Summaries of Articles

BASIC FEATURES OF ISLAMIC ETHICS

The religion of Islam has a unique belief system and social, political and moral basic features built on this belief system. In this respect, the religion of Islam presents a perfect unity. Therefore, to be a Muslim means to fully fulfill the basic principles of Islamic belief, morality and life. Accordingly, every person who professes to be a Muslim must believe and behave in accordance with the principles of the religion of Islam. If these are not the case, that is, if the basic principles of Islam are not fully implemented, saying that I am a Muslim alone will not bring any benefit to oneself.

Ethics in Islam is not a part of it, on the contrary, it is the essence of Islam and its spirit that pervades its body. For this reason, Islam has imposed the orders and prohibitions that determine the behavior of people as a system in order to ensure worldly and otherworldly happiness. These orders and prohibitions are discussed in detail in the Qur'an and hadiths, and ethical principles are explained.

It is out of the question for a Muslim to adopt and believe the views of any moral philosopher. Because moral philosophers such as Socrates, Kant, Comte and Rousseau accept the elements that are dependent on the human being such as reason, society and conscience as moral sources. In this acceptance, some facts that exist in the nature of people are excluded. Because people direct their minds and consciences according to the internal and external environment, time and place, and the influence of their age. Under these influences, the mind can make wrong decisions. A person may not listen to the voice of his conscience in the face of situations that do not suit his interests. Therefore, reason and conscience alone cannot be the source of morality. In

addition, social authority may not be sufficient to enforce moral rules. Because people can do things secretly that society will not accept and avoid punishment.

A Muslim who believes in the moral comprehensions of moral philosophers will be out of religion. For this reason, Muslims must learn the moral principles of the religion of Islam, implement them and stay away from other moral theories.

Islamic morality shows a different structure from other moral systems. He has resolved the problems and troubles that people have experienced before, in an indivisible harmony and integrity, and in the most beautiful way. The principles put forward by Islamic morality found a field of application that no moral philosophy could achieve, and quickly spread to all societies. The source of these practices is the life, words and actions of the Prophet (pbuh). These are the principles of practical ethics. The following is stated in verse 4 of the chapter of Al-Qalam: "You are certainly on a high moral character." The morality of the Prophet is the morality of the Qur'an itself, and this morality is the morality of Allah.

Throughout history, Muslims have lived in peace and tranquility both among themselves and with other societies as long as they have followed the rules of Islamic morality. When Islamic moral rules were not applied, they could not get rid of social turmoil and unrest. For this reason, Islamic moral rules are the guarantee for people to live in peace and harmony. Allah Almighty has revealed these moral rules to ensure that people are happy both in this world and in the hereafter. However, the moral rules of Islam, which is the source of peace for people, are tried to be corrupted by some people because they do not find it suitable for their own purposes and interests. For example, acts such as lying, drinking, committing adultery and taking interest are made cute and attractive by various media. Those who are under the influence of these publications harm both themselves and the society by doing these acts that do not comply with the moral values of Islam. As a result, the social order is heading towards deterioration.

The only way to get rid of this negative trend is to ensure that the moral rules of Islam are implemented in societies. If this is not done, much greater unrest and wars will engulf the world. This will ultimately be what people earn with their own hands, as stated in the Qur'an. History is full of examples of this. Our hope is in Islam. For this, we must learn the true Islam, live it and teach it around us. Let's pray to Allah for success.

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CRITIQUE OF ISLAMIZATION OF KNOWLEDGE

According to those who support the Islamization of knowledge, the culture and civilization structure and thought of the Islamic Ummah needs reform. For this, it is necessary to consider the following five basic principles. These five principles constitute the existential presuppositions of the Islamization of Knowledge theory. We would like to explain below and criticize the wrong aspects of these five basic principles expressed by Faruki in his book "Islamization of Knowledge".

These five principles are: The Principle of Unity, the Unity of Creation, the Unity of Truth and Knowledge, the Unity of Life, and the Unity of Humanity.

According to them, there is no clear distinction between material and spiritual. However, if the difference between matter and meaning is abandoned, matter becomes everything. This means understanding everything materially. This is the same as the views of the materialists and has been proven to be absurd.

According to their claim, the unity of tawhid also requires the unity of knowledge. Therefore, information on every subject should be open to criticism. Among these, there are divine information about truth and revelation information. This information should also be criticized. Because according to them, there is no difference between mental and reveal information. Thus, the revelation information is lowered to the level of reason. Alas! What a contradiction! To criticize the revelation information with the human mind.

