helpless, did you help me?"

"I was weak, did you hold my hand?"

O Lord! "Do you ever get sick?"

“Will you ever be hungry?”

“Will you ever be helpless?”

“Will you ever be weak?”

O Moses!

“If one of My servants is sick, I am sick.”

“If you help him, you have helped Me.”

“If one of My servants is hungry, I am hungry.”

“By feeding him, you have fed Me.”

“If you help a helpless servant of Mine, you have helped Me.”

“If you hold the hand of a weak servant of Mine, you have held My hand.”

Those who connect their hearts to God are the faithful.

Those who attain the station of sincerity are those who look to God everywhere.

He is the Living One.

He is the One who is eternal in His essence.

He is the One who encompasses every being with His light.

Enter your heart and look with the eye of love. God is visible from everywhere.

He is the absolute First and the absolute Last.

He is the absolute Manifest and the Hidden.

This is what is recommended in the Quran: to look with the eye of God.

This is also the truth of the Islamic station.

Know your true nature.

Look at the essence of existence.

See the water that is your origin.

Don't remain in the snow.

It will melt and turn into water.

Don't remain in the form of existence.

See God, which is the essence.

We all came from God.

We are all with God.

We are never separate from Him.

We are with Him every moment.

Our body is Him, our soul is Him.

Our breath is Him, our blood is Him.

Everything we have is Him.

“La ilaha illa Hu”

There is nothing other than Him.

He is the Manifest, the Hidden.

Don't see separateness, my brother.

Don't remain in multiplicity, my brother.

Don't engage in the struggle of self and ego.

Don't see the other, don't look down on anyone, my brother.

We are all like the leaves of the same tree.

We are all connected to the essence of God.

We are all with God.

Every being is enveloped by Him.

He is the One Who manifests His Essence in every being.

He is the One Who encompasses with His Attributes.

No being is superior to another.

Nor is any other inferior.

Every being is a manifestation of the Essence of God.

Look at every being with the eye of God.

See Truth in creation.

See the essence of form.

Do not separate people according to their beliefs.

Do not separate people according to their worship.

No one's worship is superior to another's.

Everyone worships according to their own feelings.

We are all His servants.

Like drops of water in the sea, we are bound to Him.

How beautifully Prophet Muhammad said:

“O people! Your Lord is one. Your father is also one.”

“You are all children of Adam, and Adam was created from earth.”

“There is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab.”

Everything you see will one day perish.

Nothing will remain except His Essence.

Come, look with the eye of God.

Come, see the essence.

Hail, snow, ice, dew, all are water.

Come, see the essence of everything.

Surah Al-Qasas, Verse 88: “Everything perishes except His Face.”

The Meaning: “All existence comes and goes, only His Essence remains.”

All existence has been filtered through the merciful dimension of Allah.

Existence that comes from Him is encompassed by Him.

He created the entire universe from Himself.

What is visible is His own manifestation. He was the "First.

He had no beginning.

He was without beginning.

There was nothing other than Him.

He is the Source.

The entire universe was in Him in a luminous state.

All existence was in Him in a state of light.

All existence flowed from His light.

This is the secret of "The First."

He is the "Last."

Everything came from Him and flowed to Him.

The origin of everything was Him, and it returned to Him.

The ice melted, the snow melted, the hail melted and turned into water.

The origin of ice, snow, and hail was water.

The drop came from Him and returned to Him.

The drop prepared itself to develop as a new drop. This is the secret of "The Last."

He is the "Manifest."

Everything that is visible is His manifestation.

What is visible is Himself. It is He Himself who is manifest.

It is He who reveals His face from everywhere.

He created all creation from Himself.

He clothed himself in human attire.

He appeared in various forms.

He donned various garments.

The visible flowers, insects, animals, people, and countless other creatures are Him.

Like a tree emerging from a seed, He revealed Himself.

This is the secret of "Zahir" (the Manifest).

He is "Batin" (the Hidden).

He is the invisible within the visible.

He is the essence of everything.

He is beyond the forms.

He is closer to every human being than their jugular vein.

Like a silkworm, He hid Himself in the cocoon He created from Himself.

The cocoon was the very essence of existence.

He is the inner nature of visible existence.

This is the secret of "Batin" (the Hidden).

Let's think about it this way.

The source is the sea, the drops coming from the sea are the sea itself.

The drops transform from vapor to cloud, from cloud to rain, and then mix back into the sea.

The sea is a sign of His Essence.

The drops are a sign of His attributes.

The drops are not separate from the sea, nor is the sea separate from the drops.

His Essence is not separate from His attributes.

He is the Source, He is the Manifest, He is the Flowing, He is the Unseen.

He is the First, He is the Last, He is the Manifest, He is the Hidden.

He is the One who reveals His face from everywhere.

He is the Face that is seen from all faces.

Surah Al-Hadid 3: "Huvel evelu vel âhiru vez zâhiru vel bâtin."

The Meaning: "He is the First, He is the Last, He is the Manifest, He is the Hidden."

To look at the entire universe with the eye of God is to surrender to God.

Submission to God is the station of Islam.

In society, it is thought that Islam began with the Prophet Muhammad.

However, this station is the station of understanding that the origin of creation is God.

The station of Islam is the station of "Praise for the People" represented by the Prophet Muhammad.

These are the attributes of God that encompass existence.

The attributes of God are expressed with the word "Praise."

A person should always live with Islamic consciousness.

That is, he should not forget that the origin of existence is God.

If a person reaches the station of Islam in his life;

In every aspect of his life...

In financial transactions...

In neighborly relations...

In family relationships...

In friendships...

In his behavior and conduct in society...

In his conversations...

In his professional field...

In his deeds...

He always lives with decency and honesty.

He demonstrates the etiquette of Islam.

One who lives by this morality is called a Muslim.

The saying of Prophet Muhammad, "Adopt the morals of Allah," points to this truth. (Imam Suyuti, Imam Qastalani, Ibn Hajar al-Haytami, Ali al-Qari, Fakhr al-Din al-Razi)

What does it mean to adopt the morals of Allah?

The word "morals" originates from the word "people."

Looking at God in the people will open the door to the station of "morals."

The word "people" is, in reality, the unfolding of the truth of "the light of Muhammad."

The light of Muhammad is the partial dimension of the light of the one God in every being.

That is, the name of the single light in the entire universe is "Allah."

The name of the light in every being is "Muhammad."

What is called "people" is the name of the light of Muhammad.

We understand this when we attain the pleasure of the truth of God and creation.

God is the secret of the breathed spirit.

Creation, on the other hand, is the secret of the light in every being.

This is morality; it is the enveloping of every being with the light of God.

To be morally guided by the morality of God means:

Understanding that every being is enveloped in the light of God.

Seeing that the inside and outside of every being are encompassed by that light.

Attaining the secret of how every being functions with the attributes of God.

Morality is the station of creation; it is the station of Muhammad, the station of light, the station of Islam.

When a person reaches the station of light, he observes the light of God in every being he looks at.

He does not see the body of the being, he observes the light that is there.

Surah An-Nur 35: "Allah is the Light of the heavens and the earth."

Surah An-Nur 35: "Light upon light."

Every being has come into existence from that light.

And every being is enveloped in that light and operates with that light.

The station of Muhammad is the station of creation, the station of light.

Whoever attains the pleasure and quality of the station of Muhammad, understands that every being is enveloped in the morals of Allah, that is, in the creation of Allah.

The way a person who has attained that pleasure looks at existence is with the pleasure of the station of creation.

The pleasure of observing the people with the authority of the people is "Morality."

To observe the people with the pleasure of morality is to be able to see their bodies and souls as one.

That is, to be able to see water in the ice when you look at the ice.

Not to see ice as separate from water and water as separate from ice.

This looking in unity is the consciousness of "Tawhid" (Oneness of God).

This is to surrender to the unity of God and to attain the station of Islam.

Every being is connected to each other by the intimacy of light.

This is whoever attains the station of Islam lives with the consciousness of Tawhid.

He looks at this world in the light of the unity of God.

This is what a Muslim is.

Being a Muslim is not about praying, fasting, or going on pilgrimage.

It is not about remaining in the physical dimension, but about attaining its meaning.

A Muslim always lives within morality, is honest.

That person does not harm anyone in the slightest.

He does not oppress.

Because that person's gaze is on God in existence.

Prophet Muhammad, by saying, "Allah does not look at your prayers or your fasting, but at your financial dealings," pointed to the honesty of a Muslim. (See Kenzul-Ummal, hadith no: 8435, 8436)

The Islam in the life of Prophet Muhammad, comes from the Islamic station he reached.

The Islamic station, that is, the station of the Prophet, is the station that Prophet Muhammad represents.

Therefore, Islam is based on the station that Prophet Muhammad represents.

## **QUALITIES OF A MUSLIM**

### **- BEING IN SUBMISSION TO GOD**

A Muslim is one who is in submission to GOD at all times.

That person turns his face towards GOD at all times.

That person lives by looking at GOD in every being.

Because he has reached the station of looking at GOD in creation.

He knows that creation is the creation of GOD itself.

He is in submission to GOD in creation. This submission is the truth of the Islamic station.

Surah Al-Baqarah 112: "Belâ men esleme vechehu lillâhi ve huve muhsinun fe lehû ecruhu inde rabbihi ve lâ hafun aleyhim ve lâ hum yahzenûn."

The Meaning: "Rather, whoever turns his face to Allah, submits with all his being, and is in goodness, then his reward is the truths that belong to Him who created him, and there is no fear for them, and they do not grieve."

As stated in the verse, his face is always turned towards Allah. He sees the Essence of that being in every being. He knows that being is God.

He lives seeing that every being is endowed with the attributes of God. A Muslim knows that whatever being he looks at, it is surrounded by God, inside and out.

And he lives with this awareness.

A Muslim lives with decorum in whatever field he is in.

He is trustworthy.

He is respected.

Because a Muslim reflects his reverence for Allah in all of existence.

A Muslim is one who knows what submission to Allah means.

And lives according to that submission.

The secret of submission is the station of prostration.

One who attains the truth of prostration understands that every being is in submission to Allah.

And lives always in the consciousness of prostration.

The truth of prostration must be well known.

Prostration should not be seen merely as touching the head to the ground.

When we say prostration, we shouldn't immediately think of placing our forehead on the ground during prayer.

A person should contemplate the truth of the prostration he performs eighty times a day in prayer.

He should understand how profound a meaning prostration carries.

He should attain the truth of prostration as described in the Quran.

So, how is prostration presented in the Quran?

Surah Ar-Rahman 6: "Ve el necmu veş şeceru yescudân."

The Meaning: "The stars and the trees are in a state of prostration at all times."

Surah Ar-Rad 15: "Ve lillâhi yescudu men fis semâvâti vel ardı tavan ve kerhen ve zilâluhum bil guduvi vel âsâl."

The Meaning: "Everything in the heavens and the earth, even their shadows, prostrates themselves before Allah morning and evening, whether they wish to or not."

(Surah An-Nahl, verse 48): "E ve lem yerev ilâ mâ halakallâhu min şeyin yetefeyyeu zilâluhu anil yemîni veş şemâili succeden lillâhi ve hum dâhırûn."

The Meaning: "Do they not see that even the shadows of what Allah has created turn to the right and left, prostrating themselves before Allah, and that all that exists is in a state of unity?"

Surah An-Nahl 49:

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

The Meaning: "All beings in the heavens and on earth, and all powers, prostrate themselves before Allah. Those who understand this truth have no arrogance."

Surah Al-Hajj 18: "E lem tera ennalâhe yescudu lehu men fis semâvâti ve men fil ardı veş şemsu vel kameru ven nucûmu vel cibâlu veş şeceru ved devabbu ve kesîrun minen nâs ve kesîrun hakka aleyhil azâb ve men yuhinillâhu fe mâ lehu min mukrim innallâhe yefalu mâ yeşâ."

The Meaning: "Do you not see that what is in the heavens and what is on the earth, the sun and the moon and the stars, the mountains and the trees and the animals, all prostrate themselves before Allah? Most people are in distress because they do not understand the truths within themselves. Whoever is indifferent and apathetic to understanding Allah, thus cannot be enlightened by the truths presented to him. Surely Allah is the Doer, and everything that exists is by His will."

When we examine the Quran, we understand that every being is in a state of prostration to Allah at every moment.

The entire universe is in a state of prostration to Allah.

In the Quran, it is stated, "The stars and the trees prostrate themselves."

It is stated, "Whatever is in the heavens and whatever is on the earth prostrates themselves before Allah."

It even asks, "Do you not see that all existence prostrates itself before Allah?"

Can we really see and observe that all existence prostrates itself before Allah?

We understand prostration as touching our forehead to the ground.

When we hear the word "prostration," we immediately think of the prostration in prayer.

But the Quran states that every being prostrates to Allah.

How do all beings in the universe prostrate to Allah?

What is prostration in the Quranic sense?

How does a tree prostrate to Allah?

What is the prostration of a star?

When we say "all beings," are even the oppressors in a state of prostration to Allah?

Even the Quran says, "their shadows are in a state of prostration."

What does it mean for even shadows to be in a state of prostration?

Yes, what is the truth of prostration?

What is the deep meaning in prostration?

The connection between prostration and submission must be well understood.

In the Quran, it is stated that every being is in a state of prostration to Allah.

Surah Ar-Rahman 6: "Ve el necmu veş şeceru yescudân."

The Meaning 1: "The stars and the trees are in a state of prostration at all times."

The Meaning 2: "Every being is connected to its lineage."

The Meaning 3: "Every being that has been revealed is in submission to its lineage."

The word "Yescudu" appears in the verse.

That is, the word "prostration" appears.

The constant state of prostration indicates the state of submission.

Yes, in the Quranic sense, the truth of prostration is the truth of submission.

Just as every cell, every tissue, every organ in the human body is in unity and wholeness with the body...

Every being in this universe is in a state of prostration to Allah, that is, in unity with Allah.

Just as water droplets come together in unity, this universe is in unity, interconnected.

Every being is encompassed by Allah's actions, attributes, and essence.

Those who witness this will attain the station of prostration.

The station of prostration is to comprehend the power that holds all bodies, and to know that one is not separate from this power, and to reach the consciousness of surrendering completely.

At this station, a person understands that the power that holds all existence is one power.

That one power holds all existence from inside out, from outside in, and binds all existence to itself.

That is, it makes it prostrate to itself.

Here, every being is in submission to God.

The functioning of the system of existence, the qualities, and the power that holds the bodies are at every moment in devotion to the Being who owns the entire universe, that is, in prostration.

That is, in a state of submission.

In the state of prostration, the person understands the power that holds his own body and all existence, and transcends himself.

He abandons his body and witnesses the prostration of all existence to God. He sees the face of God in all existence.

He sees that all existence is at every moment connected to God, in a state of submission.

He sees God that sustains existence in existence.

He witnesses that he is not separate from the ocean, like a drop.

He witnesses the truth of the spirit breathed into all existence.

He witnesses the One Being that sustains all existence.

He witnesses the Being who sustains all beings at every moment, who makes them work at every moment.

He witnesses that the world that appears as a world of multiplicity is unity.

He passes from time to timelessness.

He passes from body to bodilessness.

He attains the secret of the breathed spirit.

Just as our ears, eyes, hands, feet, that is, all our organs and all our cells are connected to our body at every moment...

In a state of prostration...

Thus, all existence in this universe is connected to the Absolute Being, Allah, at every moment.

That is, it is in prostration.

That is, it is in a state of submission.

Thus, the one who has attained the station of prostration remains in that state of awareness.

He is in constant submission to God.

Wherever he looks, he knows that the essence of all existence is God.

It is with the joy of this station that Muhyiddin Ibn Arabi said, "Whoever truly prostrates to God will never be able to lift his head from prostration forever."

Therefore, a Muslim is one who has attained the station of Islam.

He is one who lives in constant submission to God.

## **- BEING ABLE TO READ EXISTENCE**

A Muslim always strives to understand the creation of existence.

He contemplates the formation of life.

He wonders about the secrets of life.

And he is always engaged in reading.

The reading here is primarily not the books written by humans, but the living book of existence, written by God.

The books written by humans are supplementary books.

But the book of existence is the source book.

The Quran begins with "Iqra - Read."

Read yourself, read existence, read the universe, understand the divine power that sustains you and existence.

Let us know that reaching the truth is possible through reading.

Every being we see is a book to be read.

The purpose of reading is to try to understand the existence and functioning of being.

The Quran emphasizes the importance of reading, looking to understand, and observing.

These are all subjects to be read.

The only being that can read existence and understand it scientifically is man.

To read existence is to read the being's existence and the qualities within it.

Surah Alâk 1: "Ikra bismi rabbikellezî halâka."

Iqra: Read, comprehend, understand, research, examine, analyze,

Bi ismi: With, with its proofs, name, sign, proofs in all existence,

Rabbi ke: Your Lord, who created you,

Ellezi halâka: Which, who is, creation, being created, formation,

The Meaning: "Research and understand creation with the proofs of Him who created you."

Let us consider our own bodies as the Quran to be read.

Let us consider every being as the Quran to be read.

Let us also consider the Holy Quran that we read as the Quran.

And let us read all three without separating them.

Let us understand that the truth in one is also in the others.

Let us know existence and our own bodies as living Quran, and let us read accordingly.

If we cannot read our own bodies and existence as a living Qur'an, then let us know that the Holy Qur'an is dead.

If we want the Holy Qur'an to come to life, let us read ourselves and existence.

The entire universe is a Qur'an.

Every being is a verse.

Every being carries the signs of truth.

Man should see the qualities in every being as the verses of Allah.

When we say "verse," we shouldn't immediately think of the words written in the Mushaf (Quran).

First and foremost, we should think of the qualities in existence.

The truths of existence are hidden in the pages of existence.

Existence is a book of knowledge.

Understanding what God is is possible by reading the knowledge in existence.

Man should be in constant contemplation on the path to self-knowledge.

Man should follow the knowledge in existence and understand his own creation.

However, because man is enslaved by worldly concerns, he has forgotten to turn to himself, to read himself, to know himself.

Unfortunately, we have all become enslaved to the ego and worldly interests, without realizing it.

We have always been in relationships of self-interest and benefit, forgetting to understand our true nature.

We considered ourselves great, fell into arrogance, and forgot our helplessness.

We looked down on others, belittled them, and forgot that they too are servants of God.

We considered ourselves superior to all existence, forgetting the truly sublime One.

A tree can live without humans, but humans cannot live without trees, without the oxygen and fruit provided by trees.

Animals can live without humans, but humans cannot live without animals.

Soil, water, and air can continue to exist without humans, but humans cannot live without soil, water, and air.

The most helpless and needy being created is man.

At the same time, man is the only being capable of understanding the existence of beings.

Man, with the intellect and consciousness given to him, is capable of understanding existence and the Creator.

Provided that man does not forget his helplessness, provided that man uses the intellect given to him.

Provided that man lives within decency and morality, and helps one another.

Just as all existence helps humanity, trees with their oxygen and fruit, animals with their milk, meat, and manure, the soil with all kinds of vegetables and fruits, water, air, and sun serve humanity at every moment, so too should humanity live without ever forgetting these things, and should rush to help its surroundings, striving with love to find a cure for those in need.

Even if we look inside a seed with the most advanced microscope, we cannot see the sprout, branch, leaf, or flower there.

To witness these, we must look at the tree that emerges from the seed, we must recognize the tree. A tree emerges from the seed, and the tree hides all its essence in a new seed.

That is, this world continues within a system that comes from its origin and returns to its origin, as stated in the 156th verse of the Surah Al-Baqarah: "Indeed, we belong to Allah and indeed to Him we will return."

This power, which we do not see or know, is actually hidden within the visible existence itself.

The third verse of Surah Al-Hadid states this truth: "Huvel evelu vel âhiru vez zâhiru vel bâtin ve huve bi kulli şeyin alîm."

The Meaning: "He is the First and the Eternal, the Manifest and the Hidden, and He is the possessor of knowledge in all things."

Therefore, to know God, we must read the visible existence, based on the knowledge in existence, with love, sincerity, loyalty, and submission.

To know one's own truth, one must turn to oneself and read oneself.

When a person reads himself, when he understands his own existence, he will also understand the existence of every being.

In order for a person to understand his own creation, he must be in contemplation to understand how he was created.

This is the secret of reading.

We cannot deny ourselves and this visible existence.

Therefore, we must strive to understand our own body and existence, which we cannot deny.

To understand ourselves and this visible existence, we can find answers to many questions when we study and examine scientifically with love, sincerity, loyalty, and surrender.

We must know that the answer to all the questions we seek is within ourselves and in all existence.

Those perfect people we call messengers and prophets have always advised us to read and to know ourselves.

They have advised us to understand not a god in the sky, but a power that is closer to us than our jugular vein, that makes us breathe every moment, that circulates our blood, that makes our hearts and all the cells of our bodies work, and that is in us at every moment with all its attributes.

In other words, they have advised us to be in accordance with the meaning of the verse of the Quran that begins with "Iqra" (Read).

A Bedouin comes to Prophet Muhammad and asks: "O Muhammad! What is Allah, where is He, and how can I know Him?" That wonderful person also said: "Men arefe nefsehu" that is, "Know yourself."

Yes, the most important thing is to know yourself.

The Holy Quran has manifested itself on the path of self-knowledge.

Knowing oneself manifests itself by reading the creation of one's own body and the body of existence.

A person should spend every moment in contemplation.

He should know the value of every breath he takes.

He should know that he did not create his own body, nor did any being create itself.

Man should know the One who created himself and every being, and he should live with decency.

A person whose neighbor is in distress cannot sleep peacefully in his home; divine justice does not allow it.

Just as the whole body feels it when even one cell in the human body is disturbed, so too should a person be able to feel when someone in the world is in distress.

If a person can open the channels in his body that are connected to existence, he will understand this.

A person closes the divine channels in his body with evil emotions such as ego, anger, rage, fighting, self-interest, lies, and pride.

But he cannot realize this.

A person should know himself and be on the path of goodness.

With the intellect, contemplation, reflection, discernment, and consciousness given to man, man can read himself and the universe and reach all its secrets.

Provided that he does not fall into arrogance and does not do evil to anyone.

If man understands the essence within himself, he will become human.

A human being is one who possesses good manners.

A human being is one who helps those around him until his last breath, one who rushes to help those in need.

Man should always strive to understand his own existence.

He should try to read the creation and shaping of each being with the programming inherent in that being.

Man should also read every event that occurs.

He should examine it from every angle.

He should draw the necessary lessons.

## **- BEING IN DIVINE LOVE**

A Muslim is someone who has attained divine love.

That person is always, everywhere, and in every action, in the state of divine love.

Love is the station of the beauty of God.

Love is transcending one's own self in the beauty of God.

The lover knows that his body is the letter of his Beloved.

That letter is surrounded by the Beloved's messages full of secrets to the lover.

The lover's bodily letter is the Beloved's revelation to the lover.

The lover receives all his feelings from that revelation.

The relationship between the lover and the Beloved is the sublime secret of love.

Love and the beloved are written with the same letters.

The heart of someone who has attained the station of Islam is enveloped in divine love.

That person lives in love at every moment.

Love is the beauty of God.

Love is the breath of God's own essence.

Love is God's breath in and out of every being.

Every being has been created from God's breath.

Every moment is enveloped in God's breath.

Love is the unity of creator and creation.

Love is the absence of anything other than God.

Love is the light of God.

All existence is created from that light.

The Creator was actually the created.

The created was actually the Creator.

The Creator brought Himself forth from the hidden to the manifest.

The Creator revealed Himself, and the created donned His identity.

The Creator and the created were the same.

He revealed Himself from within Himself.

He was the seed, and He was the tree.

He was the essence, and He was what came from the essence.

The First, the Last...

He was the manifest, the hidden.

Surah Al-Hadid 3: "Huvel evelu vel âhiru vez zâhiru vel bâtin."

He revealed his love from his love.

What he revealed was called the dimension of Muhammad.

Love was the station of Muhammad.

Love was Muhammad.

Can love ever be felt without reaching the station of Muhammad?

Can His face be seen everywhere without feeling love?

If love is felt, does the body remain?

If love is felt, can one ever say "I exist"?

Love was Him,

He was love.

He created love, created from His love, created with love.

Love was His light, His radiance, the Sun of hearts.

Love belonged to Him.

"Love took me from myself," said Yunus Emre.

Love was Him, that sublime feeling could only be felt.

Love was His light that enveloped the entire universe.

Can one who is filled with His love see anything other than Him?

Can the tongue ever say anything else?

Can the heart ever feel anything else?

All existence came into being through His love.

All colors, scents, and shapes came into being from that love.

The air that comes to you as breath, came with love.

The water that flows to you, the life-giving water, flowed with love.

The light that flows to you was love.

Everything that sprouted from the earth was revealed through love.

Love was the life that held the body together.

The body itself was love.

All dimensions in the body were opened with love.

All stations were passed through with love.

All blessings came with love.

All secrets were revealed with love.

The drop united with the ocean with love.

Everything began with love.

Everything was created with love.

The entire universe was captivated by love.

Love was unity in a world that appeared as multiplicity.

Love was the light in every being.

Surah As-Saff 13: "Ve uhrâ tuhıbbûnehâ nasrun minallâhi ve fethun karîb ve beşşiril mû'minîn."

The Meaning: "Understand the help of Allah and act with His love everywhere and attain the truth of closeness to Him and be among the believers, be among those who give hope."

Surah Al-Baqarah 165: "Vellezîne âmenû eşeddu hubben lillâh."

The Meaning: "Those who are strong in their faith live with the love of Allah."

Love was surrender to Allah.

That surrender was the secret of Islam.

One who reaches His love cannot see anything other than Him.

For the lover, there is nothing else; He is everywhere.

One who reaches His love is Him.

One who reaches His love is love itself.

Love is necessary on the path of truth.

All doors are opened with love.

All blessings are bestowed upon the lover.

Everything was revealed with love.

Babies were born with love.

The seed sprouted with love.

Flowers bloomed with love.

Lambs bleated with love.

Birds flew with love.

All existence came into being with love, appeared with love, and returned to its origin with love.

Love was being captivated, not separating, being united.

Love was warmth, joy, and excitement.

Love was meeting, reuniting, becoming a drop and merging into the ocean.

Love was marveling, observing, losing oneself.

Love was passing through the mind, falling into the heart, looking from the heart.

Love was the divine beauty, His face in unity.

Love was the divine majesty, the face of unity in multiplicity.

Love was seeing oneself everywhere.

Love was the image of God Himself in the mirror of Muhammad.

Love was the soul, the beloved, the manifestation of the soul.

Love was Him, His breath.

He was love, love itself.

Those who attained love attained Him.

Those who attained Him found love.

Those who surrendered to Him were blessed with love.

The heart of one who reaches the station of Islam beats, "Only love, only love."

Love is the first manifestation of God.

It is the first light of the universe.

It is the reason for the manifestation of existence.

Love finds life in the dimension of light.

The soul finds its body through love.

The body finds life through love.

The body will one day become mortal.

But love is eternal at every moment.

Love cannot be contained by the heavens and the earth.

It fits in the heart of the lover.

The heart of the lover beats only for love, only for love.

The station of love is the station of light.

Those who reach the station of light are colored with the light of love.

Those who reach the light of love are those who attain true love.

The people of love are those who are illuminated by the light of love.

Love is a light that enslaves the body, leading it to prostrate before the soul.

Love is a sublime quality belonging to God.

How beautifully Yunus Emre said it: "Love took me away from myself."

As Yunus said, love is self-transcendence.

Love is a light belonging to God's light.

Those who are captivated by that light see with love, hear with love, and walk with love.

The love of God makes a person lose themselves.

Those who attain divine love are lovers.

Paradise is the heart of lovers.

Paradise is the place of the people of love.

Paradise prostrates before the people of love.

How beautifully Prophet Muhammad said it: "God first created love, and adorned the universe with love."

Those who loved with that love made the heavens and the earth tremble."

Love is the manifestation of the light belonging to God.

If we liken love to the light of the sun, love is the light of God that envelops everything.

The body of one who has attained divine love functions with a different feeling.

That person's mind, heart, feelings, and thoughts are always with God.

Divine love is the feeling of beholding God's beauty in every being.

It is the feeling of seeing God's face everywhere, no matter where one turns.

The heart of one who is in love is always in a state of contemplation.

A heart that meets with the light of love transforms the entire body into one heart.

That heart becomes the eye of love, seeing its beloved at every moment, everywhere.

Love destroys and transcends all worldly things.

It reduces pride, arrogance, and ego to ashes.

It makes one stop saying "I" and says "only You."

The station of Jesus is the station of Love.

The station of Muhammad is the station of Affection.

The unity of love and affection is the station of compassion and mercy.

The heart that reaches the Muhammadan light tastes true love and becomes a lover.

A Muslim sees the manifestations of God in every being, and the beauty in those manifestations.

A Muslim is a lover.

A lover sees the light from which those beauties come.

Those who reach the station of Islam attain the sublime love of God.

They always approach existence with the feeling of love.

They live in love every moment.

They know that every being is surrounded by the love of God.

They know that every being loves one another.

A Muslim, that is, one who is always in submission to Allah, also participates in this love.

## **- NOT DEPARTING FROM KNOWLEDGE AND MANNERS**

A Muslim is one who acts upon knowledge.

One who acts with manners at all times, everywhere, and always.

Manners are being able to look at Allah behind existence.

Manners are the feeling of living knowing that every being is encompassed by Allah, both inside and out.

It is the feeling of knowing that respect for existence is for Allah.

It is the feeling of knowing that bowing to existence is bowing to God.

There is a very nice story.

God revealed to Prophet Moses:

I was hungry, did you feed me?

I was sick, did you rush to my aid, did you look after me?

I was thirsty, did you give me water?

I had a problem, did you come and cure my problem?

Moses called out, O Lord!

Can You ever be hungry?

Can You ever be sick?

Can You ever be thirsty?

Can You ever be troubled?

God revealed, O Moses!

If one of My servants is hungry, I am hungry.

If one of My servants is sick, I am sick.

If one of My servants is thirsty, I am thirsty.

If one of My servants is troubled, I am troubled.

If you feed one of My servants, you feed Me.

If you rush to a sick servant of Mine, you rush to Me.

If you give water to one of my servants, you give water to me.

If you cure the suffering of one of my servants, you cure me.

If you give hope to someone, you give hope to me.

If you make someone happy, you make me happy.

O Moses! If you help someone, you help me.

O Moses! You always seek me.

I am in the hearts of the afflicted.

I am with the oppressed.

I am among the helpless.

O Moses!

Seek me in the hearts of the afflicted, the oppressed, the helpless, and the hopeless.

Seek me in the tears of those who shed tears.

Seek me in broken hearts.

Come out of yourself and come to those strangers, O Moses!

As the story states, being sincere, being genuine; is knowing that God is behind existence and acting accordingly.

This is also the feeling of etiquette.

Etiquette is living with divine love at every moment.

It is behaving with respect towards existence with that love.

Etiquette is bowing down.

Etiquette is being humble.

Etiquette is condescending.

Etiquette is being polite.

Etiquette is greeting with courtesy. Etiquette is being moral.

It is behaving morally.

It is looking towards God behind existence.

Etiquette is acting from the heart, sincerely.

Etiquette is being genuine.

Etiquette is being faithful.

Etiquette is being loyal.

Etiquette is having your inner and outer selves in harmony.

Etiquette is the connection between language and the heart.

It is the flow of words from the tongue, from mercy to compassion.

Etiquette is empathy.

Etiquette is listening.

Etiquette is striving to understand.

Etiquette is being respectful.

Etiquette is acting with love.

Etiquette is being merciful.

Etiquette is being compassionate.

Etiquette is bringing joy.

Etiquette is giving hope.

Etiquette is embracing, encompassing.

Etiquette is inviting, setting a table.

Etiquette is sitting at God's table.

It is attaining many blessings at that table.

It is acting knowing that those blessings belong to God.

Etiquette is seeing the creation of every being.

Etiquette is treating beings according to their nature.

Etiquette is being just.

Etiquette is respecting the rights of existence.

Etiquette is seeing the essence of God in bodies.

Etiquette is contemplating God in creation.

Etiquette is being well-mannered.

Etiquette is behaving respectfully.

Etiquette is not using the knowledge, values, and profession you have acquired for your own benefit, but using them for the good of humanity.

Etiquette is being able to look at every event with wisdom.

Etiquette is not forgetting death.

It is never forgetting the Owner of every breath you take.

Etiquette is always being in righteous deeds.

What kind of feeling is the feeling of etiquette?

What is the station of etiquette?

What should be done to reach this station?

How does a person attain etiquette?

What does it mean to live with etiquette?

What are the behaviors of someone who lives with etiquette?

Etiquette should be the feeling of every person in every breath.

A person should be able to look at existence with the eye of God.

When a person looks at existence, they should be able to see the Owner behind existence.

God, who is closer to man than his jugular vein, is hidden in man's body and soul.

Man should seek God not somewhere in the heavens, but in his own body.

Man should know what God is.

He should be able to look at Him behind every being.

And he should be able to live with this feeling.

This feeling is the feeling of etiquette. Etiquette is submission to God.

It is living with this submission.

A Muslim is one who has attained this submission.

One who lives with a sense of etiquette through this submission.

The sense of etiquette is the feeling of living without forgetting God.

One who attains the sense of etiquette lives without forgetting that he is a servant of God.

He lives without forgetting that he is mortal.

He lives in compassion and mercy.

A Muslim is one who lives in humility and modesty.

He lives with a sense of "we," not "I."

A Muslim is one who lives knowing the interconnectedness of all beings.

A Muslim is one who has attained the station of humanity.

A person should feel the suffering of those who are suffering in their heart.

A person should know himself and understand his connection with God.

A person should be in constant communion with God.

A person's heart should be filled with mercy and compassion at all times.

A person should strive to solve the problems of those who are suffering.

He should be a source of hope for those who are sad.

He should rush to solve the problems of those who are in distress.

He should learn the purpose of life and live accordingly.

He should learn to live for his goals.

He should learn to discover his talents.

He should learn to be connected to the subjects he is interested in. He should learn to live with knowledge and good manners.

One must learn to be compassionate and merciful.

One must feel and convey that profound emotion of being human.

Reaching the sublime feeling of being human should be our primary goal.

Perfected individuals have always advised society to be humane.

They have advised knowing the truth of life.

They have advised living without deviating from knowledge and good manners.

They have advised living sincerely and peacefully.

Those who possess good manners are sincere, genuine, and wise.

