Summaries of Articals b

THE REAL DOCTRINE OF ZIONISM

Today, humanity is witnessing a great massacre and genocide in Palestine. Israel and the US states are killing tens of thousands of defenseless and innocent people, children and women in Palestine with the heaviest weapons. The purpose of this massacre is to realize the ambition of a group of people to dominate the world. This genocide is carried out to achieve the goals of Zionist imperialism.

Zionism is a political movement that emerged with the aim of establishing a Jewish state in Palestine. Although Zionism is generally known as rebuilding the temple of Solomon on Mount Zion by gathering all Jews outside Palestine in the acquired lands, it is actually the Jewish ideal of world domination in its true sense. Even though this ideal is not legitimate, it exists today as illegitimate. Zionism achieves illegitimate world domination through weapons and money.

Political Zionism was born with Theodor Herzl (1860,1904). Herzl began to formulate his doctrine in Vienna from 1882. He initiated the first concrete application of his doctrine, which he systematized in his book "The Jewish State", titled "Der Judenstaat" in 1894, with the World Zionist Congress in Basel in 1897. First of all, unlike religious Zionism, Theodor Herzl is rigid until the end. He even fights relentlessly against those who defend Judaism as a religion. According to them, Jews are, first of all, a people. Theodor Herzl, whose main occupation was not religion but politics, presented the problem of Zionism in a new way.

Roger Garaudy, in his book "The Zionism File", makes the following

determinations between the state of Israel and Zionism: 1) The internal policy of the State of Israel is based on racism and colonialism. 2) The foreign policy of the State of Israel is based on expansion by gaining territory. 3) The political method of the Israeli state is a kind of state terrorism.

The only principle of Zionism is to turn Judaism into a nation and a state, not a religion. All Jews in the world are considered citizens of this state. Continuous military operations are necessary to maintain this state. This state, which must constantly open a living space for its citizens, will wage uninterrupted war. All attacks and land annexation events in the history of the State of Israel arise from this immutable logic of political Zionism.

The same situation exists in today's Israeli genocide. The attacks of a small number of Hamas militants caused Israel to be pitied in some parts of western societies, and therefore the massacres committed by Israel were tolerated. It will be seen that today's Israeli military power is extremely superior compared to the military power of the Palestinians. Now it is clear to anyone with a sound mind that it is not at all unreasonable that the Jews are trying to drag America into a dead end and push it towards the third world war. If we exclude the special character of the Jews and their supporters who encourage the massacre of nations, we also see what they hide behind every moral collapse.

The political method used by the Israeli state is state terrorism. This true face and attitude of the Zionists must be known. The terror and massacres inflicted by Zionist Israel continue at full speed today. Thousands of innocent and defenseless people, women and children are killed every day in Palestine. This situation does not affect the rulers of the western states at all, and they also support Israel's genocide. Because they also want to be partners in the exploitation of the lands in the Middle East. From now on, Western words such as civilization, human rights and democracy have no value. All conscientious people condemn Israel, but they can do nothing.

The goal of Zionism is to intimidate the countries in the Middle East by committing this genocide, thus trying to protect the interests of western

colonialism in this region. The rich mineral and oil deposits in the Middle East whet the appetite of the Zionist imperialists. It is thought that by capturing the riches here, Zionism's desire to take over the world and rule alone will be realized in this way. At the end of this, it is inevitable that the third world war will break out. However, the outcome of this war may not be as the Zionists expected. At the end of the Third World War, which will most likely be very bloody and destructive, Zionism's ambitions will be destroyed and the State of Israel will disappear.

We, as Muslims, believe this. The verses in the Holy Quran and the hadiths of our Beloved Prophet (pbuh) on this subject give us this hope. In addition, the discovery information conveyed to us by our Sufi brothers indicates that the end of Zionist Israel has come. According to this discovery information, the third world war will occur in 2040 and within 20 years from now, Muslim states will fight against the State of Israel and Zionist imperialism and eliminate them. Jews will suffer a great massacre in Israel. Zionists will never be able to establish a state in the world again.

