

FEAR OF GOD
OR
LOVE OF GOD?

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INTRODUCTION

Fear or love?

Discontent or trust?

Anxiety or peace?

Tension or ease?

Does fear bring closer?

Does love bring closer?

Does fear open the doors to truth?

Does love open the doors to truth?

Why was the fear of God instilled in minds for years?

Why did they talk more about the fear of God than the love of God?

Why did they talk about the fear of hell?

Did they want to keep us away from sins by talking about the fear of God?

Why is God's punishment mentioned?

Isn't God a mercy to the worlds?

Isn't God the forgiving, the merciful one?

While on the one hand it is said that God encompasses everything with His love, on the other hand why are fears instilled in minds?

Does fear make one a witness to God?

Or does approaching with love open the door to witnessing God?

Can someone who has reached the station of love and respect also have fear of God?

Can someone who finds peace by understanding God also have fear?

Can someone who fears God love God?

How is peace formed?

How is love formed?

Can someone who does not bear witness to God be in love?

Can someone who has fear in their heart enter the path of bearing witness to God?

Doesn't fear cloud the mind?

Or does fear lead to better thinking?

Is it right to frighten children with God?

How right is it to tell a child something that will instill fear?

Does fear protect, or does it prevent protection?

Why is the word "taqwa" in the Quran generally translated as fear?

Does taqwa mean to be afraid?

Why is the word "hasyet-husu"(awe) translated as fear?

Surah Fatir 28: "Kezâlik innemâ yahşâllâhe min ibâdihil ulemâu."

The Meaning by Religious Affairs Foundation: "Only the wise ones among His servants fear God (properly)."

Is it correct to translate the word "awe" here as fear?

Can someone who testifies to God with scholarly values have fear?

Or is it through understanding that supreme power that one is in a state of respect and love?

Why is it always said in society to "fear God's fury"?

Does God inflict fury?

How accurate can a conception of God as angry, furious, and seeking revenge be?

How true can the saying "Fear those who do not fear God, and do not fear those who fear God" be?

Why is it said, "Those who fear God do not do evil"?

Isn't respect for God about not doing even the slightest harm or injustice to anyone?

Can someone who looks to God, who sees nothing but God, harm anyone even a little?

Of course not, right?

Then shouldn't we reach the deep sublimity of love and respect, not fear?

In this book, we will try to understand the power of love.

We will examine why fear arises and what kind of situation fear leads a person to.

Is it God who inflicts fear?

Or is it the satanic realm that drives people to fear?

We will try to understand.

We will examine love and fear according to the Quran.

We will examine the verses, "There is no fear for those who seek refuge in the love of God, for those who take God as their friend."

We will try to understand the effects that love and fear create in the brain.

In society, there is more talk of the fear of God.

We will try to understand whether this is true or not.

We will try to understand the aim of those who use God to instill fear.

We will examine whether there is intent or innocence in this.

We will try to convey the power of love.

We will strive to understand how fear locks minds through chemical analysis.

Please forgive any shortcomings or mistakes.

Ismail Dincer

THE ORIGIN OF BELIEFS

Humankind have sought the secret of life.

In particular, humankind have wondered about the afterlife.

Because death was a reality.

So, where did the deceased go?

People were not greatly affected by birth.

They rejoiced at births.

They were not greatly affected by life.

They simply adapted to life.

Humans ate, drank, slept, and went along with the flow of life.

But one day came and they lost a loved one.

They lost their mother, father, child, a close relative.

Human being were greatly affected by death.

They grieved for the loved one they lost.

Human being encountered death.

They were surprised, they didn't know what to do.

Seeing eyes had become blind.

Speaking tongues had become silent.

Walking feet had become unable to walk.

Hands that held had become unable to hold.

Breathing had stopped.

The active human had become motionless.

The truth called death manifested itself.

And human being said, "What is happening?"

For his deceased relative, he said, "Why isn't he moving anymore?"

He said, "Get up and talk."

He said, "Look at me, breathe again."

He said, "Come on, run in the fields again."

He said, "Come on, swim in the flowing waters again."

He said, "Come on, move again."

But whatever he said was in vain.

Death had come.

The event called death could not be defined.

Death was an enigma.

The afterlife was a mystery.

It was right here that a search began.

It was right here that a great curiosity began.

Death led humanity into a great search.

What was death?

Where did the deceased go?

What was there after death?

These searches gave birth to beliefs.

The birth of beliefs arose from curiosity about death and the afterlife.

Where did the deceased go?

What happened to the deceased?

Did they go to another realm?

Was there another realm?

This is where beliefs began.

And beliefs gradually evolved towards a creator.

The search for God began right here.

God didn't even have a name.

His very nature was unknown.

As man pondered how he came into existence, the search for God was born.

While man sought the secret of death, he found himself searching for the secret of life.

Now man was thinking.

What is life?

Who am I?

How did I come into existence?

What is birth, what is death?

What is before birth, what is after death?

He looked into his eyes, he looked into his ears.

He looked into his hands, his feet.

He looked into his eyebrows, his eyelashes.

He looked into the teeth in his mouth.

He examined himself meticulously.

"How did I come into being?" he said.

As he looked at himself, he turned his attention to existence.

He tried to understand existence.

He obtained food from there.

He looked at animals to understand them, sometimes he was afraid of them, sometimes he befriended them, he benefited from them.

He began to examine animals, plants, everything.

"What are these animals, these plants?" he said. "Where does this diversity of beings come from?" he said.

"How did these diverse plants come into existence?" he said.

"How did all these different kinds of animals come into being?" he asked.

He searched for the secret of the rising sun.

He wondered about night and day.

He sought the secret of water.

He wondered about the different tastes of fruits.

All of this began with thinking about death and the afterlife.

He wondered about infancy, maturation, and aging.

This is how beliefs arose, from wondering about death and the afterlife.

This curiosity transformed into a search for the secret of life.

Humanity opened doors on the path to self-knowledge.

Humanity began to think day and night about how it was created.

It tried to understand what it means to be human.

In particular, it tried to understand the reality called death.

It made its own interpretations.

It began to believe in things in its own way.

And these beliefs opened doors to many different emotions.

Thus, humankind revealed the dimension of beliefs.

It slowly began to turn towards a creator.

On the one hand, it turned its attention to the births that came, and on the other hand, to those who died.

And as the human race increased, beliefs transformed into a diversity of interpretations.

Thus, religious beliefs, sectarian beliefs, and cult beliefs were born.

Every society in the world created many different beliefs according to itself.

At the heart of these was the search for the afterlife and death.

Many thoughts were formed by asking, "What happens after death?" and questions arose such as, "Where do we go when we die?"

After such interrogations, it was believed that the deceased relatives went to another realm.

In some cultures, food, clothing, and horses to ride were placed in graves.

It was believed that these would help the deceased after death.

In ancient Egypt, the "Book of the Dead" was placed in the graves of the deceased to help them after death.

These pages, written on papyrus, contained texts so that the deceased could give correct answers when interrogated after death.

These texts also contained prayers.

They contained spells to protect against evil energy.

In many societies, death is not accepted as an end.

It is believed that there is life after death.

It is thought that life continues in another realm.

When death is mentioned, a shiver, a fear always comes to mind.

Many wise people have said, "Do not fear death, fear not understanding death."

Human being do not want to die, they want to live forever.

But the day will come when man will depart from this world.

He will encounter the reality called death.

His body will taste the feeling of death.

Surah Al-Anbiya 35: "Kullu nefsın zâikatul mevt ve neblûkum biş şerri vel hayri fitneh ve ileynâ turceûn"

The Meaning: "Every person will feel death. Learn the necessary lesson from the good and bad things that happen to you, and do not forget that you will return to Us."

As stated here, every person will one day face death.

The dying person will take their last breath, and the body will become earth.

It will return to its origin.

So, what happens when a person dies?

Is death an end?

Or is death a new beginning?

Death and the afterlife have always been a source of curiosity.

This curiosity has given rise to many beliefs.

In most beliefs, it is believed that the soul resides within the body.

It is believed that when a person dies, the soul leaves the body and goes to another realm.

According to Buddhist belief, the body is a shell of the soul;

when a person dies, this shell is left behind, and the soul goes to another realm.

In Hinduism, the body of the deceased is cremated on the banks of the Ganges River, and the ashes are scattered into the Ganges River.

The purpose of scattering them into the river is believed to be the completion of the soul's reincarnation cycle.

In some societies, such as Madagascar, it is believed that the deceased returns to silence, so family members open the graves at certain times, remove the bodies, dress them in new clothes, and carry the deceased around the grave accompanied by music and dance.

In Islamic belief, the deceased is buried in a grave.

And the deceased waits for resurrection until the Day of Judgment.

At the Day of Judgment, sins and good deeds are weighed, and whichever weighs more, the gates of heaven or hell are opened.

This belief also existed in ancient Egypt.

Islamic belief interprets death and the afterlife in this way.

A deceased person gives the greatest lesson to society.

Great sorrow arises after the death of a person.

The pain of children and those who die young has always been great.

The pain of a mother who loses her child has always affected society.

A mother has always inquired about her child's situation after death.

After death, questions arise in her heart, such as "Where is my child now, what is he/she doing?"

No matter how many scientific discoveries humankind has made, death and the afterlife have always remained a mystery.

The result of wondering about the afterlife and making many interpretations has been the emergence of the dimension of beliefs.

And humankind, thinking that one day they too will die, has always wondered about the afterlife.

They have always wondered where they will go, whether they will be resurrected again.

Since the moment humankind first appeared in history, he has searched for the secret of life.

He has searched for the secret of the afterlife.

Although he has reached some truths about life as the years have passed, death and the afterlife still remain an enigma.

Although enlightened people have made many interpretations about death, the question of "is there resurrection after death or not?" still continues.

The feeling of understanding the afterlife has formed the basis of the emergence of beliefs.

This belief has opened the door to many different interpretations over the years.

Thus, the emergence of beliefs began with man's curiosity about death and the afterlife, and his search for the truth of creation.

We should never forget the truth of death.

We should investigate the afterlife.

Because those who attain the truth of life will attain the truth of God.

Before death comes to us, we should investigate the truth of creation.

Surah Zumer 30: "Indeed, you are mortal, and indeed they are mortal."

31: "Indeed, your time of death will come. Before that time of death comes, question yourselves about the truths of Him who created you."

We are mortal.

Even our dearest ones are mortal.

Our lives will one day end.

One day our bodies will become dust.

We are never immortal in this world.

The wealth, property, fame, reputation, and position we acquire will one day be gone.

We should live without forgetting death.

We should not break hearts.

We should not infringe on anyone's rights.

We should not slander anyone.

We should not lie about anyone.

We should not be enslaved by the position and glory of the world.

We should not trample over each other in the positions we hold.

We should never ask for or take something we do not deserve.

We should not harm anyone.

We should always be humble.

We should always rush to help and not expect anything in return for helping.

We should not forget that the One who created us is within us.

We should strive to know ourselves.

We should know the purpose of creation.

Without ever forgetting death, we should fulfill our responsibilities in this world.

We should recognize our talents.

We should be diligent without wasting time.

Looking at our own bodies, we should think, "How did I become a creation?"

We should try to understand the many values within our bodies.

We should know that we are drops of water flowing from and into the sea.

The day will come when death will come.

He who knows what death is will be in a state of resignation.

He who is enslaved by worldly gain will cause much harm to his surroundings.

If a person knows the truth of death...

He will understand that death is a return to his origin.

When ice dies(melts), it returns to its origin, water.

Then, does the ice die?

It returns to its origin.

Death is returning to the inner essence of God.

Life is being in the outward appearance of God.

Death is becoming one with God.

It is returning to the true essence of God.

Yunus Emre said it so beautifully: "Bodies die, but souls do not die."

Thus, beliefs have always been shaped by the feeling of search for what comes after death.

THEY FRIGHTENED US WITH GOD

They frightened us with God.

They instilled fear, not love.

While we were innocent children, they instilled many fears about God in our minds.

They raised us with fears.

In fact, God was not something to be feared.

The information presented in the name of God brought fear.

We were afraid when that knowledge came to our minds.

How can we remain in fear without knowing God?

Fear came from the thoughts that came to a person's mind.

Doesn't fear lead a person to anxiety, worry, and pessimism?

Doesn't fear make a person uneasy?

Doesn't fear make a person sick?

Doesn't it lead a person to stress and depression?

Doesn't fear trigger various anxieties?

Don't fear and anxiety disrupt the balance in the brain's working functions?

Don't fear and anxiety disrupt the functioning of the body's organs?

Don't they hinder healthy thinking?

Was the purpose of presenting fears to protect us?

Or was it a reflection of the fears of those who had fears?

Were fears presented to keep people away from sins?

What was the main purpose of talking about the fear of God?

Children were frightened with the fear of God.

Children were raised with that fear.

Children couldn't sleep in their beds at night because of fear.

They struggled to sleep next to their parents.

In religious groups, the fear of God is generally prioritized.

Many fears were dictated to their brains by mentioning hell, burning, and punishment.

Fears were constantly dictated to their brains by mentioning jinn, devils, and possessions.

Most of us were raised with the fear of God when we were children.

We were always raised with these words:

God will strike, God will turn you to stone, God will burn you...

God will turn you into a monkey, God will disgrace you...

God will bring trouble upon you.

That's why there is the saying "May God curse you" in society.

God strikes lightning from the sky...

God makes whoever He wills poor, and whoever He wills rich...

God kills, God destroys...

God punishes...

God blinds, God deafens...

God humiliates and degrades...

We always heard such words as children.

We were raised on fear, not love.

Of course, the intention here was not malicious.

The purpose here was to protect, to keep away from evil, to prevent sin.

However, fears moved people away from understanding God.

It moved them away from reaching love.

We were moved from thinking about the truth by having fears instilled in our brains.

We were raised with fears, pessimism, and hopelessness.

We were raised with the fear of the hereafter, the fear of hell, the fear of the devils.

Fear is an emotion that prevents the brain from working.

Can a brain driven by fear think about the truth with the purest emotion?

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

As children, the fear of God was instilled in our minds.

God was described as something to be feared.

We were raised with the fear of jinn, the fear of Satan, the fear of ghosts, the fear of invisible beings, the fear of possessions.

In many places in the Quran, we translated the word "taqwa" as fear.

We have said many things about the fear of God, attributing them to the Prophet Muhammad.

We have written them in books.

How true can these words attributed to the Prophet Muhammad be?

- One of the seven people whom God will protect on the Day of Judgment, when there is no other protection but His, is the person who remembers God alone and sheds tears. (Bukhari)
- There is no drop more precious in the sight of God than a single tear shed out of fear of God, or a single drop of blood shed in the way of God. [Tirmidhi]
- God Almighty says with an oath: Whoever cries out of fear of Me in this world, I will make him laugh eternally in Paradise. (Bayhaqi)
- Just as milk that has been milked does not return to the udder, so too will one who cries out of fear of God not enter the fire. (Tirmidhi)
- On the Day of Judgment, everything will be measured and weighed. Among these, tears shed out of fear of God have the power to extinguish the sea of fire. (Bayhaqi)
- The sins of one whose body trembles with fear of God will fall away like leaves falling from a tree. (Bayhaqi)
- God Almighty said to Prophet Moses: "The worship performed out of fear of Me and weeping is superior to other acts of worship." (Taberani)
- He who sheds tears from his eyes out of fear of God while remembering God, will not be punished on the Day of Judgment. (Hakim)
- It is forbidden for the fire of Hell to touch the eye that weeps out of fear of God. (Nesai)
- Everyone will weep and shed tears on the Day of Judgment. However, those who shed even a single tear out of fear of God in this world will not weep. (Isfahani)
- Just as the Almighty God protects the believer whose eyes shed tears out of fear of God from the fire, He also protects the fire from his light. (Ibn Majah)

How accurate were we in translating the Quran?

- And there are those who tremble with fear of their Lord. (Surah Al-Mu'minun 57)

However, as seen here, the word "haşyet" is used in "Innalladhina hum min haşyeti rabbihim muşfikun".

- And I am your Lord; therefore, beware of disobeying Me, with your hearts full of reverence and fear of God! (Surah Al-Mu'minun 57)

“Ve ene rabbukum fe ittekûn.” (Surah Al-Mu'minun 52)

However, as seen here, the word “ittekû-takva” (fear of God) is used.

- Those who fear their Lord even though they do not see Him, and they tremble with awe at the Day of Judgment. (Surah Al-Anbiya 49)

“Ellezîne yahşevne rabbehum bil gaybi ve hum mines sâati muşfikûn.” (Surah Al-Anbiya 49)

However, as seen here, the words “huşu-haşye” (awe of God) are used.

- They all tremble with awe because of the deep fear and reverence they feel for Him. “Ve hum min haşyetihî muşfikûn” (Surah Al-Anbiya 28)

The word “awe” is also used here.

- The best provision is the fear of God. O people of understanding! Fear Me. (The Meaning by Religious Affairs) (Surah Al-Baqarah 197)

““El takvâ vettekûni yâ ulîl elbâb.” (Surah Al-Baqarah 197)

The word piety here is also translated by the authors as fear.

However, the verse can also be translated as “O you who use your intellect to measure the truth!

Avoid evil, and do not associate partners with Me.”

Piety should not be translated as fear. - O you who believe! Fear God as befits His power and majesty. (The Meaning by Religious Affairs). (Surah Al-Imran 102)

Surah Al-Imran 102: “Yâ eyyuhâllezîne âmenûttekullâhe hakka tukâtihî.”

As can be seen, the word “piety” is also present here.

This verse can be translated as follows: “O you who believe! Act with truth, avoid evil, and do not associate partners with God.”

Upon examination, it will be seen that the words “hashya” and “taqwa” have also been translated as fear by the authors.

And they have instilled the fear of God in people's minds.

And unfortunately, in the meanings of the Quran, fears have been instilled in pure minds.

Let's continue giving examples.

Surah A'raf 166:

The Meaning by Religious Affairs: “And when they refused to give up what they were forbidden, We said to them, ‘Become despicable monkeys!’”

The Meaning by Muıstafa İslamoğlu: “And finally, because of their stubbornness in doing what they were forbidden, We said to them, ‘Become worse than monkeys!’”

As can be seen, in this verse, the fear that God will reduce man to a worse state than monkeys is given. But isn't He the One Who Created the Monkey?

This interpretation can also be done as follows: Let's examine it word by word.

Surah Al-A'raf 166: "Fe lemmâ atev an mâ nuhû anhu kulnâ lehum kûnû kiredeten hâsiîn."

Fe lemmâ atev: When it happened, when it occurred, exceeding the limit,

An mâ nuhû anhu: From that thing, prohibition, ban, from it,

Kulnâ lehum kûnû: We said to them, to be, it happened, the state they are in,

Kiredeten: Monkeys, animality, animal state, to remain in imitation,

Hâsiîn: Low, rejected, fallen, removed, expelled,

The Meaning: "But when they insisted on remaining in the evil things that were forbidden to them, it was said to them, 'The state you are in is lower than animality.'"

Here, as seen, God does not say, 'Be worse than monkeys.'

If a person approaches the things that are said to be avoided, the state he will fall into is indicated.

God tells man; "Do not be arrogant, do not be envious or malicious, do not be in polytheism, do not consider yourself superior, do not belittle anything created, do not harm anyone even a little, do not belittle anyone He offers many pieces of advice, such as "do not mock."

These things are forbidden to human being.

But if a person approaches them, he will have humiliated himself.

This is the warning offered in the verse.

Now let's examine another translation.

Surah Al-Baqarah 159:

The Meaning by Religious Affairs (New): Those who conceal the clear proofs and guidance that We have revealed in the Book, upon them is the curse of God and the curse of all those who are in a position to curse.

The Meaning by Religious Affairs Foundation: Those who conceal the clear proofs and the path of guidance that We have revealed, after We have made it clear to people in the Book, upon them is the curse of God and the curse of all those who curse.

Here, fears are instilled in the minds by mentioning the curse of God.

One cannot help but wonder.

Who are the cursers?

Is God's curse insufficient that God also created a group called the cursers?

This interpretation can also be done as follows:

Surah Al-Baqarah 159: “İnnellezîne yektumûne mâ enzelnâ min el beyyinâti vel hudâ min badi mâ beyyennâhu lin nâsi fil kitâbi ulâike yelanuhumullâhu ve yelanuhumul lâinûn.”

The Meaning: “After it was made clear to people that all existence is a book, and they were guided with our clear proofs, those who conceal the clear proofs we have presented, they are the ones who turn away from God’s mercy, and they turn away from mercy by turning away from the truth.”

When we examine it, we see that the word "lain" means to distance oneself from mercy, to fall from God's mercy by remaining in one's ego.

Satan fell from God's mercy by saying "I am better than him," and by immersing himself in pride. Therefore, whoever despises any created being and considers himself superior has not understood God's mercy.

It means that he has not been able to see that God is manifest in every being.

Those who instill fear in hearts by saying "God curses" and even "He causes curses to be uttered upon those who curse," hinder those who seek the truth of God.

Now let's examine another interpretation.

Another example is seen in Surah Al-Anfal, verse 17. Surah Al-Anfal 17:

The Meaning by Abdalbaki Golpınarlı: You did not kill them, but God killed them, and when you threw, you did not throw, but God threw, and thus He intended to test the believers with a good reward from Himself. Indeed, God is All-Hearing, All-Knowing.

The Meaning by Religious Affairs: You did not kill them, but God killed them. And when you threw, you did not throw, but God threw. God did this to test the believers with a good trial. Indeed, He is All-Hearing, All-Knowing. Here, fears are given by saying God kills.

This translation can also be done as follows:

Surah Al-Anfal 17: : “Fe lem taktulûhum ve lâkinnallâhe katelehum ve mâ rameyte iz rameyte ve lâkinnallâhe ramâ ve li yubliyel muminîne minhu belâen hasenâ innallâhe semûn alîm”

Fe lem: Thus, no,

Taktulû hum: You, the attributes of the body, the physical body, do not harm, damage, they,

Ve lâkin Allahe: But, however, yet, God

Katel hum: The attributes of the body, the physical body, do not harm, damage, they,

Ve mâ rimeyte: Not, throw, leave, do not do anything with a force, you,

İz rimeyte: Throw, leave, do not do anything with a force, you,

Ve lâkin Allahe rama: But, God, throw, do, do with a force,

Ve li yubliye: For the test, think carefully, calamity, distress,

El muminîne: The believers, those who are secure,

Min hu: From him, this, this situation,

Belâen: Test, trial, worry, distress, trouble that befalls,

Hasenâ: Beautiful, beauty, beautifully, lovely something,

Inne Allahe semîun alîm: Indeed, God is the Hearer, the Knower.

The Meaning: "When you do something with a power, that power is not yours, but it is God's. Those who attribute power to themselves and do not understand that power belongs to God have wronged themselves; you have not wronged those who are in that state.

The believers carefully consider the difficulties that befall them and learn a good lesson from them. Indeed, God is the Hearer, the Knower."

When we examine this meaning, it gives fear that God killed.

To interpret the act of shooting an arrow at someone and killing them as "God killed them" is nothing but slander against God, who encompasses the entire universe with mercy. And it is not right to create doubt in people's hearts towards God by instilling such fears. How correct can such interpretations be? Now let's examine another interpretation. Surah Isra 50:

The Meaning by Religious Affairs (New): "Say: 'Whether you are stone or iron!'"

The Meaning by Religious Affairs (Old): "Say: 'Whether you are stone or iron, or whatever creature you have created in your hearts.'"

Here, fears are instilled by saying that God turns a person into stone, or into a different creature. Would God say to His servant, "Be stone, be iron"?

Why are there interpretations that portray God as angry, irritable, and vengeful? Hajj Surah 19-20-21:

The Meaning by Religious Affairs: 19,20,21. Here are the two parties who dispute about their Lord:

For those who disbelieve, garments of fire have been cut out, and boiling water will be poured on their heads, and with it their stomachs and skins will be melted.

And iron maces will be for them.

Here, too, fears are presented in the translations.

What is a garment of fire?

What does it mean that boiling water will be poured on their heads?

What does it mean that they will be beaten with iron maces?

This translation can also be done as follows.

19- Two parties dispute about the Lord. Those who disregard and conceal the truth have a burning and scorching nature.

In their minds is always anger and wickedness.

20- In their hearts is mockery and fondness for images.

21- And they act harshly in the places where they are.

When we examine it, we see that God does not pour boiling water on their heads, does not melt their skins, and does not beat them with iron maces.

The word breakdown is as follows:

Surah Al-Hajj 19: “Hâzâni hasmânihtesamû fî rabbihimfellezîne keferû kuttîat lehum siyâbun min nâr yusabbu min fevkî ruûsihumul hamîm.”

Hazani hasmani: These two, adversary, enemy, two sides,

Ihtesamu bi rabbi-him: Struggle, dispute, fight, about the Lord,

Fe ellezîne keferû: Those who conceal the truth, disbelief,

Kuttîat lehum: Cut off, severed, to them,

Siyabun min nâr: Their clothes, their condition, from fire, burning, destructive,

Yusabbu: It spills, hurt, difficulty, harm, evil, tyranny,

Min fevkî ruûsi hum: From above, head, mind, them,

El hamîm: Boiling, anger, hot, spewing rage,

The Meaning: Two sides dispute about the Lord. Those who disregard and conceal the truth have a burning condition. In their minds there is always anger and evil.

Surah Al-Hajj, verse 20: “Yusheru bihî mâ fî butûnihim vel culûd.”

Yusheru bihi: To be melted, flattened, mockery, buffoonery,

Mâ fî butun him: In them, in their bellies,

Ve el culûd: Their skins, their figures, their appearances, their conditions,

The Meaning: “In them is mockery and fondness for appearances.”

Surah Al-Hajj 21: “Ve lehum makâmu min hadîd.”

The Meaning: “And they act with hardness in the places where they are.”

When we examine it according to the word's meaning, we don't encounter any fear.

The situations that those who cannot reach the truth will fall into are very well described.

Now let's examine another translation.

Surah Al-Furqan 77:

The Meaning by Religious Affairs: (O Muhammad!) Say: “If it were not for your prayer, what would my Lord value you? You have denied. Therefore, the punishment will not leave you.”

If a person did not pray, would God not value him?

Will God show His punishment because we did not pray?

The fears mentioned in society, stating that God will punish, are explained based on translations.

This translation can also be done as follows.

Surah Al-Furqan, verse 77: “Kul mâ yabeu bikum rabbî lev lâ duâukum fe kad kezzebtum fe sevfe yekûnu lizâmâ.”

The Meaning: “Say: If you do not seek the truth, if you do not see the signs of your Lord in you, then, if you remain in lies, then you will be in distress.”

As seen here, God is not the one who inflicts torment.

Whoever cannot understand God properly, falls into the distress of ignorance.

Let's examine another meaning. Surah Al-Maidah 60:

The Meaning by Abdalbaki Golpinarli: Say: Shall I inform you of those who are worse than this, those who have incurred God's punishment? Those whom God has cursed and upon whom He has brought His wrath, some of whom He has transformed into monkeys and pigs, and those who worship Satan. These are the ones whose place is worse, and who have strayed further from the right path.

The Meaning by Religious Affairs (New): Say: “Shall I inform you of those whose punishment is worse than this in the sight of God? They are those whom God has cursed and upon whom He has brought His wrath, some of whom He has transformed into monkeys and pigs, and those who worship Satan. These are the ones whose place is worse, and who have strayed further from the right path.”

Does God transform a person into a monkey or pig?

Is it appropriate to give fear by making such a translation?

This translation can also be done as follows.

Surah Mâide 60: “Kul hel unebbiukum bi şerrin min zâlike mesûbeten indallâh men leanehullâhu ve gadıbe aleyhi ve ceale min humul kıredete vel hanâzıre ve abedet tâgût ulâike şerrun mekânen ve edallu an sevâis sebîl.”

Kul hel unebbiu-kum : Say, tell, inform, you,

Bi şerrin : evil, bad,

Min zâlike mesubet: this, from this, trouble, calamity, recompense,

Inde Allah: , belonging to, pertaining to, God,

Men leâne-hu Allah: whoever does not understand, God,

Ve gadıbe aleyhi: He was angry with him,

Ve ceale minhum: He made, He did, those among them, those in those states,

El kıradete: those who remain in imitation, animalistic states, monkey,

Ve el hanâzîre: harmful, cruel, piggishness,

Ve abede el tâgût: Satanic states, falsehood, going astray, deviation, oppression,

Ulâike şerrun: These are they, evil, bad, place

Mekanen: location,

Ve edallu: Those who deviate from the truth,

An sevâi el sebîl: From the straight path, the path of truth,

The Meaning: “Say: Shall I inform you of worse states than these? The inability to understand the truths belonging to God, being far from God’s mercy, and being in states of anger, and those who are in that state remaining in imitations and customs, and being in harmful states and being slaves to falsehoods. Indeed, there is evil in the places where they are, and they are those who deviate from the straight path into their own ignorance.”

When we examine it, we see that God does not turn man into a monkey or a pig.

Those raised with fear translate these meanings based on fear.

Now let's examine another translation.

Surah An-Najm 53:

The Meaning by Religious Affairs(Old): It is He who caused the towns of Lot to sink into the earth, burying them deeper and deeper.

The Meaning by Religious Affairs (New): He also lifted up the "Mu'tefike" and struck it down to the earth, and covered them with the veil of punishment He had covered them with.

The Meaning by Religious Affairs Foundation: He also did the same to the cities that were overturned.

As seen here, it is translated as if God lifted up the cities and struck them down to the earth, inflicting punishment, and instilling fear in hearts.

This translation can also be done as follows:

Surah An-Najm 53: “Vel mûtefikete ehvâ.”

Ve el mûtefikete: To be in lies, to wander around, to be tossed about,

Ehva: Desire, selfish desires, interests, unproductive, darkened,

The Meaning: “They wandered around for their own interests.”

What is indicated in this verse is:

Surah An-Najm:

48- Indeed, He is the Owner of all values and the Giver of contentment.

49- Indeed, He is the One who brings things into existence, and all signs in existence point to Him.