A person of wisdom acts upon knowledge.

He does not turn to that which does not express knowledge.

Surah Isra 36: "Ve lâ takfu mâ leyse leke bihî ilm."

The Meaning: "Do not pursue things that do not convey knowledge."

Surah Al-Hajj 3: "Ve minen nâsi men yucâdilu fillâhi bi gayri ilmin ve yettebiu kulle şeytânin merîd."

The Meaning: "Among the people, there are some who argue about Allah without knowledge. All of them follow Satan."

How beautiful are the teachings of the Quran.

In order to speak about Allah, you must submit to the knowledge that belongs to Allah.

You must encounter the knowledge in the book of existence.

The secret to attaining the truth of God is knowledge, the secret of "I bear witness."

Any knowledge not based on science leads to duality and arrogance.

Without knowledge, truth cannot be found.

Without knowledge, there is no witnessing.

Without witnessing, certainty, that is, belief, that is, faith, cannot develop.

Knowledge is not the same as science.

Science is the truths of existence, the software of being.

Knowledge, on the other hand, is words flowing from books or languages about a subject.

Information is presented from books or languages.

It is necessary to know whether it has an essence or not, it is necessary to think about it.

Those who present information about God want to draw people to their own beliefs, accepting their own beliefs as correct.

They offer commands and prohibitions.

In the dimension of belief, there is only believing in the information that is conveyed.

In science, there is witnessing.

A science belonging to existence flows from the essence of being. It is obligatory for every human being to become acquainted with that knowledge.

It is obligatory for every human being to act upon that knowledge.

Knowledge leads a person to witnessing.

Knowledge leads a person to proof through evidence and signs.

That is, it leads to the traces of existence in the being called the verse.

Those who convey words based on sensation without knowledge, deliver people to the satanic realm.

Those who narrate things they cannot prove only narrate sensations based on their belief.

Becoming acquainted with knowledge leads one to witnessing.

Witnessing leads to faith.

Faith opens the door to the station of Islam.

One who reaches the station of Islam is in submission to God.

One cannot be well-mannered without reaching the station of Islam.

Because Islam is the secret of submission to God in existence.

Well-manners are the secret of living in submission, looking at God in existence.

A Muslim is someone who lives with knowledge and well-manners.

That person treats every being with respect.

He knows that every being is encompassed by the essence of God.

## **- BEING A PERSON OF MERCY**

A Muslim is someone who has attained the station of mercy.

He is someone who has witnessed the mercy of Allah, who is "Mercy to the Worlds," in all of creation.

He is someone who has surrendered to that mercy.

Therefore, he acts with mercy towards all beings around him.

He treats everyone around him with mercy.

He does not despise anyone or any being.

He does not do evil to anyone.

Because he understands Allah's mercy, he acts with that feeling.

Those who have attained Allah's mercy are peaceful, they live in awe.

They bring peace to their surroundings.

Their hearts are filled with divine love.

They become hope for the hopeless.

They remove pessimism from hearts.

They rush to help those in distress.

They are people of knowledge and wisdom.

They are those who have attained the stations of the Merciful and Compassionate.

They are those who have attained the station of mercy.

They know what it means to come as a mercy to the worlds.

They are compassionate.

They are protectors, full of love.

They rush to meet the needs of those in need.

They are humble.

They do not look down on anyone or anything.

They know that the source of all existence is Allah.

“Your source is only Allah” (Hud 4)

They have attained the station of the Merciful.

The station of the Merciful is the station where all existence is filtered from the essence of Allah.

Just as a tree emerges from a seed, this world has emerged from the essence of Allah, and this continues every moment.

The station of the Compassionate is the encompassing of everything that emerges from the Merciful with manifestations.

The seed is the Merciful, the tree is the Compassionate.

Whatever is in the seed is revealed.

Whatever is in the Merciful is in the Compassionate that is revealed.

Both the Merciful and the Compassionate are encompassed by Allah's mercy.

Those who attain the station of the Merciful and the station of the Compassionate attain the station of mercy.

They know that all existence is encompassed by God's mercy.

All the actions of those who have attained the station of mercy are based on compassion.

They treat every created being with mercy.

Because they know that the beginning and the end, the apparent and the hidden of every being is God. (Surah Al-Hadid 3)

They look at existence with the eye of God.

They make their surroundings feel compassion.

An energy of mercy radiates from their bodies to their surroundings.

Whoever is near them experiences an indescribable peace.

An energy of mercy radiates from the body of a person of mercy.

They are diligent, knowledgeable, and well-mannered.

They are those who have attained divine peace.

Attaining divine peace means receiving God's mercy.

Surah Al-Anbiya 107: *Ve mâ erselnâke illâ rahmeten lil âlemin*

The Meaning 1: "We have not sent you except as a mercy to the worlds."

The Meaning 2: "We have not revealed you except as a mercy to all things."

Surah Al-Anbiya 86: *"Ve edhalnâhum fî rahmetinâ innehum mines sâlihîn."*

The Meaning: "They entered Our station of mercy, and indeed they became among the righteous."

Surah Al-Anbiya 84: "Thus he found the answers he sought in Us. Thus he became one of those who understood Us by passing through difficult circumstances. He was one of those who were worthy of the truths We presented, and those who acted like him were upon Our mercy and became servants who always remembered Us."

Surah Al-Imran 107: "Those who have understood the truths have peace on their faces. So much so that they feel the mercy of Allah within themselves, and they act in that state continuously."

When we examine the Quran, we understand that those who know Allah, those who are in submission and trust in Him, are the ones who have attained the station of mercy.

They are the ones who have reached the station of Islam, who have become perfect.

Perfect people are those who treat their surroundings well and strive for the peace of people.

The energy flowing from the bodies of perfect people is the energy of mercy.

They remind us of Allah.

When we are with them, the impact of our worldly troubles diminishes.

We feel determined to overcome our worldly troubles.

Because those who are around perfect people cling to life more strongly.

Their hearts are preoccupied with Allah.

Their hearts are preoccupied with understanding the truths.

They are not enslaved by the wealth, possessions, fame, or reputation of the world.

Their hearts are surrendered to Allah.

The thought of despising anyone does not even cross their minds.

It would never occur to them to harm anyone.

It would never cross their hearts to deceive anyone or act for their own gain.

The station of mercy is the station of the Prophet Muhammad.

To look upon God in the people is the station of mercy.

That is why the verse states, "We have revealed you so that you may act with mercy towards those around you."

The heart of one who truly understands Allah, the Most Merciful, the Most Compassionate, is filled with mercy.

It is one who is in complete submission and trust in Allah.

It does not look upon anyone as an outsider in the slightest.

It does not look upon any being in vain.

A Muslim is a righteous person.

Surah Al-Anbiya 86: "Ve edhalnâhum fî rahmetinâ innehum mines sâlihîn."

And edhal nâ hum: To enter, to go in, understood, acting, we, they,

Fi rahmet nâ: Our mercy, to embrace with love,

Inne hum min es sâlihîne: Indeed, they are among the righteous, good people, those in good states,

The Meaning: "They were among those who acted upon Our mercy. Indeed, they were also good people."

A righteous person is one who feels God's mercy.

They strive to do good for their surroundings.

The hearts of those who bear witness to God in all existence and are in submission have surrendered to God's mercy.

They are those who are in trust.

They are righteous people.

Those who understand God's mercy are good people.

A righteous person is one who is beneficial to their surroundings.

Prophet Muhammad was a righteous person.

He strived for the good of everyone.

Surah Al-Maidah, 2: "Ve teâvenû alel birri vet takva ve lâ teâvenû alel ismi vel udvâni."

The Meaning: "Cooperate in righteousness and piety, and do not cooperate in evil and enmity."

How beautifully it is stated in the verse. "Cooperate in righteousness and piety." "Never cooperate in evil."

As stated in the verse, a Muslim is a person of mercy.

He always strives for good in his surroundings.

He never harbors the feeling of doing evil to anyone.

A Muslim knows that every being is the throne of Allah's essence.

Allah is not separate from any being.

As stated in verse 16 of Surah Kaf, He is closer to every person than their jugular vein.

A Muslim knows this very well.

And he looks at every being as the throne of Allah.

Therefore, he rushes to those in need.

He becomes a source of hope for the hopeless.

He acts with love and respect.

He does not do even the slightest evil to anyone.

He acts with mercy, he acts with compassion.

The hearts of those who are merciful are at peace.

The "Hazrat rank," which is the rank of the Prophet Muhammad, is the rank of contemplating God among people.

The people are surrounded by God's mercy.

Therefore, Prophet Muhammad is a man of mercy.

His merciful words should be well known:

"Let no one go to bed hungry."

"Do not sleep soundly while your neighbor is hungry."

"Do not deceive anyone."

"Do not usurp anyone's rights."

"Do not oppress anyone."

"Do not allow yourselves to be oppressed."

"Do not kill anyone."

"Do not harm anyone."

"God has forbidden taking a life."

"There is no slavery or concubinage."

"Women and men are equal."

"Educate girls."

"Teach them knowledge."

"Do not force them into marriage."

"Give them the right to choose their spouses."

"Learning is everyone's right."

“Stay away from superstitions.”

“Act with love.”

"Be sincere."

How beautifully Prophet Muhammad said this.

He was calling humanity to peace.

He was a man of mercy.

He was a man of love.

He was a man of compassion.

Every word of his opened the door to mercy.

He made humanity feel mercy.

Verse 107 of Surah Al-Anbiya reflected his heart.

“Ve mâ erselnâke illâ rahmeten lil âlemîn.”

“We have sent you as a mercy to the worlds.”

His heart was full of mercy.

He forgave Wahshi, who killed his own uncle Hamza.

He forgave Hind, who had killed Hamza.

To those who brought Hind, he said, “There is no revenge.” He said, “There is no blood feud.”

When the captives with their hands bound were brought at Badr; He said, “Untie their ropes.”

He said, “No one should be a captive.”

He said, “Give them water.”

He said, “Share your food equally.”

He said, “Let them sit where they are sitting.”

He said, “Walk with them.”

Mercy flowed from his merciful heart.

“Do not kill, do not be unjust.”

“Do not deceive anyone.”

“Do not sow discord or wickedness.”

“Do not gossip or slander.”

“Help those in need.”

“Hasten to do good.”

“Do not judge anyone.”

“Do not speak ill of anyone.”

“There is no slavery or concubinage.”

“No one is superior to anyone else.”

“When you speak, speak for good.”

“Or be silent, do not speak negatively.”

“Speak with kind words.”

“Do not speak words that lead to injustice.”

“We are all equal.”

“We are all servants of God.”

“Respect each other’s rights.”

“Act justly.”

“Do not mock anyone.”

“Do not look for anyone’s faults.”

“Never harbor hatred and resentment.”

“Never seek revenge.”

“Do not mistreat animals.”

“Do not overload them.”

“Do not torture them.”

“Treat them well.”

“Water and feed them.”

“Love them and show them respect.”

These merciful words should have been heard.

Hearts should have been revived by these words.

Prophet Muhammad should have been felt in our hearts.

His words should cleanse bodies.

His merciful words should spread.

A Muslim is one who puts the merciful actions of Prophet Muhammad into practice in his life.

## **- BEING A PERSON OF ORDER, PATIENCE, AND TRUST IN GOD**

A Muslim is always patient.

He does not rebel.

Even if he rebels for a moment, he immediately extinguishes his rebellion.

Because that person is someone who trusts in God.

Perfect people have always advised patience.

Be patient, my brother.

Understand the wisdom of patience and be patient.

Don't make a decision immediately.

Don't act immediately.

Don't rush into the situation, act consciously.

Understand where things are heading and act accordingly.

Be patient with everything that happens to you, positive or negative.

See the other side, then act.

If something negative happens to you, don't get angry, furious, or anxious immediately, wait, wait, wait.

Wait and see how the situation will unfold.

Where the situation will lead.

If you get angry in the face of the situation, swallow your anger, my brother.

Don't say anything in anger, hold your tongue, my brother.

If you are patient, the end of the event will, one way or another, open the door to good.

Be patient, be patient, be patient.

Know that patience is waiting, enduring, resisting, persevering, facing the situation.

Know that patience is holding your tongue, swallowing your anger, and not making a decision immediately.

Know that patience is being able to see where an event is going, to see its inner workings, to understand its wisdom.

Know that patience is not reacting immediately to events, but acting consciously.

Know that patience is relying on God.

Know that patience is being able to see the flow of time, to surrender to that flow.

Patience is a dimension related to time.

Everything is revealed when its time comes, it happens when its time comes.

For example, a tree bearing fruit happens within a time frame.

The fruit doesn't form immediately; first the leaves, then the flowers, then the fruit forms.

This flow of time, everything has a waiting period, that is patience.

The farmer sows the seed, takes care of it, and waits patiently until he gets the fruit.

He doesn't want the fruit to come out immediately, he knows that there is a time for the fruit to come out.

He waits patiently until he reaches that fruit.

He combines his patience with labor and effort.

A leaf doesn't fall before its time.

A chick doesn't hatch before its time.

A newborn child doesn't 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.

Patience is being able to see the coming of time, the flow of time, and the end of time.

A person should understand what patience is and incorporate it into their life.

Every person should live in a state of patience.

If a person understands what patience is well, they know where something is going and what its outcome will be.

If a person cannot grasp patience, they will fall into rebellion, anger, rage, and conflict.

Patience is waiting, enduring, and being able to see the flow of time.

People are always advised to be patient.

Surah Al-Imran 200: "Yâ eyyuhâllezîne âmenu usbirû ve sâbirû ve râbitû..."

O you who have believed!

And be patient, persevere, wait, and endure!

And be patient, resist, wait for the result, and be patient.

And be patient, connect with Allah, and be patient with your hearts connected to Him.

As stated in the verse, we must understand well what patience is and wait with our hearts connected to Allah.

Whatever happens to a person, that person must be patient to learn the necessary lesson from that event and to understand the event well.

A person must be patient to see the inner workings of the event and to understand where the event is leading.

When a person experiences an event, two doors are opened before them.

One is the door of patience.

The other is the door of rebellion.

One who opens the door of rebellion is faced with emotions such as anger, rage, resentment, hatred, pessimism, haste, and revenge, and the person cannot think or act wisely.

But if a person opens the door of patience, they wait, try to resolve the event, try to learn the necessary lesson from the event, and understand the wisdom of the event.

One who learns the necessary lesson from every event uses it in another event that happens to them in the future, and acts according to that lesson.

A perfect person reaches perfection by being patient and learning from everything.

Therefore, patience is very important in a person's life.

One who is patient is a person of trust in God.

Trust in God means taking God as a representative.

It is trusting in Him, taking refuge in Him.

Patience is waiting, and acting when the time comes.

Patience is impossible without connection and reliance on God.

God has the attribute "Al-Wakil" (The Guardian).

The word "Tawakkul" (reliance on God) comes from the word "wakil" (guardian).

God's attribute "Al-Wakil" points to the truth that God is the one who has authority over everything in existence.

A wakil is someone whom someone appoints or authorizes to act on their behalf.

What does it mean to be in a state of reliance on God?

Who are those who possess reliance on God?

Where is the station of reliance on God?

Surah Abzâb 3: “Ve tevekkel alâllâh ve kefâ billâhi vekîlâ.”

The Meaning: “Know that Allah is the owner of your existence, surrender yourself completely, and trust in Allah, who has authority over everything.”

Surah At-Taghabun 13: “Allâhu lâ ilâhe illâ huve ve alâllâhi fel yetevakkeli mûminûn.”

The Meaning: “There is no power except Allah, and Allah is the One who manifests Himself with His greatness above all existence. Those who understand this truth and are in complete submission are the believers.”

One who is in a state of reliance on God does not rebel, but is patient.

Would one who possesses reliance on God ever fall into pessimism?

Would one who possesses reliance on God pursue worldly gain?

Could one who possesses reliance on God harm anyone, or take anyone's rights?

So, what is reliance on God?

Who is a person who possesses reliance on God?

Reliance on God comes from the word “Al-Wakil” (the Guardian).

Reliance on God means to take as a guardian, to trust, to rely on.

Reliance on God is a word that means to surrender one's entire being to one's Creator, to expect from Allah, the owner of everything, to learn from whatever happens to one, to seek its wisdom, to be attached to Allah and to trust in Him, and to expect the outcome from Allah.

We see in the Quran that; It has been stated that those who have reliance on God are believers.

The station of reliance on God is also the station of being a believer.

A believer is patient.

A believer is:

One who knows the owner of his own existence and all existence, and surrenders all his existence to his owner.

One who is certain of God's will.

He is the one who relies on God at every moment.

He is the one who is patient in everything that happens to him.

He is the one who never falls into despair, and even if he falls for a moment, he immediately turns away from that state.

He is the one who knows that God is manifest in all existence at every moment.

He is the one who knows that God is the one who encompasses all existence with His infinite attributes.

He is the one who sees that God is "Semme Vechullah" (The Face of God) in all existence at every moment.

He is the one who lives with the love of God in his heart at every moment.

He is the one who acts with all his being in devotion to God at every moment, and he is the one who preserves that consciousness.

Those who possess reliance on God are the believers.

The hearts of believers are connected to God.

This connection makes the believer patient.

He who possesses reliance on God does not fall into despair, and he saves those who fall into despair from that state.

He explains the act of entrusting oneself to God, that is, relying on and trusting in God, so beautifully that pessimism dissipates from the heart of the person he is speaking to.

For God makes our hearts beat every moment, makes our blood circulate every moment, makes us breathe every moment, serves us every moment through our eyes, ears, and every organ, never abandoning us for a single moment.

A person who knows these things is in a state of reliance on God.

Unless we understand the workings of our bodies, we cannot attain the truth of reliance on God.

A person comes from God, his source, and returns to Him.

It is Allah who sustains all existence, who manifests in all existence, who makes all existence function, who is the agent.

A person should contemplate the active dimension of existence very well.

When a person understands the functioning of the body to which he attributes himself, he will understand that he does not perform this functioning himself.

And thus, he will be in submission and trust in Allah, who is the agent.

When a person comprehends Allah's perfect functioning in existence, he will regulate his state and actions accordingly.

He will not harm anyone, he will not infringe on anyone's rights.

He will be in submission to Allah at every moment and will not deviate from that consciousness of submission.

This is patience, waiting in trust by connecting one's heart to Allah.

One should pray by saying, "O Allah, grant me patience," and "O Allah, grant me the wisdom of where this event is leading."

Those in whose hearts the station of patience manifests;

They are patient, they wait, they don't make decisions and act immediately.

Even if they get angry, they swallow their anger.

Even if they rebel, they control their rebellion.

They know how to carry the sadness that arises within them, they pray, "Oh God, take away my sadness, turn my sadness into joy, O Lord."

They know how to control their tongues, they know when to speak.

They don't speak immediately in anger, they know when and what to say.

They sense which door the spoken words will open.

They can see the flow of time very well.

They are outcome-oriented.

They don't immediately react to an event; they sense where that event will lead.

We have all, in some way, been saddened, saddened others, suffered injustice, and committed injustice.

We have broken hearts, been broken, been subjected to harsh words, and spoken harsh words.

We have all, in some way, rebelled, become angry, and couldn't stand still from anger.

While seeking justice, we committed the greatest injustice.

Oh my brother! Let us know what wisdom patience opens the door to, and what blessings it brings, and let us be patient.

Khidr said to Moses; "And how can you be patient over what you have not understood?"

The Meaning: "You must be patient to know the inner workings of events, where they are going."

As stated here, in order to reach the wisdom of events, we must wait in contemplation, that is, we must be patient.

Patience should be adorned with effort.

It should be enriched with reliance on God and submission.

We can pray by relying on God as follows:

O God! Grant us the strength of patience.

O God! Grant us the ability to control our tongues and swallow our anger.

O God! Grant us the ability not to rebel and not to be drawn into conflict.

O God! Grant us the ability to see where things are going and to understand their wisdom.

O God! Grant us the ability not to break hearts, not to upset anyone, and not to speak ill words.

O Allah! Grant us the ability to not rush into decisions, but to understand Your wisdom.

O Allah! Grant us the ability not to become arrogant or proud when something good happens to us.

O Allah! Grant us the ability not to rebel, to become anxious, or to act impulsively when something bad happens to us.

O Allah! Grant us the ability not to act impulsively and unconsciously when something bad happens to us.

O Allah! Grant us the strength of patience and the ability to act patiently in the face of every event. Thus, the heart of a Muslim is connected to Allah, and he lives in trust and patience.

## **- SEARCHING FOR WISDOM**

Wisdom is God's sovereignty over existence.

It is the many attributes belonging to that sovereignty.

God is sovereign over existence with His attributes.

Man is endowed with His attributes.

Each attribute carries many wisdoms within it.

Every being is a book of wisdom.

Every event in life, positive or negative, carries wisdom.

One who has attained the station of Islam always looks at everything through the lens of wisdom.

He strives to attain the wisdom of existence.

This world is an ocean of meaning.

Every drop of this ocean carries wisdom.

A person who has attained the station of Islam looks at existence through the lens of its wisdom.

A person should always seek the wisdom of everything, of every event, no matter what.

Understanding the wisdom of events will mature a person.

It will open doors for a more cautious approach.

In the human world, many things, both positive and negative, happen to a person.

A person should look at every event, positive or negative, with a sense of learning and reach its wisdom.

If we do not reach the wisdom of the events that disturb us, those events will continue to disturb us.

Even years later, that discomfort will continue to manifest.

The moment we reach the wisdom of events, those events will stop disturbing us.

The moment we stop being disturbed by events, those events will also stop disturbing us.

We will only stop being disturbed by events when we reach the wisdom of those events.

So that we may reach the wisdom, and not cling to the disturbing aspect of events.

We must learn the necessary lesson from everything that happens to us.

We must understand the wisdom behind everything.

Wisdom and judgment come from the same root.

All judgments in existence belong to God.

That is, they are the knowledge of existence.

The knowledge of existence is written line by line in the book of all existence.

This universe is a book of wisdom.

The emergence of every being is a manifestation of wisdom.

The book of existence is clear to anyone who wishes to learn this.

The qualities in existence are the wisdoms of God.

To think wisely, to think concisely, is to think in order to understand the truth.

Surah Al-Ahzab 34: "Vezkurne mâ yutlâ fî buyûtikunne min âyâtillâhi vel hikmeh innallâhe kâne latîfen habîrâ."

The Meaning: "In the places where you are, understand and contemplate the things that are recited from the signs of Allah. Indeed, Allah is the One who reveals His truths in the most subtle way from every being."

The word wisdom here is used in the sense of deep, concise thinking to understand the signs of existence.

To think wisely means to contemplate deeply in order to grasp the true value of something.

This deep contemplation involves thinking according to scientific values in order to understand the existence of being.

To see the inner workings of events, one must contemplate meticulously and attain wisdom.

In Moses' journey of searching for the truth, Khidr tells him that he must be patient in order to attain wisdom.

Surah Kehf 68: "Ve keyfe tesbiru alâ mâ lem tuhit bihî hubrâ."

And how can you be patient?

What you have not understood, what you have not grasped ...

They looked down on Bilal al-Habashi.

They would say, "Allah willed to give us wealth, but He willed to give them slavery."

With this understanding, if we translate verse 269 of Surah al-Baqarah as "Allah grants wisdom to whom He wills," we would be translating it according to the understanding of the polytheists of Mecca.

The Meaning by Turkish Religious Affairs: "Allah grants wisdom to whom He wills."

Whoever is granted wisdom has certainly been granted much good. Only those with understanding can comprehend this."

Surah Baqara 269: "Yutil hikmete men yeşâu ve men yutel hikmete fe kad ûtiye hayran kesîrâ ve mâ yezzekkeru illâ ulûl elbâb."

Yuti el hikmet: He gives, he offers, it is offered, wisdom, knowledge of existence,

Men yeşâu: Whoever, whoever wants, whoever desires, whoever desires,

Ve men yute el hikmet: Whoever, whoever is offered, it is given, wisdom, knowledge of existence,

Fe kad utiye: So, thus, it happened, it happens, it is offered, it is given,

Hayran kesir: Good, much,

Ve mâ yezzekkeru: He does not remember, he does not think about existence, to understand,

İlla ulû el elbâbi: Other, those with noble minds, to think in truth,

The Meaning: "Whoever desires is upon the wisdom offered. Whoever is upon the wisdom offered, thus he is in many good works. Only those who use their minds in truth contemplate the existence of being."

If we examine it according to the word's meaning, whoever wants to understand the wisdom of creation will surely reach the truth.

If a person wants to understand the truth, he turns to the book of existence, which is the clear book, reads from it, and tries to understand the truth.

God has given man intellect to understand the truth.

God does not discriminate among people; He created everyone equally.

If we say that God gives to whomever He wills, it would not be in accordance with God's name of justice.

God has given man intellect and consciousness to understand the truths.

He has instructed man to "use your intellect, investigate, think, and contemplate."

Whoever uses their intellect and contemplates will surely reach the truths.

If we are inclined towards the world, if we pursue position, fame, and glory...

If we are filled with pride, arrogance, and ego...

If we act with false knowledge and superstitions...

Certainly, we will not have used the intellect given to us to understand the truths.

And then, as the polytheists of Mecca said, we will say, "If God had willed, I too would have been wise."

What a great heedlessness, isn't it?

Therefore, the truth of God must be understood very well.

The only way to reach the station of "Eshhedu," to bear witness to God, and to understand God properly is to understand well the wisdom of creation that is at the core of existence.

The wisdom of escaping from falsehood is knowledge.

The way to understand God is to reach the wisdom of creation.

The wisdom of understanding one's own creation and the creation of existence is reason, using one's reason.

The wisdom of escaping polytheism is to bear witness to God ,not to attribute existence to oneself alongside His sublimity.

In the human realm, reaching the wisdom of events means being able to read the before, the cause, and the aftermath of events.

The wisdom of words lies in the meanings they carry.

A wise word means a meaningful word.

A meaningful Word is one that carries meaning within it.

Meaning is the sublimity of God that is inherent in existence itself.

Therefore, a Muslim's life, his perspective on events, and his invitation to truth are all based on wisdom.

Surah An-Nahl 125: "Udu ilâ sebîli rabbike bil hikmeti vel mevîzati haseneti ve câdilhum billetî hiye ahsen..."

Udu: Invite, call, pray,

Ila el sebil Rabbike: The way, Lord, the one who embodies, the way of your Lord,

Bi el hikmet: Wisdom, understanding, deep thinking, understanding existence,

Ve el mevîzati: Advice, preaching, counsel,

El hasenat: Good, beautiful, beneficial work, that which is good,

Ve câdil-hum: Struggle, effort, they,

Bi elletî hiye ahsenu: With that which is the best, the good,

The Meaning: "Invite to the way of your Lord with wisdom. Advise them for good deeds and strive to explain to them what is good."

Perfect people are Muslim people.

That is, they are subject to the wisdom in every being.

And thus they are in submission and gratitude to Allah.

Surah Al-Baqarah 129: “Rabbenâ vebas fihim resûlen minhum yetlû aleyhim âyâtike ve yuallimuhumul kitâbe vel hikmete ve yuzekkîhim inneke entel azîzul hakîm.”

The Meaning: “Our Lord! Let those who reveal the truth from among them, who declare that You are the Living One, and let them explain to them Your signs which are upon them, and teach them that every being has a book, and that in every being there are subtle wisdoms, and that they should be purified from ignorance. Indeed, You are the Supreme Possessor of all attributes in existence, the Dominant One over all existence.”

Surah An-Nisa 54: “Em yahsudûnen nâse alâ mâ âtâhumullâhu min fadlîhî fe kad âteynâ âle ibrahîmel kitâbe vel hikmete ve âteynâhum mulken azîmâ.”

The Meaning: “Or do people envy what Allah has bestowed upon them?”

Abraham was one of those who understood that We presented all existence as a book, and that therein are wisdoms. And We presented to those who envy, the sublime truths of all existence.”

Surah Sad 20: “Ve şedednâ mulkehu ve âteynâhul hikmete ve faslel hitâb.”

The Meaning: “He understood that the body he possessed moved by Our power, and he understood the wisdom in the truths We presented, and he distinguished between right and wrong, and spoke the truths.”

Thus, a Muslim spends his life seeking wisdom.

He reaches the wisdom of creation in every being.

And he approaches existence with the perspective of God.

## **- BEING MORAL, TRUSTWORTHY, AND HONEST**

A Muslim is someone who has reached the station of morality.

He demonstrates the state of being moral in his life.

What morality is should be well understood.

The words of Prophet Muhammad regarding morality should be carefully considered.

“Adopt the morals of God.” (Imam Suyuti)

What does it mean to adopt the morals of God?

The words "Ethics," "People," "Peoplehood," "Creation," and "Hulk" all derive from the same root. Understanding the creation of existence is to attain the truth of "Ethics.

" Understanding that every being is created from a single soul will open the door to the truth of "Ethics."

Surah An-Nisa 1: Halaka kum min nefsi vâhidetin.”

The Meaning: “I created you from a single soul.”

All existence was created from the breath of Allah, the single soul.

The secret of the soul, the secret of breath, the secret of the inner self should be well contemplated.

Breath is the secret of the universe.

Breath is His secret.

He is the breath.

Breath is Him.

Breath had not yet been born.

Breath did not yet exist.

Breath was a secret in the sublime realm.

That deep sound of breath did not yet exist.

That magnificent tone of sound would come.

All existence would be revealed from that tone.

Breath was hidden in the depths of light.

Breath would be breathed from sublimity to light, and from light to spirit.

It would manifest itself through breath.

Breath would return to remembrance, and remembrance to breath.

This is what "the secret of breath is remembrance" was.

Every being was to come from the breath of God.

God would breathe His spirit into it.

That breath would be the breath.

This was the secret of the verse, "I breathed into it from My spirit."

Here, the Self would return to the Self.

The Self would be the secret of bodies.

All existence would be embodied as "Self."

First, breath would be taken.

With that breath, the manifestation would begin.

Breath was the secret of destiny.

It flowed into the light of breath in its sublimity.

Luminous bodies breathed, breathed.

And they waited to give breath.

Because there were no bodies yet to give breath.

The breath taken was from His light.

The breath taken from His light was to create the soul.

The breath taken was the breath of God.

This was the secret of the verse "Infu hu - His breath."

All existence would come into being from the breath of God.

All existence would be created from a single breath.

God would create from His Self.

This was the secret of the verse "Halaqakum min nafsin wahidat" (He created you from a single soul).

The only soul was God Himself.

The breath taken was the breath of light.

Souls were formed with the breath taken.

The destiny of the soul was written with the breath taken from the light.

The destiny of the soul was written, the breathing from the soul was awaited.

The breath they took became "Nef" (breath).

From the breath that was breathed, "Souls-bodies" were formed.

The formed Souls gave breath.

Those who gave breath would become life.

Now it was time to breathe.

Because the bodies into which the breath would be given had been created.

They took the breath from His light, and gave it from their bodies.

This was the secret of the breath of His servants.

This was the secret of "the breath of Allah."

The breath was Him.

He was the breath.

The self, the breath, the inner self, the inner being, all belonged to the breath.

The breath was the breath of Allah.

The entire universe was breathing in and out every moment.

The entire universe was breath.

The breath was the secret of the remembrance of Allah.

The call coming from the breath was the voice of Allah.

Allah was the one who called from all existence.

Surah Al-Kahf 96: "Infu hu."

The Meaning: "It is the breath."

Surah Al-Hijr 29: Fe izâ sevveytuhu, nefahtu fîhi min rûhî."

The Meaning: "He breathed into them from His Spirit, and with that breath He shaped their bodies."

Surah Yasin 51: "Nufihâ fîs sûri."

The Meaning: "It is He who breathes into your bodies."

Surah Al-Qamar 13: Fe izâ nufihâ fîs sûri nefhâton vâhidet."

The Meaning: "It is We who cause the breath to be taken from the breasts; every breath testifies to Our Oneness."

Surah An-Nisa 1: "Ellezi halakakum min nefsin vâhidetin."

The Meaning: "He is the One Who Creates from a single breath—a soul."

Every being breathes every moment.

The secret of the breath in every being is the truth of "God's breath."

The secret of creation is the truth that it is God who breathes in and out in creation.

Morality is being able to see the owner of the breath in every being, living according to Him, and behaving towards the being accordingly.

In society, the Word morality is equated with a person's character, nature, behavior, attitude, and stance in society.

Morality is equated with people's ethical behavior, their behavior that is or is not in accordance with the tradition of the society in which they live.

People are called moral or immoral.

However, the word "morality" carries a spiritual meaning.

Using the word morality in the sense we use it in society does not coincide with the meaning that the word morality carries.

The Word morality is not a word that is defined according to the meaning that people know in society.

The word "morality" is a spiritual word, expressing the light of God that is in the structure of every being.

God condescends to creation with His attribute of God...

He shows humility to all creation with a degree of sameness.

Those who attain this truth reach the station of morality.

Looking at creation with the eye of God is the station of morality.

Using the word "morality" as a negative word, like "immoral," does not conform to the word morality.

In society, the words "ethics" and "honest" are also used instead of the word "morality."

The word used as "moral" and "immoral" should be used as "ethical," "unethical," "honest," and "dishonest."

The word "ethics" is thought to be derived from the Greek word "ethos-ethikos."

A person's behavior in society is known as their principles.

The word ethics is the name of a social behavior.

Ethics, the word honesty, is related to whether or not one conforms to the customs and traditions of society.

Morality, on the other hand, is a spiritual station, and it is the spiritual perspective of a person who has reached that station on existence.

The word morality comes from the word "people" (Halk).

This visible existence is called humanity.

People is the system that reveals humanity.

The word people is, in reality, the unfolding of the truth of "the light of Muhammad."

The light of Muhammad is the partial dimension of the light of the one God in every being.

That is, the name of the single light in the entire universe is "God."

The name of the light in every being is "Muhammad."

What is called people is the name of the light of Muhammad.

God condescends to the dimension of Muhammad and manifests as "Muhammad-People-Attributes."

God manifests Himself as humility by encompassing all creation with the attribute of God.

Humility is the parallelism of all existence to the degree of sameness.

We understand this when we experience the taste of the truth of God and Creation.

Truth is the secret of the breathed spirit.

Creation, on the other hand, is the secret of the light in every being.

This is morality; it is the enveloping of every being with the light of God.

What is meant by being moral with God's morality is:

Every being being enveloped with the light of God,

Every being being encompassed by that light inside and out,

It is the secret of every being functioning with the attributes of God.