This is both the hope and wish of us Muslims. We believe with all our heart that Allah Almighty will accept this hope and prayer. Because Allah Almighty is victorious in his command (Yusuf, 12/21) and is the helper of Muslims (Baqara, 2/257). Islam is the only way that will make people happy in both worlds.

(Date of Publishing : 12.01.2024 - Click here to read the full article)

ISLAM AND DEMOCRACY

Islam is a religion of revelation and is incompatible with people's mental

systems. Allah Almighty, who created people and the universe, knows the situation of His creatures and what is best for them. This information was announced to people through verses from the Quran and hadiths. Therefore, it is necessary for the state administration to be regulated in accordance with Islamic rules in order to be beneficial to all people. Only under a government in accordance with the Islamic Sharia, all people can be happy and live a comfortable life.

The Islamic management system established by Allah Almighty does not completely coincide with the management systems created by human reason. However, while some Islamic scholars argue that Islam is completely opposite to democracy, some Islamic scholars also argue that Islam is not contrary to the basic features of democracy. Some argue that the reason why today's Islamic communities lag behind the West is that they are not democratic. While others think that Islam can overcome the problems by applying its own democratic management system.

The idea that Islam is opposite to democracy is mostly put forward by Western orientalists. For years, Islam has been denigrated in the West and Muslims have been described as terrorists. It is clear what the purpose of these incorrect evaluations is. This is an effort to gain supporters in the Western public opinion in order to seize the natural wealth of Muslim countries and exploit them. However, Islam is far ahead of the democratic system proposed by the West. The most perfect implementation of principles such as law, human rights, justice and equality exists only in the understanding of the Islamic state. None of the human management systems created by human reason can compete with Islam in this regard. There are many examples of this in history.

In democracies, the right to legislate, that is, to make laws, is exercised either by the people or by persons elected by the people. However, in Islam, the right to make laws belongs to Allah. State administrators can only define laws on matters that are not clearly stated in the Quran and Sunnah. However, these laws must be in accordance with the texts in the Quran and Sunnah.

“If you obey most of those on earth, they will lead you astray from the path of Allah.” (Surah An'am, verse 116)

This verse is to prevent corruption in society. Therefore, the decisions taken by the majority of the people are not fully correct when they do not comply with the Islamic Sharia. Therefore, Islam completely rejects the philosophy of people sovereignty.

The understanding of governance in Islam is based on the sovereignty of Allah and the caliphate of man. The purpose of man's caliphate here is to fulfill the principles (nass) specified in the Quran and the Sunnah in practice and to act with participation and consensus among Muslims in cases where there is no nass about it.

Political power represents a leadership committed to the mission of the Prophet (pbuh). Caliphate includes the meaning of deputy to the prophet and regency (acting in his place) for Muslims. The position held by the caliph is that he is the successor to the prophethood. Due to this position, the caliph is assigned to protect and spread the Islamic religion and manage the Islamic society.

Caliph (ruler) is a ruler limited by Islamic law. Within the boundaries of Islamic sharia, he must govern on the basis of justice and equality. If it goes beyond the limits of sharia, the condition of obedience to the caliph is eliminated. Since the Caliph comes to power by election, if he does not fulfill his duties, his dismissal may be decided by the selection committee, which is the representative of the ummah.

Islam is a whole. Islam is not only a system of thought and belief, but also a social system. In this respect, Islam cannot be considered separate from society and social life. It is envisaged that the rules of Islam will prevail in social dynamics.

Muslims should aim to establish an Islamic state. The guide on this path is Hz.

Prophet (pbuh) and his four caliphs. If the period of the Age of Bliss is examined thoroughly, Muslims will obtain good examples and principles for the Islamic state they will establish. All our prayers and wishes are for true Islamic states to dominate the world. In this way, all people, whether Muslims or not, will be able to live peaceful lives.