50- Actually, the people of Ad did not understand it in the past, and they perished.

51- The Thamud did not cling to the truth.

52- And before them, the people of Noah, indeed, they remained in oppression and transgression.

53- They wandered around for their own interests.

54- They clung to those states endlessly.

As seen here, what those who do not cling to the truth cling to is their own self-interest, their own tyranny.

Now let's examine another translation.

Surah Muhammad 23:

The Meaning by Religious Affairs (Old): These are the ones whom God has cursed, made deaf, and blinded.

The Meaning by Religious Affairs (New): These are the ones whom God has cursed, made deaf, and blinded.

Does God curse, make deaf, and blind?

Does God cause a person's house to collapse from its foundation?

The destruction of buildings and cities by earthquakes, which are seen as punishment from the gods in old beliefs, and which are mentioned in many places in the Quran, are these events really a punishment for people?

This translation can also be done as follows.

Surah Muhammad 23: ““Ulâikellezîne leanehumullâhu fe esammehum ve amâ ebsârehum.”

Ulâike ellezine: Those are the ones,

Leane-hum Allah: Curse, being turned away from mercy, falling, God

Fe esame-hum: Deaf, they have ears but do not hear,

Ve amâ: Blindness, true blindness, inability to see,

Ebsâre hum: Their eyes,

The Meaning: “Those who are in that state have not understood God and have distanced themselves from His mercy. So much so that they have ears but cannot hear the truth and eyes but cannot see the truth.”

As seen here, God does not blind anyone's eyes or deafen their ears.

Those who present such fears are the ones to whom the fear of God is presented.

Now let's examine another translation.

Surah Rad 13:

The Meaning by Religious Affairs (New): The thunder glorifies Him with praise. The angels also glorify Him out of fear of Him. He sends down lightning and strikes with it whom He wills. But they dispute about God. Yet He is the One whose punishment is severe.

The Meaning by Religious Affairs Foundation: The thunder glorifies God with praise. The angels also glorify Him out of awe of His majesty. While they dispute about God, He sends down lightning and strikes whom He wills with it. And He is the One Whose punishment is severe.

According to the translation here, God sends down lightning from the sky and strikes whom He wills with it.

Is it correct to translate it like this, presenting fears?

Does God send down lightning from the sky and strike whom He wills with it?

Do angels glorify God out of fear of Him?

This translation can also be done as follows:

Surah Rad 13: "Ve yusebbihur radu bi hamdihî vel melâiketu min hîfetih ve yursilus savâika fe yusîbu bihâ men yeşâu ve hum yucâdilûne fillâh ve huve şedîdul mihâl."

The Meaning: "All sounds are His glorifications. He is the owner of all attributes in all existence, and all powers are dependent on Him.

Thus, truths faster than lightning are presented to whoever desires to understand Him, and they are those who strive to understand God, those who know that He is the one who holds all existence tightly, the power in all existence."

When we examine this meaning, we understand that God does not send lightning from the sky to strike when He is angry.

Now let's examine verse 28 of Surah At-Tawbah.

Would God call His servant filth?

Would God insult His own creation?

Why is an angry God depicted?

Why are fears instilled in hearts?

The Meaning by Religious Affairs: O you who believe! Those who associate partners with God are nothing but filth.

The Meaning by Mehmet Okuyan: O you who believe! The polytheists are nothing but filth.

Now let's examine the translation word by word.

Surah At-Tawbah 28: "Yâ eyyuhâllezîne âmenû innemâl muşrikûne necesun fe lâ yakrabû."

O you who have believed!

Indeed, truly, certainly,

The polytheist: Attributing existence to oneself alongside the existence of God is a bad state.

Do not approach that state from now on.

As can be seen here, it can also be translated as "the state of polytheism is bad" instead of "polytheists are impure".

Polytheism is a state of thought that causes a person to associate partners with God.

And it leads to arrogance.

But if we say polytheists, we would be targeting someone, and we would be opening the door to injustice.

A person can fall into the state of polytheism, realize their mistake, and turn away from this state.

But they presented many fears in the name of God, under the guise of hadiths or Quranic interpretations.

From childhood, the fear of God was always instilled in our minds.

Our minds were veiled from understanding what God is.

As stated in the 13th verse of Surah Al-Hashr in the Quran,

the feeling of fear within us is an obstacle to understanding God.

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

Le entum eşeddu: Of course, you, more than, more intensely,

Rehbeten: Fear, dread, hesitation, trembling,

Fî sudûri him min Allah: In their hearts, in their minds, in their hearts, against God,

Zâlike bi enne hum: This is what happened, they,

Kavmun: People, communities,

Lâ yefkâhûn: No, understanding, comprehension, knowledge, unable to understand,

The Meaning: “Of course, among you are those who carry within them a fear of God, those are the ones who cannot understand God.”

As stated here, those who instill fears in us, prevent us from thinking healthily.

Fear closes the door to thinking.

Fear closes the door to love.

We have also based our Quran translations on these fears instilled in our minds.

And the day came when, upon carefully examining the Quran, we understood that those who instill fear are those in satanic states. Those who do not want God to be understood. Therefore, one should not be deceived by those who use God to instill fear. One should not distance oneself from understanding God. One should not be afraid to ask questions. One should not hesitate to seek the truth. O my brother! When you ask and investigate to learn the truth...

When you ask about what does not suit your heart...

When you reject what does not suit your logic...

When you say, "What could be the reason for this?"...

When you say, "Why has this been commanded?"...

When you ask about the differences in beliefs and worship...

When you ask about the differences in the clothes worn in the name of religion...

When you ask those who say, "This is God's command," "What is your wisdom?"

When you question the beliefs passed down from your ancestors, or when you do not conform to them...

When you ask, "Does God exist, what is God, is there an afterlife, is there heaven and hell?" When you question this or say, "I don't believe in these things,"

they immediately try to scare you with the devil.

They scare you with the threat of being struck down.

They scare you with the threat of apostasy.

They scare you with the threat of becoming an infidel.

They scare you with the threat of burning in hell...

Because the person you're asking is himself full of fear, that's why he's scaring you.

He doesn't know the answers to his questions and wants to infect you with his own fears.

If he knew the answer, he would tell you with excitement, enthusiasm, and sincerity.

Because he is not a witness, and remains only at the level of belief, he wants you to be the same.

Don't be afraid, my brother, don't be afraid.

You are doing the right thing.

You want to learn the truth, to witness the truth.

You want it to be proven to you with evidence.

You want to be a witness based on knowledge.

You want to use your mind, you reject what doesn't suit your heart.

And you are doing the right thing.

And you are following the advice of the Quran.

You are following the warning, "I bear witness," which is recited 20 times a day in the call to prayer.

Don't be afraid.

Ask questions, inquire.

Research to reach the truth.

Ask, search, think, and contemplate to become a person of faith.

Don't be afraid.

Don't be afraid to think.

Don't be deceived by those who try to frighten you.

Think, and let your heart be at peace.

Don't believe those who say, "If you think, you will leave the religion."

The brain and mind given to us were provided for questioning, thinking, searching, researching, and reaching the truth.

The Quran advises us to seek the origin of every word we hear.

"E fe lâ takîlûn?" "Leallekum tuselûn?" "Do you not reason?" "Do you not inquire?" "Do you not look upon the truth?"

There are dozens of such verses in the Quran. Almost half of the Quran consists of verses that advise thinking, researching, and reasoning.

The Quran calls those who remain only in the words they hear, those who accept things as they are without thinking, those who accept things as they learned from their ancestors without researching or reaching the truth, "those who follow the path of their ancestors."

It asks, "Do they not reflect on what they learned from their ancestors?" When you question what is presented in the name of religion, when you say, "These things being said don't sit right with my heart," they immediately tell you:

"You will leave the religion, you will be struck down, you will become an infidel, you will burn in hell."

Don't be afraid.

You cannot know the truth of religion without questioning the religious beliefs you learned from your ancestors.

When you question the beliefs, the worship, the places of worship, they immediately tell you...

"Don't you believe, are you denying, Satan is deceiving you, you are following Satan."

Don't be afraid.

You cannot reach the truth without examining the beliefs and the worship that differs according to each belief.

When you ask, "What is God, where is He, does He exist or not?", they immediately tell you...

They say, "You will burn in hell, you will become an infidel."

Don't be afraid.

You cannot know the truth without knowing the answer to the question "What is God?" intellectually, without witnessing it, and without reaching it spiritually.

Satan frightens you with himself so that you don't learn the truths, so that you don't go on the right path.

Because Satan doesn't want you to understand God.

Because Satan wants you to believe in a God that was inherited from your ancestors, that they taught, that is, a God that they created in their desires.

He doesn't want you to know the God who created you.

Because Satan doesn't want you to find the answer to the question "What is God?", he doesn't want you to reach the truth.

When you embark on the path of understanding God, he stands in your way on that straight path leading to the truth.

And he frightens you with himself.

And when you don't perform the acts of worship and commands he desires, when you don't speak words based on his belief, when you don't obey him, he frightens you with being an infidel, being struck down, following Satan, and burning in hell.

In other words, he frightens you with himself.

He frightens you with his own fears.

Don't be afraid.

Only Satan can frighten you with Satan.

Know that if someone accuses you of being a devil, being struck down, going to hell, or being an infidel, that person is a slave of Satan and serves Satan.

So, my brother!

Know that the one who frightens you is the one who is himself full of fear.

Know that he himself has surrendered to the fears of ignorance, to those in devilish states.

Because Satan does not want the truth to be revealed,

because his kingdom would be destroyed.

You, my brother!

Do not fear, do not fear, do not fear.

Ask, investigate, ask, investigate, ask, investigate...

Think, think, think.

Strive to understand and witness the truth with love, knowledge, sincerity, humility, and submission.

Know the value of what has been given to you: your brain, your mind, your intelligence, your ability to think, to contemplate, your ability to choose, to decide what to do and not to do.

Know that "jihad" is the effort to understand the truth.

And he who strives to understand the truth is a "Mujahid".

Do not fear, wage jihad, do not fear, be a Mujahid.

Do not fear, think without fear, and think about everything.

Know that thinking is a bridge that leads you to the truths.

Do not be afraid, and do not be deceived by the fear of those who instill fear.

Do not be afraid to use your intellect, to think.

How beautifully the Quran has explained this.

Surah Jonah 100: "Ve yecalur ricse alellezîne lâ yakılûn."

Ve yecalu: He produces, makes, creates, gives,

El ricse: Filth, dirt, the filth of ignorance, evil,

Ala ellezine lâ yakılûne: Those who do not use their intellect, those who do not reason,

The Meaning: "Those who do not use their intellect, those who do not think; they produce filth, dirt, and superstitions."

Here it is strikingly stated, "those who do not think only produce filth, dirt, and oppression."

In dozens of verses in the Quran, advice is given to "Use your intellect, think, contemplate, understand the truth."

Surah Ad-Dukhan 33: "Ve âteynâhum minel âyâtî mâ fihi belâun mubîn."

The Meaning: "And they carefully ponder over Our verses which We have presented to them."

Every word in the Quran is presented for us to carefully consider, investigate, and understand.

Unless we use our intellect, it is impossible for us to understand the truths.

When we hear a word, we should investigate its truth.

We should not remain at the mere wording.

The Quran clearly says, "Do not remain at the mere wording."

Surah Al-Kaf 18: Mâ yelfizu min kavlin illâ ledeyhi rakîbun atîdun."

Mâ yelfizu: Word, spoken, do not remain at the pronunciation, absolute,

Min kavlin: Word, to speak, words used,

İllâ ledey hi: There is, other, evaluation, it is in it, beside, belonging to it,

Rakîbun: Watcher, controller, investigator, observer,

Atîdun: Present, visible, existing, every moment,

The Meaning: "Do not remain at the pronunciation of the word, evaluate it to understand it. Investigate and observe every moment to understand the truths."

As stated in the verse, we should never remain at the literal meaning of the word.

We should research the meanings of the Arabic words used in the Quran.

We should try and think about finding the equivalent of each word in our own language.

When we examine the Quran, we understand that the Quran is presented to us for us to understand.

Not for us to read it in Arabic and expect reward.

Not to read it for the dead so that they may receive reward.

It is our hearts that are dead, and for our hearts to be revived,

we should read the Quran and strive to understand it.

There is magnificent information in the Quran, magnificent warnings.

There is information in the Quran that will open doors to many secrets.

There are signs that will open the doors to many discoveries in science.

We should read the Quran to understand it.

We should never be deceived by the statements of many groups that say, "Read it in Arabic, expect reward, don't read the Turkish translation."

The Quran is a divine presentation that opens doors to truths.

The Quran is a book presented to us so that we may understand the existence of being and the one who created being.

The Quran; It makes us question, investigate, reason, think, contemplate, reflect, examine existence, witness, and strive to be a righteous person.

Approximately two thousand verses in the Quran are about reasoning and thinking.

The Quran opens the doors for us to properly understand the truth of "What is God?".

The Quran is a divine text that presents the need to think about and understand what visible existence is, where it comes from, and where it is going.

The Quran recommends unity, togetherness, cooperation, and sharing.

It teaches the elimination of discrimination, conflict, anger, and rage.

The Quran leads a person to Islam.

Islam is about achieving peace, tranquility, and well-being.

A person who has attained Islamic consciousness does not have anger, rage, conflict, ego, pride, or arrogance within them.

A person who lives with Islamic consciousness is called a "Muslim."

God is one; every being is a sign of Him.

God shows His unity and oneness in every being through His signs.

All beings come from His essence and are shaped by His essence.

The entire universe was in Him (as the seed of the tree), and when the time came, everything emerged one by one from Him. He encompassed everything that was revealed with His manifestations; everything, when its time came, returned to Him one by one. He was the First, the Last, the Manifest, the Hidden. (Surah Al-Hadid 3)

Every person who reads the Quran to understand it will open doors to thoughts about the truths.

Therefore, one should never be deceived by those who try to frighten. One should not be deceived by those who use God to frighten.

One should always think.

So, my brother?

Do not be afraid, do not be deceived by the fear of those who try to frighten.

Never give up thinking and researching.

Think, always think.

Think about how the being you see came into existence.

Turn to your own body, take a look and say, "How did this body come into being?"

Look at the bodies you see, say, "How did these come into being?"

Think about existence, think about the creator.

Think about the passage of time.

Think about birth and death.

Think about the never-ending process of life.

You were born yesterday, your life has flowed by, and you have grown old.

Think about birth, think about aging, think about death.

And none of this is under your control, think about this very well.

Think about the indefinable power at the core of existence.

Think about the power at the core of an atom.

Think about the embodiment that occurs through the combination of atoms.

Think about where you came from and where you are going.

Are you the one who is alive? Think about it.

Think about the truth of life.

Think about the shaping of your body.

Think about the organs of your body, their order, their functioning.

Think about your eyes seeing, your ears hearing, your teeth, your lips, your nose.

Think about your breathing, your eating, your digestion, your excretion.

Think about the magnificent functioning that is happening in your body every moment, in detail.

Are you doing this? Or who is doing it?

Think about it.

Think about how different beliefs and different forms of worship have come about.

Think about the ongoing struggle between "you" and "me."

Think about the meaning of every word you hear.

Just as you taste the food and water placed before you, consider the information presented to you, investigate its essence, and savor its meaning.

Never speak without witnessing.

Know that thinking, questioning, and looking into the essence of existence will lead you to witnessing.
Do you want to know your true nature?

Do you want to know what this visible world is?

Do you want to know the answer to the question, "What is God?"

Do you want to see what kind of world exists within your own body?

Do you want to know what secrets are hidden within your body?

Do you want to discover yourself?

Do you want to understand the invisible dimension of visible existence?

What is God?

What is a Messenger?

What is a Prophet?

What is religion?

What is Sunnah?

What is Sharia?

What is Hadith?

What is the Quran?

What is a Surah?

What is a Verse?

What are their true meanings?

Do you always want to know these things?

Do you want to see their meanings in the realm of existence, not just the dictionary definitions written in books?

Come, meet pure thought.

Come, become acquainted with observing existence, with examining existence.

Come, become acquainted with pure, innocent gaze.

Be acquainted with the pure gaze of a child's birth.

Come, analyze information.

Come, become acquainted with knowledge.

Purify your mind from conflict and anger.

Purify your mind from unfounded information.

Purify your mind from hatred and resentment.

Free your mind from being enslaved by worldly interests.

Know that pure thinking will lead you to witnessing.

Know that turning your face towards existence, reading from that living book, will lead you to truths.

Think, think, think.

Understand the mind given to you well, do not betray it.

Think with a pure, innocent mind.

Think with a heart that seeks the truth.

Think to witness.

Think to understand unity.

How did the universes form?

How did our universe form and where is it flowing? How did the world we live on form?

How did the water we drink form?

What messages does water convey in its liquid, gaseous, and solid states?

What messages do steam, clouds, rain, snow, hail, ice, and dew convey?

What messages do earth, air, water, and fire convey?

Analyze the information in the book you read; don't immediately believe or immediately reject it, think about what the truth is.

If you listen to someone, don't immediately believe them, nor immediately reject them.

Consider whether what you heard is true.

Does every word you hear have a connection to knowledge?

Think about it, investigate.

Or are the things said untrue?

Think carefully.

Surah Hujurat 6: "În câekum fâsikun bi nebein fe tebeyyenû en tusîbû kavmen bi cehâletin."

In cae kum: If it came, it was presented, you heard, you,

Fasikun: Wicked, deviating from the truth, corruption, duality,

Bi nebein: A news, information, word,

Fe tebeyyen: Investigate, examine, be sure, clear,

En tusibû: Calamity, evil, contamination, harming, hitting,

Kavmen bi jahâletin: An ignorant people, ignorant people, uninformed,

The Meaning: "When information comes to you, investigate thoroughly whether it causes duality or corruption, otherwise you will be among those who cause harm in ignorance."

How beautifully indicated in the verse.

Did you hear a word, did you read a book?

Don't believe it immediately, think about it first.

Perhaps the word you heard from someone will lead to wickedness?

Perhaps the information you're reading in the book is discriminatory, opening the door to evil?

Think, think, think to reach the truth.

Turn to your own body's book, think about how your body was created?

Think in order to understand your body, to comprehend its creation. Look, what a magnificent message there is in verse 14 of Surah Isra.

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

Iqra kitâbe ke: Read, the book is yours, your own body book,

Kefâ: Sufficient, enough,

Bi nefsike: Yourself, your soul, your body, your being,

El yevme aleyke: Time, moment, day, to you, in yourself, within you

Hasîbe:,account, investigate, to take stock,think,

The Meaning: "Read, think, your own body book is sufficient for you to know yourself. Be in a state of self-understanding at every moment."

How beautifully it is indicated in the verse.

To know your soul, that is, yourself, turn to your own body book, and think at every moment to understand yourself.

Come, think about what the soul is?

Do not believe those who say that the soul is Satan, it is evil, it leads you astray.

The soul is your body, your being.

The self is you, it is the book of your own body.

To understand yourself, to attain the truth of God, be in thought at every moment.

Come, be in thought at every moment, do not separate from thinking.

Think with a pure mind, with a pure heart.

Think with a mind that does not judge, that is not tainted by pride.

Think with a mind that is as pure as a child.

Think, research and witness without ever separating from knowledge.

Consider the mathematical, physical, chemical, and biological dimensions of existence.

Never speak about something you haven't witnessed.

Never make statements about something you cannot witness.

Come, try to know yourself.

Try to understand yourself.

What is God?

Try to reach His truth.

Try to know Him.

Don't be afraid, think.

Know that thinking is searching for the truth.

The truth will be granted to those who seek it fearlessly.

Don't be afraid.

Know that God is not something to be feared.

God is the sublimity of love, mercy, and compassion.

ANALYSIS OF THE WORDS "TAQWA" AND "HAVF"

The word "taqwa" in the Quran has generally been translated by authors as "fear."

However, the word "fear" is related to the word "havf."

The meaning of the word taqwa is different.

Authors translated the verses "Itteku Allah" in the Quran as "Fear God."

However, "itteku" comes from the word taqwa.

Itteku Allah means "Be pious towards God."

That is, taqwa means "to avoid evil, not to associate partners with God."

This translation would have been more appropriate.

But when fear gripped minds, the translations were made accordingly.

Let's give some examples from the Quran.

Please examine them word by word and consider the differences in translation.

Surah Al-i Imran 102:

The Meaning by Religious Affairs Foundation: O you who believe! Fear God as He should be feared, and die only as Muslims.

The Meaning by Edip Yuksel: O you who believe! Listen to God as He should be listened to, and strive to die as Muslims (those who submit to God).

The Meaning by Elmalılı Hamdi Yazır : O you who believe! Fear God as He should be feared, and die only as Muslims.

The Meaning by Elmalılı(Original): O all you who believe! Fear God as He should be feared, be truly pious, and die only as Muslims.

The Meaning by Mehmet Okuyan: O you who believe! Be pious towards God as He should be feared! Do not die except as Muslims!

The Meaning by Yasar Nuri Ozturk: O you who believe! Fear God as He should be feared. Do not die except for Muslims submitting to God.

As can be seen, some authors have translated the word "ittekû" as fear. Others have translated it as avoidance, protection.

Now let's examine it word by word.

Surah Al-Imran, verse 102: Yâ eyyuhâllezîne âmenûttekullâhe hakka tukâtihî ve lâ temûtunne illâ ve entum muslimûn.”

Yâ eyyuha ellezine amenû: O you who have faith, those who are certain,

İttekû Allah: To avoid evil, not to associate partners with God, to be in piety,

Hakka tukâti hi: Truth, reality, to act with truth, piety,

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

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

The Meaning: “O you who have believed! Act with truth, avoid evil, do not associate partners with God, and understand immortality, and you who have submitted with all your being, be among those who are in peace and tranquility.”

Now let's give another example.

Surah Al-Maidah 35:

The Meaning by Religious Affairs (New): O you who have believed! O you who believe! Fear God, seek a means to draw near to Him, and strive in His way so that you may succeed.

Quranic Translation (Religious Affairs): O you who believe! Fear God, seek a means to draw near to Him, and strive in His way so that you may succeed.

The Meaning by Edip Yuksel: O you who believe, listen to God, seek a way to reach Him, and strive in His way so that you may succeed.

The Meaning by Mustafa İslamoglu: O you who believe! Be respectful to God and strive to draw near to Him. Moreover, exert all your efforts in His way so that you may attain salvation.

The Meaning by Suleyman Ates: O you who believe, fear God, seek a way to draw near to Him, and strive in His way so that you may attain salvation.

When we examine this verse, we see that Turkish Religious Affairs Directorate has two different translations; one as fear, and the other as avoiding opposition.

Now let's examine it word by word.

Surah Al-Maidah 35: “Yâ eyyuhâllezîne âmenûttekullâhe vebtegû ileyhil vesîlete ve câhidû fî sebîlihî leallekum tuflihûn.”

The Meaning: “O you who have believed! Avoid evil, do not associate partners with God, and seek means to understand Him, and strive to understand and explain the truth in His way. It is hoped that you will succeed.”

Now let's examine another verse.

Surah Ash-Shu'ara 131:

The Meaning by Religious Affairs foundation: So fear God and obey me.

The Meaning by Elmalili Hamdi Yazır: “Come, now fear God and obey me.”

The Meaning by Religious Affairs: “Therefore, beware of disobeying God and obey me.”

Now let's examine it word by word.

Surah Ash-Shu'ara 131: “Fettekûllâhe ve etîûn.”

Fe ettekû Allah: So, to beware of evil, not to associate partners with God,

Ve etîûn: Obedience, compliance, listening,

The Meaning: “So beware of evil, do not associate partners with God, and listen to me.”

As can be seen upon examination, the word ittekû is generally translated as fear.

Such translations leave minds filled with fear.

When we carefully examine the Quran, we see that God is not the one who instills fear.

Let's give some examples now.

Surah An-Naml 10: “Yâ Mûsâ lâ tehaf innî lâ yehâfu ledeyyel murselûn.”

The Meaning: “O Moses! Do not fear, indeed, with Me there is no fear, but only reaching the truth.”

It is magnificently stated in the verse.

There is no fear in the presence of God.

Fear is an obstacle to reaching the truth.

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

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

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

The Meaning 1: “We have not presented any sign that would instill fear in people.”

The Meaning 2: “We have not presented any sign that would instill fear in people.”

Everyone should know the magnificent truth presented in this verse.

God has not presented any fear in any of His verses.

Thus, God has not presented any fear, including the fear of hell, in the Quran.

The meanings should be carefully examined.

Because there is never any contradiction in the Quran.

If it seems to exist, it is related to the translations of these authors.

The meanings should be carefully examined repeatedly.

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

We have based the translations on the fears that were instilled in our brains when we were young.

In many verses of the Quran, it is stated that “there is no fear for those who turn their faces to God and who are in submission to God.”

Let us give some examples.

Surah Al-Baqarah 112: “Rather, whoever turns his face to God, and submits himself completely and is in goodness, then his reward is the truths of Him who created him, and there is no fear for them, nor is there any sorrow for them.”

Surah Al-Baqarah 38: “Whoever is on our straight path, there is no fear for them, nor is there any sorrow for them.”

Surah Al-Baqarah 62: “Those who believe and guide, and help, and those who abandon their own beliefs and believe in God, and believe in their end, and those who are engaged in good works—their reward is the truth of Him who created them. There is no fear for them, nor is there any sorrow for them.”

Surah Al-Baqarah 262: “Those who spend in the way of God, knowing that God is their owner, and then do not return to their former state, knowing that what they spend belongs to Us—there is no distress for them, their reward is from their Lord, and there is no fear for them, nor is there any sorrow for them.”

Surah Al-Baqarah 277: “Indeed, those who believe and strive in the straight path and are always mindful of God’s devotion and are purified and share what they have, their reward is from their Lord, and there will be no fear for them, nor will they grieve.”

Surah Al-Imran 170: “They are in the comfort of having attained the truths that God has revealed and understanding His favors. They give glad tidings to those who follow them and seek to understand those truths. There will be no fear for them, nor will they grieve.”

Surah Al-An’am 48: “So whoever has believed and been purified, there will be no fear for them, nor will they grieve.”

Surah Al-Anbiya 103: “They will not grieve, nor will they fear; they know the Exalted One, and they cling to the One who has power over all existence.”

Surah Al-Maidah 69: “Those who help those who believe in God, and those who believe in their end, and those who work in the straight path of truth, for them there will be no fear, nor will they grieve.”

Surah Jonah 62: “Indeed, those who take God as their protectors will have no fear, nor will they grieve.”

Surah A’raf 35: “Whoever avoids evil, does not associate partners with God, and is reformed, then there will be no fear for them, nor will they grieve.”

Those who understand God will be freed from fear.

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

Those who do not want God to be understood.

We understood that it is Satan who instills fear.

Surah Al-i Imran 175: “İnnema zâlikumuş şeytânu yuhavvifu.”

The Meaning: “Indeed, it is Satan who frightens.”

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

And how striking it is that in this verse, fear is dealt with together with Satan.

It is beautifully stated in the Quran.

Fears belong to the satanic realm.

Whoever has become like Satan, frightens those around him.

That is why it is stated in the verse, "Satan frightens."

In the Rahmanic realm, there is no fear, there is hope, there is guidance.

The fear of hell, instilled in children's minds from childhood, is the greatest obstacle to understanding the fear of God.

Those who have the fear of God and the fear of hell within them, instill these fears in their surroundings.

However, those who have the love of God within them, instill love in their surroundings.

If we cannot know the truth of hell, we become prisoners of the fears of hell that society tells us about.

Unfortunately, in society, "what is the truth of hell?"

Instead of discussing the subject, there was talk of fears of hell.

Fears were instilled in their brains while they were still very young children.

And unfortunately, these fears were reflected in the interpretations as well. Let's give some examples:

Surah At-Tawbah 35:

Turkish Religious Affairs Directorate: On that day, these will be heated in the fire of Hell, and their foreheads, sides, and backs will be branded with them, and it will be said to them, “This is what you hoarded for yourselves. Now taste what you hoarded!”

The Meaning by Mehmet Okuyan: On that day, (these hoarded things) will be heated in the fire of Hell, and their foreheads, sides, and backs will be branded with them. (It will be said to them): “This is what you hoarded for yourselves. Now taste the punishment of what you hoarded!”

Bayraktar Bayraklı Translation: On that day, in the fire of Hell, their skins will be heated and peel off; their foreheads, sides, and backs will be branded with them, and it will be said to them: “This is what you hoarded for yourselves. Now taste the punishment of what you hoarded.”

The Meaning by Religious Affairs Foundation: On the day when (these monies) will be heated in the fire of Hell and their foreheads, sides, and backs will be branded with them, (it will be said to them): "This is the wealth you accumulated for yourselves. Now taste the torment of what you were hoarding!"

The Meaning by Yasar Nuri Ozturk: There will come a day when, in the fire of Hell, lava will be poured upon them, and their foreheads, sides, and backs will be branded with it: “This is what you accumulated for your egos. Now, taste what you have hoarded!”

Therefore, we should understand the words “piety” and “fear” well.

Piety is not fearing God.

Piety is avoiding evil, avoiding wickedness, avoiding ego and pride, not associating partners with God, and avoiding causing even the slightest harm.

Piety is not attributing ego to oneself alongside the sublimity of God.

It is being able to say, “God exists, I do not.”

It is being able to know that one's own existence belongs to God.

The bad thing is to attribute existence to oneself and remain in the struggle of self and ego.

The word piety is derived from the word “ittika,” which means to avoid evil.

The origin of the word “ittika” It is known to come from the root "vikaye-".

Vikaye means to avoid, to protect oneself from, everything that will cause harm. One who follows piety is called "muttaki". "Takva-ittika-muttaki" are words that come from the same root.

Every being is a book.

In this book are the truths of creation.

Every being is the path shown by God's attribute of "Huda," that is, the guide.

This path leads a person to the truths.

Provided that a person is pious, that is, that he avoids evil and does not associate partners with God.

Piety is avoiding evil and not associating partners with God.

Surah Al-Baqarah 2: “Zâlikel kitâbu lâ reybe fîhi huden lil muttekîn.”