Morality is the station of the People; it is the station of Muhammad, the station of attributes, the station of light.

When a person reaches the station of light, he sees the light of God in every being he looks at.

He does not see the body of the being, he sees the light that is there.

Surah An-Nur 35: "Allah is the light of the heavens and the earth."

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

Surah An-Nur 35: "Light upon light."

Let us consider the sea, let us see the entire sea as the absolute-unique light.

Let us consider the drops coming from the sea, let us see each drop coming from there as drops of light coming from the light.

Thus, every being has originated from that one light.

And every being is enveloped in that light and operates through that light.

This universe was created from that one light.

The secret of creation is the drops of light coming from that one light.

Absolute light is the secret of "oneness".

The drops coming from absolute light are the secret of "unity".

In other words, let's think like this:

The sea is the station of "oneness".

The dimension of the drops coming from the sea is the station of "unity".

The unity of the stations of oneness and unity is the station of "oneness of unity".

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

It is the station where the light of God is reflected from the people.

Whoever attains the pleasure of this station looks upon the people with the eye of God.

Looking upon the people with the eye of God leads one to the station of "Morality."

To observe the people from the station of morality is to observe their souls, not their bodies.

With this pleasure, Yunus Emre said:

"My heart does not accept the one who says that the form is dust,

I have seen the essence of this dust reach the Divine, O brother."

As Yunus Emre said, the human dimension of existence is also the development of light.

The essence of the earth is also light.

All beings are connected to each other by the "brotherhood of light."

One who sees this connection cannot see the body and soul as separate.

One who first observes the soul of existence, not the body, and then does not see the body as separate from the soul, has reached the "Human Station."

That is, he has understood the intimacy of every being with each other.

Every being is connected to each other by the intimacy of light.

Surah Tariq:

1- To the Sublime Realm and the light reflected from it.

2- Have you understood what that powerful light is?

3- That light that flows into infinity, carrying life within it.

4- All souls are protected by it.

5- Let man look to appreciate the subtleties of his creation.

The Station of Light, The station of Muhammad, the station of the People, the station of Morality, are all subtleties of the same station.

A person who experiences the joy of the light in every being, that is, a person who understands that all beings are connected to each other by the same light, understands the truth of morality.

A person who experiences this joy cannot harm any being in the slightest.

A person who experiences this joy works for service, regardless of their profession.

They do not work for money, wealth, possessions, fame, or glory.

A person who experiences this joy strives for the peace and happiness of everyone.

A person who experiences this joy cannot deceive anyone, break hearts, mislead, belittle, gossip, or backbite; whatever happens to them, they remain patient and learn the necessary lesson from it.

A person who experiences this joy looks at all beings with the joy of the moral station, that is, the station of the people, that is, the station of light.

The word "morality" is the truth of the "People's Station," a spiritual station.

A Muslim lives with the awareness of this station.

A Muslim who lives with the awareness of the moral station is someone who is trustworthy, reliable, and honest.

A person who has reached the station of Islam is trustworthy in society.

A trustworthy person is someone who inspires confidence in their surroundings.

A Muslim is someone who looks to God in the eyes of the people.

Therefore, they cannot harm anyone in the slightest.

They always rush to help those in need.

The most important characteristic of a Muslim is being "Al-Amin," "the trustworthy, reliable one."

Because of his honesty, the Prophet Muhammad was given the name "Al-Amin" (the trustworthy one).

According to Ibn Sa'd's records, the Prophet Muhammad was given the name "Al-Amin" in Mecca at the age of 25 because of his honesty and trustworthiness in trade and social life. (Ibn al-Athir, VII, 80)

When Hatice saw that the Prophet Muhammad was truthful, extremely trustworthy, and of good character in knowledge, wisdom, and trade, she was very impressed by him.

A Muslim is someone who is trustworthy in his life, character, and behavior, and who is not in the slightest harm.

A Muslim is someone who is a believer.

That is, someone who is certain of God.

A Muslim is certain that everywhere is encompassed by the essence of God.

Believer means one who is trustworthy.

One who is certain of God looks to Him at all times and in all places.

Wherever he turns, he sees nothing but Him.

A believer is one who is trustworthy.

Because a Muslim is trustworthy, he is called one who is trustworthy.

Trustworthy means a reliable person.

In his relationships with those around him, a person who is good-natured, trustworthy, respectful of neighborly rights, who does not deceive anyone, who is honest, and who speaks the truth is a trustworthy person.

This is the state of a Muslim.

A Muslim lives by looking to God, and this makes him moral.

He acts according to the nature of creation of every being, which makes him virtuous.

In his relationships with his environment, he acts justly, responsibly, and with good character, without hurting anyone, which makes him trustworthy.

## **- BEING LOYAL**

A Muslim is always loyal.

He does not forget the good done to him.

He keeps his promises.

He treats those around him with love and sincerity.

Many divine feelings manifest in a person who has reached the station of Islam.

One of these is the feeling of loyalty.

Loyalty and death are related words.

To die in Allah is the secret of complete surrender to Allah.

Those who reach the station of annihilation in Allah become acquainted with the station of death.

To be loyal to Allah is the feeling of "my existence is Yours."

Not attributing existence to oneself is knowing one's nothingness in the sublimity of Allah.

Just as a drop of water mixes with the sea and disappears there, so too is loyalty not associating oneself with the physical form of God's sublimity.

Loyalty is knowing Him, recognizing Him, being in a state of trust and submission to Him, and losing oneself in Him.

This loss means being in Him.

A person attributes selfhood to himself through ignorance.

He says, "God exists, and so do I."

Loyalty, on the other hand, is the consciousness of "I do not exist, You exist."

Death means dying in God.

Those who die in God will drink the elixir of immortality.

Those who die in God are those who die before death.

They are those who attain resurrection in God.

One cannot attain resurrection without dying in God.

One cannot reach the sense of etiquette without dying in God.

In the past, perfect people used to remember those who died according to their lives.

They would remember those who died with words like, "He passed away, he became mortal, he went to eternity, he became deceased, he returned, he joined God, he became an angel, he died, he perished," etc.

For someone who died having reached the station of annihilation in God, they would say, "He passed away, he became mortal."

When someone who has reached the station of eternity (bekâbillah) dies, they say, "He walked to eternity, he found eternity."

When someone who has seen the stations of annihilation and eternity and treated those around him with mercy dies, they say, "He became deceased."

When someone who lived with pure feelings and states like an angel dies, they say, "He became an angel."

For someone who dies without knowing God, they say, "He died."

When a cruel person dies, they say, "He perished."

Here, the word "perished" is not used for the person who died, but because of the cruelties he committed.

Thus, the word "death" comes from the word "faithfulness" (vefâ).

A person who is on the path of knowledge and wisdom, witnessing God in every being, and in submission to God, is a faithful person.

To be faithful to Allah is to reach the level of "Eshhedu-Shahid," which is recited 20 times a day in the call to prayer.

To witness Him through His manifestations in every being opens doors to seeing His face everywhere.

To be faithful to Allah is to know Him and to be in submission to Him.

It is to be able to act by seeing His face everywhere.

One who is faithful to Allah acts faithfully to all the beings He has created.

The feeling of faithfulness must be very well understood.

In the Quran, it is stated about Prophet Abraham, "He was faithful."

What does it mean for Abraham to be faithful?

Surah An-Najm 37: "Ve İbrâhîm ellezî veffâ."

The Meaning: "And Abraham was a faithful person."

Abraham sought his creator with deep emotion.

It was not enough for him that society believed in a God without seeing or knowing Him.

He wanted to see, he wanted to witness, he wanted to know.

He entered into a search with all sincerity.

His aim was to understand how existence was created and who its creator was.

He was sincere in his feeling.

His feeling was the feeling of witnessing.

Abraham's breaking of idols and his search for God is given as an example in the Quran.

The idols that Abraham broke should not be thought of as idols made of stone, earth, or wood in appearance.

The idols he destroyed were the idols of the self.

The idol of pride.

The idol of arrogance.

The idol of knowing everything.

The idol of self-centeredness.

The idol of despising others and considering oneself superior.

The idol of anger, rage, and conflict.

The idol of envy, malice, and stinginess.

Abraham destroyed all the idols that distanced him from the truth, one by one.

He cleansed his mind and heart, freeing himself from the idols there one by one.

He embarked on a journey of witnessing the path of truth with loyalty.

Abraham reached the truth and became one of the believers.

Prophet Abraham presented the consciousness of Tawhid (Oneness of God) to humanity.

He presented the truth of "Al-Hu" (He) that encompasses everything with its unity to humanity.

He presented to humanity that there is nothing other than Him.

Prophet Abraham is known as the father of monotheism.

Prophet Abraham is known as the common ancestor of all beliefs.

Abraham tried to explain the oneness of God to the society he lived in and waged great struggles in that path.

He was in great contemplation to understand what God is, and he wanted to understand creation and the creator by looking at the heavens and the earth.

Prophet Abraham looked at the heavens and the earth, trying to understand how existence came into being.

The quest that fell upon him was the quest to find out who created existence.

This quest was the quest for the truth of God.

This quest was the quest of man to know himself.

What is important is for a person to know himself and to reach the truth of God.

This is the manifestation of the feeling of loyalty.

Loyalty to God leads to dying in Him.

That is, it leads to submission to His sublimity.

It leads to the feeling of "I did not exist, You did."

It leads to the awareness of "I unknowingly called my body mine, but this body belongs to You."

The feeling of loyalty to God is the feeling of submission to Him.

The feeling of loyalty to God makes one look to Him everywhere.

The feeling of loyalty to God is the feeling of knowing that one is not separate from Him.

It is the feeling of knowing one's servitude and acting accordingly.

Being loyal to Him means knowing one's servitude and living in humility.

One who knows his servitude knows that every being is also a servant, and he treats beings with this awareness.

Servitude is like drops in the ocean.

The drop is not separate from the ocean.

If a person lives with this awareness, he has lived with the awareness of servitude.

The awareness of servitude is a feeling given by divine love.

This feeling encompasses both literary, faithful, and divine love.

Reaching the love of God brings the feeling of faithfulness.

Looking everywhere with the love of God brings faithful behavior.

For a person to reach that divine love, it is possible through self-knowledge, recognizing the creator of the universe, and seeing His manifestations everywhere.

Therefore, being faithful is the feeling of submission to God.

It is the feeling of seeing Him everywhere.

The hearts of those who attain this feeling are filled with faithfulness.

A person whose heart is filled with faithfulness always acts faithfully towards those around him.

That person's faithful behavior towards those around him is to act by looking towards God, who is behind existence.

It is to fulfill the promise he made to God.

It is to be faithful to God.

Surah Rad 20: "Ellezîne yûfûne bi ahdillâhi ve lâ yenkudûnel misâk."

The Meaning: "Those are the ones who fulfill their promises to Allah, who are faithful, and who do not break their promises."

(Surah Ar-Rad 21): "Vellezîne yasilûne mâ emerallâhu bihî en yûsale ve yahşevne rabbehum ve yehâfûne sûel hisâb."

The Meaning: "And those who understand the workings of existence, and by understanding it they understand God. They respect Him who created them, and they abstain from evil thoughts."

Surah Ar-Rad 22: "Vellezîne saberûbtigâe vechi rabbihim ve ekâmûs salâte ve enfekû mimmâ rezaknâhum sirren ve alâniyeten ve yedreûne bil hasenetis seyyiete ulâike lehum ukbed dâr."

The Meaning: "And those who desire to explain the truth of Him who created them, are patient, and act with constant awareness of their devotion to God. They spend from what We have provided, secretly or openly. They prevent evil with good. These are the ones who protect and watch over their land."

Surah Ra'ad 23: "Cennâtu adnin yedhulûnehâ ve men salaha min âbâihim ve ezvâcihim ve zurriyyâtihim vel melâiketu yedhulûne aleyhim min kulli bâb."

The Meaning: "They are in the peace of surrender to the Owner of all manifestations. Their ancestors were also purified people. Those who are on the same path as them and those who are descended from them, and all of them have passed through the gates of truth and entered into the presence of the Owner of power."

Surah Ar-Rad 24: "Selâmun aleykum bi mâ sabertum fe nime ukbed dâr."

The Meaning: "You will attain salvation because of your patience. After this, protect and guard your place well."

As stated in the verses, those who are faithful in the way of Allah have pure minds and hearts, are patient, fulfill their promises, have passed away from evil thoughts, are on the path of goodness, know the one who works in existence, and always live with these feelings.

They always act with a sense of etiquette, they are faithful people.

Thus, etiquette and faithfulness are intertwined.

Being faithful is the feeling of etiquette.

Being faithful is the feeling of friendship.

Being faithful is the feeling of loyalty.

Being faithful is the feeling of seeking, asking, and embracing with divine love.

Being faithful is the feeling of acting with love and respect.

Being faithful is...

To be loyal is to never forget any good deed done to you,

to forget the good deeds you have done to others, and not to mention them here and there.

To be loyal is to not harm the right to life or the living environment of any living being.

To be loyal is to rush to your neighbor's aid when they are hungry, and to try to solve their problems when they are in distress.

Loyalty is acting with the knowledge that God is behind the physical body.

Loyalty is running without withholding your love and without expecting anything in return.

It is always showing your friendship and companionship.

It is being attentive and caring.

Loyalty is not breaking your interest and concern no matter what.

Loyalty is doing good without getting tired.

Loyalty is not getting involved in "me versus you" quarrels.

Loyalty is being able to say, "God is the owner of the property, we are its custodians."

Loyalty is living with a sense of togetherness.

Loyalty is avoiding evil and preventing oppression.

Loyalty is rushing to help someone in need.

Loyalty is visiting and inquiring about their well-being.

It is visiting the elderly, comforting them, and meeting their needs.

Loyalty is seeking out and visiting your teachers and friends.

Loyalty is doing good without expecting anything in return.

Loyalty is helping without expecting reward.

Loyalty is checking on your mother, father, siblings, and relatives, treating them with care and compassion.

It is visiting the sick and making them happy.

It is making them feel strong so that they can recover.

It is offering hospitality and exchanging gifts.

Prophet Muhammad offered hospitality to an old woman.

Those who saw this asked the reason.

He said: "This woman used to visit us when Hatice was alive."

And he continued: "Keeping promises is from faith."

Loyalty is not forgetting, comforting, smiling, and giving peace.

A person should never forget to be loyal.

One should always be loyal.

Perfect people have always given positive advice.

Be loyal to God.

Be loyal to your parents.

Be loyal to your spouse and children.

Be loyal to your friends, relatives, and neighbors.

Be loyal to your siblings.

Be loyal to those around you.

Be loyal to your country.

Be loyal in your profession.

Be loyal to the animals and plants around you.

Be loyal to the elderly.

Never forget that one day you too will grow old.

You will seek someone to smile at you, someone to visit you.

You will expect grandchildren, children, and relatives to kiss your hand, to run to you and hug you.

Why have we, as a society, forgotten the sublime feeling of loyalty, the feeling of checking on each other?

Why have we forgotten to rush to help without expecting anything in return?

Which of us calls and checks on those who have helped us, and shows them affection?

Yet loyalty is a feeling we all need.

Which of us rushes to check on someone without expecting anything in return?

When a friend is in trouble, do we rush to help them?

Can we immediately say, "What can I do to help?"

The point is not to rush to help in good times, but to rush to help your friend when something bad happens to them, when they are in trouble.

It is to reach true friendship.

Loyalty is not forgetting the good deeds done to you.

It is responding positively to all kinds of negative behavior directed at you.

Being loyal is being sincere.

It is not forgetting your friends and relatives.

It is rushing to help them.

It is to be faithful.

It is to keep one's promises.

It is to be compassionate.

It is to treat everyone and every being with love.

It is to be merciful.

It is to be protective.

It is to inquire and ask.

It is to care and be concerned.

It is to be helpful.

It is to be humble.

It is to be condescending.

It is to act with respect and love.

It is to act sincerely.

It is to act without expectation.

It is to run without expecting anything in return.

The common feeling of all these is "Being loyal."

A Muslim is always loyal.

## **- NOT VIOLATING THE RIGHTS OF OTHERS**

A Muslim never violates the rights of others.

He knows what the station of servitude is.

He knows that every being is a servant of Allah.

He knows that violating the rights of a servant is violating the rights of Allah.

Violation of the rights of others means usurping or harming the rights of individuals in society or in the environment in which they live, such as the right to life, reproduction, habitation, and the property belonging to them.

For example, usurping something that belongs to someone else.

Slandering someone.

Lying about someone else.

To appear good to others for one's own benefit, to speak eloquently, to lie.

To go somewhere for personal gain.

To scorn or belittle someone in society.

To covet someone's property or honor.

To damage someone else's property, to denigrate their possessions.

To sow discord, to create division.

To cause rifts between people.

To disregard people's beliefs.

To separate and judge people according to their beliefs.

To belittle or exclude people based on their beliefs.

To despise a created being, to knowingly harm a being.

To gossip about people, to speak ill of them behind their backs.

To give people bad nicknames or epithets.

To seek position or power and to usurp the rights of others.

To steal, to plunder, to seize what does not belong to oneself.

To kill, to fight, to beat.

To break hearts, to shout, to raise one's voice to someone in public.

To humiliate someone in public.

Showing oneself as self-aware in society while portraying others as ignorant.

Inciting terror and chaos in society.

Constantly pointing out someone's mistakes.

Coveting and seizing the property of orphans.

The property of the state is the property of orphans, that is, the property of our future children.

Even the slightest appropriation of state property is the greatest violation of the rights of others.

Coveting someone's position, getting oneself into a position through bribery or favoritism without having the right to it.

Seeking out people's shortcomings.

Mocking and despising people.

Investigating people's private lives and spreading this information.

The Quran, from beginning to end, warns against violating the rights of others in dozens of places.

As stated in many verses, whoever violates the rights of others, even the slightest, will surely face the consequences.

Those who violate the rights of others:

Surely cannot find peace.

Are always under stress.

Are constantly in fear.

Are always in a state of panic.

Are filled with inner fears.

Their tongues are always gossiping and slandering.

Are always after worldly gain.

Are after wealth, property, power, fame, and glory.

Are always seeking to benefit from others.

He praises those who benefit him personally.

He constantly criticizes those from whom he cannot benefit.

He pursues self-interest in his beliefs.

He performs his worship for heaven, not for God.

When he looks at the world, he always looks at it through the lens of self-interest, criticism, contempt, and disdain.

He constantly speaks ill of people's clothes and honor.

He covets people's private lives and acts deceitfully.

He always sees himself as innocent and considers others as sinners.

All perfect people have struggled throughout their lives for the rights of others.

They have struggled so that there would be no evil in society and so that the rights of others would not be violated.

Those who are knowledgeable of God, who have attained the station of servitude, do not violate the rights of others even a little.

They cannot do evil to anyone or any being, not even a little.

A Muslim respects the rights of others.

He does not take anyone's rights.

He does not covet anyone's property, possessions, or honor.

He is never greedy.

He is not enslaved by money, possessions, or property.

Being enslaved by money, possessions, or property is the fire of self-interest.

He strives not to fall into this fire.

He does not violate the rights of any person.

He knows that the rights of others shake the heavens and the earth.

He does not slander anyone.

He does not gossip about anyone.

He does not set traps for anyone.

He does not look down on anyone.

He does not humiliate anyone.

He does not act cruelly towards anyone.

He does not cause anyone to suffer.

He knows that suffering reaches God and returns as fire.

The oppressor's oppression returns to him and burns him.

A Muslim does not do even the slightest harm to anyone.

He does not cause anyone to shed tears.

He does not deceive anyone.

He does not play with anyone's heart.

He does not deviate from loyalty.

He does not betray anyone.

He stands by his word.

He does not shatter anyone's hope.

He does not cause anyone unrest.

He does not judge anyone.

He does not humiliate anyone.

He does not sow discord.

Surah Al-Baqarah 191: "Vel fitnetu eşeddu minel katli."

The Meaning: "Discord is more dangerous than murder."

He knows that causing discord is worse than killing.

He does not deviate from justice.

He does not stray from good manners.

He does not deviate from right and law.

A Muslim is a good person.

He loves and inspires love.

He embraces and allows others to embrace him.

He does not sow discord, he is among those who mediate.

Every being is a servant of Allah.

He does not see any servant as separate from Allah.

He does not despise any of Allah's servants.

Gossip, slander, and causing discord are all violations of the rights of others.

Thinking ill of someone, belittling them, and looking down on them are violations of the rights of others.

Lying and slandering are violations of the rights of others.

Seeking out people's shortcomings, mocking them, and investigating their hidden aspects are violations of the rights of others.

Going to someone for your own benefit, even smiling for your own benefit, is a violation of the rights of others.

Evil, envy, malice, pride, and arrogance are all violations of the rights of others.

Discriminating against people based on their beliefs, or belittling their beliefs, is a violation of the rights of others.

Looking down upon a created being is a violation of the rights of others.

Coveting people's possessions or honor is a violation of the rights of others.

A Muslim pays attention to all these things.

He respects the rights of others.

He does not allow anyone to be humiliated.

The rights of others are like the fire of hell, burning a person from head to toe.

One who violates the rights of others can never go to bed in peace.

A Muslim does not violate the rights of others, does not break hearts.

Yunus Emre said it beautifully about the rights of others:

“If you have broken a heart even once,

This is not prayer you are performing,

Even seventy-two nations

Cannot wash your hands and face.”

Surah Hud 85: “O my people! Give full measure and weight, and do not give short measure and weight, and do not steal, and do not be a wrongdoer in the land, and do not spread corruption.”

Surah Hicr 3: “Leave those who pursue their own interests, those who violate the rights of others, and those who are comforted by empty dreams. Perhaps they will soon know.”

Surah An-Nisa 161: “They pursued personal gain, and they prevented people from the truth, and they seized people’s property, and they led people astray into baseless vain things. For those who disregard and conceal our truths, there are humiliating hardships.”

Surah An-Nisa 128: “Whoever does evil will find its recompense.”

Surah Al-Hujurat: 11: "O you who believe, let not a group ridicule another group; perhaps those who are ridiculed are better. And let not women ridicule other women; perhaps those who are ridiculed are better. And do not spy on one another, and do not call one another by offensive names. And those who divide after believing, and do not repent, those are the wrongdoers."

12: "O you who believe, avoid much suspicion. Indeed, some suspicion can lead you astray and make you sinners. And do not backbite one another, nor pry into the secrets and faults of another. Would any of you like to eat the flesh of your dead brother? You would surely detest it. So fear Allah and fear evil. Indeed, Allah is the One who accepts the repentance of those who repent, and He is the Creator of all things."

13: "O mankind, We created you from a male and a female and made you into nations and tribes so that you may know one another and help one another. Indeed, the most honorable among you is the one who knows Allah and is righteous. Indeed, Allah is the Creator with His knowledge, the One who reveals His truths to all beings."

Surah Zillal 7: "Fe men yamel miskâle zerretin hayren yereh"

The Meaning: "So whoever does a slightest of good will see its reward."

Surah Al-Dhul-Hallal 8: "Ve men yamel miskâle zerretin şerren yereh."

The Meaning: "And whoever does a slightest of evil will see its recompense."

## **- NOT BEING INVOLVED IN LIES, SLANDER, AND FABRICATION**

A Muslim does not tell lies about Allah.

He does not slander Allah.

He never presents things he has not witnessed as if they were true.

He states that things he has heard are hearsay and should be considered.

A Muslim also does not slander anyone,

he does not lie about anyone.

Yes, now let's think:

What is slander?

What is a lie?

What is fabrication?

Slander means something that is fabricated.

It means an accusation that has no basis.

Things that are put forward that have no basis are slander.

Things that are fabricated are slander.

To show something that is not in Allah as if it is in Allah, is slander against Allah.

In other words, something fabricated by someone for the first time, something that has no basis, foundation, or truth, is slander.

For example, if we were to say that God has 20 legs, that would be a fabrication and a slander.

If we were to say that evils, oppressions, rapes, cruelties, and tortures are from God, these are slanders.

If we were to say that malice, envy, pride, and arrogance are from God, these are slanders.

If we were to say that God has made one belief superior to another, one being superior to another, that men are superior to women, these are all slanders against God.

God states in the Quran: "Those who attribute to Me what is not in Me are slanderers, and there is no one more unjust than them."

Believing in fabricated things is the dimension of lying.

Taking fabricated, that is, things that are not true, as truth and transmitting them is the dimension of lying.

In other words, transmitting slanders is the dimension of lying.

In other words, transmitting what a slanderer says is the dimension of lying. The one who says this is also a liar.

Someone hears something from someone, but doesn't actually reach the truth of what they hear, and transmits it as truth.

They believe the words of someone they value and transmit that statement here and there as truth.

The person telling the story also tells something, and the person telling it doesn't know the truth of what they are telling, they have heard it, read it somewhere, these may be fabrications.

It is not right to transmit it as truth without reaching the truth.

The truth of what is heard and read in books should always be investigated.

If these are lies, transmitting them is the transmission of the dimension of lying. That's why the listener The one who tells the story believes, the one to whom it is told believes, but none of them knows the truth of what is being told.

They tell stories believing them to be true, conveying information based solely on belief without any witnesses.

That's what lying is: conveying fabricated things.

The one who conveys them is also a liar.

There is believing a lie without knowing it is a lie.

There is knowingly telling lies to those around you.

In the realm of faith, we believe in lies without knowing they are lies, and we live accordingly.

We should not immediately believe the information we hear in the name of religion.

We should investigate, we should witness.

Unless we have witnessed it, we should not turn it into information, we should not tell it.

The word "eshhedu," which is recited 20 times a day in the call to prayer, points to this.

Believing in lies and living according to those lies is ihtilâk.

Ihtilâk is believing the lies that are told to be true and incorporating them into one's life.

That is, adopting the state of being, developing habits, worshipping, and living according to the lies that are told.

In other words, living with lies, living in lies, living according to lies is ihtilâk. Ihtilak; is to live with things that are not true, that is, with lies, that are said in the name of religion and worship.

To believe that things that are not true are true and to live with those lies is to live in a state of ihtilak.

Indeed, to live in a state of ihtilak is to live without reaching the true essence of the belief system they learned from their ancestors.

Because that's how they saw it from their ancestors.

They live without ever knowing the truth, without ever witnessing it.

Their ancestors, that is, their mothers and fathers, teach their children that way, and their children believe it to be true and live accordingly.

Every child grows up according to their parents' belief system.

If a child tries to question their beliefs, they are intimidated.

If they want to think, the door to thinking is closed with fears.

Therefore, if someone invents something, what they invent is slander, and the inventor is a slanderer.

If someone believes what has been invented and transmits it as truth, that is a lie, and the person who transmits this lie is also a liar.

Therefore, ihtilâk is to believe lies as truth and put them into practice in one's life, and to live with those lies.

That is why verse 116 of Surah Al-An'am in the Quran is so striking.

Surah Al-An'am 116: "Ve in tutı eksere men fıl ardı yudıllûke an sebîillâh in yettebiûne illez zanne ve in hum illâ yahrusûn."

The Meaning: "If you follow most of the people on earth, they will lead you astray from the path of Allah. For they are those who follow falsehood and conjecture, and they are those who act with falsehood."

When a person thinks about this verse, his hair stands on end.

We don't know how to think about things.

What does it mean? "If you follow the majority of people on earth, they will lead you astray from the path of Allah."

What does it mean? "Because they are those who follow falsehoods and they act with falsehoods."

Indeed, this verse opens the mind to false thoughts.

Do people rely on lies in the realm of belief, do they act with lies?

One cannot help but ask oneself: "Have I been living in a state of delusion for so many years, believing in lies?"

"Have I always considered my own belief superior and looked down on the beliefs of others?" "I found my ancestors on a path of belief, and I acted with the knowledge and worship derived from that belief; were all these lies?"

"I judged, humiliated, looked down upon, and declared as infidels those who did not believe as I did; were all these lies?"

"Which of the things I was told in the name of religion is true?"

"How can I know what is a lie and what is true?" "Why did the society of that day oppose what the messengers and prophets said, why did they attack those perfect people?"

Surah Al-Mu'min 5: "All those who followed the belief of their forefathers, rejected what the messengers who came to them said, and attacked them."

Surah Az-Zukhruf 22: "Rather, they said: We found our forefathers on a path of belief, and we will follow the way they showed us, and we will follow their customs."

Yes, to reach the truths, we must turn our direction to the book of existence, which is the field of witness.

We must listen with the ear of our soul to the word "Eshhedu" recited in the call to prayer.

We must examine the visible existence day and night.

We must contemplate the formation of ourselves and existence, and investigate with love.

We must try to understand existence and the Creator.

We must act according to the signs and evidence in existence.

And we must think deeply.

Here is Slander:

It is things that have never been heard before, things that are presented for the first time and have no basis.

It is the fabrication of things that have no basis.

It is fabricated things.

That is, things that have been fabricated for the first time by someone, things that have no basis, foundation, or truth.

Lying, on the other hand, is:

Spreading slander.

It is believing fabricated things to be true and transmitting them.

It is believing slanders heard from others to be true and telling them here and there.

Indeed, lying is transmitting fabricated things.

And corruption is:

Believe the lies that are told to be true and put them into practice in one's life.

In other words, it means developing habits based on the lies that are told.

That is, living with lies, living in lies.

It means living with lies told in the name of religion, in the name of worship.

So we should always ask ourselves:

Did I believe in slander?

Have I remained stuck in the lies that have been passed on?

Have I incorporated these lies into my life and am I living upon them?

Am I subject to the dimension of truth in religion, or to the dimension of lies passed on in the name of religion?

Please let's think, let's investigate.

Let's not immediately believe what we hear.

Let's seek its truth.

Let's act upon knowledge, wisdom, and witnessing.

Let's consider our own bodies as the source of truths.

And let's consider visible existence as the source of truths.

A Muslim is one who bears witness to God and is in submission to God.

And a Muslim is one who acts with scientific evidence.

He is one who knows the lies.

He is one who knows the slanders.

He is one who does not live in discord.

## **- BEING A STRUGGLE-ORIENTED, HARDWORKING, AND PRODUCTIVE PERSON**

A person who has attained Islamic consciousness always works and produces.

He never wastes his time.

He is constantly struggling in life.

There is a surah "Surah Mucadele" in the Quran.

Surah Mucadele 11: "Yâ eyyuhellezîne âmenû izâ kîle lekum tefessehû fil mecâlisi fefsehû yefsehillâhu lekum ve izâ kîlenşuzû fenşuzû yerfeillahullezîne âmenû minkum vellezîne ûtûl ilme derecât vallâhu bi mâ tamelûne habîr."

The Meaning: "O you who believe! When you are told to make way for one another in the assemblies, then help one another. Allah is the One who provides for you all kinds of opportunities. When you are told to be diligent, then be diligent. Those among you who believe in Allah will prosper, and high ranks in knowledge will be granted to them. Allah is the One who makes known to you the truth of what you do at all times."

A Muslim is always diligent.

Regardless of their profession, they strive to serve people.

The farmer in his field, the doctor in the hospital, the tailor in his shop, the barber in his shop, the cook in his restaurant, the engineer in his factory, the market vendor in the market, the teacher in the school, the cleaner in his cleaning, etc... are always diligent.

People are created to help one another.

When the farmer is diligent in growing vegetables and fruits in his field, food enters our homes as a result of his effort.

A Muslim is not lazy.

He is hardworking, diligent, and productive.

A Muslim does not consider himself worthless or needy,

he does not beg, and he does not burden others.

A Muslim earns his livelihood through his own sweat.

He earns halal (lawful) income and strives to provide halal food and drink for himself and his family. The earth is a field that provides for human sustenance. One should strive in that field.

Surah Al-Hijr 20: "Ve cealnâ lekum fihâ meâyîşe ve men lestum lehu bi râzîkîn."

The Meaning: "We have created therein means of sustenance for you to benefit from. You are not the creators of sustenance."

No matter how hard a person works, they should not forget that Allah is the owner of the produce they obtain from the earth.

Man sows the seed in the soil, but it is Allah who brings forth the vegetables and fruits from that seed.

Allah is the owner of the sustenance in the vegetables and fruits.

That is why the verse states, "You are not the owners of sustenance."

A Muslim always lives in submission to Allah, without forgetting Him.

They live in humility and condescension.

A Muslim is in submission to Allah's essence as well as to Allah's attributes.

All existence is the dimension of Allah's attributes.

Therefore, a Muslim is always interested in Allah's attributes and makes discoveries.

The advice, "Be as diligent as a bee," which is a saying of perfect people, is for people to be diligent. Human beings should strive to reach the truths of creation.

And they should act in accordance with the truths they have reached.

They should never waste their time.

Someone who cannot understand the truth cannot know the value of time.

Someone who understands the truth also understands the ability inherent in their creation and becomes productive and hardworking accordingly.

A person should know their area of responsibility.

They should ask themselves why they were created and consider what their responsibility is as a human being.

Man must first strive to understand the truth of creation.

And to the extent that he understands, he must also strive to explain it.

Surah Isra 19: "Ve men erâdel âhirete ve saâ lehâ sayehâ ve huve muminun fe ulâike kâne sayuhum meşkûrâ."

The Meaning: "Whoever seeks the truth with diligence will eventually attain it, and he will be among the believers. These are the ones who receive their reward for their diligent seeking."

Thus, a Muslim is diligent, hardworking, and productive in both the human and spiritual realms.

A Muslim does not succumb to pessimism; even if he falls into pessimism, he immediately seeks refuge in Allah and turns from pessimism to hope.

A Muslim is always productive with good intentions and a sense of responsibility.

The deeds of those who work with good intentions are never wasted.

Those who perform righteous deeds are good people.

Good people receive the reward for their efforts in the form of peace they feel in their hearts.

Surah Al-Kahf 30: “Innellezîne âmenû ve amilûs sâlihâti innâ lâ nudû ecre men ahsene amelâ.”

The Meaning: “Surely those who believe and strive in the right path are those who do good deeds. We will not waste the reward of those who understand Us.”

The mind of a Muslim is focused on the goal.

He strives to reach his goal with a focus on Allah.

He does not stray from his goal.

He does not allow anyone to distract him from his goal.

His goal depends on his ability.

He works day and night, depending on his ability, and becomes productive.

Blessings flow from his work for those around him.

## - ADVISING GOODNESS AND FORBIDDING EVIL

A Muslim is one of those who "enjoin good and forbid evil."

That is, he forbids evil and opens the door to goodness.

A Muslim is always on the path of goodness.

He encourages goodness with his actions.