(Date of Publishing : 01.12.2023 - Click here to read the full article)

HUMAN LOVE

The most honorable creature created by Allah Almighty is man. After creating Hazrat Adam from soil, God breathed His soul into him, thus making him the closest being to Himself. While the descendants of Hazrat Adam are in their mother's womb, their souls are breathed into them. All souls were created before and exist in a place called isthmus. They are waiting their turn to be born. Until the Day of Judgment, these souls will enter human bodies and complete their earthly lives. Soul is the command of Almighty Allah. However, complete information about its nature has not been given to people (Al-Isra, 17/85). For this reason, humans have gained the feature of the most honorable creatures among other creatures. Thus, he deserved all kinds of love and respect.

People have been informed through the prophets sent to them to behave with love since Hazrat Adam. But people forgot this advice and used cruelty and violence against people. This situation has continued until today and will continue until the end of time. There are many principles in the Sharia brought by our Prophet (pbuh) regarding human love. These principles have been clearly communicated to people through verses and hadiths.

“Say: If you truly love Allah, follow me and Allah will love you and forgive your sins. Because Allah is very merciful and forgiving.” (Al-Imran, 3/31)

“None of you truly believes until he loves and desires for his brother what he loves and desires for himself.” (Hadith)

However, throughout history, people have acted according to the belief and thought systems they created with their own minds, by not obeying the orders and prohibitions revealed by God to the prophets. According to these systems, the love and value they show towards humans took very different forms. Most of these are contrary to Allah's commands and prohibitions. For this reason, these behaviors and moral concepts did not give people their true value and did not make them happy. These practices, which are carried out against the orders and prohibitions of Almighty Allah, are carried out within two main frameworks. These are philosophy and humanism.

In philosophy, love means interest directed towards something. Since philosophers are interpreters of life, they also thought about the meaning of love. While there is almost a definition of love according to every philosopher, the definition of love in philosophy creates a common point for the continuity of life. Love is important in terms of directing vital energy and developing an important perspective on life. Love is equivalent to goodness, and a person who feels love can reach beyond his own boundaries and gain a freer, broader and greater perspective.

Humanism sees humans as the source of all values such as goodness, beauty, power and success. According to them, the primary source that produces all positive values is human. In Islam, human beings are not a resource but a mirror that reflects the values created by Allah. Therefore, it is not the original but the subordinate. It is a secondary source, not a primary source. It's the moon, not the sun. The primary source that produces value in Islam is Almighty Allah. Man, on the other hand, can produce secondary values depending on the true religion of Allah Almighty.

Islam is a religion that gives the most importance to love. Therefore, Islamic civilization is a civilization of love. Likewise, a Muslim society is a society of love. Because in order to have faith in Islam, there must be love. In Islam, all relationships between humans and beings are based on love. Love in Islam is an absolute love that encompasses all existence. The fruits of this love are absolute mercy, absolute compassion and absolute humility.

Allah has placed love in the nature of His servants. He delivered His messages about love to all times and places through His messengers. Behaviors place love in a person's heart. Therefore, the main purpose of love is to achieve perfect faith. Because, thanks to love, a person has a mature faith and reaches its pleasure.

(Date of Publishing : 27.10.2023 - Click here to read the full article)

SUFISM AND MYSTICISM

Sufism is a spiritual and deep way of life lived within the framework of the exoteric and inward provisions of Islam. The characteristics of Sufism are determined by the Quran and the Sunnah and are related to purity of heart, self-discipline and good morals.

In the West, Sufism is perceived as "theosophy", meaning the movement that teaches the secrets and laws of the universe and life, and the ways to manage them, or as "mysticism", which indicates the inner spiritual aspect of any

religion, and is expressed as "Islamic mysticism". However, over time, it was understood that there were significant differences between Sufism and mysticism, and as a result, Islamic Sufism began to be expressed with the word "Sufism".

Mysticism has been defined as man's spiritual experience of reaching the truth, infinity and unity behind visible objects, and as a doctrine that expresses this experience. According to this definition, Sufism can be seen as close to mysticism. Although Indian mysticism, Neo-Platonic mysticism, or Jewish and Christian mysticism seem to include many aspects of Sufism at first glance, when examined carefully, it is easily understood that there are obvious differences in the basis and systematics of Sufism. For this reason, the concepts of Sufism and mysticism are used differently in Western literature.