The Meaning: “This universe is a book. There is no doubt in the truths within it. It is a guide to the truths for those who seek them, avoiding evil.”

There are many forgivenesses and many rewards of sublime truths for the righteous.

Surah Hujurat 3: “Li el takvâ lehum mağfiret ve ecrun azîm.”

The Meaning: “For those who are pious, there is forgiveness and great rewards.”

Provided that we purify our hearts and minds.

We understand that piety is:

Avoiding and purifying our minds from false information.

Avoiding feelings and thoughts that contain evil.

Avoiding all evil states.

Avoiding sedition, malice, gossip, pride, and arrogance.

Avoiding gossiping and slandering others.

Avoiding causing harm and destruction.

Avoiding thinking and speaking evil.

Avoiding lying and slandering.

Avoiding searching for people's faults, mocking, and slandering.

Not judging people according to their beliefs, avoiding separating them based on whether they are veiled or unveiled, whether they pray or not. It is to avoid looking down on others, to avoid considering oneself superior, and to avoid looking down upon any created being.

It is to avoid coveting people's possessions and honor. It is to avoid stealing, plundering, usurping what does not belong to oneself, and violating the rights of others.

It is to avoid betraying trust.

In short, it is to avoid all kinds of harmful situations.

It is to avoid worldliness, materialism, position, fame, and glory.

It is to avoid saying, "I exist alongside the sublimity of God."

It is to avoid attributing existence to oneself.

It is to avoid associating partners with God.

This is piety: staying away from all sins, avoiding them.

Truths are revealed to those who stay away from all kinds of knowledge, thoughts, and actions that would reveal injustice; they are the people of piety.

Many favors are bestowed upon those whose hearts and minds are pure, that is, the people of piety.

They attain the secrets of existence.

Surah A'raf 96: : “Ve ittekav le fetahnâ aleyhim berekâtin min el semâi ve el ardı.”

The Meaning: “Those who are pious receive blessings from the realities of the heavens and the earth, and understand that the emergence of everything belongs to Us.”

Yes, piety is the secret of Moses taking off his clogss and abandoning his staff.

Piety is a station reached by those who purify their hearts and minds.

The door of secrets will not open without reaching this station.

Only those who are pious can reach the truth of God.

Those who are pure will attain the knowledge of meaning.

Those who purify their hearts with God will be among the pious.

Those who are pious will attain the love of God.

This is stated in Surah At-Tawbah 4, 7 and Surah Al-Imran 76.

“Innallâhe yuhibbul muttekîn-Those who are pious have attained the love of God.

Surah Âl-i Ĩmrân 76: “Belâ men evfâ bi ahdihi vettekâ fe innallâhe yuhibbul muttekîn.”

Here, those who possess piety are described as those who are faithful, fulfill their promises, and have attained the love of God.

When we examine the Quran, we see that fear belongs to the satanic realm.

It is the satanic realm that instills fear.

The satanic state is the state of being self-centered towards God, being arrogant.

It is the state of being unjust to one's surroundings.

Piety, on the other hand, is the place of submission to God, of good manners.

It is the place of not associating partners with God.

It is not attributing self-importance to oneself alongside the authority of God.

He who bears witness to God does not fear God.

IT IS SATAN WHO INSTILLS FEAR

Why are fears presented?

What is the real purpose of instilling fear?

What kind of feelings and thoughts do those who instill the fear of God have?

How does the Quran examine this issue?

When we examine the Quran, we understand that fear is an emotion that comes from the satanic realm.

Surah Âl-i İmrân 175: “İnnemâ zâlikumuş şeytânu yuhavvifu.”

The Meaning: “It is only Satan who instills fear.”

When we examine this verse, we understand that it is Satan who instills fear.

Fear comes from the satanic realm.

Satan is a cruel person.

It is Satan who instills fear; the source of evil is the satanic realm.

A person should not look for a separate devil somewhere outside.

If he is doing evil to others, if he is offering fears to others, he should look for Satan within himself.

If you are cruel, you are Satan.

If you are doing evil to those around you, you are Satan.

If you are filled with malice, envy, jealousy, and wickedness...

If you consider yourself superior and look down on others...

If you violate the rights of others, deceive, and oppress for your own gain...

You are the devil; don't look for another devil.

Look for the devil within yourself.

The devil is your enemy.

If you are unjust, you are your own enemy.

Don't look for the devil as a separate entity outside.

Look for the devil in the person who has become unjust.

If you are oppressing those around you, understand that you yourself are the devil.

Surah Fatir 6: “İnneş şeytâne lekum aduvvun fettehizûhu aduvvâ innemâ yedû hızbeku li yekûnû min ashâbis saîr.”

The Meaning: “Indeed, your satanic states are your enemy. Take them as your enemy. Those satanic states only lead you to the ignorance of othering, thus leading you to division.”

How beautifully it is stated in the verse, Satan is a person's greatest enemy.

Man has only one enemy: the devilish feelings and thoughts within himself.

Man should look for the devil within himself in all the cruel things that bring about evil; in knowledge, feelings, thoughts, and actions.

The devil is the name of all evil.

The devil is the name of every feeling and thought that separates a person from God.

It is the name of every feeling, every thought, and every action that causes a person to commit cruelty.

Do you have feelings like arrogance, pride, contempt, and self-aggrandizement?

Do you act with arrogance?

Do you look down on others?

Do you belittle any created being?

Surah An-Nisa 120: “Satan is only arrogant, prideful.”

Are you full of pride, arrogance, and self-admiration?

You are the devil; don't look for another devil.

Do you think evil thoughts about someone?

Do you oppress someone?

Do you consider yourself, your faith, your worship superior?

Are you deceiving others for your own benefit?

Are you misleading others for your own gain by invoking God, the holy book, and religion?

Surah Fâtır 5: “Ve lâ yegurrennekum bi Allâh elgarûr-Beware, lest deceivers deceive you by invoking God.”

Are you someone who deceives, abuses, approaches others for their own gain, tries to fool others with flowery words, and takes what belongs to others?

Then don't look for another devil, you are the devil yourself.

Are you frightening others by mentioning God and hell?

Are you instilling fear in their minds?

Are you spreading fear in the name of religion?

Are you talking about fears instead of the love of God?

Then don't look for another devil, you are the devil yourself.

Do you meet with those who believe like you and mock those of other faiths?

Do you despise their beliefs, their worship, their places of worship?

Do you see yourself as destined for paradise and them for hell?

Do you look down on those who don't worship like you, who don't dress like you?

Surah Al-Baqarah 14: "When they meet those who believe like them, they say, 'We also believe,' but when they are with those who are like them in their devilish ways, they say, 'We did not care about them, we only mocked them.'"

Are you in these feelings?

Then don't look for another devil, you are the devil yourself.

Are you depriving others of their rights and leaving them poor?

Are you mocking the poor?

Do you see yourself as superior and exalted?

Are you acting out of self-interest?

Surah Bakara 268: "El şeytânü yeidukumul fakra ve yemurukumbil fahşâi."

The Meaning: "Your devilish ways give you the fear of poverty and lead you to a state of self-aggrandizement."

So don't look for another devil, the devil is you.

Do you consider yourself superior and others inferior?

Do you think you are better?

Do you judge people by their outward appearance?

Do you live with the feeling that you are better than them?

Do you consider yourself, your faith, your path sacred and others inferior?

"Ene hayrun minhu - I am better than him" (Surah Sad 76)

So don't look for another devil, the devil is you.

Are you hypocritical?

Are you showing off to those around you?

Are you forgetting God, the Owner of all things, and attributing wealth and possessions to yourself, and are you spoiled?

Are you showing off when helping those in need?

Surah An-Nisa 38: "He who is in a state of ostentation is Satan."

Don't look for another devil; Satan is you.

Are you causing discord among people?

Are you creating division?

Are you inciting people against each other?

Are you dividing people into groups?

Are you sowing enmity among people?

In other words, are you acting unjustly in society?

Surah Al-Mujadilah 19: "The party of Satan is the one who divides, separates, and groups."

How clearly it is stated in the verse.

If you are dividing, if you are seeing others as different, if you are separating, if you are considering yourself superior and others as inferior...

Don't look for another devil; Satan is you.

Are you sowing discord, deviation, anger, hatred, and resentment in someone's heart?

Are you abandoning the truth and making your own assumptions and interests your gods?

Are you making idols for yourself?

Surah An-Nisa 60-76: "The idol, the devil, the one who is in the idol is the devil."

Do not look for another devil, the devil is you.

Are you filled with hatred, resentment, anger, and revenge?

Are you sowing hatred, resentment, and anger in someone's mind about someone else?

Are you filled with jealousy, envy, and malice?

Are you sowing jealousy, envy, and malice in someone's mind about someone else?

And by sowing these, are you distancing them from understanding God?

Are you involved in unjust gain, theft, and seizing property?

Surah Mâide 91: "El şeytan, adâvete vel bagdâe fil hamri vel meysiri."

Look, don't look for another devil, the devil is you.

Look, my brother!

Examine yourself.

Do you have feelings of cruelty within you?

Do you look down on others?

Do you consider yourself superior?

Do you see your faith and worship as greater than those of other faiths?

Are you involved in gossip and slander?

Are you infringing on the rights of others?

Are you cruel to those around you?

Do you harbor feelings of malice, envy, and jealousy?

Are you planting seeds of discrimination in the minds of innocent children?

Are you planting information that distances them from God?

If you are doing these things, don't look for another devil.

The devil is you.

The devil frightens.

He distances from love.

The devil oppresses.

He stays away from mercy.

In society, they have polluted innocent minds with countless fears, saying things like "a devil will possess you, a devil will possess you."

So, let's ask ourselves now.

What is Satan?

What is the satanic realm?

Is there a separate entity called Satan?

Or are wicked people called Satan?

What is the subtlety of Iblis, Satan?

What is a Jinn?

Is there a separate entity called Jinn?

The Quran deals with Jinn, Iblis, and Satan.

It is stated that Iblis did not prostrate.

It is stated that Satan's ancestor was Iblis.

It is stated that Iblis's ancestor was a Jinn.

So, what are Iblis, Satan, and Jinn?

What is stoning Satan?

What is Iblis's self-perception as benevolent?

In the Quran, it is mentioned nine times that Iblis "did not prostrate to Adam."

The word "Satan" does not appear in these verses.

However, it is commonly said that Satan did not prostrate.

Whereas the verses mention Iblis(Devil).

Surah Bakara 34: "Ve iz kulnâ lil melâiketiscudû li âdeme fe secedû illâ iblîs ebâ vestekbere ve kâne minel kâfirîn."

The Meaning: "We revealed to Adam: 'Understand the power in all existence, and be in complete submission with your whole being.' So he submitted with his whole being. However, he who remains on the surface of existence and cannot see its inner essence, and cannot understand the power in all existence, avoids submission and remains in arrogance, and becomes one of those who ignore the truths."

The Quran states that Iblis(Devil) did not prostrate.

But we have always been taught that Satan did not prostrate.

The Quran does not say Satan, it says Iblis.

We need to understand the subtlety of Iblis and Satan mentioned in the Quran well.

If we examine the verses on this subject, we will better understand the truth of Iblis, Satan, and Jinn.

Iblis did not prostrate to Adam, saying, 'That is earth.'

Surah Â'râf 12: "Halaktehu min tîn-its creation is from earth."

Surah Sâd 76: "Kâle ene hayrun minhu halaktenî min nârin ve halaktehu min tîn."

The Meaning: "Iblis said, I am better than him. He is earth, I was created from his fire."

From this we understand that whoever remains in the earthly dimension of existence, and cannot see his essence, his origin, the state he will fall into is the state of Iblis.

And the one who falls into the state of Iblis is the one who sees himself as better and falls into pride.

Surah Sâd 75: "Estekberte em kunte minel âlîn."

The Meaning: "Iblis became arrogant and considered himself superior."

As indicated in these verses, whoever remains in the earthly dimension of existence, cannot see its essence, and falls into arrogance by considering himself superior, becomes Iblis(Devil).

There is no separate being called Iblis.

The definition of Iblis, which was explained to us as children and presented as if it were a separate being from us, is not correct according to the Quranic standard.

Iblis, clothing, garment, outer garment, form, the earthly aspect of existence all mean the same thing.

Iblis means one who remains in the outer garment, in the form, in the material dimension of existence, in the earthly dimension.

That is, when one looks at existence, one who remains on the outer surface of existence, unable to reach the inner meaning.

That is, one who sees the body but cannot see the soul.

Whoever saw the form but could not see the essence became Iblis.

Whoever; He who saw the earth but could not see his true self, became a devil.

Whoever saw himself but could not see God in himself, became a devil.

Whoever saw the person opposite him but could not see God in him, became a devil.

Whoever remained in the body but could not reach the soul, became a devil.

It is God who holds all forms and bodies together.

If we see the forms but cannot see the essence that holds the forms...

That is, if we see the earth but cannot see what lies beyond the earth...

That is, if we see the body but cannot see the soul, then the state of devilry will be revealed in us.

This is what devilry means; the outer garment of existence, that is, the earthly dimension of existence.

What is required of us is to understand the power that holds the forms and to attain the secret of prostration.

Adam is the secret of the breathed spirit.

In the Quran, it says, "We breathed into him from Our spirit."

Thus, all existence comes from the spirit of God, functions with that spirit, and continues with that spirit.

If we see only the outward forms, that is, the outer garment of existence, and cannot see the inner soul, we become Iblis, that is, we remain in the outer garment, in the form.

The wisdom behind the Quran's command to "prostrate before Adam" is to understand the truth of the soul, the source from which existence originates, and to become angelic, that is, to transcend your outward form and reach the secret of prostration.

Those who remain on the outer surface of existence, that is, in the outer garment, in the form, cannot grasp the secret of prostration.

The truth explained to us here is that "whoever sees the form of this existence but cannot see its inner essence, that is, the soul within, develops the state of devil."

If the one who is Iblis does not abandon this feeling and thought, then gradually, the transformation into Satan occurs in that person.

The word "Satan" is known to come from the word "sha-ta-na," meaning one who distances himself from the truth.

A person distances himself from the truth when he cannot see the inner nature of existence, that is, the spirit within.

The dimension of the soul is called Truth.

Satanism originates from devilry.

That is, the place where Satan is born is the state of devilry.

When a person remains in the dimension of form of existence, gradually a state of self-interest and ego develops in that person.

And because of this, they look at existence through thoughts such as good and bad, beautiful and ugly, strong and weak, low rank and high rank, slave and king, rich and poor.

And when one moves away from the truth, the state of ego develops.

A person in the state of ego gradually begins to exhibit bad behaviors.

Satan is defined as being in all bad states, in the self, in envy, malice, and destructiveness.

Satan is always within his own self-interest, within his own ego.

Satan is one whose every action is evil.

He is arrogant, he considers himself great.

A person who becomes like Satan pursues position, status, fame, glory, self-interest, and wealth.

He is always after worldly gain, personal interest,

He burns, destroys, tears apart, divides, kills,

He does everything for personal gain.

He is arrogant, such arrogance that, in order to achieve his desires:

Sometimes he appears humble.

Sometimes he appears in tears.

Sometimes he appears pessimistic.

Sometimes he frightens.

Sometimes he uses people's beliefs.

And he always acts using the name of God.

That is, that person is always deceitful, their inner self is different from their outer self.

They always act for their own self-interest.

This is how the state of devilishness first develops in that person, and then the state of devilry develops.

If a person remains in the outer garment of existence, and cannot see the Truth that holds that existence, then that person is Iblis.

And thus, whoever remains in the material dimension of existence, distancing themselves from the Truth, and always uses existence for their own benefit and position, that person is the devil.

The devil always acts for his own benefit. So whoever;

If one remains in the external dimension of existence and distances oneself from the Truth,

If one despises some and exalts others,

If one harms others for one's own benefit,

If one engages in all kinds of deceit for position and status,

If one usurps the rights of people and existence,

If one does not entrust things to those who are worthy,

If one divides people into factions,

If one belittles others by saying "I and him," "we and them,"

If one's tongue speaks words of arrogance,

If one always runs after one's own benefit and is always involved in evil,

If one uses others for one's personal gain,

If one is after wealth, position, and fame,

That person is Satan.

Therefore, what is called "stoning Satan" is removing all these evil states from within oneself.

The way to be freed from these states is:

To understand the truth that encompasses existence in every moment and in every aspect.

It is not about remaining on the surface of existence.

It is about seeing the inner essence of existence.

It is about not remaining in the material dimension of existence, but understanding the workings and qualities within existence.

It is about not getting stuck on a person's skin, color, nationality, or belief.

It is about being able to see the power that makes the human body function, that makes the heart beat, that makes the blood circulate, that makes the cells work.

In other words, it is about knowing God, who sustains all existence, whose essence is absolute, and living with the consciousness of prostrating to Him at every moment.

The secret of prostration begins with understanding the attribute of "Hayy" (the Living) in existence.

The secret of prostration begins with understanding the "Ruh" (Spirit) within existence.

The secret of prostration is to transcend one's own existence, to surrender one's entire being to God.

One who prostrates can never return from that prostration. That person's walking, sitting, lying down, working, and every service is a prostration...

The one who prostrates lives with the awareness that there is the Being who creates existence, behind existence.

That sublime power that holds all existence is God.

One who knows God properly does not fall into the state of devilry or satanism.

Even if one who knows God properly falls into those states, he quickly distances himself from them at that moment.

Stoning the devil within oneself is only possible with the love of God.

Surah Al-Baqarah 268: "Your satanic states give you fear of poverty and lead you to ugly states, egoistic states."

Now let's examine the issue of jinn, which is instilled in people's minds by saying "jinn possesses" in society.

In society, fears are instilled in people's minds by referring to "the three-lettered beings" (jinn).

There have always been things in religious groups that people have never seen but believe exist based on what others have told them.

One of these is the subject of jinn.

Brains have been coded with the word jinn, jinn.

And unfortunately, this has led to many hallucinations.

The brain, coded with fears, creates different chemical fluctuations.

It is a fact that those who claim to see things, which we call hallucinations, affect society.

Hallucinations are images created by the brain through chemical releases under the influence of different emotions.

Those who say they see jinn see these images as a result of things that someone told them about jinn when they were children, instilling fear.

Because of the coding of this fear-filled information into the brain, certain chemicals are released in the brain as a result of the fears that arise.

These secreted chemicals are the reason these images are seen.

Those who say they have seen jinn are actually people who see images due to the effect of fluctuations in their own brains.

So, what is a jinn in a religious sense?

What is a jinn according to the Quran?

Every word used in the field of religion certainly carries a meaning.

These words have been used by perfect individuals.

These people were deep thinkers who read and examined their own bodies, existence, and the universe.

Of course, the word "Jinn" has also been explained as a word that expresses a meaning.

But as centuries passed, like other words, the meaning of this word was emptied and other meanings were given to it.

Are there separate beings called Jinn?

Do Jinn really possess or attack?

Why are these fears created?

In society, fears are constantly created by saying things like, "I've been possessed by a Jinn," "I've been attacked by Jinn."

It is said that Jinn are found in bathhouses, places where music is played, entertainment venues, and places with pictures and statues.

It is said that they have long hair, bulging eyes, horns, reversed feet, some are very thin, some are very large, and dozens of unfounded things are said. It is said that cats do not have a veil over their eyes, that they see jinn, and other such things are constantly being told.

And with these baseless words, people called "jinn healers" in society, use religion, God, and the Quran as tools to extort millions of dollars from society and cause people to stray from the truth.

What is the real meaning of the word jinn?

Cin, in, ins, üns, ünsiyet, insan.

The word "jinn" is written with the letters "Cim" and "Nun".

The word "can" is written with the letters "Cim", "Elif", and "Nun".

Jinn, canan, canan, cinnet, cenin, cinni, ecnebi, cünne, cenne, cennet, cenabet, cins, cinsiyet, siccin, are words that come from the same root.

If we examine each word in terms of meaning:

Jinn; means foreign, unknown, unknowing, unfamiliar, veiled, unidentifiable, unaware of the soul within oneself, unknowing one's own origin, far from the consciousness of God.

Soul; means that which has come to life, that which is alive, that which carries life, living, aware of the soul within oneself.

Madness; means being affected by something unknown, getting angry, being enraged, possession by a jinn, madness, insanity. Those who see a person in a state of madness say about him, "He is having a madness." Because other people use this expression because they do not know why that person has fallen into a state of anger, rage, rebellion.

Jinni; is used to mean belonging to a foreigner, foreign, coming from an unknown place.

Fetus; means an unborn, veiled child in the womb, invisible baby.

Foreigner; A foreigner means someone who is alien to a society, someone who is estranged from their own origin.

Saying that Prophet Solomon had his temple built by jinn means that he had it built by foreigners from other countries.

Cunne, cenne; "Cenne hu", "ecenne hu" means that he covered it, he concealed it.

Cennet means that he covered the garden and the desert, he covered the distress and suffering with peace.

Cenabet means that he covered the cleanliness with impurity.

Cins, ebnâ-yi cins; means that people reached the unknown, reached humanity.

Gender means to emerge from the unknown realm with an identity, to be related to one's origin, to be related to a kind.

Siccin means being covered in darkness, remaining in darkness, being stuck in something unknown, believing in something that is not real.

The connection between Jinn and humans should be well understood. Jinn means unknown, not knowing itself, unrecognized, not recognizing.

Human means known, recognized, self-aware.

The expression used in our society, "Are you a human or a jinn?", "Are you someone I know or someone I don't know?", comes from here.

Surah Zâriyât 56: "Cinne vel ins."

Surah Zâriyât 56: "Ve mâ halaktul cinne vel inse illâ li yabudûn"

The Meaning: "I created those you know and those you do not know only that they might know Me and understand their worship."

The word "Ecnebi" comes from the word "jinn," meaning foreigner.

In ancient times, it was said that a person who contracted an unknown illness had a jinn inside them.

That is, they had contracted an unknown illness.

Every person who did not know God was called a jinn.

That is, someone who is a stranger to themselves.

A person who does not know God is a stranger to themselves, that is, a jinn, that is, they do not know their true nature.

A person who remains in the dimension of the jinn also remains in the dimension of the form of existence, and cannot see its essence.

That is, they remain in the dimension of things, and cannot reach the truth of things.

For a person to describe something they have not witnessed as if they have seen it, is the greatest cruelty, especially to children.

The fear given to children is the biggest obstacle in front of the brain's thought system.

Fear prevents a person from thinking about the truth.

Every person who investigates fearlessly understands the truths down to the finest detail.

But fear is the greatest obstacle to thinking, researching, and understanding.

The truth presented in the "Surah of the Jinn," known as the "Surah of the Unknowns, Strangers," in the Quran:

A group of young people from Nusaybin, Mardin, come to the Prophet Muhammad and listen attentively to what he says.

These people are a group who are not satisfied with what their religious leaders have been saying and are very disturbed.

Because these people came from another place, they are strangers, unknown people, and therefore they are called "Jinn - unknowns - strangers."

1- A group of unknowns came forward to listen to the truths. Then they said: We have heard amazing things from what was recited.

2- We believed in the virtue of the guide's knowledge, in the truths he conveyed, and in the oneness of the one who embodied us, and that we should not associate partners with Him.

Yes, when we examine it very carefully, we understand that jinn is a word meaning unknown, foreign.

This can be an entity, a person, a community, a thought, or a group.

In the past, they called everything they didn't know "jinn."

They called things they knew and recognized "ins."

If a group or a person came to a village, the villagers, because they didn't know that person or group and didn't know their intentions, would call those people "jinn."

That is, strangers, meaning we don't know them.

Then, when they recognized them and knew their intentions, they would say "ins," meaning "known, recognized."

In our culture, there is a saying, "What a cunning mind you have!"

That is, it means you are revealing unknown ideas.

The saying, "Prophet Solomon had his palace built by jinn," means that he had his palace built by strangers who came from afar.

So, jinn is a word expressed as unknown, unidentifiable, foreign.

This can be a human, an idea, or a microscopic living thing, etc...

Ins, on the other hand, is used to mean known, recognized, recognized.

So, jinn means unknown, foreign.

Ins, on the other hand, is a word used to mean known, familiar.

Among society, there are fears stemming from superstitions, such as "the three-lettered beings struck" or "this happened."

Fear-inducing narratives instilled in children's minds when they are young can, even when that child grows up, leave subconscious fears that can take control of their bodies.

Fear begins when the thing a person fears comes to mind.

This thought comes from the things that have been instilled in their subconscious.

A society that instills fear in its children cannot reach scientific and literary values.

A society that tells its children things that are not true, leading them into fears and causing them to hallucinate, cannot give its children true love.

Fears lock the brain, preventing thinking.

Fear is the greatest obstacle to pure thinking and scientific research.

Thus, Iblis is the one who remains in the dimension of form, seeing himself as superior and falling into arrogance.

Satan is the one who acts cruelly towards his surroundings for his own benefit.

Jinn means one who does not know that his true nature is God, who is alien to himself.

Thus, those who frighten society with the fear of jinn are the ones who put obstacles in the way of that society's proper understanding of God.

We understand that fear is an obstacle to understanding the truths.

It is impossible for those who are in fear to attain the truths of God.

Surah Al-Baqarah 114: "Those who are in fear cannot enter into those truths."

And we understand that there is no fear for those who reach the truths.

Surah An-Naml 10: "O Moses! Do not fear, for surely there is no fear for those who attain the truth with Me."

And we understood that fear prevents one from understanding God.

And understanding God frees one from fear.

We understood that God did not present His verses to instill fear.

According to the Quran, who are free from fear?

Those in whose hearts faith has blossomed...

Those who turn their faces to God...

Those who bear witness to God...

Those who are saved from evil states...

Those who have reached the station of reading, those who read, those who understand...

Those who bear witness to God's verses in existence...

Those who have reached the station of being a believer...

Those who take God as their friend...

That is, those who always seek refuge in the friendship of God...

Those who know that God is the owner of their existence...

Those who do not associate partners with God...

Those whose hearts are filled with goodness...

Those who are on the straight path of God...

Those who do not do evil, who are engaged in good deeds...

Those who see the beauty of God everywhere they turn...

Those who spend every moment in prayer, that is, those who live every moment with the consciousness of being devoted to God...

Those who have love, compassion, and mercy in their hearts...

Those who do not even say a word of anger to their mother and father...

Those who do not do the slightest harm to anyone...

Those who do not break hearts...

Those who rush to help their surroundings...

Yes, we understand that:

Those who understand the Quran properly will never be in fear.

Those who comprehend God properly will never be in fear.

Those who attain the rank of believer and are honored with Islam, live as Muslims.

Those are the ones who are never in fear.

Come, my brother, never believe those who try to frighten you.

Never believe those who try to frighten you with the fear of Satan and hell.

Know that those who try to frighten you remain in their own fears.

Know that fear is the greatest obstacle to pure and clean thinking.

Know that fear prevents you from establishing a connection with knowledge.

Think about everything, don't be afraid to think.

One who acts with knowledge has no fear.

A Muslim never has fear, he is wholeheartedly devoted to God.

Can those who are wholeheartedly devoted to God ever have fear?

Would they sow fear in hearts that have attained the love of God?

Would they ever violate the rights of others?

Isn't instilling fear in hearts, instead of love, the greatest violation of the rights of others?

O my brother!

Do not instill fear in hearts and thus violate the rights of others.

Think about what the rights of others are.

Do not infringe upon anyone's rights.

Do not do evil to anyone.

The rights of others are a right that shakes the heavens and the earth.

Do not violate the rights of others.

God has declared; "Do not come before Me with the rights of others."

One who violates the rights of others will never have peace.

One who instills fear throws himself into fear.
He distances his heart from love.
One who violates the rights of others will have no place in either world.
Do not slander anyone.
Do not lie about anyone. Do not covet anyone's property or possessions...
Do not covet anyone's honor or chastity.
Do not gossip about anyone.
Do not slander anyone.
Do not belittle or despise anyone.
Do not be envious or malicious.
Violation of the rights of others is the fire of hell.
It burns a person from head to toe.
Never violate the rights of others.
Don't throw yourself into the fire.
Don't look down on anyone as ignorant or common.
Don't consider yourself knowledgeable.
Don't slander anyone.
Don't harm anyone in the slightest.
Don't mock anyone.
Don't gossip about anyone.
Don't set traps for anyone.
Don't look down on anyone.
Don't make anyone bow their head.
Don't make anyone sigh.
Sighs reach God and return as fire.
The tyrant's tyranny burns him.
Don't make anyone shed tears.
Don't deceive anyone.
Don't sow discord.

Don't plant poison in hearts.

Surah Bakara 191: "Vel fitnetu eşeddu minel katli."

The Meaning: "Discord is more dangerous than murder."

Do not cause mischief.

Discord is worse than murder.

Do not stray from justice.

Do not deviate from good manners.

Do not stray from right and law.

Be honest in your profession.

Use your measurements accurately.

Do not usurp anyone's rights.

Entrust the responsibility to the rightful owner.

Do not hinder the rightful owner.

Do not usurp anyone's rights.

Do not cause anyone sorrow.

Never forget the rights of others...

It will bring you down from the divine presence.

It will never bring you peace.

It will plunge you into a dark energy.

He who usurps the rights of others...

He will surely burn in his own dark energy.

Surah Hujurat:

Lâ yeshar - Do not mock or look down on anyone.

Lâ telmizû - Do not seek out anyone's faults or shortcomings.

Lâ tenâbezû - Do not give anyone a bad nickname, do not speak ill of them.

Lâ fâsik - Do not act wickedly, do not cause discord.

Lâ tecessesû - Do not investigate anyone's private life, do not inquire into their secrets.

Lâ yagteb - Do not gossip, slander, or belittle.

Yekule lahme ahîhi meymen - Gossip, backbiting is like eating the flesh of one's dead brother.

Surah An-Nisa 123: “Men yamel sūen yucze bihi.”

The Meaning: “Whoever does evil - violates the rights of others - will be punished for it.”

Yes, my brother!

Do not violate the rights of others.

Listen attentively to these sublime counsels of the Quran.