A Muslim wants evil to end in society and for no one to oppress anyone else.

If someone wants to do evil to another, he makes great efforts to prevent it.

Therefore, he strives to eliminate the feelings of pride, arrogance, ego, and self-interest, which are the root of evils in society.

Surah Al-Imran 104: "Veltekun minkum ummetun yedûne ilel hayri ve yemurûne bil marûfi ve yenhevne anil munker ve ulâike humul muflihûn."

The Meaning: "Some of you invite to good things, they strive to know the truth, they stay away from evil. Those are the ones who succeed."

The group referred to here as "some of you" are those who have attained the rank of Islam.

As stated in the verse, they are the people of "enjoining good and forbidding evil."

As also stated in the verse, they "invite to good things, they strive to become knowledgeable about the truth, and they stay away from evil."

They struggle so that there is no evil in society, but rather knowledge and goodness.

The word "marûf" here is related to the word "arif".

Marûf means knowledge, goodness, and being knowledgeable about the truth.

Enjoining good means guiding towards knowledge and goodness.

Arif means one who understands, knows, witnesses, comprehends, and sees.

Arif means one who knows God and witnesses to God.

A wise person is one who is known for their wisdom.

That is, they guide people towards wisdom, goodness, and beauty.

These are the Perfect Human Beings.

A perfect human being is one who has reached the station of Islam.

They are those who have attained the truth of God.

They are those who have become annihilated in the essence of God.

They are those who have become immortal in the spirit of God.

They are those who have clothed themselves in the light of God.

They are those who have seen the stations of all the messengers and prophets.

They are those who have attained the Muhammadan rank.

They are those who have mingled with the ocean of truth.

They are those who have attained many meanings.

They are those who have heard from the revelation of God.

They are those who have seen God in creation.

They are those who have reflected the light of God.

They are those who have attained the station of love, the station of passion.

They are those who have been resurrected in the station of love.

They are the immortals in the realm of love.

They are the ones whose words, glances, demeanor, and actions are just.

They are the ones whose patience, trust, and submission are perfect.

They are the sincere and genuine.

They are the trustworthy and reliable ones.

They are the ones who do everything for the sake of God.

They are the ones who remind us of God in every word and every action.

They are the ones whose every state is filled with humility and modesty.

They are the ones who bring smiles to faces.

They are the ones who extinguish pessimism and anxieties.

They are the ones who give hope, who bring joy.

They are the ones who provide solutions for the helpless.

They are the ones who solve problems.

They are the ones who inspire love.

They are the ones who dispel fears.

They are the ones who fight to end all kinds of evil.

They are the ones who end discord and malice.

They are the ones who extinguish the fire of anger and hatred.

They are the ones who teach how to end evil with mercy and wisdom.

They are the ones who guide with knowledge.

They are the ones who direct towards truth and righteousness.

They are the ones who make one feel the need to work and discover.

They are the ones who show the way to witness.

They are the ones who open doors to many secrets in hearts.

They are the ones who teach how to look with the eye of the heart.

They are the ones who bring peace to hearts.

They are the ones who lead to goodness and justice.

They are the ones who make one feel compassion and mercy.

They are the ones who set an example by doing good, helping, and serving themselves.

They are the ones who make one feel many beauties through body language.

They are the ones who bring peace.

They are the ones who bring about the consciousness of Tawhid (Oneness of God).

These are the ones who "enjoin good and forbid evil."

These are the perfect human beings.

These are the ones who live with the awareness of the station of Islam.

## **- BEING BASED ON LOVE AND RESPECT**

A Muslim has attained the love of Allah.

He treats every being with respect.

He knows that the light reflected from every being is the light of Allah, and his behavior is accordingly.

Love is being able to see that every being is encompassed by Allah's attribute of Al-Wadud (the Loving).

Love is protection.

Love is guardianship.

Love is unity.

Love is being conscious.

Love is embracing with love.

Love is not falling into doubt.

Love is faith.

Love is the adornment 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 others.

Love is being able to gaze upon God in the essence of existence.

Love is justice.

Love is believing, being sure, trusting.

Love is hugging, not letting go.

Love is bringing joy.

Love is giving hope.

Love is reaching divine love.

Love is liberation from worldly desires.

Love is bowing down.

Love is standing in prostration.

Love is smiling.

Love is kindness.

Love is condescension.

Love is being humble.

Love is life, the secret of life.

Love is affection.

Love is giving one's heart to the love of existence.

Love is the divine peace that comes from all existence.

Love is the breath of paradise.

Love is the sun that never sets.

Love is the breath of God.

Love is a river flowing in the heart.

Love is the word of God flowing from the lips.

Love is the light of God in the heart.

There is no self-interest in love.

The burden of love is heavy; not everyone can bear it.

The heart of those who love always beats for others.

God resides in the hearts of those who love.

Those who love face everything head-on.

Those who love are patient.

Those who love are always in a state of reliance on God.

Those who love live in constant submission to God.

Those who love bear all kinds of burdens.

A person of love is one who rushes to help everyone.

A person of love is one who feels the pain of others.

A person of love rushes to end suffering and to manifest mercy.

A person of love is one who brings joy, gives hope, and dispels pessimism.

A person of love is honest, compassionate, and just.

One who attains love does not break hearts or cause sorrow.

One who attains love does not mock, does not look down upon, and does not consider themselves superior.

One who attains love does not gossip or slander anyone.

One who attains love walks in the light of love.

Surah Al-Mumtahina 8: "Indeed, Allah loves those who are just."

The Meaning: "Indeed, those who attain the love of Allah are the just and upright."

Surah Hujurat 7: "Allah has bestowed upon you faith and adorned your hearts with it."

The Meaning: The love of Allah has made you believers and has adorned your hearts."

Respect is the feeling of acting with the gaze of God in existence.

A Muslim treats every manifest being with respect.

He sees that existence is encompassed by God both inside and out.

He does not remain in the form of existence, but sees its essence.

He looks at existence comprehensively, both in terms of form and essence.

Reaching the station of respect is possible by seeing God in existence itself.

Reaching the station of respect is possible by attaining the secret of Abel.

It is possible to reach the station of Abel. Cain, one of the sons of Adam, attacked Abel and wanted to kill him.

However, Abel, out of respect for God, did not treat his brother as his brother treated him.

What did Abel say?

Can we speak like Abel?

Can we reach the station of Abel?

Can we understand why Abel said that?

It is not easy to be like Abel.

It is not easy to reach the station of love for God.

It is not easy at all to speak like Abel.

When Cain came to kill Abel, he said:

“Even if you come to kill me, I will not come to kill you out of respect for God.” Surah Al-Maidah 28

Surah Al-Maidah 28: “Lein besadte ileyye yedeke li taktulenî mâ ene bi bâsitin yediye ileyke li aktulek innî ehâfullâhe rabbel âlemîn.”

The Meaning: “If you come to kill me, I will not come to kill you out of respect for Allah, the one who embodies all existence.”

Yes, now let's think!

Can I say like Habil?

Can I reach Habil's rank?

Can I reach the same level of respect as Abel?

Let's think about this more broadly now.

If someone came to us and said:

“This person is gossiping about you in such and such a way.”

What would we do, what would we think?

Could we say:

“Even if he gossips about me, I will not gossip about him.”

“Even if he speaks ill of me, I will not speak ill of him.”

“Even if he looks down on me, I will not look down on him.”

Yes, let's think about whether I can be like that?

What emotions do Abel and Cain represent in us?

Abel is the dimension of love, the dimension of affection, the dimension of oneness consciousness.

Cain, on the other hand, is the dimension of cruelty, the dimension of remaining in duality, the dimension of killing, the dimension of pride, the dimension of jealousy.

In the dimension of Abel, there is reaching respect.

Because in the rank of Abel, there is seeing the owner of existence in every being.

Cain, on the other hand, will live in self-centeredness, ego, and pride.

In the story of Cain and Abel, both believed in the same God.

But one of them possessed humility.

In one, pride and jealousy.

In one, there was submission.

In the other, anger and hatred.

In one, a perspective on inner character.

In the other, a perspective on outward appearance.

Both believed in the same God.

But was believing enough?

What was believing, what was having faith?

What was remaining in words, what was bearing witness?

The purpose was not to believe, but to bear witness, to feel, to live every moment with the submission of the love of God.

One's belief was for his own benefit.

The other's belief was only for God.

Abel was the dimension of submission, the dimension of servitude, the dimension of futility, the dimension of breath, the dimension of love, the dimension of respect.

Abel knew that one day he would perish, but he knew that God would always exist.

That is why Abel was also called; the empty and perishable thing.

The one who was Abel; He was the one who saw the owner of existence in every being.

Abel was the one who attained the truth of God.

Abel was the one who looked at existence not as an existence itself, but as a garment, and saw the owner within the garment.

Because of this perspective, he respected all existence.

The secret to being able to speak like Abel was to see the owner of existence behind every being.

It was to see the bond of unity between beings.

It was to have a consciousness of servitude.

There was a sense of brotherhood.

Yes, being like Abel is certainly not easy.

To purify oneself, to cleanse oneself, to bear witness is certainly not easy.

To look at things with truth in mind, to gaze upon God in every glance, is certainly not easy.

Would perspectives change without minds changing?

Would behaviors change without reaching the truth?

Was it ever easy to be like Abel?

To speak like Abel; submission was a condition, reliance on God was a condition,

The consciousness of Tawhid (Oneness of God) was a condition.

Would someone who is like Abel ever think of causing even the slightest harm?

That's why Abel said to Cain:

"Even if you come to kill me, I will not come to kill you."

That is, "Even if you think of harming me, I cannot think of harming you or any being."

Was it easy to say such a thing?

Only someone who is like Abel could say it.

Only one who sees the owner of every body in every body could speak.

Only Abel could speak.

Because Abel knew the one who holds every body.

He saw the owner of every body.

He gazed upon God with God.

That's what Abel would say, and Abel did say that.

So, can we speak like Abel?

Can we feel the station of Abel?

Let us speak like Abel.

Let us attain the wisdom of seeing like Abel.

Let us attain the secret of speaking like Abel.

Even if someone slanders us, let us leave it to Allah and not retaliate.

Let us speak like Abel.

Let us say, "Even if he gossips about me, I will not gossip about him."

Let us say, "Even if he speaks ill of me, I will not speak ill of him."

Let us say, "Even if he despises me, I will not despise him."

Let us say, "Even if he harms me, I will not harm him."

Let us say, "Even if he speaks ill of me, I will not speak ill of him."

Let us say, "Even if he harbors jealousy, I do not harbor it."

Let us say all this out of respect for Allah.

Yes, let us be like Abel and speak like Abel.

Let us know that the secret of being like Abel is hidden in reaching the station of "Praise be to Allah, Lord of the worlds."

It is hidden in attaining Islamic consciousness.

It is hidden in reaching the station of mercy.

It is hidden in attaining divine love.

It is hidden in contemplating God beyond existence.

It is hidden in knowing that respect for existence belongs to God.

A person who has attained respect for God cannot harm anyone in the slightest.

Because he knows that:

It is God who makes all hearts beat.

It is God who is in the essence of bodies.

It is God who is working in all bodies at every moment.

It is Allah who encompasses and sustains all bodies at every moment with His manifestations.

Allah is the owner of the entire universe.

He is the owner of all attributes.

He is closer to all people than their jugular veins.

## - HUMILITY AND HUMBLE

A Muslim is always humble and humbling.

He is humble and humbling towards Allah.

He is humble and humbling in his behavior in society.

He is humble and humbling in his speech.

He is humble and humbling in his profession.

He shows humility and modesty when speaking to people,

he speaks with love and respect.

Humbness comes from the word "inzal".

Inzal means to descend.

Menzil also comes from the same root.

To descend to the level of existence is to humble oneself.

The level of existence means the place where one descends.

The level of existence is the earth, the dimension of being.

Humiliation means to descend to the level of being, not to see oneself as separate from created beings, not to see oneself as superior.

A person who possesses humility looks at every created being as a servant of God and never considers himself superior to any created being.

Modesty means parallelism, sameness, equality.

That is, it means to see oneself as the same as other created beings.

A humble person possesses humility.

A person of condescension looks at every being as a being created by God, just like himself.

A person of condescension never considers himself better or more valuable than a created being.

As stated in the Quran, every created being is a community created by God.

A person of condescension looks at every being with the eye of God.

"There is no creature on earth, nor a bird that flies in the sky, but that it is a community like you."  
(Surah Al-An'am 38)

"Indeed, you are a community like the communities in that creation." (Surah Al-Mu'minun 52)

A Muslim always looks at existence with the eye of truth.

He looks with humility. Standing low is humility and condescension. Humility, as a word, means; It comes from the Arabic word tawāḍ u, meaning to place, to lower, to leave.

In our language, it also appears in the sense of being humble, that is, behaving respectfully, not being proud, not being arrogant.

Surah Fatir 28: "Indeed, those who have attained knowledge of the truth and know their servitude are humble before Allah. Indeed, Allah is the Supreme Possessor of all values, the Forgiver."

Surah Furqan 63: "Those who are aware that God is reflected in all existence and understand their servitude walk on the earth in humility."

Surah Al-Hijr 85: "We did not create the heavens and the earth and all that is in them for anything other than truth. Indeed, your appointed time will surely come. So be humble and do good."

That is, a person who reaches the station of humility never considers himself superior to any other being.

He and all other created beings are beings and servants of Allah.

A donkey, a horse, and a weed are all servants like a human being.

A person who reaches the station of humanity sees himself in every being he looks at.

He knows that even the stone he steps on is a servant like himself.

And the water he drinks every day contains the minerals in that stone.

Without those minerals, a human being could not live.

Therefore, a person who reaches the station of humility is always at peace.

This is how a person is humble towards Allah when he truly understands Him.

Those who see that the light reflected from every being is the light of God are true men.

They live in humility.

That is, they always live in the station of servitude.

They treat every being with respect and love.

They are humble, that is, they consider themselves equal to the being.

Tenzil; inzal, nuzul, nazil are words that come from the same root.

Tenezzül means to descend, to know one's level, to fall, to be humble, to speak with humility according to the level of the person opposite.

The word 'nezle' (cold) also comes from here.

Reaching the station of servitude means descending from above.

One who understands the station of descent becomes humble.

The station of descent is understanding that every being comes from an essence, understanding that every being that is revealed, all values, belong to the supreme owner, the one who created all existence from its essence.

One who reaches the station of descent is a "believer".

That is, one who is certain of Allah and His manifestations in existence.

One who reaches the station of descent becomes humble.

One who is humble considers all existence as brothers and sisters.

He lowers himself to the level of existence, considering himself equal to them.

Surah Yasin 1-5: "Yâ Sîn ve el kur'ân el hâkim, inneke le min el mürselin, âlâ sırâtın mustekim, tenzîl el azîz el rahîm."

The Meaning: "O you who understand the essence within yourself! You who understand the One who rules over the entire book of the universe. Surely you have come forth to explain the truths. You are on the straight path of truth. Every being that comes forth is from the supreme owner of all values, from the One who creates all existence from its essence."

Tenzil-i Rahim means coming forth, developing from mercy, from the essence.

Those who reach the station of humility see that every being comes forth from the mercy of Allah.

These are the true men.

True men always stand low, that is, they stand in humility.

They act with modesty.

Humbleness is to descend, to act knowing that humility comes from the same essence.

The saying, "Not the eye that looks from above," means that true men are never, ever egoistic, never proud, never look down on others.

Pride and arrogance are man's greatest enemies.

A proud person looks down on others, despising them.

Those who consider themselves, their path, and their beliefs to be superior, do not use their feet on the path of Truth.

They use their feet for their own self-interest.

Therefore, every human being should be able to see the truth of existence and should not see existence as separate from the Truth.

Whoever cannot see the truth of existence, whoever remains in the dimension of form, sees himself as separate from existence and becomes like the devil.

An ant, an insect, a bird, a flower, a tree, a stone, a drop of water, all are created beings like us and are never inferior or superior to us.

One who is humble does not consider himself superior.

One who is humble does not look down on any being.

One who is humble does not fall into arrogance by considering himself more valuable.

One who is humble does not do the slightest injustice to anyone.

One who is humble runs to do good and to help. One who is humble sows hope, not pessimism.

One who is humble brings joy, not fear.

One who is humble sees God in the people.

One who is humble sees unity in multiplicity.

One who is humble;

Lives without forgetting death.

Does not break hearts, does not shatter spirits. Does not infringe on anyone's rights.

He does not slander anyone.

He does not lie about anyone.

He never asks for or takes anything he does not deserve.

He does not harm anyone.

He always lives with humility.

As Yunus Emre said; he lives with the feeling of "think of yourself what you think of others."

He knows that every being is a being like himself.

He knows that he is not superior to any created being.

No being is superior to us.

He lives and acts with this feeling.

He always rushes to help and expects nothing in return.

A Muslim lives without seeing himself as separate from existence, and existence as separate from himself.

And he always lives in humility, seeing the owner of existence in existence.

When speaking with someone, he speaks knowing that that person is also a servant created like himself.

He speaks by connecting his heart to that person.

## - BEING IN PRAISE AND GRATITUDE

The most important characteristic of a Muslim is being in praise and gratitude.

Because even when something bad happens to a Muslim, he is patient and grateful.

His patience is relying on Allah, being in a state of trust in Him.

His gratitude is being grateful because even when something bad happens, he does not forget Allah in his heart.

One who forgets God falls into self-centeredness and despair.

The important thing is not to forget God even if something bad happens to you, and to be grateful for the feeling of God in your heart.

The moment we forget God, we can fall into rebellion, anger, and conflict.

A heart that does not forget God is filled with gratitude.

We must know well what gratitude and praise are.

We give thanks when our stomachs are full or when we gain something.

But is this really the meaning of gratitude?

The word "praise" has been used before and after the Prophet Muhammad to mean praising and glorifying.

But should "praise" really be used in this sense?

When we examine the Quran, in what meanings do the words "praise" and "gratitude" appear?

Now let's examine the Quran.

Surah Al-Baqarah 56: : "Summe beasnâkum min badi mevtikum leallekum teşkurûn."

The Meaning: "We have brought you forth from Ourselves, and created you from a single essence. Perhaps you will be grateful—and among those who acknowledge and accept the Owner of your existence."

Surah Al-Mulk 23: "Kul huvellezî enşeeekum ve ceale lekumus sem'a vel ebsâre vel ef'ideh kalîlen mâ teşkurûn."

The Meaning: "Say: It is He who created you and brought you forth, and gave you hearing, sight, and understanding. How little you give thanks!"

Surah Al-Fatiha-Rahim 2: "El hamdu lillâhi rabbil âlemîn."

The Meaning: "Allah is the one who embodies all existence, the owner of all attributes.

Yes, gratitude and praise are presented in completely different meanings in the Quran.

When we examine the Quran, we understand that gratitude is the feeling of being aware of the blessings given to us and knowing the owner and being grateful to Him.

Gratitude is not forgetting Allah in good or bad things that happen to you, relying on Him, and being able to feel the love of Allah in your heart.

Praise, on the other hand, is stating that Allah is the owner of all attributes in existence.

Yes, when we examine the Quran, we understand that this word is used exclusively for Allah.

So, gratitude is:

Becoming aware of the blessings given to us.

“Who is it that gives the blessings?”

To know this is to be grateful to its owner.

It is the consciousness of knowing and surrendering to the owner of our existence.

It is the secret of being a servant of God.

It is the feeling given by the love of God in the heart.

It is knowing to whom our entire existence belongs, knowing that the owner of the functioning, attributes, and our body at every moment is God, and the feeling of surrender.

Gratitude is knowing the owner of all the functioning in our body and confessing it with every breath. Every act of gratitude is relying on Him, confessing Him, and not attributing existence to oneself.

It is the realization that "You exist, and there is nothing else besides You.

" It is being able to understand and confess the connection of all existence with God.

The gratitude of the eye is knowing that the manifestation of seeing through the eye belongs to God.

The gratitude of the ear is the feeling that the attribute of hearing belongs to Allah.

A person should be able to express gratitude for their entire being and each of their organs.

As stated in Surah Al-Mulk, it is undoubtedly Allah who gives us the sight in our eyes, the hearing in our ears, the breathing through our noses, and who makes all our limbs function every moment.

Therefore, we should understand these things, know who their owner is, and be in a state of gratitude every moment.

It is Allah who makes our heart beat.

It is Allah who makes our blood circulate.

It is Allah who enables us to see through our eyes and hear through our ears.

It is Allah who makes our cells work every moment.

The essence of our body is Allah. Therefore, to live without forgetting these things every moment and to be in a state of gratitude to its owner is gratitude.

When we sit down at the table, Allah is the owner of all the provisions on the table.

Allah is the one who grows all the food that grows in the field.

Allah is the one who provides us with milk, meat, yogurt, and cheese.

Allah is the one who gives them all their nutritional value.

Therefore, we should actually thank Allah before we start eating.

Because it is Allah who shapes, grows, gives taste to, and bestows healing properties upon the food and drinks that come to our table.

We should thank Allah again after we eat.

Because it is Allah who digests the food we eat and the water we drink, who nourishes all the cells, tissues, and organs within our bodies.

It is Allah who delivers fats, proteins, and minerals to our cells with the finest precision.

That's why we should know all this and be in a state of gratitude at all times.

That's why we should thank Allah both before and after eating.

But we all give thanks after we fill our stomachs; this is not the essence of gratitude.

This gratitude is being in a state of gratitude for one's own benefit.

In fact, those who are in such a state of gratitude are in a state of disbelief without realizing it.

Those who give thanks for their own benefit immediately rebel when something negative happens.

Because gratitude has not been understood according to its true meaning.

Gratitude is the secret of surrendering everything to Allah.

Gratitude is the realization of knowing and surrendering to the owner of one's existence, the owner of attributes. Gratitude is acknowledging in every breath that every manifestation belongs to God.

A conversation is said to have taken place between two wise men of their time, Shaqiq al-Balkhi and Ibrahim ibn Adham.

Shaqiq al-Balkhi asks: "What do you do regarding your livelihood?"

Ibrahim ibn Adham replies: "When we find something, we give thanks; when we don't, we are patient.

" Shaqiq al-Balkhi says: "Even the dogs of Khorasan do that."

Then Ibrahim ibn Adham asks: "And what do you do?"

Shaqiq al-Balkhi gives this answer: "If we find it, we give thanks and spend it; if we don't find it, we still give thanks and are patient."

Yes, we understand that gratitude is knowing that Allah is the owner of the blessings bestowed upon oneself and living in submission at all times.

It is knowing that Allah is the owner of the attributes in one's own body and the blessings provided for one's livelihood, and living in gratitude to Him at all times.

As for praise (Hamd):

The word praise (Hamd) has been used before and after the Prophet Muhammad in the meanings of "to praise and glorify."

When we examine the Quran, we see that this word is used exclusively for Allah.

In Arabic, nouns like "medh" and "sena" are used in the sense of "praise."

Hamd is the truth that all the attributes in existence belong to Allah.

Here, all the infinite qualities in existence, whether physical, chemical, or biological, belong exclusively to the essence of God.

This is the dimension of "Praise" (Hamd).

Praise is a word that describes the truth that the qualities of all beings created and being created in the universe are the manifestation of God.

Praise belongs exclusively to God.

That is, in the creation of a being, it is God Himself who acts, attributes, and brings into existence that being.

The spiritual dimension, the dimension of light, which is the realm from which existence comes, is a dimension that belongs exclusively to God.

Here, the infinite qualities in existence are expressed with the word "Hamd" (Praise), and it is stated that those infinite qualities belong exclusively to Allah.

When a person says "Praise be to Allah," that person is trying to express with pleasure that all the qualities manifested in all beings in the universe belong directly to Allah.

For example, in the second verse of Surah Al-Fatiha-Rahim: "Alhamdulillah Rabbil Alamin."

The meaning: "Allah is the one who embodies all existence, the owner of all qualities."

This indicates this truth to us.

Here, "Rabb"(Lord) means the one who embodies, shapes, owns the body, and works within the body.

"Alam" means the entire universe, all existence.

"Hamd" is presented as all the qualities in existence.

Therefore, when we examine it according to the Quran:

Gratitude; It is the knowledge that Allah is the owner of the attributes bestowed upon oneself and the blessings necessary for life, and living in submission at all times, and being in a state of gratitude to Allah.

Praise, on the other hand, is the expression of all qualities in existence, whether human or sublime, with the word "Praise," and it is said that "Praise" belongs to Allah.

That is, "all the attributes in existence are the attributes of Allah" is the dimension of praise.

When a person says "Thank you," it is related to their own person, it is a feeling of gratitude for what has been bestowed upon them.

When they say "Praise be to Allah," it is an acknowledgment that the attributes of existence in the entire universe belong to Allah.

A Muslim is always in a state of gratitude and praise.

He never forgets the blessings of Allah in existence, he never forgets the owner of those blessings and the benefit of those blessings.

He gives thanks for every breath he takes and gives.

He does not forget that all sustenance belongs to Allah.

He knows that gratitude is submission to Allah, not forgetting Him.

Thus, a Muslim is in a state of praise and gratitude at every moment.

He lives without forgetting Allah.

He lives in gratitude and praise.

A Muslim contemplates the wisdom of creation and is grateful to the owner of these wisdoms.

This is beautifully explained in Surah Luqman.

Surah Luqman 12: "Ve lekad âteynâ lukmânel hikmete enişkur lillâh ve men yeşkur fe innemâ yeşkuru li nefsih ve men keferu fe innellâhe ganiyyun hamîd"

The Meaning: "Indeed, Luqman was on the wisdom We gave him and was grateful to Allah, to acknowledge the owner of his existence, Allah He was one of those who knew and surrendered to God. Whoever is in gratitude, whoever knows and surrenders to the owner of his existence, he is in self-knowledge and surrender. But whoever ignores the truth is not in surrender. Surely, the owner of all existence, the owner of all attributes is Allah."

As stated in the verse, gratitude is the feeling of surrender to God.

It is necessary to be in a state of surrender to God at all times, in any situation, whatever happens to a person.

It is necessary to feel the love of God in the heart.

And it is necessary to live always based on the love of Allah.

Only then will the station of gratitude be opened up.

**- NOT JUDGING, NOT LOOKING DOWN ON, NOT FINDING ABSURD**

A Muslim does not judge anyone, does not look down on anyone.

Allah forbids one person from looking down on another.

"Allah forbids a person from considering himself superior" (Surah An-Nahl, 90)

"There is no superiority of white over black, nor of black over white - you are not superior to one another" Prophet Muhammad.

Surah An-Nahl, 90: "Innallâhe yemuru bil adli vel ihsâni ve îtâi zîl kurbâ ve yenhâ anil fahşâi vel munkeri vel bagy yeizukum leallekum tezekkerûn."

The Meaning: "Indeed, Allah commands justice and doing good, and sharing what you have with your relatives. He forbids arrogance and remaining in evil, disbelief and envy, injustice and oppression. Thus He advises you, so that you may attain truth and act accordingly."

How beautifully it is stated in the verse.

It is forbidden to consider oneself superior and to look down on others.

A Muslim never looks down on others, nor does he consider himself superior.

Whoever looks down on others and considers himself superior is not a Muslim.

Those who have attained the station of Islam have witnessed the greatness of Allah in all existence. The call to prayer, "Allahu Akbar," recited 30 times a day, is a declaration that Allah is the greatest in all existence.

A Muslim never considers himself superior and looks down on others.

In Islam, there is no superiority of man over woman, nor of woman over man.

No nation is superior to another.

No belief is superior to another.

No profession is superior to another.

No sect or order is superior to another.

No family is superior to another.

No community is superior to another.

No black is superior to white, nor white to black.

No human being is superior to another.

A human being is never superior to another being.

To consider oneself superior stems from not understanding one's own helplessness, from not being able to comprehend God properly, and from not being able to attain the love of God within oneself.

The most helpless being in the universe is man.

Even if humans didn't exist on Earth, life would still continue.

However, if there were no trees, animals, soil, or water on Earth, human life would cease to exist.

If any of the atoms like hydrogen, oxygen, iron, copper, zinc, nitrogen, sodium, or potassium were absent, human life would cease to exist.

Man is the last created being and is dependent on all beings created before him.

Man should never forget this and should live his life with that awareness.

The moment man forgets this truth, he begins to see himself as superior, as different.

A person who forgets the owner of every being, of the universe, who cannot understand the workings of all the systems in the universe, that is, who cannot comprehend the truth of God, begins to see himself as superior.

Surah An-Nisa 36: "Indeed, those who are arrogant and consider themselves superior have no love for Allah."

Surah A'raf 12: "He who remains on the surface of existence and cannot see its inner essence; he remains within his ego, and because of his destructive nature, he cannot understand creation, he considers himself superior to other created beings, and he sees those created beings as mere forms and cannot see their inner essence."

We should look not at the surface of existence, but at the workings and qualities within the inner structure of existence.

We should look at the breath, attributes, and essence dimensions of existence.

We should look at the essence from which every being comes.

Just as a tree that emerges comes from a seed, this universe also comes from an essence.

It is Allah who manifests in the inner dimension of every being at every moment.

Allah is the one who sustains every being, who operates every being.

Allah is equally close to every being.

Just as the countless cells in a human body are in unity, held together by a single body.

Surah Al-Anfal 59: "Let those who turn a blind eye and conceal the truth not think that they are superior. Indeed, they have not understood their own weakness."

God is the system within our bodies and the owner of that system.

We are not the ones who operate our own bodies.

We are not the ones who make our hearts beat, our blood circulate, or our cells function.

We are not the ones who control our life process.

We do not belong to ourselves.

The moment we forget the truth that makes us who we are, a sense of arrogance, a feeling of superiority, can arise within us.

The truth is knowing where oneself and every being comes from.

A human being knows from which Essence they emerged.

And they know that every being is a servant.

A human being is not filled with pride, arrogance, or a sense of superiority, but with humility.

One who is humble knows that whoever he is with, is also a servant of God like himself.

And he never considers himself great, nor does he consider any being small.

It is with this joy that Yunus Emre says: "Whatever you think of yourself, think the same of others.

This is the meaning of the four holy books, if there is one."

He said, "He who does not look upon seventy-two nations with one eye,

Even if he is a teacher to the people, he is in reality a rebel."

That is, every being is a servant of God.

No one is superior to another.

The One who is supreme, the One who is praiseworthy, the Owner of all existence, the Owner of all attributes in existence, is only and solely God.

Therefore, the "One who is humble" never, ever deviates from this awareness.

One who reaches the station of humanity lives in this awareness.

A Muslim is one who has reached the station of humanity.

A Muslim, wherever he is, hears the "remembrance" in that being.

He greets that being and receives its greetings.

Surah An-Nahl 26: "Thus they perished in their state of considering themselves superior, and they were in distress because they were not conscious."

The positions we hold are for the service of society and existence.

It is not for us to see ourselves as different or superior.

A doctor is never superior to a farmer or a shepherd in the village.

A shepherd or a farmer is never superior to a doctor.

Both exist to serve.

Every profession in society exists to serve one another.

When we are sick, we go to the doctor; for our food, we go to the farmer.

A prime minister, a member of parliament, a director is never superior to a citizen.

They are in those positions to serve.

Everyone who feels God within them knows that they are all equal and never boasts of superiority.

God is the owner of all positions in the universe.

God is present in every being at every moment.

Surah Isra 3: "We have informed them to keep away from boasting and showing superiority."

Surah Isra 7: "Do not boast and do not wrong yourselves, lest you harm yourselves."

Surah Rahman 31: "O you who boast of yourselves! Why do you not question yourselves?"

One who considers himself superior, one who sees himself as different, cannot attain inner peace. One who understands the existence of himself and all beings, their system, and their owner, attains inner peace.

God is the greatest and most exalted in the entire universe and in every being.

He is the owner of the entire universe and every being.

He is the owner of the workings and qualities in every being.

He is the essence from which existence originates.

He is the one who sustains all bodies at every moment.

He alone is the Exalted, the Holy, the Owner.

Therefore, a Muslim does not look down upon any being or anyone.

Because he knows that it is Allah who manifests Himself in existence itself.

A Muslim does not judge anyone.

He does not look at anything absurdly.

He does not judge anyone's belief, worship, place of worship, clothing, nationality, gender, or private life.

Wise people have always given advice.

“Never judge anyone.”

“Never look down on anyone.”

“Never exclude anyone.”

“Never mock anyone.”

“Never be prejudiced.”

“Never judge anyone’s faith or worship.”

“Never judge anyone’s nation or traditions.”

“Never judge anyone’s culture or customs.”

“Never belittle any being.”

“Never mock anyone.”

“Never humiliate anyone.”

“Do not mock, judge, or belittle.”

“Do not discriminate based on whether someone wears a headscarf or not.”

“Do not discriminate based on whether someone prays or not.”

“Everyone’s turning to God according to their faith is prayer.”

“God knows what is in people’s hearts, never forget that.”

How beautifully Prophet Muhammad said...

“Have you opened your heart and looked inside?”

“You cannot know what is in your heart, only God knows.”

“Do not divide people into ‘us’ and ‘them.’”

“Do not consider yourself a believer and others as infidels.”

“Do not consider men superior to women, do not disregard women.”

“Do not divide women into those who wear a headscarf and those who do not.”

“Do not look at whether the head is covered or not...

Look at the One who created the head and the body.”

“Consider the Divine presence in the body.”

“See the greatness of the Creator.”

“Not whether it is veiled or unveiled...

Look at who created the head, who created the hair.”

“Look at who created the eyes.”

“Look at who created the ears, hair, and eyebrows.”

“Look at who created the tongue, mouth, teeth, and lips.”

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

“Don’t dwell on the form, look at the essence.”

“Look at the reality, not the things.”

“Look at existence with the eye of God.

See God in creation.”

“Do not belittle any created being.” “Never look at absurdities.”

“Do not allow divisive and separatist information to be planted in your mind.”

“Do not judge, mock, or look down upon.”

“Do not gossip, do not look for flaws.” Surah Al-Hujurat 11:

“Do not judge anyone.” “Do not ridicule anyone, do not seek out anyone’s faults.”

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

“Do not commit wickedness, do not sow discord.”

Surah Al-Hujurat 12:

“Do not spy or gossip.”

“Do not seek out faults or backbite.”

“Do not exclude anyone.”

“Hear the verse with your heart.”

“Hear the verse with your soul.”

Surah Al-Baqarah 256: “There is no compulsion in religion.”

The Meaning: “There is no aversion in the path of religion.”