Since Islam is a heavenly religion, similarities have sometimes been tried to be drawn between Christian mysticism and Sufism. Comments such as "Sufism is Islamic philosophy" and "It is the mystical experience of Islam" were made. However, priesthood is the most important point where Christian mysticism and Sufism differ. Being a priest requires breaking away from life and people in order to reach God. On the other hand, in Sufism, mixing with the public is especially envisaged. If necessary, it is recommended to be patient with the tortures that will come from them and discipline your soul in this way. The periods of seclusion and isolation in Sufism cover a temporary period that does not extend to the whole of life.

In the understanding of Sufism, there is love and fear of Allah. According to Islam, there is mutual love between servants and Allah. God loves His servants just as the servants love God. In order for Allah Almighty to love His servants, the servant must obey the Prophet (pbuh).

Although there may be similarities in some manifestations of Sufism - the attempt to approach the higher angels and the expression of man's gaze on wide spiritual horizons are among the most important - it is obvious that it is something other than mysticism. For this reason, it is not acceptable to

translate mysticism, whether religious or non-religious, into Arabic as Sufism and to call Sufism mysticism.

The term Sufism refers only to Islamic spiritual life. For similar ones in other religions, if there is no special term for this in the religion to be examined, the terms "religious experience", "spiritual experience" or "teemmül" (thinking thoroughly) should be used, depending on the nature of the experience.

A correct scientific method is to examine each religious phenomenon in its own terms, in terms of being religious phenomena, and within the framework of the religion that reveals it. Therefore, Sufism should be read and examined as a Sufism that complies with the known limitations within the framework of Islam. The term Sufism has been stable as a science and a title of life and experience for more than 13 centuries. Therefore, no scientific justification can make it necessary to turn away from this term and turn to another term that will confuse the mind, create confusion and distract the researcher from the subject.

As for the term mysticism, it should be left to those who are willing to express their religious experience with it, such as Christians, Jews and Hindus. However, we should also know that mysticism is not Sufism in the sense we know Sufism. From what has been said so far, we can understand that the term mysticism is in no way a synonym for the term Sufism. It is wrong to translate it as Sufism. If Christians – and Jews, Hindus and Buddhists followed suit – used the word to describe their spiritual experiences, that is something to do with them. Islamic spiritual life does not accept such a naming. Because it is registered with the Quran and the Sunnah and is connected with them in terms of beginning and conclusion. It can only happen within the framework of those two. Therefore, Sufism is Sufism, mysticism is mysticism.

(Date of Publishing : 23.09.2023 - Click here to read the full article)

THE RELIGION OF ISLAM AND DISASTERS

Throughout the history of humanity, societies have suffered many calamities such as earthquakes, epidemics, famines and wars. Today's epidemics, wars and earthquakes are neither calamities peculiar to modern societies, nor will they end as long as people live. Some of these calamities are physical laws of God, others are social laws, valid at all times and in every society. These laws, called Sunnetullah, will continue to enforce their laws until the Day of Judgment.

The causes of disasters on earth are examined and interpreted by people. Especially today, scientists make comments about these disasters and put forward theories about why disasters occur. However, these theories are always incomplete in terms of reflecting the absolute truth. Most of the scientists have a completely materialistic mentality when searching for the causes of events in nature. However, in the face of some events, they have no words to say and they are helpless to explain. Generally, scientists with a secular mindset think that the cause of everything is another material event. They also apply this approach to disasters in nature. However, it is very difficult to say that they were successful in this regard. Because these people do not know the power of Allah and they do not recognize the phenomenon of destiny.

According to the Islamic belief, every creature in the universe was created by Almighty Allah based on a certain order, purpose and wisdom. Every phenomenon in nature has been ordained to a certain extent by Allah. “Beware that We have created everything according to a destiny.” (The Moon, 54/49)

Within this divine system, man was created in a special way. He has been given many talents such as intelligence. Information was conveyed to him through spiritual means (such as revelation, inspiration, etc.) and he was explained how he should perceive the phenomena in nature. Allah explained the system He established in nature and humans with verses and wanted people to act according to these principles. Otherwise, they were told what they would

encounter.