Listen, do not burn yourself.

Do not burn your future.

Do not frighten people.

Instill the love of God in hearts.

Instill it so that people treat each other and all beings with love.

FEAR OR LOVE?

God has instilled His love and affection in hearts.

He has imprinted His love upon them.

Surah Tâ-Hâ 39: “Ve elkaytu aleyke mehabbeten minnî.”

The Meaning: “I instilled My love and affection into your heart.”

As clearly stated in the verse, love and affection have been bestowed upon hearts.

Fear has not been sown in hearts.

Love has been bestowed upon hearts.

Provided that a person attains this love and feels this emotion.

And draws closer to their surroundings with the sublimity of this emotion.

The feeling of love will open doors to closeness.

The feeling of fear will cause distance.

Love unites.

Fear leaves in duality.

Love brings closer.

Fear distances.

Love makes two drops of water into one drop.

Fear never unites.

Love will always open doors.

Fear will always lead to distance.

Let's think about it this way.

Will someone who loves you invite you to their home?

Would someone who fears you invite you to their home?

Of course, if you have entered someone's heart, they will always invite you.

But someone who fears you will stay away from you.

Therefore, love brings closer.

The feeling of fear distances.

One who fears will fall into the devil's trap.

One who loves will surely open the doors of mercy.

One who loves will be loved.

One who fears will surely fall into anxiety.

One who loves will open the door to happiness.

One who fears will fall into despair.

Love gives peace.

Fear makes one restless.

Love protects.

Fear distances from protection.

Love makes one care.

Fear makes one ignore.

Fear makes one not care.

A person who has fear within them will not be able to seek the truth with pure emotion.

Fear is an obstacle to thinking about the truth.

However, love will open the doors to witnessing.

On the path to witnessing God, fears will prevent thinking and understanding.

Are the doors of God opened with love or with fear?

Doesn't one who loves run to Him? Doesn't someone who's scared back away?

Doesn't one who loves embrace like a mother embraces her child?

Doesn't one who fears distance themselves?

In the realm of faith, why is there always talk of the fear of God?

Why is the information about burning in hell always conveyed?

Why, when one goes to a religious community, is more information based on fear heard?

Who are those who convey information based on fear?

Why do they do this?

Why is there more talk of fear than love?

Because they too were raised with the fear of God.

They are people who have been tainted by information based on fear in the religious communities they go to.

So, should we fear God?

Who fears God, and who instills fear of God?

Is God approached with love or fear?

What are the verses of the Quran on this subject?

Surah Neml 10: “Yâ Mûsâ lâ tehaf innî lâ yehâfu ledeyyel murselûn.”

The Meaning: “O Moses! Do not fear, for surely there is no fear in My presence for those who attain the truth.”

How beautifully it is stated in the verse, there will be no fear in the person who reaches the truth of God.

There will be no fears in the heart of the person who understands what God is.

There will be no fear or anxiety in the person who attains the love of God.

It is not to fear God, but to fear understanding Him.

These two fears are different.

One is to fear God, the other is to fear disrespecting Him, falling into polytheism, falling into arrogance, and not understanding Him properly.

Surah Al-i Ĩmrân 175: “Fe lâ tehâfûhum ve hâfûni in kuntum muminîn.”

The Meaning: “So do not be deceived by the threats of those in that state, and if you are believers, fear not understanding Me.”

Yes, it is not fear of God that one should fear, but fear not understanding Him properly.

A believer is respectful towards God, does not associate partners with Him, and is never arrogant.

The love of God has formed in his heart.

He is a person of faith.

Faith in God opens the door to love.

Those who remain in their own selves, far from the consciousness of God, will be far from love.

Surah Virgin Mary 96: “Indeed, those who believe and strive in the straight path, they act in love with Him whose light encompasses all existence.”

Surah Hajj 38: “Indeed, those who turn a blind eye and conceal the truth, those who are evil-minded, have no love for God.” Nahl 23: “Indeed, those who are arrogant have no love.”

Surah A’raf 31: “Indeed, those who are excessively arrogant have no love.”

Surah Enfal 58: “Indeed, those who betray trusts have no love for God.”

Surah Al-Baqarah 112: “Rather, whoever turns his face to God, and submits himself completely and is in goodness, his reward is the truths of Him who created him, and there is no fear for them, nor any sorrow for them.”

Surah Al-Baqarah 114: “Those who are in fear, cannot enter into those truths; there is loss in their lives, and they are ultimately in pain and distress.”

Here it is beautifully stated.

Those who are in fear will not be able to enter into the truth. Surah Al-Maidah 13: “Indeed, in those who are in goodness, there is the love of God.”

Surah Al-Maidah 42: “Indeed, in those who are upright, there is the love of God.”

Surah Al-Maidah 64: “In those who cause division and mischief, there is no love of God.”

When we examine the Quran, we understand that those who comprehend God have no fear within them.

Those who reach the truth have no fear.

They have not the fear of God, but the love of God.

Those who comprehend God attain love, and they act within the love of God and spend their lives always in love.

Fear, however, exists only in those who cannot reach the truth, and that person surrenders to the devil within, and that devil frightens them more and more.

We understand that those who comprehend God properly have no fear.

Those who reach the station of witnessing, who are in a state of trust and submission, have the love of God.

Those who act out of fear offer fear to their surroundings by mentioning God, hell, and the devil.

A person who cannot comprehend God lives in constant fear and always speaks of the fear of God to those around them.

When families transmit fear-based information to a child, the child's brain becomes filled with those fears, and the child lives in fear for a lifetime.

And when the child grows up, they transmit fear-based information to those around them.

People who live in fear transmit information such as: fear of God, fear of hell, fear of God's punishment.

These people prevent the comprehension of God by shutting down the witnessing dimension of the mind.

These people carry the anxieties and panics brought about by the fear within them.

These people engage in gossip and backbiting.

They live for worldly gain.

They always live for their own benefit.

They use their beliefs and worship as tools for their own self-interest.

They divide people according to their beliefs, worship, nationality, gender, and position; they look down on some and exalt others.

They declare those who do not believe like them, those who do not follow their worship, as infidels and say that infidels should be killed under the guise of jihad.

As a result, people who live in fear first inflict great harm on their own psychology and prevent those around them from having a healthy mind.

In those who understand God and surrender to Him, there is love, not fear.

When we examine the Quran, we understand that fear exists in those who cannot comprehend God, in those who cannot understand the truth.

However, rivers of love flow into the hearts of those who reach the truth of what God is.

And whatever a person does, they always do it with love.

A person who reaches the love of God always lives in righteous deeds, that is, they reach the station of being a good person. And a good person, who embraces all existence with love, reaches the love of God and lives with that love.

This is the person who lives with that love every moment:

Does not have even a trace of arrogance, that is, does not belittle anyone or any being, never considers themselves superior.

Does not infringe on anyone's rights.

Does not do evil to anyone.

Never engages in wickedness or hypocrisy.

Does not gossip about anyone, does not speak ill of them behind their backs, stays away from harmful words and actions.

Does not discriminate against people based on their beliefs, worship, nationality, color, profession, or gender.

He doesn't look down on anyone, nor does he consider anyone superior.

He knows all existence as servants of God and does not withhold his love and respect from existence.

And as a result, he acts in accordance with the love of God at every moment.

And he lives feeling the peace, happiness, and love that God has given him as a reward, namely paradise, at every moment.

Yes, we understand that fear belongs to Satan, it is seen in people who are in bad states.

Love, on the other hand, is a divine feeling in the hearts of those who have reached the truth of God, that is, good people.

The angels were asked; "What is paradise?"

They whispered, "It is everywhere where there is love."

The angels were asked, "What is hell?"

They whispered, "It is a heart devoid of love."

In a heart without love, there is fear. And where there is fear, there is hell.

Yes, in the end, we understand that love is an emotion that develops in those who truly understand God.

Surah Bakara 165: "Vellezîne âmenû eşeddu hubben lillâh"

The Meaning: "Those who are strong in their faith live with the love of God."

Those who attain His love look at everything with love.

Yes, when we examine the Quran, we understand that God bestows His love and affection upon hearts.

The satanic influence, however, pollutes hearts with fear.

Here, please, let's not fall into duality by thinking that there is both God and Satan.

Satan emerges from the unjust person.

A person who has not attained the love of God in their heart, who has fallen from that love, who remains within their ego, who has fallen into pride, becomes unjust.

And Satan emerges from the unjust person.

Satan is the one who has distanced himself from the love of God and does evil to those around him.

God is the one who created every human being.

Those who understand God properly attain love.

Those who cannot understand God fall into pride and become like Satan.

Those who become like Satan instill fears.

Those who attain love give peace and joy.

Those who attain love strive for Tawhid, for unity. How beautifully this is stated in the verse!

Surah Saff 4: "İnnallâhe yuhibbullezîne yukâtilûne fî sebîlihî saffen ke ennehum bunyânun mersûs."

The Meaning: "Surely those in whose hearts is the love of God strive for unity in His way."

They are like bodies joined together.”

As stated in the verse, love always unites, makes one.

The infinite cells in one body are united by love.

They enable the body to function through love. Love always makes a person zealous in the way of God.

A person with love in their heart is hardworking, productive, determined.

They are enthusiastic, striving to understand.

They strive to explain.

Love enables hearts to function properly.

Love is the joy, peace, and celebration of the heart.

Angels rejoice in a heart filled with love.

LOVE AND RESPECT

Love and respect are the way of life for perfect people.

They look at every being with the eye of God.

They never withhold their love and respect from any being.

Because they know that;

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 hearts.

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 look at God in the essence of existence.

Love is justice.

Love is believing, being sure, trusting.

Love is embracing, not letting go.

Love is about 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 the one who loves always beats for others.

God resides in the hearts of those who are filled with love.

Those who are filled with love face everything head-on.

Those who are filled with love are patient.

Those who are filled with love are always in a state of trust in God.

Those who are filled with love live in constant submission to God.

Those who are filled with love bear all kinds of burdens.

A person of love rushes to help everyone.

A person of love feels the pain of others.

A person of love rushes to end suffering and bring about mercy.

One who has attained love does not break hearts or cause sorrow.

One who has attained love does not mock, look down upon, or consider themselves superior.

One who has attained love does not gossip or slander anyone.

One who has attained love walks in the light of love.

A person of love is one who brings joy, gives hope, and dispels pessimism.

A person of love is honest, compassionate, and just.

Surah Mümtehine 8: “İnnallâhe yuhibbul muksitîn.”

The Meaning: “Indeed, those who attain the love of God are just and honest people.”

Those who attain the love of God are respectful towards all creation.

Because they know that God is manifest in every being.

Surah Hucurât 7: “Allâh habbebe ileykumul îmâne ve zeyyenehu fî kulûbikum.”

The Meaning: "The love of God makes you believers, and love is the adornment of your hearts."

One should spend every day with love.

For those who attain love, every moment is love.

Those who feel love always act with love.

Love is embracing with affection.

Love is acting with affection.

Love is a river flowing in the heart.

Love is a sun rising in the heart.

Love is making one feel peace.

Love is being humble.

Love is warming and being warm.

Love is unity.

Love is being conscious.

Love is faith.

Love is the adornment of hearts.

The place of love is the heart.

The heart is in a state of surrender to God, in a state of trust.

Love is the light of God in the heart.

Those who attain love walk in the light of love.

Those who are people of love are those who bring joy, give hope, and dispel pessimism.

Love A person is honest, compassionate, and just.

A person should always be respectful of their surroundings.

They should act compassionately.

They should be respectful and loving.

They should act by seeing God in every being they look at.

Let's not forget that none of us created ourselves; we are all different manifestations of God, the Creator.

Show respect to plants, animals, and people.

Show respect to everyone within certain limits, without exaggeration.

Approach people without judgment, don't judge anyone, don't look down on anyone.

Respect people's thoughts and ideas.

Present your own thoughts, based on scientific values, within a certain decorum.

Don't look down on anyone by calling them ignorant.

Never consider yourself knowledgeable, and never approach people with an air of knowingness.

Never forget that your knowledge is insignificant compared to God's infinite knowledge.

And never forget that the knowledge you acquire does not belong to you, it belongs to existence.

And existence belongs to God.

Therefore, always act with respect and compassion.

Explain your knowledge on a subject with humility, clearly, and without straying from the topic.

Show respect for people's beliefs, worship, and places of worship.

Remember that everyone follows the beliefs inherited from their parents and acts accordingly.

Show respect, show compassion.

Remember that God is the owner of every being.

God manifests Himself in every being.

Never forget! Respect for existence is respect for God who is in existence.

Why do we become deceived by worldly life and enslaved by worldly interests?

Why do we not respect the beliefs and worship of others? Why do we say, "Mine is right, theirs is wrong"?

We see so many egoistic behaviors in every area of life.

We've started living only for our own egos.

We've started displaying the "me first" ego everywhere.

We've approached each other for our own benefit.

Why have we become so fixated on "me first" in every area?

Why have we fallen into this state?

Why have we distanced ourselves from respect and love?

Or have we never known what respect, love, and compassion are?

Can a person who knows God ever be disrespectful?

Can a person who knows God ever be without compassion?

Can a person who sees God in every being ever act without love?

Those who know God, those who are in submission to Him, are compassionate, respectful, and full of love.

Surah Al-Anbiya 28: "No one can intercede except those who seek to understand the truth, and they know that God is the One who created everything before them and behind them with His knowledge, and they are always loving and respectful towards their surroundings."

As stated in the verse, those who know the truth of God, who encompasses everything with His manifestations, are always loving and respectful towards all existence.

Because they see the Truth in every being.

They know that respect for existence belongs to God.

They know that God is the owner of all bodies.

They do not harm anyone.

They are not enslaved by the interests of worldly life.

They do not harm others for their own benefit.

Surah Hadîd 20: "Ve mâ el hayâtud dunyâ illâ metâul gurûr."

The Meaning: "Don't live your life solely for your own self-interest and ego."

Come, my brother!

First, let us attain the truth of God.

Let us know what He is.

Let us see Him, through Him, in every being.

Let us look at the being we observe as His manifest face.

Let us look at the being as a ship carrying God.

Let us look at it knowing that God is on that ship.

Let us look at it knowing that God is also the ship.

And let us know that the respect we have for existence is respect for God.

Let us live knowing that God is what manifests in ourselves and in every being at every moment.

Let us treat each other with compassion.

Let us treat each other with respect.

Let us rush to each other's aid in times of need, helping without expectation.

Let us not look down on anyone.

Let us not harm any being.

Let us greet each other and smile in the streets.

Let us rush to help those who need it, giving them priority.

People in a car speeding down the road, perhaps they are trying to get to a patient, perhaps they are trying to get somewhere,

let's respect them, let's give way.

Let's not say "me first," let's say "please, brother."

Come, brother! Let's respect each other.

Let's respect our beliefs, our worship, our clothing.

Let's respect our ideas, our knowledge.

Let's respect our culture, our traditions.

Let's not judge each other, belittle each other, or exclude each other.

Let's not harm each other.

Let's not do evil to any being.

Let's not plant information in minds that targets individuals or a community.

Come, brother! Let's be respectful, let's be compassionate.

Let us listen to each other with respect, let us listen to understand.

Let us eliminate the judgments within us.

Let us never forget; as long as there is judgment within us,

we cannot be respectful or compassionate towards each other.

As long as there is judgment within us, every behavior that seems respectful is not real, it is fake.

Come, my brother! Let us know what respect and compassion are.

Let us be respectful, let us be compassionate.

Let us always treat each other and all beings with respect and compassion.

Let us never forget!

Let us know that the respect we have for each other and for all beings is respect for God.

Let us know that God is manifest in every being.

Let us know that the respect we have for all beings is respect for God.

Let us know that God is in every being at every moment.

He is the one who surrounds the inside and outside of beings.

He who shows respect to beings will show respect to God.

Therefore, my brother!

Be respectful to your surroundings.

Be compassionate.

Be respectful and loving.

Act by seeing God in every being you look at.

Remember, none of us created ourselves; we are all different manifestations of a creator.

Do not accuse anyone of ignorance or vulgarity.

Remember that God is the All-Knowing in every body.

Every body functions with God's wisdom.

There is no ignorance in the eyes, ears, hands, feet, or any organ.

Be respectful, be compassionate.

Don't say "me first."

Don't always say "me."

Say "we," "all of us," and "God."

Why do we always live saying "me"?

Why do we become slaves to the "me first" ego?

Why do we interrupt people?

Why do we consider ourselves all-knowing?

Why do we label others as ignorant and uneducated?

Why have we lost our ability to be understanding towards each other?

Why do we act according to the "me first" ego everywhere?

Why do we fall into the ego of "what I know is right, and what I know is wrong"?

Come, my brother!

Let us first know God.

Let us see Him in every being.

Let us not look at the being we are looking at as the being itself.

Let us look by seeing the owner of the being in the being.

To witness God in the being and to look at the being with the eye of Truth will elevate a person to the station of respect and love.

Respect for God can only be gained by a person freeing himself from evil states and becoming wise to himself...

A person's evil state is being arrogant and associating partners with God.

If a person becomes wise to himself, that is, if he reaches the truth of his own creation, he reaches the truth that the one who created him is also the creator of all existence.

And wherever he looks, he sees the signs and attributes of the Creator in the created, that is, he reaches the truth of "semme vechullah".

Thus, wherever a person looks, if they can see the Creator in creation, they attain feelings of love and respect.

God reveals Himself in all of existence with all His attributes.

A person who has attained respect for God has reached a divine perspective wherever they look.

A divine perspective on existence leads a person to humility.

A person who has reached the station of humility treats every being with respect.

Here is the person who has attained the rank of respect...

He does not judge anyone...

He is not full of pride or arrogance...

He never associates partners with God...

He can never, ever kill...

He can never, ever harm any being in the slightest...

He can never, ever ostracize, commit wickedness, or gossip...

He cannot spread rumors or slander...

He cannot see people as great or small based on their beliefs, worship, languages, nationalities, colors, or genders...

Because he knows that:

God makes all hearts beat...

He is the one who works in all bodies every moment...

He is the one who holds all bodies together every moment...

He is the owner of the entire universe...

He is the owner of all attributes...

He is closer to all people than their jugular vein...

That is why a person needs to attain the truth of God.

He needs to know what God is properly.

THE TRUTH OF GOD

Understanding what God is will elevate a person to the station of humanity.

One who reaches the station of humanity will reach the station of love.

One who reaches the station of love will be in submission to God.

One will approach existence with love and respect.

Submission to God is the station of Islam.

One who reaches the station of Islam is the one who lives with the love of God in their heart.

That is why it is necessary to reach the truth of God.

Those who understand God properly are believers.

A believer means one who is secure in God.

To be secure in God, a person should be knowledgeable about themselves.

One should reach the truth of their own creation.

Love has manifested in the heart of a believer.

The truth of God frees a person from fears.

It opens doors to being in a state of submission.

Peace and joy arise in the heart.

That is why a person should reach the truth of God.

In society, the fear of God was constantly emphasized, preventing access to the truth of God.

In society, the feeling of "How can I know God?" was obscured by constantly talking about fears.

As children, the question "What is God, mother?" was asked with the purest emotion.

In society, the word "God" was always mentioned, but "What is God?" was not known.

We did not know where or how to bear witness to God.

We heard the words "I bear witness" recited 20 times every day in the call to prayer.

But we did not know what the path of witnessing is, what the method is.

We said "God" and believed, but we could not see Him.

We did not even know "Is He visible or invisible?"

We did not learn to bear witness to God in our own physical existence.

We did not know how to know God through God.

God informed us, "I am closer to you than your jugular vein," but we thought He was somewhere in the heavens.

The journey to God was into our own inner dimension; we did not learn what it means to undertake a spiritual journey.

The secret of the Ascension was the journey of knowledge and understanding from body to soul, we thought we were ascending to the heavens.

The Ascension was reaching many truths within our own body, we couldn't learn how.

We only believed in God, we didn't bear witness to Him.

Every belief believed in a God according to its own understanding.

It attacked those who didn't believe like it with the God it believed in.

Was the God that every belief believed in different?

What was this thing called God?

What was the position of witnessing?

We said God and believed.

We heard His word, but we didn't know His essence.

We didn't understand whether He existed or not.

What is this thing we call God?

Does He exist or not?

If He exists, where is He?

And if He doesn't exist, what is this thing called God?

Is it a physical dimension, a power, a light like a white cloud?

Does He have a form or appearance?

Is He like us?

Does He resemble anything?

Does He resemble nothing?

Or does He resemble everything?

Did we create Him, did we name Him?

Did we imagine a power to take refuge in as a result of our fears and needs?

Did He create us, or did we create Him?

Who created us, and if He exists, who created Him?

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 come into being spontaneously?

Is He the one who created both this universe and us?

If He also exists, did He also come into being?

If He exists, who created Him?

Yes, what was God?

Is He the invisible one?

Or is He the one who is visible all the time?

Is He somewhere in the sky?

Or is He the One Who is in every being at every moment?

Is He outside or inside of existence?

Is He the One Who surrounds both the inside and outside of existence?

Does He have a form, a shape, eyes, ears, a body?

Does He see and hear?

If He sees and hears, how is His seeing and hearing?

Does He get angry or enraged?

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?

Was He the One Who gave both good and evil?

Was evil truly from Him?

Or did we commit evil deeds and then blame Him? Where did the evil deeds we committed come from?

If He has drawn a destiny for every being, was that being merely playing out that destiny?

Were the evil deeds we committed also part of destiny?

What was destiny? Our states and behaviors, our actions, our choices, our decisions, our laziness or diligence, were they all also fate?

Did He also write the cruelty inflicted on a small child, the cruelty inflicted on a woman brutally murdered?

What was the source of evil, was it Him?

Were the evils from us or from Him?

Was it religion, prophets, books, heavens, and hells that we created by attributing them to Him?

Or were there other equivalents for these? Who was it that offered the name of God, was it Him?

Or was it humankind that gave this name?

What did humankind see that made them call Him 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 this?

Or is it happening spontaneously?

What is the source from which existence comes?

Where does it flow to?

How did existence take shape?

How was existence characterized?

How did existence become embodied?

What was the movement in existence? What was the force that caused the movement?

Was there time before time?

Was there space before space?

Was He separate from us?

Was He with us at every moment?

How do these visible bodies of ours function?

How do our hearts beat?

Are we the ones who breathe?

How does our blood circulate throughout our bodies at every moment?

How do our cells function at every moment?

How does all this happen?

Is it by chance, or is it a force that does it?

Why don't we control our own bodies, why can't we stop aging and death, why don't we have dominion over the passage of time?

Even in the workings of our own bodies, we have absolutely no control over anything.

Yes, what was God?

Did He exist or not, what was this thing we call God?

Why did He never reveal Himself?

Or! Is He always revealing Himself, and we just can't see Him?

Was the God of each faith different?

Was the God of the Muslim, the Jew, the Christian, the Buddhist, etc., different?

Did the God of each faith take those of that faith to paradise, and consider the others infidels and throw them into hell?

Did He present a different book to those of each faith?

Was the Quran for Muslims, the Bible for Christians, the Torah for Jews?

Did the books come to a group, not to all people as a common message?

Was He unable to protect the book He Himself sent, and when that book was corrupted, did He send a new book in its place?

Was He showing favoritism to a child born in a Muslim country,
while creating others as infidels?

Or was He showing favoritism to those of other faiths, while creating others as infidels? Yes, what was God?

Was He the one who offered different religions, beliefs, worship, and places of worship?

Or! Was it that we established different religions, different beliefs, different worship, and different places of worship in His name?

Was it He who taught different forms of worship to those of different faiths?

Was it He who sent a book, then declared it corrupted and sent a new one?

Was it He who offered paradise, hell, houris, and ghilman?

Was it He who offered institutions like imams, muftis, priests, and rabbis?

Or! Did we do all these things in His name?

Did He send messengers and prophets by choosing them from among people, calling them His messengers?

Or! Did the words messenger and 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 the 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 was God?

Was it He who did not consider women as human beings?

Was it He who said to beat women?

Or were we the ones who committed this injustice, who slandered Him?

Were we the ones who interpreted it accordingly?

Was it He who made women marry two, three, or four at a time, offering them as slaves?

Was it He who divorced them whenever He wanted, taking new ones in their place, treating women as objects?

Was it He who declared most women destined for hell?

Was it He who offered countless women, girls with newly developed breasts, to men in paradise?

Or were these just fabrications by someone?

Yes, what was God?

Was He the One Who Guided Whomever He Willed and Led Astray Whomever He Willed?

Was He the One Who Gave Children to Whomever He Willed and Made Others Barren?

Was He the One Who Made Some Rich and Others Poor?

Was He the One Who Made Some Cover Their Heads and Others Uncover Them?

Was He the One Who Declared Some Infidels and Issued Fatwas for the Killing of His Own Creation in the Name of Jihad?

Did He Present All This War, Tears, Starvation, Poverty, Theft, Injustice, Oppression of the Possessed, Torture, Brutal Murders, Seizing People's Property and Honor as Destiny?

Or Did We Unjustly Interpret Destiny?

Did a God Who Always Speaks of Mercy begrudge His mercy to a tiny child, to a woman unjustly murdered?

What were all these injustices, and how should they be interpreted?

Yes, what was 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 it.

We believed in a God we never saw.

We never searched, never questioned.

We never even wondered.

But existence was there, visible.

Our bodies were there, visible.

We had feelings, we had needs.

There was birth, there was death.

What was all this?

Where was this world flowing?

What secrets did this world hold?

What kind of world was this world transforming into?

We never looked deeply, never examined to understand.

What was all this?

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 Himself?

Or! Was He somewhere outside this world?

Did He reveal Himself from Himself?

In what dimension, in what way did this revelation occur?

Is it possible to deny this visible world? Well, if we understand this visible world, can we understand what is called God?

Those wise and thoughtful people who lived in the past,

what did they witness, what did they see in this world? Yes, what was God?

Or are we Him?

Or is He us?

Or is He nothing, or is He everything? Yes, what was God? Was He the one who instilled fear?

Or was He the abode of love?

How was He known?

Where was He located?

Who gave Him His name?

Why was His name different in every different language?

In Hebrew, it was expressed as "Al-Hu." In Arabic, it transformed into "God."

Was it more correct to say "Hu" or "God"?

Whether it was "Hu" or "God," what was God?

What was the secret of "La," the secret of "Illa"?

Was He in a realm of existence?

Or was He something indefinable?

Was He within the universes, or in a separate place?

It was always spoken in languages, but how many of us witnessed it?

Yes, humankind always seeks the answers to these questions.

However, it is necessary to get rid of the fear that is an obstacle to pure thinking, searching, and questioning.

Especially in religious fields, instead of encouraging thinking and research, there is more talk of the fear of God, the fear of hell.

God burns, He throws into hell.

Fear God.

God turns you into a despicable monkey.

God strikes you with lightning from the sky.

God curses you, He punishes you.

God blinds, deafens, and humiliates you.

God's punishment is very severe.

We were raised with such sayings.

We were instilled with fears, distanced from sound thinking.

We were distanced from reaching the truth of God.

Yes, it should be known that fear is an obstacle to understanding the truth.

Fear distances one from thinking.

It distances one from understanding.

If a person wants to reach the truth of God, he should be cleansed, freed, and rescued from fears.

He should search for the truths fearlessly.

How beautifully it is stated in the Quran; "There is no fear for those who reach the truth." (Surah An-Naml 10)

God is the place of love, mercy, and compassion, not fear.

A person should be cleansed of fear and not fall for the fear instilled by those who instill fear.

Fearful feelings should not be instilled in minds.

Every person who understands God properly is freed from fears.

Many signs have been presented from existence to understand, comprehend, and witness.

When we studied the Quran, we understood that fear comes from Satan, and fearlessness comes from comprehending God.

Surah Bakara 38: "Men tebia hudâye fe lâ havfun aleyhim ve lâ hum yahzenûn."

Fe men tebia: Now, whoever follows, obeys, is on that path,

Hudâye: Guided on the straight path, the way,

Fe lâ havfun aleyhim: Now, there is no fear for them,

Ve lâ hum yahzenûn: They will not grieve,

The Meaning: "Whoever is on our straight path, then there is no fear for them and no grief for them."

Whoever is on the path shown by God, which is one's own body and existence, will attain many truths.

The heart that attains truths is freed from fears and is filled with the excitement of understanding.

The way to understand the truth of God is primarily to be freed from fears.

Otherwise, we will be in a belief in God that we have created according to our own desires and assumptions.

This situation is very beautifully stated in the Quran.

Surah Furkân 43: "E raeyte men ittehaze ilâhe hu hevâ."

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

E raeyte: Did you see, did you understand?

Men ittehaze: Whoever, whoever, whoever takes, whoever clings,

Îlâhe hu: God, the one to whom he takes refuge,

Hevâ hu: Desire, ego, in one's own self-interest, falling from the truth,

The Meaning: "Have you seen the one who takes his desire as his god?"

To worship, to take refuge in a god that he created according to his own desires and assumptions.

And to attack those who do not believe like him with the god he believes in, to see them as destined for hell.

Which God did we believe in?

A God that we believed in according to our desires, or a divine power that we witness in ourselves and in every being?

Desire; It comes from the word "hava" (air), meaning emptiness, void, distance between two things, falsehood, turning towards something baseless, falling into something false, a person's false, harmful desires, etc.

To make one's desires a god means to believe in an imaginary god that one has created based on one's own assumptions and the information received from one's family.

Every belief believes in a god inherited from its ancestors.

We need to think very carefully about which God we believe in.

Is it a God we learned about as an inheritance from our parents, a God we have never witnessed?

Or is it a God with infinite power, whom we witness in ourselves and in every being? The Quran gives the best answer to this.

Surah Zuhurf 22: "Bel kâlû innâ vecednâ âbâenâ alâ ummetin ve innâ alâ âsârihim muhtedûn."

The Meaning: "Rather, they said: We found our forefathers on a path of belief, and we are on the path of their customs, Those who are guided, Those who are on the path,

The Meaning: "Rather, they said: We found our forefathers on a path of belief, and we are on the path of their customs,

"As stated in the verse, unfortunately, we believe in a god brought by a belief inherited from our forefathers.