“There is no compulsion in religion.”

“There is no aversion in the understanding of religion.”

“Hear the verse with your heart.”

“Hear it so that you act accordingly.”

“There is no exclusion in the path of religion.”

“There is no contempt in the path of religion.”

“Allah, who created everyone, is the same.”

“Allah is closer to everyone than their jugular vein.”

“We have no right to mock anyone’s belief.”

“We have no right to criticize anyone’s worship.”

“Everyone turns to Allah according to their heart.”

“They worship in the way they have learned.”

“We have no right to mock anyone’s nation.”

“We have no right to criticize anyone’s culture.”

Yes, a Muslim does not look at any being as absurd.

One who has attained the station of Islam always looks at existence with the eye of God.

He does not look down on any being.

He does not look at any created being as absurd.

He does not see anything created as absurd.

He does not turn his head away from anything created.

He looks with wisdom.

He knows that every created being was not created in vain.

Surah Abese 1: “Do not look in vain, do not turn your head away.”

Take everything seriously, try to understand it, try to grasp its wisdom.

Everything is created for a purpose.

Everything is created with wisdom.

Knowledge is hidden in everything created.

God itself is hidden in everything created.

The truths are hidden in everything created.

Do not look at existence in vain.

Do not see anything created as absurd.

Do not turn your head away from creation.

Take everything seriously, examine it, look with wonder, look with excitement.

Surah Mu'minun 115: "E fe hasibtum ennemâ halaknâkum abes."

The Meaning: "Did you think that We created you in vain?"

The creation of no being is unnecessary.

God reveals His signs in every being.

God reveals many secrets in every being.

God manifests Himself in every being. Every being carries many truths within itself.

Do not look at existence as absurd.

Nothing is absurd or unnecessary.

Everything created offers you wisdom and benefit in some way.

Look at the earth and stones you walk on.

The minerals in them are in your body.

Those minerals are necessary for your life.

The minerals in the water you drink come from the stones, from the soil.

The minerals in the water you drink are beneficial for your life.

Greet the earth as you step on it.

Greet the stones as you step on them.

Step on them with gratitude.

Look at everything with a sense of reflection.

Without bees, there would be no life.

Without trees, there would be no life.

Without birds, there would be no life.

Don't dismiss worms as insignificant.

Worms in the soil offer many benefits.

They help aerate, improve the fertility, and fertilize the soil.

Don't dismiss ants as insignificant.

Think of the ant that guided Solomon.

There is a whole "Surah An-Naml - The Ant" in the Quran.

They maintain the balance of nature.

They clean the environment.

Ants carry seeds, contributing to their germination and multiplication in different places.

They aerate the soil, allowing it to breathe.

Don't dismiss flies as insignificant either.

Allah has presented verses in the Quran that mention flies.

They maintain the natural balance by eating many small creatures.

They prevent the excessive reproduction of creatures that become harmful by eating them.

They prevent diseases from occurring by eating dead organisms.

House flies, in particular, are excellent cleaners.

They are also food for some living things.

Don't underestimate frogs either.

They protect the ecology of the water.

They maintain the natural balance.

They feed on many insects that harm plants, such as caterpillars, small worms, grasshoppers, and slugs.

A single frog can eat more than 100 insects in one night.

There are nearly 70 different antimicrobial peptides in their skin.

These peptides are essential for preventing bacteria that cause some diseases in humans.

Don't dismiss snakes.

Don't look down on snakes either.

They have many benefits.

They prevent the excessive proliferation of mice.

They aerate the soil.

Their venom is very useful in the pharmaceutical industry.

Didn't a snake plug the hole in Noah's ark?

What is that hole, what is that snake?

The word animal comes from the word "hayevân-hyy-hyv-living, alive".

The word animal comes from Allah's word hayy.

Allah shows His life in everything.

Allah is the one who is alive in everything.

A Muslim does not look at any being as absurd or unnecessary.

Don't dismiss it as just a mole.

It sifts the soil, making it fertile and aerating it.

Its blood and flesh are a cure for some diseases in humans.

It's an animal that doesn't get cancer.

What is the wisdom behind this in science?

Every animal benefits humans in some way.

Never look down on any animal.

Never harm those innocent creatures.

Even your feces is a wonderful fertilizer for many plants.

Nothing in life is created in vain.

Never see anything as absurd.

Never look at any event as absurd.

Lessons and wisdom can be drawn from everything.

Never look down on any being and fall into arrogance.

Never exclude anyone and fall into arrogance.

Everything has a lesson.

There is a chemical flow at the core of everything.

Through that flow, many blessings are offered.

A Muslim does not look down on anything.

A Muslim does not look down on anything.

A Muslim does not say that any being was created "unnecessarily."

Every being inherently carries knowledge and secrets.

The most absurd thing you see may be necessary for your health.

God did not create anything unnecessarily.

A Muslim looks with wisdom.

A Muslim looks with knowledge.

He looks at something thinking, "O God, You did not create this unnecessarily; grant me Your wisdom."

He greets every being, knowing that the being hears him.

He knows that the being radiates energy of mercy and love.

Therefore, he does not look at any being in vain.

Therefore, he does not look at anyone in vain or with contempt.

He greets trees, stones, birds, everything.

He knows that the greeting he gives to everything is to God.

He does not look in vain or see anything as unnecessary.

He knows that wisdom and knowledge are hidden in the essence of everything.

He looks with respect and peace.

He looks with love and respect.

A Muslim lives in the state of peace.

He greets beings.

Because he knows that he has been filtered from being.

He knows that every quality in his body has a counterpart in being.

Respect for nature is for God.

Respect for nature is for himself.

Loving nature is loving oneself.

Yes, a Muslim does not look at things absurdly, does not despise, does not judge.

He looks with wisdom, he looks with knowledge, he looks with truth.

Yes, perfect people have given many beautiful pieces of advice.

There are many beautiful pieces of advice for humanity in the Quran.

A Muslim feels these pieces of advice in his heart.

He incorporates them into his life, his behavior, his feelings, his thoughts, and his state of being.

## **- BEING A LISTENER WITH THE INTENTION OF UNDERSTANDING**

A Muslim listens to everyone with respect.

And listens wholeheartedly with the intention of understanding the other person.

He listens without judgment, without exclusion.

He does not interrupt anyone.

He does not drown out anyone's voice by raising his own.

He does not raise his voice.

He does not shout.

He knows that the one who raises his voice, shouts, is the one with inner anger.

The one who shouts is the one who is covering things up.

The one who shouts is the one who is trying to justify himself.

You cannot prove your righteousness by shouting.

Besides, you shouldn't have the need to prove your righteousness to anyone.

When talking to people, he does not interrupt them.

He listens silently to understand people.

He remains silent and listens out of a desire to learn.

The truth cannot be reached by shouting, raising one's voice, or interrupting someone else's voice.

One who shouts and yells cannot hear, think, or understand.

When listening to someone, one must get rid of the urge to interrupt and the feeling that one must speak first.

One must allow people to speak.

One must listen to people and try to understand them.

One who has attained the station of Islam does not interrupt someone's voice, nor does one raise one's voice at them.

He does not drown out anyone's voice by raising his voice.

He behaves humbly.

He listens humbly.

He asks questions humbly.

Surah Luqman 19: "And raise your voice in your voice, and do not raise your voice; indeed, the voices are more repulsive than the voice of the drunkard."

A person who is arrogant raises his voice.

A person who has no respect for the thoughts of others raises his voice and does not allow them to speak.

Those who shout and silence others cannot hear the truth.

They only hear the sound of their own inner anger.

They neither listen to others nor hear the divine call from existence.

How beautifully it is stated in the Quran.

Surah Al-Baqarah 171: "Ve meselullezîne keferû ke meselillezî yenîku bi mâ lâ yesmeû illâ duâen ve nidâa summun bukmun umyun fe hum lâ yakîlûn."

The Meaning: "The situation of those who ignore and conceal the truth is like the situation of someone who can only hear shouting and yelling. They hear but cannot hear, they cannot speak the truth, they cannot see but cannot perceive, and they cannot reason and think."

A Muslim does not shout at anyone.

He does not act as a know-it-all.

He knows that the eyes of someone who insists on knowing cannot look at existence with the eye of wisdom.

He does not insist that what he knows is the truth.

What if what you know is not the truth?

Listen to others so that you may think and investigate.

The person who raises his voice and shouts is someone who has closed his heart to learning.

That person has no desire to learn or understand; that person is someone who is stubbornly insistent on what he knows.

A person who acts with the stubbornness of what he knows is someone who is far from diving into the ocean of meaning.

Surah Hujurat 2: "Lâ techerû lehu bil kavli ke cehri ba'dikum li ba'din."

The Meaning: "Do not raise your voices in your speech, and do not shout at one another."

The Quran gives such beautiful advice.

Do not raise your voice in your speech.

Do not shout at anyone.

Know that an empty pitcher, an empty tin can, an empty glass makes a lot of noise.

A full glass, a full pitcher, a full tin can makes a full sound.

In the heart of one who shouts, there is hatred, enmity, and malice.

They harm those around them.

They have no heart to understand or think.

They are far from understanding God.

Surah Al-Munafiqun 4: : “Ve izâ reeytehum tu’cibuke ecsâmuhum ve in yekûlû tesma li kavlihim ke ennehum huşubun musennedeh yahsebûne kulle sayhatin aleyhim humul aduvvu fahzerhum kâtelehumullâhu ennâ yûfekûn.”

The Meaning: “When you see them, their appearance and if you listen to what they say, their words will amaze you. It is as if they know, but they are in a state of unconsciousness, far from understanding the meaning of what they say. They always rely on their assumptions. They speak loudly to justify themselves. They are always in a state of enmity. They are always in a state of harm. Beware of all their states. They are far from understanding Allah.”

As stated in the verse, it is not correct to be under the assumption of knowing.

If we remain in this assumption, we may fall into the situation of speaking loudly to justify ourselves.

Those who act with the assumption of knowing argue, they quarrel.

However, on the path of knowledge, there is humility in listening and trying to understand.

It is necessary to stay away from places where there is fighting.

It is necessary to quietly leave the side of those who shout.

Those whose minds are filled with the assumption of knowing, speak loudly.

Those who harbor hatred and resentment raise their voices, and shout.

Those who raise their voices do not hear others.

Those who shout and yell are far from hearing the voice of nature.

Those whose hearts are filled with truth;

Do not raise their voices, do not shout at anyone.

Listen to people with humility.

Try to understand them.

Try to explain things to them within a certain measure and make them think.

A Muslim does not raise his voice at anyone.

Does not shout or yell at anyone.

He listens to the person in front of him and tries to understand them.

A Muslim tries to hear every being.

He knows that it is Allah who speaks from all existence.

He tries to hear the call from nature with the ear of his heart.

Let us know that he who is silent hears.

Let us know that he who hears thinks.

Let us know that he who thinks understands.

Let us know that he who understands has witnessed and attained the truth.

Let us know that he who has attained the truth has become a perfect human being.

A Muslim remains silent and listens.

He knows that silence is silencing his inner voice and beginning to listen to the person in front of him.

A Muslim is always a listener and an analyst.

He knows that it is God that speaks from every being.

He knows that the word that comes from every being comes from the Living One, it is revelation. Hearing that word can only be achieved by remaining silent and listening. He who hears that word can journey on the path of perfection.

The language of the heart opens on that path of perfection.

He who does not listen, who talks too much, who talks about everything, remains thirsty.

He who listens in silence finds water.

He who talks too much can lose much.

But he who is silent can gain much.

Be silent, one cannot be heard without silence.

Hearing is hidden in silence.

Know that silence is hidden in controlling one's tongue.

Know that listening is hidden in silence.

Know that understanding is hidden in listening.

Know that applying is hidden in understanding.

Know that being human is hidden in all of this.

Instead of saying a thousand words and causing one tremor, say one word, and cause a thousand tremors.

Know that peace is hidden in restraining one's tongue and in knowing to whom, when, in what environment, and in what way one speaks.

Surah At-Tawbah 61: "Say: Listening is better for you."

Surah Taha 13: "So listen to what is revealed from all creation."

Surah Al-Qiyamah 16: "Let him restrain his tongue and listen patiently to the truths, and not hasten to speak."

Surah Al-Isra 23: "Your Lord has ordained that you speak only good words."

Surah Al-Isra 53: "Say: Know your servitude and speak kindly to one another."

Surah Al-Hujurat 12: "Do not backbite one another, nor pry into one another's secrets and faults. Would any of you like to eat the flesh of your dead brother? You would surely detest it."

He who wants to understand the truth remains silent and listens.

Silence and listening are the first steps taken on the path to truth.

Listening to the divine voice coming from existence opens doors to reaching the truth.

Be silent, one cannot be heard without silence.

Hearing is hidden in silence.

Silence both your inner and outer voices.

Hearing God is hidden in silence.

Silence your outer voice, is hidden in controlling your tongue.

Silence your inner voice, is hidden in forgetting what you know.

Controlling your tongue is not easy, of course.

And forgetting what you know, that is not easy either, of course.

If a divine light is reflected in your heart, everything is easy.

To restrain one's tongue is only possible by relinquishing pretense of knowledge.

To forget what one knows is only possible when scientific truths arrive.

Therefore, listen to the flow of knowledge from existence.

Listen not with the physical ear, but with the ear of the heart.

Understanding what you hear, is hidden in listening.

Be silent and listen.

Listen to the divine voice from existence.

In the voice you hear, the remembrance of God is hidden.

Hearing the truth, is hidden in listening to the remembrance of God.

Open your heart and listen.

Listen with the ear of the soul.

Don't listen as a sound.

Listen to the divine voice from existence.

Listen to the word within the sound.

Many meanings are hidden within sounds.

Meaning opens doors to many meanings.

Truth is hidden in the meaning within the sound.

Knowledge and wisdom are hidden in silence.

Being human is hidden in silence.

Finding manners is hidden in silence.

Morality is hidden in silence.

If you are silent, you will hear.

If you are silent, you will listen.

If you are silent, you will understand.

A Muslim is a good listener.

He listens to understand.

He listens with respect, knowing that God is in the body of the person in front of him.

## - BEING GOOD AND HELPFUL

The Quran states that people were created to help one another.

Surah Hujurat 13: “Yâ eyyuhen nâsu innâ halaknâkum min zekerin ve unsâ ve cealnâkum şuûben ve kabâile li teârefû inne ekremekum.”

The Meaning: “O people! We created you from a male and a female, and multiplied you into peoples and tribes, so that you may know each other and help each other.”

As stated in the Quran, a person should always help the people and beings around him.

A Muslim person rushes to help those in need around him.

First and foremost, he runs for his mother, father, and relatives.

He runs to help them.

He runs for the helpless, the sick, the stranded, and the needy around him, trying to help them; even if he can't help himself, he finds those who can.

A Muslim person feels the distress of someone around them and strives to alleviate that distress.

If there is an elderly or lonely person around them, they rush to help, clean their house, assist them, kiss their hand, and receive their blessings.

When raising their children, Muslims take them as role models and rush to help the elderly, sick, and lonely around them.

Seeing this, they instill in their children the sacredness of helping others.

When those children grow up, they too rush to help those around them, guided by the upbringing they received from their parents.

A Muslim rushes to help all living things around them.

They look after hungry and sick animals, and help plants that are thirsty and neglected.

They act knowing that helping others is helping God.

They know that bowing to others is bowing to God.

Every living thing helps humans in some way.

Everything around us is connected to humans.

Humans breathe every moment.

Everything around humans helps them to live.

People should think about the breath they take.

Air helps people breathe.

Trees provide oxygen.

Trees provide fruit to humans, plants provide all kinds of food.

Water makes up three-quarters of a person's body.

Water flows for human life.

Rain falling from the sky is a blessing for the earth, and the earth provides various kinds of food.

The sun provides life with its light.

The moon and stars all provide effects for the body.

Humans should always think about the world they live in.

The world nourishes, raises, mothers, and fathers humans.

Animals provide many services to humans.

Flowers, with their colorful qualities, offer many beauties and medicines.

Bees, by going from flower to flower and carrying the pollen of flowers, help in the formation of fruits and the production of honey.

Humans should never forget their connection with nature.

Now let's think, while air, earth, water, and fire help us...

While nature helps us...

While the sun, moon, and stars help us...

What are we doing for the people and beings around us?

Are we helping people for good or for evil?

God created us to help one another.

He commanded, "Never cooperate in evil.

" He commanded,

"Your help should be for good."

Surah Al-Maidah 2: "Cooperate in good, and never cooperate in evil."

Now let's think!

Are we helping each other?

If so, is it for good or for evil?

What kind of help is it to participate in gossip?

What kind of help is it to backbite someone to the people around us?

Backbiting and gossip are helping to spread evil.

To belittle someone's faith, to despise them, to declare them an infidel, is to help spread discord.

The Quran states, "Discord is more dangerous than killing." (Surah Al-Baqarah 191)

Isn't causing unrest and chaos in society a form of sedition?

Isn't gossip, slander, envy, malice, and sedition a form of sedition?

Isn't helping someone to do evil to another an act of cruelty?

Help should open the door to good deeds.

Those with pure hearts, those who have faith, cooperate in doing good.

Those who cooperate in doing evil do not have faith; they only live for their own self-interest.

Prophet Muhammad (peace be upon him) emphasized the importance of helping others by saying, "Do not sleep soundly while your neighbor is hungry; help one another."

Helping someone in need, distress, despair, or hopelessness without expecting anything in return is to please God.

Surely, God will help those who help others.

Surah Al-Hajj 40: "Surely God will help those who help others."

Helping others is being human.

Those who reach the station of "Nas" become human.

Those who are human reach the station of "Nasr".

Those who reach the station of Nasr attain the sublimity of helping others.

A person should know why they were created.

People should help each other and solve each other's problems.

This is the wisdom of being created as a human being.

There are always people in distress.

There will always be those who are hungry, unemployed, and hopeless.

There will always be those who are sick, helpless, and despondent.

Let's be a source of hope for each other.

Let's help each other with good deeds.

Let's help those in need around us.

Let's know that if we help, we will receive help.

Let's help everyone without distinguishing between poor, needy, or helpless.

Let's help without looking down on anyone, without shaming them.

We all fall into despair, and at that moment we want to escape from that despair.

Helping the helpless, extending a hand to them, giving them morale, is acting in accordance with the will of Allah.

Prophet Muhammad said, "Even a smile is worship, it is help."

And let's never forget that a person who has the love and awareness of Allah in their heart is a rich person.

A person who does not have the love and awareness of Allah in their heart, even if they are surrounded by money, is a poor person.

The real help is to make people feel what Allah is, to make them witness to Him.

Let's help each other.

Let's be a solution for the helpless.

Let's be hope for the hopeless.

Let's be the sun for those in darkness.

Let's make people feel the love of Allah, let's make each other strong.

A Muslim is always helpful.

He helps for good deeds, not for bad deeds.

Goodness is goodness.

Evil is evil.

Evil deeds involve cruelty and suffering.

Good deeds bring happiness and mercy.

Can mercy and cruelty be the same?

Can causing pain and giving peace be the same?

Can doing good and doing evil be the same?

Can giving hope and giving pessimism and anxiety be the same?

It is clearly stated in the Quran.

Good and evil are never the same.

Surah Fussilat 34: "And good and evil are not equal."

The Meaning: "Good and evil are not the same."

No messenger or prophet ever said that good and evil are the same.

On the contrary, they strived to prevent evil in society, to have peace, safety, happiness, and mercy.

None of them said that evil is acceptable.

How beautifully it is stated in the verse.

Surah Fussilat 34: "And good and evil are not the same. Repel with that which is best, then behold, he who is between you and him is like a close friend." "Good and evil are not the same – and 'good and evil are not the same.'"

"Prevent evil in the best way – 'idfa billetî hiye ahsenu.'"

"Prevent it so that the enmity between you becomes a warm friendship – 'fe izellezî beyneke ve beynehu adâvetun ke ennehu veliyyun hamîm.'"

Cooperation should be for opening the door to goodness and mercy.

Good and evil are not the same.

One should not respond to evil with evil.

Respond to evil with good so that the other party feels ashamed and regretful of their evil deed and strives never to do evil to anyone again.

Prevent evil in the best way possible, so that a great lesson is learned from the evil done, and no more acts of evil are committed.

Please let's not forget.

Right and wrong are not the same.

Good and evil are not the same.

Wicked deeds and righteous deeds are not the same.

Heaven and hell are not the same.

One should not be deceived by those who say that good and evil are the same.

One should not be deceived by those who say that evil is also from God.

Seeing the unity of existence as one is one thing.

Reading deeds correctly is one thing.

Seeing the Creator of bodies as one is one thing.

Reading the oppression committed by individuals correctly is one thing.

Understanding that the source from which bodies come is one thing.

Reading the reasons for the oppression committed by the oppressors is one thing.

The act in the body is one thing, and performing deeds based on that act in the body is another thing.

A Muslim never says, "Good and evil are the same, and evil is also from God."

He stands by those who are oppressed, gives them hope, and offers them solutions.

If there is evil somewhere, he thinks about how to prevent it in the best way.

He tries to prevent it in a good way so that the thought of evil disappears from people's minds.

Where does the feeling of doing good come from?

Where does the feeling of doing evil come from?

What lessons should we learn from good deeds or evil deeds?

Let's learn the necessary lessons so that we can prevent evil.

Please understand the Quran well.

Good and evil are never the same.

Allah created man to be a mercy to his surroundings.

Not to commit injustice.

Surah Al-Anbiya 107: "We have sent you only to be a mercy to your surroundings."

Surah An-Nisa 40: "Indeed, Allah does not give an atom's weight of evil. But for those who do good, there is a reward, and He gives His own rewards at all times."

Those who knew of the Prophet Muhammad's constant affection for Ali asked him one day:

- Why do you love Ali so much, O Messenger of Allah?

Prophet Muhammad:

- Shall I tell you why I love him so much?

- They said, "Tell us."

I would like to ask you, what would you do if someone did you harm?

- We would do good, sir.

- What if they do harm again?

- We would do good again.
- What if they continue to do harm?
- We would think about it, sir, they say.
- Call Ali, he orders.

Ali comes, and the Prophet Muhammad asks Ali:

- O Ali! If someone does you harm, what would you do?

Hazrat Ali replied, "I would do good."

Prophet Muhammad asked the same question seven times.

Hazrat Ali also said "I would do good" seven times.

When asked for the last time, he gave this instructive answer:

"O Messenger of Allah, if the one who does evil does not tire of his evil, why should I tire of doing good?"

Prophet Muhammad, regarding his affection for Hazrat Ali, turned to those who asked and said, "Do you understand my love for Ali?"

Yes, a Muslim is always in goodness, help, and mercy.

He strives to prevent evil from being done.

He acts with good deeds.

He rushes to increase goodness in his surroundings.

He does not sow discord in his surroundings, nor does he help increase injustice.

## - BEING KIND, GENTLE-SPOKEN, AND CHEERFUL

A Muslim is always gentle-spoken.

His language is full of love.

When he speaks, he conveys the truth.

His behavior is gentle.

He acts with courtesy.

He gives hope.

He makes people feel God's mercy.

A person who has attained God's mercy becomes merciful to those around him. That is why it is stated in the Quran, "Be kind and gentle to those around you."

Surah Âl-i Imrân 159: "Fe bimâ rahmetin minallâhi linte lehum ve lev kunte fazzan galîzal kâlbi lenfaddû min havlik fafu anhum vestagfir lehum ve şâvirhum fîl emr fe izâ azamte fe tevekkel alâllâh innallâhe yuhibbul mutevekkilîn."

The Meaning: "Be gentle with them to explain God's mercy. If you are harsh and hard-hearted, they will surely disperse from around you. Be forgiving towards them and tell them to understand forgiveness, and consult with them about the workings of existence. Thus, be firm. Know that God is the owner of existence and be in submission. Indeed, those who know and submit to the owner of existence have the love of God."

As you can see, the Quran states that one should not be hard-hearted and should be sweet-spoken.

Our ancestors said, "A person is hidden under their tongue."

They said, "You are what comes out of your mouth."

It is not virtuous to be hard-hearted, to hurt someone, and then to apologize.

It is virtuous not to do what requires an apology.

Prophet Muhammad said: "Do not say a word that requires you to apologize." (Ibn Majah, Zuhd, 15)

Surah Al-Balad 9: "And We gave you a tongue and lips."

What words will come out of the tongue when the lips open?

What words will flow from the mouth?

Will the words that come out of the mouth be harsh, hurtful, and contemptuous?

Or will they be sweet-spoken, expressing love, and expressing mercy?

The words that come out of a person's mouth will determine whether they are a righteous person or a wicked one.

Do the words that come out of a person's mouth lead to good things?

Or do they lead to discord, malice, wickedness, discrimination, arrogance, that is, evil?

A Muslim is known by their tongue and their life, not by their acts of worship.

There is no gossip or backbiting in the tongue of a Muslim. (Surah Hujurat 12)

There is no backbiting, mockery, or contempt in the tongue of a Muslim. (Surah Hujurat 12)

There is no shouting in the tongue of a Muslim. (Surah Hujurat 11)

There is no discrimination, judgment, sedition, or mischief in the language of a Muslim. (Surah Al-Baqarah 191)

There are no perceptions related to taking a life in the language of a Muslim. (Surah Al-An'am 151)

There is no searching for people's shortcomings, talking about their mistakes, or investigating their hidden aspects in the language of a Muslim. (Surah Al-Hujurat 12)

There is no boasting or arrogance in the language of a Muslim. (Surah Luqman 18)

There is no silencing another's voice or raising one's own voice in the language of a Muslim. (Surah Luqman 19)

There is no ostentation, showing off, fame, glory, worldly adornment, money, possessions, or property in the language of a Muslim. (Surah Hud)

There is no divisiveness, discrimination, or othering in the language of a Muslim. (Surah Rum)

The words on a Muslim's tongue are always based on goodness, bringing kindness, and opening the door to love. (Surah Rum)

The words on a Muslim's tongue are reforming, mediating, and conciliatory. (Surah A'raf)

One day, Mu'adh ibn Jabal asked the Prophet Muhammad: "O Muhammad! If you pass away before us,

what acts of worship should we perform after you?"

The Prophet Muhammad remained silent and did not answer.

Do not recount your deeds.

Forget the good deeds you have done so that you will not have the opportunity to recount them.

Never forget your mistakes.

Always keep your mistakes alive so that you do not return to them.

Always remain in a state of repentance so that you do not return to your mistakes.

Remember that repentance is learning the necessary lesson from your mistakes.

Know that breaking a heart closes the divine doors in your heart.

Never display an air of knowingness while speaking.

Never deviate from your status as a student for even a moment.

Do not stubbornly insist on your own beliefs while speaking.

Do not raise your voice while speaking.

Raising your voice does not mean that what you are saying is correct.

Listen attentively when someone is speaking.

When you attend a conversation, listen so that your heart may open other doors.

Don't think about anything else while listening to someone.

Don't look for flaws or shortcomings while listening to someone.

Don't weigh someone up while listening to them.

Don't let sincerity fade from your face while listening to someone.

Listen with all your heart so that you may understand the lessons being said.

Don't let the smile fade from your face.

Be one of those who give hope to people.

Never be arrogant.

Never boast.

Never frown.

Never belittle anyone or anything.

Know that you:

Cannot even create the wing of a fly.

Cannot even shape a leaf of a tree.

Cannot even form a cell in your eye.

Do not forget your Creator and look upon Him everywhere with divine gaze.

Never deviate from humility.

"Do not say, 'I exist alongside the sublimity of Allah.'"

"Do not attribute to yourself the qualities that belong to Allah."

"He is the owner of your body and your soul; do not remain in your ego."

"Look at your body; are you the owner of the workings within your body?"

"Look at your body; are you the owner of the attributes within your body?" "Look at your body, are you the essence of your body?"

"Did you bring yourself into the world?"

"Did you shape your body?"

"Look at your body, you did not create it."

"Look at all your organs, you did not create them in a certain measure, in a certain balance."

"Did you bring together your eyes, ears, hands, feet, all your cells and organs, are you the one whomakes them function?" "

Are you the owner of the many attributes in your body?"

"Are you the Living One?"

"He is the Living One, the Everlasting One."

"Never consider yourself knowledgeable and others ignorant."

"Know that Allah is the possessor of knowledge."

"Indeed, Allah knows, and you do not know." (Surah An-Nahl 74)

"Never consider yourself knowledgeable and fall into polytheism." "Always be humble."

Always remain in the state of a student, strive to learn, do not be consumed by the ego of knowing."

"Never consider yourself superior."

"Allah is the Greatest, do not attribute greatness to yourself."

"Never consider yourself inferior."

"Never consider anyone inferior."

"The essence of every being you see is the sublimity of Allah."

"Every being you see carries the glory of God; that glory belongs to God, not to the being itself."

"Every being you see is a manifestation of His revelation."

"Look at creation with the eye of God, and never fall from this perspective."

"Know that associating partners with God means seeing oneself or someone else as supreme, and failing to see God's glory in oneself or in another."

“God is closer to us than our jugular vein; He encompasses the bodies of us all with His attributes; never deviate from this perspective.”

“Do not see any being as separate from Him.”

“He is the source of us all.”

“To God is the source of all of you.” (Surah Al-Maidah 105)

“Allah is the source of all things, and nothing is separate from Him.”

“Huvel evvelu vel âhiru vez zâhiru vel bâtin.” (Hadîd Sûresi 3)

“He is the One who has no beginning, who is infinite, who is visible and invisible.”

“Never stray from this awareness.”

“Never think of yourself as separate from Him.”

“Never say, ‘I too exist alongside the sublimity of Allah.’”

Know that the words of a person who grows up in an environment of conflict will always be about conflict and wickedness.

Know that the words of a person who grows up in an environment of peace will always be about love and peace.

So, my brother; never forget Allah, who created you and shaped you.

Just as Allah created you, shaped you, and is closer to you than your jugular vein, He created and shaped everyone around you.

Always be aware of this and never frown.

Never belittle anyone.

Know that whoever belittles someone has belittled Allah.

In the Quran, it is stated that when Prophet Moses went to Pharaoh, he conveyed the truths with sweet words and politeness.

Surah Taha 44: “Fe kûlâ lehu kavlen leyyinen leallehu yetezekkeru ev yahşâ.”

The Meaning: “Then speak to him with gentleness and sweet words.

So that he may reflect upon the Owner of existence, or show respect.

As strikingly stated in the verse, even if it is Pharaoh, it is indicated that one should speak to him with sweet words and politeness.

Therefore, the behavior of someone who has reached the station of Islam is gentle, his speech is sweet, he is cheerful, and he speaks beautifully.

Because he knows that the essence of bodies is Allah.

Respect for bodies is for Allah.

The struggle is about whether the information in the brains is false or true.

A child is born pure, but does the information planted in the brains open the door to goodness? Is it opening the door to oppression?

The real struggle is what is being sown in minds and how to cleanse the minds of the oppressive information sown in them.

A Muslim always treats those around him and all beings with kindness.

**- NOT ENGAGED IN GOSSIP, ENVY, MALICE, MOCKING**

A Muslim does not engage in gossip.

The feelings of envy and malice have been extinguished in him.

He does not backbite anyone, he does not speak ill of anyone behind their back.

He does not seek out anyone's faults and spy on them.

He does not gossip or backbite anyone.

He does not investigate anyone's private life.

He does not humiliate anyone.

He does not see anyone's sins.

He does not declare anyone destined for hell.

He does not call anyone ignorant or common.

He does not gossip about anyone.

He does not look for anyone's shortcomings or flaws.

He listens to the Quran with the ear of his heart and tries to apply it to his life.

Surah Hujurat 12: "Do not spy and do not gossip."

The Meaning: "Do not seek out anyone's faults and do not engage in backbiting."

He does not gossip about anyone.

He does not speak ill of anyone in society.

He does not speak condescendingly to anyone.

He does not say hurtful things to anyone.

He does not break hearts.

He does not judge anyone's worship.

He does not belittle anyone's beliefs.

He does not investigate anyone's private life.

He listens to the Quran with the ear of his heart. "Do not pry into anyone's private life" (Surah Al-Hujurat 12)

The Quran says, "Backbiting is like eating the flesh of your dead brother." (Surah Al-Hujurat 12)

A Muslim does not consider himself better than anyone else.

He does not belittle anyone.

Iblis said, "I am better than him," and he became Iblis. (Surah Sad 76)

Whoever looks down on, belittles, or despises another, that person is Iblis.

A Muslim is one who has subdued his Iblis.

If we cannot subdue our Iblis-like state, we become like Satan.

We remain within our ego.

We are in a struggle between "you" and "me."

A Muslim looks to God in every being.

He does not belittle anyone.

He does not gossip about anyone in society.

He does not judge anyone.

He does not see others as sinful and himself as sinless.

To see oneself as sinless is a great arrogance.

A person should seek out their own shortcomings.

A person should hold themselves accountable.

A person should never look down on others.

A person should not gossip about anyone.

All these are the teachings of the Quran.

One should listen to them with the heart.

One should put them into practice in one's life.

One should live with good manners.

Surah Hujurat 12: "En yekule lahme ahîhi meytên."

The Meaning: "Gossiping and backbiting is like eating the flesh of your dead brother."

Those who are envious and malicious always gossip behind others' backs.

A Muslim is someone who has subdued these feelings.

He does not mock anyone.

He lives with the feeling that "Man is fallible."

“Do not mock” (Surah Hujurat 11)

A Muslim feels this verse with his heart.

He feels it with his conscience, with his soul.

He does not mock anyone.

He does not look down on anyone.

He does not disregard anyone.

He does not exclude anyone.

He does not boast against anyone.

He does not look for someone's faults and mock them.

He does not see someone as flawed and feel disgusted by them. He does not mock anyone's faith or worship.

He does not mock anyone's clothing. He does not mock anyone's customs, traditions, or habits.

He does not mock anyone's appearance, language, profession, or poverty.

He does not seek out anyone's faults and speak ill of them here and there.

He does not look at anyone with mocking glances, he does not despise anyone.

He knows that mocking someone is a sign of one's pride.

He knows that looking down on someone demonizes oneself.

To seek out someone's faults is to fall into the position of a troublemaker.

Does one human ever make fun of another?

Does one human ever belittle another?

Does one human ever mock another?

Why do you look down on someone?

Why do you mock someone?

Aren't you a servant of God, and isn't he?

Isn't the God who created you also the one who created him?

Didn't Satan despise Adam and become Satan?