Man must first know why he was created, what his most basic duties on earth are, and he must direct his life accordingly. If he does not do this, he should know that many disasters and calamities will happen to him. Because people are responsible for their actions. If a person does not regulate his behavior with the mind and will he has, he should expect that many disasters can happen to him. According to Islam, what happens to people is the result of what they did with their own hands. (Al-Shura, 42/30)

Although the effects of disasters have been tried to be reduced with some precautions taken in the modern period, the possibility of calamities beyond human strength has not been eliminated. Although it is possible to take some precautions to build more earthquake-resistant houses, to take protective precautions against diseases or to increase the production of agricultural crops, it does not seem possible to get rid of disasters completely. Because if God wants to punish people for what they have earned with their own hands, no one can prevent it.

The way is clear against all kinds of material and spiritual disasters. This road is Sirat-i Mustakim (True Way). This way is to cling to Islam, to be just, to be moral and to have character. As a result of these, people need to do the right things by using their mind and knowledge. Managers who allow such irrational and unscientific works are also responsible. If they deviate from the right path in order to gain benefits in these matters, or if they are ignorant on this subject, they cannot escape the responsibility of wrong deeds. Even if the laws and supporters of the world protect themselves, they will definitely give an account for all these wrongs and unjust actions in the hereafter. The justice there is infallible, the power of acquaintance and money do not exceed there. There, every rightful owner will definitely get his right from the one who wronged him.

However, people turn a blind eye to these facts. They have been enslaved by the material benefits and pleasures of the worldly life. They are deceived by all kinds of deceptions of the nafs and the devil. They immersed themselves in

enjoying the pleasures of the world, leaving behind the morals and shari'ah of Islam, which was communicated to people. What a bad life. This way of life will not bring them any good either in this world or in the hereafter.

(Date of Publishing : 18.08.2023 - Click here to read the full article)

LEGEND OF AGARTHA

The Legend of Agartha is an expression of the existence of an Agartha State, which, according to Indian, Tibetan and Mongolian culture and tradition, is hidden underground and has secret entrance tunnels from some parts of the world. According to this legend, the head of the Agartha State is the "King of the World" and holds the non-religious and unscientific (occult, spiritual) rule of the world. This person rules the occult rule of the world with both power and wisdom. Although this administration is close to the people, its recognition is not easy.

This is a myth and a belief. However, there are people who still join this belief today and pursue it in order to obtain and take this power with them. Such people have existed for the last two centuries. As example, we can give the leader of the German Nazis, Adolf Hitler. However, today, people are making a great effort to seize the power of the Agartha State and to ensure that this power serves them.

According to the Theosophists (Indian mystics), Agartha was founded by science priests or initiates (who had mystical education) who migrated from Mu and

Atlantis, and later, seeing the need to hide, retreated into mountains and caves. Another name for Agarta in Tibetan traditions is Shambhala, although some argue that there is a hidden negative center against Agarta called Shambala.

For those who believe in this legend, the main mission of Agartha is to preserve and transmit information based on revelation in the sunken Mu civilization. Agartha has been doing this for about 50,000 years. For them, Agartha and Shambhala are everywhere. If a person is sincere, honest, chaste, conscious and knowledgeable, and lives wisely, these centers will certainly manifest themselves, and he will be able to get all kinds of support and help from them by contacting them.

For the last two centuries, people have been trying to get this help and support. However, it is doubtful whether they received this support. Those who do not believe in Islam pursued these supposed beliefs and shed a lot of blood to gain power and dominance in the world. But in the end, they could not get the power they wanted and they were destroyed by being punished by Almighty Allah.

The religion of Islam certainly does not accept the Agartha Legend. Because the only power that dominates and rules the universe is Almighty Allah. Almighty God is always everywhere. It is meaningless to claim that it is found in the tunnels, under the mountain. For this reason, those who believe in the veracity of the Agartha Legend are out of the Islamic faith.

