

**CORRECT  
UNDERSTANDING THE  
HUMAN AND ISLAM**

**Dr. Ismail ULUKUS**

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Dear Readers,

You'll find a different approach to the human and Islam at the articles in this e-book. If you want to provide more benefit from these articles, you should read respectively.  
Thanks!..

## Correct Understanding the Human

Hello my precious brother,

The human has been created in the just centre of the values in the Universe. He is one of the most honourable of the creatures. He is a precious and respected creature. If we can understand the human in a correct way, it becomes possible to understand a lot of things in a correct way.

There are **five existence dimensions** of the human.

**# Substance Dimension:** The human in this dimension isn't different from a wood, stone or soil

The first of these is his "**substance**" dimension. The human is not a ware consisting of the meat, bone and blood pchette as supposed by some materialists. The part consisting of the meat, bone and blood of the human is his matter. He is not different from other substances when he is evaluated within the scope of this dimension. He can be measured, weighed, and analyzed physically and chemically such as all the other matters. The human is similar to wood, stone or soil, in this dimension.  
*(Please remember our corpse being entombed)*

**# Physiological Dimension:** The whole liveliness events begin in this dimension

The liveliness of the human begins with the physiological dimension. Namely the second dimension of the human is "**the**

**physiological events"** dimension. This dimension is a dynamic structure as seen in all living creatures. There are the energy producing mechanisms on the one hand, and there are the biosynthesis mechanisms using this produced energy on the other hand. The transfer of energy is provided by means of the coenzyme ATP (Adenosin tri phosphate) between these two systems. The thousands of various chemicals such as enzymes, coenzymes, chemical group transferors, electron transporters etc. take part in this physiological system. In addition, there is an electrical and hormonal mechanism which controls this physiological structure forward and backward. The human in this dimension is similar to the plants except the nervous system. *(Remember the status of a person in coma.)*

**# Psychological Dimension:** This dimension is a dimension that it is established the reciprocal relationship with ecosystem

The third of the existence dimensions of the human is "**the psychological events"** dimension. This is a dimension that the psychic events begin in the human body. All the psychical phenomena such as attention, perception, memory, association, consciousness, intelligence, sense and excitements, passions take place in this dimension. The human in this dimension is a creature who possesses consciousness. He is aware of his environment. He is in a reciprocal relationship with his periphery. He perceives the effects coming through the sense organs. He processes and interprets these knowledge being obtained. He constitutes concepts from them. He saves and uses them in case of need. The human in this dimension is similar to the animals in many respects. *(Remember the case of a man devoid of reason)*

# **Reason Dimension:** This dimension is a dimension that the human gains "personality"

The human is separated from the other animals by the "**reason**" dimension. This is the fourth dimension of the human. "Reason" is a thinking and deciding mechanism. Only human has reason, animals have not. It is used to form more complicated decisions and judgements from simple premises. Thus, the human doesn't confine himself only to perceive and identify his periphery, but at the same time, he does some analysis, synthesis and commentaries owing to his mind, which these are used for estimating the things to be in future. And he decides and adjudges based on these. These are the features belonging only to the human being, not present at the other animals.

An important changing is observed at both inside and outside of the human existence, after the "reason" becomes a part of the activity, at the fourth dimension. The appearance of this new construction is named as "**ego**" when it is observed from the inside, and is named as "**personality**" when it is observed from the outside.

This is a phenomenon that is similar to becoming a "state" of an ethnic people. An ethnic group has got some decision-maker mechanisms after becoming "the state". These organizations take some decisions, establish some rules, legislate some laws in their opinion. And they meet with the positive and negative reactions of the other states by reason of these decisions taken by them. Like this, a human becoming a separate personality by oneself also lives the same things because of the decisions taken by him. He is a creature that produces ideas, puts forward proposals, and possesses some demands, now. Namely, he possesses volition, opinion and vote; shortly he possesses a "personality".  
*(Remember a man who analyses, synthesises, plans, manages, puts forward some opinions.)*

But, at the human who hasn't yet passed through a divine education in this dimension, the commentaries, decisions and judgments occur always under the control of ego, and in the direction of ego's demands, desires and greeds. Because, the human in this dimension is a man that he couldn't know his ego, he couldn't go beyond his ego, he couldn't get rid of his ego and egoism yet. He is an egocentric person yet. The "**good**" and "**bad**" concepts are also taken shape according to the ego's desires in this dimension. In other saying, everything being suitable for his private benefit is "good", but everything being adverse to his private benefit is "bad". For this reason, the human in this dimension can never be rid of having a double standard.

**# Moral Dimension:** This dimension is a dimension that the human becomes a perfect human with the divine education

Ego is the most important cause of every evil and trouble which has befallen. Furthermore, it is exceedingly powerful. The human can be rid of the hegemony of his ego only by help of the Creator, by passing through a divine education. The beginning of this divine education is "the faith". The fifth dimension of the human starts with "**the faith**". The essential dimension of the human is the fifth dimension that makes the human "a true human" in real meaning of the word. The fifth dimension is the "**moral**" dimension.

By this divine education, the egoistical "**humanistic personality**" obtained at the "reason" dimension disappears, and a new "**heavenly personality**", which decides and adjudges in accordance with the will of the Almighty Creator, takes it's place. The man in this new personality always holds the consent of God in front of everything and makes every thing for the sake of God. With this new divine personality, the human is also borne away the peaks of the spiritual maturenesses, which has been vouchsafed to no other living creature at this world. At this



dimension, the "scale" using by the mind also changes. The **"divine consent"** scale takes the place of the **"individual benefit"** scale. In this way, the human possesses a good, altruistic and selfless moral character being directed by the Creator, in place of a bad and egoistic moral character being directed by ego. *(Remember a mature, gracious, well-mannered human, having a good morale.)*

Every thing changes in the life of the human in consequence of passing to the fifth "moral" dimension. The human becomes fine, graceful, decent, truthful, serious, mellow, ripe, tolerant, uncomplaining, helpful, merciful, righteous, gracious, generous, resigned, not hurry and confusion in his works, in such a way that wholly distinct from the previous dimension. Briefly he becomes "a true human". This is a situation that appears on the human in consequence of getting moral values which belonging to God and His prophets, by passing through the divine education. Such a human rising to the fifth dimension is a precious and respected creature, now. The human in this status is the khalif of His God on the world.

### **# The human rises to the fifth dimension only with "faith"**

My Dear Brother,

Of course, to be reached the high character and morality at the fifth dimension by a human is not so much easy. This is a long way, with ups and downs. To be slowly or quickly of the travelling is not important here. A man reaches to the destination early or late when he has gone into this way. The most important matter here is to consent to be educated by his God at first, by abandoning his arrogance and keeping his modesty.

Of course, for this, primarily it is needed to believe to the almighty Creator and to recognize the existence of Him. Most of

the humans say: "We believe in God". But the majority is not sincere herein. Whereas there are so much reasons for believing a God who created all the universe and manages it as He wishes...

## The Reason and Moral Dimensions of Human

*(If you wish to obtain more benefit from this article, please read firstly our "Correct Understanding the Human" titled article.)*

My precious brother,

I had talked about five dimensions of the human existence in my previous article.

"Substance", "Physiological" and "Psychological" dimensions are present also at the animals. But "reason" and "moral" dimensions belong to the human only. I want to emphasize the last two dimensions for the reason that these are the basis of the human behaviours.

### # A human in the reason dimension

The human becomes owner of a "personality" with being taken over the management of the body by mind, in the fourth "**reason**" dimension. Because, the reason is a mechanism for "thinking", "analysing and synthesizing", and "deciding". For this reason, this dimension is a dimension that the human behaves according to his self free demands and desires, with his self free volition and with his self free decisions. But, by reason of the fact that the divine education doesn't occur yet, the desires and ambitions of the ego dominate the behaviours of person, in this dimension. That means, person uses entirely his own demands and desires, his own volition, as a basis for deciding on any subject.

### **# The "good" and "bad" in this dimension**

As a result, in this dimension, those being suitable for the desires of the person are "good", but those being adverse to the desires of the person are "bad". For this reason, the person can not be rid of having a double standard. Because, while a thing and a situation is "good" for being suitable for his personal interests; at an other time, the same thing and situation is "bad" for being adverse to his personal interests.

An other characteristic of this dimension is to be fond of money, status and havings. In this dimension, for the reason that the person bases on the demands and desires of his ego as main manager of his behaviours, everything satisfying this desires gets a big value in his eye. A big fondness arises in his heart for everything satisfying this demands and desires of his ego. This extreme love and fondness for the things such as money, status and havings divinizes these things in their owner's eye. And makes him merciless and hard-hearted against the other humans.

### **# The boredoms of the human in the fourth dimension never finish**

The boredoms and confusions of the human in this dimension never finish. Because, the human obeying to his ego, in the fourth dimension, consumes all the time of his life by trying to satisfy the interminable demands and desires of his ego. However, the needs of human are endless. The demands and desires emerging in the heart for these needs are also endless. Does it end the troubles of a human who tries to satisfy his own every whim? For this reason, the main characteristics of this fourth dimension is the boredoms, heart unrests, and precipitancy.

One of the most important characteristics of this dimension is haughtiness. Haughtiness means to see himself superior to other humans. This is an inherent result of being egocentric. Because, the ego changes the realities according to itself's demands and desires. And it sees excellent itself over everybody and everything.

### **# The human in the fourth dimension doesn't know also a true "love"**

The human in this dimension, also, doesn't know a "love" in real meaning. Because, the "love" of him is only for his ego and it's demands and desires. For this reason, he loves everything and everybody satisfying his desires and giving the pleasure himself. But, he becomes instantly distant from everything and everybody giving a little trouble himself. He loves everybody fulfilling any desire of him, he hates everybody who doesn't fulfil his desire.

Therefore, the majority of humans are very "good" as long as you perform his demands. "The good and the bad of humans is understood when you have not fulfil his desires."

Briefly, the man in the fourth dimension is a human who is owner "personality", but egoist, hard-hearted, atrocious, troubled, unrestful and unloving. Although he tries to seem like a good human for the reason the behavior patterns coming from value judgments placed in society, there is always an egoism under these views. There is an artificiality and a spuriousness in these behaviours, always.

### **# Everything changes with " faith" in the moral dimension**

Everything begins to change, when a person has accepted to be subject to the will of his God, by believing Him. This moment is

a moment that the human has taken first step to the maturity. The fifth dimension starts here.

My dear brother,

The fifth "spiritual" or "moral" dimension of the human is a divine education process that its rules are put by God. The name of this education process is "religion". Religion is a mercy and beneficence of God. Unfortunately, only the believers in God and the Last Day take advantage of this mercy and beneficence. This mercy is only for those giving themselves to God with a contented heart. Most of humans are so engaged in the demands and desires of their ego that they are not fully aware of this mercy and beneficence of their Creator.

The most important reason of the deprivation from the mercy and beneficence of God is, doubtlessly, the arrogance of human. The haughtiness is the most important barricade in front of all the divine benefits. But, the worst of the haughtiness is that being against his God by human. It is such a foolish behaviour to be conceited against his God by human, whereas he was created by Him, his all needs are provided by Him, and he is a weak creature who will be dead if he remains breathless a few minutes.

### **# The results of being subject to the will of God**

If the human begins to be subject to the will of his God by leaving his self free volition and his haughtiness, in self heart contentedness and believing Him, he goes into a spiritual ascension and maturation process.

The method of this spiritual ascension and maturation process is to remember always his god, Allah, and to do "Riyazah" and "mujahadah". "Riyazah" means to not do the things which ego

likes (such as forbidden things), "mujahadah" means to do the things which ego doesn't like (such as worships and favors).

As long as this maturation process continues by doing "Riyazah" and "mujahadah", the politeness and matureness of the human increases. He begins to be a "human" in a real sense of the word. The endless desires of the ego being present in his heart decreases little by little. The person gets rid of his ego and egoism. The fondness for the money, status and havings in his heart ends. The love of Allah who is the real deity and is owner the mercy and grace, takes place in his heart, in the place of these fake deities.

If how much a person be sincere in his faith and be desirous in performing the worships for his God, this maturation process is completed so much quickly.

### **# A new personality**

When the love of Allah has settled to the heart by disappearing the other loves and passions, everything changes. The person has got an altruistic divine personality now, in place of the previous egoistic personality. I just compare this situation to this that one greedy caterpillar which devours everything becomes one elegant butterfly which carries fragrances from flower to flower. After being completed this maturation process, takes modesty the place of haughtiness, gentleness the place of coarseness, compassion the place of heartlessness, bashfulness the place of shamelessness, beneficence the place of grimness, love the place of hate. This "love" in fifth dimension differs from the "love" in fourth dimension. It is a true "love". It is not like the loves which be showed for world benefits and then disappears when these benefits finished.

My dear brother,

The most important results being obtained in consequence of this process are those: A strong faith and a heart serenity depending on it. Being in submission. Marifatullah. "Marifatullah" means to know his God by the human. The most valuable knowledge for a human is to know his God, namely "Marifatullah". The human has been created for this purpose. The religion is not a somniferous as the socialist mentality supposes. The religion means to be "**a true human**" by passing through the education of God. If a man doesn't pass through this education, in spite of to be an intelligent creature, he becomes a cruel, fiendish, merciless, shameless, contradictory, tightwad, egoist, unrighteous creature, who always uses his mental activity for viciousness. He sometimes is insomuch cruel that, even any animal doesn't make which he does.

### **# The evilnesses can not be controlled in the atheist societies**

The evilnesses can not be controlled in the societies being deprived of the religion. The society becomes full to overflowing with the humans who try to crush each other. Therefore, the religion is not a somniferous, but it is a perfection and matureness elixir for the human. There are always serenity and happiness at the societies which sincerely lives the religion. The perturbations and discomforts stalks at the societies which don't live the religion sincerely or they have suspended from the religion.

The human knows his self and his God owing to the religion. He becomes a saintly creature owning the heart serenity, morality and good behaviours, by means of the religion.



## **# The khalif of Allah on the earth**

By looking at his behaviour, you can easily distinguish such a human who has raised to the fifth dimension by passing through a divine education. Because he always adjudges according to the laws of Allah on every subject, by considering the consent of God every time. He never deviates from justice even it is disadvantageous for himself. He says the good and usefulness when he speaks. He says the true when he says. He never betray when be trusted him for something. He doesn't squander anything. He is true to his word when he gives a promise. He never persecutes anybody. He doesn't despise nobody. He doesn't deem proper anything which he doesn't desire it for himself. A human always feels himself at ease and secure when he came near him. Because he knows that no evil emanates from him.

Briefly, a human in the fifth dimension is a human that he is a symbol of goodnesses, maturenesses and perfectivities, having a divine personality. He is the khalif of his God on the earth. He is a true human.

## The Alams (The Worlds)

Hello my precious brother,

In my previous articles, I have tried to explain and describe the human by analyzing in different dimensions. In fact, the human is a wonderful creature owning amazing properties beyond these expressions. But to be able to exhibit these properties of the human, it is necessary to well understand firstly the physical and metaphysical ambient which the human lives in.

When has been looked from the viewpoint of the human, it is seen that all the creatures created by God (Allah) constitute two big worlds: One is "**The Khalk Alam**" (the haalk aalam), consists of visible beings, and the other is "**The Amr Alam**" (the Amr aalam), consists of invisible beings. There are numerous small units in these two great worlds. As to the human, he is a different and little world who contains some things belong to both big worlds.

### # **Khalk Alam: The material world**

One of the two great world is the material world named as "**The Khalk Alam**". The Khalk Alam is also called as "The Universe". It is the physical medium that surrounds the human. The most important feature of this world is to be "volumed" and "timed", consequently, to be "measurable".

"**Space**" and "**Time**" concepts are the concepts that they have emerged after being created "The Khalk Alam" or "The Universe".

The physical world is a world that consists of "**objects**", "**situations**" and "**events**". To be have three dimensions of the rigid objects and to occupy a volume in space spontaneously caused developing a "volume" concept in minds. Since the objects have a position in space, spontaneously, it is been also needed to use some words stating their positions such as "in front of", "behind", "above", "below" for explaining the situation of an object according to another. It is also been spontaneously needed to use some qualifying words such as "big", "small", "high", "low", "heavy", "light" for expressing their sizes, because of possessing the different value of an object according to another. When asked the question "How much", it is been also spontaneously needed saying "big such as this", "far-off such as that", by inventing a measure for these greatness. For this reason, you see that, this physical world is an "**measurable**" world.

An other feature of this objects world is that, the "situations" and "positions" of all objects always varies more or less, they are not stable. It is also been needed, spontaneously, to talk about "a changing case" namely a "phenomenon" or "event", when a differentness appears on some properties such as position, volume, weight, color, taste of these objects.

When these events also be investigated, it is been seen that, some phenomena develop depend on some former phenomena, even some phenomena constitute a series by coming into existence consecutively, and thus a "determinism" concept has emerged. Also, some repeated events such as rising and setting of the sun caused to develop the "time" concept in minds spontaneously.

My precious brother,

Why am I explaining these with all the details? I am explaining these detailedly for this purpose that, it is difficult to understand being "massless", "spaceless" and "timeless" of Allah for the majority of people. Therefore, it is necessary to understand that,

"time", "space" and "measure" concepts are characteristic only for "The Khalk Alam" or "The Material World" named as "The Universe", and these concepts have emerged after the creation of the universe.

### **# Amr Alam: The spiritual world**

The second of the worlds created by Allah is named as "The Amr Alam". It is also called as "The Metaphysical World" or "The Spiritual World". This Amr Alam is not "volumed" and "timed" as to be for "The Khalk Alam" or "The Material world". Consequently, it does not possess also a "measurable" feature. Namely, this Alam is a "**timeless**" and "**spaceless**" world and it can not be ascertained and measured by using the tools and methods belonging to "The Material World". Of course, there are own different tools and methods of this world.

The components of "the Khalk Alam" or "the Material World" are "objects". Objects are things that they possesses certain properties which can be seen and can be measured by humans. The scientific knowledge is based on determining the features of "objects", the changes of their situations, and the relations with each other of these changes named as "phenomenon".

But the components of "The Amr Alam" are immaterial, ethereal things such as spirits, angels and some moral values. They can not be seen by the humans. Their existence, their properties, the miscellaneous features owned by them can not be determined by using the measuring and detection tools belonging to "The Objects World". The measurement tools belonging to "The Material World" have been developed only for determining the matters and their materialistic properties.

A lot of people try to determine the existence of "The Metaphysical World" and its features by using the tools belonging to "The Physical World". Of course, they determine nothing. They

suppose that there is nothing, for the reason that they can not determine anything. And then they turn out to be atheist. This is a very foolishly thing like this that one accepts the existence of ice for he can see it, but he denies the existence of vapour for he can't see it in the air. These are the things being at different phases and the knowledge about their existences can obtain only with the different methods.

Like this, doubtless, the knowledge belonging to "The Spiritual World" representing a different phase can not be obtained with the knowledge obtaining tools and methods belonging to "The Material World". As there are some methods to get knowledge for "The Physical World", so there are also some ways and methods peculiar to themselves to get knowledge of "The Metaphysical World". The knowledge of "The Spiritual World" are obtained only by using these special methods. But there is the "**faith**" on the basis of all these methods. It is never been reached the spiritual realities of "The Metaphysical World" without "belief".

### **# Misal Alam: The imaginal world**

My dear brother,

"The Khalk Alam" and "The Amr Alam" constitute two different faces of the created realities. In addition, between these two worlds, there is an "imaginal world" consisting of various symbols of the objects of the both worlds, which appears at the human who represents both worlds. This imaginary world is named as "**The Misal Alam**" (the misaal aAlam). The dreams are typical examples from this imaginal world. The Misal Alam is not a realities world. The Misal Alam is a representative world being composed from sounds, visions, dreams, imageries and imaginations; therein the realities of the both worlds are been represented as sounds or images. Just like the imageries of things

in mirror... All being well, I'll talk about obtaining the knowledge belonging to the spiritual world in the next articles, inshaallah.

Be entrusted to God.

## Understanding the Heart

My precious brother,

I had talked about two faces of the big reality created by God (Allah), about Khalk Alam and Amr Alam, in previous article. And I had stated that the human is a little world bearing some elements from both worlds.

The human is been constituted from two components as body and spirit. The first of these is from the **Khalk Alam**, and represents the substance of the Human; the second is from the **Amr Alam**, and represents of the essence and meaning of the Human.

### **# The connection between two worlds are provided by Heart**

The connection, communication and interaction between these two Alams are provided through the Heart. Implied meaning with the "heart" word is not the meat part which located in the left side of the chest and pumping the blood to the body. It is a spiritual power being represented by this organ. It is also called as soul or conscience. It's existence is figurative

Heart is very important. The knowledge and images belonging to the both worlds (The Khalk and Amr Alams) are represented in the Heart. The impressions of all the somatic, physiological and psychological dimensions, which appear as joys and pains, and also all the products of the reason and moral dimensions are take place in the Heart. For this reason, this imaginal world occurring in the Heart has been named as "the Misal Alam" (the misaal aalam). Misal means instance or example. The Misal Alam is not

a reality world such as The Khalk and Amr Alams, but it is an images arena, an imaginal world, being formed from the symbolic images of other two Alams.

An example can be given from the facts of nowadays to able to better explain the situation: Now, please think the human as a personal computer named as PC. The body of the human is the mechanical part of PC named as hardware. The spirit of the human also resembles the programme named as software. We can liken to the screen the meat part named as heart. And also we can think the Heart, which is representative of the spiritual values, such as the displays appearing on the screen.

When a defect or a perfection occurs on the mechanical part of PC (for example on display card, power supply or on keyboard), this is reflected to the displays completely. In the same way, the whole features of the programme, all the defects and perfections on it, are reflected to the displays completely. Like this, all the occurrences on our body and spirit are completely reflected to the Heart which is our soul window.

### **# Person's behaviours are controlled by Heart**

Every thing controlling by PC is managed through the monitor displays. Like this, our whole life is managed by our Heart. If a person has good feelings and thoughts in his heart, that person is good. But if a person has bad feelings and thoughts in his heart, that person is also wicked.

Heart is not only an imaginal world, on which be represented the Khalk and Amr Alams (the material and spiritual worlds), but, at the same time, it is an imaginal passage, a passing point, between both worlds. Heart, is a window opening to the spiritual world from the material world. The human can not observe and perceive the occurrences on the Amr Alam (the spiritual world)



without his heart window. For this reason, the humans, whose hearts are blackened with sins, suppose that there is not a Spiritual World, because they can not see it.

I had explained in previous article: The components of the Khalk Alam are "objects". This world is constituted from "objects", "situations" and "phenomena". And it is a "volumed", "timed" and "measurable" world. But the Amr Alam is not so that. It is constituted from some spiritual values, some pleasant spiritual beings, which their existences have been notified in the sacred books. It is not "volumed" and "timed". The knowledge of this spiritual world can not be obtained with the methods, ways and techniques belonging to the Material World. The knowledge belong to this world are obtained only by means of the Heart. The key of this is "**Faith**". If you approach to this situation with computer example, you can envision the Faith as the password for reaching any programme. How you can not reach any programme without a "password", also, you can not reach the knowledge of the Spiritual World without "Faith".

### **# Everybody benefits from the divine world in the ratio of his "faith"**

I had told that, the heart is an imaginal arena where the knowledge of both worlds are represented. The representation ratios of the knowledge of both worlds on this arena, depend on the Faith.

Heart returns to life with Faith. A heart without Faith is a dead heart from the spiritual perspective, that the knowledge and images belonging to the Material World take the place there, only. The persons possessing such dead heart (by losing their spiritual values), that take place the displays only belonging to the Material World in such hearts, is named as "heartless" or "unconscientious". Such heartless persons can do every wickedness, due to thinking only his world life.

The revival of the Heart begins with believing. When appeared a faith and love as little as mote for his God in a person's heart, the password has been decoded and a passage has been opened to "the spiritual world" in person's heart. After this, it begins to be represented not only the knowledge belonging to the Material World, but also the knowledge belonging to the Spiritual World, at the heart. Flowing these knowledge to the Heart is in ratio of person's faith. As the knowledge belonging to the Material World disturb the heart, the knowledge belonging to the Spiritual World relax the heart and give serenity to the heart. For this reason, the worldly persons, who possess a weak belief, are always uneasy, anxious and flurried. As long as their heart are refreshed by increasing their belief, an apparent relaxation is seen on these persons.

### **# The barricades in front of the Spiritual World?!..**

The largest barricade in front of obtaining the knowledge belonging to the Spiritual World, by seeing through the heart window, are the representations belonging to the Material World, situated in the heart. These are the curtains belonging to the Material World, in front of the Spiritual World. If a human destroys one by one these materialistic curtains in his heart, by restricting the desires and ambitions of his ego, he gets possibility of seeing uncloudedly and clearly the things belonging to the Spiritual World.

The destroying process of the representations belonging to the Material World, which situated in the heart, is named as "the cleaning of ego". The cleaning of ego, means its extinction. Such a man getting rid of his egoism begins to better understand every knowledge coming from his God. And he also knows better his God. The way going to the true Faith passes from this cleaning.

## Understanding Islam

Hello my precious brother,

I had talked about the five existence dimensions of the human to you in my previous articles. The human gathers on himself all the physical and chemical features of the matters world in first dimension, all the physiological features of the plants world in second dimension, all the psychological features of the animals world in third dimension. He also obtains a humanistic personality different from the other creatures, with the "thinking", "analysing and synthesizing", and "deciding" ability, in fourth dimension.

### **# The uncounted benefactions have been given to the human**

Certainly the wonderful benefactions have been provided to himself until the human comes this level. Now, try to think only the physiological dimension. Thousands of chemicals play their roles in this mechanism. Imagine that only one enzyme or only one hormone doesn't do its function. How distressed days human lives.

Try to remember the benefactions at your psychological dimension. Think of your attention has weakened, your memory is absent, or you lost your consciousness. Imagine that you have afflicted with mental deficiency. How bad case for you!

Now, think that you are deprived of "reason" benefaction. Everybody treats you like dirt, for you can not think and for you can not be possessed of the power of deciding and responsibility. You can not manage yourselves. You can not manage your wares

and properties. Your relations with the society in which you live completely breakdown. You can not sign an agreement and a contract. You can not vote. Even, if you bring any information, nobody believes this news. This is how much bad case.

The human, here, in his first four dimensions, has attained measureless benefactions of his creator Almighty God (Allah) who has possession of mercy and compassion. But, I'm sorry to say, the majority of the humans are not aware of these benefactions.

### **# Almighty Allah wants to complete these benefactions**

My dear brother,

Almighty Allah (God), who is the creator and the greatest protector of the human, has equipped with such measureless benefactions the human up to fourth reason dimension. And He also wishes to complete His benefactions and favors on the human by carrying him to the peak of the matureness for making him much more precious and excellent in fifth dimension after this point.

*"Allah does not wish to place you in a difficulty, but to make you clean, and to complete his favor to you, ..."* (Qur'an, Maide, 6)

But these favors, which will be realized after this phase, has been made dependent on the own volition of person. Namely, for this, it is necessary that person must abandon his own personality, his own arrogance, and his own egoism; and he must completely subject to his creator's volition and surrender to him. This submission is called, briefly, as Islam.

I had tried to expound the human in the previous articles. In this article, I'll try to explicate Islam.

### **# Islam is to be subject to the will of Allah**

My dear brother,

Islam is an Arabic originated word and it means "submission". Its meaning as a religious term is the submission and being subject to the will of Almighty Allah that He has not the similars, partners and assistants; He has created the physical and metaphysical worlds; He keeps them in existence by supplying their needs; He provides necessary power, force and energy for them; He arranges and organizes them at will; He makes present or absent everything at will and at any time; He is real owner the whole property and is unique sovereign on the worlds. "**Islam**" is to live according to the commandments, the wills and the rules of this Almighty Allah, but not according to the desires of person's own ego.

Certainly, this only comes true with "**faith**". Can it be under discussion to be subjected to God's volition, without believing and not being accepted His existence? For this reason, the religion erudites have accepted that the belief is the fundamental of the religion.

My precious brother,

Religions are the systems in which divine education comes true. Divine mercy turns into pretty behaviours in the personality of the human by means of religions. By the help of religions, the human obtains a clean and mature divine personality, by getting rid of the bad and egoist humanistic personality.

The Creator saw fit to Himself the name Allah in His Last Book. This name gathers all nice attributes of Him on self. For this reason, I'll prefer to use this name in my articles.

### **# Allah (swt) has named his own education system as Islam**

Islam is the appearance of the Rab (educator) attribute of Allah on the human. Allah Taala has given Islam name for own schooling system that will bear away the human to the peak of matureness. Islam is a doctrine. It is the name of a schooling system being notified by a prophets chain, ranging from Adam aleyhissalaam to Muhammed aleyhissalaam. There is no religion other than Islam before Allah.

*"The Religion before Allah is Islam." (Qur'an, Al-i Imran, 19)*

The essence of all the celestial religions is Islam, though there are some differences between their sharia. Islam is an ego educating system. Islam means to live a person according to The Almighty Creator's wills, but not his ego's desires. Islam means that obeying by the human to the rules of Allah by witnessing the existence of Allah Taala who is the creator and educator of him; to prefer the wills of Allah rather than his own desires; limiting his own wishes by the wills of Allah; not exceeding the limits which has been determined by Allah Taala.

**"Islam"** means to be subject to His rules, by believing only a one God, that He has no partner, no similar, no equal; He has created all the Alams (worlds) and the universe; He keeps them in existence; He provides all the needs of them by His mercy and His kindness. And also the persons who are subject to the rules of Allah Taala are called as **"Muslims"**. The Arabic originated word "Muslim" means the surrendered person to Allah. If you believe such a unique Creator and if you accept to be subject to Him, you are also a Muslim.

## **# All Messengers has advised Islam**

The religion being notified by all the prophets since Adam aleyhissalaam is Islam. Each one of the prophets didn't bring different religions such as Judaism, Christianity, Mohammedanism that the majority of people such suppose; contrarily, all the prophets have notified only one religion Islam. The people has nicknamed afterward as Judaism, Christianity. All the prophets were Muslims. All of them were sent for making known Allah Taala that He has no partner and no similar; for teaching to the people to behave according to the rules of Allah, but not according to the wishes of their self; for pointing the correct way to them. All of them also advised not to kill the humans unmeritedly; not to do harm the humans' body and goods; not to live intercourse out the marriage, namely not to fornicate. All of them also advised to love each other; not to do spitefulness; not to tell lies. Today, all merits being possessed by the humans, either prayerful or atheist, have arrived up to us by means of the prophets of Allah.

However, each one of the prophets brought partially different rules according to the conditions of that time. The each one of these is called as sharia. The last prophet Mohammed aleyhissalaam has also announced the rules that both to correct the false comments coming out at previous times, and to keep its validity along all the times for maturing all the humans eternally.

## **# To be subject to the latest Sharia is matureness**

For this reason, a human finds the right by being subject to any prophet, on condition that he must subject to essence of religion. A person who is subject to previous sharia must take into consideration the abolished rules by the subsequent sharia. To be subject to the last prophet Mohammed aleyhissalaam is also a

fully matureness. It is like to prefer the latest model car to arrive at the destination.

My dear brother,

I'll try to tell you Islam also in my subsequent articles. Islam is a perpetual happiness way of the human who is a precious creature. A person walking in this road reaches the salvation both in this and the other world. But the persons who have strayed from the correct way, by being subject to their disdainful ego, have fallen to heresy for their own harm.

Be entrusted to Allah.



## How to become a Muslim?

Hello my precious brother,

I have frequently mentioned in my previous articles that Islam is to accept to receive His divine education by being subject to the will of Allah. Since the creation of the first human being, those who had adopted this divine education reached the peak of maturity and therefore became the owner of an eternal happiness. Those who had not agreed to this divine offer and preferred to be the subject of their egos' worthless desires on the other hand, could get rid of neither the worldly nor the ethereal troubles. The latter also create problems for the people around them as much as they were in troubles themselves.