My mother and father told me to believe in God, and I believed.

But the important thing was to bear witness to Him. But we were not taught how to bear witness."

Therefore, Prophet Muhammad, knowing this sensitivity very well, announced the words "Eshedu-Sahid" to humanity 20 times a day in the call to prayer.

We all believed in and turned to a God that we came to believe in according to our family, our assumptions, and our desires, a God we have never witnessed.

Every child's belief is according to the belief of the family they are born into. Belief in God, religious belief, worship, interpretations of heaven and hell, and who will enter there are all according to the belief inherited from the family.

The interpretations they make in the name of God and religion are all according to the belief inherited from the family.

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

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

We should destroy the belief in God that we inherited from our family, that is, the God we think exists according to our own desires.

Otherwise, we will never meet the divine power called God.

Every belief sees the God it believes in as being on its own side.

It believes that this God supports those who are in its belief system, takes them to heaven, and throws others into hell.

Every belief sees itself as chosen, different.

It believes that only those in its own belief group are true believers.

If a person seeks the truth, they should set aside the belief in God, religion, and worship based on whims and conjecture inherited from their family, and investigate what the truth is.

People should not turn to falsehoods, things that have no basis, superstitions, that are told in the name of religion.

In other words, they should not act according to their whims.

They should end the era of separating people according to their beliefs, gender, profession, color, and nationality.

People should end the injustice of seeing each other as godless, destined for hell, or infidel.

Did Prophet Moses establish a separate religion?

Did Prophet Jesus establish a separate religion?

Did Prophet Muhammad establish a separate religion?

Or did they all preach the religion of God?

No, none of them established a separate religion.

Those perfect people advised us to know ourselves, to read existence, to see the common bonds of all existence, and ultimately, to understand the divine power that is in every being and holds the entire universe together.

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

Why have we forgotten these counsels?

Of course, there are also those who have not forgotten, those who have grown up from pure hearts. There are also those who are passionately devoted to the ancient trust.

Have we thought about, investigated, or witnessed what God is?

Have we thought about, investigated what the truth of religion is?

Have we thought about, investigated what the Sunnah is, what the Sharia is?

We believed whatever they told us, and when we questioned, we were discouraged from thinking and questioning by being given fears and impositions.

And every faith group considered its own faith superior, and the other as faithless, as infidel.

And they attacked it, whether with their words, their hands, or with weapons.

Christians attacked Muslims as infidels.

Muslims attacked Christians as infidels.

Faiths always attacked each other like this.

But wasn't the creator one?

Wasn't He the one who manifested in all of us?

Why did people divide into separate faiths and why did they declare each other infidels and destined for hell?

We need to think very carefully about this.

Those who divide themselves by saying "my religion," not content with that, further divide themselves into separate paths such as communities, sects, and denominations.

Not content with that, even each community and sect further divides itself into dozens of separate paths.

Is this what God, who created us, wants?

Even the belief in God is different for each faith.

All of this happens according to the information inherited from family and society.

So, what is the truth?

How will a person reach the truth?

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

Whose god should we believe in?

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

To reach the truth, a person's mind and heart should be pure.

Unless the mind and heart are as pure as a child, the truth of God will not manifest in the heart.

The only thing a person seeking the truth of God should turn to is their own book of existence and the book of being, the scientific values within it.

A person should read, examine, and observe themselves and their existence.

We should carefully consider the wisdom behind the fact that Moses was made to leave his sandals and staff in the sacred valley of Tuva.

God informed Moses:

Take off your sandals. "So take off your sandals and leave them behind." (Surah Taha 12)

God informed Moses to take off his shoes.

Shoes are the garment of the feet.

Feet are the indicator of the path taken.

The path taken is the path a person takes according to the feelings and thoughts in their mind.

The sandals represent the path a person takes.

God told Moses, "Leave the path you are on, turn back from that path."

He told him, "Let the path you take be the path of truth."

Let the path you take not be your path, but My path.

O Moses! Which path are your feet taking you on?

On which path did you walk with those shoes?

You walked in Pharaoh's palace with those shoes, full of arrogance.

You said, "I am me," you walked with ego.

The path you took was Pharaoh's path.

You walked on that path with those shoes.

The path you are taking is a path you learned from your ancestors, a path that contains judgment, anger, and arrogance.

Leave that path, find the path where you will bear witness to Me.

O Moses! Think, understand, what is the path you are taking?

The path you are taking is the path of ego, pride, and arrogance, understand.

The path you are taking is the path of superstition and heedlessness, understand.

The path you are taking is the path of despising others and considering yourself superior, understand.

On the path you are taking, there is no bearing on Me.

On the path you are taking, there is know-it-all attitude and selfishness, understand.

Leave the path you are taking, abandon that path.

On the path you are taking, there is anger, rage, hatred, and resentment, understand.

On the path you are taking, there is gossip, envy, and malice, understand.

On the path you are taking, there is a struggle between you and me, understand. Leave this path.

Take off the shoes that led you down this path, and no longer walk on it.

Come, be on my path.

Come, be on the path of truth.

Come, be on the path of knowledge, the path of witnessing to me.

The path you are on is the path of ego; abandon the ego.

The path you are on is the path you see as multiplicity; abandon it.

The path you are on is the path of relating the body to yourself; abandon it. O Moses! Do you understand the path you are on?

Do you understand where your shoes are taking you?

Do you understand where your steps are taking you?

Do you understand where your feelings and thoughts are dragging you?

The path you are on is enslaving you to the world and fame; understand.

Understand that the path you are taking enslaves you to money, possessions, and property.

Understand that the path you are taking is the path of Pharaoh.

O Moses! Abandon the path that leads you to arrogance, take off the sandals that lead you to that path.

Abandon the path that leaves you focused on appearances and distances you from seeing the essence.

God revealed this to all of us through Moses.

Understand the path you are taking.

Understand your feelings and thoughts.

Abandon the path that contains a belief in God based on whims and conjectures, inherited from your ancestors.

Do not walk the path of arrogance.

Do not walk the path of hatred and resentment.

Do not walk in the struggle of self and ego.

Let the path you take be the path of etiquette.

Let the path you take be the path of knowledge and contemplation.

Let the path you take be the path where you bear witness to me.

Let the path you take be the path of Tawhid (Oneness of God).

May the path you take be one of submission and trust in Me.

May the path you take be My sublime path.

God has revealed to us all: O mankind!

Take off the sandals you wear on the path of arrogance, and abandon that path.

Be on My path, the path of knowledge and good manners, and wear the sandals of that path.

Surah Taha:

9- Has the knowledge of the events that Moses experienced not come to you?

10- When he understood the existence of a light, he said to his family:

Wait to understand that light, I hope that I will bring you knowledge of that light that I have perceived, or that I will find a way upon that light.

11-12- So when he reached that light, he heard that sacred call: O Moses! Surely it is I who have brought you into being. Now, abandon the path you are following, abandon your worldly inclinations and what you attribute to yourself. Surely you are on the path of unity, which is a sacred path.

13- You sought Me with a quest. So listen to what is revealed from the whole universe.

14- There is no god but Me, surely I am God. From now on, know that you are My servant and act with the awareness of being dependent on Me at every moment. Be in the understanding and remembrance of the truths.

15- Surely the time will come when you will understand the truth. Try to understand that power within you to find the answer to what you seek. Let everyone strive to understand the truths.

16- Let not those who disbelieve in the truths and those who follow their desires prevent you from seeking the truths, otherwise you will harm yourself.

17- What is that which you carry as truth, O Moses?

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

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

20- So he left what he carried as truth. Now he became one who seeks the truth of life.

21- We informed him: Seek those truths and continue your search without fear. We will present to you the truth of the source from which the visible world first originated.

22- Understand the power within you to which you are bound, the power that created you.

Bring forth that power in a pure state by passing through evils with our other proofs.

23- Understand the greatness of our verses and be upon our light.

There are beautiful signs in the Surah.

Those who follow their desires on the path we take, those who walk the path of arrogance, are far from the search for truth.

That is, those who carry the belief in God with the knowledge passed down from their families, are those who do not contemplate the truths.

If a person wants to reach the truth he seeks, he should abandon all the false knowledge, beliefs, and worship that he inherited from his family.

This truth is beautifully stated in verse 19: "Leave what you know and carry."

That is, leave behind the judgmental, arrogant, and discriminatory belief inherited from your family as knowledge.

Seek the truth within yourself and in existence.

Everything in this universe is a sign.

That is, it is a sign that shows the truths.

If the superstitions we hear prevent us from examining the book of existence, we can never become enlightened about the truth.

The truths are in the very pages of existence within this book of the universe; all we need to do is look there, read from there, and research it day and night.

The intellect given to man is for this purpose: to look, observe, research, and think; this leads man to the truth.

Why does a person think about the world but not about their own true self?

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

Why do we experience so many troubles and anxieties related to worldly interests?

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

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

Why do we devour each other for money?

Why can't we tolerate each other, why do we constantly judge, slander, and gossip about each other? Why do we even feed harmful things to the public in our professions for money, without our conscience even bothering us?

Why don't we use the intellect, thought, and consciousness given to us to understand existence?

Why don't we carefully consider the body, air, earth, water, and heat given to us?

We know the value of a car, a piece of clothing, or a possession, but why don't we consider the value of a breath we take?

That breath comes to us from trees.

Why do we cling to our cars and possessions, but not to a tree with the same love?

Why don't we understand our helplessness?

A tree, a bird, soil, plants, water, air, animals, we can all live without them.

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

If a person wants to achieve inner peace, they should free themselves from their desires, turn to themselves.

They should rid themselves of all the worldly interests they have made into idols.

They should embark on a contemplative journey to understand their own existence.

Here, a person should destroy the belief in God that comes from their family, according to their own desires.

One day, a person will be freed from all discriminatory beliefs, from religious, sectarian, cult, and community discrimination, understand the one divine power in themselves and in all existence, and if they can say, "I am a human being," they will reach Islam, that is, salvation, that is, inner peace.

A person should think, what kind of belief in God did they code into us?

Did they dictate to us a God they created in their own imaginations?

Or did they guide us to a belief in a God who created us and all existence?

What did they tell us about God?

Or was what they told us their own feelings, full of anger, rage, and cruelty?

Or was what they told us their own assumptions?

Or was what they told us themselves?

Everyone believed in one God with the information they received from their parents.

So, what was the God that we were led to believe in, and that we did believe in?

What kind of God did we believe in?

Did we believe in a God that our parents and society described with conjectures, but which we never witnessed?

Or did we believe in a God who manifested Himself in existence, a God we witnessed?

In other words, did we believe in a God that our parents and society believed in with their whims, a God they created with their conjectures?

Or did we believe in a God who created us, who manifests Himself in us every moment, and whose power encompasses everything?

What kind of God was described in the translations of the Quran?

What kind of God was described to us?

Let's examine them one by one. (The following examples are quoted from existing translations.)

A depiction of God who wants to inflict pain...

"We will put the disbelievers into the fire, and we will burn their skins and make them suffer." (Surah An-Nisa 56)

A depiction of God who is angry...

"May he perish, may he be cursed, may he be damned, may his soul depart." (Surah Abese 17, Surah Al-Muddathir 19)

A depiction of God who calls His servant; degenerate, product of adultery, of unknown lineage, a trickster...

"Tyrannical, degenerate, branded, ugly, ill-tempered, degenerate, rude, dishonorable, product of adultery, branded sycophant, of unknown lineage, degenerate lackey, rude, hollow, parasite, trickster."

(Surah Al-Qalam 13)

A belief in God who, angered by His servant, says, "May their souls perish!"

"May the souls of those who make lying a habit and those who remain ignorant perish!" (Surah Al-Zariyat 10-11)

A depiction of God who sends lightning from the sky and strikes His servant...

"He sends lightning and strikes with it whomever He wills." (Surah Ar-Ra'd 13)

A belief in God who takes revenge and drowns in the water...

"We took revenge and drowned them all in the sea." (Surah Al-A'raf 136)

"We will take revenge on the sinners." (Surah As-Sajdah 22)

A belief in God who curses, blinds the eyes, and deafens the ears...

"These are the ones whom God has cursed, made deaf, and blinded." (Surah Muhammad 23)

A belief in a God who is angry with His servant when he doesn't pray, and who doesn't value him...

"If it weren't for your prayers, why would your Lord value you?" (Surah Al-Furqan 77)

A belief in a God who created most people destined for hell...

"We created most people for hell." (Surah Al-A'raf 179)

A belief in a God who commanded beating women...

"Leave them alone in their beds, and then beat them." (Surah An-Nisa 34)

A belief in a God who gives children to whomever He wills and makes whomever He wills barren...

"He gives children to whomever He wills and makes whomever He wills barren." (Surah Ash-Shura 50)

A belief in a God who will give men countless girls with newly developed breasts...

"And girls of the same age with newly firm breasts." (Surah An-Naba 33)

A belief in God that He will offer widows and virgins to men...

"Widows and virgins." (Surah At-Tahrim 5)

A belief in God that He throws stones from the sky upon His servant...

"I will rain down stones upon you from the sky" (Surah Al-Mulk 17)

A belief in God that destroys, drowns, buries under the earth, and turns upside down the places where some people live, regardless of whether they are children, women, or the elderly, just because some committed sins...

Surah Hud 82-83: "When Our command came, We turned it upside down and rained down on them stones marked by your Lord."

Surah Al-Qasas 58: "But We have destroyed many cities whose inhabitants had become arrogant in abundance."

Surah An-Najm 53: "He turned upside down and destroyed the cities."

A belief in a God who sends stones and bullets down from the sky upon His servants,
and sends a storm...

Surah Al-Mulk 17: "Are you sure that He will not send upon you a storm of stones and bullets?"

A belief in a God who degrades the monkey and tells humans to be despicable monkeys...

Surah Al-Baqara 65: "We said, 'Be despicable monkeys.'"

A belief in God who says to His servant, "Become stone or iron"...

Surah Isra 50: "Whether you become stone or iron!"

A belief in God who leaves the oppressor in his oppression, who overlooks the oppression of the oppressor, who does not prevent the oppressor from oppressing society, who does not bring the oppressor to the right path and end his oppression...

Surah Juma 5: "God does not guide the community of oppressors."

A belief in God who clothes His servant in a garment of fire, pours boiling water over their heads, and beats His servant with iron whips. (Surah Hajj 19-22)

A belief in God who sets traps...

Surah A'raf 183: "I give them respite, but surely My trap is severe." A belief in God who is thought to have called his servant brainless...

Surah Al-Baqarah 142: "The brainless ones of people."

A belief in a God who is believed to have said, "Cut off the hand of the thief"...

(Surah Al-Maidah 58)

A belief in a God who sees poets as deviant, evil, and senseless...

(Surah Ash-Shu'ara 224)

A belief in a God who commissions Satan, who allows Satan to do evil...

Surah Al-Mujadilah 10: "Satan cannot harm the believers except by the permission of God."

A belief in a God who wishes evil upon His servant...

Surah Al-Ahzab 17: "If God wills evil for you."

Surah Ar-Ra'd 11: "When God wills evil for a people, there is no turning back for them."

A belief in a God who makes some slaves and some masters...

Surah Ar-Rum 28: "And in the sustenance that We have given you, your slaves who are under your command."

A belief in God who leaves some hungry and others superior in the sustenance He provides...

Surah An-Nahl 71: "God has made some of you superior to others in sustenance."

A belief in God who is offended, curses because of that offense, and prepares a humiliating punishment...

Surah Al-Ahzab 57: "God has cursed those who offend God and His Messenger, in this world and in the Hereafter, and has prepared for them a humiliating punishment."

A belief in God who kills one servant at the hands of another...

Surah Al-Anfal 17: "You did not kill them, but God killed them."

Yes, they have always presented us with such a belief in God through translations.

We can give many more examples from translations.

The problem is not in the Quran itself, but in the translations.

Understanding and explaining God correctly is hidden in reading and understanding the Quran correctly.

Unfortunately, we did not read the Quran to understand it.

We read it for reward.

We read it for the sake of going to Paradise.

We only read the Arabic version.

We frightened those who wanted to understand it by saying, "Don't read meanings, it will lead you astray from religion."

However, we realized that the meaning of the Quran remained very deep,

and many cruel interpretations were placed upon it.

When we examine the translations, it is as if an image of God is presented as if it was revealed to men, as if everything is presented to men.

There is a masculine perception of address.

Now let us please ask ourselves:

What kind of God have I been led to believe in?

Did I believe in a God created according to the assumptions and desires of my parents and society?

Or did I have faith in a God who created me, who created everything, and who shows His power in everything?

"Did I remain at the level of belief, or did I reach the level of faith?"

"Was it right for me to believe in a God I had not witnessed?"

The word "Eshhedü" in the call to prayer gives the best answer to this.

Did I enter the path of witnessing God?

Did I turn to my own body and understand how my body came into existence, what this process is that is happening every moment in my body and in other beings, and who is doing it?"

Have I been able to contemplate the existence of being, examine the evidence in existence, and witness the One who created existence?

Have I been able to see the signs that are in existence itself?

Have I been able to act with knowledge?

Have I been able to act based on evidence and proofs?

Have I been able to reach the station of witnessing, indicated by the word "Eshhedü" which is recited 20 times a day in the call to prayer?

Have I been able to understand what certainty, faith, and perfection are?

Have I been able to understand what the station of Islam is, who is a Muslim, and who is a righteous person?

Have I been able to understand existence and its creator, and witness it?

And please let us ask ourselves: What is the God I believe in?

Is it the God that my parents told me about, that my ancestors also believed in, and that they created with their assumptions?

Or is it a God who reveals Himself in existence through His signs, encompassing my body and all bodies with all His power?

The way to reach the truth of God is for a person to turn their face towards themselves and existence.

From what source did man come?

How did man come into being?

If a tree emerges from a seed, what is the seed of man?

Just as the tree is hidden in the essence of the seed, emerging step by step from the inner self to the outer world, so too is the creation of man.

Provided that man thinks, contemplates the emergence.

The emergence from the inner self to the outer world is the self-revelation of what is within the inner self.

Within the manifest human world, there are many unseen worlds.

Everything that appears outwardly is revealed through the breathing of the spirit.

The spirit continues to be breathed into everything that is revealed. Because the transition from the inner self to the outer world continues every moment.

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

"Whatever is within the inner self will manifest itself in the outer world."

The inner self is God's primordial dimension.

The outer world is God's manifest dimension.

Surah Hadîd 3: "Hû el evvel, Hû el zâhir."

What is in the essence will manifest itself.

That is, what is in the seed will come to light.

Reading this flow of knowledge will lead a person to the truth of God.

The word "world" is also connected to the word "knower".

The verse "Ma ya'lemu" means that He manifests Himself in everything with His wisdom.

To know God, one should become acquainted with the knowledge that belongs to God.

The way to witness God is through knowledge.

Knowledge is the manifestations, the qualities within existence itself.

A person should ask himself:

How can I reach the answer to the question, "What is God?"

How can I reach the answer to the question, "What is God, where is He?"

From the books we read?

From the words we hear from people?

When we go to a community and surrender to it?

Or is it the result of us "reading" and understanding ourselves and the system of existence?

Where does the name God come from, who brought forth this name, and what did the person who brought forth this name see and understand in himself and in the universe?

Let's first examine what the source of knowledge is.

Where do the words that come out of our mouths when we speak come from?

What is the source of knowledge?

- 1- Sensations, that is, what we hear from others.
- 2- The books we read.

- 3- The system written line by line within existence.
- 4- The Sublime Realm, the source from which existence comes.

The Sublime Realm is the realm from which the entire universe comes.

That is, it is the source from which existence comes.

The source from which existence comes has been called the spiritual dimension, the light dimension, the blind dimension.

Most people speak with the knowledge they have acquired from sensations and books.

Almost the entire society speaks believing the information they hear or read in books to be true.

The first two chapters point to this.

People speak what they hear or read.

They write down what they hear in books, or they put into words what they read in books.

Every child, upon being born, finds themselves within a belief group and believes what they learn from there to be true, and acts according to what they hear, what they see, and the books they read that conform to their belief system.

Faith groups in today's society are preoccupied with the first two.

And people believe what they hear and read in their own faith groups within their own society to be true, and they speak, transmit, and write about these things.

And they reject the knowledge of other communities because it doesn't conform to their own knowledge.

These first two sections contain: divisions in belief, claiming one's own knowledge as true, quarrels, discrimination, pretentiousness, declaring others infidels, self-interest, ego, and feelings of causing harm.

Even if a person goes to a bookstore to buy a book, they will buy books that conform to what they learned from their own faith group.

They will see others as dangerous books to read.

And they will tell people in their own faith groups not to read these books.

The falsehoods are here.

People who accept this without filtering, people who don't question the information here, cannot pass sections 3 and 4.

What were sections 3 and 4?

- 3- The system written line by line within existence.
- 4- The Sublime Realm, the source from which existence originates.

The person who deals with sections 3 and 4 will reach the truth.

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

Section 3, that is, the system within existence itself, is where the truths are.

The truths are written line by line within the structure of existence.

The truths of existence are here.

Knowledge is hidden here, science emerges from here.

The first verse of the Quran, "Iqra - Read," indicates that the existence of being should be read.

The Quran states: read yourself, read existence, read the universe, understand the divine power that sustains you and existence.

Know that reaching the truth is possible through reading.

Every being you see is a book to be read.

The intention behind reading is to try to understand the existence and functioning of being.

The Quran begins with "read."

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

These are all subjects to be read.

The only being that can read and understand existence scientifically is man.

To read being is to read creation.

Surah Alâk 1: "Ikra bismi rabbikellezi 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: "Read, research and understand creation with the proofs of Him who created you."

A person 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 that he reads as the Quran. And he should read all three without separating them.

Self-reading is the act of trying to understand one's own creation.

A person who understands their own creation will attain the truth of God.

Because a person is not the one who created themselves.

They are not the one who operates their own body.

They are not the owner of the power within their own body.

The fourth section is the source dimension from which existence originates.

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

This source is the Sublime System.

The Sublime System is the luminous dimension before existence is revealed.

“KaneAllahu ve lem yekûn meahu şey’a!”

Kane means source, origin, essence, source, core.

"Allah is the source, the essence; nothing is separate from Him."

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

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

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

Man should try to understand the divine power that surrounds every being.

Man should think about and try to understand the essence, the source from which he came.

Surah Hûd 4: “İlâllâhi merciu kum ve huve alâ külli şeyin kadîr.”

Ilâ God merciu kum: God is the place to return to, the center, source, you,

Ve huve alâ külli şeyin: He is in all things,

Kadîr: Power, might, capable of everything,

The Meaning: “Your source is only God, and He is the power in all things.”

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

The place where we will seek the answer to the truth of God is, as stated in the verse, “alâ külli şeyin kadîr”, the dimension of power that exists in the being itself.

We understand that what is called God is the power in all things.

Surah Bakara 20-106-109-148: “İnne God alâ külli şeyin kadîr.”

Indeed, God is the All-Powerful, the All-Knowing.

The Meaning: Indeed, God is the All-Powerful, the All-Knowing.

Surah Mâide 17-19-40: “Ve God alâ külli şeyin kadîr.”

The Meaning: "God is the power over everything."

Surah Mâide 120: “Lillâhi mulkus semâvâti vel ardı ve mâ fihin ve huve alâ kulli şeyin kadîr.”

The Meaning: “God 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 God in the manifestation of the power that is in existence itself.

The person who investigates the existence of being will surely reach the truth.

Being has come into being, been shaped, 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, strength, and might that is inherent in existence.

The inherent dynamism of existence is due to a power.

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

Every being that appears static carries within it a dynamism.

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

Atoms and subatomic particles constitute existence.

These particles are also composed of 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 dynamism.

This dynamism is a manifestation of a power.

There is nothing static in the universe.

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

This power creates the dynamism of existence and the universe.

The power that creates dynamism opens doors to the creation of many more dynamisms.

The power that creates movement opens doors for the emergence of many beings from its own essence.

Whatever exists in the Merciful emerges into the Compassionate.

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

As stated in the verse; “God is capable of all things” We can only reach the truth of God 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 a 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 possible only 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 strive to understand the power, or strength, within their own body, and should never attribute that power or strength to themselves.

If a person understands the owner of the power within them 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 Bakara 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.”

God demonstrates His oneness in every being.

God is unique in His actions; there is no one else who acts.

God is unique in His attributes; there is no one else who possesses attributes.

God is unique in His essence; there is no one else who possesses existence.

God is One in His essence, and Unique in His attributes.

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

The only being that sustains all existence is God.

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

The attribute of Living (Hayy) of God is present in every being; the attribute of Living (Hayy) in all existence is the only attribute. God is the Living, the Sustainer. There is no one but Him who possesses life, and no one but Him who possesses power.

Surah Al-i Imrân 2: “God lâ ilâhe illâ huvel hayyul kayyûm.”

The Meaning 1: "There is no power except God, there is none besides Him, He is the Living One, the One Who sustains existence."

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

The Meaning 3: "God, there is none besides Him, He alone exists, He is the Living One everywhere, He is the One Who rules over every being."

Hayy means the living one, the living one, the immortal one.

The one who sustains existence, who is alive in existence, the sole owner of the entire universe, the one who holds all beings, is only God.

Hayy, hayat, hayret, ihya, muhyi, hayal, haydi, are all words that come from the same root.

The origin of these words is "Hu".

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

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

Surah Al-Mu'min: 65: "He is the Living One, there is no god but He, so turn to Him with all your sincerity.

Religion belongs to Him.

All manifestations belong to God, who embodies all existence."

The owner of the vitality in a person's body is God.

A person should not attribute their body to themselves.

And one should know that all beings have only one owner, and that is God.

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

Essential Attributes: 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 living with God's attribute of Hayy.

Submission and trust are to God, the Living One.

A person should live without forgetting that God is the one who sustains every being with the attribute of Hayy.

No matter what being a person looks at, he should know that God is the one who is alive in it.

The dominance of God's attribute of Hayy (the Living) 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.

Qiyam, Qayyum, Qiyame, Iqamah are words that come from the same root.

God, with the attribute of Qayyum, sustains and controls every being.

God sustains and controls existence through its functioning and attributes.

This is the manifestation of the attribute of Qayyum.

The attribute of Qayyum is the dimension of sustenance in every being.

Sustenance is the dimension of functioning in every being.

God is the doer in all existence with His actions.

The word Iqamah comes from the word Qiyam-Qayyum.

When we examine Qiyam, we understand that it is God who sustains existence, who sustains the body of existence with His manifestations.

The standing of the human body of existence is through the dimension of God's Qayyum.

The standing of a person in prayer is also referred to with the word Qiyam-Qayyum.

Standing in prayer, that is, performing the qiyam, refers to God's sustaining existence through His attribute of Al-Qayyum (the Self-Sustaining).

Every being stands and continues through the attribute of Al-Qayyum.

It is God who encompasses every being with the attributes of Al-Hayy (the Living) and Al-Qayyum.

It is God who controls every being.

It is God who acts in every being at every moment.

It is God who encompasses every being with His attributes.

Every being demonstrates God's sovereignty.

It is God who is the doer through His actions.

The wisdom of standing in prayer is this:

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

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

This is the understanding.

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 God, “Al-Qayyum,” who sustains, that is, controls, every being at every moment.

God shows His greatness in every being with all His attributes.

God is the Supreme One in every being; God shows His greatness through His manifestations in existence.

Every being that comes into being is a manifestation of God, both inside and out.

The fact that every being is diverse, that every being has a functioning mechanism within its body, is a manifestation of God's unique power.

No being can create itself, give itself form, or perform the functioning within its own body.

Man cannot create his own body, cannot shape his own body, and is not the owner of the attributes within his own body.

Therefore, man should think very carefully about these things and try to understand the functioning of a power within his own body.

Man should first witness God within himself and realize that He is in every being.

The Quran does not speak of God being in a place in the heavens.

It speaks of a God who is in the essence of everything, who encompasses everything, inside and out.

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

They have recommended examining existence and understanding the interconnectedness of beings.

This is beautifully stated in the Quran.

Surah Kaf 16: "And We are closer to him than his jugular vein."

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

Man should seek God, who is closer to him than his jugular vein, in the city of his own body.

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

Surah Isrâ 14: “İkra kitâbek kefâ bi nefsikel yevme aleyke hasîbâ.”

The Meaning: Read, your own body book is sufficient for you to know yourself. Be in constant awareness of the owner of the qualities within you.”

Surah Al-Baqarah:

47: “We have given you the consciousness to understand Me and all of creation.”

67: "God is the One who works in your physical being at every moment, destroy those worships of your former state of ignorance."

98: "And if one uses his mind not to comprehend God and to understand existence with love, but in enmity, then surely he is the one who ignores and conceals the truths, his state is one of enmity because he cannot understand God."

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

Therefore, the answer to the question of what God is and where He is is hidden in one's own being and in the system of existence.

If we remain stuck with what we hear and the books we read, if we do not examine existence, if we do not contemplate being and the Creator, we cannot find the answer to the question, "What is God?"

O my brother! Are you searching for the answer to the question, "What is God?"

Are you in search of "Does God exist?"

Are you questioning, "Where is God?"

Are you wondering, "Does God exist or not?"

The place you should look is the power within your own body.

The place you should look is the undeniable force, the power in every being.

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

The place you should look is all dominion.

The place you should look is the functioning within your own body and the body of existence.

He is the doer in your body.

He is the doer in all existence through His actions.

Surah Bakara 253: "Ve lâkin God yefalu mâ yurîd."

The Meaning: "God is the doer in the functioning of every being; everything that exists is from His will."

Surah An-Nisa 47: "And the command of God was done."

The Meaning: "God is the doer in the functioning of all existence."

Therefore, when man understands the functioning in existence and the doer who performs the functioning, he will understand the truth of the doer.

The entire universe is the field of movement of an act; every being moves with the wave of the act.

All existence is the act of the doer.

The action and the agent are the same at the same time.

The action is the agent, the agent is the action.

A person is not the owner of their own actions in their own body.