“Whoever is in the heavens and on the earth belongs to Him. All of them obey Him.” (Ar-Rum, 30/26)

Those who do not believe in Islam think that they will reach the truth by chasing these myths. But they are wrong. Because it is irrational to not accept the religion of Islam and seek help from other perverted beliefs. Ancient mythological beliefs, perverted mystical beliefs of Christianity and Judaism push people to believe these false myths. Correct information cannot be obtained from incorrect information. People love and want to dominate the world and

the universe with their own mind and power. They are trying every possible way for this. They think that they will achieve their goals through these superstitious means. However, we understand from the events so far that this is not so. Hitler, who set out hoping to get help from the king of Agartha, was finally defeated. They were defeated and retreated in the wars of the global powers to seize the States in Asia and Africa. However, these searches have not come to an end, and people are trying to dominate the world every day again. In this regard, they expect to receive support from spiritual forces. Evangelicals in America, such as the Moon Sect, are for this purpose. But it is certain that they will not achieve their goals absolutely. So far, they have not achieved absolute power. Despite all this, people's efforts in this direction continue at full speed.

Almighty Allah does not allow any group of people to have absolute dominion over other people forever. This is expressed in the verses of the Qur'an and the hadiths of the Prophet. That's why we Muslims look at the Agartha Legend from this perspective. It is certain that what is claimed here is not true. Because the only power and will in the realms is Almighty Allah.

(Date of Publishing : 13.07.2023 - Click here to read the full article)

ISLAMIC ETHICS SUPERIOR OVER SECULAR MORALITY

Debates on morality have continued throughout human history. These discussions have generally been seen as a mutual comparison of two separate ideas. People either adopted the moral understanding and principles determined by the monotheistic religions, or people were subject to the moral principles they created with their own minds and desires of their real selves.

Since Adam (pbuh), Allah Almighty has informed people about the divine moral understanding, what is good and bad, what should be done and what should be

abandoned. Some of these moral principles did not please the people who did not believe in them (who did not believe) and they defined good and bad according to their own minds and desires, and decided whether their behavior was moral or not with these definitions. The moral principles laid down by the monotheistic religions are clear. These are basically the same, although they differ more or less in detail with the coming of different divine religions over time. The final form of these moral principles is determined by the religion of Islam, the last divine religion. These moral principles will remain valid until the end of time. People will be judged on whether they abide by these moral principles, and in the end, their life in the hereafter will result in happiness or torment.

When people did not believe in divine orders and prohibitions, they formed their own moral principles and thought to follow them. However, moral principles created by reason or according to their own whims did not establish a unity among the philosophers who studied this subject. Each philosopher has put forward an understanding of morality in his own way and has often rejected the moral principles of others. This conflict has lasted for centuries and people have never been happy with these moral theories.

It is natural that people cannot be happy with moral theories produced by reason. Because it is impossible for man to know his true nature and what he needs with his mind. Only the creator knows what man really needs. Allah Almighty created man and knows best what he needs to be happy in both worlds. Therefore, moral principles were revealed through revelation to enable them to turn to good and abandon evil. With the information sent to the prophets, people were guided to goodness and happiness. Because he who knows man best is the One who created him. It is a mistake to think otherwise and to say that man knows himself absolutely and grasps this truth with reason. These erroneous thoughts have led people to form other moral understandings, but no definite result has ever been achieved.

Islamic morality is the lifestyle revealed by the Qur'an and Sunnah. Islamic morality arises from the relationship between God and man. Thus, it regulates

the attitudes and behaviors between God and man, between man and man, and between man and the universe. The moral values of Islam are the reflection of all kinds of attitudes and behaviors of the relationship that people establish with Allah through belief and worship.

Secular morality is a morality that excludes religion. This moral theory proposes to break the link between morality and religion. He claims that the society can be moral even if it is irreligious, in other words, there is no need for a religious basis to meet the moral needs of the society.