### **# Must firstly believe in Allah, in his messengers and in all their messages**

In order to accept Islam, in other words to become a Muslim, first of all it is necessary to believe in a unique creator, Allah (God), as well as to recognize that He has created all the material and spiritual Alams (worlds), that He has absolute sovereignty over all things which were created by Him; and that He keeps them in existence by supplying their needs. Allah (God) does not have assistants, partners, coequals or similars. He always treats his creatures with mercy and justice; He is free from all defects and deficiencies and He is the owner of an endless power and might.

It is also necessary to believe all His prophets (including Mohammed aleyhissalam) and their messages which were sent to

enable human beings to reach eternal happiness by making them go through a divine education.

The last ring of this prophets chain is Mohammed aleyhissalam. Mohammed aleyhissalam has corrected the false comments that came out in earlier times with the last book Qur'an that was revealed to Him. He also notified to the human beings, the rules that are valid all the time and that make people happy eternally.

Anyone who believes in such manner and declares his belief with the words "**Lailahe illallah, Mohammeden rasulullah**" (*There is no God but Allah, and Mohammed is His prophet*) can become a Muslim. This declaration of the faith is called the Shahada. This oral declaration is important in terms of the law and procedures, but indeed the belief is the essential element.

### **# Messengers are salvation guides and none of them is God**

It is also necessary to believe in Jesus, Moses, Abraham, Noah aleyhissalam and all other prophets, and their messages. All of them are the most selected creatures of God and all were sent to show the correct living style. It is necessary to be respectful and grateful to all of them. It is very wrong to divinize the prophets (they were humans just like us) and such manner is certainly not admissible before Allah. Allah is only the one God.

*"Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin most heinous indeed."* (Qur'an, Nisaa, 48)

*"They say: 'Allah hath begotten a son!' - Glory be to Him! He is Self-Sufficient! His are all things in the heavens and on earth! No warrant have ye for this! Say ye about Allah what ye know not?"* (Qur'an, Yunus, 68)

*"Say: He is Allah, the One; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him." (Qur'an, ikhlas, 1-4)*

### **# The fundamental of Islam: The God's unity faith**

One must never be hesitant in the matter of "The Unity of God".

*"No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah. (He is free) from the (sort of) things they attribute to Him!" (Qur'an, muminun, 91)*

The fundamental of Islam is the **"One God"** belief that is expressed with the words **"Lailahe illallah"** (There is no God, but Allah.)

Becoming a Muslim is a very easy process. There is no need to resort to an authority or to conduct any religious ceremony. And there is also no need for a special time and any special place. Any point of the universe is appropriate for becoming a Muslim, to live Islam, and to worship God. Being clean is sufficient.

Cleanliness of the surroundings, body and heart is the basis of Islamic worships. The first step of the divine education after the Belief is the cleanliness. (Cleanliness is of faith. Hadith) For this reason, one must be cleaned with ablution by washing his mouth, nose and the whole body after accepting to receive God's divine education with the repetition of the shahada.

Since the essence of Islam is submission to the will of Allah taala, one should start all his work with Allah taala's name by reciting "besmele." He must also intend to do any work for the sake of Allah taala, only.

Besmele is to recite "Bismillaahirrahmaanirrahim" (In the Name of Allah, the Compassionate, the Merciful)

### **# Should first learn the essence of a correct faith**

My dear brother,

A person must first learn the essence of the Islamic belief after becoming a Muslim (by saying the shahada). As I often emphasized so far, the fundamental of Islam is the "One God" belief and a correct faith. A person should not try to learn Islamic knowledge through asking questions to any ordinary Moslem around him. He must learn Islam from the books written by ahl-i sunnah scholars. The correct faith is the belief that is underlined in these books. We must strengthen our faith according to the true knowledge in these books.

### **# Then must try to obey the commands and refrain from the prohibitions of the religion**

After learning the God's commands and prohibitions, a person must try to obey these rules as much as he can do. I have given briefly these commands and prohibitions in my subsequent article titled "[The Golden Rules of An Eternal Happiness](#)". A person should learn the details of these rules from the fiqh (Islamic jurisprudence) books. In this way he reaches to maturity and perfectness in this world as fast as possible if he is sincere in learning and applying them. He becomes a truthful, dependable, well-mannered, polite and an excellent human being. He is loved and respected by everyone, everywhere.

A man who is sincere in his faith becomes also sincere in his acts, in his statements, in his friendships and in his love. If a man is genuine in his belief and his acts, and also tries to accomplish

his worship duties as far as he can do within his knowledge, Allah taala teaches him the things that he doesn't know. "Allah taala teaches him the things that he doesn't know" means that He creates the necessary reasons for the one to learn.

Be entrusted to Allah

## **The Golden Rules of An Eternal Happiness**

### **(Part 1 The Base)**

I'm trying to explicate the human and Islam since my first article "Correct Understanding The Human". It should now be well understood that the spiritual development of the man depends on the rise to the fifth "divine education" dimension from the fourth "reason" dimension.

Many people seek their happiness in the realization of their desires.

While the desires of the ego are endless; to try continuously to satisfy these desires of the ego is fit for nothing except making the human an insatiable monster who thinks nothing except his own self. Seeking the happiness in the satisfaction of the desires of his ego is related to human's insufficient knowledge of his self and his God. The serenity and quietness of the human-being lie in his being subject to his Creator. The eternal happiness of the human becomes real only with his entrance to the circle of Islam, in other words, with his knowing of his Creator and with his submission to the will of his Creator.

The Creator (Allah ta'âla) is fair. He doesn't persecute anybody. He is the enemy of all cruel persons. He is the most gracious and most compassionate over all His creatures, and He is also the closest friend of the human.

If a person obeys his Creator's desires, he comes always face to face with beneficences, goodnesses and favors. But if a person obeys the rubbishy desires of his ego, then he will encounter with

troubles, problems and difficulties. He will always be in troubles. Everybody find the counterpart of that whatever he has done, in the world and the afterlife.

My honorable brother, don't be unaware of your God. This unawareness leads you to perish in this world and beyond. Try to remember your God and to behave according to your God's desires every moment. If you can't conform to all, at least, try to conform to the majority of them. If a problem occurs and you encounter with troubles, don't seek the reasons of these troubles in other places, search them within your own behaviors, mistakes and defects. If you come across various beneficence and favors, don't be conceited with the reason of these benefactions which you don't know whether it is good or bad for you. Your mind and your attention must be on your God who is the true possession of these benefactions, but not on these favors. Be grateful for these favors to your God. If you behave in this way, you will be within the peace and serenity in the world and afterlife.

You mustn't become perplexed by the behaviors of the tactless persons around you. Don't become consternated by looking at the reasons, the means, and the forces of atrocious persons. Giver and taker, booster and reducer is Allah ta'âla. Even a feather cannot move from its place without His volition. Every event has got also a metaphysical reason as well as a physical one. You can't see these metaphysical reasons before your belief becomes an absolute faith. See the consequences of the events, not only the fore of them.

My dear brother, I had stated that "submission to the will of the Creator always produces goodness, but being subject to one's own ego's desires always creates problems and troubles." What does our God want from us? All of them are in total 110 items. I've left the faith principles out of them. Because the faith is the pith and marrow of the matter. Neither the divine education nor

God's compassion and favor becomes a reality without "**faith**". For this reason, you must first fix your faith.

### # Basics of Faith

The commandments of our God about the principles of faith are:

1. One must believe in Allah who is existing and is one
2. One must believe in His angels
3. One must believe in all His holy Books (*Quran, Bible, Torah and others*)
4. One must believe in all His prophets (*including Mohammed aleyhissalam*)
5. One must believe in the Day of Judgment
6. One must believe in Qaader (*Everything occurs according to a divine programme named Qaader; all good and bad things are created by Allah*)

My dear brother,

These are the terms of the Islamic belief. A person doesn't become a true believer without believing these. Don't attempt pondering over these belief principles with the mind criterion. The mind is a weighing machine that it can measure only the physical world's values. It hasn't been created within power so that it can weigh out the metaphysical world's values. You have to accept these so how almighty Allah has notified to you. The base of the religion is not intellect, but is the transferred knowledge by prophets. To be subject to mind by leaving such knowledge means, in fact, to obey the desires of the ego and to build a new religion according to ego.

The other principles, except for the belief principles are given below. Don't forget; these are the golden rules of the universal and eternal happiness. Whoever conforms to these rules, they attain the salvation. Also those who do not follow them live



through problems in this world and the afterlife. Don't suppose that you will not be responsible for the things you did. The poetic justice calls you to account for everything on the Day of Judgment. Take a glance at these rules every day. Every day, try to increase the number of those you could fulfill. Apologize to your God for those you couldn't fulfill, and be among the people who try not to do these once again. Especially, try to stay away from deadly sins. To commit these sins leads to be a perished human being. Repent also for sins that you had committed until now. Your God possesses the endless mercy.

### # Basics of Worship

The commandments of our God about the principles of worship are:

1. One must declare the faith that exists in his heart with repetition of the shahada. (*Shahada is the declaration of faith, "There is no god but Allah, and Muhammad is His prophet"*)
2. Salat (*the daily ritual prayer*) will be performed at five times every day in certain times.
3. One must fast every day during the month of Ramadan.
4. One must give zakat if one possesses commercial goods in the amount of "nisab". (*"Nisab" is a richness measure in Islam; it's value is equal to 96 gram gold for merchandises*)
5. Every able-bodied and rich person will make the Hajj one time in his life.

In some Islamic literature, it is stated that these are the terms of Islam. If these were the terms, it should be sufficient for one to go out of Islam when these are left. But a person doesn't go out Islam without losing his belief. These are the pillars of Islam. A man destroys his religion if he leaves them. For this reason, don't think that anyone of them is unimportant, my dear brother.

## # The Cardinal Sins

The following actions are the acts forbidden by Allah ta'âla that each one of them is a deadly sin. One must stand aloof from them. If commit one must repent, must plead for mercy; if exists, must be paid its expiation; and that sins must not be committed again.

1. One must not appoint partners to Allah ta'âla (*He is the only one God*).
2. One must not kill a man unjustly (*To commit suicide is the same*).
3. One must not fornicate.
4. One must not be disobedient against his parents.
5. One must not run away from the enemy in a war fought for Allah.
6. One must not bring an adultery accusation against a chaste woman.
7. One must not act as a false witness.
8. One must not commit perjury.
9. One must not unfairly use the goods and property of an orphan.
10. One must not do magic.
11. One must not lend or borrow money with interest.
12. One must not steal.
13. One must not drink alcoholic drinks.
14. One must not be a homosexual.
15. One must not persist on a little sin.
16. One must not be sure of the torment of Allah.
17. One must not be hopeless of the mercy of Allah.
18. One must not commit a sin within the Harem-i Kaaba.
19. One must not attribute a word to the Prophet that has not been said by Him.

Those given above are notified as the deadly sins in various Islamic sources.

(Today some media presents these deadly sins to the humans as if they are normal and ordinary events. The believers should not be deceived, and must stand aloof from these sins. Whoever stays away from them, he is in the salvation.)

*(to be cont'd)*

## The Golden Rules of An Eternal Happiness

### (Part 2 The prohibitions and commandments)

The basic principles of an eternal happiness were given in the first Part. The other rules will be given in this part.

#### # The prohibitions

Other prohibitions<sup>[\*]</sup> are:

1. One must not gamble. (*Lotto, Lottery, Punting are in the same category*)
2. One must not give and take bribe.
3. One must not misappropriate.
4. One must not usurp, the goods of humans must not be taken by force.
5. One must not avoid bearing witness to a fact.
6. One must not use narcotics for pleasure.
7. One must not desist from visiting the close kinsfolk those are good people.
8. One must not be unjust during measuring and weighing.
9. One must not break the hearts of humans.
10. One must not tell a lie.
11. One must not be arrogant.
12. One must not be jealous of others' goods, beauty, success etc.
13. One must not gossip about others in their absence.
14. One must not become a talebearer.
15. One must not be stingy.
16. One should never say the forbidden one for the permissible one and say the permissible one for the forbidden one.

17. One must not eat pork.
18. One must not eat carrion.
19. One must not uncover his/her own awrat parts, and must not look at another person's awrat parts. (*The awrat parts means the body parts which are necessary to be covered according to Islam*)
20. Men must not dress up like a woman, nor must women dress up like a man.
21. Women must not go to visits without permission from their husbands.
22. Women must not stay aloof from their husbands' bed.
23. One must not turn back from Islam (*the religion of Allah*), after he/she has believed.
24. One must not do the salat (*prayer*) before and after its correct time.
25. One must not break the fast without an excuse near the other Muslims during the month of Ramadan.
26. One must not refrain from paying zakat to the poor and the others in need. (*Zakat is paid as 2.5% of the merchandise*)
27. One must not taunt a favor, which has already been done.
28. One must not compare the awrat parts of his wife's body with his mother's.
29. One must not curse his wife's mother.
30. One must not become much fond of the worldly life.
31. Men must not wear silk costumes.
32. Terminally ill must not hide his/her property from his heir.
33. One must not disobey the commandments of statesmen which are not forbidden by religion; and must be a law-abiding person.
34. One must not believe that a warlock informs from the unseen.
35. One must not eat and drink the leftovers of dogs.

36. One must not look at namahrem without any excuse. *(Namahrem are the people that are eligible for you to get married according to Islam)*
37. One must not stay without having a ghusl *(the full ablution)* after copulation as much as to miss a salat *(prayer)* time.
38. One must not perform sexual intercourse with his wife in the case of her menstruation and confinement.
39. One must not swear an oath on anything except Allah ta'âla's name or the words notified by Islam.
40. One must not sing immoral songs.
41. One must not forget Qur'an once it is memorized.
42. One must not use a pejorative word for the ashab-i kiram. *(Ashab-i Kiram are the people who had seen Mohammed aleyhissalam and listened to Him)*
43. One must not continue to eat after being satiated.
44. One must not unnecessarily laugh loudly much.
45. One must not avoid preventing a sin if he/she has enough power.
46. One must not burn live animals in fire.
47. One must not insist on ignorance.
48. One must not remain aloof from science.

Some of above-mentioned actions are the cardinal sins. The wrath of Allah ta'âla is hidden within sins. One should try to avoid all of them. Staying away from sins with the fear of Allah is called "**taqwa**". In the sight of Allah, the value of individuals and communities is with taqwa. Therefore, dear brother, no sin is little and unimportant, try to stay away from all of them.

### # The commandments

Some of the Islamic commandments<sup>[\*]</sup> for the establishment of moral values also are:

1. Allah must be known as the only one and never be forgotten.
2. One must eat and drunk legitimately (in the way that God permitted).
3. One must believe that one's daily bread is from Allah.
4. One must dress up in a clean and legitimately way.
5. One must devote himself to Allah.
6. One must be frugal.
7. One must be thankful for the benefactions and favors of Allah ta'âla.
8. One must consent to the fate.
9. One must endure tribulations.
10. One must repent for sins.
11. One must faithfully worship solely for the consent of Allah ta'âla.
12. One must regard Satan as the enemy.
13. Qur'an must be accepted proof and must be complied with its provisions.
14. One must accept death as the truth and must be prepared for it.
15. One must love the things that Allah loves and must avoid the things that Allah doesn't love.
16. One must do favor for his/her parents.
17. One must enjoin the good, must forbid the evil.
18. One must visit close relatives.
19. One must be on taqwa. (*Taqwa means to avoid from the forbidden acts with the fear of Allah.*)
20. One must obey Allah ta'âla and His prophet's commandments.
21. One must obey the orders of state leaders and must respect laws.
22. One must look at the world as lessons.
23. One must contemplate on Allah ta'âla's creatures.
24. One must hold his/her tongue for not saying the evil and forbidden words.

25. One must purify his/her heart from the masiwa. (*Masiwa means everything existing in the heart except Allah ta'âla*)
26. One must not bring someone into derision.
27. One must not look at the forbidden things by religion.
28. One must be man of his word.
29. One must not listen to the evil word.
30. One must learn the sharia (*Sharia means the provisions of Islam, fiqh*).
31. One must use the measuring and weighing tools justly.
32. One must help the Muslim poor and needy, by paying zakat.
33. One must not obey to the desires of his/her own ego.
34. One must feed the hungry.
35. One must work for his/her own daily bread.
36. One must clean his/her ego from evils.
37. One must be modest.
38. One must not touch the property of an orphan until the age of puberty.

*(Some parts of the prohibitions and commandments haven't been given here because they were given beforehand)*

My dear brother, if you conform to these golden rules, you will be happy and peaceful, and also enviable ones both in this world and in afterlife. Don't forget, you have the right to choose. There is no sanction except "shame on you!" for many of them. This sanction has also disappeared in these days. Frankly speaking, everything has been left to your conscience. Try to choose the right thing. Don't think about "what everybody says". Don't forget, the consequence of a wrong choice is only frustration. The troubles of this world come and go. Are the problems of afterlife similar to those?

Whoever conforms to these rules benefits from them in this world and afterlife to the extent of their compliance with them.



Whoever does not conform to them, he lives its troubles, to the extent of their noncompliance with. Allah ta'âla has established his arrangement and organisation in this way.

My precious brother, to comply with the will of Allah ta'âla is only possible through loving Him. Loving Him means preferring His desires to one's own desires. "Faith" and "the love of God" are things present in one's heart. They are not seen with bare eyes and not held with hand. But just as everything in the heart has a sign that is reflected in this world, God's love also has a sign that is reflected in this world: and this is to follow His prophet.

***Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful."*** (Qur'an, Al-i Imran, 31)

***He who obeys the Messenger, obeys Allah.*** (Qur'an, Nisaa, 80)

That means, to love Allah is only possible through obeying His prophet

I wish that, Allah, who possesses the endless mercy and compassion, makes us among those who are precious and happy in both world, doesn't make us from those are in disappointment.

Be entrusted to Allah.

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[\*] Ali bin Emrullah and Muhammed Hadimi, 1994. Islam Ahlâki, 24.ed. Hakikat Ltd. Sti. publications, No:4, Cagaloglu, Istanbul

## **The beginning of the closeness to Allah (1)**

My precious readers,

The beginning of the closeness to Allah is certainly the beginning of the belief.

The respectable erudite Imami Rabbanî states at his work named "Mektubat" that, when a person said "Lailahe illallah" (There is no God, but Allah) by knowing its meaning, a mote of the belief emerges in his heart.

This moment in which a very little faith emerged in heart is a very much valued and very much important moment.

How, for a narcotic addict, the moment in which he took the first drugs, is the beginning of all the unexpected troubles and all the malignancies that will take away him to death; likewise, but conversely, for a believer, the moment which this very little belief emerged in heart, is the beginning of all the goodnesses to take away him a true belief and to open him the door of a perpetual happiness.

After emerging of this belief as little as a mote, the light of the belief begins to shine in heart. The thing named the belief's light is the love and loyalty to Allah, in the fact.

It is talking at Qur'an about increasing and decreasing of the belief. The meaning in here is metaphorical. A man either believes or not. There is not middle of this. In short, the belief doesn't increase and decrease. The thing increasing and decreasing is the light of the belief; in other words, is the closeness to Allah, is the love of Allah (Muhabbetullah)

## **# The source of all goodnesses**

This belief fact and this love of Allah in a heart is the main source of all the excellences and goodnesses, and also the closeness to Allah.

After believing, this love emerging in heart towards Allah and towards the believers who love Him, is the light of the heart, and is the beginning of every matureness and all the goodnesses. After shining this belief's light in the heart, amazing and shocking alterations occur at behaviours of that man.

I liken this case to the situation of a fanatic who begins to support a new football team. After he has begun to support this new team, a love emerges to the team captain, players, and fans of this new team in his heart. He goes to all matches of this new team. He follows all news about this new team. Similarly, a love arises towards Allah ta'âla, towards all His prophets and whole muslims, in the heart of a person who has newly begun to believe.

Every thing varies after emerging this belief phenomenon and this love in heart. That person begins to listen to every thing coming from his God and tries to internalize them. He begins to research the realities of the rumours.

After beginning to shine this belief's light in heart, the doors of the heart become open to the divine knowledge, to the divine recommendation and advices, and to the divine advances.

## **# Before and after believing**

Beforehand, person tries to change the subject when is talked about Allah, for the reason that he has bored. As if, it is being talked about a simple thing. But, after this a little faith, person be

all ears when is talked about his God. And tries to be a more respectful and a more decent man towards his god, Allah.

Beforehand, while a lot of exemplary events happen around him and he doesn't draw a lesson from any one of these; after believing, he begins to value them from a different point and to take lessons from them.

Before belief, when anybody wants to warn him about any subject, he doesn't give ear to these and he is angry at these advises by reason of his arrogance. But after believing, he begins to be all ears for these advices and cautions.

These changes emerged after believing and beginning to shine the belief's light in a person's heart are countless.

The reason of these changes is closely connected with, whether a man be subject to his ego's desires or he is subject to his own God's will.

After belief, a man begins also to take the Allah's wills into consideration near his own ego's desires at all works he did. So, he has entered into the education of his God. In other words, the Rabb attribution of Allah begins to appear on that man. Rabb means educator in Arabic.

### **# The faith is the beginning of the liberation and salvation**

My dear readers, this a little faith is so very much important for a man that, person firstly accepts his God's will, by going beyond his own weak and powerless existence and by climbing over his own ego. When he says "Lailahe illallah" (There is no God, but Allah) by accepting it's meaning, person begins firstly to be subject to Allah's will, by abandoning his own ego's endless desires, one by one. It is called as "ibaadat". Ibaadat means to

live for Allah, to be servant and slave of Him, in Arabic. In other words, this a little faith is the beginning to serve, to be slave for Allah, from the point of this person. In fact, not being a servant and a slave, but it is the beginning of the liberation and salvation from the desires and wishes of ego, which they make person a despicable and dishonorable man at everywhere and every time. This "being slave for Allah" will slowly slowly take away him from the hegemony of his ego to the peak of the divine maturities, and will be the basis of the world and afterdeath happiness. Man will appreciate this in time and will know increasingly the value of this, as long as complete his salvation from his ego, later.

My dear readers, this completing process is called as Islam. Islam is to be subject to the will of almighty Allah, which He is only one and He has not a partner; nothing is an equal and similar to Him; He has created all the things (takwin) in certain measures (taqdir); He has arranged and organized them according to His self will (tanzim), has programmed them (qadar), and He is realizing this programme when its time comes (Qazaa); and He is managing all the worlds in a way He wills. Briefly, Islam is to obey the will of Allah ta'âla; not person's own will.

While a person is unamenable and be subject to own low desires of his ego, before belief; after belief, he begins willingly to be subject to the will of his Creator. In fact, here, person doesn't renounce completely from his own desires and wishes, but he limits his desires with the boundaries determined by Allah, and tries not to pass beyond these boundaries.

*(to be cont'd)*

## **The beginning of the closeness to Allah (2)**

My precious readers,

I had said that "After beginning to shine the belief's light in heart, the doors of heart become open to the divine knowledge, the divine recommendation and advices"

### **# From the Imitated Belief to the Rational Belief**

As a matter of fact, after beginning to shine this belief's light at his heart, a person becomes more enthusiastic for the divine knowledge which have been brought by Prophets. Beforehand, while he thinks them as cock and bull stories faked up by the human imagination; after belief, his perspective and viewpoint changes. Person discerns that they are not faked-up stories; they are completely true, and every divine rule being obeyed takes away person to unlimited goodnesses. This also takes away him to a new process where he tries to obtain a thorough knowledge on Islam and tries to value these knowledge in the scales of mind.

This is the rational belief stage. The rational belief is a stage that person tries to interpret the acts of Allah by using his mind, by enquiring and investigating the religious knowledge. Man is more close to his Creator in this stage than he was in the imitated belief stage.

## **# From the Rational Belief to the Real Belief**

But, after a certain duration, person will immediately notice that he doesn't explain everything by using his mind. Because, mind is a mechanism that works only on tangible realities. It works only by using the senses, images, imagines, ideas and concepts obtained from matter, whereas the divine realities are completely different from the material realities. The divine realities are spaceless and timeless. The words using for stating the divine realities are also representational statements. These realities can not be understood by sense and mind. To try understanding the divine realities by using methods of the material realities is, so to say, similar to try understanding the vapour by investigating an ice floe; whereas, vapour and ice are the things endowed with the completely different structures. The rules, which they are subject to, are completely different. True knowledge can be obtained only if every structure has been investigated by their own rules and canons.

The place we stand now is the exhaustion point of mind for believer. Because, on the one hand, person comes face to face with some events confirming the divine realities and these power his belief; on the other hand, some events appear that these can not be accepted easily by mind, and these cause him to fall into hesitations.

The real face of the belief emerges in the heart of person, when it has been passed to the spiritual dimension by climbing over the enquiry phase with the help of God. Certainly, this doesn't be so easy. For passing to this dimension, usually, it is necessary the helps of the persons named as awliya (saints). But Allahu ta'âla also destines this dimension to some persons He likes, without getting any help.

In this phase, the divine (spiritual) realities begin to appear in such a way that more transparent, more explicit, as clear as

crystal in man's imagination. In time, the believer begins to see the divine (spiritual) realities as clear and doubtlessly as in the material realities. This final phase which the believer has come to, be named as the witnessing phase, is the peak point of the belief. Nobody can return back such a man from his belief, hereafter.

The peak point of the belief is also the peak point of the closeness of Allah, in the same time.

### **# It is not So Easy to Reach the Real Belief**

My dear readers,

Certainly, to reach a real belief is not so easy and is also not an event occurring quickly. And also, it is not bestowed on everybody.

The beginning of this process, as mentioned above, is the moment in which begins to shine the belief's light in heart with the word "Lailahe illallah" (There is no God, but Allah). The belief process which has begun in this way, reaches to peak by progressing with the various Riyazah (means to avoid from Islamic forbiddens) and Mujahada (means to worship), and with the different ego cleaning activities such as dhikr (means to remember Allah). But the principle of the act never changes: this is to increase the belief's light in heart, namely, to increase the love of Allah, Muhabbetullah, in heart.

When a person becomes acquainted with a good man, how his loyalty to him increases in his heart as long as he sees his good behaviours; in the same way, as long as the belief's light (the love towards his God) increases in the believer's heart, his closeness to Creator, also, increases. It is called as "kurbet". Kurbet means closeness and approach. Also the acts making closer to Allah are named as "kurbet"



In these articles, i am trying to tell what means the closeness to Allah and what are the ways and methods of this, without going into detail and without losing sight of the essence in the many controversial knowledge. The details can be learn from the "ilmihal"s, the books explaining the principles of Islam. My purpose is to tell you the main prenciples of being closer to Allah. I am expecting to achieve this by the helps of Allah.

I wish Allahu ta'âla makes me and you successfull on our beneficial acts, inshaallah. And almighty Allah cleans our hearts from the useless and unnecessary things, and He increases his own love (Muhabbetullah) at our hearts, and He makes me and you from the persons close to himself, inshaallah.

## **The Way Going to Allah**

The divine world is seen with the heart's eye, while the material world is seen with the head's eye. The way going to Allah passes through the heart. Heart is the representational existent in which all the conscious and unconscious spiritual events happen. It's existence is figurative.

True nature of spirit doesn't be known. So much knowledge hasn't been given about spirit by the Creator. It seems that as if the ways going to obtain the knowledge about spirit by the humans have been closed. The spiritual phenomena are very complex events effecting us down to our smallest cells, minor capillary vessels and most unimportant muscles of our body. The true nature of spirit is continuing to be an unknowable subject, while the psychic events being induced by spirit can be known by using empirical methods. Why?

Because, the knowledge belonging to the divine world can not be obtained by using the knowledge obtaining methods of the material world... The method of "experiment", which is the modern sciences' knowledge obtaining method, works only on the material world. But it doesn't work on the spiritual world being timeless and spaceless.

### **# How much belief, so much beneficence**

The knowledge belonging to the spiritual world obtain only by self methods of this world. In fact, these knowledge don't be obtained, but are bestowed upon persons by way of the intuition and inspiration, by God. The password of this grace is "the faith".

Everybody is informed about the spiritual world in the ratio of his belief.

"Faith" isn't such a visual and tactile thing. The degree of the faith of a person is in the ratio of obeying his God, by abandoning his ego's desires and greediness. When a person be subject to the will of Allah, in time, he begins to see everything with the divine light of Allah. Then, the knowledge belonging to the divine world begin to flow into this person's heart. As long as he is subject to this divine layout which was endowed to us as a life form by Allahu ta'ala; in other words, as long as he moves away from his ego's demands and desires, he observes and learns so much thing from the realities of the divine world.

My very dear readers,

It is necessary to understand the heart very well, to reach the spiritual world.

The heart is a place where all the conscious and unconscious spiritual events happen in it.

All the feelings coming through the five senses; all the desires being the lusts of the body; all the judgments, discoveries being the products of intelligence; all the ideas, thoughts, concepts, opinions, intentions being the products of mind; all the emotions and excitements; angers, furies, fears, anxieties, arrogances, grudges, hatreds, envies, passions being the reactions of ego; the belief and inspiration being the divine proposals; blasphemy, discord and misgiving being the satanic suggestions; reminiscences being the products of memory... All of these happen in the heart.

For the reason that, the heart is a place where all the spiritual events happen in it; sometimes, "heart" and "spirit" are used in the same meaning. In fact, these are different things.

## **# Heart is variable**

Heart is very variable. It is as changeable as the moon.

Sometimes, sex hormones increase in body, lustful passions invade the whole heart.

Sometimes, person calms down, a tranquility occupies the heart, the feelings of mercy fill in it..

Sometimes, he loves a girl. He begins to think his darling day-and-night. And this love doesn't leave an empty space at his heart except his beloved.

And sometimes, some passions occupy the heart. Heart pulsates with the dreams of being the owner of wealth, honour, eminence and dignity.

But, my dear readers, certainly the most satisfied moment of the heart is the moment in which person remembers his God and be subject to Him.

## **# Heart is the focus point of ego**

My dear readers, I had said that "Heart is much variable". For this reason, one must be owner of his heart very well.

The heart is a place where all the spiritual events happen. In a way, the heart is the focus point of our ego and personality. Because, the heart is an arranger and organizer of all the events and activities in our body. Our whole organs are under the command of our heart. Our heart is the manager and director of our whole acts.

The behaviours of a person take shape according to the feelings and ideas in his heart. If which feelings and ideas are there in heart in a certain time, the behaviours in accord with these feelings and ideas emerge from all the organs of body, in that time. The closeness of Allah also begins at heart.

### **# Heart is a window opening to the divine world**

As the heart is a place where all the spiritual events emerge, at the same time, it is a window opening to the divine world.

While the phenomena in the material world are observed and perceived with the head's eye, the phenomena in the divine world only can be observed and perceived with the heart's eye, from the window of heart. For this reason, persons trying to perceive the divine phenomena with the head's eye, while their heart's eyes are blind, can not see anything, and they suppose absent them. Whenever heart's eyes of a man begin to see, then only then, he also begins to notices the spiritual realities.

A heart without belief is a dead heart. It does not see the divine realities. Whenever the belief's light begins to shine at heart, which had been mentioned from it in the former articles, then only then the heart also comes to life again, and begins to notice the divine realities bit by bit. As long as this belief's light increases, the flowing of the knowledge belonging to the spiritual world to the heart also accelerates. For that reason, being informed about the divine world is in the ratio of the belief of person.