That is, a person is never, ever the one who is in control of the functioning of their own body.

Because a person is not the one who performs all the functions in their body, from atom to cell, from cell to tissue, and from tissue to body.

The one who performs this function is the agent.

The agent's role in the functioning of the body is the action.

The agent's name in the dimension of action is the action.

The action's name in the agent dimension is the agent.

This universe is the action of an agent.

The agent proves its own essence through its action.

The action is the agent proving itself through its action.

Who performs the action? It is the agent.

If there is an action, it is the agent revealing itself, proving itself through its action.

In every being, there is an undeniable action, that is, a process.

The one who performs this process is not the being itself.

This process is carried out by the agent within each being's own inner dimension.

If a person understands the reality of the action and the agent, he/she will also become knowledgeable about the reality of creation.

And thus, he/she will attain the reality of God in the workings of existence.

As stated in the verse, God is the doer, that is, the one who acts, in every being.

God is the owner of the action and the owner of the attributes in every being.

Therefore, a person should first find the truth of God within himself.

He is closer to us than our jugular vein. (Surah Kaf 16)

He is the magnificent power that encompasses everything. (Surah Nisa 126)

He is the power in everything. (Surah Mulk 1)

The answer to all the questions that man seeks is in the system that exists within existence itself.

The place where man will bear witness to God is his own body. The place where he will bear witness to God is the essence of existence.

God has been referred to with different words in many languages.

God-Tengri, Turkish.

God, English.

Dieu, French.

Dio, Italian.

Huda, Persian. El-Hu El-Ha El-Eloha, Hebrew. El-Hu- " " - God, Arabic.

The word El means power, strength, might.

The word El is used to mean God in many languages.

Phoenician: El-Il.

Hebrew: -el

Syriac: il-el-yl.

Arabic: el-il

Akkadian: el-il.

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

Thus, this word flowed into Arabic as "El Hu".

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 the 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, strength, might is He.

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

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

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

Can a human being deny that magnificent power that is within themselves and at the core of existence, that creates movement? Of course not.

The answer to the question, "What is God - Does God exist?" lies in that magnificent power within one's own body and at the core of existence.

A human being will reach the truth of what God is when they contemplate the vitality, functioning, and movement of existence.

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

There is a power that moves molecules, atoms, and subatomic particles and beyond, which we call quantum physics.

The real task is to try to understand this power.

The vitality, movement, and functioning that this power creates is where the truth will be comprehended.

There is a functioning system of Mathematics, Physics, Chemistry, and Biology in the entire universe.

There is a power that makes this functioning.

The answer to the question, "What is God?", is hidden in understanding this power in existence.

The door to understanding this is the human body itself.

The answer to all the questions one seeks is hidden within oneself.

God is closer to man than his jugular vein. (Surah Kaf, 16)

Therefore, Prophet Muhammad said: "He who knows himself knows his Lord."

"He who sees me has seen the Truth."

Jesus said: "I am He."

Moses said: "I saw Him in myself." A person cannot deny their own body, cannot say it does not exist.

A person cannot deny visible existence.

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

Can something visible be denied?

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 and try to understand its creation.

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

Let a person turn to themselves, think about their breathing.

Let them think about how their eyes see, how they exist.

Let a person think about every organ, every cell of their body.

Let them ask, how did these come into existence, how did they take shape?

Let them look at the infinite qualities within their body.

Oh my brother!

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

If you didn't exist, your reflection in the mirror wouldn't exist either.

Now;

Turn to the universe, look at the magnificent power of the universe, look at its magnificent workings.

Look at the various visible beings.

Look at the formation, the form of existence.

Every being is a manifestation of a power.

The workings in the essence of every being are the workings of that power.

If you want to reach the truth, get acquainted with that power.

Meet the energy that arises from the workings of that power.

At the core of every being, there is a magnificent power.

In the universe itself, there is a power beyond the comprehension of the human mind.

In fire, air, water, and the earth itself, there is an infinite power.

Every being was shaped by that power, and continues to exist with that power.

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

The energy generated by the workings of that power is the universe itself.

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

The energy of hydrogen and oxygen that make up water is immeasurable.

That magnificent power, present in your body and in every being, is where the answer to the truth of God lies.

Come, try to understand that power.

Try to feel what lies beyond that power.

And understand what God is by feeling that power.

Try to comprehend what that magnificent power, encompassing everything, is.

First, abandon the belief in God as being somewhere in the sky.

First, abandon the belief in God as you have been told.

The moment you abandon the belief in an invisible God, believing that He is somewhere in the sky, the doors will begin to open to you.

The moment you abandon the belief in God that you created according to your desires, the truths will be revealed to you one by one.

Come, abandon the belief in God that you believe in according to your desires, a God you have never witnessed.

Stop being involved in religious conflicts, falling into sectarian, cultist, and denominational divisions, and stop considering your own belief superior.

Stop fighting over heaven and hell.

Stop trying to get yourself into heaven and condemning those who don't believe like you to hell.

Don't be within a belief system based on your own desires.

Leave the realm of falsehood.

Turn not to the God you believe in according to your own desires, but to the God who encompasses you with His power, and bear witness to Him.

Witness God, who manifests His power in every being.

And know that He is the power in all things.

And know that the meaning of the verse, "I am closer to you than your jugular vein," is the truth, "The power in your body is Me."

Is it possible to deny that power?

And know that you are the proof of that power.

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

Surah Mülk 1: "Tebârekellezî bi yedihîl mulku ve hüve alâ kulli şeyin kadîr."

The Meaning: "He is the Exalted One in His Essence, the entire universe is under His control, and He is the power in all things."

Let us look at what is on earth, at the heavens.

Let us look at all existence.

Let us look at that magnificent power, operation, and qualities in existence.

Let us think about how this universe came into being, let us try to understand.

The truth of God is hidden in the essence of existence.

The truth of God is hidden in our bodies.

It is impossible to deny anything that is visible.

To say that the visible world does not exist is to deny God, to say that He does not exist.

Let us try to understand how this universe came into being.

Let us consider what the vitality in every being is?

Surah Hadîd 2: "Lehu mulkus semâvâtî vel ard yuhyî ve yumît ve huve alâ kulli şeyin kadîr."

The Meaning: “To Him belongs the sovereignty of the heavens and the earth. He is the Giver of life and the Limiter, and He is the All-Powerful over all things.”

Surah Hadîd 3: “Huvel evvelu 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.”

This universe is His manifest dimension.

This universe, with its beginning and end, its hidden and its manifest, is nothing but Him.

This visible existence is His manifest image.

Your body is His manifest dimension, originating from Him and showing Him.

Your denial of Him is your denial of yourself.

Your denial of existence is your denial of Him.

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

Understand that power that encompasses your body.

And attain the truth of God.

He cannot be contained in thoughts, cannot be described in words.

He is invisible to the eye, but everything visible is His manifest dimension.

The dimension beyond existence, the unseen dimension, is His hidden dimension.

He cannot be described in words, but the word in existence is His infinite knowledge.

He has no form, but He is the owner of all forms.

He has no destination, He is not in one place, He is everywhere,

He is closer to every being than existence itself.

He is not born, He does not give birth, all those who are born are manifestations of Him.

He is the Living, the Self-Sustaining.

He is the Eternal, the Sublime.

He is the Greatest, the Powerful.

He proves Himself with all His names.

God shows His face from every being.

Surah Bakara 115: “Fe eynemâ tuvellû fe semme vechî God.”

Niyazi Mîsri expressed this beautifully in one of his hymns:

"He always keeps His eyes open to you,
 You have lost Him, yet you search for His trace,
 He has shown His face in all things,
 If you are human, find 'semme vechullâh' (the face of God),
 Wherever you look, find that beautiful God,
 To the wise, the names appear in all things,
 In all the names, the named one appears,
 From this Niyazi, the Lord appears,
 If you are human, find 'semme vechullâh' (the face of God),
 Wherever you look, find that beautiful God."
 God manifests Himself through man and all existence.
 God reveals His face through man and all existence.
 One who reaches the station of gnosis cannot look at existence as mere things.
 He looks at it as a manifestation of God.
 He looks at it as the face of God.
 In the essence of existence, there is the active, active face, the attributes, the subjective face, the being,
 the essence, the spirit, the light.
 The outward appearance of existence is the human face, the face of the self.
 Existence has an outer and an inner aspect.
 Ultimately, we understand that every aspect of existence, both its inner and outer aspects, are
 dimensions of God's face.
 God has manifestations specific to His essence, His attributes, and His actions; these manifestations
 have faces.
 At the same time, we understand that "zahir" does not only mean the outer face.
 God manifests Himself through all His manifestations, that is, He makes Himself manifest.
 We cannot call the visible existence the image of God, nor can we call it separate.
 We cannot call the 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 things.
 The reality of God should be understood as a whole, with its beginning, its end, its outward and its
 inward aspects.

The beginning, end, apparent, and hidden aspects of existence are the dimensions through which we will reach the truth of God.

Surah Al-Hadid 3: “He is the First and the Last, the Apparent and the Hidden.”

God created existence from His own beginning, that is, from His own essence.

God manifested His apparent face from the face of existence.

God made Himself hidden in the unseen 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; although the form aspect of existence ends, its essence is infinite.

Because the essence of everything is God, and the entire universe is a reflection of that essence.

Even if a being ends in form, a new formation arises from its seed.

For example, if we plant a wheat seed, wheat grows.

Then the wheat plant withers, fades, and turns to dust.

But the seed remains, producing a new wheat plant.

This, the end of something, but the emergence of a new formation from its seed, is the ultimate attribute of God.

God is the one who manifests Himself in every moment of existence, in its beginning, its end, its (outward appearance), and its (inward reality).

All universes, all beings are not separate from Him.

God is not one who sits and waits somewhere.

He is the one who manifests Himself in every being at every moment.

With its beginning, its end, its (outward appearance), and its (inward reality), He is Him.

Surah Hadîd 3: “Huvel evvelu vel âhiru vez zâhiru vel bâtin ve huve bi kulli şeyin alîm.”

The Meaning: “He is the one without beginning, He is the one without end, He is the manifest, He is the hidden.”

Existence has a beginning, but God is without beginning.

Existence has an end, but God is infinite.

The Manifest One, that is, the one who is seen, revealed, manifested, is only Him.

The Hidden One, that is, the one who is unseen, unknown, the inner world of existence, is only Him.

“He is the Manifest One – He is the Manifest One.”

He is the one who is seen, that is, God is the Manifest One.

What does it mean that God is Manifest, that is, visible?

In what dimension is God visible?

God is manifestly visible to man from himself 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 inside of the seed becomes manifest.

The visible tree is nothing but the essence of the seed.

The manifestation, the appearance of this world, is nothing but God Himself.

Thus, God has manifested Himself.

This visible world is His manifested dimension.

But to call this visible world God means to confine God to the visible world, which is incorrect.

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.

To understand these four dimensions is to feel the truth of God.

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

This universe, with its visible and invisible aspects, its beginning and its end, is nothing but Him.

The form dimension of existence is His manifest dimension.

There is a constant change in the manifest dimension.

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

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

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

Within the manifest dimension, there is the hidden dimension.

These dimensions flow continuously from beginning to end.

This is the dimension that emerges from the essence, called the manifest dimension.

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

God reveals Himself through the attribute "Al-Zahir" (The Manifest).

God reveals Himself through the attribute "Al-Zahir".

God shows Himself through Himself at every moment.

The one who sees Him is Him.

Just as a person sees himself in a mirror.

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

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

God created Himself from His own essence."

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

He made manifest whatever was in Himself."

Surah Al-Hadid:

1- Whatever is in the heavens and the earth are manifestations of God.

He is the supreme owner of all values, the one who rules over all existence.

2- The sovereignty of the heavens and the earth belongs to Him.

He is the giver of life and the limiter, and He is the power in everything.

3- He is the First and the Eternal, the Manifest and the Hidden, and

He is the possessor of knowledge in all things.

4- He is the One who created the heavens and the earth in order and beauty, encompassing everything. What enters the earth, what comes out of it, what descends from the sky, what ascends to it, everything is by His knowledge. Wherever you are, He is with you, and God reveals the realities of what you do at every moment with its subtleties.

5- The sovereignty of the heavens and the earth belongs to Him, and God is the One who works in all existence at every moment.

6- He unites the night with the day and the day with the night, and He is the possessor of knowledge in the hearts.

Surah Al-Mulk:

1- He is the Exalted One in His Essence, the entire universe is under His control, and He is the Power in all things.

2- He is the One who creates, gives life, and limits.

Be within the understanding of the truths. Whoever of you understands the truths will perform good deeds. He is the supreme owner of all values, the forgiver.

3- It is He who created you in stages, in a state of greatness. You will not see any inequality in His creation with His mercy. Come, turn your gaze around, do you see any crack or fissure?

4- Then turn your gaze again and again, examine, turn your gaze to yourself, understand your helplessness and that you are not the owner of anything.

5- We have characterized everything in heaven and earth in a way that reflects Our light, and We have arranged everything that exists.

Whoever is in satanic states is far from understanding those truths.

There are troubles for those who cannot understand Us and remain in the ignorance of othering.

Surah Al-Imran:

1- Elif, Lam, Mim

2- God; there is no god but Him, the Living, the Sustainer of existence, the Everlasting.

3- He is the One who presents to you the truths from the entire book of existence.

He is the One who shows His truthfulness with His power in all existence.

He is the One who presents the laws and the knowledge that brings peace.

4- He is the One who has guided mankind from before, the One who offers the consciousness to distinguish between right and wrong.

Those who disregard and conceal the verses of God will remain in greater distress. God is the supreme owner of the attributes in all existence, the owner of the power in every being.

5- There is nothing in the heavens and on earth that is separate from God.

6- He is the One who shapes and forms you in the wombs.

He shapes as He wills. There is no god but Him.

He is the supreme possessor of all attributes in all existence, the one who rules over all existence.

Surah Al-An'am:

1- God is the possessor of all attributes. He is the one who created the heavens and the earth and brought forth light from darkness.

Yet those who turn away from the truth and conceal it, are associating themselves with their Lord.

2- He is the one who created you from your own essence, then appointed a time, and the appointed time belongs to Him. Yet you remain in doubt.

3- God is He who created what is in the heavens and the earth, what you see and what you do not see, with His wisdom. He is the possessor of knowledge of the works you produce.

4- What is presented to them at every moment from every being is a sign, among the signs of Him who created them. But they turned away from understanding it.

97- It is He who arranges everything with measure. You find your way by the measure of the stars, on land and sea, and in darkness. We explain the verses in detail, from the whole being, so that people may know the truth.

98- It is He who created you from a single soul, then made your bodies firm and gave them to you as a trust. We explain Our verses in detail so that people may understand and know.

99- It is He who sends down water from the sky and brings forth with it all kinds of plants, then creates greenery from it, and from it grains intertwined, and dates hanging from the branches of the date palm, and gardens of grapes, olives, and pomegranates, some similar and some dissimilar.

Now look at their ripe fruits. Indeed, in them are signs for those who believe.

Surah At-Tin:

1- To the essence and the attributes that come from the essence.

2- To the human body endowed with attributes.

3- To the secure city of the heart.

4- We created man in the best of forms.

5- Then We left him in his own world with all his purity.

6- After that, only those who believe and strive in the right path, for them are there unending rewards.

7- After that, what can make you deny the laws of creation?

8- Is not God the One who rules over all things with His decrees?

Surah Al-Baqarah:

22- It is He who arranges you with His attributes, spreads out the earth, establishes the sky, and sends down water from the sky, then brings forth produce from it. You benefit from it. So do not associate partners with God, and be of knowledge.

115- To God belongs the East and the West. Wherever you turn, there is the face of God. Indeed, God is the All-Knowing.

255- God; there is no power except Him. He is the Living, the Sustainer of existence, the possessor of everlasting life.

He has no age, nor does He sleep. He is the possessor of all that is in the heavens and all that is on the earth. He is the Intercessor.

The existence of all things is from Him, and is under His authority.

Things that existed in the past and things that will exist in the future are all by His knowledge.

Nothing can be comprehended without His knowledge.

Everything exists by His will.

His Throne encompasses the heavens and the earth, and everything.

He is the Sustainer of all things, there is no difficulty for Him, and He is the Exalted in His knowledge, the One in the existence of being.

Surah Ikhlas: “Describe: the Oneness of God, the Self-Sufficientness of God, that He was not born and did not give birth, and that there is none like Him in His Oneness.”

MUASAKA - MAKING LOVE

To unite in love.

To attain divine love.

To get lost in the practice of love.

To practice love.

To meet in the love of all existence for one another.

To become one in the feeling of love.

Not to be in the self and the self, but to be us.

The lover and the beloved becoming one.

Two drops becoming one drop.

To practice in the beloved's station.

To practice in the beloved's breath.

To lose oneself in the beloved's remembrance.

The lover seeing the beloved everywhere.

To reach the divine melody flowing from all existence.

The people are the station of love.

God is the station of the beloved.

The merging and unity of the people in God comes from the root word muaşaka-aşk.

The word is known to be of Uyghur origin.

Love comes from the word ışk.

It is a word of Turkish origin.

The original spelling of Yunus Emre's hymn "Iskun-Askin Aldı Benden Beni" is as follows.

“Love has taken me from myself

I need you, only you

I burn day and night

I need you, only you”

“I neither rejoice in wealth

Nor grieve in poverty

I find solace in your love

I need you, only you”

“Love kills lovers

It plunges them into the sea of love

It fills them with divine manifestation

I need you, only you”

As seen in this hymn, love comes from the root word "ishk".

The word "light" is also related to this word.

The word "muashaka" is a word that expresses the sublime dimension of love.

Those who unite with their beloved become lost in the ocean of love, of the love of God.

Love is the feeling of nothingness.

Muashaka means to make love, to be lost in love.

Making love should not be considered in terms of the body.

Those who attain the peace of divine love in their hearts are in love with all of existence.

All of existence is created with the love of God.

It is surrounded by the love of God.

All of existence makes love in the love of God.

Making love is also the disappearance of two people who love each other in the same feeling.

It is being bound to each other with an inseparable feeling.

Like the connection of cells to each other, love is a binding factor.

The cells of every tissue are connected to each other at the same frequency.

All the organs of a body are intertwined in love.

Love has a similar frequency.

Those who reach this frequency become intertwined with each other.

To reciprocate the love and affection of someone who loves you with the same feelings is to meet in the same love.

Love is the union of feelings that correspond to each other in two bodies.

The equal and identical connection of two people is love.

Muashaka means to merge, to unite in love.

It is similar to the word "sevişmek" (to make love).

Two drops of water unite and become one drop.

This is making love, muaşaka.

The becoming one of two is muaşaka.

Love is such a sublime feeling that it makes one look to God in every being.

So, my brother!

Let us reach the sublime feeling of love.

Let us feel that sublime emotion in our hearts.

The sublime emotion of love is the fragrance of God coming from the rose gardens that bloom in the heart.

The scent of that rose is the scent of love.

Those who spread the scent of love from their hearts bring peace to their surroundings.

Let us never let divine love be absent from our surroundings.

Let us embrace and hug with love.

May the sun of love in our hearts never set.

Let us love nature.

Let us love animals.

Let us love people.

Let us love life.

Man is a part of nature.

Nature gives us water.

Nature gives us breath.

Nature gives us food from the earth.

Let us approach with love.

Let us hug the trees and thank them.

Let us treat the earth with respect.

Let us treat all animals with respect.

Let us caress hearts.

Let us be a source of hope for hearts.

Let us be a remedy for hearts.

Let's rush to help those in need without expecting anything in return.

Let's rush with love.

Let's consider the troubles of others as our own.

Let's cast out anger from within us.

Let's cast out pessimism from within us.

There is no pessimism in any being in nature.

There is no anger in any being in nature.

Let us keep our hearts pure.

As long as our hearts are pure, a spring of love will flow from them.

Let us not give up on doing good.

Let us not give up on making others happy.

Let us be a solution for the helpless.

Let us be a cure for the sick.

Let us feel and convey the emotion of love.

Let us feel and convey the hope of love.

Let us know that love is the breeze of the soul.

Let us know that love is the secret of breath.

God loved and created.

He encompassed us with His love.

Your eyes saw with love.

Your ears heard with love.

Your heart beat with love.

Your blood circulated with love.

Your cells worked with love.

Your body moved with love.

You too, do not give up on loving.

Spread your love around you.

Do not let the smile leave your face.

Do not withhold your greetings from those around you.

We did not create ourselves.

We did not shape our bodies.

We were created by the love that created us.

He shaped every being with love.

Let us live every moment in trust in God.

Let us live every moment in submission.

Let us attain the station of faith.

Let us be certain of God.

Love belongs to God.

Let us attain God's love.

Let us feel that love.

Let us love with that love.

Let us not let love be absent from our hearts.

Let us love and be loved.

Let us attain divine peace.

Let us bring peace to our surroundings.

Surah Bakara 165: “Vellezîne âmenû eşeddu hubben lillâh.”

The Meaning: “Those who believe have been strengthened by the love of God.”

Let us act with a feeling of love at every moment.

Let hearts love each other.

Let souls love each other.

Let spirits love each other.

Let hearts be enveloped by the love of God.

Let union be with love.

Let distance be with love.

Let separation be with love.

Look how beautifully it is stated in the verse: “Separate with beauty and love” (Surah Al-Muzzammil, verse 10)

Surah Müzzemmil 10: “Vasbir alâ mâ yekûlûne vehcurhum hecren cemîlâ.”

The Meaning: “Be patient with what is said and done to you, and when you leave a place, leave with beauty and love.”

Let us heed the magnificent message of this verse.

Let us feel this verse in our hearts.

Let us put this verse into practice in our lives.

When we leave a place, let us leave with beauty and love.

When we part ways with someone, let us part with beauty and love.

If we have reached the point of ending our friendship with someone,
let us end it with beauty and love.

There may come a day when feelings and thoughts do not align.

So when the day of separation comes, let us part with beauty and love.

If circumstances require you to separate from your spouse, separate gracefully.

When leaving a job, separate gracefully and lovingly.

Separate with your heart connected to the love of God.

Know that separations also bring good.

Know that every separation is very precious.

Know that every separation is the opening of a new path.

Know that every separation is a door opening to a different world.

When separating from a place or a person, be patient and separate gracefully and lovingly.

Even if they break your heart, don't break theirs.

Even if they hurt you, don't hurt them.

Even if they are angry with you, do not be angry.

Even if they speak ill of you, be patient.

Never fall from love.

Never fall from beauty.

Even if they deceive you, do not deceive them.

Even if they mock you, do not mock them.

Always try to see beyond the bodies.

God, the owner of bodies, manifests Himself in the bodies at every moment with His workings, His attributes, and His essence.

See this and never stray from this awareness.

Then the verse "A Beautiful Separation" will manifest in your heart.

Only then can you separate from a place or a person with beauty and love.

There comes a time when a person needs to separate from someone they considered a friend.

There comes a time when a person needs to separate from their spouse, whom they have been married to for years, due to circumstances.

There comes a time when a person needs to leave an environment.

Separation should always be with beauty.

Know that God is behind the bodies and distance yourself with this feeling.

Let us know that every situation and every person offers us lessons.

Let us learn our lessons well, and when it is necessary to separate, let us separate gracefully.

Did circumstances necessitate a separation from your spouse, with whom you have been married for years?

Did circumstances bring you to that point?

Just as you married happily, be patient and separate gracefully.

Of course, you experienced beautiful feelings in your marriage.

But the day came when circumstances led you to separation.

Therefore, without forgetting those happy moments, without forgetting the beautiful feelings you experienced, separate with beauty and love, "Hecren Cemilen".

When you separate, don't speak ill of your spouse, don't badmouth them to anyone, just be patient, talk about their good qualities.

If you have children, never speak ill of your ex-spouse in front of them.

Don't affect your children's lives, don't make them pessimistic and hopeless.

Make your children feel the feeling of affection.

Instill the feeling of love in the hearts of your children. Make those around you feel these feelings.

Know that if the love of God manifests in hearts, a person will always, in every situation, look at every being, every person with love, approach them with love, and act with love.

This is the feeling of affection-love.

HASYET-AWE

Awe is being captivated by God.

It is becoming annihilated in God.

It is being resurrected in God.

It is breathing with Him.

It is knowing that every cell is connected to Him.

It is prostrating before Him, remaining in that prostration at all times.

It is being bound to Him, never breaking that bond even for a moment.

It is beholding His beauty everywhere.

It is becoming beauty in that beauty.

It is feeling that beauty reflected from oneself.

Awe is the trembling of the heart.

It is knowing that that trembling is the remembrance of God.

It is being captivated by that remembrance, being constantly in that remembrance.

It is understanding that one is a drop from Him in the greatness of God.

It is being crucified in the essence of God.

The word "hashyet" is a word with sublime depth corresponding to the essence of God.

Hashyet means to be held in awe of God's essence, to prostrate oneself in reverence, to transcend one's existence, to forget oneself.

The word "khushu" (humility) also comes from here.

Unfortunately, authors generally translate the word "hashyet" in the Quran as fear.

Surah Fatir 28:

The Meaning by Religious Affairs (Old): Among the servants of God, only those who are knowledgeable fear Him.

The Meaning by Religious Affairs (New): Only those among His servants who are knowledgeable have deep respect for God.

In the old Diyanet translation, the word "haşyet" is translated as fear, while in the new translation it is translated as respect.

This is very thought-provoking.

Elmalılı Translation (Original): Only those who know among His servants feel respect for God.

The Meaning by Elmalili Hamdi Yazır: Among His servants, only those who are knowledgeable fear God.

In the original of Elmalılı's translation, Elmalılı translated the word "haşyet" as "respect."

But unfortunately, those who later translated Elmalılı's translation according to their own understanding translated the word "haşyet" as "fear."

This is a great disrespect to Elmalılı.

Surah Fatir 28.

The Meaning: "Indeed, those who have attained knowledge of the truths and know their servitude are in awe and humility towards God."

Surah Al-Mu'minun 57:

The Meaning by Religious Affairs (Old): Those who tremble with fear of their Lord,

The Meaning by Religious Affairs (New): Those who tremble with fear of the majesty of their Lord.

As seen here, in both the old and new translations of the Diyanet, "hashyet" is translated as fear.

Let's examine this verse word by word.

Surah Mü'minûn 57: "İnnellezîne hum min haşyeti rabbihim muşfikûn."

The Meaning: "Indeed, those who are in a state of respect, act with love for the One who created them."

As beautifully stated here, those who know who created them will attain the station of awe.

Surah Tâ-Hâ 3:

The Meaning by Religious Affairs (Old): But an admonition to those who fear God...

The Meaning by Religious Affairs (New): But We sent it down as an admonition (a warning) to those who will fear (God's punishment).

Surah Tâ-Hâ 3: "İllâ tezkireten li men yahşâ.

The Meaning: "We have presented it only so that you may reflect and understand the truths, and that you may be among those who are humble and respectful."

As stated here, the information and advice presented are for the purpose of the person reaching respect and humility.

It is not for the purpose of fearing God.

Surah Al-Anbiya 28:

The Meaning by Religious Affairs (Old): God knows what they have done and what they are doing. They cannot intercede for anyone except those with whom God is pleased; they tremble with fear of Him.

The Meaning by Religious Affairs (New): God knows what is before them and what is behind them (what they have done and what they will do).

They do not intercede for anyone except those with whom He is pleased, and they all tremble with fear of Him.

Surah Enbiyâ 28 : “Yalemu mâ beyne eydîhim ve mâ halfehum ve lâ yeşfeûne illâ li menirtedâ ve hum min haşyetihî muşfikûn.”

Yalemu: He knows, the possessor of knowledge, the creator with His knowledge,

Mâ beyne eydihim: What is before them, what acts with a power,

Ve mâ halfe hum: What is behind them,

Ve lâ yeşfeûne: No, they cannot intercede,

İllâ li men irtedâ: Except for those who seek to understand, embrace, desire,

Ve hum min haşyethi: They are filled with love, respect, awe, the deepest love,

Müş ikûn: Peace, respect, love, compassion, the deepest respect,

The Meaning: “No one can intercede except those who seek to understand the truth, and they know that God is the one who creates everything before them and behind them with His knowledge, and they are always full of love and respect for their surroundings.”

When we examine it, we understand that translating the word "haşyet" as fear is incorrect.

Haşyet means being in deep love.

Huşu (awe) is connected to the words haşye, haşyet, and haşin.

Haşyet means to be captivated, to lose oneself, to forget oneself, to collapse to the ground, to disappear, to bow down, to surrender.

The merging of drops and their disappearance into one another is haşyet.

Haşyet is a deeper emotion than love or affection.

Haşyet is forgetting oneself in the face of God's greatness.

Haşyet is being captivated by God, being unable to flinch.

Haşyet is the feeling of admiration and wonder.

Haşyet is distancing oneself from the feeling of "I," living with the feeling of "always you."

Haşyet is the feeling of "everything is you."

Haşyet is being able to say "Only You."

THE RELATIONSHIP BETWEEN LOYALTY, LOVE, AND COMPASSION

Loyalty, love, and compassion are complementary states.

Loyalty and death are interconnected states.

Death is the state of surrendering to God in loyalty.

One who reaches the state of loyalty will reach the state of love.

One who reaches the state of love will always be loyal.

One who reaches the state of loyalty and love will be compassionate.

One will be a kind person.

Being loyal is the feeling of love.

Being loyal is the feeling of faithfulness.

Being loyal is taking refuge in the friendship of God.

Those who die in God will reach the state of loyalty.

To die in God is to not attribute even a tiny bit to oneself in the face of God's sublimity.

Those who attain the station of annihilation in God (fanafillah) pass away.

Their loyalty is so strong that they surrender completely to God.

Surah Âl-i Ĩmrân 55: “Ĭz kâlellâhu yâ ĩsâ innî muteveffike.”

The Meaning: God revealed: “O Jesus! Surrender to Me with all that you have.

Surah Âl-i Ĩmrân 57: “Ve emmellezîne âmenû ve amilûs sâlihâti fe yuveffihim.”

The Meaning: “Those who believe and do righteous deeds are faithful.”