They say that the unity of tawhid requires the unity of life. Therefore, all disciplines require that life be organized according to the same goal. How do we direct secular worldviews and spiritual views towards the same goal? These are diametrically opposed views. It is not possible for them to serve the same goal.

So, why do those who think like Faruki try to interpret the understanding of tawhid in this way? The answer is obvious. Because they are trying to rasp the spiritual and divine side of Islam and combine it with material views. Thus, an ambiguous understanding of religion and the world will emerge. This is the disappearance of the beliefs of the true religion of Islam. But these efforts are in vain. Because Allah protects His religion and makes it perfect.

Faruki and his friends see religiosity and mysticism as obstacles to this awareness. According to them, it is wrong for Muslims to stay aside and engage in dhikr alone. It is wrong for them to be interested in Sufism. This takes people out of life. They say this is against the principle of the unity of life. These views are also completely wrong. Being religious and a person of mysticism does not mean that a person leads a life outside the society. It is the order of Islam to work for a person to earn his own income and to provide his sustenance. Religious and Sufis never aim to live on someone else's expense without working. For this reason, these people also had a profession and earned their income with their own work. Lodges of dervish are also places of production in the history of Islam.

This fact is not actually unknown by Faruki and his friends. However, since religiosity and Sufism are the elements that strengthen Islam, they

misunderstand the slanders of the West. The West is against Sufis and religious people because it does not want Islam to become stronger. For this reason, religiosity and mysticism are prohibited in societies that imitate the West.

Every civilization has a worldview formed by its culture. Life and knowledge are shaped by this worldview. The worldview in Islam was formed by deriving from the verses of the Qur'an and the Sunnah of our Prophet (pbuh). For this reason, the worldview of Islam does not agree with the worldview of other non-Islamic societies and civilizations, and even contradicts them. Although civilizations share common knowledge, interpretations are different and unique to each civilization.

Over the last two centuries, the Islamic world has been exposed and influenced by the ideas and worldviews of non-Muslim societies. In order to get rid of their dangers, Islamic scholars have suggested many solutions during this time. Islamization of knowledge is one of them. The aim of this view is to create an Islamic world view by criticizing the method of western scientific understanding. Thus, the Islamic science model in line with this view will emerge. But unfortunately this model has some mistakes and contradictions in itself. These are expressed by many Islamic scholars.

One of the most important things in this issue is that the many projects concerned with the Islamization of Knowledge are supported in financing by the countries in west. This is open to doubt. Because the west is always against to the developing of Islamic countries and Islamic culture. In this regard, Muslims must be careful.

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WHO IS ARİF ?

The word “Arif” is in Arabic and comes from the root "arefe" (to know). Accordingly, its meaning is “the one who knows”. The words which have the same meaning in English are sage, wise man, gnostic. It is a term used in Sufism and is used for Sufis who have reached the level of gnosis and the truth with their spiritual experience. Arif's knowledge is called gnosis. In Sufism, gnosis indicates the knowledge of Allah and the nature of existence and events. In Sufism, a clear distinction has been made between the sage and the scholar. Arif is a person who learns and understands with the power of intuition and deep experience thanks to moral and spiritual purification. A scholar is a person who knows through the mind and intellectual activity. The opposite of scholar is ignorant, the opposite of arif is denier. A scholar is taken as an example, and guidance is attained with knowledge. Arif knows Allah by Allah, while a scholar knows Allah by evidence.

Nothing is kept secret to arif. In this respect, the arif is different from the believer. The believer looks with the light of Allah, and the arif sees with Allah. Because the believer is busy with the dhikr of Allah, and the arif is busy with Allah alone. In this respect, arif is Allah's speaking tongue and seeing eye. As a matter of fact, Cüneyd-i Baghdadi described the scholar as "God speaks from within, even though he is silent". According to Beyazid-i Bestâmî, there is no veil between the Arif and Allah. For this reason, the divine realm is a clear statement to arif. Arif cannot tell what he saw in the divine realm, even if he wanted to. However, some of them can tell them with poems by making use of the symbolism of the literary language.