My dear readers,

The thing, killing the heart, blackening the heart's window, and preventing to be seen the divine realities by human is, actually, the endless desire and greediness of ego. In a windy weather, the

pieces of dust floating through the air make dirty the glasses of our windows and we can't see the outside clearly. Like this, the desires and passions of ego make dirty the glasses of the heart's window and prevents to be seen the divine world. How the heart remembers its god, Allah, while it is completely full with the desires and demands of ego, and the imaginations belonging to them.

### **# One must firstly clean the ways going to Allah**

My very dear readers, the way going to Allah passes through the heart. When the heart becomes filled with the worldly ambitions, the worldly passions, and the endless wishes and desires of ego, this road closes and then Allahu ta'âla becomes doesn't be remembered. For this reason, if a person wants to be close to his God, firstly he must remove this world's love and the world's passions from his heart. This becomes possible by means of "the repent for sins", "the dhikr" (to remember Allah, always), "Riyazah" (to refrain Islamic forbiddens) and "mujahada" (to worship). Turning back again to Allahu taâla by repenting, provides to see once again the realities of the divine world by cleaning the heart's window.

The repentance is the first step for the heart's invigoration. The repentance is remorse. Sincerely being felt remorse by person by being noticed his sins is enough for the repentance. Another thing isn't necessary for this. Almighty Allah knows all the thing happened in the heart, He is aware of every thing.

Be entrusted to Allah.

## How is Allah (swt) known?

Dear Brother,

The most important thing for a human being, of course, is to know his Rabb (God). Everyone must strive to have an accurate information about his Creator. Knowing one's own Creator correctly is called "**Marifatullah**". Marifatullah is the base of the faith, the faith also is the main reason of all the goodness. As you will remember from the previous articles, the benefit from use of divine grace begins through faith. Human reaches the maturity dimension, by passing beyond his ego, by faith. For that reason, a sincere faith is the essence of the way of eternal salvation and happiness of all mankind. In Quran, the guide to salvation of mankind, Allah ta'âla saith:

*"Those who believe, and work righteousness,- their Lord will guide them because of their faith." [Qur'an, Yunus, 9]*

*"Those who believe not in the Signs of Allah,- Allah will not guide them, and theirs will be a grievous Chastisement." [Qur'an, Nahl, 104]*

Actually, to know his Lord and to believe in Him are two different things. The essential thing here is believing. But, for a correct faith, it is needed a correct Allah information.

Many people have a mind confusion about matters of faith and Islam, and about the presence of Almighty Allah. Our many brothers stand on a narrow line between faith and disbelief, because they don't have enough information and clear ideas about their Lord. Many of us cannot carry our faith to last breath.

The reason of the belief weakness on many person, is not to have an accurate knowledge about Allah. Everything becomes more intelligible, as long as the minds clarify, by eliminating blurs and dispersing the clouds.

How can a person know his own Creator?

### # **The methods of Marifatullah (Knowledge of Allah)**

Dear brother,

Each knowledge has a particular obtaining technique and a particular learning method. Science are unthinkable without methods. But, certainly, methods of spiritual sciences are not such as methods of material sciences working with the five senses. At the scholarship of Marifatullah, namely, at learning and understanding one's own Creator, there are three main methods most commonly used:

The first of these is "**the mind way**", that is the method used by scientists dealing with the nature sciences. The basis of this is to try to understand Allah ta'âla by researching the divine organisation, in other saying, by researching His affairs at the universe, which these are the actual attributes of the Creator. The universe bears the appearances of the attributes of "wisdom" "power" "mercy" of his Creator, as each art-work bears the traces of all the skill and mastery of its artist making it.

The second is "**the transference way**", that is the method used by faqihs dealing with the fiqh scholarship. The basis of this method is to try to understand Allah ta'âla, by basing on the information preached Almighty Allah to us through the prophets. Namely, it is to know Allah ta'âla in a manner that he has notified himself to us in Qur'an and that the prophet Mohammed has announced and explained.



The third is "**the heart way**", that is the method used by the sufistic people. The essence of this method also relies on Rasu-llah. The basis of this method is self-cleaning by purifying the ego from the desires with riyazaat ve mujahada; purifying the heart by remembering Almighty Allah every time; briefly, to try to understand his Lord through the heart by having possession of taqwa, vera and ikhlas. In this case the person is honored with various favors by Almighty Allah.

Sufism is a "status" science. It's essence is based on to live in accordance with the divine purpose, as being equipped with the moral of the Qur'an, under the supervision of a Murshid-i Kâmil who is Prophet's heir. Marifatullah is bestowed in an automated manner through intuition and inspiration, to the believer who owns a sincere faith, patience, trust and consent.

### **# Using of the methods, in case of stages**

Dear Brother,

Although these methods and ways seems as the different methods of Marifatullah, actually these are the different stages of the process providing Marifatullah. This process is called the seyr-i suluk. Marifatullah is obtained by being passed one after another of these three way. Eventually, it is reached to Marifa-tullah. Person must get help definitely by swearing allegiance to a Murshid-i Kâmil, to able to cross these roads. So that, at his conversation assemblies, he would benefit from the divine feyz coming by flowing since the Prophet (s.a.w.) and appearing on Awliyauallah. Otherwise, to lose his way is inevitable.

As long as the human has an accurate and detailed information about his Creator; the faith in him increases as gradual. These three methods of Marifatullah, in a sense, be in equipoise to the three stages of faith. As you may recall, there are three stages of

faith, going towards perfection: These are stages of "Taqlidî" (imitative), "tahqiqî" (investigative), and "Haqiqî" (genuine) faith.

True faith is obtained, after recognizing of Almighty Allah accurately, by means of heart.

### **# The Self of Allahu ta'âla can never be known**

Dear Brother,

The faith forms the basis of all the methods used for Marifa-tullah. As I mentioned in article titled "The way going to Allah", the information about the spiritual world can not be actually achieved, but is bestowed to people through intuition and inspiration. The password of this bestow is also "faith". Anyone will have knowledge about the spiritual world at the rate of his faith. The methods used, only, speed up the flow of information to the heart, by helping to develop and to consolidate of the faith. Just so ...

It should be noted a very clear manner that, the self of Allahu ta'âla will never be known by the five senses, such as currently perceived any object belonging to the world of created matter. Person attempting to know Him by the methods of the world of matter does a very big mistake. Can the Creator be known, by the methods used to know the things that were created? He is not an object from the material world. For this reason His self essence can never be known by the methods of sciences of matter. He does not resemble anything from which He has created. In verses:

*"And there is none like unto Him."* (Qur'an, Ikhlas, 4)

*"There is nothing whatever like unto Him"* (Qur'an, Sura, 11)

was said.

For this reason, the incapable human should not attempt to perceive and know the essence of Allahu teala unlike anything from the things created by Him, with his five senses. Because, such a thing is not possible no time. In Hadith also:

***"Contemplate the things created by Allah, but do not contemplate His self."*** [Ebu-s-sheyh] was said.

### **# Almighty Allah exists without a place and a time**

To know Almighty Allah means to know manifestations of the zatî, subutî and fiilî attributes on the worlds, and so, to become aware of divine mercy. The nature of His sublime personage can not be understood. Because, His self personage is free from the time and place. The times and the places, He has created. He can not be perceived as an object, through the senses which human perceives by them the world of matter which is volumed, timed, and can be measured. He does not resemble anything from the things created by Him.

Imam-i Rabbani said that:

"Allahu ta'âla is not volumed, timed, and directioned. He is not at a location or on one side. He has created the times, the locations, the directions. Ignorants think Him on the Throne above in the sky. He has created the up, the down and the Throne. The thing created later can not be place for kadîm (being exists eternally). Allah is not substance, object and situation. There is not partner, quasi and opposite of Him. He is not like the things we know and we can think. Can not be conceived and can not be understood that, how is He. Everything coming to mind is wrong. He is neither in nor out of the universe. Being inside or outside; is only considered between the two thing that exists. However, the

universe has been created in the position of imagination. To appear exist of the universe in the position of imagination, is happening with the power of God." (Mektubat 2/67)

To know Him, means being aware of the various manifestations of His attributes and acts, on the things being created by Him. If God permits, the meaning of these words will be understood better in future articles related to the "Marifatullah".

Be entrusted to Allah.

## Understanding the divine order (1)

Dear Readers,

The first step to knowing Allah (swt), in other words "**Marifa-tullah**", is understanding correctly the "**divine order**" created by Allah, and recognizing the manifestation of God's profoundness, compassion, wisdom and power in this order. This method is called the "**reasoning**". As a result thereof, the level of one's faith transforms from imitative (iman-i taqlidî) into investigative (iman-i tahqiqî).

However, in order to be able to understand this very sophisticated divine order, I think you should know the nature and characteristics of a simple "**order**" established by humans. This will help us to comprehend the divine order much easily. I would like to begin my article with a story from my own professional life in order to explain this to you.

### # The point that science has taken us to

I graduated from the Faculty of Agriculture in 1969. After working at many organizations for a few years, I began working at Diyarbakir Agricultural Protection and Research Institute in 1973. During those years, various disease pathogens and harmful insects on plants were investigated one by one, their biology was researched, biological periods were determined for control, pesticides were tried against these agents, and they were tried to be kept under control with these pesticides.

However, in time, it was observed that while one factor was dealt with, the natural balances were destroyed and new problems occurred. Similar cases occurred in different places worldwide. Finally, the scientists had to incline towards a new concept called "**Integrated Protection**". Integrated Protection meant a versatile protection strategy aiming to use the minimal amount of pesticides by taking into consideration various environmental factors. Thus, we became aware that we live in an "**order**" and have to take that into consideration in every aspect of life. We needed to do everything in harmony with this "**order**".

Today, it has become very important to comprehend and protect the "order" we live in, and the "order" researchs carried out within the context of terms such as the "Environment" and "Ecosystem" has become a significant working field for many researchers.

## # **Chaos and orders**

Dear Readers,

It is certainly not coincidence that humans started research on "order" at the latest stage.

Because, the order represents the masses but not a single unit, the compound but not the simple. Consequently, the comprehension of the "**orders**", "**systems**" or "**organizations**" needs an accumulation of knowledge, a better logic and deep reasoning. Human mind had always struggled in comprehending the "compound" and started learning by reviewing the "pieces". Therefore, I will try to explain to you in simple terms and say a few words on the concept of order.

Please try to visualize the things I will going to tell you.

Imagine a car violating the traffic rules. What happens? By chance, the green light may be on when this car approaches to a junction so it continues its way and, say, the same happens at the next junction therefore, it keeps going. How long would these fortuities continue? How far this car can go on without making an accident? Can it last for a long time? Certainly not. No one in the right state of mind can say this. Without a special order is established, such a case is not possible.

If we think the same for two cars on the move, the possibility of an accident happening will increase. And we will get the news of an accident sooner.

Now imagine the traffic in a city with a population of a few millions, where all cars move without any rules and everything is based on chance. Is this possible? Of course not. Even it was, it would be a huge chaos. In such an environment nothing efficient and beneficial would happen.

Now then, how can an orderly traffic system be established from such chaos?

In order to establish an orderly traffic system from such chaos, primarily a "**Founder**" is needed. This founder carries out the necessary preliminary studies, makes plans, sets rules, establishes staff to implement the rules, provides the equipment and the communication tools, then starts to enforce these rules. After a while, everything begins running smoothly.

### # In the existence of order

Dear Readers,

As we see "**chaos**" represents the lack of "**order**". Transformation of this situation of lacking order into an order requires

many things including "founder", "planning", "rules", "people who enforce the rules", "energy" and "communication".

A children's play area nearby, an airport close to our city, the traffic system that we live in everyday, a shopping mall or an entertainment center are all representatives of simple "orders" that are created by humans. When we look more closely into this "**order**" phenomenon by also taking into consideration many substantial examples like these, we see the following:

If there is an order somewhere, there are also;

- **Units** that constitutes that "order",
- There are **binding, coordination and hierarchy** between these units,
- There is a **communication network** between the units,
- There is a **supply** infrastructure providing the needs of the system, there too.
- Every "order" has a dynamic (active) structure. This action is enabled with energy. In other words, every system has an **energy** infrastructure that provides the energy requirement of that system.
- Every "order" has a **safety and protection** infrastructure.
- Every "order" has a **maintenance, repair and renewal** infrastructure.
- There are **rules** that enable the operation of every "order".
- There are **management** units that manages every "order",
- More important of all, there is a **founder (coordinator)** that establishes that order, operates and manages it.

These are so vital for an order that one of few of these fails, that order dissolves.

Please visualize a shopping mall which is the simplest example of order around you. And imagine, for a second, that the energy infrastructure of this order fails. What happens? Think about



it...What happens? Suddenly everywhere is plunged into darkness. The elevators stop. No payments can be accepted at cashiers. No announcement can be made through the speakers. Music broadcast stops. Television and computer monitors and promotional monitors get disconnected. Security cameras do not work. Scales fail. People inside the shopping mall start fainting because air-conditions stop working.

Now, imagine that the security infrastructure or the support or communication infrastructure does not work; or the employees do not obey to any of the rules in place. Try to visualize the consequences. Would you hope that orders would survive in such situations?

### **# There will be no order without a coordinator**

Dear Readers, by now you must have understood that no "order" surfaces by itself or is a pile of random factors.

On the contrary, every "order" is an organization with pre-determined purposes, factors, communication and system rules, energy resources, support services, maintenance and repair services and protection. Therefore, the foundation of every system requires an intellectual and active effort from the viewpoint of the founder of the system. Every system come to life as a result of huge efforts, an intellectual planning, organization and resolute applications. Therefore, no "order" randomly shapes without "coordinator". **There can never be an "order" without the existence of a "coordinator"!!!!!!...** If we come across an order or organization anywhere, we must, rationally and logically accept that it has a coordinator.

Now let's look at our universe. All scientific findings demonstrate that there is coherence in universe. Everything here is associated to each other. Nothing happens here by coincidence.

There is a unique order and magnificence here. Here, everything happens during processes with pre-determined purposes and appointed cause and effect relations. Let's think about it... When there is a necessity for a "coordinator" for even a simple "order" established by human on earth, **is it possible that this huge and perfect order that we call the universe, which consists of many engaging systems, can appear on its own without a creator?** Of course not. The views of the materialists suggesting that everything emerging on their own have no scientific, intellectual and logical basis. No one in the right state of mind can accept such a view. Refusing to accept that every **"order"** has a **"coordinator"** is like refusing to see that every painting has a painter, every car has a manufacturer or every skyscraper has architecture, which is rather surprising.

As you see, our observations on daily events and accurate, realistic, intellectual and logical comments on these compel us to accept a **"Creator"** with abiding power who creates everything, organizes everything to complement each other and governs the universe in the way He wills.

Be entrusted to Allah

*(to be cont'd)*

## Understanding the divine order (2)

*(Please read the first chapter before reading this article)*

Dear Readers,

In the previous section of this article, I explained the simple "**order**" in great detail, that no order and organization would emerge on its own without an organizer or coordinator, and accepting that every order and organization has a "**coordinator**" is a rational and logical obligation.

The human being is a honorable creature. He is the caliph of Allah on earth. Allah (swt) said "I breathed into him of My spirit". Therefore, although certain attributes of the Almighty Creator are insignificant and symbolic, they appear in human and make him the manager of the earth. Here, establishing an "order" and "managing that order" are the symbolic manifestations of the divine virtues in human. Thanks to this superior quality that was granted to them and does not exist even in the most intelligent animals, humans form unique architectural complexes on earth, establish various social organizations, develop many machines, equipment, mechanisms and orders, found states and set up international organizations. None of these structures, each of which is a unique and perfect "**order**", mechanisms and organizations are things that emerged with a coordinator. Each of these shapes as a result of the devoted efforts of the "**order organizer**" and tens and hundreds of people working to help the architect of the order maintained and sustained with the outstanding efforts of the successful managers.

As for our universe; it is a unique and perfect "**order**" comprising many interlocking systems as revealed by all the scientific

research results. All sub-units under this divine order are perfectly associated with each other; every process is arranged and organized to achieve certain purposes; events within the processes are based on certain cause and realization principles; and every object and unit that are subject to these events are equipped with qualities and skills that are most suitable to the purpose of their existing.

### **# The universe is a perfect order where neither dereliction nor multi-management could exist**

Dear Readers,

Our universe is certainly a great, unique and perfect order where neither dereliction nor multi-management could exist. The formation, establishment or operation of such an order cannot be explained simply with "self-creation"

How illogical it would be to suggest that everything in universe, which is a sophisticated order comprising of interlocking systems, was formed on their own while even the random movements of a few cars in a much small scale traffic order without obeying any rules can lead to many problems.

Dear Readers,

When we look into these from a religious perspective, everything becomes more clear and lucid. You may want to speculate on the following verses of the Qur'ân.

*"Such is Allah, your Lord, the Creator of all things, there is no god but He: then how ye are deluded away from the Truth!"*  
(Mu'min, 62)

*"Your God is One God. As to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant." (Nahl, 22)*

*"If there were, in the heavens and the earth, other gods besides Allah, there would have been ruin in both! But glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!" (Anbiyaa, 22)*

Allah (c.c.) is the creator, organizer and owner of everything. Therefore, he has sole ruling and control of everything.

*"Allah is the Creator of all things." (Zumar, 62)*

*"Regulating and governing all things." (Yunus, 3)*

*"To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him." (Rum, 26)*

*"There, the (only) protection comes from Allah, the True One. He is the Best to reward, and the Best to give success." (Kahf, 44)*

### **# Allah (swt), is the sole creator, organizer and ruler**

Allah is the sole creator, organizer and ruler. For this reason, there is a unity, consistency and harmony in the universe. As everything was created by exclusively, every process was organized to achieve certain goals within the unity of the order. Every component was equipped with qualities suitable for the purpose of that process.

Shortly, the universe is a unique and outstanding **"order"** conceived by a perfect creation.

Dear Readers,

If there wasn't such a unity in materialistic and spiritual worlds that are spread across time and space and the universe wasn't a whole with well-established rules, principles and basics; we would not be able to conduct any scientific study. Everything changes in time; we would not be able to compare the results we achieve today with the previous ones. There wouldn't be a unity in space as in time; therefore we would not be able to compare a result we achieve here with the others achieved in another space under same conditions. Our observations and findings would not mean anything in a chaotic environment where everything happens spontaneously and by coincidence; we would neither be able to obtain perpetual information nor state an opinion on these. If we are sure that the sun will rise again every time we see the sun rising, this happens as a result of the laws and rules set in stone, the unfailing cause-effect relationships between events, i.e. the unity and coherence within this perfect order. A scientific research itself is nothing more than an effort to discover the secrets of this perfect order.

Be entrusted to Allah.

## **Processes complimenting each other in the divine order**

Dear Readers,

In my latest article, I wrote about the unambiguous unity and coherence in universe.

The contrary is impossible because the opposite of such a system will be a complete confusion and chaos. And this would be similar to a situation like people in a jammed public meeting area bustling around in confusion and not being able to do anything but end up crashing into and pushing each other. A chaotic universe, like in this example, would be nothing but a pile of components in undulation.

### **# The universe was created solely**

Whereas, the universe is never like that. It has a perfect "order". Everything on universe was created solely by Allah and rules were set exclusively by Him. The operation of the system is managed by Allah Himself. The only holder, possessor and sovereign of this system is He.

*"Allah is the Creator of all things."* [Zumar, 62]

*"But Allah has created you and your handwork."* [Saffat, 96]

*"Regulating and governing all things."* [Yunus, 3]

*"He directs the affairs from the heavens to the earth."* [Sajdah, 5]

*"To Him belongs the dominion of the heavens and the earth."*  
[Hadid, 2]

*"To Him belongs all that is in the heavens and on earth: for verily Allah,- He is free of all wants, Worthy of all Praise."*  
[Hajj, 64]

*"Knowest thou not that to Allah belongeth the dominion of the heavens and the earth?"* [Baqarah, 107]

### **# Nothing is causeless, useless or unnecessary in the divine order**

Nothing in universe is by coincidence or random. Regardless of we know the reason or not, no object or phenomenon was created without a reason or for nothing. Nothing is causeless, unengaged or useless. There is always a reason that every object and phenomenon was created.

*"Not without purpose did We create heaven and earth and all between!"* [Sad, 27]

Every object, situation and event was arranged and organized to accommodate certain purposes. Therefore, every process has certain purposes. And every factor associated with this phenomenon is equipped with the qualities and skills to realize these purposes. This innate disposition is called "**fitrah**". Fitrah is one of the major factors that provide unity in universe. Because, every factor can only fulfill its role within the divine system through this innate disposition. If any of the factors in universe did not have the attributes required to fulfill their function, the work to be done by that function would not be realized, thus leading to obstruction of other works. After a while, the system would fail. Therefore, it is inevitable that every factor in universe function in accordance with their disposition (fitrah) in terms of



maintenance and continuation the system. After all, it is out of the question that inanimate objects to behave against their fitrah. As per the living; a gratification and suffering mechanism was established by the Creator to enable them to do the things that are most suitable for their disposition.

## **# Processes complimenting each other in the divine system**

Dear Readers,

Every factor, phenomenon and process in the divine system was arranged to complement each other, like the pieces of a jigsaw.

The nature is full of tens of thousands of examples of these integrated processes. One of the most striking examples of these processes that complement each other is the carbon cycle. I would like to elaborate this as it is one of the reasons of the existence of every living being.

There is a well-known fact by the biologists. When the green parts of plants are exposed to sunlight, the chlorophyll transforms into an active electron acceptor. This takes electron from the hydroxyl ions of the ionized water and enables an oxygen molecule to come out. Hydrogen ions are held by **NADP (Nicotinamide adenine dinucleotide phosphate)** molecules. The energy loss by the high-energy electrons during their journey to H<sup>+</sup> ions through carrier molecules are stored in chemical compounds such as **ATP (Adenosine triphosphate)** and **NADH<sub>2</sub>**, and this energy is used in the synthesis of Glucose when combined with the Carbon dioxide and Hydrogen molecule with the help of various enzymes.

## # Photosynthesis and Respiration processes complimenting each other

As a result, the **Water** taken from the soil and **Carbon dioxide** taken from air are used in this very important phenomenon which constitutes the basis of the entire living life. Organic compounds are synthesized from these, which cater for the Carbon and energy requirement of all living beings. The **Oxygen** that comes out is released to the atmosphere.

On the other hand, all living creatures have to have energy for themselves in order to maintain life that continues 24/7, regardless of being able to photosynthesize or not. As you know, this is achieved as a result of the burning of the organic substances with Oxygen that is obtained through respiration. Today, we know about the mechanism of respiration, and it was experimentally proved that a complete opposite is the case in respiration when compared to photosynthesis. **Oxygen** is taken from the atmosphere and **Water** and **Carbon dioxide** is released to the atmosphere, in other words, those taken from the atmosphere during photosynthesis are returned back to the atmosphere.

Can you imagine what would happen if these two phenomenon were not arranged to complement each other?

Some authors say that the Carbon dioxide in the atmosphere can only cater for 20 years of the plants' requirement if the photosynthesis was one-way process. Not to mention that the atmosphere becoming unlivable as a result of constant increase of Oxygen.

## # The earth would turn into hell if it wasn't for a few bacteria

The above cycle for carbon is also applicable for nitrogen, phosphorus and sulphur. These elements are taken from the soil and

air into living bodies through sophisticated mechanisms. They then are returned back to the same place through sophisticated mechanisms -which will take too long to explain- including many microorganisms. If it wasn't for these recycling or a few parts of the chain that enable this recycling was broken in few places, life could not be maintained.

Allow me to elaborate with some details. As you know, when animals die, the proteins in the dead tissue decomposed by various microorganisms. As a result of this decomposition, certain gases are released such as **Ammonia** and **Hydrogen Sulphide**. These are very stinky and toxic gases. This process is called putrefaction. If these gases did not go through the process of turning into ion molecules such as **Nitrate** and **Sulphate**, which can be used by various microorganisms in the soil, the atmosphere would be polluted by these bad smells and life on earth would be unbearable. We owe our comfort on earth to the fact that a few bacteria do the tasks they are assigned to efficiently.

### # A serious disease for the region

I, now, would like to guide you with a short story from my own professional life in order to present you another striking example.

The Creator granted me a life which was mostly spent in the southern cities of Turkey. This region is much closer to the equator so the sun is at the top. Therefore, spring passes very quickly. Once the clouds clear, the summer arrives. However, the autumn is a long season.

This year, the plum trees in front of my house blossomed once again. It was a spectacular view. The plants are at their stage of growing. Tens of thousands of flowers... The petals have created a layer on the ground like snow. I wouldn't even notice how

gorgeous the flowers of the plum tree smelled if it wasn't to my neighbor pointing it out.

Bees keep traveling from one flower to the other...

Seeing those bees suddenly reminded me a message on the internet about the widespread destruction of the bees. The introduction to the message was a quote allegedly by Einstein. A statement like "If bees were destroyed, it would be the end of humankind." I can't remember the exact words. But something along those lines.

Ideas bring other ideas to mind. Suddenly, this took me 10-15 years back.

During my first few years here, I had prepared a project about the potential biological fight against some common diseases in Antalya. One of these common diseases was **Botrytis Rot** which causes major damage to many plants. A **Bacillus** species seemed to be quite effective on **Botrytis cinerea**, the cause of the disease. *Bacillus* spp. were easy to produce, prepare and stored. They were also heat and cold resistant.

In addition, there was no problem from the point of the human health for this species. Following a series of in vitro tests at the lab, I wanted to see the effect on living plants.

### **# Bees are the magicians of fertilization**

At the time, Biological Control Research Institute joined the Citrus Research Institute. I visited the Institution Manager. I explained the situation. They allocated a section for me at the fully controlled greenhouse in Karaburun. I decided to do the experiment on broad beans due to practicality reasons. We planted the broad beans in the greenhouse. The plants grew. They

had so many flowers on them. Yet, no fertilization was taking place and no capsules were being formed. Dear readers, you wouldn't believe this, but only one or two plants formed one capsule each amongst tens of thousands. At those times, we did not have **Bumble bees** that are now used as pollinators in greenhouses.

When I remembered this event and judged it in the context of the words in the message, I had a goose bump. If the referred holocaust of bees were spread, this could really be the end of humankind. If it wasn't up to these bees, how many fruits we would be able to get from this huge plum tree? Now, think about the same on the basis of tens of thousands of plant types... Not to mention that the female and male flowers on certain types of plants, such as **gourd family**, grow on different parts of the plant and if there were not any fertilizer insects like "**bees**", there wouldn't be any fertilization. Can you imagine the scale of this disaster? Such a big favor these hardworking bees doing to us without realizing when they travel around daily for their livelihood. What would happen to humankind if these bees were not programmed to fulfill a function like providing the fertilization on plants?

### **# Nothing was left missing in the divine system**

Dear Readers,

When even humans organize everything to complement each other in every system they establish using their own minds, would almighty Allah, the Creator of both the human and human mind, ever leave anything out?

Therefore, nothing was left missing in the divine system. Everything was arranged to complement each other, every factor was equipped with suitable qualities to fulfill their roles and tasks

they are given within the system. I am hoping that the above examples will assist you in understanding the content and functioning of this perfect system.

I am also hoping to finalize this subject in my subsequent articles with a few more compelling examples, insha'Allah.

Be entrusted to Allah.

## Qualities for each function in the divine order

Dear Readers,

Remember my article titled "*Understanding the divine order*". In that article, I said that orders are not random piles of factors but organizations with pre-determined purposes, factors, communication, rules, energy resources, support services, maintenance and repair services and protection, and that no order would be established without an organizer. As orders are generally established exclusively, every order has a unity and coherence. The divine order on the other hand, was a perfect and flawless mechanism created by Allah. As the Creator Himself is perfect, the unity and coherence in the divine order are perfect too. Nothing in this system is causeless, useless or unnecessary. On the contrary, there is a reason, purpose and wisdom for the creation of everything in this system. Every factor, phenomenon and process was arranged to complement each other. I gave a few relevant examples in my previous article.

As everything in this divine system was created for a reason, every factor in the system is equipped with the qualities and skills to realize these purposes. I would like to give you a few examples for a better understanding of the subject.

The first example is the water. Remember the water, which is a simple compound, yet performing hundreds of different functions and blessed with the most suitable qualities in system to carry through each function.

## # A perfect creation consisting of only two elements

Although water is one of the simplest chemical compounds, it really is a perfect creation. It has a role in almost everything from the creation of all living beings to the mountains falling apart and transforming into lowlands.

*"And Allah has created every animal from water. ..."* (Nur, 45)

If there wasn't water, our earth would be nothing but a mass of rocks like the planets without it.

The water was created in a very simple chemical structure so that it could form the input and output item of all organic compounds. Hydrogen and Oxygen in the water form the basis of all organic structuring along with Nitrogen and Carbon obtained from air. Organic compounds release water while forming molecule chains and these chains take in water as they break. As you know, water is the essential compound for almost all organic bio-synthesis and decomposition processes.

## # The most comprehensive solvent that is known

Water was created as a **solvent** for hundreds of substances in order that it forms an ion and molecule pool. It is the most important and comprehensive solvent known in the world both for living and nonliving universe. The vitamins, minerals, enzymes, amino acids and sugars are dissolved in this pool and get ready for reactions.

The water is also created as **fluent** so that can carry thousands of simple and combined substance such as metal ions, enzymes, hormones, assimilates and various atom and molecule groups. With these solvent and fluent characteristics, water has become a substance that we use for cleansing.



Due to the same characteristics, water plays a major role in the earth taking form. With water, those huge pieces of rocks break mechanically and chemically into pebble stones, thick and fine sand and soft clay minerals, and these, together with organic waste, comprise the main elements in soil which is the basic growing environment for agriculture. If there was no water, a suitable soil formation would most probably be impossible.

Water is also a very important means for storing, conveying and adjusting heat. It has a very suitable **specific heat**. The solar energy that is sucked by trillions of cubic meter of water in the ocean during the day is released at night regularly, preventing excessive temperature differences on earth and providing us a comfortable living environment. If water did not have such characteristics there would be hundreds of degrees of temperature differences between day and night in different places in the world which would be a place impossible to live in.

Water has a **specific gravity** which allows some objects sink and others swim in or on it. By this means, it functions as a shelter for many living beings as well as a transportation method. Water was created as transparent so that it can photosynthesize tens of thousands of water plants and algae in rivers, lakes and seas; it has a convenient light permeability. Thus, it feeds them, protects them and never prevents them to photosynthesize.

### **# A transportation means with millions of tons of capacity**

The freezing and evaporation temperatures of water are quite interesting. Despite many compounds having fixed freezing and evaporation temperatures, water can evaporate at any temperature when it's liquid. And this enables all types of living beings on land to obtain the water they need through the clouds which form with evaporation from the sea and move with wind. In order to comprehend the scale of this, just imagine if we have to take

the water needed by all living things on earth, treat it and carry with tankers. That would be very difficult wouldn't it?

*"That with it We may give life to a dead land, and slake the thirst of things We have created,- cattle and men in great numbers." (Furqan, 49)*

Similarly, the freezing temperature of water is dropped by the substances dissolved in the water, and this prevents many living creatures freezing to death.

As you know, fluids increase in volume and decrease in intensity when heated. The opposite is the case when they are colder. It is a different case for water. The intensity of water increases between 0 and 4+ degrees then start decreasing. This causes the water subside at 4+ degree in lakes and seas and allows the ice layers to rise to the top preventing tens of thousands of types of species destroyed.

Dear readers, how can all these, particularly the latter be explained with a materialistic perspective? Can't one see the divine reason here?

I tried to present you some examples about how water, the wonder creation, was equipped with the most suitable qualities for every function it was assigned to do in the divine order.

Dear Readers, water is only one of the millions of examples in the divine order. There isn't any object, chemical substance or organism that was not created for a certain function. Like water, every existence created was also equipped with qualities fit for its purpose and the function it is assigned to do.