Didn't Pharaoh look down on Moses, mock him, and drown in his own pride? Did Nimrod, by looking down on Abraham and treating him with contempt, not bring ruin upon himself?

Think about it, what was the fly that entered Nimrod's nose and caused his death?

Is it ever fitting for a human being to despise or mock people or any being?

Could there be anything worse than mocking someone and hurting their feelings?

Don't look for someone's flaws and mock them for them.

Don't see someone's mistake, tell someone else about it, and mock or belittle them.

Never forget, you too are human, you always make mistakes.

Think about the situation you find yourself in by mocking someone.

Did you create the body of the person you mocked?

Did you shape their body?

Are you the one who makes them breathe?

Are you the one who makes their heart beat and their blood circulate?

Be in a state of understanding of everything that is created, do not despise or mock any being.

Human beings are dependent on trees, stones, birds, bees, worms, mice, flies, and every creature. Without them, human life would be impossible. Everything created is interconnected.

Come, understand what this connection is and be respectful towards every being. Surah Saffat 12-13: "Bel acibte ve yesharûn." "Festeftihim e hum eşeddu halkan em men halaknâ, innâ halaknâhum min tînin lâzib. Bel acibte ve yesharûn."

The Meaning: "Let them investigate whether the power of creation belongs to them or to Us, the Creator of all things. Indeed, We created them from a single essence, in a complete whole. Rather, you are astonished at the concept of creation, while they mock and disregard it."

Surah Al-Baqarah 212: "Those who run after the worldly gain did not want to understand the truth, and they mocked those who ran after the truth."

Surah Al-Mutaffifin 30: "Bi him yetegâmezûne - to look with mocking glances"

This is what a Muslim is like:

He does not mock anyone.

He does not look down on anyone.

He does not mock people's beliefs or worship.

He does not despise people's beliefs or worship.

Everyone turns to Allah in the way they believe.

They believe in Allah with their own feelings and feel Him in their hearts.

Belief and worship are a bond between Allah and His servant.

He does not differentiate between those who pray and those who do not, and he does not look down on anyone.

Know that only Allah knows what is in the hearts.

Surah Hujurat 11: "Let not a group ridicule another group; perhaps those who are ridiculed are better. And let not women ridicule other women; perhaps those who are ridiculed are better. And do not seek out one another's faults. And do not call one another by bad names or nicknames."

**- NOT SHEDDING BLOOD, NOT DOING EVIL**

A Muslim has no thought of doing evil to anyone in his heart.

His heart is full of peace and tranquility.

A Muslim strives for the mercy and peace of humanity.

He desires peace, no bloodshed, and no evil.

A Muslim is someone who has subdued the evil thoughts within him.

A person who has attained the station of Islam is someone who has enslaved his bloodthirsty, harmful, and evil-doing feelings.

The Quran has forbidden bloodshed, that is, harming someone.

“Do not shed blood.” (Surah Al-Baqarah 84)

“Do not kill a soul which Allah has forbidden.” (Surah Al-An'am 151)

“The fitna is more dangerous than killing.” (Surah Al-Baqarah 191)

It is stated in the Quran:

Do not do evil to anyone, do not harm anyone.

Do not shed blood, do not kill a soul.

Do not cause discord, do not be wicked, do not cause mischief, do not create dissension.

Many moral lessons were given in the Quran.

But humankind did not listen to this attentively.

Humankind did not put this into practice in their lives.

Humankind did the exact opposite.

They shed blood, killed, harmed, and did evil.

Humankind committed injustice.

While in the midst of so much injustice, humankind considered itself to be a believer.

They thought they had faith in God.

He thought he was worshipping God.

He considered himself a Muslim.

Yet a true Muslim wouldn't do even a fraction of these things.

Being a Muslim meant not being unjust, not doing evil.

Being a Muslim meant being a righteous person.

Being a Muslim meant knowing God and being in submission to Him.

But humankind didn't know God; they believed in the God they imagined, and worshipped Him.

With the God they imagined, they attacked those who were different from themselves, belittled them, shed their blood, considered them destined for hell, and considered this a requirement of their faith.

What was blood?

Blood was life.

Blood was life, the owner of life.

Blood was the sign of the living.

What was shedding blood?

It was denying, ignoring, the owner of life, the living, the possessor of life. Even gossip was bloodshed.

Intrigue was bloodshed.

Contempt was bloodshed.

Looking down on someone was bloodshed.

Bloodshed was tyranny.

Bloodshed was taking a life.

Bloodshed was rebellion against God.

In the Quran, sedition is described as more dangerous than bloodshed.

Which of us hasn't been involved in sedition?

Have we understood what sedition is?

Why is sedition described as so dangerous in the Quran?

It is stated that sedition is where bloodshed and oppression originate.

Surah Al-Baqarah 191: "And sedition is more dangerous than killing."

Meaning: "Sedition is more dangerous than killing."

Sedition is not understanding that Allah is the true and the greatest, and attributing greatness to oneself.

Sedition is every word spoken to create discord among people.

Sedition is every word that expresses discrimination.

Sedition is every word spoken to create chaos.

Sedition is looking down on someone, belittling someone, and considering oneself great.

Sedition is searching for people's faults and mocking people. Discord is despising people's faith and worship, and considering one's own faith and worship acceptable.

Discord is forgetting God and being inclined towards the world.

Discord is drowning people in superstitions and lies.

Discord is violating people's rights.

A person who engages in discord is someone who, through gossip, targets others and paves the way for their oppression.

Discord is being bloodthirsty.

Discord is being cruel.

Which of us hasn't been involved in discord?

Which of us hasn't gossiped?

Which of us hasn't looked down on others, belittled them?

Which of us hasn't mocked or ridiculed others?

Which of us hasn't been a bloodthirsty person?

Discord leads a society to:

Move away from knowledge, justice, truth, and law...

Increase the disease of gossip and slander...

Increase feelings of contempt, belittling, and ignoring...

Disappearance of compassion, respect, and love...

Decrease in mercy, help, and protection...

Increase in ego, pride, and arrogance.

That's why the danger of discord is mentioned in the Quran.

Yes, in the Quran, it is stated, "Do not shed blood, do not be involved in discord."

Have we been able to hear this with our hearts?

Have we been able to put this into practice in our lives?

Shedding blood is being cruel.

To shed blood is to not see the living, the alive in the person before me.

To shed blood is to deny the Being who holds bodies.

To shed blood is to deny God.

To shed blood is to rebel against God, to be disobedient to Him, to wage war against Him.

Can a Muslim cause harm, can he shed blood?

Can he be involved in sedition, wickedness, malice, and envy?

Yes, a Muslim is always someone who possesses positive qualities.

He is an example to society with many beautiful qualities.

A Muslim is always an example to future generations in society with his moral, virtuous, knowledgeable, and well-mannered behavior.

Prophet Muhammad explained these very well.

- A Muslim is a Well-Behaved Person

A Muslim is not quarrelsome.

He is always well-behaved towards his surroundings.

He always behaves calmly.

He is constructive, not destructive.

There is a story like this:

Imam Abu Hanifa had a neighbor.

He would drink and get drunk day and night, disturbing his neighbors.

Imam Abu Hanifa never once said "ugh" to his neighbor.

One night, the neighbor's shouting stopped.

Imam Abu Hanifa, thinking, "Did something happen to our neighbor?", knocked on his neighbor's door.

The neighbor's wife; When someone said, "My neighbor got drunk too much in the market and caused a disturbance, and the officers put him in jail," Imam Abu Hanifa went to the police station and secured his neighbor's release on bail.

The officers there told the drunk man, "Your neighbor, Imam Abu Hanifa, has vouched for you." The neighbor felt very ashamed and went to Imam Abu Hanifa's house.

And he said, "My neighbor, my neighbor, for 30 years I shouted at you and you never once said 'ugh,' but one day when I disappeared, you said 'ugh,' you asked, 'Where is my neighbor?'"

When someone said, "Please teach me what this etiquette is," Imam Abu Hanifa replied, "This is Islamic etiquette, the right of neighborliness."

And the neighbor said to Imam Abu Hanifa, "Please teach me the truth of Islam."

Prophet Muhammad said, "A Muslim is one from whose hand and tongue and actions others are safe." (Muslim, Iman. 14. I, 65)

- A Muslim is one who responds to evil with good.

Surah Fussilat 34: "Good and evil are not equal. Prevent evil in the best way. Then it may be that the enmity between you and that person will turn into sincere friendship."

- He puts an end to grudges, resentment, and enmity.

Prophet Muhammad said, "O servants of Allah, know that you are brothers. It is not permissible for a Muslim to be estranged from his brother for more than three days." (Bukhari, Adab, 62)

Surah Hujurat 10: "Only the believers are in brotherhood. So be reconciliatory between your brothers."

- He does not investigate people's faults, but rather tries to cover them up.

Muslims do not expose people's faults.

On the contrary, they reveal people's good qualities.

So that goodness may increase in society.

There is a story like this.

This story is attributed to Prophet Muhammad and Prophet Jesus.

One day, Prophet Muhammad and his companions were walking somewhere when they saw a dead dog. Some said, "How thin..."

Some said, "You can see its bones..."

Some said, "It has mange..."

Some people say, "How bad it smells..."

When they said this, Prophet Muhammad said, "The dog has such beautiful teeth."

As can be understood from this story, bringing out the good aspects of people will increase the feeling of mercy in society.

Prophet Muhammad said, "Whoever covers up a fault of a Muslim, Allah will cover up one of his faults on the Day of Judgment" (Bukhari, Mazalim, 3. III, 98)

"Do not seek out the faults of anyone" (Surah Hujurat 11)

- A Muslim does not harbor ill will.

A Muslim does not harbor ill will towards anyone, does not slander anyone.

Prophet Muhammad; "Beware of suspicion, for suspicion is the most false of words.

Do not spy, do not eavesdrop, do not compete with one another in ego, do not envy one another, do not hate one another, do not turn your backs on one another, O servants of Allah, be brothers as Allah has commanded."

- A Muslim shows respect to elders and compassion to the young.

Kissing the hands of our elders and showing them respect is one of the most important social values in society.

It is a hallmark of Islam for elders to raise the young in knowledge and manners, and to show them compassion.

Prophet Muhammad said: "He who does not show mercy to our young and does not recognize the rights of our elders has not understood us." (Abu Dawud, Adab, 66, V, 233.)

- A Muslim greets and inquires about the well-being of others.

A Muslim is someone who knows that the essence of God is in existence.

He is always in peace with those around him.

He knows that peace to existence is peace to God.

The word peace is one with the word Islam.

Being in peace is the feeling of submission to God.

One who greets a being or a person with this feeling:

"O my brother! I know that it is God who holds your body with His essence,

I look at you with this feeling, I greet you with this feeling."

Surah An-Nisa 86: "When you are greeted with a greeting, respond to it with a better greeting or with the same one."

Prophet Muhammad: "When a Muslim meets another and shakes hands, before they part, (his minor sins) are certainly forgiven." (Tirmidhi, Isti'zan 31. V,74.)

- A Muslim Always Dresses Well

A Muslim pays attention to his clothing and attire.

He pays attention to the cleanliness of his clothes.

He dresses according to the culture of someone from another culture, prepares the food they like, and prepares the environment.

Prophet Muhammad said: "You will go to your brothers; arrange your mounts, put your clothes in order, so that you may be like me, the epitome of beauty in the face among people. Because in the love of Allah, there is no ugly appearance and no foul speech. (Abu Dawud, Ibn Hanbal.)

A Muslim always enters a place with good manners and leaves with good manners.

Surah An-Nur 28: "If you find no one there when you go, do not enter it. Do not enter it until you are given permission. But if you are told to return, then return. That is what is appropriate for you. And Allah is Knowing of what you do."

He speaks according to the intellectual level of people.

He does not offend anyone.

He is faithful to his promises.

He does not go to extremes or exceed the limits.

He acts with moderation.

He knows his place.

He does his profession for humanity.

He has no greed for money.

He does his job with quality.

He eats a balanced diet.

He sleeps a balanced sleep.

He always acts in accordance with divine love.

He never forgets the Prophet Muhammad, the light of Islam.

He takes his life as an example for himself.

## **A MUSLIM DOES NOT DIVIDE**

A Muslim never creates division in society.

He never sows discord or division among people.

He does not separate, exclude, or marginalize.

A Muslim is a unifier, a bringer of unity.

A Muslim is a gatherer, a keeper together.

A Muslim is a provider of peace and tranquility.

He is not a divider, a destroyer, a disperser, or a source of anxiety.

The Quran states, "Do not divide."

It states, "Do not be in a state of wickedness."

Those who are upon Islam are conscious of Tawhid (Oneness of God).

They look upon the entire world with unity.

The Quran states that those who understand the religion properly will not be in a state of division.

The Quran states, "Do not divide, be upon Tawhid, that is, upon unity."

Those who attain the truth of Islam do not divide into communities or sects.

They believe in God within the belief of unity, perform their worship, and carry out their professions in service to humanity.

Belief groups are divided into sects, communities, and denominations.

And in each group, there is a perception of discrimination and superiority.

Those who are with us, those who are not with us...

They are infidels...

They are godless...

Their path is not right...

Our path is the path of guidance...

Our path is the path of intercession...

Those who follow Sharia, those who don't...

Those who pray, those who don't...

They are outside of Islam...

They are destined for hell...

We encounter statements like these, excluding those who are not like them and considering themselves superior.

They even consider their sheikhs so superior that they practically place them in place of God.

They mention and praise their sheikhs more than they mention God, attributing qualities belonging to God to their sheikhs.

The Quran reveals the dangers of division, the dangers of separating into sects and communities, in many verses.

Surah Rum 32: "Minellezîne ferrakû dînehum ve kânû şîyeâ kullu hizbin bimâ ledeyhim ferihûn."

The Meaning: "They were among those who divided the religion, and all of them were divided into sects, denominations, and communities. Each group was comforted and boastful with its own beliefs."

Surah Al-Mu'minin 53: "Fe tekattaû emrehum beynehum zuburâ kullu hizbin bimâ ledeyhim ferihûn."

The Meaning: "But they were divided among themselves concerning the truth. They were separate into sects, orders, and communities. Each group took comfort and pride in its own beliefs."

In the Quran, in Surah Al-Qasas, verse 4, it is stated that Pharaoh divided his people into communities.

Surah Al-Qasas 4: "Inne firavne alâ fil ardı ve ceale ehlehâ şîyeân yestadıf taifeten minhum."

The Meaning: "Pharaoh divided his people into sects, and weakened them."

In Surah Taha, verse 63, it is stated that he considered his own sect/path to be exalted. (And he made your path a Muslim)

When we carefully examine the Quran, it is understood that divisions such as sects and factions originate from people with the mentality of Pharaoh.

Because those who want to divide the people and turn them against each other, to create chaos, are those who are planning to establish their own kingdom.

In fact, the words tariqa and jama'ah carry very special meanings.

Tariqa comes from the root tariq.

Tariq means path, means, style, method.

In other words, it means the path that leads to the truth.

The Quran tells us that every being is a path, a means, in terms of bearing witness to God.

Every being is a path leading to God.

The signs that reveal the truth in every being are verses.

Every being presents the truths with its infinite verses, that is, infinite signs.

That is why in Surah Joseph, verse 105... “Ve keeyyin min âyetin fîs semâvâti vel ardı yemurrûne aleyhâ ve hum anhâ muridûn.”

The Meaning: “There are signs in the heavens and the earth, yet they pass by them without noticing them.”

Surah Al-Jathiya 3: “Indeed, in the heavens and the earth are signs for the believers.”

The Meaning: “Surely, whatever is in the heavens and the earth are signs for the believers.”

Surah Luqman 31: “Elem tere ennel fulke tecrî fil bahri bi ni’metillâhi li yuriyekum min âyâtih inne fî zâlike le âyâtin li kulli sabbârin şekûr.”

The Meaning: “Do you not see that what is in the heavens flows in infinity? He shows you His signs at every moment. Those who understand the blessings of Allah are in wisdom. Indeed, everything in this world is a sign for those who are patient, who know and submit to the Owner of existence.”

Surah Yasin 33: “Ve âyetun lehumul ardul meyteh ahyeynâhâ ve ahrecnâ minhâ habben fe minhu yekulûn.”

The Meaning: “The earth is a sign for them. We give life therein from droplets of semen, and bring forth from it plants and grains, so that they may be nourished.”

When you examine the Quran, you understand that every being is a path leading to the Truth.

Every being is a straight path to the Truth.

Every being is the straight path.

The human body itself is the straight path.

Furthermore, the knowledge of Tawhid, which is the path of all messengers and prophets, is the straight path.

That is, it is the straight path to the Truth.

If we consider a being as a path, that is, a path showing the Truth, then the main path from which all beings emerge is the “straight path.”

Straight means direction, righteousness, straightforwardness, goal, destination.

The straight path; The path that leads to the goal, the straight path, the path that leads to the truth, is what it means.

The straight path (Sirat al-Mustaqim) means the path where all paths converge.

If every being is a path, then the main path to which all paths lead is the straight path.

The human body, and the body of every being, is a path.

All paths lead to God.

If a person wants to attain truth, they must turn to their own body, and know that their body is the path that leads to truths.

The human body is a city of signs proving God.

The moment a person begins to contemplate how their body came into existence, they take a step onto the straight path.

Therefore, a person should consider every being as God's path.

One should not engage in sectarianism or communalism; one should not be divided.

The word "cemaat" (community) comes from the root word "cem" (gathering).

It means unity, togetherness, community, and people.

All beings in the entire universe constitute a community.

It is Allah who holds all beings together in unity.

The countless cells in the human body constitute a community, and it is the body that holds all the cells together in unity.

The owner of the body is Allah.

The perfect person knows that this universe is Allah's community, His unity, His creation.

The entire universe is a mosque, all beings are a community.

The Quran tells us: Do not form sects, do not form congregations.

That is, the Quran tells us: Do not divide.

Because dividing, separating, is becoming like Satan.

To be in a state of division is to become like Satan.

Surah Al-Mujadilah 19: "İstahveze aleyhimuŝ ŝeytânu fe ensâhum zikrallâh ulâike hizbuŝ ŝeytân elâ inne hizbeŝŝeytâni humul hâsirûn."

The Meaning 1: "Satanic states took their minds captive. Thus, they turned away from remembering Allah. Indeed, he who remains in satanic states is the divider, and he who remains in satanic states is the divider. They are the losers."

The Meaning 2: "Satanic feelings and thoughts take their minds captive. Thus, they become distant from understanding and remembering Allah. These satanic feelings and thoughts are divisive, and

only those who remain in satanic feelings and thoughts are divisive. Those who are in such a state are the losers."

As clearly stated in the Quran, both dividing and being divided are becoming like Satan.

There is no separate entity called Satan.

Emotions that lead to cruelty and arrogance, feelings of cruelty for one's own benefit, are called Satan.

Those who remain in satanic states are dividers; only those who remain in satanic states are dividers.

In the Quran, it is stated, "They are the losers."

Those who abandon reading the book of the universe, that is, those who give other meanings to the truth of Tariq and Jamaat, and turn it into division, are those who surrender their minds to Satan.

Pride, arrogance, ego, seeing oneself as different, and doing evil, such states, distance our minds from thinking about the truths and make us satanic and lead to division.

However, those who reach the station of Islam act in unity, and never engage in division.

Perfect people who have reached the truth of Islam have not created division in society.

They have not divided society into communities or sects.

Hazrat Bahaeddin Nakshibend did not establish a path called Naqshbandi.

He always strived to explain the truths, saying, "The painter is God, and this universe is His painting." Unfortunately, today there are dozens of different Naqshbandi orders in the Islamic world.

Abdülkadir Geylani did not establish a Sufi order called Qadiriyya.

Ahmed er-Rüfâi did not establish a path called Rûfâiyya.

Mevlana did not establish a path called Mevleviyya.

We can multiply these examples.

Perfect people who have reached the station of Islam have strived day and night to comprehend the truths and have guided those who want to understand the truth.

Unfortunately, after those perfect people passed away, paths were established in their name.

Those who were on the same path turned against each other, dividing into dozens of separate paths among themselves.

Each one said, "My path is the right one," and continued to divide.

Moses established Judaism...

Jesus established Christianity...

Muhammad did not establish a religion called Islam.

Islam has existed since Adam.

Those who are upon Islam are also called Muslims.

No perfect person has ever divided society, nor been involved in division.

They were perfect people, united in the truth of Islam.

They were bound together on the path of Allah like the cells of a body.

They had only one purpose: to explain existence and the Creator.

They explained that every being is a path leading to the Truth.

They explained that all existence is a community in unity.

Perfect people are the teachers of the path of Truth.

And at the same time, they are the disciples of the door of Truth until their last breath.

They guide those who want to understand the Truth.

And they say; you are the path, you are the traveler, all the answers you seek are written in the book of your body and in every being.

Read; with humility, respect, sincerity, and submission.

Read; without expecting any gain, without expecting any position.

Know that a person has only one position.

That is servitude.

One who reaches the position of servitude becomes a Human.

One who becomes a Human is clothed in the garment of Islam.

One who becomes a Muslim lives as a Muslim in their life.

And they show this at every moment in their state and life.

Yes, the Quran commands unity, not division, helping each other, and embracing each other.

Yes, the Quran says do not divide, do not be in wickedness.

Because those who divide fall into the trap of Satan.

Wise people have always addressed society as follows:

Do not discriminate, my brother.

Do not divide, my brother, do not sow discord.

Do not look down on others, my brother.

Do not separate people according to their beliefs.

Do not separate people according to their worship.

Do not consider your own belief superior and look down on other beliefs.

Do not consider your own belief great and look down on the beliefs and worship of others.

Do not judge anyone's beliefs or worship.

Every person worships as they learned to worship from their parents.

No one person's worship is superior to another's.

Every person prays to God in the way they believe.

Do not attack or incite attacks on people's places of worship.

Do not belittle people by saying they belong to this faith or that faith.

Every created being is a servant of God in His sight.

No being is superior to another.

Every being carries values within itself.

Those values are God's values.

One value cannot be called less or more valuable than another.

No created person or community is superior to another.

A human being is not superior to a bird, an ant, a tree, or a flower.

Surah Al-An'am 38: "Ve mâ min dâbbetin fîl arđı ve lâ tâirin yatîru bi cenâhayhi illâ umemun emsâlukum."

The Meaning: "There is no creature on earth, nor any bird that flies in the sky, but a community like you."

Don't sow division, my brother.

Don't sow discord, division, discrimination, and othering in pure minds during your gatherings.

Don't incite people.

Do all communities have to worship like you, believe like you?

Is only your worship correct?

Why scorn the worship of others?

Doesn't God accept the worship of others?

Does God turn away a servant who turns to Him?

Why this inability to accept, why this division?

Don't denigrate the differences in people's beliefs about God.

Don't sow division in minds and incite attacks on places of worship.

Don't sow division, my brother.

Don't divide people by calling them atheists, deists, infidels, or irreligious.

Don't sow division in minds by saying "this belief" or "that belief."

Know that this division will lead to attacks, it will lead to oppression.

No one is superior to anyone else.

No one is more valuable than anyone else.

Every created being carries values within itself.

Lessons are learned from everything created.

Don't create division and open the doors of oppression to others, my brother.

How beautifully Prophet Muhammad said:

“O people! Your Lord is one. Your father is also one. You are all children of Adam, and Adam was created from earth. Just as an Arab has no superiority over a non-Arab, and a non-Arab has no superiority over an Arab; a person with red skin has no superiority over a black person, and a black person has no superiority over a red-skinned person.” (Farewell Sermon)

None of us are superior to one another.

We all turn to Allah in the way we have learned, and we worship Him.

A heart that sincerely turns to Allah is within prayer.

Isn't the same God the one who created us all?

Isn't it the same God who encompasses us all with His attributes?

Don't we all come from Him and return to Him?

Don't do this, my brother.

Don't divide people into factions and groups, don't consider your own path superior, don't look down on others.

Don't separate people according to their religions, beliefs, and worship, don't consider your own belief superior.

Don't separate people according to their colors, nationalities, and genders, don't consider your own nation, your own traditions, your own color superior.

Don't separate people by saying "us" and "not us."

Don't consider yourself destined for paradise and others for hell.

Don't consider men superior to women, don't disregard women.

Look at every created being with the eye of God.

Don't belittle any created being.

Don't allow divisive and segregating information to be planted in your mind.

Pay attention to the information given in the meetings you attend.

And never forget, we are all one in the sight of God.

And never forget, only He knows the hearts.

Muslims are indivisible, they do not divide, and they never use divisive language

## **A MUSLIM IS NOT TYRANT**

A Muslim does not commit even the slightest act of tyranny.

A Muslim is someone who extinguishes the anger within them.

They are someone who suppresses their anger and hatred.

They are someone who knows that anger and hatred are the fires of hell that lead to tyranny.

Tyranny is fire, a fire that burns and destroys bodies.

Tyranny is fire, a fire that burns hearts and darkens souls.

Tyranny is a fire that destroys happiness and peace.

A Muslim is someone who suppresses, swallows, and enslaves their tyranny, their anger, and their hatred.

Because a Muslim is someone who has surrendered themselves to their Creator.

They are someone who has devoted themselves to Allah.

They are someone who has swallowed their anger and suppressed their hatred.

They are someone who has subdued the emotions that would open the door to tyranny.

They are someone who does not occupy their mind with hatred and anger.

They are someone who occupies their mind, heart, and themselves with understanding Allah, their Creator.

He is the one who tries to understand the creation of existence and to be subject to knowledge.

If a person has anger, hatred, and cruelty in his mind, that mind cannot be based on knowledge, cannot be based on contemplation, and cannot be in feelings related to understanding God.

How beautifully it is stated in the verse.

Surah Âl-i İmrân 134: "Vel kâzîmînel gayza-İsyanını-öfkeni-kinini her zaman bastır."

Surah Âl-i İmrân 134: "Ellezîne yunfikûne fîs serrâi ved darrâi vel kâzîmînel gayza vel âfine anin nâs vallâhu yuhibbul muhsinîn."

Ellezine yunfikûne: Those who spend, knowing and submitting to the Owner of existence,

Fî el serrâi: Great dwelling, physical existence, abundance, spaciousness, comfort,

Ve el darrâi: Difficulty, hardship, trouble, scarcity,

Ve el kazimine: Those who suppress, hold, swallow,

El gayza: Anger, hatred,

Ve el âfine an el nas: Those who forgive, the forgiving people,

Ve Allâh yuhib: God, love, affection,

El muhsinin: Those who are engaged in good deeds, sincere, devoted to their essence,

The Meaning: "Those who spend their bodies for God suppress their hatred and anger in the face of events that befall them in times of difficulty or ease, and they become people who forgive. Those who are devoted to the truths with all their essence have the love of God."

As beautifully stated in the verse, the mind should be preoccupied with bearing witness to God.

It should know what it means to seek refuge in God in both distress and ease.

As stated in the verse, those who are completely devoted to God have attained the love of God.

Those who, no matter what their situation, suppress their anger and hatred, help to suppress anger.

The feelings of anger, hatred, and resentment within a person are emotions that enslave that person.

The fire of Hell is kindled by hatred, resentment, and animosity, by thoughts and feelings.

The birthplace of Satan is feelings like hatred, resentment, and enmity.

There is no separate being called Satan.

Satan is nothing more than a human being clothed in feelings of hatred, resentment, and enmity.

Pride is a poison that nourishes these feelings.

The feeling of hatred and resentment is a fire burning within a person.

Hatred and resentment bring about feelings of enmity.

A person who harbors hatred and resentment:

Is far from the understanding of God.

Is far from comprehending God.

His belief is nothing more than a dry belief.

He is far from being human.

A person who harbors hatred and resentment does not have the love of God.

A person who does not have the love of God has not attained the station of Islam.

Where does the feeling of hatred and resentment come from?

When a child is born, it never has the feeling or thought of hatred and resentment within it.

Family and society instill discriminatory, exclusionary, contemptuous, and judgmental information in a child's mind, leading to the formation of feelings of hatred and animosity towards others or other communities.

This is especially common in the realm of belief.

A person, in terms of belief, harbors so much anger and hatred towards those who do not believe as they do, towards communities, that they would burn them in hellfire.

Feelings of hatred and animosity, and the expression of these feelings, lead people to discrimination in terms of belief, race, and nation.

This discrimination opens the door to humiliating, despising, and acting hostilely towards people or communities.

This discrimination manifests itself most in the realms of belief and nation.

Discrimination in the realm of belief leads to seeing those who do not believe as oneself as infidels, heretics, or destined for hell.

Discrimination in the realm of nation, unfortunately, leads to humiliating and denigrating other nations.

During the Second World War, 6 million Jews, including women and children, were burned alive in gas chambers simply because they were of a different faith and a different nation.

Tiny children were burned alive.

Even writing about it makes one's hair stand on end.

What kind of anger, hatred, and animosity is this?

Here are the feelings and thoughts that plague the world:

Resentment and hatred.

In fact, when the Quran is examined, it becomes clear that those who harbor resentment and hatred within them:

Are far from the understanding of God.

Are far from the love of God.

Are far from compassion and mercy.

Are far from love and respect.

They are far from thought and contemplation.

They are far from the consciousness of Tawhid (Oneness of God).

Now let's examine the Quranic verses related to this subject:

Surah Al-Maidah 8: "Eliminate the evils that lead you astray, such as hatred and enmity."

Surah Al-Maidah 64: "Because they did not understand Us, they remain in that state of enmity and hatred until their last moments. They keep the fire of war burning in your hearts, which Allah commanded you to extinguish, and they go about their business spreading discord and mischief on earth. There is no love of Allah in those who spread discord and mischief."

Surah Al-Maidah 91: "Adâvete vel bagdâe fil hamri vel meysiri ve yasuddekum 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 constantly connected to Him. Will you not then avoid such states?"

As seen in Surah Al-Maidah:

The thoughts and feelings of hatred and resentment are the feelings and thoughts that lead a person astray.

They are the feelings and thoughts that cause division and discord.

They are the fire of hell that constantly burns within a person.

They are the spark of war.

They are the feelings and thoughts that distance one from understanding Allah.

They are the feelings and thoughts that do not lead to the dimension of prayer.

The magnificent truth indicated in verse 91 of Surah Al-Maidah: "The remembrance of Allah and from prayer, so will you not be deprived?" is that those who have feelings of hatred and resentment within them are far from the remembrance of Allah and the dimension of prayer.

Those who harbor hatred and animosity, even if they pray, their prayer is invalid; that is, they are in a state of "Salat-i Sahun" (a prayer of the unrighteous).

Surah Al-Imran 118: "Kad bedetil bagdâu min efvâhihim ve mâ tuhfi sudûruhum ekber."

The Meaning: "Those who are filled with hatred and animosity are revealed by the words that come out of their mouths, and what they conceal in their hearts is greater."

As magnificently stated in the verse; the words that come out of the mouths of those who harbor feelings of hatred and animosity always contain discriminatory, contemptuous, and exclusionary rhetoric.

Surah An-Nur 33: "Those who cannot reach the truth of Oneness; 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 have understood the owner of the power within them and who have submitted to the divine word.

After that, if they wish to know the truths, present them with the words of truth, 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. Now, as they become attached to the truths, protect them from falling into ego as long as they wish to understand the truths of life and forms. Whoever is in a state of lovelessness, then surely he is distanced from understanding Allah, the Forgiving, the Merciful, because of his hatred and contempt.”

As magnificently stated in verse 33 of Surah An-Nur; feelings of hatred and resentment; distance one from understanding Allah.

They open the door to contempt and disdain.

They drag one into lovelessness. Saff Surah 8-9:

8- “Their speech is a lie, and their lies are what they desire to prevent understanding the truth of Allah.”

Allah reveals His truths at all times. If those who ignore the truths were not in a state of hatred, they would understand the truths.”

9: “That Messenger came forth to show the way of truth and to explain the truth of religion to all religions. If those who associate partners with Allah were not in a state of hatred, they would understand the truth of religion.” As stated in these verses:

Those who harbor hatred and resentment do not even listen to others.

They never give importance to their thoughts.

They harbor hidden hatred and resentment towards those who do not think like them.

Their own beliefs prevent them from understanding the truth.

When we carefully examine the Quran, we understand that:

Hatred and resentment are feelings and thoughts that enslave and devilish a person.

The feeling of hatred and resentment prevents the functioning of the mind.

It prevents thinking and witnessing.

It prevents compassion and mercy.

When we examine the Quran, we understand that a person who harbors hatred and resentment is definitely not a Muslim.

A person must first cleanse themselves of feelings such as hatred and resentment.

And they must know that hatred and resentment are the main source of oppression and harm.

And they must know that hatred and resentment are the main source of devilishness.

And they must know that hatred and resentment are the main source of evil. It is a veil of fire that He has placed between Himself and God.

The obstacle to reaching the station of humanity is the feeling and thought of hatred and resentment.

A Muslim does not harbor feelings of cruelty towards others.

He is someone who can control feelings of cruelty.

He is someone who enslaves feelings like anger and hatred that consume him towards others.

But are we really like that?

What is this anger we have towards each other?

What is this rage, this hatred, this resentment?

Where does all this cruelty come from?

What are these cruelties committed without any mercy?

Why have we become cruel?

Why have we become ruthless?

What is this mercilessness?

What is this hatred?

Can a Muslim be cruel?

Every day we hear about dozens of acts of cruelty on television.

It is reflected in the news, a woman with a child in her arms is shot in the head and killed by her husband in the middle of the street.

Mothers beaten and killed in front of their children.

Many women are beaten and shot by their husbands in the middle of the street.

Because his wife returned to her father, the house is raided, and everyone in the house is killed.

Why are tiny children beaten by their mother or father?

Why are tiny children scolded, why are they slapped?

Why are tiny children yelled at and slapped in the middle of the street?

Why have we become cruel?

Why have we become merciless?

Why can't we even tolerate each other's words?

Why have we stopped listening to each other?

Why haven't we tried to understand each other?

Why have we fallen into a state of searching for each other's flaws?

What has humanity forgotten?

Why has humanity become selfish?

Has humanity failed to learn the truth of Islam?

Has it failed to become Muslim?

Those who abuse their wives.

Those who abuse their children.

Those who torture and mercilessly kill animals.

Why this anger?

Where does all this hatred come from?

Why have we become cruel?

Why have we become ruthless?

How will those children, who witnessed their mothers being beaten and killed, recover?

What will be the psychological state of those children for a lifetime?

What will be the psychological state of the woman who was beaten in the middle of the street for a lifetime?