Those who reach the station of faithfulness will attain divine love.

Faithfulness is the name of complete surrender to God.

Only those who die in God will attain divine love.

To die in God is to be resurrected in Him.

One who is faithful to God will treat all creation from God with love and respect.

This love and respect will bring about the feeling of compassion.

Being faithful is the feeling of seeking, inquiring, and embracing with divine love.

Being faithful is the feeling of acting with love and respect.

Being faithful is not forgetting any good deed done to oneself, forgetting the good deeds done to others, and not mentioning them here and there.

Being faithful is...

Loyalty means respecting the right to life of every being and not harming their living environment.

Being loyal means rushing to help your neighbor when they are hungry, and trying to solve their problems when they are in distress.

Loyalty means acting with the knowledge that God is behind our bodies.

Loyalty means running without withholding your love and without expecting anything in return.

It means always showing your friendship and companionship.

It means being attentive and caring.

Loyalty means not breaking your interest and concern no matter what.

Loyalty means doing good without getting tired.

Loyalty means not getting involved in quarrels between "me" and "you".

Loyalty means being able to say, "God is the owner of the property, we are its custodians."

Loyalty means living with a sense of togetherness.

Loyalty means 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, cheering them up, and meeting their needs.

Loyalty is seeking out and visiting teachers and friends.

Loyalty is doing good without expecting anything in return.

Loyalty is helping without expecting reward.

Loyalty is seeking out and inquiring about your mother, father, siblings, and relatives, and treating them with interest 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 elderly woman.

Those who saw this asked him the reason.

He said: "This woman used to visit us when Hazrat Khadija was alive."

And he continued: "Keeping one's word is from faith." Loyalty is not forgetting, it is comforting, it is smiling, it is giving peace.

One should never forget loyalty.

One should always be loyal.

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 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 runs to check on someone without expecting anything in return, and asks about their well-being?

When a friend or acquaintance 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 when things are good, but to rush to help when something bad happens to your friend, when they are in trouble.

It is to be compassionate.

It is to be able to call and ask about them.

It is to be a solution to their problems.

Compassion is protecting, embracing.

It is being able to show true friendship.

A compassionate person is loyal.

A compassionate person is a kind person.

A mother embracing her child, struggling to protect them, is a demonstration of the feeling of compassion.

Love, respect, and compassion are intertwined emotions.

Loyalty is not forgetting the good deeds done to you.

It is responding positively to all kinds of negative behavior directed towards you.

Now let's delve into what it means to be loyal.

First, let's consider "What is loyalty to God?"

Let's try to understand "What is piety and loyalty?"

Being loyal is a feeling that develops in those who reach the station of piety.

Piety is not attributing existence to oneself alongside the sublimity of God.

Piety is not associating partners with God.

Those who are pious are loyal.

Those who possess piety are loyal to God.

Being loyal to God means not associating partners with Him.

As Abraham said; "I am not one of the polytheists" (Surah Al-An'am 79).

Be loyal to God so that you do not fall into pride and arrogance.

To be faithful to God means to know Him, to recognize Him, and to be in a state of trust and submission to Him.

One who is faithful to God knows very well what "servitude" is.

And lives with the consciousness of servitude at every moment.

He lives with the awareness that the Truth is in the essence of every being.

And he acts towards beings with that awareness.

To be faithful to God is to be able to reach the dimension of "bearing witness," which is recited 20 times a day in the call to prayer.

To bear witness to Him through His manifestations in every being opens doors to seeing His face everywhere.

To be faithful to God is to know Him and to be in submission to Him.

It is to be able to act seeing His face everywhere.

One who is faithful to God acts faithfully to all beings He has created.

Man should always ask questions and seek the truth, like Prophet Abraham.

One who does not witness God, who is not in submission to Him, cannot know what faithfulness is.

Man should necessarily investigate the truth of the existence of beings.

Man cannot know what it means to be faithful to God without knowing God, without being knowledgeable about Him.

Behavior with love and respect is the behavior of being faithful to God.

One who feels the love of God within him:

Cannot harm any being.

Cannot break hearts.

Even if he is broken, he does not break others.

He was with us in every breath we took, He was not separate from us.

We too should always remember Him until our last breath and never deviate from the consciousness of servitude.

This is how a person should be loyal to God.

He should be loyal so that he does not attribute his own existence alongside His sublimity.

He should be loyal so that he does not associate partners with Him.

He should conform to His truths.

He should not separate himself from His knowledge.

He who is loyal to God knows his servitude.

He never attributes greatness to himself.

He does not stray into falsehood.

He does not fall into arrogance.

He does not associate partners with God.

He does not know what evil is.

He is a righteous person.

He is a virtuous person.

He is a sincere and devoted person.

He is a servant worthy of God.

He has surrendered to the greatness of God.

He is in a state of trust and submission to Him.

He has attained the truth of Islam and continues his life as a Muslim.

He has love and respect for all beings created by God.

All these are the characteristics of being faithful to God.

Surah Zümer 38: “Kul hasbiyallâh aleyhi yetevkkelul mutevekkilûn.”

Say: “God is sufficient for me; I have surrendered myself completely to Him, I have sought refuge in Him, and I have placed my trust in Him.”

A person should know that God is sufficient for him and should be in a state of surrender to Him at all times.

This is the feeling of being faithful to God.

Those who live with this feeling are faithful to God.

Surah Zümer 66: “Belillâhe fabud ve kun mineş şâkirîn.”

The Meaning: “Therefore, be a servant only to God and be grateful to Him at all times.”

Loyalty to God is to serve Him and be grateful at all times.

Those who are loyal to God are people of gratitude.

They know that all blessings and all glory belong to God and are grateful.

The hearts of the loyal are filled with love, and their words are heart-warming.

The words that flow from their tongues are based on knowledge and etiquette.

Our ancestors said it beautifully; “A person is hidden under their tongue.”

A person is what comes out of their mouth.

A virtuous person reveals themselves through the words that come out of their mouth.

There are no hurtful words in the words that come out of their mouths.

They are very careful not to engage in any behavior that would require an apology.

Apologizing is not a virtue.

It is virtuous to avoid doing what requires an apology.

The Prophet Muhammad (peace be upon him) said it beautifully: “Do not say anything that requires you to apologize.” (Ibn Majah, Zuhd, 15)

Surah Al-Balad 9: “And We gave you the tongue and the lips.”

When you open your lips, what words will come out of your tongue?

What words will flow from your mouth?

The words that flow from your mouth will determine whether you are a righteous person or a wicked one.

Do the words that come out of your mouth lead to good things?

Do the words that come out of your mouth lead to discord, mischief, wickedness, discrimination, arrogance, that is, evil?

A Muslim is known by his tongue and his life, not by the worship he performs.

There is no gossip or backbiting in the tongue of a Muslim. (Surah Al-Hujurat)

In the language of a Muslim, there is no mockery or contempt. (Surah Al-Hujurat)

In the language of a Muslim, there is no discrimination, judgment, sedition, or malice.

(Surah Al-Baqarah 191)

In the language of a Muslim, there are no perceptions related to taking a life. (Surah Al-An'am 151)

In the language of a Muslim, there is no searching for people's shortcomings, talking about their mistakes, or investigating their hidden aspects. (Surah Al-Hujurat)

In the language of a Muslim, there is no boasting or arrogance. (Surah Luqman)

In the language of a Muslim, there is no ostentation, showing off, fame, glory, worldly adornment, money, possessions, or property. (Surah Hud)

In the language of a Muslim, there is no divisiveness, discrimination, or othering. (Surah Rum)

The words on a Muslim's tongue are always based on goodness, bringing kindness, 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.

Mu'adh ibn Jabal asked: "Should we wage jihad in the way of God?"

The Prophet Muhammad said: "Jihad in the way of God is a good thing; but there is something better for people than that." Mu'adh ibn Jabal asked: "So, fasting and giving zakat?"

Prophet Muhammad said: "Fasting and giving zakat are also good."

Muaz bin Jabal listed all the acts of worship that a person performs.

Prophet Muhammad (peace be upon him) would say each time: "There is something better than this for people."

When Muaz bin Jabal asked, "May my mother and father be sacrificed for you, what is better than this for people?"

Prophet Muhammad (peace be upon him) said, "Silence if one is not going to speak good." (Hakim, IV, 319/7774)

Therefore, a person should be on the path of goodness, on the path of righteous deeds.

To achieve this, a person should attain the feelings of love, respect, and compassion.

He should be compassionate.

He should be loving.

He should be sincere.

He should be respectful.

He should be loyal.

He should be honest.

He should be humble.

He should be affectionate.

He should be embracing.

He should be protective.

He should be helpful.

First, he should 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 mercy."

One should be merciful.

One should be loving and respectful.

One should be faithful on the path of the heart.

One should not hurt anyone.

One should not upset anyone.

One should never make anyone shed tears.

One should never hurt anyone.

One should live with compassion.

One should not be cruel.

One's heart should be gentle.

One should be hurtful.

One's tongue should be sweet.

One should be hopeful, healing, and uplifting.

One should be humble.

One should be understanding.

Those who are loving, respectful, and 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, 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).

God is the Chief, Ruler, Leader, and Sultan of the entire universe.

God surrounds and protects every being with His manifestations.

God encompasses every being with the attribute of Oneness, that is, He surrounds them with His unity.
Love is a feeling that comes from the realm of the soul.

Passion is a feeling that comes from the realm of light.

Compassion is an emotion that comes from the divine realm.

Compassion is the embrace and envelopment of every being by the divinity of God.

Compassion is the source from which mercy comes.

It is the birth of unity in hearts.

Those who are compassionate act with a sense of unity.

Therefore, they feel everything about the person in front of them and have a very high protective instinct.

Those who are compassionate are understanding.

Those who are compassionate listen sincerely to understand the person in front of them.

Those who are compassionate never judge or alienate anyone.

They do not look down on anyone.

They treat each being according to its nature.

Those who are compassionate always strive for good in their surroundings.

They want people's troubles, pains, and difficulties to end.

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

They strive to help those who are suffering. He is sensitive and concerned with all beings around him.

The human station is the station of compassion.

The human station is the station of being merciful to all beings.

A person of compassion acts with mercy towards those around him at all times.

He offers love, peace, and mercy to those around him.

God created us so that we may treat each other with mercy. (Surah Al-Anbiya 107)

THE PERSON OF LOVE, RESPECT, COMPASSION SPEAK LIKE ABEL

Reaching the station of love...

Speaking with love...

Speaking from the station of Abel...

Speaking like Abel...

Speaking by connecting one's heart to God...

Acting towards one's surroundings with trust in God...

Not letting love fall from one's heart...

Not straying from respect...

Acting with compassion...

Speaking with compassion...

Speaking with these feelings is only possible by reaching the station of Abel.

It is possible by being Abel.

Surah Mâide 28: “Lein besadte ileyye yedeke li taktulenî mâ ene bi bâsitn 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 God, who embodies all existence.”

When Cain came to kill Abel, Abel said this.

What kind of feeling is this!

“Out of respect for God, I can never harm you or anyone else.”

“I cannot come to harm you.”

“I cannot do you the slightest injustice.”

“Even if you come to kill me, I cannot come to you with that intention.”

“I cannot look at you with evil intentions.”

What kind of feelings were these?

What kind of statements were these?

Yes, can we speak like Abel?

Can we reach Abel’s level?

Can we understand why Abel said that?

How did Abel's feelings and thoughts form?

Can we feel Abel in our hearts? It is not easy to be like Abel.

It is not easy to reach the station of love for God.

It is not easy to carry such a sublime love in one's heart.

It is not easy at all to speak like Abel.

Yes, let's think now!

Can my feelings and thoughts be like Abel's?

Can I speak like Abel?

Can I reach Abel's station?

Can I understand who Abel is?

Let's think, let's think deeply.

If someone came to you and said: "This person is gossiping about you like this and that."

"What would you do, what would you think?"

Think about it.

Let's understand well who Abel is and who Cain is.

Surah Al-Maidah 27: "Tell them about the sons of Adam, when they were in closeness to God, so that they might understand closeness to Him. One of them was righteous, the other was not. He said, 'I will surely kill you.' The other said, 'Indeed, I only turn to God and abstain from evil.'"

The sons of Adam refer to Abel and Cain.

Here, the dimension of Abel and Cain should be well understood.

Let us not think of Abel and Cain as two external individuals.

Let us consider both as feelings within ourselves.

Let us consider Abel as the dimension of love, respect, and brotherhood within us.

Let us consider Cain as the feelings of pride, ego, and cruelty within us.

It should not be forgotten that in the story of Abel and Cain, both of them believed in the same God.

But one had humility, the other pride and jealousy.

One had submission, the other anger and hatred.

One had a perspective on inner character, the other a perspective on outward appearance.

Both believed in the same God.

But was belief enough?

What was belief, what was faith?

What was remaining silent, what was bearing witness?

The purpose wasn't to believe, it was 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 solely for God.

Cain was the place where evil, oppression, jealousy, and the desire to kill resided.

Abel was the dimension of submission, the dimension of servitude, the dimension of futility, the dimension of breath, the dimension of love.

In Abel's feeling, there was the feeling of love, the feeling of compassion.

Yes, being Abel is certainly not easy.

To be purified, to be cleansed, to be a witness is certainly not easy.

To look with the truth, to gaze upon the truth every time one looks is certainly not easy.

Would perspectives ever change without minds changing?

Would behaviors ever change without reaching the truth?

Was it ever easy to be Abel?

To speak like Abel; submission was a condition, reliance on God was a condition, consciousness of Tawhid was a condition.

Would someone who is 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 to say, "Even if you think of harming me, I cannot think of harming you or any other being."

Because Abel knew the One who holds every body.

He saw the Owner of the body.

He looked at God with the eyes of God.

That's what Abel would say, and Abel did say that. So, can you speak like Abel?

Can you feel the station of Abel?

Come, speak like Abel.

Come, attain the wisdom of looking like Abel.

Come, attain the secret of speaking like Abel.

Even if someone slanders you, leave it to God, do not respond at all.

Come, speak like Abel; say, "Even if he gossips about me, I will not gossip about him."

Say, "Even if he speaks ill of me, I will not speak ill of him."

Say, "Even if he despises me, I will not despise him."

Say, "Even if he harms me, I will not harm him."

Say, "Even if he speaks ill of me, I will not speak ill of him."

Say, "Even if he has jealousy in his heart, I will not have it in mine."

Say, "Even if he comes to harm me, I cannot go to harm him."

Yes, be like Abel and speak like Abel.

Know that the secret of being like Abel is:

It is hidden in reaching the station of "Praise be to God, Lord of the worlds."

It is hidden in reaching Islamic consciousness.

It is hidden in reaching the station of mercy.

It is hidden in reaching divine love.

Come, eliminate the Cain within you.

Come, bring forth the Abel within you and live like Abel.

Abel, out of respect for God, said so beautifully: "Out of respect for God, I cannot come to you to harm you."

Can we say the same? "Even if he comes to kill me, I cannot kill anyone."

To be able to say this, God should be in our hearts.

"Even if he gossips about me, I cannot gossip about him."

"Even if he plots against me, I cannot."

"Even if he seeks out my faults and shortcomings, I will not seek out his."

Yes, think about whether I can say such a thing!

"Can I act with this feeling?"

Abel was one who saw the Owner of existence in every being.

Abel was one who attained the truth of God.

Abel was one who looked at existence not as an existence but as a garment, and saw the Owner within the garment.

The secret of 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.

There was the consciousness of servitude.

There was the consciousness of brotherhood.

Yes, being like Abel is certainly not easy.

To be purified, to be cleansed, to bear witness is certainly not easy.

To look with the Truth, to gaze upon the Truth in every glance is certainly not easy.

Was it easy to say such a thing?

Only a believer could say it.

Only one who sees the Owner of existence in every body could say it.

That's right, only a believer could say it."

Even if someone slanders you, leave it to God, and don't retaliate.

Yes, let's think about it, can I be like that?

One should be able to look like Abel.

One should be able to speak like Abel. "Out of respect for God, who embodies all existence..." Abel said this.

Can someone who looks at God in every being harm anyone?

Can they be involved in even the slightest injustice?

The important thing is to look with the eye of God.

Abel looked at Cain with the eye of God.

That's why it didn't even occur to him to do evil to Cain.

Can evil ever enter the mind of one who looks with the eye of God?

Can one who looks like Abel see anything other than God?

O my brother! Look like Abel.

Look with the eye of God.

Look at the essence of existence.

Don't remain in the icy ice.

See the water that is its origin.
Don't remain in the icy snow.
See the water that is its essence.
Snow melts and returns to its origin, water.
Don't remain in the form of existence.
See God that is its origin.
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 only Him.
“La ilaha illa Hu”
There is nothing other than Him.
He is the Manifest, the Hidden.
Do not see anything separately, my brother.
Don't get caught up in multiplicity, my brother.
Look like Abel.
Look with the awareness that it is God who embodies existence.
Don't get involved in the struggle of "you" and "me."
Don't look down on others, my brother.
Otherwise, you will fall into the situation of Cain.
Look with the consciousness of unity.
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 it inferior.

Every being is a manifestation of the essence of God.

Look at every being with the eye of God.

See God 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 connected 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 dust.”

“There is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab.”

Yunus Emre said it so beautifully:

“Look at the 72 nations with the eye of God.”

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 Kasas 88: “Kullu şeyin helâkun illâ veche hu.”

The Meaning: “All existence comes and goes, returning to His essence, which is its origin.”

Thus, one who is like Abel is one who looks with the eye of God.

One who looks with the eye of God sees God in every being.

The heart of one who sees God is in a state of prostration.

One whose heart is in a state of prostration has attained respect for God.

To be respectful and loving is to look at every being with love.

To look with respect.

Surah Al-Baqarah 40: "O you who walk in the way of God! Understand the blessings. I am the owner of all your being. Be sincere in your words, fulfill your promises, and turn only to Me and be respectful."

45: "Seek and patiently pursue the truths, and be mindful of your being connected to God at all times, and know that He is indeed the Supreme One, and always be respectful in your actions."

74: "Certainly, there are some who are abase in their reverence for God, and those who are heedless in what they do, do not know God."

238: Preserve your inclination, faith, and reverence for God, and act with the awareness of being connected to God at all times, and know that all manifestations belong to God, and always act accordingly.

HUB-MUHABBET VEDÛD-MEVEDDED

Love has two dimensions.

The inner dimension and the outer dimension.

The inner dimension is the dimension of mercy.

The outer dimension is the dimension of compassion.

The inner dimension is the "Vedud" dimension.

The outer dimension is the "hub-muhabbet" dimension.

The apparent dimension of the Vedud dimension is hub-muhabbet.

Inner love is love in the heart.

Outer love is love in actions.

"Hub and Vedud" are among the names of God.

"Vedud" means love in mercy, the source of love, creating with love, giving love, holding with love, love in the purity of a child, pure love, untainted love.

God created all existence from His luminous love in His mercy.

He also holds all manifest existence with the attribute of love.

Every being is in a state of love with one another.

Whoever witnesses this love attains the word of God in existence.

Wud, derived from the root word mevedde, and vedud and meveddet are dimensions of divine love.

God encompasses all existence, the entire universe, with His love.

Affection (Meveddet) is the dimension of divine love.

Affection is the love of the purity of mercy.

Therefore, affection is described as the love of childlike purity.

Affection is the divine light in the flow of creation.

Affection is the key to opening the door of truth.

It is the flow of truth from the inner to the outer.

On the path of seeking truth, affection is the purest and cleanest feeling of the search.

The path to truth cannot be opened without reaching childlike purity.

The doors of truth will be opened to those who are in childlike purity.

Only those who abandon the areas of belief and understanding inherited from their ancestors, such as judgment, discrimination, superiority, and false knowledge, can reach the truths.

Only those who feel that pure love of childlike purity can reach the truths.

Prophet Muhammad said this about this matter; "Children are the closest to God."

Jesus also said;

"One who does not accept God's sovereignty like a child can never enter it." (Mark 10:13-16, Gospel)

Surah At-Takwir 8: "And when the child is questioned, the truth is sought in the purity of a child."

The pure love of a child is the secret of "the Loving One" in creation.

One who does not question in the purity of a child cannot be in sincere questioning.

One who does not question in the purity of a child cannot encounter the truth.

One who does not reach questioning in the purity of a child cannot know what searching is.

A child born from a mother comes into the world with the love of affection.

A child born of a mother comes with the utmost purity.

In that child, there is no discrimination based on belief, worship, place of worship, clothing, or veil.

In that child, there is no discrimination based on gender, nationality, or profession.

In that child, there is no breaking hearts, contempt, arrogance, pride, or ego.

In that child, there is no know-it-all attitude, no self-aggrandizement, no belief, no superiority in one's path.

In that child, there is no hatred, malice, revenge, or enmity.

In that child, there is no envy, malice, evil-doing, slander, or bad words.

In that child, there are no distinctions such as rich, poor, good, bad, ugly, or beautiful.

That child comes into the world with the utmost purity.

That child comes with the love of God, the "Vedud".

That child looks with the utmost purity, acts with the utmost purity.

This pure love in that child is "Meveddet" itself.

The love of a child's purity is called "Vedud".

God's pure love is called "Vedud."

One who has the love of Meveddet, who feels the love of a child, does not have judgment or exclusion within him.

It is necessary to reach that pure love.

The journey to truth begins with that pure love.

In that pure love, there is no discrimination, judgment, arrogance, pride, ego, know-it-all attitude, or superiority.

In that pure love, there is no hatred, anger, or quarrel.

Those who turn to their own book of existence with that pure love attain many readings.

Those who look at the book of existence with that pure love begin to understand creation.

The love of Meveddet is to feel that divine love that holds existence in every being.

That love leads to the truth of God.

That love makes one abandon judgments, othering, and contempt.

It makes one stop seeing oneself, one's path, and one's faith as superior.

It frees one from attributing existence to oneself.

It purifies the heart.

It cleanses from all impurities that hinder love.

Those who reach that love of childlike purity open doors to many stations.

Those who reach the station of Vedud become annihilated in the essence of God, who encompasses every being with love.

Those who reach the station of Vedud live in the state of Meveddet and witness the love between beings. God shaped every being with the love of "Vedud".

Every being is bound to each other by the love of "Vedud".

Vedud is the love of the Muhammad dimension.

Everything that belongs to the tree, from the seed to the tree, is held together by the love of "Vedud."

The root, trunk, leaf, branch, flower, fruit, that is, everything in the tree, manifests with the name "Vedud."

Vedud is the divine love of God.

The station of love is the station of Muhammad.

The station of Muhammad is the secret of divine love.

The station of Muhammad is the secret of Tawhid.

Unity is the secret of the station of love.

All existence is in a state of love with one another.

All existence comes into being with the name "Vedud," every being holds together with the name "Vedud."

Hydrogen interacts with oxygen, and water manifests itself.

Earth interacts with water, and greenery manifests itself.

Fire is in a state of affection in every being, in proportion to its measure.

Air blows with affection at every moment.

Cells unite with each other through the attribute of "Vedud" and transform into bodies.

One who understands the attribute of "Vedud" in existence lives their life in affection.

This affection is nothing other than the love of God.

All existence is shaped and comes from the divine love of the attribute of Vedud.

Creation continues with a divine love.

To reach the love of God, to feel that everything is enveloped in that love, is affection.

To put that love into our lives is affection.

One who feels that love cannot break anyone's heart, cannot take anyone's rights, cannot gossip about anyone.

Meveddet is a divine grace bestowed from the station of the Prophet Muhammad.

One who feels that station lives every moment with the love of God, who holds the people together, and prostrates before God in the people.

Meveddet is the station of the believer.

The believer observes God, who holds existence together, in existence at every moment.

The believer lives with that deep feeling of divine love.

One who reaches the dimension of Meveddet witnesses how existence is shaped from a sea of love.

One who reaches the station of love witnesses the love of God among the people.

This love is the divine love that manifests in the hearts of believers.

Meveddet is the love of the Divine dimension.

Hub-muhabbet is the love of the People dimension.

The love of the People dimension is the dimension of merging like drops of water.

Just as two drops of water immediately merge,

The Muhabbet dimension is the merging of the people in the Divine dimension.

This is the wisdom behind saying, "Love arose from Muhammad."

Muhammad is the People dimension.

The connection of the people to each other is God's love in the people.

Vedud is the tree standing in love within the seed.

When the manifestation begins, creation occurs through the manifestation of the name Vedud.

The leaves, branches, flowers, and fruits of the tree that emerges are all connected to each other through the name Hub-muhabbet.

This is the dimension of love in the realm of mercy, the "Vedud" dimension.

The Quran points to this.

Surah Hûd 90: "Înne rabbî rahîmun vedûd."

The Meaning: "Your Lord reveals all existence through His mercy with the name of Al-Wadud."

Surah Al-Buruj 14: "And He is the Forgiving, the Loving."

The Meaning: "He is the One who purifies with His favors, the source of love."

As can be seen, Al-Wadud is the source of love in mercy.

The dimension of love in Rahmaniyyah is the "hub-muhabbet" dimension.

Every being that comes into being is in a state of love with one another.

A person who journeys on the path of truth reaches the dimension of Vedud.

In this dimension, a person witnesses how existence is created step by step through a divine flow.

In the heart of a person who witnesses the creation of existence stage by stage, these stages open up.

After the opening of these stages, a person can describe the truths he/she has witnessed.

This description is the stage of love.

A person who reaches the dimension of Vedud can have love with the people around him/her.

Muhabbet is conversation that comes from the station of Muhammad.

The word "habbet" comes from the root word "hub".

Sohbet is a conversation that perfect people can have.

Sohbet is based on knowledge and etiquette.

Every word in sohbet is related to God and the truths of God.

Every word in sohbet makes one feel the love of God.

A person turns to what he is interested in.

He finds help from perfect people for what he is interested in.

Perfect people also show affection to the person who is interested and guide him.

Interest is a feeling felt towards a subject.

Connection is establishing a connection with the subject of interest.

It is to connect with it in order to reach its meaning.

Love is when the object of interest envelops a person with a feeling.

Love is the station of Jesus.

Passion is the station of Muhammad.

In the station of Jesus, love is silent.

In the station of Muhammad, love is vocal.

This vocalization is affection.

Interest is the feeling of seeking and directing oneself towards truth.

Affection is the state of being connected to the area of interest.

The journey that begins with connection, that is, with connection, that is, with establishing a connection to the dimension of meaning, opens doors to many secrets.

At the door of these secrets, one first encounters the attribute of Al-Wadud (the Loving).

One witnesses how each being comes into being through love from an essence, that is, from mercy.

One witnesses that the revealed being is created with love.

And the revealed beings are connected to each other with the attribute of "hub" (love).

Witnessing these flows elevates a person to the station of love and opens their tongue.

The secret of Moses being given a tongue is the secret of being able to love.

Because in order for a person to reach the station of love, they should undergo scientific and literary training.

That is, one cannot explain illness to a patient without being a doctor.

Medical training is scientific and literary training.

If practicing medicine is diagnosing an illness, then explaining it to the patient is the linguistic dimension.

The secret of the station of Muhammad is that it is the station of love of God.

The station of Muhammad is the station of gazing upon God in the people.

People are constantly connected to each other through the word of God.

God loves every being.

Those who listen to this love attain the secrets of God.

The conversation of perfect people with the people is the station of love.

Love is speaking about the love of God.

God created with love, encompassed with His love.

This dimension of love is the love of God.

Those who reach the station of love can converse.

In conversation, nothing but the love of God is felt or expressed.

BEING LOVER

Those who attain love become loved by all existence, they remain in the dimension of affection.

All existence comes from the same mercy, they are brothers and sisters to each other, they are loved by each other.

To be loved is to merge in the same love.

To be loved is to meet in the love of God.

All existence is equal to each other, bound to each other by the love of God.

Each being is created as male and female.

Humans are also created as male and female.

They are created to be equal, to be loved, to be bound to each other by a deep bond of love.

A person should be loved by every being.

They should act with love.

They should act in accordance with the nature of creation of the being.

Also, a person should find their spouse in life.

They should be loved by their spouse, and find peace with them.

Surah Rûm 21: “Ve min âyâtihî en halaka lekum min enfusikum ezvâcen li teskunû ileyhâ ve ceale beynekum meveddeten ve rahmeh.”

And among His signs is that He created for you, that you may find peace and comfort in one another, and that you may be kind and merciful to one another.

How beautifully it is stated in the Qur'an: "And among His signs is that He created for you spouses from yourselves, that you may find peace and comfort in one another, and that you may be kind and merciful to one another."

Those who are spouses should find love, peace, and compassion in each other.

Their behavior towards each other should be based on "affection and mercy," as stated in the verse.

Affection is the flow of love from mercy.

Mercy is the flow of love from compassion.

That is why a person should be the beloved of all existence.

And for peace in life, they should find a suitable spouse.

Find your spouse.

Find the one who is your equal.

Find the one who is equal to your feelings and thoughts.

Find the one who is equal to your interests and passions.

Find your love.

Know that love and spouse are one.

Find your love, your affection.

Find your beloved, meet with them in the same love.

Find the one who excites you.

Know that peace and happiness belong to those who are equal.

Don't marry just for the sake of marrying.

Don't marry because both our salaries will be sufficient.

Don't marry because they are rich or wealthy.

Don't marry because they are handsome, beautiful, and everyone's eyes are on them.

Don't marry because they have a house, a car, or a job.

Of course, having these things is also good.

But what's important is finding your spouse.

What's important is being loved.

What's important is finding peace and mercy.

Find a merciful, compassionate, and loving spouse.

Being a spouse increases mercy, compassion, and love.

A spouse is someone who is equal to you, someone who resembles you in feelings and thoughts.

Find someone who resembles you.

Find someone who resembles your feelings and thoughts.

Surah Rum 21: "Spouses were given to you so that you may find tranquility in them and love them and be merciful."

A spouse is someone who is equal to you, someone who is your equal.

Someone whose feelings and thoughts resemble yours.

Their interests and affections are similar to yours.

It's about having equal shared feelings.

It's about being in love with you.