Be entrusted to Allah.

## **Body structure appropriate to purpose of creation**

Dear Readers,

In today's article, I would like to present some examples from the social system we live in. As we look carefully into the events that we witness every day, we see that the individuals within the society are equipped with different qualifications according to the jobs they perform.

### **# Extrovert people for jobs that require activity**

Economic activities based on goods and service production, without doubt, constitute the most important part of the jobs in the human society. The major part of the goods and service production comprises of the jobs which are performed using physical strength. Thereby, a considerable part of the people in the society is equipped to perform those active jobs. (*Extrovert-active people*)

Those people who will perform active jobs are created with extrovert qualities as they must be alert for accidents or unexpected challenges. As their jobs require abundant energy, their physical mechanism that creates energy is built accordingly. It is not a coincidence that most of them like oily, hot and sour food in order to meet the vitamins and minerals needed for such a physical form. As they do not need an ability of reasoning for their jobs, they are provided with a narrow reasoning to evaluate and care for people in their immediate environment which we call practical intelligence and they are equipped with various abilities to generate practical solutions immediately for the problems they face.

## **# Introvert people for mental jobs**

Production of goods and services are certainly not limited with physical activities. There is always the production-related research, training, education, designing and planning processes that take place prior to these production activities. The people who will work at this research and planning process, which requires less people than more active jobs, are equipped with qualities to implement the mental activities. (*Introvert -mental people*)

These people are blessed with an advanced mental ability, which we call theoretical intelligence, as they are responsible for research, design and planning and their jobs need a high level of reasoning. Their brain and nerve physiology are also structured accordingly. As they are engaged in jobs that require constant use of intelligence, they seem to live in their own world of thoughts. Could they be the author of great numbers of new inventions by presenting different ideas, if they didn't have such an intellectual concentration? It is not a coincidence that the people who are engaged in such intellectual activity need plenty of carbohydrate because the brain can only use glucose as the source of energy.

## **# Organizing types for management jobs**

Less people with management abilities are required to manage the work and people in both parts of the society. Those people, managing the organization in the society, are blessed with the abilities to perform these jobs. (*Organizing types*)

Management is one of the hardest and the most stressful jobs without a doubt. It requires the ability to oversee the events, plan the future, act to satisfy the needs of people in consideration of their psychology. On the other hand, it is a sophisticated job which requires mental and physical energy that will enable them

to monitor and organize the works and create immediate solutions for any setbacks. Therefore, the people who will perform these jobs are blessed with high physical and mental abilities as they are expected to perform both active and mentally challenging jobs successfully.

### **# Emotional types for recreational, entertainment and artistic activities**

The works that human beings do are certainly not limited with production and economic activities. They also need recreational, entertainment, moral and emotional activities besides production. Therefore, some of the people are blessed with gifts as sensitive psychology, creative and extensive imagination, and observation, concentration and perception abilities to evaluate the events from a different perspective in order to meet the emotional needs of the people. (*Emotional types*)

Dear Readers,

As known, some scientific findings were recently obtained showing that the differences in human behaviors were related to the use of different lobes of the brain. However; it is not important in this context, what the mechanism of the event is and how it works. The important thing is that people are blessed with different structures and abilities to cope with the requirements in the society.

Even though people are encouraged to engage in different professions through artificial means, such as various selection and placement examinations, the Creator guides them towards the jobs suitable for their innate disposition through the “pleasure and suffering” mechanism He provided them with. Everybody inclines towards jobs which are appropriate to their innate disposition and they enjoy doing, leading up to the place where they should be. Just like the population of man and woman being

organized to be equal and the relevant mechanisms taking effect to make up for the numbers if one of them decreases for any reason.

### **# Nobody has superiority over the other**

Dear Readers,

In fact, nobody has superiority over the other in this system. Everyone performs their own function. Just like the several parts of a car designed and programmed to run together.

Therefore, we will be mistaken, if we see the events from a point of view that does not apprehend "the system" and "the organizer".

Nothing was left missing in the divine system by "Creator and Organizer" (Allah). Nothing is wrong or inaccurate. Doing mistakes is a quality of the humble human being.. Allah (swt) is excluded from any defect or deficiency. He doesn't make mistakes. He created everything in order. The material and spiritual conditions are stated in a perfect directive called Qur'an in a way that people from all levels can understand. Not to mention the hundreds of examples provided.

Therefore, all the kindness, favors and goodness are related to the appropriate usage of this equipment (system). What happens if we use this equipment for our pleasure (self)? All the things, when any equipment is used without referring to the manual... The user will then bear the consequences.

Be entrusted to Allah.

## **Everything is consistent in the divine system**

Dear Readers,

In my previous articles, I explained you that the divine system has a perfect unity and integrity, everything is created with a specific purpose in order to perform a definite function within this unity, objects, facts and processes are organized to complement each other and the factors are provided with qualities and abilities to fit the purpose of creation. I tried to give some typical examples for the above to be understood better. The divine system has no doubt hundred thousands of situations similar to those examples given. However; I think those selected examples will be enough to explain how all was created in order.

Dear readers, all of these are provided by using very accurate and precise measurements in the universe which is a unique and perfect system and has sights of the Creator's attributes of wisdom, might and grace. You see the huge consequences we are confronted with as a result of even 0.001% of variation in carbon dioxide content of the atmosphere.

### **# Everything in the Universe is consistent**

Anything in the divine system was and is created by Allah (swt), the creator of the system, in accordance with specific proportions. This is called "providence" (qadar). There is nothing out of proportion in the divine order where "the proportion and rates" between the elements are determined in order to provide for the needs of a perfect whole.

*"... For all things has Allah appointed a due proportion?"*  
(Talaq, 3)

*"We sent aforesaid our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong)"* (Hadid, 25)

Furthermore, every event that does and will take place in this excellent and perfect order is connected to a written program, by Almighty Allah who is the creator, owner and manager of this order so that they are valid for all times and all places.

*"No misfortune can happen on earth or in your souls but is recorded in a Book before We bring it into existence: That is truly easy for Allah."* (Hadid, 22)

*" from Whom is not hidden the least little atom in the heavens or on earth: nor is there anything less than that, or greater, but is in the Record Perspicuous"* (Saba, 3)

*"Nothing have We omitted from the Book;..."* (An'aam, 38)

## **# Nothing in Universe is random**

Dear Readers,

The unity and integrity in the universe, is nothing but the reflection of the Creator's attributes of existence and the unity.

Allah is the one and only in his presence, attributes and works (creating and managing). He is unique and has no partners or assistants. Everything in the universe has a unity, integrity, coherence and consistency because everything is created by the same power or in other words the system is built by a single



power. Nothing in universe is random. Nothing is overlooked; everything is integrated point by point and grid by grid in the system up to the finest detail.

Besides, not only the system was built and positioned but the mechanisms, which will create the necessary energy for its dynamism, provide its security and continuous renewal were created too.

Please remember the nutrient and energy chain which provides food for all the living being. Remember that a living thing's feces or corpse can be a source of nutrition for others. Remember how thousands of years old trees which are cut at the bottom renew themselves branching from their roots. Remember how a flower put at the window turns its leaves towards the light in order to assimilate more. Remember how a person's hands become callous protecting the lower tissues from the impacts, when he ends up doing jobs with his arms using digging tools after working in passive jobs. Remember how the birds and other animals molt as they pass from cold to hot seasons and how they form tissues suitable to the new season. Remember how the trees in the forests become taller in order to get more light; how a wound is healed by forming a scar tissue when a living being is injured. Remember how all surfaces of living beings are covered by an infarct protecting them from viruses and bacterial infections; how we try to protect our body heat by sweating in hot weather and shivering in cold weather. Remember how we are warned by a pain or ache mechanism even when a small problem occurs in any part of our bodies. Please try to seize how our Lord protects each living being from many bad and negative situations with his mercy; how perfect mechanisms he created within the living beings' constitution by observing the environment we live in.

Dear Readers,

Without doubt, the divine order is a perfect system in every aspect. Nobody is able to know, understand or explain in every detail. If we consider this system, which is composed of systems within a system, from the perspective of our world, we seize that it was not contented with the creation of these mechanisms but also designation of a ruler for the system with the creation of an intelligent creature as "human being" who is honorable and will look after the world.

### **# The status of the Human Being**

The "human being" has an especial duty and status within this wonderful system. It is ordered in Qur'an that:

*"We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of Our Creation." (Isra, 70)*

That our Lord has now provided us with transport even in the sky but not only on land and on the sea. We must thank him on every occasion.

Indeed, today, we see that even The Creator granted many creatures some of his wisdom, as much as they would need, He not only granted the human being wisdom but also opened the doors to new knowledge by teaching them the learning techniques and blessed them with competency for some of his secrets. Thus enabled human beings to reach the point to be competent to many secrets of creation.

The certain attributes of Allah which He partially blessed the other creatures with appear in human beings in greater extent

than they do in the other creatures. Although many of the creatures can see and hear as they need, human beings added both the smallest bacteria and viruses and the furthest places of the universe to their knowledge with the use of equipment they produced.

### **# Human being is the caliph of Allah on earth**

A human being is an honorable creature. Human is the caliph of Allah on earth. He is a saintly creature. Allah created human being in a way that he can comprehend his presence and manage the earth and therefore blessed him with the necessary abilities such as 'mind'.

*"and makes you (mankind) inheritors of the earth... "* (Naml, 62)

*"It is He Who hath made you the inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you"* (An'aam, 165)

*"And He has subjected to you, as from Him, all that is in the heavens and on earth: behold, in that are Signs indeed for those who reflect."* (Jathiya, 13)

Besides the material support, the Creator also gives humans support for spiritual education so that they can achieve the highest level of matureness. The human being can only reach the fifth-dimension through spiritual education. (Please read our article titled "Correct Understanding the Human") Unfortunately, many people ignore this grace and gift nowadays and deprive themselves the chance of getting to know their God sufficiently.

Be entrusted to Allah..

## **The attributes of Allah concerning His actions (1)**

Dear Readers,

There is only one truth in absolute sense. And this is actually Allah (swt) Himself. Allah (swt) is Haq (Reality). Therefore; we refer to Him as "Janab-i Haq".

*"That is because Allah - He is the Reality; and those besides Him whom they invoke,- they are but vain Falsehood: verily Allah is He, Most High, Most Great." (Hajj, 62)*

*"That is because Allah is the Truth..." (Luqman, 30)*

His existence is absolute and eternal. He is free from all needs, deficiencies, incompetencies and imperfectness. He has complete providence, will, competency and efficiency in His works. He has a complete power of sanction. He creates, does and makes anything done as He wants at any time He wishes.

Physical world and spiritual world are created realities. All of the created worlds are relative realities. As every created thing, their existences, survivals, qualities, systems, mechanisms and programs were determined by their Creator. Their existence is not eternal, it is temporary. Their eternal existence can only be possible if their Creator keeps them alive forever.

*"Allah. There is no god but He,-the Living, the Self-subsisting, Supporter of all. No slumber can seize Him nor sleep. His are all things in the heavens and on earth." (Baqarah, 255)*

The existence of anything created afterwards is finite, limited and recorded. Look around, you will immediately realize that the things existed yesterday do not exist anymore. The survival of the creatures depends on certain conditions and fulfilling of certain needs. Their skills and efficiencies are at a certain extent that Allah (swt) bestowed to them. Their ability to accomplish, have something accomplished, and to organize is limited to a certain strength and disposition that Allah (swt) granted to them. Just as an officer's performance of his wishes is limited to his commander's will; all creatures are restricted in performing their wishes by Great Allah's infinite will. They can perform it if He wishes otherwise they aren't able to move a muscle. However; this situation doesn't relieve human beings from their responsibilities for the things they do. Just as an officer will still be responsible to his boss for the things he does with his weak will in his capacity even though his authority is limited.

### **# The real master of energy, power and strength**

The real master of energy, power and strength is Allah (swt).

In fact nobody or nothing has power or strength. Allah (swt) grants power, strength, energy, knowledge, ability and qualification to everything. However, most people relate everything to themselves. Everything is associated to a certain order and system in the physical world. Everything happens in a chain of reasons within causality principle. Therefore; certain results are achieved when certain causes are tied to. A great deal of people were mistaken by achieving the results they wanted through learning certain reasons and organizing these reasons; leading them to become arrogant and assume they have the power and strength in themselves. This situation also caused the denial of many scientist involved in positive sciences.

In fact, all the power and strength is in Creator's power. Even a feather doesn't move without His wish and will. If a human being starts believing in Allah truly and drawing lessons in the universe by freeing himself from his desires, then he will witness a hundred examples of this phenomenon. He is the reason of reasons. He creates new reasons within the reasons when He wishes.

### **# Allah (swt) is invisible but His providence in the universe is visible**

Allah (swt) cannot be seen or perceived by our other sense organs.

*"No vision can grasp Him, but His grasp is over all vision..."*  
(An'aam, 103)

*"He knows what is before or after or behind them: but they shall comprehend Him not."* (Ta-ha, 110)

But the works and possessions of Him in the visible world are visible and perceived by our sense organs. I want to give a simple example to explain this situation. For example, a true believer prays. The pray may involve something impossible to achieve when considered from a materialistic perspective. But Allah puts the unexpected and improbable reasons together, create events which may otherwise seem impossible to happen and makes this pray come true. Therefore, the believer cannot grasp the existence of Allah (swt) by vision but he witnesses His works.

In some cases; orders, messages, teachings and inspirations of Allah reach to people through their heart, sometimes the desires and wishes of people reach Allah through their heart too. The heart is a spiritual window which is opened to the spiritual world

from material world. (Please read "[Understanding the Heart](#)" and "[The beginning of the closeness to Allah](#)" for a detailed information)

Many people have witnessed the accepted prayers coming true.

### **# Spiritual Incidents cannot be proved by experiments**

Dear Readers, unfortunately, it is not possible to explain this communication emerged by heart scientifically. Only the aspects that reflect to the material world can be observed. However; these observations cannot be repeated, verified and proved experimentally.

Because, these spiritual incidents emerge by divine will and order. Nobody can guarantee that Allah's will is going to appear in the same form when it is repeated. Initiative is totally in the Creator's power. No one can interfere with His providence. For example, let's assume that our prayer is accepted. Who can guarantee that it will be accepted again when we pray recurrently? The Creator may or may not accept it. He may or may not create the same reasons. But the believers who believe truly, witness so many incidents in their relationship with Allah that they will have no reservations about the providence of Him.

### **# Material World is a Divine Order in reality**

In reality, nothing happens in the Material World or Spiritual world without the will of Allah (swt). In other words, the incidents in the material world, which we call *Khalk Alam* (The World of the Visible Creatures), certainly take place under the Creator's providence. But, the material world, which we call the universe, is a divine order, of which the elements, relations between the elements, laws, rules, energy and power resources,

communication mechanisms, support infrastructure, mechanisms of maintenance, repairment and self-perpetuation is ordered and organized previously. Here, the rules that determine the relations don't change. Here, the creation of the incidents is programmed. Therefore; here, 'which causes will bring out which results' can be determined through scientific studies and the desired results can be achieved by forming the causes. This constitutes the scientific studies and the technology which develops based on it. If there weren't such a wonderful order, integrity and mechanism created by Allah (swt) in the universe, then everything would take place automatically and randomly and we wouldn't be able to carry out any scientific work.

In order to elaborate more, we can compare the events taking place in the material world to the events taking place under a "government order" of a constitutional state founded and ruled by a king. The events taking place here can be anticipated beforehand as they happen according to certain laws, rules and program. The events taking place in the Spiritual World based on communication by heart can be compared to the events taking place with the order and command of the king and they would never be foreseen beforehand as when and how the king's will appear is never predictable.

Allah separates these two cases; He uses the term "Khalk" (creating) for the former and "Amr" (Command) for the latter. Islam scientists called the former which appeared by creation "The Khalk Alam" (World of Creatures), and the other "The Amr Alam" (World of Command) both of which are nothing but the providence of Allah.

***"Verily, His are the Creation and the Command." (Araf, 54)***



## # **The actional attributes of almighty Allah** (swt)

Allah's attributes about His works and providence in the material and spiritual worlds are called His actional attributes. There are four main ones:

1. **Takhliq** (Creating; creating of everything out of nothing with their primary components and qualifications)
2. **Ihya** (Resurrecting, giving life)
3. **Imate** (Killing)
4. **Tarziq** (Providing sustenance)

I am hoping to emphasize these subjects in the following chapter of my article. I conclude this article here in order not to bore you more.

## The attributes of Allah concerning His actions (2)

Dear Readers,

I stated in the first chapter of this article that the attributes of Allah, which are related to His providence in Material and Spiritual World (which means the things He created), are called "Actional Attributes". Of course we are competent on the works of Allah only in Material World which is a visible and can be perceived by our five-sense. He notifies His providences in the Spiritual World to the human beings He chooses. The Creator has various works, actions and providences in the worlds. Most of them are represented within the beautiful names of Allah and stated as *Asma ul Husna*. Four of the actional attributes that we witness appearing every day are **Takhliq** (Creating), **Ihya** (Resurrecting and giving life), **Imate** (Killing) and **Tarziq** (Blessing His creatures with means of subsistence, in forms of feeding and meeting the needs).

### # **Takhliq** (*Creating*) :

It means the creation of every living and non-living things by Allah out of nothing and equipped with their primary components and qualities. This attribute is unique to Allah. Nothing else but Allah has such power or ability. Assuming that other creatures have such power means having insufficient knowledge about Allah. It means blasphemy.

*"Allah is the Creator of all things." (Zumar, 62)*

***"Say, He will give them life Who created them for the first time! For He fully knows all!" (Ya-Sin, 79)***

***"The Originator of the heavens and the earth: When He decreeth a matter, He saith to it: Be!, and it is." (Baqarah, 117)***

The word "to create" in English is used for everything meaning producing something new. It is, of course, not true. Creation doesn't mean to form a new and different thing out of created elements but out of nothing complete with its primary components and qualities.

Once there was nothing. Only Allah (swt) existed.

***"He is the First and the Last, the Evident and the Hidden: and He has full knowledge of all things." (Hadid, 3)***

***"There was Allah and nothing else before Him" (Bukhari, Tirmidhi)***

Allah (swt) created everything in the universe within certain measurements, forms and qualities without having any examples beforehand, organized and programmed them determining the changes that will occur within their characters and qualities during all times. He creates the programmed events and subjects related to these events when the time is right. In other words, providence (act of God) takes place. He creates many phenomena through the human whom He declares His caliph and the patron of the earth.

"Creation" means creation of something out of nothing whilst "inshaa" (build) refers to producing new and different things out of the created things, which is also a actional attribute of Allah.

*"That has created pairs in all things, and has made for you ships and cattle on which ye ride," (Zukhruf, 12)*

*"It is He Who produceth gardens, with trellises and without" (An'aam, 141)*

Through the intelligent and skillful people whom He gifted with extraordinary talents on earth, Allah, today, builds mega structures, dams, airplanes of tones of weight flying in the sky, creates communication networks and even new types of living creatures through the genetic secrets He taught to people. Even though He has a ritual of not breaking the divine order but forming everything based on certain reasons within this order, He can create them without any reason if He wants. Nobody can interfere His providences in the divine order that He created and organized.

**# Ihya and Imate** *(Giving life and Killing) :*

Allah resurrects the dead things as He kills the living things.

*"That it is He Who granteth Death and Life;" (Najm, 44)*

*"And Allah sends down rain from the skies, and gives therewith life to the earth after its death: verily in this is a Sign for those who listen." (Nahl, 65)*

*"And verily, it is We Who give life, and Who give death: it is We Who remain inheritors (after all else passes away)." (Hijr, 23)*

Allah associated the occurrence of many works and events to certain occasions, means and reasons. He creates them without any reason or means if He wishes. As a matter of fact, many

people have witnessed such events throughout the history. However, creating with reasons is His character. He established His order in the universe on a determinism base. Therefore, the reasons mustn't be idolized and it must never be forgotten that the real creator of the things that take place with some reasons and occasions is Allah. Allah creates the human beings and their works.

***"But Allah has created you and your handwork!"*** (Saffat, 96)

***"It is not ye who slew them; it was Allah. When thou throwest (a handful of dust), it was not thy act, but Allah's."*** (Anfal, 17)

**# Tarziq** (*Providing sustenance*) :

Allah provides livelihood to all of the living things He created gives them the necessary energy they need to survive and meets all their needs.

***"Say: Who is it that sustains you (in life) from the sky and from the earth?"*** (Yunus, 31)

***"Say: Shall I take for my protector any other than Allah, the Maker of the heavens and the earth? And He it is that feedeth but is not fed."*** (An'aam, 14)

Allah created Sun as an energy source for earth. Solar energy is transformed to chemical energy by plants contain chlorophyll, bryophytes and algae in the ecosystem through photosynthesis. Then this energy passes to herbivores that eat these plants and to the carnivore that eat them. Soil worms, fungi and bacteria make use of this energy with the death of carnivore. Therefore, the energy becomes a source of life for hundreds of living things without loss by passing one from the other.

Within this energy chain Allah distributes the means of subsistence as He wishes within certain measurements.

*"Allah enlarges the sustenance (which He gives) to whichever of His servants He pleases." (Ankabut, 62)*

Livelihood comes from Allah. However, as many phenomenon in the universe, earning livelihood is also based on some reasons.

Dear Readers,

The universe is full of eternal appearance of actional attributes of Almighty Allah. A human cannot see his Rabb (Lord). However, he is always aware of the reflection of His actional attributes on the creatures. The whole point is being able to take lessons from events. This is possible with belief. This is the reason why I have continuously been emphasizing the "belief" since my first article *"Correct Understanding the Human"*. Belief is the start of knowing Allah (Marifetullah). As a person is always consumed with his mean desires, there will be no place left in his heart for anything else but the idea of making these wishes come true, unless he truly believes. That person will always be obsessed with these desires. Therefore, he will never learn lessons. A person's viewpoint will completely change only when he frees his heart from sensual desires under the guidance of a master by remembering Allah and showing interest in the things that will remind him Allah. Only then he will start seeing the appearance of Divine grace in the universe clearly. Briefly, he will start to examine everything from a "**Haq**" (divine truth) point of view. This point of view of the person recovering from his selfishness is also called "**Farasat**" (foresight, perception) which is a sign of matureness. It was ordered in the Hadith:

*"Fear the foresight of the believer for he sees with the light of Allah" (Tirmidhi)*

Once, I listened to a Hodja, a competent of Islamic tasawwuf, talking on a radio show about a reference made to "dhikr" (remembering Allah) in Qur'an approximately 200 times and ordered approximately 80 times. What is the reason that our Rabb (Lord) wants us to remember Him continuously? Does He need to be remembered by human beings all the time? Of course not! Absolutely not... Never... We are the ones who need this. The Creator wants to complete His blessings for us by ordering us to remember Him, saving us from our own aggression and setting us free. He wants us to be the ones who benefit more from His blessings.

*"Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favor to you, that ye may be grateful." (Maida, 6)*

*"Verily Allah is full of Grace and Bounty to men: yet most men give no thanks." (Mu'min, 61)*

Be entrusted to Allah.

## Personal attributes of Almighty Allah

Dear Readers,

Knowing something means knowing the characteristics of it. "Knowledge" isn't nothing but a judgment about the "existence-quality" relation. Don't we ask so many questions to the sales assistant and try to learn the qualities of a kitchen appliance that we are shopping for?

This principle also applies for our Almighty Lord, Allah, who is the reason for our existence, creates us, provides our livelihood, maintains our survival with the blessings He grants, educates and turns us into beautiful, moral and mature human beings. The more we familiarize ourselves with the attributes of our Lord, the more we know His almighty entity. The established term "attribute" is used to describe the qualities of the Almighty Creator. Our Fiqh (Islamic Law) Scholars reviewed the content of Qur'an, and Hadiths, and put forth the attributes of Allah and transferred them to us in detail.

### # The second method of Marifetullah (knowing Allah) is transference

Excluding the methodological knowledge that is called "usul", Islamic sciences comprises of five main departments; **Qur'an and Tafsir** (Exegesis), **Hadith** (Prophetic Tradition), **Kalam** (Islamic Theology), **Fiqh** (Islamic jurisprudence), **Tasawwuf and Akhlaq** (Sufism and Morals).



The department engaged with Islamic Law is called "**Fiqh**". Fiqh is a department of science which presents the information and provisions in relation to Islamic Belief, Worship, Morals, Life style and Law based on the verses of the Qur'an and Hadiths. The word 'fiqh' means understanding something thoroughly. An expert who specializes on fiqh are called "**Faqih**".

According to Faqihs, knowing Allah is only possible by understanding his attributes as were explained in the verses and hadiths.

Knowing Allah by the information sent through the prophet, in other words by the attributes mentioned in the verses and hadiths and the way our faqihs forwarded is called the "**transference**" method. This method is the second one after the "**reasoning**" method which is the first step towards getting to know Allah as we tried to explain in our previous articles.

Some of Allah's attributes are those which only He possesses. No living being but Allah Himself possesses those attributes. These are called the "**Personal Attributes**" of Allah. They are:

1. **Wujud** (existence)
2. **Qidam** (no beginning of His existence)
3. **Baqa** (no end of His existence)
4. **Wahdaniyah** (oneness, existence of no other deity)
5. **Qiyam bi-nafsihi** (being able to survive Himself without the need of another being)
6. **Muhalafatun lil-hawadith** (no similarity to beings He created)

## # The personal attributes of Almighty Allah are unique to Him

Dear Readers,

**Allah's personal attributes are unique to Him, which no other being possesses them but Him.** Assuming the existence of these attributes in other beings would be blasphemy. Therefore, everyone who has even a little faith in their heart must know, understand these and avoid speaking or behaving against these. My today's article is about these personal attributes.

### • Allah exists.

Allah exists. However, existence of Allah is not like the existence of an object. **The existence of Allah is absolute.** His existence does not relate to the existence of other things. Should everything else but Allah disappeared, Allah would still exist.

Material and Spiritual worlds are created afterwards. Existence of living beings is only possible by Allah's blessing for them to survive. Their existence completely relies on Allah. If Allah (swt) does not keep them in existence, they will not be able to survive. Therefore, **the existence of the created beings is a relative existence.** In a sense, their existence do not has a true meaning like the existence of Allah but a metaphorical meaning. Some verses from the Qur'an order:

*“That is because Allah - He is the Reality;” (Hajj, 62)*

*“On that Day Allah will pay them back (all) their just dues, and they will realize that Allah is the (very) Truth, that makes all things manifest.” (Nur, 25)*

• **The existence of Allah is eternal and perpetual.**

There is no beginning or end of the existence of Allah. However, all the created things have a beginning and end.

*“He is the First and the Last, the Evident and the Hidden.”*  
(Hadid, 3)

*“And verily, it is We Who give life, and Who give death: it is We Who remain inheritors (after all else passes away).”* (Hijr, 23)

*“And call not, besides Allah, on another god. There is no god but He. Everything (that exists) will perish except His Face. To Him belongs the Command, and to Him will ye (all) be brought back.”* (Qasas, 88)

Should Allah wishes, He can bless some of the things He created with immortality. He can keep them in existence forever. However, this does not mean that these things have become immortal by themselves.

Assuming that the universe is eternal (like some people, who see materialistic philosophy as a norm of belief, do) is a result of not knowing Allah enough. Neither the material nor anything in the material world is eternal. Everything in the material world has a beginning, development process and an end. Not only every phenomenon that we have the opportunity to observe around us but all the natural sciences and the data obtained by the space and celestial researchers indicate this. The only existence that is eternal is of Allah (swt). One must refrain from crediting other beings but Allah with these attributes.

• **There is no other god but Allah.**

Allah is unique. There is no divine power but Him. He is unique in His existence, creation and work. Allah creates whatever He wishes. He arranges, organizes and manages the things He creates. He specifies the qualities that every object will possess and designs them as He wishes. He determines and assigns any changes to occur on every object in the future. Then, He realizes these when the time comes. He does not get any energy, help, support, information, power or strength from anywhere, anyone or object in order to realize these. He is the one who creates people, information, energy, power and strength. Everything living or non-living, material or spiritual gets their existence, disposition, skills, power and energy from Him. If He doesn't want, even a fly cannot move its wing. He is unique in His creation, work and act. There is no same or similar being to Him and He has no partners or assistants. One must not worship objects, people, saints or prophets. Prophets and their successors are people who are assigned to tell us the truth, inform us the existence, rules and orders of Allah and raise us as educated mature people. One must sincerely love and respect them. However, one must not worship them. This is a blasphemy. All objects and humans are creatures. Created things cannot be deity. No one but Allah has any power or strength. The power, strength and all other qualities and skills possessed by everything are granted by Allah. The creator of all humans and their actions is also Allah.

Some people are mistaken by the things that Allah (swt) created in the material world, the creation of them based on reasons associated to certain rules and a program and obtaining certain results when clinging to certain reasons. This leads them to regarding themselves as powerful. Whereas Allah is the creator and absolute ruler of everything; He is the absolute master of every information and power. He does not partner anyone to His existence, attributes, creations and managing the universe. He is

unique. No one must have any doubt in this. Some verses from the Qur'an order:

*“Say: He is Allah, the One;”* (Ikhlās, 1)

*“Allah. There is no god but He! To Him belong the most Beautiful Names.”* (Ta-hā, 8)

*“Your God is One God.”* (Nahl, 22)

*“If there were, in the heavens and the earth, other gods besides Allah, there would have been ruin in both! but glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!”* (Anbiyā, 22)

*“Say: If there had been (other) gods with Him, as they say,- behold, they would certainly have sought out a way in submitting to the Lord of the Throne!”* (Isrā, 42)

*“Had Allah wished to take to Himself a son, He could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! (He is above such things.) He is Allah, the One, the Overpowering.”* (Zumar, 4)

**• Allah is able to survive on His own.**

He is able to survive on His own; He does not need anything to maintain his existence. Whereas all the created things need Allah to survive. Because, Allah blesses them with energy and meet their needs. Let's think about ourselves. If we do not get oxygen for 10 minutes, we die. This applies to all living beings. They would die if they can't get the food, temperature, oxygen etc. that they need to survive. Allah does not need anything, however everyone and everything need Him. He meets the needs of every

being and enables them to survive. Some verses from the Qur'an order:

*“Allah. There is no god but He,-the Living, the Self-subsisting, Supporter of all. No slumber can seize Him nor sleep. His are all things in the heavens and on earth.”* (Baqarah, 255)

*“And among His Signs is this, that heaven and earth stand by His Command.”* (Rum, 25)

*“Allah, the Eternal, Absolute;”* (Ikhlas, 2)

*“O ye men! It is ye that have need of Allah. but Allah is the One Free of all wants, worthy of all praise.”* (Fatir, 15)

**• Allah does not have any similarity with anything He created.**

Allah does not have any similarity with anything He created. Nothing is same or similar to Him.

*“And there is none like unto Him.”* (Ikhlas, 4)

*“There is nothing whatever like unto Him...”* (Shura, 11)

Dear Readers,

No one can know, understand and comprehend the entity of our creator Allah. We can only understand His existence through His attributes that are given in the Qur'an and hadiths and His work and affect in the material world. He sometimes creates unexpected reasons and makes one of his souls' pray come true. And sometimes He prevents things happening even humans want

them so much, by creating various reason. Everything He does for his souls is good and fair for them and they are His mercy and grace. All the prophets chosen since the beginning of earth have tried to tell us Allah with His six attributes which are summarized in the world "**Lailaheillallah**" (there is no god, but Allah).