How can the heart of a child who is scolded and slapped in the middle of the street be healed?

How can broken honor be restored?

Why do we appear loving in one place, yet become cruel in another?

Why inflict cruelty, why break hearts, why cause tears, why inflict pain, why make someone cry inwardly?

Why have we become different on the inside than on the outside?

Why have we alienated each other?

Why have we started looking for each other's flaws?

Why have we considered ourselves superior and looked down on others?

Why have we been filled with malice, envy, and intrigue?

Why have we sown discord around us?

Why have we started mocking each other?

We smiled at each other's faces, but mocked each other behind their backs.

Why, when two people get together, do we speak ill of others, mocking them?

Why has patience been forgotten?

Or have we never encountered the virtue called patience?

Why has love been forgotten?

Or have we never encountered that sublime feeling called love?

Did we mistake our desires, our bodily interests, our worldly gains for love?

Why did we forget to trust in God, to surrender to Him?

Or did we never encounter that truth called trust, that surrender?

Or did we never witness that sublimity called God?

Or is our belief in God only a belief we learned from our parents, a belief we adopted according to our own self-interest?

Why did our belief in God not turn into faith?

Or did we not know what faith is?

Was our belief in God merely conjecture?

Did we only believe in Him, did we only turn to Him for our own interests?

Did we believe in God but not know Him properly?

What kind of belief in God did we explain to society?

What kind of Islam did we explain?

What kind of information did we convey to society in the name of religion, in the name of God?

Why did we forget our ancestors' saying, "He who breaks the heart of a person breaks the heart of God"?

Why can't we hear the warnings in the Quran, "Do not raise your voice, do not argue with people, do not oppress anyone"?

Why can't we hear the warnings in the Quran, "Do not gossip, do not backbite anyone, do not mock anyone, do not look down on anyone"?

Why can't we hear the warnings in the Quran, "Do not violate the rights of others, do not deceive anyone, do not even say 'ugh' to anyone"?

Why can't we hear the warnings in the Quran to "read, think, reflect, understand, and bear witness"?

What are we telling people in the name of religion?

What are we telling people in the name of God?

Why do we teach that injustice and evil are from God?

Yet, dozens of verses in the Quran present a completely different truth.

"God does not inflict even an atom's weight of injustice or evil." (Surah An-Nisa 40)

"Evil and injustice are never from God." (Surah An-Nisa 79)

"God is not the one who wills evil or injustice for His servants." (Surah Al-Mu'min 31)

Why don't we listen attentively to these verses when dozens of them are presented to us?

Why do we look down on each other?

Why do we consider ourselves better than others?

Why do we think we are right and others are wrong?

Why do we forget that Allah is the owner of all bodies?

Why do we forget that Allah is closer to us than our jugular vein?

Why can't we see Allah in each other's bodies?

Or is it the false information told in the name of religion that makes us cruel and makes us look down on others?

Or is it the false information told in the name of Allah that makes us ruthless and instills feelings of hatred and resentment in us?

Or have we never encountered that sublime feeling called love?

Have we never learned to look at existence and each other with the love of Allah?

Can someone whose heart is filled with the love of Allah ever commit injustice?

Can they ever do evil to anyone in the street or at home? Can a mother scold or slap her child in the street or at home?

Can a spouse ever beat or kill their spouse?

Can they ever break someone's heart?

Can they ever deceive someone?

Can they ever mock someone?

Can they ever look down on someone or anything?

Yes, please let's think about this very carefully.

Why have we become cruel?

Why have we become so merciless in breaking hearts?

Why have we become so ruthless?

Why have we become intolerant?

Why have we become so enslaved to worldly gain?

Why have we become so selfish?

Let no one oppress anyone.

Let no one deceive anyone.

Let children not be slapped or scolded.

Let women not be beaten or killed.

Let no one mock anyone.

Let no one ever look down on another.

Let no one infringe upon anyone's rights.

Let animals not be subjected to cruelty.

Yet, isn't a Muslim someone who embodies love, affection, kindness, cooperation, compassion, condescension, humility, reliance on God, and submission?

Isn't a Muslim the one addressed by the verse, "We have not sent you except as a mercy to the worlds"? (Surah Al-Anbiya 107)

A Muslim is one who does not harbor feelings of injustice towards anyone or any being. The heart of a Muslim is full of mercy and compassion.

## **ISLAM IS MERCY,COMPASSION, SINCERITY**

One who reaches the station of Islam reaches the station of mercy.

That person has attained the compassion of Allah.

That person's heart is molded with compassion.

He treats everyone with compassion.

He acts with love.

He acts sincerely.

His inner and outer selves are one.

He is full of respect.

He is loyal and honest.

He is humble.

He is affectionate and smiling.

He is embracing and helpful.

A person should first be compassionate to himself.

Then he should be compassionate to his surroundings.

He should be compassionate to nature and animals.

Surah Al-Ahzab 72: "Be compassionate."

"Compassion is the encompassing nature of the feeling of mercy."

One who reaches the station of Islam is merciful.

He protects the innocent. He runs to prevent cruelty.

They strive to create love and respect in society.

They run on the path of the heart.

They don't hurt anyone.

They don't upset anyone.

They don't make anyone shed tears.

They never offend.

They are not cruel.

They are not hurtful.

They bring hope, healing, and morale to their surroundings.

They are kind and humble.

Those who are compassionate are merciful.

Those who are compassionate are honest.

Those who are compassionate are protective.

Those who are compassionate are full of emotion.

Those who are compassionate are sincere.

Those who are compassionate are devout.

Those who are compassionate have faith in God.

Compassion is touching hearts.

Compassion is giving peace and making people happy.

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

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

Compassion is the feeling of mercy enveloping bodies, like a mother embracing her baby.

The word comes from the word "Shef" (chief).

Allah is the Chief, Ruler, Leader, and Sultan of the entire universe. Allah surrounds and protects every being with His manifestations.

Allah encompasses every being with His attribute of Oneness, that is, He surrounds them with His unity.

Compassion is the encompassing feeling of mercy.

It is the feeling of hearts being one.

Those who are compassionate act with a consciousness of unity.

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

Those who are compassionate always strive for good in their surroundings.

They want no one to suffer.

They don't want anyone's heart to be broken.

They strive to help those who are suffering.

Those who reach the station of Islam struggle on the path of knowledge and wisdom.

They sow feelings of love and mercy around them.

They strive for the peace of humanity.

They never let a smile leave their face.

They make those around them feel strong.

Allah created people so that they would treat each other with mercy. (Surah Al-Anbiya 107)

Mercy is the emotion that comes from the light of love.

It is the emotion that makes a human being human.

It is the emotion that makes one treat every being with compassion.

It is the emotion that embraces hearts.

It is the emotion that makes one rush to help everyone.

It is the emotion that makes one sincere and heart felt.

It is the emotion that frees one from self-centeredness.

One who reaches the station of Islam also reaches the station of mercy.

Mercy is the name of the emotion that God gave to man, saying, "You are human, be merciful."

Mercy is the emotion that flows from God's mercy to His compassion.

Let our hearts be filled with love and affection.

Let us walk in the light of love.

Let us love and inspire love.

Let us be mercy to hearts.

Let us walk in the heavens of the heart's realm.

Come, my brother, let us be merciful.

Let us treat each other sincerely.

Let us act with heartfelt love.

Let us be honest and virtuous.

Let us give each other peace.

Let us be the hope of those in need.

Let us be the ones who end pessimism and anxieties.

Let us be the ones who bring joy and make faces smile.

Let us be the ones who inspire love and be an example.

Let our heart's language and our physical language be one.

Let our heart's eye and our physical eye see as one.

Let our actions be filled with love and mercy.

Let honey drip from our tongues.

Let compassion flow from our state.

Let the sublime feeling of mercy be reflected in our state.

How beautifully it is described in the Quran.

Surah Al-Anbiya 107: "We have sent you to be merciful to everyone."

Thus, a Muslim is a person of mercy, a person of compassion, a sincere person.

A person of mercy warms like the sun, nourishes like water, and becomes breath like air.

Mercy is the manifestation of Allah's names, Rahim (the Most Merciful) and Rahmân (the Most Compassionate).

Every action of a Muslim makes one feel mercy.

They rush to help those in need, making them feel, "I also have friends by my side."

What a beautiful feeling it is to be a source of hope for people.

What a beautiful feeling it is to rush to help those in distress.

Our ancestors said it so beautifully; "Run like a father, run like a mother."

Your father and mother ran and struggled for you.

Did they expect anything in return? Of course not.

What a beautiful feeling it is to rush to help those in need without expecting anything in return.

Don't look for anyone's shortcomings.

Look at people's good qualities.

Let people find their own shortcomings and correct them.

Even when advising people, don't shame them.

Speak in such a way that they feel the power to correct themselves.

Don't hurt anyone.

Don't yell or shout at anyone.

Don't look down on anyone.

Don't consider anyone ignorant.

Consider yourself ignorant.

Be trustworthy.

Be credible.

Be someone one can be sure of.

Never let a smile leave your face.

Never let words of love leave your tongue.

Be humble, act with humility.

Be patient, have faith in God.

Look at the inner essence of everything.

Never forget that you were sent as a mercy to the worlds.

You were sent as a human being.

You were sent to act with compassion and mercy.

Come, act sincerely.

Come, act honestly.

Come, act virtuously.

Come, give peace to people.

Be their hope.

Make them feel mercy.

Surah At-Tawbah 71: "Those who believe and are on the path of belief, they cultivate friendship and wisdom among one another, and they prevent disbelief, and they act with the consciousness of being devoted to the Truth at all times, and they are in a state of purification and they share what they have, and they obey Allah and they follow His Messenger. It is they who understand Allah's mercy. Indeed, Allah is the Supreme Owner of all values, the Dominant One over all existence."

Surah At-Tawbah 128: "Indeed, there has come to you a Messenger from among yourselves, explaining the Exalted, resolving your difficulties, protecting you, one of the believers, with the compassion of a mother."

Surah Al-Baqarah 105: "Whoever desires to understand the mercy of Allah, he will attain it. Allah is the possessor of all favors, the determinant of all existence."

Surah Al-Baqarah 268: "Allah invites you to be merciful to Him and to be virtuous and to know that Allah is the All-Knowing."

Surah Al-Imran 74: "Whoever desires to understand His mercy, he will attain it. Allah is the possessor of all favors, the determinant of all existence."

Al-Imran 107: "Those who have understood the truth, have peace on their faces. So much so that they feel the mercy of Allah in their hearts, and they act in that state continuously."

Al-Imran 132: "Obey Allah and understand the Messenger. Perhaps you will understand the mercy."

Al-Imran 159: "Be gentle with them to explain the mercy of Allah. If you are harsh and hard-hearted towards them, they will surely disperse from you. Be forgiving towards them, and tell them to understand the forgiveness, and consult with them about the workings of existence. Thus, be firm.

Know that Allah is the owner of existence and be in submission. Indeed, those who know the owner of existence and submit have the love of Allah." Nahl 64: "We have presented to you every being as a book. In it is the truth of what you disagree about, and guidance to the truth, and mercy for those who believe."

Enbiyâ 86: "They have entered Our abode of mercy, and indeed they are of the righteous."

A Muslim is always sincere.

He is devout and sincere.

Sincerity is being one with one's inner and outer selves.

Sincerity is acting knowing that God is in the body of the person before you.

Surah Baqarah 40: "O you who walk in the path of truth! Understand the blessings. I am the possessor of all your being. Be sincere in your words, fulfill your promises, and turn only to Me and be respectful."

Surah Al-Baqarah 158: "Whoever is sincere in his deeds, he will know that Allah is the Possessor of Knowledge, the One to whom all things should be submitted."

A Muslim lives without forgetting Allah, no matter the situation, and lives in submission to Him.

And his heart is sincere.

Sincerity is carrying divine love in one's heart.

It is acting with that love.

Just as divine love envelops and surrounds, sincerity also envelops and surrounds everything around it.

Sincerity is acting with the consciousness of Tawhid (Oneness of God).

Sincerity is living in devotion to Allah, who is One in His Essence and Unique in His Attributes.

It is acting knowing that Allah is the owner of every being.

Sincerity is acting by looking at the person in front of you with the perspective of Allah.

Sincerity is to bear witness to God, who encompasses all existence, and to live with that witnessing.

If a person is sincere to God, they will also be sincere to their surroundings.

One who is not sincere to themselves cannot be sincere to others.

One who is not sincere to others is not sincere to themselves.

A Muslim is one who knows what sincerity is.

One who knows what loyalty is, one who knows what faithfulness is.

Sincerity manifests itself in those who connect their hearts to God.

Sincerity is loyalty, devotion, faithfulness, embracing, and not breaking away.

Sincerity is acting from the heart, acting from the heart.

Sincerity is embracing with the love of Allah, being a spouse, being a friend.

Sincerity is running without expecting any benefit, being a healer for hearts.

Sincerity is having a pure intention, having an intention for the sake of Allah's pleasure.

Sincerity is having the inside and outside one, being like body and soul.

Sincerity is always acting based on the love of Allah.

Those who know what loyalty to Allah is, attain the station of sincerity.

Those who are loyal to Allah are faithful, they are sincere. "Those who are truthful, they are sincere."  
(Surah Al-Baqarah 177)

These are the ones who are devoted to Allah with all their sincerity.

They are the Muhsin.

They are the possessors of Ikhlas.

They are the faithful.

They are good people.

“Those who are faithful are the good people.” (Surah Al-Baqarah 272)

Their friendship is sincere.

They act with the utmost sincerity.

Their sincerity is from the heart.

Because their hearts are encompassed by the love of Allah. “They are sincere, pure.” (Surah Sad 46)

The heart of one who has attained the love of Allah is a pure heart, sincere.

“A pure heart – a sincere, honest heart.” (Surah Ash-Shuara 89)

Those who do not reach the station of sincerity and loyalty cannot be sincere with themselves.

Those who are not sincere with themselves will find people who are not loyal and sincere.

How beautifully it is stated in the verse:

“And the truthful have no sincerity.” (Surah Ash-Shuara 101)

Those who are full of pride and arrogance have no sincerity in their hearts.

They do everything for their own benefit.

They are the ones who are in a struggle of self-interest.

Therefore, in the verse, it is stated, “Those who are not in submission to Allah have no loyalty, sincerity, or love in their hearts.”

Those in whose hearts the love of Allah manifests are those who have been freed from the self.

These are the sincere ones.

These are the ones who have reached the station of Islam.

A Muslim always treats those around him with sincerity.

He acts from the heart, from the soul.

He acts with the love of God.

He knows that God encompasses every being, inside and out, and he acts accordingly.

He knows that respect for existence is respect for God.

## **PERSPECTING ON GOD IN THE PEOPLE**

God and the People were one.

They were intertwined like the sea and its drops.

The drops coming from the sea were the sea itself.

The sea is hidden in the drop.

The sea and the drop were one, inseparable.

The drops were hidden in the sea.

He desired to emerge into the people.

He created himself from himself.

He himself was God.

The self that emerged from himself was the People.

The name of the People was Muhammad.

Muhammad was the dimension of God's praise and attributes.

Muhammad was light.

His garment was of light.

Light had not yet clothed itself in the garment called humanity.

The earthly dimension of light would be called humanity.

The People would emerge into the visible.

He was God.

He was the People.

That which emerged from God was called the People.

The people who were revealed were not separate from God.

The people were in a state of submission to God.

It was hidden within itself.

Its will was to be revealed.

Its sublimity was God.

The light flowing from its sublimity was the People.

God was the secret of its sublimity.  
The People were the secret of its luminosity.  
God was the light of unity.  
The People were the light of multiplicity.  
This was the secret of "light upon light."  
The light in every being was God itself.  
Its inner aspect was God.  
Its outer aspect was the People.  
Its merciful aspect was God.  
Its compassionate aspect was the People.  
The compassionate aspect was the People.  
The aspect emanating from the merciful was the compassionate.  
It made itself the People.  
The People were God itself.  
God was the one who took the People into submission.  
God was the secret of the merciful.  
The People were the secret of the compassionate.  
The People were Himself.  
The one who wrote this wrote it in code.  
The People " "  
The letter Lam was placed inside the word Hakk.  
When Lam was removed, the word Hakk appeared. Hakk " "  
Thus, the People had filtered down from within Hakk.  
The one who wrote this had encrypted it in this way.  
All the words written were adorned with codes.  
God had adorned the People with codes.  
All existence carried the codes of the angel of Mathematics.

Thus, the People were the manifestation of the light of God

The People's garment was the garment of light.

The light would flow from subtlety to density.

It encrypted itself.

The People would act according to those codes.

Those codes were the secret of Destiny.

The time had come.

It was said, "Be, and it is."

Drops were ready to filter from the sea.

The People were ready to filter from God.

This was the secret of the verse, "Be, and it is."

The seed is God.

The tree that emerges from the seed is the People.

The seed and the tree were not separate from each other.

Everything in the tree came from the essence of the seed. Its essence was God.

Everything that came from its essence was Creation.

And light began to flow from its light.

Light appeared as earth.

It was called humanity.

This was the secret of "I am like you, O humankind."

Thus, the essence-light of every human being was Creation.

Thus, the single essence of the entire human world was God.

Multiplicity was the People.

Unity was God.

Multiplicity was the "Light of Muhammad."

Unity was the "Light of God."

Multiplicity and Unity were one, they were God.

All the People were in submission to God.

Water had no form.

Water would become ice, it would wear clothes.

The origin of ice was water.

The origin of the People was God.

It was the Human who understood this.

So, O Human!

You are Him, revealed from Him.

Surah Al-A'la 2: "He Who created Himself"

The Meaning: "He Who created Himself from Himself."

This was the secret of Islam.

It was to look at God in the People.

It was to submit to God in the People.

This submission was the secret of Islam.

It was the secret of surrendering to the Lord of the universe.

One who is Muslim is a believer.

One who is a believer is one who is certain of God.

Surah Al-Mu'minun:

Believers act with all their being, at every moment, in devotion to God , and they maintain that awareness.

These are the inheritors of the knowledge of Tawhid.

The taste of the Truth has taken hold of those people.

They are always in that state.

Surah Sad:

They are at ease having reached the truth they seek, they have understood the reality of multiplicity, and they are enjoying the pleasure of knowledge.

And they are constantly observing the Truth, wherever they look, they look at all existence without distinction from the perspective of God.

As seen in the Quran, whoever is secure in Allah has attained the station of Islam.

A Muslim constantly observes God in creation.

He observes the ocean in a drop.

He observes the drop in the ocean.

He observes the entire universe with the consciousness of Tawhid (Oneness of God).

He has witnessed what the Oneness of God is.

He has realized that the entire universe is "Within One."

He knows that everything that comes into being comes from that One.

He knows that it returns to that One.

### **Within One**

The whole universe came from One

What came was Himself

It came from Him and returned to Him

The whole universe is within One

Do not consider the body separate from the soul

See your essence, do not remain in the body

Know yourself, do not be heedless

All bodies are within One

Do not think that God is separate from you

Do not fall into pride and burn

Do not be deceived by false words

His secret is within the soul

His manifestation is also in the body

The secret of life is also in the blood

The secret of the soul is also in the soul  
His essence is within the body  
He is the First, without beginning  
He is the Last, without end  
Only God comes and goes  
God is in creation, within light  
He is the Manifest, there is no other  
He is also the Hidden, there is no separate  
There is nothing other than Him  
All souls are within Him  
The lover finds Him  
He sees nothing other than Him  
He gives up his soul, surrenders  
He prostrates in love

## ISLAM VERSES IN THE QUR'AN

Surah Baqara 208: "Yâ eyyuhâllezîne âmenûdhulû fis silmi kâffeten ve lâ tettebiû hutuvâtîş şeytân innehu lekum aduvvun mubîn."

The Meaning: "O you who have believed! Be fully within Islam. Do not follow the ways of Satan. Indeed, those ways of yours are your clear enemies."

The advice offered to humanity in this verse is to attain the truth of Islam and live in that awareness.

Those who cannot attain the truth of Islam follow not God, but their own pride and self-interest.

In other words, they become like Satan and begin to oppress those around them.

Surah Baqara 132: "Ve vassâ bihâ ibrahîmu benîhi ve yakûb yâ beniyye innallâhestafâ lekumud dîne fe lâ temûtunne illâ ve entum muslimûn."

The Meaning: "Abraham bequeathed to his children the knowledge of the truths. And Jacob said: O my children! Indeed, Allah has given you the ability to perceive the laws of creation. So you will not die, "Know the owner of your existence and be upon Islam, surrender, and be among those who are in peace and tranquility," he said.

As seen in this section, the truth of Islam existed in the time of Prophet Abraham and Prophet Jacob.

They bequeathed to their children that they should be upon Islam.

Surah Baqara 132: "Em kuntum şuhedâe iz hadara yakûbel mevtu iz kâle li benîhi mâ tabudûne min badî kâlû nabudu ilâheke ve ilâhe âbâike ibrahîme ve ismâîle ve ishâka ilâhen vâhidâ ve nahnu lehu muslimûn."

The Meaning: So that you may be among those who know and see.

When death came to Jacob, he said to his children: To what will you worship after me? They said: To your God, the God of your forefathers Abraham and Ishmael, and the one God in whom Isaac believed. We too will be like them, Islam - surrendering completely to Allah and being among those who live in peace and tranquility.

Here too, there is a magnificent warning.

Jacob warns his sons, "Will you be servants of God, will you be submissive to God in the way of Islam, or will you be submissive to your own egos?"

His sons reply, "We will be among those who are in peace and tranquility, submitting ourselves completely to God in the way of Islam."

Here we see that Islam is the path of all messengers and prophets.

Surah Saff 7: "Ve men azlemu mimmenifterâ alallâhil kezibe ve huve yud'â ilel islâm vallâhu lâ yehdîl kavmez zâlimîn."

The Meaning: "Who is more unjust than one who fabricates a lie about Allah and spreads those lies, even though he is invited to Islam—to submission to Allah?"

The unjust people cannot find a way to Allah."

Those who, despite being invited to bear witness to and submit to Allah, turn to the Allah they believe in according to their own assumptions, cannot be in submission to Allah.

Those who are in their own arrogance and tyranny cannot find Allah within themselves.

They remain in lies about Allah and cannot attain the consciousness of Tawhid (Oneness of God).

Surah Nûr: "Yâ eyyuhâllezîne âmenû lâ tedhulû büyüten gayra buyûtikum hattâ testenisû ve tusellimû alâ ehlihâ zâlikum hayrun lekum leallekum tezekkerûn."

The Meaning: "O you who have believed! Do not enter houses other than your own. Even ask permission and be at peace with the people of that place. Be. This is better for you. Hopefully you will understand the existence of being and look at this world with those truths."

The word "tusellim" in this section comes from the word Islam.

Here, we are advised to live in peace and harmony wherever we are. It is a truth of Islam that people should live together in peace. The fundamental principle of Islam is unity, peace, and harmony.

Surah Fussilet 33: "Ve men ahsenu kavlen mimmen deâ ilâllâhi ve amile sâlihan ve kâle innenî minel muslimîn."

The Meaning: "Who is better in speech than one who says, 'I am a Muslim - I am in submission to Allah, I am one of those who are in peace and tranquility'?"

Here, it is stated that the person who invites to Allah and performs righteous deeds is a Muslim.

A Muslim always calls people to bear witness to Allah, to know Allah's greatness, and to be in submission to Allah.

The call to prayer (adhan) established by the Prophet Muhammad is an invitation to humanity to be conscious of Islam.

The one who attains the truth of Islam is the one who brings peace to his surroundings.

Surah Furkân 63: "Ve ibâdur rahmânillezîne yemşûne alel ardı hevnen ve izâ hâtabehumul câhilûne kâlû selâmâ."

The Meaning: "Those who are aware that the Truth is reflected in all existence, and understand their servitude, walk on the earth in humility, and when those in ignorance call out to them, they say, "Peace be with you."

A person who is in submission to Allah, even if attacked, will not be the attacker.

He defends himself, but he doesn't act aggressively.

The word "selamen" used here also comes from the word Islam.

A person who has reached the station of Islam knows that everyone is a servant of God and does not engage in self-serving conflicts.

He does not participate in arguments or fights; he leaves them with grace.

Surah Enbiyâ 108: "Kul innemâ yûhâ ileyye ennemâ ilâhukum ilâhun vâhid fe hel entum muslimûn."

The Meaning: "Say: The Creator to whom you should turn is one creator. So will you not submit to that one Creator - will you not become Muslims?"

Surah Al-Mu'min 66: : "Kul innî nuhîtu en abudellezîne tedûne min dûnillâhi lemmâ câeniyel beyyinâtu min rabbî ve umirtu en uslîme li rabbil âlemîn."

The Meaning: "Say: When I understood the clear proofs of Him who created me, I certainly kept away from what those who worship others besides Allah worship, and I submitted to the One who created all existence, to the One who created all existence, to the One who created all existence, to the One who created all existence, "I have become."

The word "uslima" used here is also connected to the word Islam.

The word used here explains the submission to Allah, who is constantly at work in all existence.

And it is stated that the Muslim is in a state of submission.

Here, the obstacles to becoming a Muslim are the idols one has acquired for oneself.

While one should know that one is a servant of Allah, turning to idols acquired according to self-interest instead of Allah will distance the person from the path of becoming a Muslim.

As it is stated here, "uslima li rabbil âlemîn" means that a Muslim is one who submits to the Lord of the worlds.

Submission to Allah, who embodies every being, is possible by reaching the level of witnessing.

Yes, all the verses in the Quran related to Islam point to submission.

One who reaches the station of Islam submits to his Creator, understands that he is a servant.

And his heart is at peace.

His life is filled with exemplary behavior for those around him.

If a Muslim person sets an example for those around him with his life, he becomes one of those who make the truth of Islam felt.

## **AM I A MUSLIM?**

According to the truths presented by the Quran, we should all ask ourselves, "Am I a Muslim?"

According to the truths presented by all the messengers and prophets, we should all ask ourselves, "Am I a Muslim?"

Have I truly become a Muslim?

Has the light of the Islamic station risen in our hearts like a sun?

Has the light of that sun reflected from our hearts to our surroundings?

We have always said we are Muslims.

But is our life based on Islamic consciousness?

A Muslim is one who bears witness to Allah in himself and in existence.

After this witnessing, he is one who is in submission to Allah.

Are we truly Muslims?

Have we been able to bear witness to Allah?

Have we been able to understand what the truth of Allah is?

Do we believe in a God according to our assumptions stemming from our beliefs?

Or are we in faith in a God we have witnessed?

What is this thing we call God?

Does He exist or not?

If He does, where is He?

And if He doesn't exist, then what is this thing called God?

Is it a physical dimension, a power, a light like a white cloud?

Does it have a form or appearance?

Did we create it, did we name it?

Did we imagine a power to take refuge in as a result of our fears and needs?

Did it create us, or did we create it?

Who created us?

If it exists, who created it?

How did this universe come into existence?

Or! Did the universe always exist?

Did this universe come into being spontaneously?

How did we come into existence?

Did we always exist?

Did we also form ourselves spontaneously?

Is it the one who created both this universe and us?

If it exists, did it also come into being? If it exists, who created it?

Yes, what is God?

Is it the one who is never seen?

Or! Is it the one who is visible every moment?

Is it somewhere in the sky?

Or! Is it the one who is in every being at every moment?

Is it outside or inside of existence?

Is it the one that surrounds both the inside and outside of existence?

Does it have a form, a shape, eyes, ears, a body?

Does it see and hear?

If it sees and hears, what is its perception and hearing like?

Does He get angry, does He get furious?

Does He have needs like us?

Is He in the sky, on the earth, where is He?

If He is in the sky, where is He, inside or outside the universe?

Is He alone?

Does He have helpers?

Yes, what is God?

Is He the one who gives both good and evil?

Where did evil come from?

If He has drawn a destiny for every being, was the being playing that destiny?

Were our states and behaviors, our deeds, our choices, our decisions, our laziness or diligence, all also destiny?

Did He write the cruelty inflicted on a small child, the cruelty inflicted on a woman brutally murdered?

Where did evil come from then?

Were evils from us or from Him?

Were they religions, prophets, books, heavens, hells that we created by attributing them to Him?

Or! Were there other equivalents for these?

Who was it that presented the name of God, was it Him?

Or could it be! Did humankind give this name?

What did humankind see that made them call it God?

What are births and deaths? Where does this coming and going lead?

What is the working of this existence?

How does this happen, who does it?

Or is it happening spontaneously?

Was there time before time?

Was there space before space?

Was it separate from us?

Was it with us every moment?

How do these visible bodies of ours function?

How do our hearts beat?

Are we the ones breathing?

How does our blood circulate through our bodies every moment?

How do our cells function every moment?

How does all this happen?

Is it happening by chance, or is it a power doing it?

Why don't we have control over our own bodies?

Why can't we stop aging and death?

Why don't we have control over the passage of time?

Even in the functioning of our own bodies, we do absolutely nothing.

Yes, what is God?

Did He exist or not, what is this thing we call God?

Why did He never show Himself?

Or is He always showing Himself, but we can't see Him?

Was the God believed in by every faith different?

Did Muslims, Jews, Christians, Buddhists, etc., have different Gods?

Did the God of each faith admit those of that belief to paradise and consider others infidels, throwing them into hell?

Did He present a different book to those of each belief?

Was the Quran for Muslims, the Bible for Christians, and the Torah for Jews?

Were the books sent to a group, not to all people?

Did He fail to protect His own book, and when it became corrupted, did He send a new book in its place?

Did He show favoritism to a child born in a Muslim country, creating others as infidels?

Or did He show favoritism to those of other faiths, creating others as infidels?

Yes, what is Allah?

Was He the one who offered different religions, beliefs, worship, and places of worship?

Or was He the one in whose name we established different religions, different beliefs, different worship, and different places of worship?

Was He the one who taught different worship to those of different faiths?

Was He the one who sent a book, then declared it corrupted, and sent a new book?

Was He the one who offered paradise, hell, houris, and ghilman?

Was He the one who offered institutions like imams, muftis, priests, and rabbis?

Or was He the one who offered institutions like imams, muftis, priests, and rabbis?

Did we do all these things in His name?

Did He send messengers, prophets, by choosing them from among mankind, calling them His messengers?

Or did the term "messenger" or "prophet" have a different meaning?

Did He create men superior to women?

Did He make one superior to the other?

Did He discriminate among His creations?

Was He one who loved some and did not love others?

Or did those who considered their own beliefs superior say all these things in His name?

Yes, what is God?

Was it the one who didn't consider women as human beings?

Was it the one who allowed women to be beaten, to take two, three, or four wives, and to offer them as concubines?

Was it the one who could divorce them whenever he wanted, to take another in their place, and to treat women as objects?

Was it the one who declared most women destined for hell?

Was it the one who offered countless women to men in paradise?

Or were these just fabrications by someone?

Yes, what is God?

Was it the one who guided whomever he wanted and led astray whomever he wanted?

Was it the one who gave children to whomever he wanted and made whomever he wanted barren?

Was it the one who made some rich and others poor?

Was it the one who made some cover their heads and others uncover them?

Was it the one who declared some infidels and issued a fatwa for the killing of his own creations under the name of jihad?

Did He present all this war, tears, hunger, poverty, theft, injustice, oppression of the wealthy, torture, brutal murders, and the seizure of people's property and honor as fate?

Or did we interpret fate cruelly?

Did a God who always speaks of mercy begrudge His mercy to a tiny child or a woman brutally murdered?

What were all these injustices, and how should they be interpreted? Yes, what is God?

They always gave us information, and every belief interpreted it according to itself.

Every belief described the God it believed in.  
They always instilled fears, they gave commands.  
The commands of each belief were different.  
Yet we never witnessed anything.  
We believed in a God we never saw.  
We never searched, never questioned.  
We never even wondered.  
There, existence was there, visible.  
Our bodies were there, visible.  
We had feelings, we had needs.  
There was birth, there was death.  
There was coming and going.  
What were all these things?  
Where was this world flowing?  
What secrets did this world hold?  
What kind of world was this world transforming into?  
We never looked deeply, we never examined to understand.  
What were all these things?  
What was this visible world?  
How did it come into existence?  
Did it happen by chance, or did a power create it?  
Was that power separate from the world, or the same as the world?  
Yes, what was it that we call God?  
If it existed, where was it, what was it like, did it have a form and shape?  
Was this visible world its own self?  
Or! Was it somewhere outside this world?  
Did it reveal itself from itself?

In what dimension, in what way did the revelation occur?

Is it possible to deny this visible world?

But if we understand this visible world, can we understand what is called God?

What did those profound, thoughtful, perfect individuals who lived in the past witness, what did they see in this world?

Yes, what is God?

In Hebrew, it was expressed as "Hu El".

It was transformed into "Allah" in Arabic.

Was it more correct to say "Hu El" or "Allah"? Whether it was "Hu" or "Allah", what was God?

What was the secret of "La", the secret of "Illa"?

Did He exist or not?

If He existed, where was He, if not, what was called God?

It was always spoken in tongues, but which of us witnessed it?

Yes, what was God?

Or are we Him?

Or is He us?

Or is He nothing, or is He everything?

Yes, what was God?

A Muslim was the one who knew the answer to all of this.

One who bore witness to God.

One who was in submission to God.

One who attained the station of Islam.

One who lived as a Muslim.

Are we able to reflect the values of the station of Islam in our lives?

Is "Muslim" merely a word used as a word?

Or is it a person's way of life; in terms of thought, feeling, knowledge, state, action, and behavior?

Can one become a Muslim without reaching the station of Islam?

Can one become a Muslim simply by saying, "I am a Muslim"?

Can one become a Muslim by performing acts of worship, by reciting the Quran in Arabic without understanding it, simply for the sake of reward, as we have been taught?

Can one become a Muslim by fasting, going on pilgrimage, or reciting the Shahada, as we have been taught, without understanding its meaning?

Can one become a Muslim merely by reciting the Shahada verbally?

Or is it by reaching the station of witnessing that one becomes a Muslim?

Can a person become a Muslim simply by being born to a mother and father?

Can one become a Muslim by performing two rak'ahs of prayer?

Can one become a Muslim by fasting or going on pilgrimage?

Can one become a Muslim simply by saying, "Praise be to Allah, I am a Muslim"?

Just because I was born to Muslim parents, does that automatically make me a Muslim?

Can we be Muslim without understanding its meaning?

Are we truly Muslim?

We always said "Alhamdulillah, I am a Muslim" with our tongues.