It's about being affectionate towards you.

It's about giving you warmth.

It's about making you happy and peaceful.

The Quran warns so beautifully:

Find your spouse and be peaceful and happy with them.

Surah A'râf 189: "Ceale minhâ zevcehâ li yeskune ileyhâ."

The Meaning: "God gave you spouses so that you may be happy and peaceful with them."

How beautifully it is stated in the Quran.

If you find your spouse, you will be happy and peaceful.

You will find excitement with her, you will be a spouse with her.

Marriage is for happiness and peace.

Those who are happy work more diligently.

Those who are peaceful run to their families.

They become productive with the feeling of "my spouse, my children."

Turks have also called the threshold of the door "spouse."

Why? Because both the door and the threshold are made of the same wood.

Only those who are spouses can pass through that threshold.

Isn't that beautiful?

How beautifully the Quran states; "God gave you spouses, so find your spouse."

Surah Nahl 72: "Vallâhu ceale lekum min enfusikum ezvâcen ve ceale lekum min ezvâcikum benîne ve hafedetên ve rezakakum minet tayyibât."

The Meaning: "God gave you spouses so that you might find your spouses, have children and grandchildren, and provide for them in a good way and raise them in a good manner."

How beautifully it is stated in the verse.

If you find your spouse, the children and grandchildren that will come from her, will grow up in the best way.

They will grow up full of knowledge, wisdom, and good manners.

They too will one day strive to find their spouses.

Because their parents have been the best example for them.

Therefore, find your spouse.

Seek your spouse and embrace them.

Those who are your equals become your spouses.

Find your spouse and embrace them.

Find someone who matches your feelings.

Find someone who shares the same feelings and thoughts.

Let your interest and attention be focused on the same things.

Find your spouse based on love.

Find your spouse, look with love, embrace with love, and act with love.

Know that beauty is a feeling in the heart.

Be compassionate, merciful, sharing, and helpful.

Find your spouse, embrace them, and be faithful to them.

Those who are spouses complement each other.

Those who are spouses are one in love.

Those who are spouses are bound to each other with love and loyalty.

If you have found your spouse, do not hurt them, do not scold them.

If you can be a spouse, you will not hurt them, you will not upset them.

Go out of your way to help him/her with everything.

Greet him/her with a smile.

Don't do anything she doesn't want.

Don't force her to do anything.

Warn her about dangers.

Warn her against ill-intentioned people.

There are spouse rights; know them and never violate them.

Be there for your spouse in every difficulty.

Give her morale, give her strength.

Never withhold your respect, love, attention, and care.

Those who are spouses are peaceful and full of love.

The words "spouse" and "equal" are interconnected.

Don't forget that every being is equal in the sight of God.

Like drops of water, every being is equal in God's ocean.

The feeling of being a spouse is a reflection of this equality.

Those who cannot be spouses, those who cannot attain the feeling of equality, can never attain divine peace.

They seek peace in worldly things, and that is not peace.

Find your spouse and hold on tightly to her.

Find your spouse, be peaceful, and be happy.

Let us listen to the Quran with the ear of our hearts.

Let's find our spouse.

Let's choose spouses who share the same feelings and thoughts, whose temperaments are the same, whose efforts and goals are the same.

Let's not forget that spouses with whom we are compatible in every aspect will be our happiness.

Our spouse is our companion.

The one who is our companion.

Find your companion.

Find your soulmate.

Find your soulmate.

Find your soulmate.

Find a soulmate who shares the same feelings.

Find a friend who shares the same goals.

Find a partner who walks the same path.

Find a soulmate who shares the same thoughts.

Find a friend who shares the same enthusiasm.

“Those are the companions.” (Surah An-Nisa, 69)

Find your companion.

And hold on to it tightly.

And never abandon it.

And never break it, never be offended by it.

Know that your companion will lead you to the “Highest Companion.”

Companion means one who accompanies.

Companion means one who is your companion on the road.

Companion means one who accompanies you, one who is your equal.

Companion is one who is on the same path, in the same feeling, in the same thought.

Companion means one who is bound to each other with loyalty.

Companion means to be a spouse, to meet in the same feeling, in the same thought.

It means someone whose feelings are equal.

Find your companion.

Companion is one with whom you meet in the same love.

Companion is one with whom you meet in the same smile.

Companion is one with whom you meet in divine love.

Find your companion.

And Hold her tightly.

And never let go.

Know that your companion will lead you to the Most High Companion.

Do you know what the Most High Companion means?

The Most High Companion means God, the beloved of all beloveds.

The Most High Companion means God, the only friend of the worlds.

The Most High Companion means God, the owner of all greatness.

Those who meet in the love of God become beloved to each other.

Those who meet in the love of God become beloved to all existence.

God has encompassed all existence with His love.

Those who feel this love also encompass each other with love.

VERSES OF LOVE AND AFFECTION IN THE QUR'AN

The feeling of love is a feeling that gives peace to a person.

Love is the feeling of joy, peace, reverence, attachment, and happiness.

Love is a feeling that comes from the dimension of faith.

There are nearly three hundred verses in the Qur'an about "hub, muhabbet, meveddet, şefkat, hüshu".

Now let's examine some of them.

Surah Bakara 165: "Vellezîne âmenû eşeddu hubben lillâh."

The Meaning: "The love of God is very strong in those who believe."

As stated here, the hearts of the people of faith are adorned with the love of God.

Because they are certain of what God is.

They look at existence with a very strong feeling.

They have understood how existence exists with love.

They understand that the love in existence belongs to God.

They see God in existence and treat existence with love.

Surah Nûr 22: "Ve li yafu ve li yashefu e lâ tuhibbun en yagfîr God lekum."

The Meaning: "Be forgiving, be tolerant. How can you deny the love that is God's forgiveness for you?"

Love is the forgiveness that God offers to His servant.

Forgiveness comes from the root word "Ga-fe-re".

The words Gafur, Gaffar, Ghafir, and forgiveness come from the same root and have similar meanings.

It means that God forgives the sins of His servant, pardons him, and bestows favors upon the servant He has forgiven.

Gaffar; It means cleansing, purifying, bestowing what is pure.

Gafur; the favors offered by the cleanser as a purifier.

Forgiveness; means being endowed with what will not be defiled.

A person has sins against God, and sins against other people.

The cleansing of a servant from the sins he has committed against God is the unfolding of the names "Gafur-Gaffar-Maghfirat".

The forgiveness of a servant's sin against another person, when the servant understands his mistake and repents, is the unfolding of the name "Afuvv".

Both names are actually one name; both are God's way of making His servant feel His favors, preventing the servant from returning to sin again.

The name "El Afuvv" is the forgiveness of the servant.

The name "Al-Ghaffar" means forgiveness.

There is a subtle point here.

A person is forgiven when they turn away from their sin.

When a person turns away from their sin and does not return to that sin, and other sins, and when the servant witnesses the manifestations of God in existence, that servant is forgiven.

There are blessings in forgiveness, there is reaching the secrets belonging to God and progressing through the stages.

For the servant to be able to be in the "Knowledge of the Divine," that servant should be "Forgiven."

When a person commits a sin and repents, repents to God, and acts upon their repentance, they are forgiven.

But as long as the person does not purify their mind and heart, the door of forgiveness will not be opened to them.

The person whose door of forgiveness is opened progresses through the stages of God and witnesses many truths.

And the person who witnesses the truths of God sees the face of God in every stage, and that servant has now attained forgiveness.

A servant who receives forgiveness is no longer defiled, does not return to sin, and does not even think of violating the rights of others.

The station of love opens up for the one who receives forgiveness.

And the one who reaches the station of love becomes forgiving, pardoning, and reforming.

Surah Ankebût 25: "Ve kâle innemettehaztum min dûnillâhi evsânen meveddete beynikum fîl hayâtîd dunyâ."

The Meaning: "Abraham said: You have taken idols besides God because you have become too attached to the life of this world."

Those who love the world and its existence for their own self-interest, instead of loving God, will take many idols.

A person's idols can be money, possessions, property, fame, position.

One who distances himself from the love of God will approach everything for his own self-interest. Could we all be acting under the influence of the idols within ourselves?

Could we be idolizing our knowledge, desires, feelings, and positions, and living under their influence?

Could we be idolizing the beliefs passed down from our ancestors?

Could we be enslaved by our emotions, idolizing them and harming others?

Could there be other motives behind our loving approach?

Could we be using the identities we carry to act superior to others?

Could we be turning our desires and emotions into idols, worshipping them for personal gain, to exploit others?

What meaning does worldly life hold for us?

Surah Âl-i Ĩmrân 14: “Zuyyine lin nâsi hub.”

The Meaning: “Love is an adornment for people.”

As stated here, the most beautiful adornment for humankind is love, and behavior driven by love.

Those who adorn their hearts with love wear the most beautiful adornment.

A person does not become valuable by wearing adornments on their arms, neck, or ears.

A person's value is measured by the amount of love they carry in their heart.

A face that smiles with love warms hearts and gives strength to a person.

A person who carries the love of God in their heart is a strong person.

Love is the most beautiful gift from God to people.

People should know the value of love.

And they should never defile love.

Surah Âl-i Ĩmrân 31: “Kul in kuntum tuhibbûnallâhe fettebiûnî yuhbibkumullâhu ve yagfir lekum zunûbekum”

The Meaning: “If you want to attain the love of God, follow the truths I present, and when you are purified from your sins, you will attain the love of God.”

For a person to reach the station of love, he should be knowledgeable about the truths presented to him, he should not attribute existence to himself, and he should not see anything other than God. Truths are presented to man from existence.

The knowledge of these truths is also presented by perfect people.

The knowledge that enlightened people offer to society is for the good and peace of humanity.

Surah Ahzâb 23: Minel muminîne ricâlun sadakû mâ âhedûllâhe aleyh fe minhum men kadâ nahbehu.”

Min el muminin ricâlun: Among the believers, those who are worthy, prominent,

Sadak: Truthful, honest, promise,

Mâ âhed God aleyhi: Covenant, commitment, promise, God, to him,

Fe minhum men: Thus, they, who,

Kadâ nahbehu: He fulfilled his promise, love, that

The Meaning: “The believers are perfect people, they act uprightly, they do not fall from their commitment to God, they act with love.”

Believers live in the state of love.

They are faithful, honest people.

They are confident in God.

They approach every being with love.

They approach beings uprightly according to the nature of creation.

They are loyal.

They are virtuous.

They always act in a friendly manner.

Surah Fâtîr 30: “Li yuveffîyehum ucûrehum ve yezîdehum min fadlih.

The Meaning: “Their constant love and friendship is the reward given to them, and their virtue always increases.”

Surah Şurâ 18: “Vellezîne âmenû muşfikûne.”

Believers are loving and compassionate.

They are protectors.

They are embracing.

They radiate peace to their surroundings.

Surah Hucurât 7: “Allahu habbebe ileykumul îmâne ve zeyyenehu fî kulûbikum.”

Allahu habbebe: God, love, affection, to make loved, precious,

İleykum el îmâne: To you, to believe, faith, to have faith, to trust,

Ve zeyyene-hu: He adorned, decorated, furnished, He characterized,

Fî kulûbi kum: Your hearts,

The Meaning: "The love of God is your faith, and that love is the adornment of your hearts."

Prophet Muhammad said about this verse, "The love of God is from faith."

The hearts of the people of faith are surrounded by the love of God.

There is no worship without faith.

There is no etiquette without faith.

Faith is being certain of God.

It is seeing the Truth behind every being.

Faith is being attached to God, not to worldly gain.

Faith is being in peace, not in conflict.

Faith is not about dividing people according to their beliefs, but about reaching the awareness that it is God who holds all bodies together.

Surah En'âm 82: "Ellezîne âmenû ve lem yelbisû îmanehumbi zulmin ulâike lehumul emnu ve hum muhtedûn."

The Meaning: "Those who believe do not mix their belief with injustice. These are the trustworthy ones, and these are the ones who are guided."

Faith is always relying on God, rejoicing in His love.

Faith leads us to love.

Exceeding the limits, that is, remaining in the self and oppressing those around you, distances you from the love of God.

Surah Bakara 190: "Înne God lâ yuhibbu el mutedîn."

The Meaning: "Those who exceed the limits cannot attain the love of God."

If a person remains within their ego, they cannot attain the love of God.

Those who give themselves greatness, those who look down on others, cannot attain love in their hearts.

Exceeding the limits means saying "I too exist" alongside the sublimity of God.

It is being in pride and arrogance.

It is associating partners with God.

Surah Bakara 205: "Ve God lâ yuhibbu el fasad."

The Meaning: "Those who cause mischief in their surroundings cannot attain the love of God."

As stated here, being in a state of mischief is an obstacle to reaching the station of love.

Mischief means causing mischief in society, creating division, and causing discord.

A mischievous person always pursues self-interest, seeks position and status, and approaches people for personal gain.

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

He always gossips, looks for people's shortcomings, slanders, and is malicious.

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

They give people bad nicknames, look for their flaws, mock them, search for their mistakes, and spread them around.

They are not in submission to God, but in submission to their own self-interest.

This situation prevents a person from attaining divine love.

Such people are always in harmful situations in their lives, producing evil.

Surah Bakara 222: “InnGode yuhibbut tevvâbine ve yuhibbul mutetahhirîn.”

The Meaning: “Indeed, those who understand their mistakes and turn back will attain the love of God and will be purified by that love.”

A person should understand the heedlessness he has fallen into and turn back from that heedlessness, and should not fall into that heedlessness again.

That is, he should make sincere repentance.

Sincere repentance will lead a person to the station of love.

What is repentance?

What is sincere repentance?

What is the place of repentance in the Quran?

What was repenting?

Are we saved by repenting for the injustice we have committed?

Was repentance about committing a sin, repenting, then committing another sin and repenting again?
Or was it about repenting from the heart and never returning to sin again?

Can we attain God's forgiveness while the injustice we have done to someone is evident?

We should understand every mistake we have made and turn away from that mistake.

Surah At-Tahrim 8: “Repent with sincere repentance.”

Yes, what is repentance?

What is sincere repentance?

Repentance is when a person sees the harm he has done to himself, his surroundings, or other people, knowingly or unknowingly, and truly regrets it, promising God not to do such harm again.

Repentance is the name given to abandoning heedlessness, backbiting, arrogance, know-it-all attitude, breaking hearts, gossiping, slander, lying, violating the rights of others, envy, malice, and being involved in harmful things.

Repenting for a mistake, then returning to that mistake, repenting again, returning to the mistake again, and repenting again—that is not repentance.

Sin means mistake, causing harm, and taking what is not rightfully due.

Sin comes from the word "junah."

Junah means not being able to see God in the essence of existence and remaining in the form of existence.

Repentance means understanding one's mistake and turning back.

Repentance means understanding the mistake one has made and not returning to that mistake again.

It is repentance that is necessary to turn back from the heedlessness into which one has fallen.

The door of repentance opens for the person who feels remorse for all the evil he has done.

Repentance opens the door to being a good person, that is, to being human.

There is the right of the servant in repentance.

When a person takes the right of one of God's servants, he becomes a tyrant.

The tyrant has prepared his own hell.

And he will certainly receive the consequences of the tyranny he has committed.

Repentance (Tawbah) means promising to turn away from sins, turning back, giving up, abandoning, feeling remorse, etc.

Nasuh means pure, clean, advice, uncorrupted, untainted, abrogation, rendering invalid, canceling, removing, giving up that state, etc.

Nasuh repentance: To promise God not to return to the mistake one has made and not to return to that mistake again.

The measure of this is that whenever a person remembers the mistake he has made, he feels ashamed of himself, his hair stands on end, and he reproaches himself.

Even if a person made a mistake 20 years ago, they remember it vividly, feeling great remorse as if they had just made it.

This remorse keeps that person from making the same mistake again.

If a person makes a mistake, repents, and then makes the same mistake again, this is called a "chicken repentance."

Perfect people have described chicken repentance as follows: A chicken eats the droppings it sees on the ground, wipes its beak on the ground, and repents by saying, "Oh God, I will never eat droppings again."

But it forgets its repentance, and when it sees droppings again, it immediately runs and eats them again.

So, if a person repents and then sins again, perfect people have called this repentance "chicken repentance."

Therefore, perfect people say: "My son! If you are going to do repentance, do sincere repentance, not chicken repentance.

Know that the path of truth opens to those who do sincere repentance." They said:

Sincere repentance is not with the tongue, but with the heart.

Sincere repentance is possible by distancing oneself from falsehood and evil.

In order for a person to reach sincere repentance, he should attain God's forgiveness.

If a person is sincere in his repentance and strives not to make mistakes, he begins to be well-mannered.

Grace is bestowed upon the well-mannered person, and he begins to become self-aware.

He begins to witness God, who manifests himself in himself and in all existence at every moment. This witnessing opens the door to a person's submission to God, and through the opened door, the person attains God's forgiveness.

And then the servant lives every moment under the forgiveness of God.

This forgiveness does not allow the person to fall into sin.

That is when the person reaches sincere repentance.

The person who reaches sincere repentance cannot harm anyone in the slightest, cannot deceive anyone, cannot take anyone's rights.

Because his heart is filled with the love of God every moment.

That love does not allow him to make mistakes.

Therefore, forgiveness is a condition for sincere repentance.

And for forgiveness; it is a condition to bear witness to God with manners, knowledge, understanding, and contemplation.

Forgiveness is to wear what will not defile.

The only thing that will keep a person away from the defilement of sin is God's forgiveness.

If a person has been granted God's forgiveness, God makes that person feel His love in his heart every moment.

That love prevents a person from making mistakes.

A person who is blessed with God's love cannot upset anyone, cannot speak ill of anyone, cannot break anyone's heart, cannot infringe upon anyone's rights.

That person never forgets that he is a servant, he always stands in the station of servitude, he acts with the consciousness of servitude.

He knows that every being is a servant of God like himself, and he knows that God manifests himself in every being at every moment.

He knows that harming a servant is harming God.

One who reaches sincere repentance lives with the awareness that wherever he looks, God's face is there.

As stated in the verse, "They love those who repent and they love those who purify themselves," the station of love opens with the door of repentance.

Love cleanses the person.

It purifies the hearts.

Surah Âl-i Imrân 57: "Vallâhu lâ yuhibbuz zâlimîn."

The Meaning: "There is no love of God in the unjust."

Whoever does even the slightest injustice to someone has not attained the love of God.

Could it be correct to translate this verse as "God does not love the unjust"?

Is it correct to attribute lovelessness to God?

If God created all His servants from His love and holds each of His servants with that love at every moment, can lovelessness be attributed to God?

God shows His love in the body of the unjust and the ungrateful at every moment.

God makes each of His servants breathe with His love, makes their hearts beat with His love, and shows His love from every cell at every moment so that His servant may know Him.

But one who is in a state of unjustness and ingratitude cannot understand this love and is separated from it. One who cannot understand that love is in a state of lovelessness.

In other words, there is no lack of love in God; God has encompassed every being with His love.

Those who understand this will understand what love is.

Those who cannot understand this remain in their own ego, fall into the struggle of self and ego, and cannot understand love.

The wicked cannot attain the love of God and approach existence for their own benefit.

It is not correct to attribute a lack of love to God.

God loves every one of His servants.

Those who understand this love perform righteous deeds.

Those who cannot understand this love perform wicked deeds.

Surah Nahl 23: “İnne hû lâ yuhibbu el shouldekbirin”

The Meaning: “Surely, those who are arrogant have no love.”

The feeling of arrogance uproots the feeling of love from a person's heart.

The feeling of arrogance stems from a lack of love.

Next to the sublimity of God, a person should not give himself even a tiny bit of greatness.

Arrogance stems from not being able to see the greatness of God in existence.

Arrogance is the name for looking down on others, of seeing created beings as absurd.

Arrogance prevents one from looking with love and acting with love.

As stated in the verse, there is no love of God in arrogant people.

Surah Bakara 276: “Vallâhu lâ yuhibbu kulle keffârin esîm.”

The Meaning: “In all the sins of the disbelievers, there is no love of God.”

As stated here, the hearts of those who are in sin, those who are far from the truth, are far from the love of God.

The word "kafir" used here has many meanings.

The original meaning of the word is to conceal.

The farmer planting the seed in the soil and covering it is also called the word "kafir".

The person concealing the truth presented to him with his own false knowledge is also called the word "kafir".

Attributing existence to oneself alongside the sublimity of God is also called disbelief, polytheism.

Kafir does not mean one who denies, it means one who conceals.

The word "kafir" used here can also be interpreted as remaining in sins and concealing love.

Surah Âl-i İmrân 134: “Vallâhu yuhibbul muhsinîn.”

The Meaning: “Those who possess Muhsin act with the love of God.”

Muhsin means one who possesses ihsan.

Ihsan comes from the root word “hsn” “hasene”.

As stated here, those whose hearts are sincere have love.

A Muhsin is one who has attained God's goodness in every being.

Every being is enveloped in God's beauty.

A Muhsin has become one with God, has freed himself from the ego, and has attained many of God's beauties.

A Muhsin is always in good states, in loving states.

Surah Tevbe 7: "İnnallâhe yuhibbul muttekîn."

The Meaning: "Indeed, the love of God is found in those who are pious."

As beautifully expressed here, those who are pious are those who have attained the love of God.

Those who are in a state of reliance on God are the pious.

Reliance on God means taking God as one's representative.

Those who are in a state of reliance on God are granted love in their hearts.

The love of God is the greatest favor bestowed upon a servant.

As stated in the verse, it is enough for the servant to reach the station of piety.

Surah Hacc 34: "Fe ilâhukum ilâhun vâhıdun fe lehu eslimû ve beşşiril muhbitîn."

Fe ilâhu-kum ilah vâhid : Thus, your God is one God, one Creator,

Fe lehu eslimû : After that, submit to Him in peace,

Ve beşşir : Give glad tidings, joy, hope, peace, love,

El muhbitîn : Humble, modest, kind-hearted, loving,

The Meaning: "He is the one Creator who created you. After that, submit to Him. Be humble, loving, and hopeful."

As stated here, in order for a person to reach the station of love and affection, he should understand the Creator who created him. He who creates himself will surely understand the One who created existence.

And he will understand that the Creator is the only Creator.

And thus he will attain the truth of God.

He who attains the truth of God will reach the station of Islam, glad tidings, and love.

And thus his heart will be immersed in love and affection.

And all his actions will be based on love and bringing joy to those around him.

Surah Bakara 216: "Ve asa tuhibbu şeyen."

The Meaning: "It is hoped that you will approach everything—every being—with love."

As stated here, a person should approach every being with love.

If a person witnesses that beings are created with love, then their approach to beings will be with love.

The warning “it is hoped that” mentioned here should be taken very seriously.

The intention behind saying “it is hoped that” is that it is not possible to act with love without reaching the truth of love.

Artificial love is not love.

Pretending to be in love for the sake of self-interest is not love.

The actions of those who have reached the sincerity of love are sincere.

A person who is not sincere with himself cannot be sincere with others.

He who is not sincere to others is not sincere to himself.

Come, my brother!

Let us know what sincerity is.

Let us know what loyalty is.

Let us know what faithfulness is.

Let us feel what divine love is.

Let us be sincere to each other.

Let us be faithful to each other.

Let us be loyal to each other.

Let us treat each other with sincerity.

Let us give each other peace.

Sincerity manifests itself in those who connect their hearts to God.

Sincerity is loyalty, devotion, faithfulness, embracing, not breaking away.

Sincerity is acting from the heart, acting from the heart.

Sincerity is embracing with the love of God, being a spouse, being a friend.

Sincerity is running without expecting any benefit, being a healer to hearts.

Sincerity is having a pure intention, having an intention for the sake of God's pleasure.

Sincerity is the unity of inner and outer selves, being like body and soul.

Sincerity is always acting based on the love of God.

Those who know what loyalty to God is attain the station of sincerity.

Those who are loyal to God are faithful and sincere.

"Those who are truthful are sincere." (Surah Al-Baqarah 177)

These are the ones who are devoted to God with all their sincerity.

They are the benefactors.

They are the sincere ones.

They are the faithful ones.

They are good people.

"Those who are faithful are good people." (Surah Al-Baqarah 272)

Their friendship is pure.

They act with the utmost sincerity.

Their sincerity is from the heart.

Because their hearts are encompassed by the love of God.

"They are sincere, pure." (Surah Sad 46)

The heart of one who has attained the love of God is a pure, sincere heart. "A pure, sincere, honest heart." (Surah Ash-Shu'ara 89)

Those who do not reach the station of sincerity and faithfulness cannot be sincere with themselves. Those who are insincere will find others who are not loyal and sincere.

How beautifully it is stated in the verse: "And they are not sincere, nor are they faithful." (Surah Ash-Shu'ara 101)

Come, my brother!

Let us be sincere.

Let us be loyal, faithful, and devoted.

Let us treat each other with sincerity.

Let us treat each other from the heart.

Let us act from the heart.

Let us act with the love of God.

FINAL EVALUATION

In this book, we have tried to examine the issue of whether it is fear of God or love of God.

We understood that fear of God should not be instilled in hearts.

We understood that love, not fear, opens doors.

We understood that the love of God gives peace to hearts.

We felt that those who understand God will reach the station of love.

The greatest blessing that God bestows upon hearts is the feeling of love.

God has bestowed His affection and love upon hearts.

Surah Tâ-Hâ 39: “Ve elkaytu aleyke mehabbeten minnî.”

The Meaning: “I have instilled My love and affection into your heart.”

How beautifully it is stated in the verse.

God has placed His love and affection in hearts.

As long as we do not defile our hearts.

Let us attain the love instilled in hearts.

A heart filled with love is joyful and peaceful.

Angels celebrate in a heart filled with love.

One who attains love treats others with compassion.

One who attains love brings joy and peace.

One spreads goodness around them.

We should not sow fear in hearts.

As we have examined above, instilling fear in hearts comes from the satanic realm.

Love comes from the merciful realm.

One who instills fear in hearts violates the rights of others.

One incurs a great sin.

Because fear distances one from understanding God.

Love, on the other hand, brings one closer.

Let there be no fear in the words that come out of our mouths. Let's not sow fear in hearts.

Let's not frighten anyone with God.

Let's understand how sublime a feeling the love of God is.

Prophet Muhammad said it so beautifully: "You will not be considered believers unless you love one another."

Surah Al-Imran 57: "The reward of those who believe and do righteous deeds is to be in the conduct of love and friendship. But the wrongdoers have no love of God."

Yes, the measure of faith is love, affection, and loyalty.

One who believes in God treats those around him with love.

But the feeling of cruelty distances a person from love.

The wrongdoer has not understood God.

But the believer is one who is secure in God.

The believer is the one who is Muhsin.

The Muhsin is one who does good to those around him, who makes them feel love and mercy.

Surah Mâide 13: "İnnallâhe yuhibbul muhsinîn."

The Meaning: "Those who do good act with love for God." How beautifully it is stated in the verse.

A Muslim is one who surrenders to the sublimity and love of God.

The prayer of a Muslim is always like this; "Our Lord, pour upon us patience and cause us to die as Muslims."

"My Lord, forgive us, grant us patience, enable us to be faithful and loving, and enable us to act with Islamic consciousness." (Surah Al-A'raf 126)

A Muslim has no feelings of enmity or hatred towards anyone in their heart.

Their hearts are filled with love.

Their state is based on love.

Surah Al-Mumtahina 1:

"O you who believe! Do not harbor enmity and do not take as friends those who are hostile.

Do not love their ways, nor be influenced by them.

And do not follow their ways of ignoring and concealing the truth.

Do not deviate from the truths revealed by the Messenger.

Believe in God, who created you.

Do not deviate from the path of understanding and explaining the truths, and let your aim be contentment.

Keep your secrets hidden.

Be loving.

Do not claim to know what you do not know.

And do not reveal everything.

Whoever of you does these things, he will not deviate from the truths, he will be on the straight path.”

Surah Al-Mumtahina 7:

“It is hoped that those who were hostile to one another will become loving, like those who understand God.”

And they understand that God is the All-Powerful in all things, that God is the Forgiver, and that He is the One who creates existence from its essence.

Therefore, man should act based on love and respect, be just, and keep his heart connected to God at all times.

He should eliminate even the slightest bit of enmity and hatred within himself with love.

He should not harm anyone in the slightest.

He should rush to help people with goodness.

Man is created to reach the station of love.

Love, not fear, should be sown in hearts.

The bond of love with God should be taught.

Those who connect their hearts to God will have no fear or sorrow.

How beautifully it is stated in the verse.

Surah Jonah 62: “E lâ inne evlîyâ Allâh lâ havfun aleyhim ve lâ hum yahzenun.”

The Meaning: “Those who take God as a friend will have no fear, nor will they grieve.”

This verse states that there is no fear in God.

God is the abode of love, compassion, and mercy.

Words of love flow from the tongues of those who attain the love of God.

Love is reflected in their actions.

Their behavior and approaches are filled with love and mercy.

They approach with love.

They distance themselves with love.

This is how we have strived to write this book, to the best of our ability.

If we have made any mistakes or omissions, please forgive us.

Let us never let the feeling of God be absent from our hearts.

Let us fill our hearts with His love.

Let us act with that love.

Let us rush to our surroundings with that love.

Let us rush to those in need of help, without expecting anything in return, with love and respect.

Let us visit our elders.

Let us strive to raise our young ones in knowledge and good manners.

Let us help the love of God to manifest in their hearts.

Let us never forget God, who created us and shaped us.

Let us never forget God, the owner of the heavens and the earth.

Let us never forget the one and only owner of every being.

Let us be in a state of trust and submission.

Let us not let His love fall from our hearts.

Stay with love, peace, and affection.

May your heart always be filled with the feeling of God.

May your heart always be filled with divine love.

May love never be absent from your heart.

May divine excitement never be absent from your heart.

Approach with love.

Distance with love.

May everything you do be filled with love.

May love never be absent from your heart.

Stay with patience and silence.

Stay with respect.

Stay with the flow of love that emanates from mercy.

Stay with love.

Stay with affection.

Stay with compassion.

Stay with mercy.

Farewell.

Ismail Dincer.

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