Dear Readers,

You have to accept Allah as described by Allah's prophets who are protected from all lies. Do not try to understand the attributes of Allah as you would comprehend the qualities of an object using your five senses. These [attributes] cannot be comprehended using the five senses. They can only be understood by reasoning. A horse or a dog was created to recognize their owners but they were not created to realize and manage a five-ten year long project. Similarly, you were created to recognize your Lord, manage the world and produce projects that will last for 50-100 years and on using the mind and superior skills that Allah blessed you with, however, you were not created to understand Allah with your sense organs. You do not have the power to do that. Therefore, you have to be contented with the information passed on by His prophets.

Everyone on earth benefit from His mercy and grace. But, only those who truly believe in Him and depend on His rules will benefit from His mercy and grace afterlife. Therefore, do not waste your life by going after the superficial desires of yourself. Don't forget that the Creator's punishment is very severe just as His blessing and goodness are plenty. The earth is a place of acquirement for afterlife. Do not miss this opportunity!... It will be too late for remorse afterwards...

## Subuti attributes of Almighty Allah (1)

Dear Readers,

Besides the "**Personal Attributes**" that are only unique to Almighty Allah and no other living being possesses, He also has some other attributes. These are called the "**Subutî Attributes**". Unlike the "Personal Attributes", He granted humans and some other living some of these Subutî Attributes partially so that they understand these attributes and meet their own vital needs. However, the similarity of these qualities to those granted to living beings are only in respect of meaning and function. These qualities that living beings are blessed with cannot even be compared to those that Almighty Allah possesses. Almighty Allah is an absolute being. Like His own existence, every attribute He has is also absolute, inclusive of all created things, eternal and perpetual. Whereas all the attributes, qualities and skills that He granted to the living beings that He created are mortal, temporary and limited to meeting their own biological needs only.

These Subutî Attributes are:

1. **Hayat** [Life] (*He is alive*)
2. **Ilm** [Knowledge] (*He knows everything*)
3. **Iradah** [Will] (*He has the ability to do what He wants*)
4. **Qudrat** [Power] (*He has the power to do everything*)
5. **Sam** [Hearing] (*He hears everything*)
6. **Basar** [Sight] (*He sees everything*)
7. **Kalam** [Speech] (*He has the saying*)
8. **Takwin** [Creating] (*He creates*)



I will try to explain these to you in detail.

The personal attributes of the Creator are no doubt unique to Him. No other living being that He created possesses those attributes. He, on the other hand, partially granted of his Subuṭī Attributes to other living beings. In other words; the Creator sees, hears; human and other living beings hear and see too. However, the way the living beings see and hear is not the same the way the Creator sees and hears, just as a camera and human seeing differently. The Creator is an absolute being. His attributes are absolute too; they are inclusive, eternal and perpetual. However, all living beings live under His existence; they are relative beings who survive through Him. Therefore, their qualities are not the same of those that the Creator possesses, they are the representatives of His attributes and limited to a proportion that He bless them with; they are relative, partial, limited, temporary.

Just as the existence of the creatures is a blessing and gift of the absolute reality Almighty Allah, the qualities they have are also the blessing and gift of Almighty Allah.

- **Allah (swt) is alive.**

Allah (swt) is alive. However, this aliveness is not the same with the aliveness of the created living beings. The aliveness of the living beings is subject to Allah blessing them with the necessary energy so that they can meet their needs. For example, if they are not able to feed themselves, get oxygen or meet their water requirement their aliveness ends. When they do some activity, they get tired and need to rest. They sleep, fall asleep. However, Allah has a self-aliveness. This aliveness is eternal and perpetual. It is unlimited. There is no lessening, decrease or ending to this aliveness.

*"And put thy trust in Him Who lives and dies not..." (Furqan, 58)*

*"Allah. There is no god but He,-the Living, the Self-subsisting, Supporter of all. No slumber can seize Him nor sleep..." (Baqarah, 255)*

• **Allah (swt) has wisdom.**

Allah (swt) has wisdom (knowledge). Allah's wisdom is indefinite. It is eternal and perpetual. It involves the material and spiritual worlds. Allah (swt) not only knows the things happened in the past but also those that will happen in the future. He not only knows the obvious but also those that are not known. There is nothing hidden or unrevealed to Him. Secret or not, He created everything. Just as a person who invented a complex machine would know everything about that machine, the Almighty Allah also knows everything about the living beings He created.

*"Should He not know?" (Mulk, 14)*

*"He has full knowledge of all things." (Hujurat, 16)*

*"He knoweth what (appeareth to His creatures as) before or after or behind them." (Baqarah, 255)*

Just as He knows every event and process happening in our bodies, he also knows our thoughts in our minds and intentions in our hearts.

*"And whether ye hide your word or make it known, He certainly has (full) knowledge, of the secrets of (all) hearts. Should He not know,- He that created?" (Mulk, 13-14)*

Therefore, we must control our hearts well and never move away from decency.

We can only know the things we can perceive with our five senses. The knowledge of the creatures like us is limited. Those we do not perceive, we try to learn about them by using tools and equipment such as magnifying lenses, microscope, telescope and digital machines. We neither know what goes on in the hearts of others nor at places that are far from where we are in terms of time and location. However, Allah (swt) knows everything.

The knowledge that humans have is limited to the extent that Allah blesses them with or permits.

*"He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth."* (Baqarah, 255)

When this is the case, how presumptuous it is that some stand up to Allah by relying on the blessings that Allah gave to them.

- **Allah (swt) is able to do anything when he wants.**

Allah (swt) does anything he wants. Whatever He wants happens and whatever he doesn't want doesn't happen. He is not liable to anyone for the things he does. No one and nothing can force Him. He does not need to think, plan or project to do something. Ability to think, mind, reasoning are the skills that the almighty Allah created unique to humans. In other words, they are the qualities that were created subsequently along with humans. The Almighty Allah does not need these skills to do or create something. He just wishes and things happen.

*"To Allah belongs the dominion of the heavens and the earth. He creates what He wills..."* (Shura, 49)

*"He cannot be questioned for His acts, but they will be questioned (for theirs)." (Anbiyaa, 23)*

*"For to anything which We have willed, We but say, "Be", and it is." (Nahl, 40)*

Allah's will is absolute. He wants, does and creates trillions of things simultaneously in the universe. These are not difficult for Him.

The will of His creatures on the other hand is relative, limited and little. It is relative because it is subject to the Almighty Allah's abundant will. They can't do anything if He does not want to. It is limited and little because they can only do a certain thing at a time.

Be entrusted to Allah..

*(to be cont'd)*

## Subuti attributes of Almighty Allah (2)

Dear Readers,

In my preceding article, i told some attributes of Allah (swt) other than personal attributes. In this article I'm going to tell some others.

- **Allah has the power to do anything.**

Allah (swt) has the power to do anything. He has the unlimited power to do anything He wants. Everything taking place in the universe happens with the energy, power and strength that He provides. There is nothing that he can't do.

*"...for verily Allah has power over all things." (Nur, 45)*

The power of Allah is an absolute capacity. It is eternal and perpetual. It is unlimited. It is self-existent. It is not subject to any other source. Although He provides everything with the power and energy, there is no lessening in His Power at all.

The power of creatures is relative. If the Almighty Allah does not give bless them with power and strength, they cannot flap or move their fingers. On the other hand, the power of creatures is based on certain factors. If those factors do not take place, for example if humans do not feed themselves, their power will diminish. He blessed them with power and strength that is fit for the purpose of their creation and disposition, and sufficient enough for them to fulfill their own needs. For example, an ant is able to carry weight that is 16 times heavier than its own weight.

A flea can jump to a distance that is 40 times longer than its own height. However, a human being is not able to carry a weight even as heavy as himself.

- **Allah (swt) hears.**

The Almighty Allah hears. However, He does not need an organ or means to hear. No matter it is a word said in whisper or out loud, He hears them all. He even hears those said in silence.

*"If thou pronounce the word aloud, (it is no matter): for verily He knoweth what is secret and what is yet more hidden." (Taha, 7)*

His hearing is strong enough to hear even the lowest voices in all worlds. If millions of people pray at the same time, he hears them. His hearing is unlimited, eternal and perpetual.

The hearing of His creatures is limited, impermanent and to the extent that Allah permits. They are given hearing abilities that are enough to meet their needs and suit for their functions in the divine order. They need organs such as ears and sonic waves at a certain frequency. They mostly cannot perceive another voice when focusing on one. Therefore, if two-three people speak at the same time, they will not be able to understand any of them.

- **Allah (swt) sees.**

Allah (swt) sees. His quality of vision covers all worlds. It is unlimited, eternal and perpetual. However, He does not need a light, an organ or means to see. Hidden or out in the open, He sees everything. Nothing taking place in the universe is out of His vision. Seeing one thing does not prevent Him seeing another thing.

*"...Verily it is Allah (alone) who hears and sees (all things)."*  
(Mu'min, 20)

Creatures' ability to see is relative, limited and impermanent. They need light to see. They need the light at a certain level to be able to see. They need certain means and tools such as eyes, spectacles, and microscope to see. They end up not seeing even if they have a small eye problem.

• **Allah (swt) speaks.**

Allah (swt) speaks. However, His speaking is not in sound or letters. The content of his speech is not known. However, he spoke with prophets through his speech attribute and revealed books to them. He gave orders through this attribute, he banned certain things and he gave information on certain things.

*"It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills..."* (Shura, 51)

*"Say: If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid."* [Kahf, 109]

Allah (swt) partially granted of his speaking quality to humans. However, the speaking quality of humans is to the extent that is blessed by the Almighty Allah. It is limited to certain number of words and concepts. They need a mouth, tongue and vocal cords to speak. If they have a problem in their vocal cords or hit by a nerve stroke, they are not able to talk.

• **Allah (swt) is the Creator.**

Allah (swt) is the Creator. Everything in the universe was created, arranged and organized by Him.

*"Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs." (Zumar, 62)*

Creating something means bringing them into existence. This is an attributes unique to Allah.

Allah (swt) partially gave humans this quality in terms of changing the objects that are already in existence, shaping, arranging and organizing them, therefore not in respect of bringing them into existence. Therefore, humans are able to make changes on earth, shape the earth, establish varies systems, orders and organizations and manage them with the quality and skills that they are blessed with and to the extent that is permitted by his Lord.

Dearest Readers,

I have so far tried to tell you about the Almighty Allah through short anecdotes. One cannot entirely know and understand the Almighty Allah without witnessing His work and Subuṭī Attributes just as not being able to describe the pain of burn without actually experiencing it. Therefore, let us see the things happening around us through His divine light and by learning lessons from them and surrender ourselves into Him with great faith. If we do this, we can personally experience his Subuṭī Attributes i.e. his vision, hearing, wisdom, and power.

Let's not think that the Almighty Allah is not aware of us or careless just because we and others around us live reckless. The Creator is aware of everything all the time.



*"Wasting your time in vanities?" (Najm, 61)*

*"Think not that Allah doth not heed the deeds of those who do wrong. He but giveth them respite against a Day when the eyes will fixedly stare in horror." (Ibrahim, 42)*

*"...We are never unmindful of (Our) Creation." (Muminun, 17)*

*" thy Lord is not unmindful of anything that they do." (An'aam, 132)*

*"...and thy Lord is not unmindful of all that ye do." (Hud, 123; Naml, 93)*

Be entrusted to Allah..

## **Knowing Allah (swt) with His beautiful names**

Dear Readers,

One of the ways of knowing The Great Creator as our Islamic jurisprudence scientists stated is learning His beautiful names. As you can remember I wrote in one of my previous articles "Knowing an existence is achieved by understanding its characteristics, qualities and attributes. The more we know about the characteristics of an existence, the more we know and are familiar with it". Many outstanding characteristics and attributes of our Allah (swt) became names for Him and He introduced Himself to us with these names in His book, Qur'an, which is a divine grace for us. Therefore, knowing and understanding these names are one of the best methods for knowing Allah (swt) without doubt.

It is ordered in Qur'an that:

***"To Him belong the Most Beautiful Names"*** (Hashr, 24)

***"The most beautiful names belong to Allah: so call on him by them; but shun such men as distort His names: for what they do, they will soon be requited."*** (Araf, 180)

In Hadith, it is also ordered that:

***"Allah has 99 beautiful names. Whoever memorizes them (believes and knows by heart) goes to Paradise"*** (Bukhari, Muslim)

## # Names of Allah cannot be changed...

“The names of Allah cannot be changed. In other words, only names that are mentioned and allowed to be said about Allah (swt) in verses of Qur'an and hadiths can be used. No random names can be added. (Annotation of Testament of Birgivi)

The beautiful name **Allah** is the real name of Him. Therefore, it includes all of the beautiful qualities and divine attributes that the other names express. The other names express only their own meanings. Therefore, no other name can replace the name Allah. The name Allah, which is a name peculiar to Almighty Allah only, has not been used for any being other than Him even metaphorically. That name cannot be given to anybody except Allah.”<sup>[1]</sup>

There is no drawback to giving other names to beings other than Allah; like giving the names Qadir, Jalal, etc. to people. However, it is better to add the word “abd”, which means slave, before those names when they are given to people; like Abdulqadir, Abdulkarim...

## # Other names of Allah (swt)

"The names of Allah are not composed of only 99 names. In verses of Qur'an and hadiths, other names are attributed to Allah apart from these 99 names.

Some of the names attributed to Allah are as follows:

Al-Ehad instead of Al-Vahid; Al-Kahir instead of Al-Kahhar; Ash Shekûr instead of Ash-Shâkir; Al-Kafi, Ad-Daim, Al-Munewwer, As-Sıddık, Al-Muhît, Al-Karîb, Al-Vitr, Al-Fâtır, Al-Allâm, Al-Ekrem, Al-Mudebbir, Ar-Reffî, Zittavl, Zulmeâric,

Zulfadl, Al-Hallâk, Al-Mevlâ, An-Nasîr, Al-Gâlib, Al-Hannân, Al-Mennân...

The name Allah was mentioned in Qur'an 2800 times. The name **Rab** was mentioned the most after Allah. It is mentioned 960 times. **Rahman, Rahim** and **Malik** are the most mentioned names in Qur'an after Rab. Those four names mentioned after Allah are named as **Rububiyat Attributes** of Allah (swt) in Surat Al-Fatiha.

The real meaning of Rab which contains meanings of nurturing, growing and raising is: The one who guards something until it reaches to its goal by raising it level by level."<sup>[2]</sup>

### # **Asmaul Husna** (The beautiful names of Allah (swt))

99 names which were written in the Hadiths are as follows:

Allah, ar-Rahman, ar-Rahim, al-Malik, al-Quddus, as-Salam, al-Mu'min, al-Muhaymin, al-Aziz, al-Jabbar, al-Mutakabbir, al-Khaliq, al-Bari', al-Musawwir, al-Ghaffar, al-Qahhar, al-Wahhab, ar-Razzaq, al-Fattah, al-Alim, al-Qabid, al-Basit, al-Hafid, ar-Rafi, al-Muiz, al-Mudhill, al-Basir, as-Sami', al-Hakam, al-Adl, al-Latif, al-Khabir, al-Halim, al-Azim, al-Ghafur, ash-Shakur, al-Aliyy, al-Kabir, al-Hafiz, al-Muqit, al-Hasib, al-Jalil, al-Karim, ar-Raqib, al-Mujib, al-Wasi', al-Hakim, al-Wadud, al-Majid, al-Baith, ash-Shahid, al-Haqq, al-Wakil, al-Qawiy, al-Matin, al-Waliyy, al-Hamid, al-Muhsi, al-Mubdi, al-Muid, al-Muhyi, al-Mumit, al-Hayy, al-Qayyum, al-Wajid, al-Majid, al-Wahid, as-Samad, al-Qadir, al-Muqtadir, al-Muqaddim, al-Muakhhir, al-Awwal, al-Akhir, az-Zahir, al-Batin, al-Wali, al-Mutaali, al-Barr, at-Tawwab, al-Muntaqim, al-Afuww, ar-Rauf, Maliku'l-Mulk, Dhu'l-Jalali wa'l-Ikram, al-Muqsit, al-Jami', al-Ghaniyy, al-Mughni, al-Mani', ad-Darr, an-

Nafi', an-Nur, al-Hadi, al-Badi', al-Baqi, al-Warith, ar-Rashid, as-Sabur.

The meanings of some them are as follows:

- **"Ar-RAHMAN (The All Merciful)**

He Who wills goodness and mercy for all His creatures in the pre-eternity; He Who gives innumerable bounties to all creatures that He created without making any discrimination between the ones He likes and those that He does not; He Who gives them all of the sustenance necessary for their lives...

- **Ar-RAHIM (The All Compassionate)**

He Who shows excessive mercy; He Who rewards those who use the bounties He gives in a good way by giving them greater and endless bounties... It is understood from the name Ar-Rahman that Allah wanted goodness and mercy in the pre-eternity for all of the creatures that He created. As for the name Ar-Rahim, it expresses the manifestation of a special mercy for His creatures that have a will, especially for believers.

- **Al-MALIK (The Absolute Ruler)**

The real owner and absolute ruler of all of the creatures... One Who is free, by virtue of His Own merits and characteristics; from depending on anything in existence, while everything in existence depends on Him. He is the real owner and the absolute ruler of the universe.

• **AL-QUDDUS (The Pure One)**

He Who is free from all errors, ignorance, weaknesses, all kinds of imperfection and Who is very pure... Allah is free and away from all kinds of qualities that senses can understand and imagination can design. He is the one who is away from negligence, failure and any kind of deficiency and who is pure. He deserves all kinds of praise. The reality of cleanness that is present naturally in the universe is the manifestation of the name al-Quddus of Almighty God." [3]

Each beautiful name of Allah (swt) written in Qur'an is a symbol of the deep meaning of one of His special attribute that covers all worlds. Accordingly, the one who knows those names with their meanings also knows His Allah (swt). Therefore, Rasulullah heralded the Paradise for the ones who can recite them. May Allah (swt) grant us being wise servants of Him who knows Allah in the best way.

Be entrusted to Allah.

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[1] Mehmet Ali Demirbas,

<http://www.dinimizislam.com/detay.asp?Aid=3859>

[2] Mehmet Dikmen,

<http://www.sorularlailamiyet.com/subpage.php?s=article&aid=2994>

[3] <http://www.kuransitesi.com/Kuran/Esma-ul-Husna/>

## **The spiritual leaders of the societies**

Dear Readers,

Of course, trying to understand Allah (swt) by means of intelligent and know all attributes and names of Him that are written in the Fiqh (Islamic Law) books are significant steps of Marifetullah (Gnosis). However, this knowledge is never enough for a sincere believer who wants to develop a close affinity to Allah (swt). This knowledge is completed only after knowing Allah (swt) by heart.

The third and the most important stage of Marifetullah is knowing Allah (swt) by heart. As Allah (swt) is known by heart, the belief reaches to stage of maturity. At this stage, the heart is freed from all questions and doubts, all the hesitations about the existence of Allah (swt) are disappeared, and the truth is appeared very clearly in the heart with all of its glory. Nobody can mislead a person who reached this stage in belief.

### **# Tasawwuf is the spirit and core of the religion**

Dear Readers,

The third stage of Marifetullah is achieved only by Tasawwuf training. Tasawwuf is the spirit and core of the religion. Fiqh teaches the practical aspects of the religion which is called "sharia". Tasawwuf teaches the spirit and essence behind the visible aspect, which means "the truth" of the religion. This invisible aspect of religion constitutes the bases and essences of Islam. A Muslim learns the formal methods of the religion, in

other words, how to perform ablution and salaah, how to behave to their neighbors, points to be taken into consideration during trade, by the fiqh training. Afterwards, he depends on a Murshid-i Kamil (an Islamic saint) representing Rasulallah (Allah's messenger, Prophet Muhammad). With his talk and advices, under his supervision and discipline, he is enlightened with the spiritual lights of Rasulallah by internalizing them. He learns to be sincere at the prayers and divine services to understand Allah (swt) truly and to be a religious human being who has the fear of Allah (swt), passing through a nafs (ego) and heart training. Therefore, the visible-practical aspect and the invisible-spiritual aspect of the religion are in harmony and consistency. Thereby these two disciplines complement each other. One cannot be achieved without the other. If it is achieved, it doesn't reflect the religion entirely.

Ensuring this integrity between the visible and invisible aspects of religion, i.e. the behavior of a person who identifies himself as a Muslim must be based on the ground of a strong belief and Muslims should know their Allah (swt) sufficiently having belief and avoiding sins, has a significant importance for our political, economic and social lives as well as our religious life. Considering any event of today, we see that the problems we face are because of our people's not being sincere enough with their belief and that their lack of fear of Allah. The spread of the moral disorders such as shamelessness, immodesty, cheat, betrayal, breach of trust, hypocrisy, show off, denial of the debt, trick, extortion, bribery, acquiring wealth by the government's resources are all because of the insincere belief and lack of fear of Allah (swt). Let's think now, can a person, who knows Allah (swt) truly and believes in the Hereafter and that will be asked to account for all his actions, do such things?



## **# The nafs and heart training have significant importance for the entire humanity**

Therefore, nafs (ego) and heart training that achieved its goals have significant importance for the peace and well-being of both our society and the entire humanity. In the previous years, wise people, such as Yasawi, Yunus, Mawlana and Ahi Evren, achieved it and saved our society from such bad situations. Many people think that there are no spiritual leaders left in our times. This is an extremely wrong thought. Although our people's trust for these spiritual leaders was destroyed as a result of false sheiks and mentors that were made out to form the society towards their political aims by exploiting their religious feelings and the precautions were taken by our government, in reality this spiritual education still continues. Divine mercy never disappears from Earth. Allah (swt) doesn't discriminate His former and latter human beings. This thought is resulted from not knowing Him and His mercy and justice attributes sufficiently. The Great Creator never leaves the Earth alone. As He granted the people who lived in that period with the divine lights spread from His Prophet's heart in the era of bliss, He spreads this divine lights and His mercy through the awliyaullah (saints) which are his inheritors today. This divine light of mercy will certainly continue shining until the judgment day.

Dear readers, Tasawwuf training constitutes the most important part of Islamic education. Because, it is nurturing of the heart. Therefore, I think it is very useful to know the Tasawwuf mentors who are the specialists of heart nurturing and the things they tried to explain to the society.

## **# The base of Tasawwuf education is relied on Ahl al-Suffa**

As you can remember from my previous articles; Islamic Sciences consist of 5 main divisions. Qur'an and Interpretation,

Hadith, Fiqh, Kalam, Tasawwuf and Morals. The science of Tasawwuf derived from the word "suffa" (hall). It is always considered together with the science of morality; because, there is an absolute connection between a pure and believing heart and social ethics.

The first science organization of Islam was a place, called "suffa", consisted of a shelter covered with date palm leaves next to the mosque built by Rasulullah (s.a.w) after he had completed his hegira to Medina. Poor students without houses in Medina and the Muslims coming from other countries to learn Islam stayed there and these people were called "Ahl al-Suffa" or "Ashab Al-Suffa". Those ashab (The companions of Muhammed s.a.w), whose number was reported to be up to 400 never left Rasulullah (s.a.w), used to perform salaah with him, enlightened with his conversations, spent all of their times on learning Qur'an, memorizing Hadith, teaching and learning Science. As Rasulullah (s.a.w.) ordered

***"He who comes to this mosque of mine and he comes only to learn or teach a khayr (goodness), his status is like that of one who strives in the cause of Allah."***

Mescid-i Nebevi and Suffa parts of the mosque became a home of science.<sup>[1]</sup>

The statement of Sad bin abi Wakkas, who was a companion of Rasulullah (s.a.w.), as "The Rasulullah commanded some of us different numbers of different names. I couldn't count on fingers so I tied 33 knots on a rope and started to count on it"<sup>[2]</sup> is the most clear proof that Rasulullah (s.a.w.) didn't only teach them the applied sciences but also made them perform applications about spiritual sciences by dhikr.

## **# The applications based on nafs and heart training started with Rasulallah (s.a.w.)**

As it is reported by Abdullah ibn Abbas (r.a.):

*"In the times of Allah's messenger dhikr was done aloud after the fardh salaads were finished!"* (Bukhari)

On the other hand Hazrat Ali said in order to explain Ashab-i Kiram:

*"So if the morning came, they would stand steadily as (swaying) tree does on a windy day. Their eyes would be bathed in tears. By Allah! It is as if I am now with people who have slept forgetful."* (Ibn Kesir, Ebu Nuaym)<sup>[3]</sup>

All of these represent that the Tasawwuf education started with Rasulallah (s.a.w.) but those nafs and heart training actions were left afterwards and they were continued by only dervishes who were taken bay'ah from Tasawwuf competent mentors.

Although tasawwuf took its name from Ashab al-Suffa, awliyaullah who are the inheritors of Rasulallah (s.a.w) were enlightened with the spiritual aspects through Abu Bakr al-Siddiq and especially Hazrat Ali who was the Shah-i Walayat more than the Suffa scientists who were trained there. Rasulallah ordered for Hazrat Ali:

*I am the city of knowledge, Ali is its gate. Whoever wants knowledge should come to its gate."* (Tirmidhi)

## **# The Tasawwuf Scientists who are called Murshid-i Kamil are the inheritors of Rasulallah**

Hazrat Ali is trained under the nurturing of Rasulallah since his childhood, he was honored to be son-in-law of Rasulallah, and he learned both formal and spiritual sciences from him and was the one of the greatest intellectual, scientist and awliya of his time. That knowledge and divine light has survived until the present times passing from him through 12 imams and through the awliyaullah which most of them are Rasulallah's grandchildren. Thus, Islam continues being a light of mercy for the entire humanity from the times of Adam alayhisssalam, maintaining its right level based on the integrity of heart and behavior.

Those beloved servants of Allah who were enlightened with material and spiritual knowledge, inspirations and virtues of Rasulallah were called awliya as well as the ones who were appointed for showing the true path were called Murshid-i Kamil. The competent guides of Tasawwuf who are called as Murshid-i Kamil are the inheritors of Rasulallah in terms of formal and spiritual sciences; they are the ones that Allah (swt) appointed for showing the human the true path. They are the links of the goodness chain continuing since Rasulallah. They are the spiritual leaders of the societies. Each of them was assigned by a spiritual order and permission. Each of them was also blessed with the characters and qualifications that their duty needed as Rasulallah. Therefore, they resemble the messengers of Allah (swt) in many of their specifications. However; the Prophets were saved from sins and warned by Angel Gabriel clearly on the condition that they were in a position of sinning, the awliyas were not provided with this opportunity. They are blessed with the gift of realizing their sins and swearing off.

**# As they have the light of mercy, the one who sees them remembers Allah (swt)**

Allah (swt) ordered in Qur'an for his awliya servants:

*"Behold! verily on the friends of Allah there is no fear, nor shall they grieve. Those who believe and (constantly) guard against evil. For them are Glad Tidings, in the life of the present and in the Hereafter: no change can there be in the Words of Allah. This is indeed the supreme triumph." (Yunus, 62, 63, 64)*

Rasulullah (s.a.w.) said:

*"Surely, some of God blessed servants are neither Prophets nor Martyrs; they are special People, who on the Day of Reckoning, the Prophets and the Martyrs will envy them for their ranks and nearness to their God..."*

*"Those who are with them cannot be sinners"<sup>[1]</sup>*

As they have manners, knowledge and advances in brief the light of mercy from Prophet Mohammed, the one who sees them remembers Allah (swt) immediately. And those who are dependent to them and be with them can never be sinners.

Be entrusted to Allah.

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[1] Rehber Ansiklopedisi, ehl-i suffa bahsi, cilt 6, s.209

[2] [http://akademik.semazen.net/author\\_article\\_print.php?id=955](http://akademik.semazen.net/author_article_print.php?id=955)

[3] <http://www.islamicawakening.com/viewarticle.php?articleID=168>

## Tasawwuf is a science of hâl (status)

Dear Readers,

Tasawwuf is a science of hâl. "Hâl" is an Arabic word and it means "status" in English. Science of Hâl means learning a status by living. Therefore, Tasawwuf cannot be learned from the books. It is learned by doing and experiencing. The states that will be experienced here are the spiritual states and behaviors that were ordered by Allah (swt) in Qur'an, experienced in detail by Rasulullah (Allah's messenger Hz. Muhammad), and advised to be experienced to all humanity. They are called **Sirat-i mustaqim** (the right way, the true path) in Qur'an. "Sirat-i mustaqim" is the complete good behaviors, manners, and morals that advance people to salvation, goodness, and benefaction in real world and Hereafter. It is the light that enlightens the humanity. This divine mercy prevents people to be in conditions lower than the animals, and make them true human. As it reached to its maximum maturity level in the last messenger, it is also called "The light of Muhammad". In fact, all Prophets lived these same manners since Adam (pbuh). Rasulullah summarized this state as follows at different times:

*"The believer can do anything wrong but he cannot betray nor lie"* [Ibni Ebi Seybe, Bezzar]

*"Ethics is going to the ones who don't come, giving to the ones who don't give, and forgiving the cruel people."* [Taberani]

*"None of you [truly] believes until he wishes for his brother what he wishes for himself."* [Bukhari]

*"Allah does not look at your appearance or your possessions; but He looks at your heart and your deeds!" [Muslim]*

*"The worst servant of Allah is the one who hurts and harms people." [Islam Ahlaqi]*

*"The most beloved one and closest to me amongst you in the Hereafter is the one with the best temper." [Riyazu's-Salihin]*

*"You may, demolish even the Kaaba, but do not break a person's heart." [Islam Ilmihali]*

Although they are mentioned in different ways; in fact the meaning here is single and unique: Being on the Sirat-i mustaqim. Being true, right, fair, and frank. All of these are possible with a strong **"faith"**, and "sincerity in the worship", namely **"ikhlas"**.

Tasawwuf is not mentioning them frequently but experiencing them sincerely.

**# Tasawwuf is a science of status. It can only be achieved by experiencing**

Dear Readers,

Tasawwuf is a science of status. It can only be achieved by experiencing. **The status to be experienced is the status of Rasulullah.** It is not possible to understand Islam as a life style and appraise it without experiencing the religion clearly. Of course, it is important to learn Islam through Fiqh (Islamic laws) books and know Allah (SwT), the creator of the material and spiritual worlds accordingly. However, it is like a doctor's knowing malaria without experiencing it and this knowledge

always has something missing. **The events having multiple effects cannot be learnt by the books. They can be learned through experiencing.** Can a person know the real meaning of fire unless he experiences a fire with some burns despite the fact that he knows the fire burns and gives pain? How can people know drowning without being drowned? How can a person understand the others having a traffic accident with damaged organs without experiencing it?

Dear readers, **the practical knowledge is prior to theoretical knowledge because the former is achieved by the whole spirit of the people.** When people learn something through their experiences, they comprehend the hundreds of the material and spiritual realities of the phenomenon together, as a whole, and in the same time. It is a state that covers all of bodies and spirits, and the results of them reflect accordingly in our hearts.

### **# The heart is the mirror of our bodies and spirits**

As you can remember from my article named "Understanding the Heart", heart is just like the mirror of our bodies and spirits. The knowledge emerged through in both of them reflect to our heart sometimes as visible images by our consciousness and sometimes as complicated spiritual phenomenon by our unconscious mind. **The heart is a focal point where the entire spiritual events take place.** However, all material and spiritual events reflect the heart, the knowledge, ideas, feelings, and thoughts of our heart affect our body and spirit with a feedback. That is why the heart nurturing is very important for a Muslim. Rasullullah (s.a.w) ordered that:

*"Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart."*  
[Bukhari]



As the reflections and echoes emerge at the heart, Tasawwuf is a science of heart at the same time. Knowing Allah (Swt) by heart can only be possible through experiencing Tasawwuf, the science of state, meaning and core of the religion, in accordance with the wishes of Creator and in the sense that He intended. Is it possible to understand Allah (Swt) who is the owner of the material and spiritual order truly, unless one experiences the religion of Allah by being dependent to a Murshid-i Kamil according to the divine orders?.. The most accurate knowledge about Allah (swt) can be achieved through experiencing the realities of the material and spiritual orders that were created by Him, and with benefaction of Allah. This knowledge is a gift and benefaction achieved by a true belief by heart so it is called "**Knowledge of Ledunni**". "Knowledge of Ledunni means the knowledge given by us".<sup>[1]</sup> This knowledge cannot be achieved with the effort of the human. It can only be achieved by blessing and benefaction of Allah. The attempts of the people are only being sincere in their beliefs and works.