Does saying it with the tongue make one a Muslim?

If we say "I am a doctor, I am an engineer" with our tongues, do we become one immediately?

Can one become a doctor or engineer without going to school, without years of education, without practicing their profession?

We thought that being a Muslim was only about reciting the Shahada, praying, and fasting.

We thought we were Muslims just by saying "Alhamdulillah, I am a Muslim" with our tongues.

But a person should show their Muslimness in their life.

But a person should show their Muslimness in their attitude and behavior.

But a person should show their Muslimness in their neighborly relations, financial dealings, friendships,

business, and interpersonal relationships.

They should be moral, virtuous, and a good person.

What was Islamic morality?

How should a Muslim's life be?

Is being a Muslim only about reciting the Shahada, praying,

fasting, giving zakat, and going to Hajj?

What could be the sublime dimension of these?

Was it acceptable in the sight of Allah to both gossip and claim to be a Muslim?

Was it possible to be a Muslim while both mocking and despising?

Was it acceptable to steal, cheat, and yet pretend to be a Muslim?

Was it acceptable to break hearts, cause despair, cause distress, and deceive?

Was it compatible with Islam to consider oneself superior, to live in arrogance, to live for worldly fame and glory?

Was it acceptable to be cruel, to oppress others, in Islam?

What kind of Islamic morality did the Quran offer us?

Did we ever think about it, did we ever investigate it?

As a society, have we read the Quran?

As a society, have we understood the Quran?

Yes, what was the Islamic morality described by the Quran?

What was the Islamic station described by the Quran?

In Surah Al-Imran, verse 67, the Islam of Prophet Abraham is given as an example.

Abraham was not one of those who say, "I alone guide, I alone help." Abraham acted with the consciousness of Tawhid, lived with the consciousness of Islam, and never associated partners with Allah.

Surah Al-Imran, verse 67: "Mâ kâne ibrahîmu yahûdiyyen ve lâ nasrâniyyen ve lâkin kâne hanîfen muslimâ ve mâ kâne minel muşrikîn."

The Meaning: "Abraham was not one of those who say, 'We alone guide,' nor one of those who say, 'There is no helper other than Us.' But he was on the path of Tawhid, he surrendered with all his being, he was at peace and tranquility, and he did not attribute the attributes of Allah to himself."

Islam was not associating partners with Allah.

It was to detach oneself from oneself and surrender to Allah to the degree of nothingness.

That is, not to attribute existence to oneself alongside the sublimity of Allah.

Islam was being a Hanif, that is, seeing God everywhere one looks.

That is, being on the path of Tawhid.

Islam was not seeing oneself as chosen, not seeing oneself as a guide or helper, not considering one's own belief superior to other beliefs. Islam was living in submission to Allah at every moment.

Islam was about reaching the station of morality.

That is, it was about looking at God in the people.

Islamic morality was about living by looking at God in the people at every moment.

That is, it was about living with the consciousness of Tawhid (Oneness of God).

Can someone who lives with this consciousness commit injustice?

Can they look down on anyone?

Can they mock?

Can they gossip and slander?

According to the measure of the Quran, are we truly Muslims?

Are we living without reaching the truth of Islam?

Do we say it with our tongues and put it into practice in our lives?

What is Islam and what are the steps that lead to Islam?

And what is the life of someone who has reached Islam as a Muslim?

The word Islam comes from the root "Slam, Seleme". Slam, Islam

Slam, Islam, Seleme; means having attained peace, surrendered, bound, having reached tranquility, having achieved peace.

Islam means having realized the reality of one's own being, having surrendered one's being to its owner.

It means surrendering oneself to Allah, one's creator.

It means ending one's inner conflicts and reaching divine peace.

Reaching Islam is possible through intellectual and spiritual training.

One does not become a Muslim simply because one is born to Muslim parents.

As stated in Surah Hujurat, the station of Islam will be opened by understanding Allah.

Surah Hucurât 14: "Kâletil arâbu âmennâ, kul lem tuminû ve lâkin kûlû eslemnâ ve lemmâ yedhulil îmânu fî kulûbikum ve in tutîullâhe ve resûlehu lâ yelitkum min amâlikum şeyâ innallâhe gafûrun rahîm."

The Meaning: "Those who came to the way of the Lord said, 'We believe.' But they were not certain; they only submitted, and certainty had not yet been formed in their hearts. If they obey Allah in the

way shown by the Messenger, they will receive the reward for their efforts. Indeed, Allah is Forgiving, the Creator of all things.”

As stated in the verse, what is important is certainty.

The purpose of calling him “Muhammad al-Amin” (the trustworthy Muhammad) is the degree of certainty in the faith of Prophet Muhammad in Allah.

One does not become a Muslim by being born to one's parents.

One does not become a Muslim without reaching the station of Islam.

To understand the understanding of Islam by Prophet Muhammad, we must understand the truth of Islam well.

We must reach the station of Islam.

The steps on the path to the station of Islam are:

- 1- Curiosity and questioning.
- 2- Breaking away from false information that is transmitted.
- 3- Repenting and attaining good manners.
- 4- Acting with knowledge and examining existence scientifically.
- 5- Reflecting and witnessing.
- 6- Reaching the station of faith, that is, becoming a believer, that is, being trustworthy.
- 7- Reaching the truth of God, understanding that He manifests Himself everywhere.
- 8- Attaining righteous deeds.

Righteous deeds are the station of Islam.

One who reaches the station of Islam lives according to Islamic consciousness, and this living according to consciousness is called "Muslimhood."

The word "submission" also comes from the same root as the word Islam.

Submission means one who has reached the station of Islam, attained the station of Islam, and surrendered to God.

A Muslim means one who has put the consciousness of the Islamic station he has reached into practice in his life.

Curiosity and questioning are the desire of a person to understand the truth of visible existence.

A curious and questioning person questions both what he sees and what he hears in order to understand it.

To be curious and questioning, it is necessary to break free from the religious records, commands, fears, worldly bondage, and the ego of knowing that comes from ancestors.

To reach the purity of curiosity and questioning, one must attain the truth of repentance and act with decorum.

Repentance means understanding one's mistakes and not repeating them.

Good manners mean not hurting anyone's feelings, controlling one's tongue, being patient, not harming anyone, and not deviating from knowledge.

Knowledge is essential for understanding existence.

Knowledge is one of the attributes of the existence of being.

Knowledge is essential for understanding the dimensions in humanity, from Adam to Muhammad.

Knowledge is essential for understanding the existence of being and its creator.

And it is essential to act without deviating from knowledge.

This world is a manifestation of the sciences of Mathematics, Physics, Chemistry, and Biology.

A person who does not separate himself from science will absolutely feel existence and the Creator.

Contemplation leads a person to witnessing.

There is no faith without witnessing.

The subtlety of faith and belief is briefly as follows:

Belief means believing in the knowledge and worship passed down from ancestors, adhering to them, and living according to that knowledge and worship.

Faith, on the other hand, is the state of being certain by witnessing through contemplation, which is done to understand the inner and outer aspects of visible existence.

Witnessing is a condition on the path of Islam.

That is why the word "Ashhadu" is said 20 times a day in the Adhan.

A person who witnesses becomes certain, that is, becomes a believer.

A believer is honored with the station of Islam.

Becoming a Muslim is possible by reaching the station of Islam.

Or, one cannot become a Muslim simply by saying "I am a Muslim" with one's tongue.

That is, just as one cannot become a doctor simply by saying "I am a doctor" with one's tongue.

Just as medical training is necessary to become a doctor, Islamic education is necessary to become a Muslim.

However, what constitutes Islamic education is very important.

A Muslim demonstrates this in their life.

And a Muslim is someone who lives every moment in righteous deeds.

A person who attains righteous deeds means someone who always strives for good.

That person rushes to help those in need around them, striving to solve their problems, to find peace, and almost desperately tries.

Islam is a divine feeling in the heart.

It is not a piece of knowledge or a word in the tongue or mind.

It is not saying "I am a Muslim" with the tongue.

It is not the intellectual realm of a belief we learn from our parents.

Islam is a feeling that is; to feel divine peace in the heart, to enter paradise before death, to extinguish the hell within oneself.

Those who feel this emotion are always at peace, they endure the troubles of the world with patience, and they instill peace, hope, and joy in their surroundings.

The secret of being a Muslim is to reach the truth of things, to comprehend existence and the Creator.

Have we been able to understand what Islam is?

Have we been able to reach the truth of Islam?

Have we been able to become Muslims? Have we been able to incorporate it into our lives?

How many of us know the eternal teachings of the Quran on the path to becoming a Muslim?

How many of us truly feel in our hearts the virtuous behaviors that Prophet Muhammad taught people?

We show the acts of worship that we learned from our community of faith as God's command, but why don't we talk about the eternal teachings of the Quran? Please let's think about it.

The Quran:

"Do not gossip or slander anyone," it says. It also states that doing so is like eating the flesh of one's dead brother. (Surah Al-Hujurat 12)

So, can we apply this in our lives?

In other words, can we act with Islamic consciousness?

In other words, are we Muslims?

The Quran says:

"Do not investigate anyone's private matters or faults." (Surah Al-Hujurat 12)

So, can we apply this in our lives?

In other words, can we act with Islamic consciousness?

In other words, are we Muslims?

The Quran says:

Do not engage in backbiting.

Do not engage in slander.

Do not pry into anyone's private life.

Do not mock anyone.

Do not seek out anyone's faults.

Do not belittle or despise anyone.

Do not insult anyone's faith or worship.

Do not speak ill of a person or a community in society. Do not investigate anyone's private life and seek out their faults. (Surah Hujurat 11)

So, can we apply this in our lives?

In other words, can we act with Islamic consciousness? In other words, are we Muslims?

The Quran says:

"Do not call one another by bad names or bad nicknames." (Surah Al-Hujurat 11)

But can we apply this in our lives?

In other words, can we act with Islamic consciousness?

In other words, are we Muslims?

The Quran says:

"When information comes to you, do not believe it immediately; investigate whether it is true or not until you are certain." (Surah Al-Hujurat 6)

But can we apply this in our lives?

In other words, can we act with Islamic consciousness?

In other words, are we Muslims?

The Quran says:

Do not be stubborn with what you know.

Do not shout at one another.

Listen to people respectfully.

Do not waste your efforts.

“Do not abandon understanding yourselves and your surroundings.” (Surah Hujurat 2)

So, can we apply this in our lives?

In other words, can we act with Islamic consciousness? In other words, are we Muslims?

The Quran:

Do not be arrogant.

Do not speak about things you do not know.

Do not belittle anyone or anything.

Treat your parents well.

Do not frown at people.

Do not walk proudly.

Do not boast or be arrogant.

Always be humble.

Never act in your own self-interest, do not deceive people, he says. (Surah Luqman)

So, can we apply this in our lives?

That is, can we act with Islamic consciousness?

That is, are we Muslims?

The Quran:

Never steal or cheat.

Fulfill your promises.

Do not cause even the slightest harm, always be in good condition.

Do not give up on self-sacrifice.

Do not seek ostentation.

Do not shed blood.

Do not cooperate for evil.

Cooperate for good.

Do not harbor even the slightest enmity.

Do not act with anger.

Do not strike or harm.

Do not destroy or disperse.

Do not leave anyone poor.

Do not cause trouble or sorrow. Do not eat or drink excessively.

Do not engage in baseless things like magic and fortune-telling. Act justly, never deviate from justice.  
(Surah Al-Maidah)

So, can we apply this in our lives?

That is, can we act with Islamic consciousness?

That is, are we Muslims?

The Quran says:

Do not remain in the form of existence.

Do not be in despair.

Act with peaceful, loving, and merciful states.

Live with the awareness that religion belongs to Allah.

Live in accordance with Tawhid (Oneness of God).

Do not be among those who divide religion.

Do not divide people according to religion.

Do not divide people into sects, denominations, or communities.

Do not say, "My belief is right, yours is wrong."

Do not boast about your own belief. (Surah Ar-Rum)

So, can we apply this in our lives?

In other words, are we able to act with Islamic consciousness?

In other words, are we Muslims?

The Quran:

Always be in good and virtuous states.

Do not violate anyone's honor or chastity.

Do not exceed the limits.

Do not look down on anyone.

Do not be self-centered.

Do not be a troublemaker.

Be a reformer, a mediator, a peacemaker. (Surah Al-A'raf)

But, can we apply this in our lives?

In other words, can we act with Islamic consciousness?

In other words, are we Muslims?

The Quran says:

Do not accept payment in the religious field, do not expect even the slightest reward.

Do not pursue that which does not express knowledge.

Do not turn to things that have no basis.

Do not even say "ugh" to your parents.

Do not commit adultery.

Do not kill.

Do not deceive anyone in trade, act justly.

Act uprightly.

Do not divide yourselves into congregations, sects, or denominations.

Do not deceive anyone by using the name of Allah.

Be polite, moral, humble, and modest.

Love animals, love all beings.

So, are we able to apply these in our lives?

In other words, are we able to act with Islamic consciousness?

Are we Muslims?

Yes, how many of us actually put these hundreds of Quranic commandments into practice?

How many of us reflect deeply upon them when we read them?

Yes, which of these commandments do we obey?

Why do we show acts of worship as if they were God's commands, but not explain these things?

Yes, are we truly Muslims?

Have we understood the Prophet Muhammad's understanding of Islam?

Have we been able to become Muslims like him?

Have we been able to implement Islam in our lives?

Is it possible to be a Muslim without finding the devil within ourselves and conquering it?

If a person has attained Islamic consciousness, that person is peaceful, hopeful, hardworking, and helpful.

If a person has attained Islamic consciousness, they are a source of peace, hope, joy, and strength.

If a person has attained Islamic consciousness, they are hardworking, productive, and never stray from knowledge.

Can we be Muslims simply because we learned a belief, an act of worship, and a place of worship from our parents in the name of Islam and believed in them?

Can we be Muslims without understanding the meaning of the acts of worship we perform?

The Quran tells us; It states that we cannot attain salvation simply by saying, "I believe, I am a Muslim."

(Surah Hujurat, verse 14): "Kâletil arâbu âmennâ, kul lem tuminû ve lâkin kûlû eslemnâ ve lemmâ yedhulil îmânu fî kulûbikum."

The Meaning: "Those who came from their own beliefs said, 'We have believed.' Tell them that they have not yet believed, so that they may say, 'We have submitted.' Faith has not yet entered your hearts."

(Surah An-Ankabut 2): "E hasiben nâsu en yutrekû en yekûlû âmennâ ve hum lâ yuftenûn."

The Meaning: "Do people think that they are saved by merely saying 'We believe'? But they do not reflect carefully to understand existence."

How beautifully this is stated in the Quran.

To be in a state of reflection to understand existence!

To understand the Creator and to be in submission to Him!

Understanding existence is only possible through knowledge.

Confirmation in the heart is possible through witnessing with knowledge and the certainty that comes with witnessing.

Can we attain the secret of faith without confirmation in the heart?

Confirmation in the heart will be possible through witnessing.

Islam is a station.

It is a door opened by the station of being a believer.

One cannot be a Muslim without being a believer.

One who is a believer has attained the secret of the manifestation of existence and has attained the truth of the Creator.

Can a Muslim be a Muslim through language, a Muslim through knowledge?

Can one be a Muslim if they remain in worship but do not understand its meaning?

Is Islam, as understood by society, learned only through the Prophet's Sunnah, hadiths, the Arabic Qur'an, and acts of worship?

Or is it possible to reach the station of Islam by:

Reading the "living book" of existence, that is, reading the Qur'an...

Reading the workings of existence, called "Sunnatullah"...

Reading the events of existence, the events of the universe, called "Hadisa"...

and reaching the truth of servitude, called "Abd"?

Yes, reaching Islamic consciousness is very important.

Because one cannot be a Muslim without reaching Islamic consciousness.

Without reaching this awareness, for a person to consider himself a Muslim means deceiving himself.

If a person is truly a Muslim, he demonstrates it through his life.

When we look at societies that call themselves Muslim, we need to think carefully about whether we can see the consciousness of Islam in the lives of those societies.

Can a Muslim person;

Be arrogant?

Can he harm anyone or anything?

Can he be angry or furious?

Can he deceive someone?

Can he instill pessimism?

The heart of a person who has attained Islam and incorporated it into 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 his heart ever have anger, fury, fighting, hatred, or the intention to harm?

These things exist in a person who has Allah on his tongue but no consciousness of Allah in his heart. The Quran beautifully describes the life of a person who has attained the station of Islam and put it into practice.

Here are some examples:

Surah Hud:

He is patient.

He works diligently on the path of truth, that is, he performs righteous deeds.

He does not pursue the adornments of worldly life, that is, position, fame, or glory.

He does not slander or spread lies.

He fulfills the measure and weight completely.

He does not withhold payment from people for their possessions.

He does not steal or plunder.

He does not cause harm or stir up mischief.

Surah Al-Hujurat:

He does not mock anyone.

He does not seek out anyone's faults.

He does not call anyone by bad names or nicknames.

He does not gossip about anyone, does not investigate their secrets or mistakes.

He rushes to help one another.

He does not stubbornly insist on his own beliefs.

He does not believe in things that are untrue.

Surah Luqman:

He acts with the consciousness of being devoted to God at all times.

He is in a state of purification and shares what he has.

He lives knowing that he will die.

He does not speak about things he does not know.

He is not arrogant.

He does not belittle anyone or anything.

He does not attribute the qualities belonging to God to himself, that is, he is never in a state of polytheism.

He is always grateful to his parents.

He always lives in good circumstances.

He always strives to be knowledgeable about the truth and never denies it.

He doesn't frown at people.

He doesn't walk proudly on the earth.

He is not arrogant or boastful.

He always acts with humility.

He never raises his voice when speaking.

He never acts according to his own self-interest.

He is always respectful.

He is not deceived by worldly life.

Surah Al-Maidah:

He keeps his promises.

He is always in beneficial states, he does not cause even the slightest harm.

He investigates existence, he always pursues the truth.

He always stays away from evil.

He never gives up on self-sacrifice.

He is not after ostentation.

He does not shed blood.

He does not cooperate for evil.

He cooperates for good.

He is never in enmity.

He does not act with anger.

He does not strike or harm.

He does not destroy or scatter.

He does not leave anyone poor.

He does not cause troubles or sorrows.

He does not eat or drink excessively.

He does not engage in baseless things like magic or fortune-telling.

He acts justly, he never deviates from justice.

He never steals or cheats.

Surah Ar-Rum:

He does not remain in the form of existence.

He does not fall into despair.

He acts with peaceful, loving, and compassionate states.

He lives with the awareness that religion belongs to God.

He lives according to Tawhid (Oneness of God).

He is not among those who divide religion, he does not discriminate based on religion.

He does not divide people into sects, denominations, or communities.

He does not say, "My belief is right, yours is wrong." Yes, these are some of the hundreds of examples in the Quran.

Now let's think:

Have we understood what Islam is?

Have we reached the station of Islam?

Have we felt the consciousness of Islam?

And have we been able to put this consciousness into practice in our lives, that is, have we been able to live in this consciousness?

In other words, have we become Muslims?

Are we really Muslims?

The understanding of Islam by Prophet Muhammad is established by the Quran.

His morality stems from an awareness of the truth of Islam.

Whoever understands the principles stated in the Quran will surely attain the truth of Islam.

Whoever attains the truth of Islam will surely find the Prophet Muhammad in their heart.

They will surely attain a sense of morality.

A Muslim is one who is moral.

A Muslim is one who is peaceful and tranquil, safe,

does not cause the slightest harm, and always offers peace to those around them.

Are we really like this?

Are we truly Muslims?

The Quran, from beginning to end, advises us to read, research, and understand the universe.

And it commands us to be in "righteous deeds."

That is, it commands us to be in good works, to be a good person, and not to harm anyone in the slightest.

That is, it commands us to reach the consciousness of "Islam" and to live in that consciousness.

Now let's all ask ourselves, "Am I a Muslim?"

Have I been able to incorporate the qualities of Islam into my life?

Who is a Muslim?

The Quran defines it as follows:

One who reads and examines the universe, understands existence and the Creator.

One who knows what God is.

One who reaches the consciousness of servitude and never deviates from that consciousness.

One who trusts in God.

One who acts according to God's justice.

One who does not fall into pessimism and despair, and even if he does, immediately seeks refuge in God.

His character and way of life are "Islamic," meaning he brings peace to his surroundings, lives in harmony with everyone, and is not in conflict.

He never even says a word of anger to his parents, and always rushes to help his relatives.

He is not arrogant, he does not consider himself superior.

He is not involved in division, wickedness, or causing discord.

He does not gossip or speak ill of people behind their backs.

Not looking down on some and exalting others.

Not hurting anyone, not shouting, not fighting, not being arrogant.

Not living for worldly possessions, property, fame, or reputation, not engaging in schemes to reach a position, not using people.

Not taking anyone's rights, not stealing their property.

Helping people in their troubles sincerely and without expecting anything in return.

Not discriminating against people based on their beliefs or worship, not despising their beliefs or worship, not considering them destined for hell.

Not giving people bad nicknames, not searching for their faults.

Not mocking people, not looking for their mistakes, not investigating their private lives.

Treating people with a smile, asking about their well-being.

Being honest in weighing and giving.

Not getting close to authority for personal gain.

Protecting the interests of the people in state administration, not acting in their own personal interest, not accepting bribes, not even accepting tips.

Someone who runs for people and their environment, produces things, makes people's lives easier, is always beneficial to them, and helps without expecting anything in return.

Yes, the Quran speaks of the qualities of being a Muslim from beginning to end.

To give some examples from the Quran:

Surah Hud:

They are the patient ones.

They are the ones who work straight on the path of truth.

They are the ones who do not pursue the adornments of worldly life, that is, position, fame, and glory.

They are the ones who do not slander.

They are the ones who do not spread lies.

They are the ones who fulfill the measure and weight accurately.

They are the ones who do not shortchange people in their possessions.

They are the ones who do not steal.

They are the ones who do not cause harm.

They are the ones who do not stir up mischief.

Surah Hujurat:

They are the ones who do not mock anyone.

They are the ones who do not seek out anyone's faults.

They are the ones who do not call each other by bad names or nicknames.

They are the ones who do not gossip behind anyone's back, do not investigate their hidden aspects or mistakes.

They are the ones who rush to help each other.

They are the ones who do not stubbornly cling to their own beliefs.

They are the ones who do not believe in things that are not true.

Surah Luqman:

They are the ones who act with the consciousness of being devoted to God at all times.

They are the ones who are purified and share what they have.

They are the ones who live knowing that their end will come.

They are the ones who do not speak about things they do not know.

They are the ones who are not arrogant.

They are the ones who do not belittle anyone or anything.

They are the ones who know and surrender to the owner of their existence.

They are those who do not attribute the qualities belonging to God to themselves, that is, those who are never in a state of polytheism.

They are those who are always grateful to their parents.

They are those who always live in good circumstances.

They are those who always strive to be knowledgeable about the truth and do not deny the truth.

They are those who do not frown at people.

They are those who do not walk proudly on the earth.

They are those who do not have arrogance or boasting.

They are those who always act humbly.

They are those who do not raise their voices when speaking.

They are those who never act according to their own self-interest.

They are those who are always respectful.

They are those who are not deceived by worldly life.

Surah Al-Maidah:

They are those who keep their promises.

They are those who are always in beneficial states, who do not cause even the slightest harm.

They are those who investigate existence, who are always in pursuit of truths.

They are those who always stay away from evil.

They are those who do not give up on self-sacrifice.

They are those who do not seek ostentation.

They are those who do not shed blood.

They are those who do not cooperate in evil.

They are those who cooperate in goodness.

They are those who do not harbor even the slightest enmity.

They are those who do not act in anger.

They are those who do not strike or harm.

They are the ones who do not destroy or disperse.

They are the ones who do not leave anyone poor.

They are the ones who do not cause trouble or sorrow.

They are the ones who do not eat or drink excessively.

They are the ones who do not engage in baseless things like magic or fortune-telling.

They are the ones who act justly and never deviate from justice.

They are the ones who never steal or cheat.

Surah Rum:

They are the ones who do not remain in the form of existence.

They are the ones who are not in despair.

They are the ones who act with peaceful, loving, and merciful states.

They are the ones who live with the awareness that religion belongs to God.

They are the ones who live in accordance with Tawhid (Oneness of God).

They are the ones who are not among those who divide religion.

They are the ones who do not separate people according to religion.

They are the ones who do not divide people into sects, denominations, or communities.

They are the ones who do not say, "My belief is right, yours is wrong."

They are the ones who do not boast about their own beliefs.

Surah Al-A'raf:

They are those who do not conform to satanic states.

They are those who do not look at the outward form of existence, that is, the state of Iblis (Satan).

They are those who are never arrogant.

They are those who are always in good and beautiful states.

They are those who do not violate anyone's honor or chastity.

They are those who do not exceed the limits.

Yes, now let's all ask ourselves: have we really adapted these verses to our lives?

Are we really living according to these commands?

Are we really Muslims?

Or have we remained at the wording and not entered into a heartfelt life?

Have we always remained at the pronunciation and not been able to move to the dimension of faith and Islam in a heartfelt way?

Yes, when we remain at the pronunciation, that is, when we remain at the verbal affirmation, are we considered to have believed and become Muslims?

For example, if I say "I am a doctor" a thousand times a day, will I become a doctor?

Of course not.

You cannot become a doctor without receiving medical training, successfully completing that training, and applying it to life, that is, without treating patients.

This is what verbal affirmation and heartfelt confirmation are like.

No matter how much we say "I am a Muslim" without tongues, we cannot be Muslims unless we show it in our lives.

We should reflect on how much we, as humanity, have understood the truth of Islam.

We should reflect on how much we have incorporated it into our lives.

We have all become preoccupied with worldly possessions, positions, fame, and glory.

We even perform our acts of worship for our own selfish desires, that is, to reach paradise and be protected from hell.

We have become preoccupied with the concerns of our bodies, unable to understand their Creator, unable to surrender to Him.

Yes, let us all ask ourselves:

Am I truly a Muslim?

Have I attained Islamic consciousness?

Have I been able to translate that consciousness into my life?

Have I truly reached the truth of Islam?

Can I demonstrate Islam in my life?

Can I understand the life of Prophet Muhammad?

Have I attained the truth of living as a Muslim in my heart?

Have I understood the truth of Islam that Prophet Muhammad presented to humanity?

What is the truth we call "confession with the tongue and confirmation with the heart"?

Surah Hujurat 14: "Those who came from their own beliefs said, 'We have believed.' Tell them that they have not believed. But let them say, 'We have submitted.' Faith has not yet entered your hearts."

The purpose of confirmation with the heart is: the state of faith and Islamic consciousness being reflected in one's life.

In other words, it means that he has shown Islamic consciousness in his life through his state, actions, and deeds.

A Muslim is someone who brings peace and tranquility, is safe, does not harm, does not fight, and brings peace to his surroundings.

A Muslim means someone who is in submission to Allah at all times.

Those who do not submit to Allah serve their own egos and interests.

And thus, the world is always in pursuit of conflict, self-interest, and war.

The word "Islam," which emerged during periods of war, plunder, and killing, was presented to humanity by the messengers and prophets who opposed war and plunder.

They said, "Be in submission to Allah, who created us all, and live in peace and tranquility."

Does merely saying "Alhamdulillah" (Praise be to Allah) make us Muslims?

Can we demonstrate Islamic consciousness in our lives?

Our feelings and thoughts...

Our attitudes and behaviors...

Our actions guided by knowledge...

Our conduct, are they in accordance with Islamic consciousness?

Yes, we should all ask ourselves: Am I truly living in accordance with Islamic consciousness?

Am I demonstrating positive qualities in my life?

Surah Muzemmil 20:

"İnne rabbeke ya'lemu enneke tekûmu ednâ min suluseyil leyli ve nisfehu ve sulusehu ve tâifetun minellezîne meak vallâhu yukaddirul leyle ven nehâr alime en len tuhsûhu fe tâbe aleykum, fakreû mâ teyessere minel kur'ân alime en seyekûnu minkum merdâ ve âharûne yadribûne fil'ardi yebtegûne min fadlillâhi ve âharûne yukâtilûne fi sebîlillâhi fakreû mâ teyessere minhu ve ekîmus salâte ve âtûz zekâte ve akridullâhe kardan hasenâ ve mâ tukaddimû li enfusikum min hayrin tecidûhu indallâhi huve hayren ve a'zame ecrâ vestagfirûllâh, innellâhe gafûrun rahîm."

The Meaning:

- "Indeed, the possessor of knowledge is He who created you."

- "Truly, you should be freed from the darkness of ignorance, part by part, then from most of it, then from all states of ignorance, and draw near to the truth."

- "Let those who are with you understand that Allah is the one who determines the existence of all things."

- "Strive to know the truths day and night, and do not fail to recognize the owner of your existence."

- "After this, turn towards the truths."

- "Consider every being as a book."
- "Do not make things difficult."
- "Always strive to understand."
- "Certainly, you will know the truths."
- "Let those among you who are afflicted with the disease of doubt and those who are in states of ignorance, travel the earth and see the favors of Allah."
- "Let them strive like those who understand the truths in the way of Allah."
- "After this, do not make things difficult."
- "Always strive to understand."
- "Act with the consciousness of devotion to God at all times, and be in a state of purification, sharing what you have within yourself."
- "Beautifully surrender your existence to God, the owner of your existence."
- "Everything you offer is for your own good."
- "Those good things and the great rewards are from Allah."
- "Understand Allah's forgiveness."
- "Indeed, Allah is the Forgiver, the Creator of all existence."

## **FINAL ASSESSMENT**

In this book, we have strived to write the truth of Islam.

We have tried to understand the definition of Islam according to the Quran.

We have tried to understand that living according to Islam is what it means to be a Muslim.

We understood that Islam did not begin with Prophet Muhammad.

But it was the secret of the position he represented.

By examining the Quran, we understood that all the perfect people we call messengers and prophets were on the path of Islam.

We understood that Islam is not just a belief, but a way of life that comes with bearing witness to God and submitting to Him.

We understood that living with the feeling of Islam is called being a Muslim.

A Muslim is one who does not harm anyone in the slightest.

One who treats his surroundings with love and respect.

One who is trustworthy.

One who helps his surroundings and gives hope.

He is the one who strives to cultivate the dimension of mercy in order to end oppression.

He is the one who never gives up doing good.

Even if harm is done to him, he is the one who uses his energy not to retaliate against the harm done to him, but to make others feel compassion.

A Muslim is someone who has attained divine love and lives with that love.

He always approaches his surroundings with the feeling of divine love.

He carries the feeling of love, which is the greatest blessing of Allah, in his heart.

A Muslim is someone who has attained the love of love.

He spends every moment, every day, his whole life with the divine feeling of love.

If you have found love in your soul...

Every breath is the breath of love...

Love is finding your beloved in your soul.

Love is becoming Majnun on the path of that love.

Love is the feeling of love that envelops your soul.

Love is the light of the soul.

Love is unique, like the unity of Allah.

Love is the life that is your life.

Love is the prostration of the angels.

Love is your heart prostrating to its beloved.

It is seeing the beauty of your beloved everywhere.

It is seeing nothing but that beauty.

Love is the unity of souls.

Love is the unity of breaths.

Love is the call to the owner of every being to whom you can say "I love you."

Love is being able to see your beloved in every being.

Love is the most sublime grace of God.

Love is being grateful for that grace.

This is the gratitude of a Muslim: to behold the beauty of God in every being.

It is to be in gratitude with every breath.

That person is one who has attained divine peace.

That person gazes upon God in the presence of existence.

He knows that every being is a manifestation of God.

He is always at peace in submission to God.

One who is always at peace always gives peace to the people around him.

The person who finds God's mercy within himself and always acts with this mercy cannot harm anyone.

He cannot look with an evil eye, because mercy now flows from those eyes.

He cannot speak evil words, because mercy flows from those tongues.

He feels God's mercy within himself.

He cannot sleep soundly while his neighbor is hungry.

He cannot have fun while someone is suffering.

He cannot laugh while someone is sad.

He cannot harm any being in the slightest.

A Muslim is one who is born from the light of God.

He is one who is enveloped by that light.

A Muslim lives by looking at the Truth in the people.

He lives knowing that every being is the very essence of God.

He lives knowing that behind every being lies the essence of God.

When a Muslim looks at existence, he does not remain at the form of existence.

He sees the essence of existence.

He knows that respect for every being belongs to God.

He mends hearts, he doesn't break them.

Even if he is hurt, he doesn't hurt others.

Even if they hurt him, he doesn't hurt them.

He doesn't spread pessimism.

He is one of those who give hope.

Even if he is wronged, he cannot do wrong to anyone.

He doesn't cause sadness to anyone, he is one of those who take away sadness.

He is one of those who give morale, one of those who bring joy.

He doesn't lead to sorrow.

He is one of those who take away sorrow.

He learns from everything.

He seeks the wisdom in everything.

He always acts sincerely and wholeheartedly in every situation.

He never withholds his love and respect.

Because a Muslim lives knowing that the body belongs to him, and that the owner of that body is Allah.

He knows that the respect you show is for God Himself. He strives for peace and tranquility in society.

He wants people to be happy and have enough to eat in their homes.

He wants no one to be dependent on anyone else.

He struggles to prevent injustice in society.

He knows that cruelty will end when the feeling of mercy increases.

God strives day and night so that the truth may be well understood.

In this book, we have primarily tried to understand the truth of Islam according to the measure of the Quran, and to explain it to the best of our understanding.

Of course, there may be shortcomings and mistakes.

Please forgive us...

May the love of Allah never leave your hearts.

May your lives be filled with divine love.

May the divine excitement of understanding the truth never leave your hearts.

Let us never forget Allah, who created us and manifests Himself in us.

Let us never forget Allah, who reveals Himself in every being.

May we be among those who attain the station of Islam.

May we be among those who live with Islamic consciousness.

Stay with patience and silence.

Stay with mercy and compassion.

Be in a state of trust and submission.

May the divine love never leave your hearts.

May the feeling of mercy never leave your hearts.

May the feeling of compassion and mercy never leave your hearts.

May you be among those in whose hearts the sun of truth rises.

May you always reflect the light of that sun.

May you be among those who are shown as an example of what Islam is in their lives.

Be among those who look upon the people with the eye of God.

Stay with love, stay with affection.

Stay with respect.

Stay with good manners.

Live without ever forgetting God.

Be among those who live with the love of God.

Be among those who live with the consciousness of Islam.

Ismail Dincer

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