Secularism (worldliness) is an attempt to build social life, social relations and social morality by rejecting belief in the hereafter, by closing the doors of the world to the hereafter and ignoring the hereafter. It is an effort to establish the world without the love and fear of Allah. With the rebellious expressions of the defenders of secular thought, secularism is the claim not to involve God in worldly affairs.

The moral values of Islam aim to make people happy not only in the worldly life, but also in the hereafter. For this reason, the moral rules determined by the Qur'an and the Sunnah are the basis of all people's happiness in this world and in the hereafter. Secular/modern morality, on the other hand, aims only the worldly happiness of people. There is no such thing as happiness in the hereafter for them. For this reason, the moral rules they recommend to people exist to satisfy their egos, selves and whims.

(Date of Publishing : 10.06.2023 - Click here to read the full article)

METAPHYSICS AND NUMBERS

The word metaphysics is a term that expresses the field of being and

knowledge beyond the physical realm. This term denotes a discipline in philosophy. This term has been used since the time of Aristotle. Aristotle wrote his book Metaphysics on this subject. This book has played a leading role in determining the problems and terminology in metaphysics in an integrated manner.

The metaphysical understandings of Islamic philosophers were criticized by Ghazali. According to him, philosophers did not comply with the certainty conditions they envisaged in logic in their metaphysical systems, which they developed purely based on reason. The conflicts between them and the inconsistencies in their thought systems are clear proofs of this. Certain metaphysical views of philosophers, consisting of conjecture, are fundamentally contrary to the religion of Islam. It is a deception that philosophers put forward knowing mathematics as a prerequisite for understanding metaphysical subjects. It is not possible to reach absolute information on these issues based on human reason.

Ibn Arabi's doctrine of the Unity of Existence (Vahdet-i Vücûd) is also a metaphysics. He argued that the knowledge of the divine order of existence can only be reached through mystical pleasure and discovery, not just theoretical and intellectual knowledge. According to him, it cannot be claimed that philosophers who have turned their backs on the path of mystical pleasure and discovery have reached certain knowledge in the field of theology by the method based on reason alone. Sadreddin Konevi, a student of Ibn Arabi, tried to establish the subject, principles and problems of Sufi metaphysics as a systematically determined divine science.

While the concept of number includes certain concrete features, on the other hand, it is seen that there are some mysterious, mystical aspects that cannot be explained by reason. Although it is emphasized that the science of mathematics is a precise and fully compatible science, it has been proven today that this is not the case. It is possible to see that many results and features shown by numbers are closely related to mystical and spiritual views. This situation has occupied people for thousands of years. People have worked for thousands of

years to build a bridge between the order of numbers and the spiritual, mystical structure. Many results and predictions are explained on this subject. Some are kept secret. Although there are works written on these subjects in ancient civilizations, most of the secrets have been preserved as secret wisdom. Pythagoras' philosophy can be explained as an example in this regard. We will try to explain some interesting results of the numbers based on our own knowledge and opinion. Some of these are the mystical discovery information written in Sufi books, and some of them are our personal interpretations.

It is believed that there are hidden powers between numbers and letters. Numbers and letters are objects used in the realization of Allah's will and are within Allah's knowledge. With this thought, it is thought that when the secrets of numbers are solved, the secrets in the universe will be solved. Words that are dhikr have meanings in divine science. A certain number of repetitions of these meanings also provides the spiritual effect of that word. This is what is wanted in the dhikr. These repetitions are determined according to the purpose. This purpose can be destructive or constructive. Different numbers are determined for both cases. Thus, the number plays a guiding role for the realization of the matter aimed at making the dhikr.

“O believers, remember Allah offen.” (Al-Ahzab, 33/41)

The numbers given for dhikr have the authority of spiritual lock. In other words, in order for some divine secrets to be opened, a certain number of rosaries, names, salawat, verses or prayers must be recited. It is stated in verse 28 of the Surah Jinn that this is not random:

“Allah has encompassed everything that is going on with them with His knowledge and has counted everything one by one.” (The Jinn, 72/28)

(Date of Publishing : 06.05.2023 - Click here to read the full article)