### **# Allah (swt) grants wisdom to anyone He wishes**

It is ordered in the verses from the Qur'an that:

*"He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing."*  
[Baqarah, 269]

*"O ye who believe! if ye fear Allah, He will grant you a Criterion (to judge between right and wrong), remove from you (all) evil deeds you, and forgive you: for Allah is the Lord of Grace unbounded."* [Anfal, 29]

Rasulullah ordered in the Hadiths that:

*"If a man eats lawful food for forty days, Allah illumines his heart and lets flow wisdom from his heart through his tongue"*  
[Ebu Nuaym]

*"The fear of Allah is the Beginning of Wisdom."* [Taberani]

*"Wisdom is made up of ten parts—nine of which are silence, and the tenth is brevity of language."* [Bayhaqi]

*"Allah illumines his heart with wisdom of whom fulfills Islam sincerely for forty days"* [Ebu Nuaym]

As it can be understood by these hadits, the core of it is the halal food, the fear of Allah (takva), sincerity (within their works) and avoiding from unnecessary speech.

**# The essence of Tasawwuf education is bay'ah (The oath of allegiance), cleaning of the nafs (ego) and purifying of the heart**

However, each Awliya assigned by a divine order has a special method, the education of Tasawwuf is relied on 3 basic principles:

(1) Through **bay'ah** by depending on a Murshid-i Kamil representing Muhammad Rasulullah who had passed through this path and experienced the divine training, benefiting from his experiences and conversations;

(2) Cleaning his nafs under the supervision of this Murshid-i Kamil with **Riyazah** (*avoiding the Islamic prohibitions*) and **Mujahada** (*worshiping*) by experiencing Islam according to the divine orders;

(3) Purifying his heart by refining it with **dhikr** (*remembering Allah*) from all kinds of immoralities as harmful thoughts, arrogance, revenge and grudge, avoiding hypocrisy and pride, and being frank.

The more sincere the person is during this training, the faster the learning process is. The learning process is interrupted each time the fancy of the self is obeyed. As a result, if Allah (swt) wishes, the person will have an eye that sees everything through the light of Allah, a heart that is filled with love for every creature and a foresight that can distinguish the divine orders of Allah from the superstitions. He can comprehend the reality of Allah more correctly. The doubts on the existence of Allah and the religion He imposed disappear. Because of this sincere belief and trust, he has an invaluable devotion, approval, and trust in Allah with a relief and happiness. These people are called "**man of heart**" or "**people of heart**". Like Dervish Yunus... Their benign and resigned state not only enables peace and serenity for themselves but also spread to anyone with them. The people accompanying them feel peaceful and relieved without any reasons. In fact, it is nothing but the human maturity in other words the visible form of the divine compassion of Allah that spread from heart to heart since Prophet Adam (pbuh).

May your hearts fill with peace. Be entrusted to Allah.

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[1] Osman Nuri Topbas,  
<http://www.netpano.com/haber/3982/Ledunni/ilim/Nedir?/>

## Why bay'ah (the oath of allegiance)?

Dear Readers,

In my previous articles, I explained that one can reach Marifetullah truly through tasawwuf education and made some explanations about Murshid-i Kamils (tasawwuf specialists) who are the spiritual leaders of the societies and stated that the bases of the Tasawwuf are **"Bay'ah"** (the oath of allegiance), **"Cleaning of the nafs"** (ego) and **"Purifying of the heart"**.

I am sure that many of you have questions, as "Isn't it enough for one to live as it is written in Islamic manuals" "Why Tasawwuf education is needed to know Allah (swt)?" Those thoughts you have are of course very reasonable. **Islam itself is a path to increase one's maturity.** A person who lives Islam properly reaches both Marifetullah and the individual maturity. The role of Tasawwuf here is only to make training quicker with the help of a mentor who is the inheritor of Rasulullah by using the methods of him.

### **# Tasawwuf is a Heart training method**

As I explained beforehand, Marifetullah and other knowledge related to heart is a grace and beneficence of the Almighty Allah. He grants it anyone He wishes. One doesn't need to have a deep knowledge of religion or other subjects for being honoured with this grace of Allah. A person can be an illiterate. Uveys Al-Karani hazrats, one of the great awliyas, and Hz. Rasulullah himself were the most appropriate examples of it. As you can remember Rasulullah was an illiterate and it is ordered in the Qur'an that,

*"And thou wast not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hand: In that case, indeed, would the talkers of vanities have doubted." (Ankabut, 48)*

*"Nay, here are Signs self-evident in the hearts of those endowed with knowledge: and none but the unjust reject Our Signs." (Ankabut, 49)*

When Rasulullah was afraid that he would forget the revealed divine inspiration; it was explained clearly that Qur'an was a revealed divine inspiration by Allah (swt) and he would never forget once it was read to him, by ordering:

*"By degrees shall We teach thee (the Message), so thou shalt not forget," (Ala, 6)*

The spiritual knowledge is bestowed to those who stayed away from their nafs's desires through the divine revelation, intuition or inspiration. Tasawwuf is a method of heart training that aims to make people closer to Allah (swt) by preserving them from nafs's whim. However, the success of this method depends on the trueness and sincerity of the people. **The real thing that will cause people to be honored with this gift is the sincerity of their faith.** Bay'ah consists of a statement of intention and a sign that a person is ready to follow the path of Tasawwuf.

### **# Bay'ah is the beginning of Tasawwuf training**

Bay'ah constitutes the main basis of Tasawwuf training even if it wasn't given importance by many people who were students of a sufi leader.

Bay'ah is the beginning of Tasawwuf training. The trainer of the Tasawwuf is called the **Murshid** (the one who shows the true

path, the guide), and the learner is called the **Murid** (requester, demandant, trainee). **Bay'ah is the agreement between Murshid and Murid.** Repentance is the beginning of Tasawwuf training. Afterwards the person promises his murshid that he will follow the path of Tasawwuf about carrying out the orders of Allah (swt) like performing salaah, fasting, giving zakat when he can and going on pilgrimage. This is called "**bay'ah**". Bay'ah means the promise of the murid that he will be subject to the murshid's will and be dependent to this path of maturity. A special ceremony is held for it. The promise is given to Allah indeed. It is ordered in a verse from the Qur'an that:

*"Verily those who plight their fealty to thee plight their fealty in truth to Allah; the Hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfills what he has covenanted with Allah,- Allah will soon grant him a great Reward."* (Fath, 10)

### **# Bay'ah is a promise given to Allah (swt)**

Why bay'ah is so important? Why is it given so much importance?

For the reason that awliyaullah is an inheritor of Rasulullah and a loyal servant of Allah (swt), in fact, the promise is given to Rasulullah and Allah (swt), as it can be understood from the above verse. In fact, without another reason even this represents why this promise shall be given importance.

### **# Bay'ah constitutes the basis of nafs training**

Secondly, the promise about being dependent to the Murshid indeed constitutes the basis of nafs training. The base of nafs training is learning to give up one's own will. I will explain it in

my next article. The hardest thing for a person is to give up his own will. Remember the children fighting for toys. This fight ends only if one of them gives up his will. This simple fact is the beginning of morals. The one who is more immoral (is dependent to his nafs) has the most toys. The one, who is more moral and well-trained, gives up his desire and leaves the ownership to the other side. Now try to put yourself into the child's shoe that makes the sacrifice. How hard it is psychologically. It is also the same for adults. Is it easy for the ones who didn't learn to give up but just knew how to take by training in a right way to give up their wishes? Why do you think the people get divorced very soon after they are married for only 2 months? The basis of each kind of morals and manners is one's learning to give up the ignoble desires of his nafs. It is the abandonment of the ego. The one entering the path of Tasawwuf accepts to be dependent on his murshid by bay'ah.

### **# Bay'ah is a Sunna of Rasulullah**

Thirdly, bay'ah is a Sunna of Rasulullah. It is ordered in a verse from the Qur'an that:

*"Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquility to them; and He rewarded them with a speedy Victory;" (Fath, 18)*

*"O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter,- then do thou receive their fealty, and pray to Allah*

*for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful."* (Mumtahana, 12)

It is written in the Hadiths that:

12 Muslims from Medina in the first Akabe: *"They pledged their allegiance to Allah's messenger (pbuh) on the following conditions; Obedience and submission come first and foremost during times of distress, pressure, prosperity, and happiness. We are under your command. We will not disobey you in any way".* (Bukhari, Muslim)

When the Muslims asked in the second Akabe: *"We will pledge even our goods are ruined and our elders are killed. What will we take in return if we are loyal to it?"* Rasulallah (s.a.w) answered *"Paradise!"* Then they said, *"Give me your hand!"* Rasulallah gave them his hand and they pledged their allegiance to Allah's messenger. (Ibn Kesir, el-Bidâye)

Enes b. Mâlik (r.a.) stated that: *"I pledged my allegiance to obey Allah's messenger (pbuh) on the conditions that I am capable of".* (Ali el Muttaki, Kenzu'l Ummal)

As it can be understood clearly from the verse of the Qur'an and Hadiths, bay'ah is a Sunna of Rasulallah. Rasulallah took the hands of Sahaba-i kiram, obtained a promise from them one by one, and asked them to be loyal to their promises about some important issues. Ahl al-tasawwuf continues this tradition and obtains promises about obeying the rules of Allah (swt) and being dependent to his murshid from anyone who wants to walk in the path of Tasawwuf. The commitment of the promise is totally under conscientious responsibility of him depending on the sincerity of the will to benefit from Tasawwuf training. He keeps the promise if he wishes or he doesn't keep the promise if he doesn't wish. It is something that he can decide by himself.



## **The one who cleans his nafs reaches happiness**

Dear Readers,

The first step of Tasawwuf training is "**cleaning of the nafs (ego)**".

Although I wrote it in my first article; I would like to remind it again. The existence of human is composed of five dimensions. The first one is the material dimension and the human is completely like an inanimate thing with this dimension that is subject to the physical and chemical laws of material. The second one is the physiological dimension where the living events start including bio-analysis (producing energy) and biosynthesis (using the obtained energy), the human is like a plant in this dimension. The third one is the psychological dimension including psychological activities as attention, perception, recognizing, and consciousness and reacting the effects, the human is like an animal in this dimension.

### **# The inherent criterion of the reason is to protect the individual**

The fourth one is the reason dimension of the human. **The "reason" is the most important gift after existence and health granted the humans by Allah (swt) and it is the first parameter that changes human the most.** As reason is a mechanism of reasoning and decision, it is a very important mental activity discriminating human from the other animals and other humans. Every person has his own private life and directs it as he wants because of reason. **Every person has thoughts,**

**targets, decisions and wishes (opinions and wills), plans and programs different from others because of the "reason".** A person shows a set of behaviors different from the others related to this activity in the reason dimension. The existence of the human formed by these behaviors, which are transformed into habits in time, are called **"ego" (internal view)** or **"personality" (external view)** of the person. This ego is called **"nafs"** in Arabic. In other words, our "personality" is a spiritual creation that is built by the implementations of the decisions of our reason.

I told that the reason is a mechanism of thoughts and decisions before. This mechanism is responsible from reasoning and consideration and it uses various criterions to decide. Inherently, this **"criterion"** is dignifying this person, meeting the material, physiological, and psychological needs, supporting and protecting him. In other words, **the reason is structured to protect the personal benefits naturally** and it decides according to the desires and wishes emerging from the person's own material, physiologic and psychological nature. However, it may be considered as something good for this person, indeed it may be a disaster, when it exceeds necessity limits for the person living in the society, which threatens his life and the life of the society he lives in. Please, remember how the selfish people around you damage both themselves and the society while they were trying to protect their benefits.

### **# The ones who deem as god their own passions...**

The anfus (plural of nafs), which are at the fourth dimension without passing through religious training by knowing Allah, using their personal benefit criterions within all reasoning and decisions, with thoughts that limited with their existence, thinking their own material, physiologic and psychological wishes and desires, whose hearts are filled with this desire,

harming both themselves and the society while they think they have benefits, are called "**nafs-i ammara**" (The evil-commanding nafs, the inciting nafs). This type of ego orders the evil things to its owner.

It is ordered for the people with this nafs in Qur'an that:

*"But many do mislead (men) by their low desires without knowledge." (Anaam, 119)*

*"Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him?" (Furqan, 43)*

*"Or thinkest thou that most of them listen or understand? They are only like cattle;- nay, they are farther astray from the way." (Furqan, 44)*

### **# The source of all evils**

Indeed the most important enemy of a person is his ego that doesn't know his Creator and doesn't accept Allah's orders that lead him to prosperity and goodness, but tries to decide in line with the person's wills and wishes. All the difficulties experienced by the human are because of being dependent to this evil-commanding nafs (**nafs-i-ammara**) . It is ordered in the verses from the Qur'an that:

*"The (human) soul is certainly incites to evil" (Yusuf, 53)*

*"But Allah wronged them not: nay, they wronged their own souls." (Nahl, 33)*

*"Whatever misfortune happens to you is because of the things your hands have wrought" (Shura, 30)*

In the hadith, it is ordered that

*"Miserliness, obeying the nafs and admiring oneself leads one to disaster." [Taberani]*

### **# The one who cleans his nafs reaches happiness**

Of course, every person has some vital needs that must be met in order to live. Every person has the right to have wishes and desires to meet them. It is not related to evil-commanding nafs. **The limit of the nafs-i ammara is the requests that lead one to unlawful activities beyond the vital needs.** A person is in need of eating fruit and vegetable to meet the daily vitamin needs. However, if one feels a strong desire for food, it is because of the nafs. If one fulfills these desires, he may be obese and be exposed to various illnesses and difficulties accordingly. Whenever you have a problem, please look back on your past. You will see astonishingly that these problems are emerged because you are dependent on the wills and desires of your nafs most of the time.

How can a person avoid evil-commanding nafs, his most important enemy, which leads him to disasters? The secret of our salvation and eternal happiness underlines in the answer of this question.

*"Truly he succeeds that purifies it" (Shams, 9)*

*"And he fails that corrupts it!" (Shams, 10)*

The evil-commanding nafs is such a terrible enemy that nobody can be saved from it easily without the help and mercy of Allah.

*"Then seest thou such a one as takes as his god his own vain desire? Allah has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight. Who, then, will guide him after Allah (has withdrawn Guidance)? Will ye not then receive admonition? (Jathiya, 23)*

*"And were it not for the grace and mercy of Allah on you, not one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things)." (Nur, 21)*

One shall never trust his own knowledge, experiences, and wills in the struggle with his nafs that leads him to evil continuously. One must ask for help from Allah (swt) all the time. When the help of Allah (swt) arrives, everything becomes easier at once.

Be entrusted to Allah.

## **"The one who knows his nafs knows Allah"**

Dear Readers,

I wrote in my previous article that the difficulties experienced by the people are caused by being dependent on the wills and wishes of the **nafs-i ammara** that orders evil things to people, and the **nafs (ego)** is the biggest enemy of the human. Rasulullah (s.a.w), The Sultan of Hearts, ordered in the Hadith that:

*"The worst enemy of yours is the nafs surrounding you"*  
[Deylemi]

*"The strongest enemy of the human is the nafs, and then comes his family."* [Deylemi]

### **# The biggest struggle**

The nafs is really a strong and mad enemy. It is really hard to overcome it without the help of Allah (swt). As the strongest enemy of the human is the nafs, the struggle with the nafs is the biggest one that human fights.

On returning from a Holy war Rasulullah said *"We returned from the Small Jihad, now it is time for the Big Jihad."* The companions of Rasulullah asked **"What is the Big Jihad, Ya Rasulullah?"** He answered, *"It is the struggle with the nafs."*  
[Deylemi]

Rasulullah ordered in some other Hadiths that:

*"The supreme Jihad is the one with the nafs in the way of Allah." [Abu Davud, Taberani]*

*"The real hero is the one who defeats the nafs." [Al-Askeri]*

### **# The second most important parameter that changes the human life: Faith**

Dear Readers; the fight with the nafs is a hard struggle that will last until the last breath. The beginning of this important fight is **"Faith"**.

**"Faith"** is the second biggest gift Allah (swt) granted human with after the gift of **Reason**. Belief is the beginning of all goodness. It's the entrance gate of the maturity path that makes human different and superior to many other creatures. **It is the second parameter that affects the daily life of a person. The human steps in the fifth dimension through belief.** In this dimension, the human comprehends the order he lives in, accepts that the order and his existence have a Creator, surrenders, and depends on Him voluntarily.

**In the fifth dimension, the human experiences the second most important differentiation of his life after the reason dimension.** The human accepts the existence of Allah (swt) in this dimension. He is subject to the divine training system of Him that leads to goodness. The person starts to advance to the peak of human maturity gradually with the method Allah (swt) provided for him in this dimension. The person fights with his evil-commanding nafs that leads him to behaviors of animals in this dimension having Allah's (swt) support. He tries to clean his nafs from the animal qualifications shaped by the wills and desires of evil-commanding nafs (bad morals) and reshape it with divine qualifications (good morals). The more sincere his belief

and faith in Allah and the divine rules are the sooner the process will be completed and he will become **"a mature person"**.

Reason is the most important grace and gift that Allah granted the human. **"Reason"** is the first parameter that changes the human life the most and differentiates him from all other creatures in visible world. **"Belief"** is the second important parameter that causes the indefinable major changes in human life where the Reason acquires a new, selfless, and divine criterion by giving up the egoist natural criterion on his reasoning, evaluation, and decision. The standards based on the concept of **"good** and **bad"** has changed and the natural **"personal benefit"** standard has been replaced with a new **"Right"** standard he gained by the offer of Allah because of belief. If a person has good divine qualifications as honesty, generosity, equity, and humane sentiment, this person must never be blamed being an unbelieving one. One must think that his good behaviors are the signs that express the light of belief in his heart.

Dear Readers, indeed Islam is the struggle of maturity against the nafs entirely. The easiest way of this struggle is not fulfilling the wishes of the ego and making the nafs servile. It is ordered in the Hadiths that:

***"The most valuable worship is not obeying the nafs"*** [Sehl b. Abdullah Tusteri]

***"The one who makes his nafs servile, makes his religion beloved and the one who makes his nafs beloved, makes his religion servile"*** [Abu Nuaym]



## # The biggest obstacle of struggle with nafs in our times

Unfortunately, people face limitless difficulties within their struggle of the nafs in our times. Liberal Capitalist system, which benefits from the wildness of the souls for its today's and future existence, is one of the most important reasons for it. This is a materialist system. It is only based on "**money**". This system, which is based on "money", takes advantage of human and all material and spiritual values of human to earn more money. Systematized production, increased and varied good and services transformed their advertisement into a completely independent and large sector. The producers and the purchasers use incredible advertisement means to produce and sell more. An impression is created as the human is given value and the human is tried to be the focal point in this advertisement. Indeed the people are transformed into monsters that don't think anything but themselves, consuming even they need or not.

However, the improvement and maturation of the human totally depend on Allah's will, these advertisements make people dependent to desires of their egos like a robot unaware of Allah and their creation.

Dear Brother, that's why today the right is mixed with superstitions and people just think of desires of their egos. The experts of Tasawwuf know well that the desires of the nafs are the main obstacle of knowing Allah (swt). Therefore, our faith is decreasing day by day. The process of becoming robots more or less affects us.

However, our Rasulullah ordered:

***“The smart person is the one who takes control of their self and acts for what which comes after death; and the foolish person is the one who simply follows their whims and then has false hopes with Allah.” [Tirmidhi]***

## # Two most important methods of struggling with the nafs: Riyazah and Mujahada

Dear Readers; I stated that the struggle with the nafs begins with belief. Of course, belief is the beginning of this process. However, it is the most important step of this struggle. The process after belief is very long. Not everyone is granted with reaching the end of this path all the time. Because everybody doesn't show the same sincere belief and effort. The principle is to adopt the system of rules and improve in the way He shows us by believing and trusting Allah who creates everything, knows all qualities, abilities and weaknesses of His creations offers us the most appropriate system. In other words, it is to be dependent on Allah not his ego's desires.

The name of this system is "**Islam**" and its basis is "**Faith**". We must believe in Allah (swt) and the conveyed knowledge He informed us by His messengers without any doubt. The doubts and hesitations for the belief just delay the training of the people and make them unhappy. **How sincere one is with his belief, the more he is gifted with the benefits and mercies of Allah (swt).**

There are two basic methods of this maturing path that will lead us to happiness and well-being in real world and Hereafter that our creator and Lord Allah (swt) provided for us: Riyazah and Mujahada. "**Riyazah**" is avoiding the activities forbidden by Allah; "**Mujahada**" is perform the activities that Allah ordered. I explained these prohibitions and orders in detail in my article named "*The Golden Rules of An Eternal Happiness*". One can learn and obey these rules sincerely in every minute of his life and apply them in his life. This is called "**Ibadat**" (worship, being a servant to Allah). Don't consider it as being a servant even it is called so. In fact, it is salvation of the human from his servile nafs and reaching the real freedom. Many people think that everything they do is for Allah. You must know that everything people do is for them. Allah (swt) is rich. It is

excluded from every kind of necessity. He needs nothing! Of course, He doesn't need the service of His incapable servants.

*"Whoever works righteousness benefits his own nafs;"*  
[Fussilat, 46]

*"And whoever purifies himself does so for the benefit of his own nafs"* [Fatir, 18]

*"Now have come to you, from your Lord, proofs (to open your eyes): if any will see, it will be for (the good of) his own nafs; if any will be blind, it will be to his own (harm): I am not (here) to watch over your doings."* [Anaam, 104]

Dear Readers, being a servant of Allah will save you from being a servant of money, other people, possessions, your nafs, your desires, and bad habits. It will make you the most beloved of the visible creatures and the caliph of Almighty Allah on earth. Never forget it!!! Don't let your nafs detain you from being a servant of Allah by making you arrogant.

### **# "The one who knows his nafs knows Allah (swt)"**

Dear Readers; although a person knows Allah by believing the principles mentioned in creed and becomes a Muslim, a person knows Allah (swt) in real terms by obeying His orders and prohibitions sincerely. Because whenever he tries to obey an order or a punishment, his nafs waits him there. He cannot fulfill the responsibility without struggling with his nafs. Because of this struggle, he knows his nafs better and understands how dangerous the enemy is. He learns it is the biggest obstacle between Allah and himself. Therefore, it is not possible to know Allah without knowing his nafs.

When Hz. Aishe (r.anh.) asked Rasulullah (pbuh) **"When does a person know Allah?"** , the messenger answered **"When he knows his self; as the one who knows his nafs knows Allah"** [Acluni]. On the other hand, it is ordered that:

***"Being saved from obeying the nafs is the biggest wealth. Because the nafs is the biggest curtain between Allah and the servant."*** (Abu Bakir Tamistani)

The only obstacle of knowing Allah is his nafs (ego). "The one who knows his nafs knows Allah (swt)" The one who doesn't know his nafs is attached in desires of his nafs. Consider you are offered some food. The one who doesn't know his nafs thinks of the pleasure of that food. The one who knows his nafs seize Allah and His mercy through the food.

We cannot see Allah (swt). On the other hand, we can see the works and the results of the attributes of Allah concerning His actions. The results of the Subuti Attributes of Allah as knowledge, will, power and creation, clearly shows itself in every event in the universe. The person who doesn't know his nafs is always caught by desires of his nafs so he cannot see the world in order to take lesson.

Therefore, to understand Allah truly, one must fight with his nafs and resist the desires of his nafs. He must not try to do what he wants. He must be away from what Allah forbade and be away from the unlawful activities. Even if it is hard for him, he must try to worship continuously.

### **# Divine mercy eases everything**

It is not difficult to perform a few times of in a day for the one who are **dependent on Allah** sincerely. However, it is very difficult to recite Tawhid (to say Lailahe illallah) or perform

ablution for the ones who are **subject to his nafs**. If one intends to be a servant of Allah with faith by believing Him, Allah eases his works. He starts do the things easier, which were before difficult for him. It cannot be explained through habits only. It is hard to explain these by science. It is a divine mercy. This is the beginning of spirituality. **Impossible things become easy and possible with the help of Allah (swt)** . One must ask Allah's help at the beginning of each his worship and pray as "Ya Rabbi, please accept from me and make it easy for me".

Dear Readers; Takwa means the fear of Allah (swt). It is ordered in the verse from the Koran that:

*"Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you."* [Hujurat, 13]

Takwa means avoiding the activities He forbid by being afraid of Him. To be more precise, it means not obeying the desires of the nafs, which are unlawful, it is understood "the more you struggle with your nafs, the more valuable they are for Allah (swt)". If you struggle with your nafs, you know your nafs, and Allah hereupon. Consequently, you have a value in the sight of Allah (swt).

That's the first stage to know Allah (swt) by heart.

Be entrusted to Allah.

## **Adab Ya Hu! (Decency O Allah!)**

It has always drawn my attention... There is a signboard at the entrances of Sufism education institutions, or somewhere visible, written **“Adab Ya Hu!”**, meaning “O Allah (swt), render us with decency!” In some signboards, this phrase is written in Arabic scripts in Islamic calligraphy. What does **"Adab"** (decency) mean? Why do sufis attach particular importance to decency? Why so much emphasis is put on decency?

Yes, **"Adab"** mean a lot for a person... In fact, it is everything. **"Adab"** is a term that defines all divine virtues that makes a man a mature human being, purifying him bad behaviors even worse than the animals. It is the beauty of behaviors. It is the integration of the status of the "heart and behavior" of the perfect human being. It is the exaltedness of morality. It is the status of the human being who has achieved the fifth dimension passing through divine training. This is also called "Morality of Allah (swt)".

**Adab (decency) is a condition of personality that emerges by a human being's passing through Allah (swt)'s training, by his acquiring morality from Him and His distinguished messengers.** The difference between people with and without decency is the difference between a mature person and a raw and rough person. Decency transforms an unkind, greedy, miser, selfish, hard and rude, impatient and untrustworthy person who is always in a hurry and anxious for continuously pursuing the desires of his ego, to a resigned, mature, caring, generous, just, benevolent, patient, mild-mannered, earnest, frank and pleasant person who is not in a hurry and anxious in his jobs. In short, **a person with Adab is the “real human being”**. That person is Allah (swt)'s caliph on earth.

## # Decency begin with obedience

Dear Readers, decency begin with obedience. Obedience is a state of compliance and surrender. Obedience is being subject to others' wishes, acting according to their desires and orders, surrendering and being subject to them.

I am sure that as soon as you have read those lines a reaction has emerged in you. I am sure that you have started to experience in your souls the spiritual difficulties that will be faced by acting according to others' wishes and orders. Imagining the things that annoy people in the real world will also be annoying when imagined. In fact, **for a person with a personality, most difficult thing to stand is to be subject to others.** Because having a personality means, in one sense, to have opinion and will, to act according to one's own desires and to be one's own master. On the other hand, **when you are dependent to others you may feel humiliated, low and injured in personality.** Therefore, many raw people get ill-tempered when they cannot do what they want but have to act according to others' wishes. I stated it in one of my previous articles that a good person and a bad person can be distinguished when that person's wishes are not fulfilled. Many people are quite fine as long as you carry out their wishes, but once you disobey, they immediately take offence, go cross with you, they start to look at you with an evil eye. They can even develop a grudge against you; they hate you and use abusive language. The reason for all these is injury of personality and forbidding or limitation of being one's own master.

Dear Readers; **this injury of personality, forbidding and limiting ones independence constitutes the essence of the nafs (ego) training.** The nafs-training is an education of personality. More clearly, eliminating the human personality that entices a person to do everything he wants and to be his own master, that cause him do all those unsuitable deeds, and replacing it with a

divine personality that is subject to Allah (swt)'s will. Only after that a person can become a mature person.

### # A self-ordained person is a raw human being

**A self-ordained person** whose demands were not limited in any way in childhood period and whose whole wants were always fulfilled **is a raw human being. They try to make everything that they want.** They always want their desires and demands to be satisfied. They never think of others. They begin to mature only when their wishes are restricted or when they are forced to obey others' desires and wills. In our country (Turkey), a person is not considered to be mature even after they graduated from university if they haven't completed their military service and haven't got married yet. In fact, maturing effects of these two institutions, military and marriage, on people cannot be denied. The most important reason is that people naturally learn to be subject to others' wishes in these institutions.

Therefore, the basis of a good child training is teaching the child decency, this is to say, refraining from acting according to one's own desires but taking into consideration other people's needs, to teach the child sharing with others and acting according to wishes of others from time to time.

### # Vanishing

Dear readers,

An intellectual person has thoughts, wishes and wills different from the others. A person has a unique "personality" by achieving these differences. However, this situation leads a person to be independent from the others; subject to his servile desires and wishes make him has trouble. **Such a selfish**



**personality will be a misfortune both for the person and for the society, he lives in, if he does not go through a divine training and acquire divine virtues.** Look around yourself and try to remember incidents that occur. Many sad events that shake societies are all deeds of such selfish personalities. A human being can only save himself, at fifth dimension, by leaving his selfish personality and reach salvation by acquiring the new selfless personality proposed by Allah (swt). A human being voluntarily resigning from his opinion and will, and rendering his human personality become ineffective on his behavior is called the one in "**Fana**" (vanishing) position in Sufism. This is a spiritual vanishing.

"**Fana**" (vanishing) is resigning from one's own desires and wishes, in other words, from one's own personality (ego). After a person resigns from his own desires, assumes the personality of the person whomever he is subject to; he unites his own personality with that person's personality because, the person is not acting according to his own personality and desires but according to the wishes of the person, he is subject to. In tasawwuf education, this is called "**Fana**" (nonexistence) stage.

### # Three levels of "**Fana**" stage

"**Fana**" position has three levels before a status of full maturity is achieved:

In the first level person has to obey the wishes of the Murshid-i Kamil to whom he is dependent and surrendered. This is called "**Fana fish-Sheyh**" situation, meaning **vanishing in Murshid-i Kamil**. Dervish Yunus has expressed this state, as "*We became servants at Taptuk's door...*" At this stage, a person tries to carry out all demands of the Sufi thinker.

Secondly, the person has to be subject to wishes of Rasulullah, which is called **“Fana fir-Rasul”** ([vanishing in the Rasulullah](#)). In this stage, a person considers the way Rasulullah had lived and his deeds as an example and tries to abide by his wishes exactly and try not to depart even one millimeter from wants of Rasulullah.

Thirdly, a person has to surrender to proposals, wishes and orders of Allah (swt), and that stage is called **"Fana fillah"**, meaning [vanishing in Allah \(swt\)](#). A person in this position tries to learn Allah (swt)'s all proposals, wishes, orders and prohibitions in every detail and be subject to Allah (swt) and tries not to depart even one millimeter from wishes of Allah (swt). A person at this stage wants everything, says everything and does everything for the sake of Allah (swt).

### **# Complete Surrender**

Therefore, behavior of the person who is in a state of complete surrender to Allah (swt) becomes completely in accordance with the way Allah (swt) wishes. After this level all desires emanating from that humble servant becomes Allah (swt)'s desire, all looks of him becomes a look with Allah (swt)'s divine light, all deeds of him become a behavior that comply with the morality of the Allah (swt) and his messengers. **In other words, the virtues of Almighty Allah begin to emerge in that humble servant.** Allah (swt) becomes that servant's seeing eye, hearing ears. Almighty Allah has expressed this state in a sacred hadith as follows:

*“Among the things that bring My servant close to Me, the ones I love best are the things that I have made fard. When My servant does the supererogatory ibadat, he gets very close to Me so much so that I love him very much. When I love him, I become his hearing ear, seeing eye, holding hand and walking*

***foot. I give him whatever he wishes. When he invokes Me for help, I rescue him at once.” (Bukhari, Rikak, 38)<sup>[1]</sup>***

Dear readers, a person gifted with this mercy of Allah (swt) is now reached the peak in decency and maturity. Obviously, such a state can be reached after a very tough self-training with the help of Allah (swt) and not everyone can be endowed with it. Let Allah (swt) make us one of the perfectly mature person whose life will be ended in this status. Let Allah (swt) gift us the faith safety in our last breaths.

Be entrusted to Allah.

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[1] Huseyn Hilmi Isik, 2012. Advice for the Muslim. Hakikat Kitabevi Publications No: 11, Fatih-Istanbul

## **Physical and mental automation, spiritual affinities**

Dear Readers,

The most pleasant thing for all the living creatures in the divine system is, of course, a physical and social environment according to their will to live. In other words, it is an environment appropriate to their natural qualities. I have witnessed many examples of this, as I have to work with living materials because of my profession. Have you ever observed how the tomato plant grows in 25-26 degree Celsius with rich water and nutrition? Have you ever seen how strong a bacterium grows in an incubator adjusted to 37 degree Celsius, which is the development optimum of it in an appropriate environment? Have you ever witnessed how a person argues excitedly and enthusiastically amongst the people who like to think and generate ideas like him, however he is in fact introverted and quiet?

Unfortunately, it is not always possible for a living thing to live in an appropriate environment. A tomato plant which is adjusted to 25 Celsius degree has to grow in 15 Celsius degree or an asthenic person who loves to think and generate ideas has to live with picnic type people who don't like to think but to run errands. Of course, this situation is a source of stress for those living things.

However, **Allah (swt) never leaves helpless the creatures that He created with His mercy**; He equipped almost each living creature with physiologic, somatic, and psychological mechanisms in order to adopt their environments.

## # Physical and mental automation

The most advanced of these mechanisms is the physical and mental automation of the living things.

**The actions that are repeated for some reasons transform into habits first and then they become passions and addictions. The memories, thoughts, and dreams repeated mentally become delusions and obsessions.** However, habits and delusions are normal psychological phenomenon, obsessions and passions are psychological illnesses that must be cured.

I would like to give you a few examples for a better understanding.

If you can drive a car or play a musical instrument, remember the first days you were learning how to do these. You were showing a great attention towards the behavior you intend at first. Every move you wanted to do was so hard that you had to think about them for days. The difficulties might also be in your dreams at nights. However, after you learned, all the difficulties were lost and you began doing many things automatically without thinking. The automation of the repeated actions is called the **"creation of habit"** or **"automation"**. The habits mean some activities which are realized with suffering and pain because they were hard becoming more enjoyable by automation with our inborn capabilities. If the behaviors, which became habits, are repeated because of pleasure, **"passions"** and **"addictions"** occur. It is observed that many young people who used to drive cars become addicted to it in time. You can always see young people who are addicted to music or games. People use the term *"be crazy for something"* for the addictions, which turn into illnesses.

Although in physical habits the heart is full with ideas and visions related to these actions at first, as the actions become

automatic, the heart is relieved because the spiritual occupation is decreased. Mental habits are just the opposite of physical habits. Some ideas and memories become "**delusions**" that has more place as they are repeated. If these repetitions continue, they occupy the heart completely by creating "**intellectual obsessions**".

### **# Spiritual Affinities Emerged from Togetherness: "*Spiritual Connections*"**

Dear Readers, there is also another type of automation, called "**conditioning**", that results from the repetition of the relations; it is one of the most important factors of spiritual affinities. I want to give you an example on the subject:

Consider the situation of a student in a country far from his own, at a university he is not familiar with. He has a new social environment composed of people he doesn't know. He begins to like good behaviors of some people in this environment. Some "**spiritual relations**" start towards these people in his heart. They are one-way sympathies.

If one of these people has time to greet or chat for a while, this one-way sympathy transforms into a communication. And the love for his new friend grows bigger. As this "**spiritual connection**" gets stronger, he has more ideas, dreams, and visions of his new friend.

If he continues the relations with his friend and they go out to eat or do sports or watch football match or see an exhibition together frequently, this "**spiritual connection**" gets stronger. Now that the lives of these two become the same. Therefore, he frequently remembers his friend.

One of the great Islam scholars, Abdulhakim Arvasi said "*The heart is subject to eyes and ears*". In other words, the heart will have visions and memories of what ears and eyes are busy with.

If these friends see each other very often then **he is so unified with the other that he cannot do without him. His heart is full of the thoughts, ideas, and visions of him.** If his friend is female, the visions at heart are accompanied by the sexual wishes and desires of the ego.

Those thoughts in mind now are "**obsessions**". He doesn't inhibit thinking or remembering his friend. He cannot erase the visions of him even he wants to do it. Because they are now part of his personality.

### **# Mentioning makes spiritual affinities stronger**

Dear Readers, some "**spiritual connections**" emerge when people are always with some living and nonliving things, not only with their friends, because of conditioning.

It is not important what you are with. It can be a friend, an animal or even a non-living thing.

If a person goes for a walk on the same street continuously, some "**spiritual connections**" emerge in his heart. If he visits another city for a while, he misses everything on that street because of the spiritual connections he is not aware of. These spiritual connections become stronger if their memories are repeated by photos, films, videos, or conversations about them.

The human soul generally shows the same reactions to the dreams of the things and events as it reacts to the real ones. For example, a person who sees someone he loves is happy and when he remembers him, he becomes happy again. Many people are

afraid of going out at night because they are afraid of the thoughts and ideas of them. Many people show mimics of disgust, as they see the thing in real, when a disgusting is mentioned. Because of this feature of the heart that it shows the same reactions to visions and realities, how the spiritual connections are formed at togetherness with the self of the goods, likewise spiritual connections are formed at togetherness with their dreams. Each time he remembers the thing, situation or the event, these spiritual affinities become stronger.

Dear Readers, this physical and spiritual automation and the spiritual connections are the most important factors that ease our adaptation to physical and social environment and make us happy.

These "**conditionings**" and the "**spiritual closeness**" that occurs in our hearts, of course, is a big mercy and gift of Allah. A "*spiritual love circle*" is formed between "*human*" and "*everything around human*". And a person will realize the love circle when he is away from this environment and begins to miss them. However, if the limits are exceeded in terms of these spiritual connections, they become "**addiction**" and "**obsessions**" like our mental activities. They transform into psychological illnesses that disturb our lives. Whereas the person must be in the midway. It is ordered in the Hadiths that:

*"Avoid very extremeness and very scantiness."* [Bukhari]

*"Who is excessive would be destroyed."* [Muslim]

*"The medium work is good."* [Deylemi, Bayhaqi]



## # The passion for Allah cleans off all the things in heart rather than Allah

Therefore, Allah Who knows everything He created tries to protect human from this immoderateness. This is the reason why Allah ordered and advised human not to give importance to anyone or anything but Allah's will.

It is ordered in Qur'an 84 times that Allah must be mentioned as much as possible.

Rasulullah ordered in the Hadiths that:

*"Mention Allah as much as you want, until (factious) people say that you are crazy" (Ramuz'ul Ehadis)*

When the person mentions Allah, a **"spiritual closeness"** is formed in his heart such as the spiritual connection for the material. Every time this remembrance is repeated, this **"spiritual affinity"** gets stronger. It becomes a **"spiritual passion"** after a while.

This divine passion for Allah clears off all the other things rather than Allah. Therefore, there is no love or commitment as a passion left in the heart rather than Allah. Allah is always loved the most. The Muslims having real belief has no psychological obsessions, passions, or addictions.

Anyway, Islam itself is a divine order that tries to replace human in its real place by connecting him to the real deity Allah by purifying the human from all the things that his ego has divinized.

Be entrusted to Allah.

## Human's debt of gratitude

Dear Readers,

I stated that one of the most important mechanisms enabling the harmony to social environment is "**automation**" in my previous article. Automation means becoming the unconscious spiritual acquisitions of the repeated behaviors, repeated ideas and repeated memories, by connecting to a spiritual automation. Most of the time people are not even aware of it. Automation is a phenomenon acquiring skills in behaviors, interactions, relations, and connections. Those spiritual acquisitions and relations reflect to heart as "**spiritual affinities**" or "**spiritual connections**". As long as repeats increases, this spiritual connections become more stronger. Moreover, after a while these spiritual passions become addictions. **This love and passion in the heart makes the person a crazy of the loved thing.**

These love and passions, which became addictions, are blessings if they are for good things that Allah (swt) approves. They bring benefits and good things for themselves and their society. However, if they are about their nafs (ego), they will bring disasters for both themselves and their society. **Even the things that are considered as harmless are related to the nafs, cause problems when they become passions and addictions.** For example, a little child who always plays computer games can be a "game addict", a teenager who listens to music becomes "music addict", a mother who watches tv series becomes "tv series addict" and a father who always watches football matches becomes "football addict". Those people are interested in anything but what they are addicted to. They began ignoring each other because of their addictions. They never quit their addictions as they really enjoy them. Therefore, the family members are like

strangers even they live in the same house. The communication, love, and connection between the family members disappear.

### **# Spiritual passions and addictions are the disasters of the human**

The spiritual connections and passions that emerge by repeating the spiritual desires are generally not limited to the thing what is being addicted to according to the strength of the spiritual love. It comprises other related things. For example a football addict is also interested in the football teams, players, TV shows and football interpretations in the newspapers. In other words, interest and love for something is not limited for the thing itself but also comprises what is related to them. Therefore, these addictions and passions are for a group of objects and events.

These passions and addictions of nafs (ego), which are illnesses, are disasters that capture his nafs unconsciously and unaware of the bad things it brings because of the love in his heart. Many people don't need a cure, as they are not aware of the situation.

**The shortest way to get rid of such passions and addictions is being away of their addictions.** The repeated synergy causes spiritual connections although when a person abstains them these spiritual connections disappear. There is a proverb in Turkish "*Out of sight, out of mind*".

**The real key to salvation from these addictions is love and remembrance of Allah (swt).** This remembrance draws away all other passions in time by keeping him away from all other desires and creates a love and passion for Allah. Ibrahim Hakki hazrats from Erzurum ordered, "*Love, affection and passion for Allah have solution for every problem. Love is a fire in the heart. It burns anything rather than Allah in the heart.*"

## # Human's Debt of Gratitude

**The most important passion that must be in a person's heart is the love of Allah. This is a person's debt of gratitude.** Because Allah is the one who created him and meets all his needs. **Allah is the owner, patron and the closest friend of the human.** Allah is the real owner of every blessing that is given to human in many occasions. The Creator presented the human with a hundred of bio-mechanisms. Every moment, hundred thousands of enzymes, coenzymes, hormones, chemical group agents and electron agents provide the power and energy for some precursors and components and keep the body healthy by completing ten thousands of biosynthesis perfectly. Allah (swt) protects the human from the harmful fungi, bacteria, and viruses with various protection, defense, and immunity mechanisms. Allah (swt) supports the human for the negative conditions of the ecology with hundreds of compliance mechanisms. Allah (swt) enables the healthy continuity of humankind by genetic, somatic, physiologic, and psychological mechanisms. **Allah (swt) is the one Who provides health, welfare, and well-being of human and humankind every minute.** Allah (swt) enables human evaluate his present, past and future and take precautions beforehand for the possible difficulties by creating amazing and helpful knowledge, inventions, and works as a result of various plans and designs. Allah makes human righteous by the perfect education support which is called "religion" and reach the level of moral nobility that no other creature has. **Doesn't human have a debt of gratitude for the infinite blessings, which cannot be listed here adequately?** Therefore, the biggest love, passion and addiction must be for Allah (swt) Who is the creator and ruler of the entire universe and the real owner of all benefits, goodness and blessings that the humans are gifted with.

**Unfortunately, most of the people live unaware of Allah (swt) and the infinite blessings given by Allah (swt).** Of course, the most important reasons of this blindness are the wishes and

desires of nafs. The human who is stuck in the never-ending desires of his nafs cannot realize the blessings of Allah (swt).

The human must try to identify his nafs and educate it by abstaining from what Allah (swt) forbids (Riyazah) and being subject to what Allah (swt) orders (Mujahada). Afterwards, he must have a strong love for Allah (swt) by remembering Allah (swt) to whom he owes gratitude and thanks. A person mustn't forget Allah even for a second. Everybody will meet Allah (swt) one day when he will be asked how and where he used these blessings. Nobody can escape from it. Allah, who has the power to create out of nothing, build and rule the universe having perfect order, also has the power to recreate the human and question him. Nobody must doubt it.

One mustn't forget that human needs the love and closeness to Allah. Allah (Swt) doesn't need the closeness of any of His servants. As He is nearer to each of servant than (his) jugular vein. It is ordered in the verses from the Qur'an that:

*"It was We Who created man, and We know what suggestions his soul makes to him: for We are nearer to him than (his) jugular vein." (Qaf, 16)*

### **# A person must remember Allah every minute**

Dear Readers,

A person must dhikr (remember) Allah (swt) and recite "Bismillah" before beginning any work. He must recite "Lailaha illallah" when he feels that his heart is filled with anything rather than Allah, "SubhanAllah" when he thinks the greatness of Allah, "Alhamdulillah" when Allah gifts him with blessings, "Allahu Akbar" when he thinks the supremacy of Allah (swt), "La hawla wa la quvvete illa billah" when he thinks Allah has the power for

everything, "Hasbunallah wa ni'mal wakil" when he trusts Allah about everything, "Astaghfirullah" when he falls into a sin or remembers his past sins. A person must remember Allah (swt) by every work he performs, everything he faces, and every condition he is in.

One must cite "**Lailahe illallah**" which is the superior dhikr as much as possible. He must cite it so many times that the others think he is crazy. It is ordered in the hadiths that:

*"Mention Allah as much as you want, until (factious) people say that you are crazy"* (Ramuz'ul Ehadis)

Dhikr must be cited by heart or by words that can be heard only by the person himself.

A person reaches the real knowledge of Allah only after the remembrance of Allah becomes an irreplaceable passion in his heart. This is when **Marifatullah** occurs. Therefore, how a newborn baby gets to know his mother, who is always with him taking care of all the needs, better than everyone, a person who remembers Allah and His blessings is aware of Allah.

Be entrusted to Allah.

## The biggest worship

Dear Readers,

As one of the most important spiritualists, Ibrahim Hakki hazrats from Erzurum states love, affection and passion for Allah have solution for every problem. Because the love for Allah is the "light of the faith". **The more this light is, the stronger the belief becomes. As belief progresses, a person is freed from his passions and addictions caused by the wishes and desires.** One begins breaking the chains of "ego" which is the biggest captivity. He begins to surpass beyond his "egocentric" personality by getting away from egoism gradually. He realizes the other values rather than himself. While he doesn't care anything except himself by considering his will and desires, he explores new realities by breaking the imaginative fiction world of his ego. He realizes what his ego has done to him gradually. **This means knowing his nafs (ego) and Allah gradually.** This is the beginning of salvation from unawareness. It is called "**yakaza**" state in Tasawwuf.

"Yakaza" state is a transition where one escapes from "meaning blindness" and realize "meaning realities" (**Al Haqq**). The relation between a person in "yakaza" state with meaning realities is alike the relation between semiconscious person and real world.

### # The status of a person who deifies his own whim

Be careful when a person, whose heart is blind, captured by his ego, says he believes in Allah (swt). Because his real god is the passion of his nafs. Allah (swt) orders:

*"Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him?" (Furqan, 43)*

*"Then seest thou such a one as takes as his god his own vain desire? Allah has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight. Who, then, will guide him after Allah (has withdrawn Guidance)? Will ye not then receive admonition?" (Jathiya, 23)*

If those people are forced to choose between their passions and works appropriate to Allah's will, they always prefer to be subject to their own desires. However, as his love for Allah (swt) increases and his belief becomes mature, he prefers Allah's will. Dear Readers, never look down on someone who says I believe in Allah (swt) regarding his state. As Allah's mercy is wide enough to cover everyone having a piece of belief in his or her hearts. It is ordered in the verse from the Qur'an that:

*"The desert Arabs say, 'We believe.' Say, 'Ye have no faith; but ye (only) say, 'We have submitted our wills to Allah,' For not yet has Faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful.'" (Hujurat, 14)*

It is seen that even the belief doesn't cover the heart totally, anyone who obeys Allah (swt) and Rasulullah (pbuh) are gifted with unlimited mercy of Allah. Therefore, never try to evaluate someone's belief by considering his sins. Allah (swt) has the judgment. Try to be close to Allah (swt) and work for your own salvation by having Allah's sake. Help yourself first to help others salvation.



## # The way to escape from unawareness: Remembering Allah

Dear Readers, **the biggest disaster that a person can experience is being unaware of Allah (swt)**, his creator. Then a person doesn't realize that Allah (swt) decides on everything about his life, as life and death, world and Hereafter, richness and poverty, good and bad, wellness and illness, but thinks that some weak and unable things have some power and strength. He can understand the reasons but he cannot understand the reason of reasons. However, even a leaf cannot move without Allah's will.

The most significant way to be saved from this unawareness is reading Qur'an, the words of Allah and mention Allah as much as possible. It is ordered in the Hadiths that:

*"Qur'an and dhikr strengthens the faith in heart just as the water grows the grass"* (Ramuz al-Ahadis)

*"For everything there is a polish and the polish for the heart is the dhikr of Allah"* (Bayhaki)

*"The difference between someone who remembers His Lord and someone who does not is like the difference between the living and the dead."* (Bukhari)

## # The biggest worship is mentioning Allah

Dear Readers, I stated in my previous article that spending time with something and remembering it often creates spiritual connections that we are not aware of by forming "**spiritual closeness**". I also stated that this spiritual closeness is transformed into "**spiritual passion**" in time if the remembering is repeated continuously. It is a characteristic of human nature. It is completely natural. Remember how lovers, game addicts, fans of Metallica and sport fans become addicted.

**Love and passion for Allah is a source of mercy and goodness that controls all harmful passions of the nafs.** We must transform the love and belief of Allah (swt) in our heart to a passion, to get rid of or at least control all other passions and commitments of our nafs. It can be accomplished by obeying orders of Allah (swt) and remembering Him as much as possible. Therefore, it was very important for Allah and His messenger Rasulullah (saw), that people read Qur'an and remember Allah (dhikr). "Dhikr" is given a great importance. Even Allah (swt) mentioned Qur'an and Salah as dhikr. As M. Esat Cosan hazrats stated, dhikr is mentioned 200 times in Qur'an and it is ordered that Allah (swt) must be remembered often. These are the evidences to show how important remembering Allah is. Remembering Allah is so important that, it is ordered in Ankabut, 45 that:

***"Remembrance of Allah is the greatest (thing in life) without doubt." (Ankabut, 45)***

Rasulullah ordered in one of his Hadith that:

***"The one who engages in dhikr has the highest rank of all before Allah than the spending of gold and silver in the service of Allah or taking part in jihad and becomes red with their blood, truly those who do dhikr are better than him in rank. Remembrance of Allah (swt) is superior to giving gold and silver in charity. This is dhikr. Then remember Allah more." (Ibn-i Hibban)***

Rasulullah ordered that dhikr has a higher rank than being a martyr for Allah (swt).

In my opinion, now you can understand why ahl-i tasawwuf (Sufis) put significant emphasis on dhikr.

## # The easiest but the most fruitful worship

Dhikr is such worship that it doesn't have "time" or "place" limitations. It has no certain conditions. It is done through the heart by remembrance. It is the easiest worship. It can be done at night, during the day, at bed, in the bus, in the sea while you are walking or doing sports. It can be done in every place and every occasion. But the best is to do dhikr by sitting towards the Qibla in a cleaned state with wudu. **As dhikr is acquiring a spiritual skill; it is based on remembering Allah by heart.** Repetition will not be helpful without remembering by heart. However, one mustn't give up repeating it as it is not helpful. Even once Allah is remembered by heart when you say Allah for 100 times, this remembrance by heart is a great gain. How some announcements on radio and television take place in our hearts by repetition, the voiced dhikr places in our hearts when it is repeated continuously. Dhikr is easy and beneficent protecting people from Allah's gadap. Rasulullah ordered that:

*"Who cannot pray at night or spend his good in charity must remember Allah more." (Bazzar)*

*"Remember Allah always so that you may be saved." (Tirmidhi, Ibnu Mace)*

As I stated in my previous article, the highest level of remembering Allah is saying "Lailahe illallah" as much as possible. It is ordered in the hadiths that:

*"The best dhikr is Lailaha illallah." (Tirmidhi)*

Allah, which is the real name of Him or other beautiful names of Him can be remembered to dhikr. What is important here is to remember Allah (swt) in every occasion and fill our hearts by His love and belief. It is ordered in the verse from the Qur'an that:

*"When ye have performed the prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides."*  
(Nisaa, 103)

The heart must remember Allah every moment. A person mustn't be unaware of his Creator whom he will reach for sure. Rasulallah ordered that someone who doesn't remember Allah when sitting, laying or walking will regret this in the Hereafter. Don't regret by forgetting Allah and get lost in the beauties of the world.

Be entrusted to Allah.

## Refinement of the nafs (ego)

Dear Readers,

Islam is a divine order that tries to save human from everything his nafs idolized and to connect him with his real creator, Allah (swt). The basis of this order is **"faith"**. This order aims at improving and nurturing the human by getting to know Allah (swt). **Refinement of Nafs (tazkiyatun nafs)** and **Purifying the Heart (tasfiatul qalb)** are two important stages of the maturation. This article is about "Refinement of Nafs".

**Nafs is the self, which is composed of wishes and desires of the person.** The ego, which expresses some wishes emerging from the vital needs for the person's life, is not what we call as nafs. The nafs that we mention about being refined is covered with evil desires and wishes that some of them has become passion because of continuous repetition. This is called **"Nafs-i Ammara"** (the evil-commanding nafs). "Nafs-i Ammara" is a nafs that doesn't know Allah nor pay attention to mind or heart. It pushes the person until it achieves what it wants by repeating them. Allah (swt) orders for such egos:

*"The (human) soul is certainly incites to evil." [Yusuf, 53]*

This kind of personality needs the knowledge of Allah (Swt) and a divine training. Otherwise, the person will cause problems for himself and the society.

## # The biggest struggle!

Rasulullah (s.a.w) ordered in the Hadiths that:

*"The nafs surrounding you is the worst enemy of yours."*  
[Deylemi]

*"The strongest enemy of the human is his nafs, then comes his family."* [Deylemi]

The nafs is a powerful enemy and it is hard to overcome it without the help of Allah. On returning from a holy war Rasulullah (s.a.w) said, *"We returned from the Small Jihad, now it is time for the Big Jihad"*. The companions of Rasulullah (s.a.w) asked *"What is the Big Jihad, ya Rasulullah?"* He answered, *"It is the struggle with the nafs"*. In another Hadith, it is ordered that:

*"The supreme Jihad is the one with the nafs in the way of Allah."* [Taberani]

It is seen that to control the nafs is not easy and it is a supreme Jihad. It cannot be done without the help of Allah (swt).

Ruknaddin Abul Fath hazrats stated that:

*"Refinement of nafs is only possible with help of Allah and seeking refuge in Allah. It is ordered in Qur'an that: "Yet I do not absolve myself (of blame): the (human) soul is certainly incites to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft-forgiving, Most Merciful" (Yusuf, 53). Nafs cannot be refined without the mercy and help of Allah. It is also ordered: "Were it not for the grace and mercy of Allah on you, not one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all*

*things)*" (Nur, 21). The sign of this mercy and grace is being shown his disgraces." And continues:

"... If a small piece of light from divine grandness shines in the heart of a person, he will value all the important people in the world as soil. The realities of the world would not be important for him. As it covers his heart, he hates the animal characteristics of the realities of the world."<sup>[1]</sup>

### **# If a person counts on himself rather than Allah (swt)**

If a person counts on his small will rather than Allah (Swt) about refinement of his nafs, he will learn the reality by swearing to give up and break his oaths many times, as I did before.

Dear Readers, our hearts must not be blind. Nothing happens in the universe without the permission and order of Allah (swt). Even a leaf cannot move nor can a feather fly. Therefore, we must ask Allah's help for everything in our lives and devote ourselves to Him and trust Him. Allah (swt) Who is merciful and graceful always responds His servants.

A person must be intelligent and try to refine his nafs. Allah (swt) orders that:

*"Truly he succeeds that purifies it, And he fails that corrupts it!"* [Shams, 9-10]

In Hadith it is also ordered that:

*"The smart person is the one who takes control of their self and acts for what which comes after death; and the foolish person is the one who simply follows their whims and then has false hopes with Allah."* [Tirmidhi]

Abu Bakr Tamsitani ordered, "Salvation from obeying the nafs is the biggest blessing, because nafs is the biggest obstacle between the human and Allah (swt)".<sup>[2]</sup>

Sahl bin Abdullah Tusteri hazrats also ordered that: "The most precious worship is not to obey the wishes of nafs"<sup>[2]</sup>

We shouldn't let our nafs free but try to dominate it with the help of Allah and refine the nafs from all kind of evil things in order to reach salvation.

### **# Refinement of nafs**

Dear Readers,

Refinement of the nafs is controlling the never ending desires and wills of nafs, being saved from its passions and addictions, teaching the nafs to accept what Allah gives, disciplining it by nurturing its desires and training it to have its desires by the limits of religion rather than unlawful ways.

In brief, refinement of the nafs means controlling the negative desires and wishes of the nafs that may harm himself as they are excessive.

Allah (swt) ordered in a Hadith Qudsi that:

***"Struggle with your nafs! Because your nafs is my enemy."***

In Hadith, it is also ordered that:

***"The supreme Jihad is the one with the nafs."*** [I. Neccar]



This Jihad with the nafs is achieved by doing Riyazah and Mujahada.

## # Riyazah (Self Discipline)

**"Riyazah means not performing the actions that nafs wishes."**

"It is done by taqwa and wara. **Taqwa** means avoiding the things that are forbidden by religion. **Wara** means to avoid using the permissible things not more than needed, besides things that are forbidden by religion." (Muhammed Hadimi)<sup>[3]</sup>

Dear Readers,

Self-discipline is helpful only when it is achieved within the frame of our religion's definition. Otherwise, it won't be helpful. "People understood that self-discipline meant starving and fasting. However, it is more difficult and helpful to eat as our religion orders than fasting for years. When a person is offered delicious food and he accepts only the amount that is ordered by our religion, which will be a superior self-discipline. If a person, who performs worship for a thousand of years and self-discipline with a difficult struggle, doesn't obey Rasulullah's order, all of his works will not be valuable. It is useless like a mirage in the desert." (Imam-i Rabbani)<sup>[4]</sup>

Sharafuddin Ahmet bin Yahya Muniri orders that:

"Islam doesn't order suppressing the lust and rage of the nafs but to make use of it according to the religion by controlling both of them. Riyazah is not used to suppress them, but to train them in accordance with the religion."<sup>[2]</sup>

## # **Mujahada (Self-struggle)**

**Mujahada means performing the unwanted and difficult actions for the nafs.** In brief, it is worship and obedience to Allah's orders. "Worship means both training the nafs by struggling, and relieving the heart by having a spiritual connection with Allah (swt)." (Ali ibn Amrullah)<sup>[4]</sup>

"The evil ideas that nafs reminds to a person are surpassed only by struggle (worship and obeying Allah's orders)". (Muhammed Hadimi)<sup>[4]</sup>

## # **The thing that impedes recognition of Allah is the desires of the nafs!**

Muhammed Masum hazrats orders that:

"The youth is the most precious times of a life. It is when a person is healthy and strong. As the time passes, we become older. Unfortunately, we leave reaching to **Marifatullah (Knowledge of Allah)** to the last phase of our lives, which are dreams... We spend the most honorable times of our lives on reaching the desires of the nafs which is the most harmful and worst thing."

**"Allah (swt) created human and djinn to make them reach Marifatullah, His will and love.** The strongest obstacle that prevents a person from reaching Marifatullah is his nafs."<sup>[2]</sup>

## # **Fanaa (Extinction) and Baqaa (Permanency) Stages**

Dear Readers,

The reason of all prohibitions and orders of the religion and Riyazah and Mujahada to obey them is to train the nafs to stop its

wild wishes. **The wishes of the nafs diminish as one obeys the rules of religion.** As the visions of these heart-capturing desires disappear, the signs of Allah in the heart become clear. **Muhabbetullah** (love for Allah) replaces the love for the world in the heart.

*[The meaning of Allah's signs becoming clearer in the heart is metaphorical. It means dhikr and remembrance of Allah in the heart.*

*Allah is excluded from all kind of thoughts, opinions, illusions, dreams and envisions in mind or heart. All of these envisions are created by Allah in our minds and they are not Allah Himself. Allah doesn't resemble anything that is created by Him.]*

When the visions of world emerged in the heart because of the desires and wishes of nafs (ego characteristics as covetousness, arrogance, jealousy, vindictiveness) disappear, it is called "**Fanaa**" status. When the dhikr of Allah becomes continuous, it is called "**Baqaa**" status.

**Refinement of the nafs** helps someone achieve Fanaa stage although it is not enough for Baqaa stage. Therefore, the heart must be purified. I hope to write about purifying the heart in my next article.

Be entrusted to Allah.

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(1) Der. Abdullah Yildiz. Ruknaddin Abul Fath. Turkiye Gaz. Hikmetler kosesi

(2) Der. Ali Guler. Nefsin terbiyesi. Turkiye Gaz. Bir Bilene Sorolim kosesi

(3) Dini Terimler Sozlugu, Vol. 2, p.141

(4) Dini Terimler Sozlugu, Vol. 2, p.53

## Purifying the heart

Dear Readers,

I stated that maturing process has two important phases and defined "Refinement of the Nafs" in my previous article. This article is about "Purifying the Heart".

**"Purifying the Heart"** (Tasfiatun Qalb) means cleaning the heart from all kind of spiritual diseases by getting rid of all bad things and then making the heart strong with **Muhabbetullah** (Love for Allah) by connecting it to Allah (swt).

In this way, **"faith"** becomes a real and strong belief. At this stage, there are no doubts or hesitations in the heart and no one can stop the person from faith.

### # Spiritual diseases of the heart

There are many spiritual diseases of the heart. The most common disease of the heart is the commitment of the pleasures, desires, and wishes of nafs as a passion. In brief, it is obeying the rules of his nafs. This fake god in the person's heart fills the heart so that there isn't any space for the signs of Allah (swt). He doesn't remember Allah (swt).

The heart wishes earthly pleasures as goods, positions, various food, clothing and jewelries, sightseeing, entertainment and passion because it obeys the orders of his nafs. It is also the underlying reason for all evil things as pride, hate, etc...

This person's heart is filled with ideas and visions of the real world even while he prays for Allah (swt) unless he purifies his heart and refines his nafs, because the heart is subject to them spiritually.

### **# Two phases of purifying the heart**

The desires of the nafs diminish gradually and the fake gods in the heart are erased in time through Riyazah (Self Discipline) and Mujahada (Self-struggle), which means abstaining from everything Allah forbid and obeying His orders. Thus the first step of purifying the heart is achieved and the refinement of the nafs is completed by clearing its effect in the heart.

In the second phase the heart is filled with signs and love of Allah the real owner of human. This is only achieved through dhikr, which is the remembrance of Allah every time.

"Allah (swt) must be remembered every time. There must be nothing but Allah (swt) in the heart. One must dhikr when eating, drinking, sleeping, going somewhere, or coming back." (Imam-i Rabbani)<sup>1</sup>

The times when Allah (swt) is not remembered are called blindness. The heart must never be blind.

### **# A love story**

Dear Readers,

I had a close friend when I was young. I will keep his name secret because it is a real story. He was attracted by a girl in our neighborhood. It was a simple attention that every young person

can experience at first. Once I saw that he wrote the capital letter of his girl friend in his watch. I asked him the reason. He said he would like to remember her every time he looked at his watch. These remembrances strengthened his love for the girl and soon he fall in love with her. The girl was not so beautiful. However, who is loved is beautiful. "Copper becomes gold because of love." And this love ended in marriage.

Remembering the beloved ones strengthens the love in the heart. It strengthens the spiritual connection. If the remembrances are repeated continuously, the love in the heart becomes a passion. Don't our commitments to possessions, degrees and pleasures become constant ideas and passions as we think of them every time? Even the strongest love connections in the heart disappear without seeing and remembrance.

### **# Don't forget that Muhabbetullah becomes stronger by dhikr**

Dear Readers, one must never forget that the most important factor that strengthens **Muhabbetullah** in the heart is **dhikr (the remembrance of Allah)** and never give up dhikr. Allah (swt) must be remembered as much as possible on every occasion.

It is ordered in the verse from the Qur'an that:

*"Those who believe, and whose hearts find satisfaction in the remembrance of Allah; for without doubt in the remembrance of Allah do hearts find satisfaction." (Rad, 28)*

In Hadith it is also ordered that:

*"Dhikr is the sign of Allah's love" (Bayhaqi)*

Let's remember again that Rasulullah (s.a.w) ordered:

*"The best way of dhikr is citing Lailahe illallah (There is no god, but Allah). "* [Tirmidhi]

### **# Dhikr is beneficial if one quits the things that are forbidden by religion**

However, in order that dhikr which means remembrance Allah (swt) strengthens the love for Allah, the heart must leave the love for world and the things that are forbidden by religion.

Bayhaqi stated in a Hadith that:

*"The one who cites "Lailahe illallah" is saved from torture unless he prefers world to religion. If he is interested in world rather than religion, Allah (swt) orders you are lying when he cites kalima-i tawhid (Lailahe illallah)"*

Taberani stated in another hadith that:

*"Whoever recites Lailahe illallah sincerely enters Paradise. Reciting it sincerely detains the person from the harams."*  
[Haram means an act or product which is prohibited in Islam.]

### **# The essence of a mature belief is clearing the heart from love of world**

Dear Readers,

Upon studying and thinking about these two Hadiths, it is understood that in order to fill the heart with belief and love for Allah (swt) which is the light of belief, in other words to have a

perfect belief, one must leave his love for real world and quit the forbidden things by Islam.

I would like to remind that having wealth is different from "love for world". As you can remember, some of the Sahaba-i Kiram hazrats who were heralded with paradise were very rich. However, they didn't have love for wealth or real world in their hearts. Most of them spent their wealth for the sake of Allah when needed without hesitation. There are many rich people today whose hearts are filled with terrible love for wealth and real world even they needn't anything. They try to get rid of the people who are in need by saying "May God help you". What is criticized here is not the wealth but the love for the real world or the preference of real world to religion.

We must purify our nafs and clear the tendency for the haram things in order to benefit from dhikr spiritually. Afterwards, the affect of dhikr on the heart can be visible.

### **# The heart must never be blind**

Allah (swt) bestows many blessings upon the people who remember Him all the time.

It is ordered in 35th verse of Ahzab Surah in the Qur'an that:

*"... For men and women who engage much in Allah's remembrance, for them has Allah prepared forgiveness and great reward."*

Of course, one of the most beautiful rewards is strengthening "Muhabbetullah" and reaching the perfect human level by purifying the person from animal characteristics, and the other reward is being able to see Allah (swt) in Paradise. According to some sources, the more a person remembers Allah in life, the



more he will see Allah in the Hereafter. It is ordered in the verse from the Qur'an that:

*"But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment."* [Ta-ha, 124]

Great scholars and Sufis recommend that the heart is never blind but dhikr all the time.

However, I realized that it is hard to realize it practically. I also understood that the meaning that the heart mustn't be blind even for a second is giving up to perform the things that are forbidden by religion by remembering Allah (Swt), thanking Allah for the blessings he gifted and being patient by remembering Allah (Swt) in the hard times. One must remember Allah (Swt) in every events and situations.

### **# Living in accordance with the orders of the religion is dhikr**

Imam-i Rabbani hazrats orders "Dhikr means saving oneself from blindness. Dhikr is not reciting **Lailahe illallah (kalima-i tawhid)** or **Allah** over and over. Dhikr is saving himself from blindness in any way. Therefore, obeying the rules and abstaining from the restrictions of is dhikr. The trading by concerning the laws of Sharia is dhikr. Marriage and divorce by Sharia rules is a way of dhikr because one remembers the owner of the orders and restrictions while performing these actions. It eliminates the blindness. The dhikr by the names and attributes of Allah (Swt) have faster affects by creating His love and make people reach Allah (Swt) sooner. The dhikr by orders and restrictions are not like this."<sup>[2]</sup>

It is clearly understood that believing Allah (swt) and obeying the rules of Sharia which Allah (swt) ordered is itself a way to

dhikr. In other words, obeying the orders of the religion and abstaining its restrictions is a way of dhikr. Moreover, the dhikr by reciting kalima-i tawhid and the beautiful names and attributes of Allah (swt) help people reach love of Allah faster. In other words, light of belief in the heart shines faster by remembrance of beautiful names and attributes of Allah (swt) and human reaches the real belief level sooner. Thus, **Marifatullah** (Knowledge of Allah) accrues quicker.

### **# Our hearts become the place of Allah (Swt) by purifying the heart**

Our nafs will be purified if we abstain from the activities that Allah (swt) prohibits as committing adultery, disobeying our parents, perjury, borrow and lend money at interest, drinking alcohol, gambling, accepting bribes and perform the activities that He orders as performing salaah, fasting, spending halal money on food and beverage, and being patient. The real world images in our hearts, which are related to desires of the nafs, are erased in time. Thus the meaning of "**Lailahe**" (There is no other God) becomes real in our hearts.

In addition to these performances, if we remember Allah (swt) on every occasion during the day without being unaware of Allah (swt), the dhikr and love of Allah (swt) begin to root in our hearts. Our hearts are filled with love of Allah (swt). We begin performing salaah as if we see Allah (swt). We feel Allah (swt) with us in every work we perform. And our hearts become the place of Allah (swt) in time.

It is ordered in the Qudsi Hadiths that:

***"I am with him whenever my servant remembers me."***

*"Neither earth nor heavens has encompassed me, but the heart of my servant has encompassed me."*

*"I am in the heart of believers."*

The stage where the dhikr and love of Allah become constant in the heart is called Baqaa (Perpetuity) stage. Thus, the meaning of **"illallah"** (but only Allah) becomes real in our hearts.

In this way, the meaning of **"Lailahe illallah"** becomes complete in our hearts by saving our spirits from fake gods and reaching Allah Who created everything out of nothing, is unique, and has no partners or assistants. This heart is now a satisfied heart. This nafs has the belief, which is contented and satisfied with Allah.

Allah grant our hearts with belief, satisfaction, and peace.

Be entrusted to Allah.

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(1) Dini Terimler Sozlugu, Vol. 2, p.315

(2) Gumus, M. Siddik (Ed.), 1993. Tam Ilmihal Seadet-i Ebediye, 55.Baski. p.885. Hakikat Ltd. Sti.Yay., Darussefeka Cad. No: 57/A, Fatih, Istanbul.

## Human's ascending to the fifth dimension

Dear Readers,

Marifetullah means being aware of Allah (swt). I stated before that the science of Marifetullah has 3 complementary methods as "**mind**", "**transfer**" and "**heart**". The "mind" method is applied by the person himself, "transfer" method is by scholars of Islam and "heart" method is by Tasawwuf Scientist. A person begins to know Allah (swt) only after acquiring the knowledge of the three methods. He has a true "**Marifetullah**", a perfect "**belief**" and a real "**maturity**".

The last phase of this process is Tasawwuf education. This is a heart education under the observation of a **Murshid-i Kamil** (Perfect Guide). The student bay'ahs the Murshid-i Kamil on behalf of Rasulullah (s.a.w). In fact, the bay'ah (*the oath of allegiance*) is to Allah (Swt).

It is ordered in the verse from the Qur'an that:

*"Verily those who plight their fealty to thee plight their fealty in truth to Allah; the Hand of Allah is over their hands."* (Fath, 10)

**# Tasawwuf is experiencing Islam with its visible and invisible aspects**

Tasawwuf is a science of state. The principal of Tasawwuf is living in accordance with the Islamic rules by heart and behavior with its visible and invisible aspects as Ahmed Yasawi, Mawlana

Jalal ad-Din Rumi and Mahmut Hudai hazrats lived with takwa and sincerity, but without formalism... Just as in the era of Rasulallah (s.a.w)...

The words, which people repeat in order to get closer to Allah, are called "wird". "Dhikr" is remembering Allah (swt) by any means.

Tasawwuf institutions, which have helped many people to become mature by reaching true belief up to now, also practice regular daily wird and dhikr programs besides conversations, self-denial and struggle methods to strengthen the love of Allah (swt) in the hearts.

### # Daily Wird and Dhikr

Before beginning the daily wird, 3 times Ikhlas and 1 time Fatiha surah are recited for the souls of Rasulallah (s.a.w) and his companions and Silsile-i Aliyye who were the teachers of the spiritual education organizations that date back to times of Rasulallah (s.a.w). The next step is dhikr.

One must be ritually clean to perform daily wird and dhikr. It is begun with Basmala-i Sharif (Bismillahirrahmanirrahim). After giving glory to Allah (swt) and salawat for Rasulallah, **tawba** and **istigfar** is made by repenting for the sins and reciting Astagfirullah. And then **Kalima-i Tawhid (Lailahe illallah)** and the **beautiful names of Allah** are recited in a certain number.

I witnessed that the regular daily wird and dhikr programs enabled positive effects for many people. These activities make people close to Allah (swt) continuously. A person must avoid **harams (the things which are prohibited in Islam)**, perform his prays regularly and do everything for the sake of Allah (swt) in

order to get the advantages of such a daily wurd and dhikr program.

### **# One must keep away from bad people and publishing**

One must also be away from the people with world addiction whose hearts are full of darkness.

Don't forget that there is a path between hearts.

Being together with people whose hearts are full of darkness increase the addiction to world, darken the heart, and sharpen the tendency to unlawful actions. A person then spends the most valuable times of his life with invaluable actions without being aware of Allah (swt).

Try to be together with good people all the time. The good person is the one who reminds us **Allah** (swt) and the **Sirat-i mustaqim** (the straight path). We must pray Allah for being together with people who are better than we are. If we are always with good people, we will realize that a love for Allah, His Prophets, good people, all believers, and good habits grows in our heart that advances our heart unconsciously.

The good and bad publishing is just like friends.

Good friends cause benefits whereas bad friends cause harm. When we are with good people, we learn something from them because of their good behaviors even there is no communication.

Therefore, Rasulullah (s.a.w) ordered:

***“A man is upon the religion of his friend, so let one of you look at whom he befriends.”*** [Tirmidhi]

*"Having a conversation with a good person atones the sins of many conversations with bad people." [Deylemi]*

### **# Marifetullah is spiritual knowledge**

Dear Readers,

We must refrain from the actions Allah forbids like committing adultery, objecting to parents, perjuring, lending and borrowing money with interest, drinking alcohol, gambling, accepting bribe, arrogance, gossip, and meanness. On the other hand, we must obey His rules as praying, fasting, eating and drinking lawful things, being patient, swear to give up just after committing a sin. If we perform the dhikr and wird programs, the desires of our nafs and all the bad feelings as love for real world, arrogance, vindictiveness, envy, covetousness and calumination disappear in accordance with our sincerity. **"Muhabbetullah"** (The love for Allah) begins filling our hearts instead of them. Thus our hearts begin knowing Allah (swt) and **"Marifatullah"** (Knowledge of Allah) begins to appear in our hearts. Marifetullah is a spiritual knowledge. It is the knowledge by instinct like a baby knows his mother who is always with him without any conscious knowledge based on any scientific data about his mother.

### **# The Heart's reaching confidence**

After this stage, the heart is opened to meaning world. The person begins understanding some realities through his heart, which he hadn't realized before. Meaning blindness disappears. The person begins realizing and understanding some realities clearer, which he knew by heart before but evaluated them with doubt and hesitation. Thus the doubts in his belief disappear. A relief, satisfaction, and reliance in Allah, which are impossible to define with words, occur in his heart.

The human at this point, now, is a person that he has passed through the education of Allah (swt) and ascended to the fifth dimension. He is aware of the spiritual realities. And he is a "**mature**" human, now. He has the signs of all the positive characteristics of a mature person. I gave more detailed information on the subject in my next article.

Be entrusted to Allah.



## **A new personality in the fifth dimension**

Dear Readers,

You can remember that I stated our nafs become an **"ego"** now when **"reason"** comes into play, which is a thinking mechanism and has an ability to analyze and synthesize, as I explained the fourth dimension of our existence. We called it **"personality"** as it viewed externally. Moreover, after a person has personality, he has the opportunity to present his own freewill by his ideas and decisions. Thereby, he has negative or positive responses according to the adaptation or conflict of his will with the others. However, it is totally different within the fifth dimension, which is the maturation dimension of a human, because the human gave up being subject to his will (the desires, wishes, whims, and benefits of his nafs) voluntarily, is surrendered and subject to Allah's will (wishes and desires of Allah (swt)).

### **# The Real Muslim**

When we remember the definition of Islam as "being surrendered and subject to Allah (swt) Who created everything out of nothing and is unique and has no partners or assistants", it is clear that the definition becomes real only within "mature person" in the fifth dimension. That's why, the person in fifth dimension is a real Muslim who is surrendered to Allah's will totally.

Dear Readers, the most important feature of personality or ego (a nafs having reason) is that it can create new ideas by analyses and syntheses, make interpretations and take new decisions by

adjudging on certain subjects, and having opinion and will (intention) consequently.

### **# The most distinctive feature of the personality is its freedom**

The most important and distinctive feature of ego or personality is the free will. A person puts forth his own decisions and wishes obtained by analyzing and synthesizing, and tries to convince everybody of these wishes. He tries to rule everything.

The “**will**” appears in the heart as desires and wishes of the nafs at first. These desires and wishes may be simple emerging from the needs of the body or a result of a complicated synthesis based on long and delicate plans of the person. The desires are called personal desires, opinions or wills when they are verbalized.

### **# The person at the fourth dimension cannot be saved from the spiritual discomforts**

A person with a "personality" of fourth dimension conflicts with many people on some occasions with his will because the wishes that a person sets out for his nafs are generally composed of the things others don't want for their nafs. Of course, common benefits are exceptional. People are united to form a group when they have common benefits. They don't have conflicts of interest in the group then but conflict of interest arise between groups. The people who cannot pass the fourth dimension cannot escape from spiritual discomfort due to the certain conflicts of interest resulting from selfishness.

However, the mature person in the fifth dimension doesn't have such "ego" problems because he gave up his will voluntarily and became subject to Allah's will (desires and wishes).

## # Disappearance of the ego

His nafs is now purified from human attributes (desires and wishes) most of which are composed of animal and instinctive desires and reshaped with morality that Allah (swt) ordered by passing through Allah's training. Another words, **his personal will resulted from his ego disappeared in Allah's will**. This stage is called "fanaa" (vanishing) stage or "**fana fillah**" (vanishing in Allah). Now a person in this dimension doesn't have an "ego" based on passion, wrath and personal benefits as he had in the fourth dimension.

*[General information is necessary here. "Vanishing in Allah (swt)" is metaphorical and means disappearing the person's desires resulting from his nafs in the desires of Allah (swt). Allah cannot be penetrate in anything or nothing can be penetrate in Allah (swt). These features belong to the creatures and Allah (swt) is excluded.]*

Vanishing the ego means vanishing the love and addiction of world composed of desires and wishes of nafs in the heart.

## # A person cannot be selfish without ego

The mature human is not selfish as his ego disappeared. You will never witness selfishness in any of his works. If you have to share something with him, he behaves equitably or he grants you with his rights. If you try to take something from him, he gives it to you as a present. It is easy and pleasant to get along with those kinds of people for a person in each position. They don't accuse people because they are not selfish. If you make a mistake, they will forgive you immediately. They are not after other people's belongings because they are not in search for possessions to satisfy their own nafs. Therefore, they are not jealous or greedy.

The mature people frequently seem to be "without personality" externally as they don't have an ego. Most of the people think the mature people who give up their benefits for other people and spend their good and time for others, are fool or stupid because of their peacefulness, mercy, patience, and trust. "Aptal" (fool or stupid) in Turkish was derived from "ebdal" which is used for the people with love of Allah (swt) in Tasawwuf terminology.

### **# They are not stupid or without personality**

Dear readers, in real they are not stupid, fool or without personality. They are just in another dimension. It is like the transformation of a butterfly from ugly caterpillars eating anything they became beautiful butterflies carrying flavor from flowers.

The human in the fifth dimension escalated in the meaning dimension by passing through a transformation period as a caterpillar transformed into a butterfly is now free from the animal characteristics. He now represents "maturity attributes of an angel" that never leaves the great will of Allah (swt) by good morals of Allah. It is the new personality of the human who reached a new dimension.

### **# The new personality of the mature person**

In fact, they have a more advanced and sophisticated appearance, which looks stronger and clearer in their new personality than the previous characteristics, they had. You can witness their change upon their responses to inequity. You witness how the people, who are compassionate and good-tempered as much as possible with suffering people in need, get strong as rocks against inequities and injustices. You witness that they roar like lions when everybody is silent against the cruel people by being afraid

of their cruelty. Therefore, the people who are afraid of Allah (Swt) have such a dignity and imposing-looking that a fear appears in the heart of those met them.

The holly people in the Turkish history were called as "Alperen". "Alp" means brave and "Eren" means holly person in other words Wali (Plural awliya). They were good-tempered and merciful for those who got a raw deal but powerful and valiant for the ones who were unfair. Our folk-literature has many stories of them. The word "Alperen" expresses the mature and valiant people in the fifth dimension. If one word is searched to define our nation who served Islam for many years, I think "Alperen" will be the best.

The new personality of the mature person is a purified and divine personality equipped with various divine virtues as patience, mercy, justice that person can be reached only by **"the perfect faith"** in the fifth dimension, which cannot be compared to greedy, grasping, and bad personality of the previous dimensions.

Be entrusted to Allah.

## **Mature person (1)**

Dear Readers, after the human is escalated to the fifth dimension and become a mature person, he begins having some of the divine virtues of Allah (swt) as patience, mercy, justice, equity and generosity. Thus the person becomes the caliph of his Rabb (Allah) on earth. I would like to state some of the characteristics of the mature person.

### **# The wishes of a mature believer**

Dear Readers, when a person becomes a real Muslim by being surrendered and subject to Allah (swt), he begins acting in accordance with the will of Allah (swt) every time and everywhere. Therefore, even the wishes seem to be emerging from him are in fact the wishes of Allah (swt). I would like to give you a few examples for a better understanding of the subject:

When Ahmad Effendi who is an "Alperen" that reached the maturity stage says Tailor Omar who got in trouble: "Be patient, don't let yourself go. Allah (swt) is the helper of him who waits. Everything will be all right in time. Allah (swt) is the creator of both goodness and malice. I want you to be patient and strong." Allah (swt) is Who advices us to be patient even the words are seemed to belong Ahmad Effendi.

*"O my son! Establish regular prayer, enjoy what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs." (Luqman, 17)*

If Ahmad Effendi tells the wealthy tradesman Mr. Kazim who puts pressure on worker Yusuf to pay his debt, "The young man is between jobs nowadays, he has some financial problems. You have no problems. Please give him some time. He will pay you as soon as he begins working. Why are you putting pressure on him?" the wish is in fact a wish of Allah (swt) even it seems to belong to Ahmad Effendi.

***"If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew."*** (Baqarah, 280)

When Ahmad Effendi says to 2 young people who are throwing roasted chickpeas to each other "You are eating roasted chickpeas. Why are you wasting them by playing as toys while there are so many hungry people in our country? Don't waste them. Wasting is forbidden by religion." Allah (swt) orders us not to waste even the words and the wish seem to belong to Ahmad Effendi.

***"Eat and drink: But waste not by excess, for Allah loveth not the wasters!"*** (Araf, 31)

If Ahmad Effendi says to a third neighbor upon learning 2 neighbors are crossed because of a simple problem "Ziya Effendi, please invite them to your home. Let's reunite them. It is not good when neighbors are cross", the desire of Ahmad Effendi is nothing but the wish of Allah (Swt).

***"The Believers are but a single Brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy."*** (Hujurat, 10)

Dear Readers,

The list of the examples can be extended. There is no need to state more words. When a person reached the meaning-focused fifth dimension from the self-focused fourth dimension and became a mature person, he began acting in accordance with desires, wishes and advices of Allah (swt) rather than the desires of his ego. The way of behavior becomes a spiritual capability in time.

**# A mature believer doesn't ask anything from the others for his nafs...**

The perfect people don't ask anything for their nafs from the others as their humanistic ego disappeared. Everything they want are the things that Allah (Swt) and His Prophets want for us. The first signal that shows a person begins maturing is that he doesn't want anything from anyone.

It is ordered in the Hadiths that:

*"Allah makes rich the ones who don't want anything from people. Allah is sufficient for those who are abstinent."* [Bezzar]

*"Don't want anything from people and don't be greedy! Greed is the real poorness."* [Taberani]

*"I assure that the ones who promise not to ask anything from the people will go to Paradise."* [Nesai]

Everything that the mature person who reached fifth dimension asks from us is what Allah (swt) and His Messengers wish for our happiness in the world and hereafter. Therefore, we must not ignore the words of the people who are in the fifth dimension.



Their advices and warnings must be valued highly. We must create environments so that we can hear their words, which are full of wisdom. They mustn't be interrupted when they talk in order to learn more from their statements.

## **# The perspective of the mature believer**

Dear Readers,

The wills and desires of a mature person are not wishes and desires based on their egos; and also his point of view is not focused on his nafs (ego). He perceives everything with the light of Allah that He granted him by divine training. I would like to explain it in detail.

The human in the fourth dimension perceives the world and the events in the world from a "me" perspective. The mature person in the fifth dimension perceives the world and events from a meaning, insight and truth perspective which we call as Light of Muhammad (pbuh).

"Me" perspective is like blinkers. It has a narrow point of view. This perspective perceives everything from the point of "personal benefit". However, "meaning" perspective is a perspective of Allah (swt). He perceives everything from the perspective of "Allah (swt)" and the "Truth". Therefore, the person in the fourth dimension whose eyes cannot see the truth is in fact blind.

"The people who were blind in the world are also blind in hereafter. And they say we could see everything while we were in the world, why can't we see them now. Then they are told your eyes were closed to the truths in the world, this is the truth world. Therefore, your eyes cannot see."<sup>[1]</sup>

It is ordered in the verses from the Qur'an that:

*"But those who were blind in this world will be blind in the hereafter, and most astray from the Path." (Isra, 72)*

*"But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment." (Ta-ha, 124)*

*"He will say: "O my Lord! Why hast Thou raised me up blind, while I had sight (before)?" (Ta-ha, 125)*

*"(Allah) will say: Thus didst Thou, when Our Signs came unto thee, forgot them: so wilt thou, this day, be forgotten." (Ta-ha, 126)*

### **# To be free from blindness**

Dear Readers, a person must escape from being blind and learn to perceive everything with the light of Islam while he is in the world, in short with the light of Allah (swt) and Truth that Allah granted us. It is related to refinement of the nafs and purifying the heart. How can a person see the world with the light of Allah (swt) when the nafs is full of desires and wishes of the world, in short when the heart is surrounded with all the selfishness of the ego? He can see the world only with "selfishness", "benefit", and "interest" blindness.

The entire problem on the path to become a mature believer is leaving the love for "ego" in the heart and place the love of Allah (swt) which is the biggest reality. That can be realized only by believing Allah (swt), abstaining from what Allah (swt) forbids (the things that are forbidden by religion) and being subject to what Allah (swt) orders (religious duties and necessities) and obeying Rasulullah's (pbuh) Sunnah precisely. Of course, he must perform it willingly in other words with sincerity. He must

always remember Allah (Swt) which means he must never be unaware of Him even for a moment.

Be entrusted to Allah.

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(1) KUSCUOGLU, Galip H., 1998. Metafizik. H. Galip Hasan Kuscuoğlu  
Kult.ve Egt. Vakfı Yayını, No:4, Ankara

## **Mature person (2)**

Dear Readers,

In my previous article, I stated that a person must remove the love for ego from his heart and fill it with love of Allah to become a mature believer and added that it is possible by believing in Allah (swt), abstaining from His prohibitions, and obeying His orders. In other words, a person must obey Sunnah of Rasulullah (s.a.w) sincerely and remember Allah (swt) by being aware of Him every time. A person who performs them sincerely becomes a "mature person" with the virtues that Allah (swt) grants him.

### **# Some of the characteristics of the mature person who reached fifth dimension**

The perfect person who reached the fifth dimension perceives everything from the perspective of Allah (swt). He draws lessons from everything. He takes care of Allah's consent in everything he performs. He is fair in all his judgments. He is now a reliable person whom everybody trusts. He has no dual standards. He doesn't act differently when something is advantageous or disadvantageous for him. He is a real believer now and his criteria are the criteria of Allah (swt). He has no concern, doubt, fear or worry, beyond being honored with consent of Allah (swt). Therefore, he always follows Justice (honesty, rightness, and reality).

### • **The man of truth**

He follows Allah (swt) rather than superstitious beliefs. He seeks for the justice and the truth by leaving superstitions. He is not disturbed even when the truths against him are revealed or mentioned. He tells the truth even for his enemy. He is now the man of truth. He doesn't have any complicated plans that he wants to realize with lies or plots based on detailed benefit plans.

*"And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is)." (Baqarah, 42)*

*"None of you will believe until you love for your brother what you love for yourself." (Bukhari, Muslim)*

### • **The man of patience and praise...**

Now, he has no doubt that everything is realized in accordance with a predestination that is defined by Allah (swt), the creator of everything in the divine order, Who sustains, manages and protects this order. He now trusts and surrenders Allah (swt) totally. Therefore, he knows that Allah (swt) creates every problem or goodness, benefit or malice, disaster or salvation. He meets all of them willingly. He is not sad but patient when he has a problem. He appreciates when he has any blessing rather than let himself go by being happy.

*"Give glad tidings to those who patiently persevere!" (Baqarah, 155)*

*"The patience to belief is like the head to the body." [Deylemi]*

*"Half of the belief is patience and the rest is gratitude." [Bayhaqi]*

### • The man of modesty...

The nature of shame also changes in the fifth dimension. The person who is ashamed of the humiliations in the previous dimension begins not paying attention to them any more although he is ashamed when he performs something, which is not appropriate to Allah's will. Therefore, the mature person in this dimension has a great modesty (haya) and decency.

*"Prostitution is a dishonor; haya is an ornament of a person."*  
[Berika]

*"Haya is completely good"* [Muslim]

*"Haya is a part of faith."* [Bukhari]

*"Haya and faith are interdependent; therefore either they both exist together"* [Hakim]

### • The hand that doesn't take but give

The person in the fifth dimension is a person who gives for Allah's sake rather than takes for his nafs.

*"The upper (giving) hand is better than the lower (taking) hand."* [Bukhari]

He thinks the others as well as himself. Therefore, the others who are in love with world cannot understand him. The others consider him as a fool. He does not consider critics. He gives importance to Allah (swt). He thinks the value or insignificance of himself before Allah (swt). Therefore, he is always destitute, grieved, gentle, polite, and merciful to any kind of creature. He is

shy to ask anything for the world from Allah (swt) by thinking Allah (swt) knows all his behaviors, even he knows that Allah (swt) accepts all of his prayers. He considers all the people under his dominance as an escrow of Allah (swt). He feels responsible from them.

He is sad when people are in bad situations and he gets happy when they are good.

• **His body is with the people but his heart is with Allah (swt)...**

His heart is with Allah (swt) every time and the affinity makes him forget everything. Briefly, his body is with the people while his heart is with Allah (swt) all the time.

He is now purified from "the characteristics of nafs" which sometimes makes him worse than the animals. He is a real believer who is qualified to be the caliph of his Rabb (Allah) in earth by obeying the advices and rules of Allah (swt). When you look at them, you feel like you can see the behaviors of Rasulallah (s.a.w). You remember Allah (swt) Who is your creator.

### **# Sirat-i mustaqim (The Straight Path)**

Dear Readers,

I have tried to explain **Sirat-i mustaqim (the path of Justice and Truth)** that Allah (swt) ordered in the most clear way by using different statements beginning with my first article "Correct Understanding the Human". It is not possible to understand and learn without experiencing this reality. As you cannot teach the

colors to a blind person, you cannot explain the spiritual world, events, and their spiritual pleasures to a meaning blind person.

The way to get rid of the meaning blindness is a spiritual operation of which beginning is "faith". The basis of this development process is entering the path of justice and truth sincerely and willingly. Learning the spiritual realities is possible only with "**faith**". The human can comprehend the realities in accordance with his "**faith**". If a person doesn't have faith or cannot mature the faith, he was born blind and he will pass away blind. He thinks this spiritual realities don't exist because he cannot see them.

Dear Reader, the view of the "reality" in the visible world is called "**sharia**". Sharia means the fundamentals of faith, prohibitions and orders of Allah (swt) Who is the biggest reality. If a person sticks **sharia** with his heart and soul by believing in Allah (swt) sincerely, this path will bring him to reality which is the core and meaning of sharia, in other words **Sirat-i mustaqim (the straight path)** automatically as long as he is sincere in his works. The people who are not sincere in their beliefs and works cannot take a piece of meaning sea.

### **# The praise of the fifth dimension**

Dear Readers,

This fifth dimension of our existence is a dimension that the person turns into "**a real human**" from "**an ordinary man**". This point of "**maturity**" is solely a mercy and gift of Allah (Swt) and Allah (swt) grants the divine grace to a small number of people upon His wish.



If one has the honor to be one of the happy servants who is granted with the mercy and gift, he must be grateful for the spiritual blessing, which is granted to a small number of people.

He must be grateful for all spiritual stages as faith, knowledge, being a servant, taqwa, vera, frankness, patience, consent, surrender, love and ma'rifa, and pray for the ones who lead us reach the grace, especially Rasulullah (s.a.w).

May Allah (swt) grant us with the honor and happiness of being **a mature person!** And grant us **the faith safety** in our last breaths.

Be entrusted to Allah. Peace be with you...

You can send us your opinions, ideas, suggestions, recommendations, questions and criticisms about this e-book by using our e-mail address below. This will be a source of joy for us. Please do not hesitate to report errors and mistakes if you have encountered.

E-mail : [bilgi@esinti.biz](mailto:bilgi@esinti.biz)  
Tel: 0242 344 58 69



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## **About The Author**

The author of this book, Dr. Ismail Ulukus was born in Denizli, Turkey, in 1944. He is married and has 4 children. Completed his primary and secondary education in Denizli and graduated from the Faculty of Agriculture, Ege University, in 1969. He completed his doctorate in Plant Protection Department of this faculty in 1984. There are several studies and publications on plant diseases. Currently he retired and he is busy with the management of the website, **[www.esinti.biz](http://www.esinti.biz)**

In these days, he has begun to write articles on religion and moral values due to a moral degeneration growing up on all the world. Author's other works, can be found at the following address.

Please don't forget to pray for him, if this document makes you have gained a different viewpoint about human and Islam, and conduces to the development of your moral life. A correct faith system is certainly the key of a perpetual salvation.