Islamic gnosis is a divine quality. According to the people of Sufism, gnosis is a wide road. The science of gnosis is obtained by the discovery of the people of truth. In order to acquire this knowledge, it is necessary to enter that path with good deeds and taqwa. Sciences obtained with ideas and thoughts are never safe from doubt. There can be astonishment and bewilderment in the knowledge obtained through thought and experimentation. However, it cannot be guaranteed that the roads leading to it are free of defects, deficiencies and inadequacies. But gnosis is the opposite of that. There is never any doubt in it.

The science of the knowing God is concerned with four things: God, the nafs, the world and the devil. Our Prophet (pbuh) also said that in order to know Allah, there is no other way but to know himself. “Whoever knows himself, knows his Lord”. Allah has made your self-knowledge a proof on your knowing Him. In other words, Allah has described you with the same attributes, just as He has described Himself with His Personality and Attributes, and has made you a caliph (vicegerent) of Himself on earth. In addition, He has made the fact that you always need Him to exist in every moment and in every situation you are in. For this reason, He has made it possible for the wise person to know God by knowing himself.

Allah reveals that He created the creations in a wide variety of styles and forms. And this means an increase in the number of ways to reach the science of gnosis. When man turns to his nafs, God will be his senses; Only with Him will you know everything and with Him you will triumph. In fact, in this case, He will be the only one who knows Him and achieves victory with Him. Because you are His caliph. In fact, the door of knowledge about Allah is closed. This door is open only to Him. For this reason, the mind declares and considers Allah to be perfect in all respects and so the relationship between creation and the creator disappears in all respects. Allah gives us the following proof regarding this matter: "There is nothing like Him" (Al-Shura, 42/11). The mind accepts this situation only by believing, or by considering these provisions within the framework of its own comprehension, it goes to interpretation and thus accepts it. However, in this regard, it is necessary not to resort to interpretation and to leave the issues about which he has no knowledge to Allah, and to refer them to His knowledge. This is the only way of salvation.

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THE DESTRUCTIONS OF SOCIAL DARWINISM

Charles Darwin (1809, 1882) in his book "On the Origin of Species" argues that living things struggle to survive, and that this is the reason for natural selection. This form of behavior has also been considered for people and it has been accepted that it is natural for people to fight for their instincts and personal interests. Social Darwinism is also built on this "philosophy of greed".

While advancing evolution as a theory, Darwin was influenced by research in biology and by the economic theories and social structure of his time. In Darwin's book "On the Origin of Species", he applied the belief that "it is natural for the strong to survive and the weak to disappear", which was perceived as the basic principle of the economic order used in the society in which he lived. In other words, the biology book "On the Origin of Species" was in a way an adaptation of Malthus's economics book "On the Principle of Population" into biology.

Darwin's theory of evolution legitimizes the domination of underdeveloped societies by European countries and to possess their natural resources. Because from the 17th century to the 19th century, many European countries, especially England, acquired colonies in continents such as America, Asia and Africa. They used Darwin's theory of evolution as evidence to show and explain to their people that this behavior was justified.

Because the theory of evolution offered explanations in line with the moral understanding of the time. The effect of these explanations did not remain only within the boundaries of the science of biology, but also filled the place of religion and metaphysics. Thus, the new beliefs and moral understanding of the new society were shaped. For this reason, Darwin is stated to be the prophet of this new and dirty religion.

The social equivalent of Darwin's theory of evolution has been called "Social Darwinism". Because while the theory of evolution necessitates the continuation of strong nations, weak nations are destroyed. He saw it as a natural phenomenon. This understanding brought Darwinism's idea of

evolution to the social and political arena and opened the way for racist doctrines and competition in liberal economy.

This subject was liked by the fascist Hitler in Germany and this idea was put into practice. For this reason, they did not give the right to live to people they saw as weak, and they killed 6 million unprotected Jews for this purpose. This event reveals how dangerous social Darwinism is. Hitler says in his book "Mein Kampf": "Whoever wants to live must fight. Since the eternal war is a law of life, those who do not fight in this world have no right to exist." It is difficult to think that it was only his own thought that led Hitler to this work. It is certain that there are invisible people who encourage him to this path. These people may have wanted to have all the benefits of social Darwinism.

Darwin's ideas expressing this cruelty did not remain in words alone. Western imperialists applied these ideas, seeing them as a scientific basis for their exploitation. In this context, we can understand the Europeans' annihilation of the natives in America and their enslaving the blacks in Africa. This is how the movement called social Darwinism emerged and was applied.

The belief in the theory of evolution is still tried to be kept alive in societies today. Although many scientific studies have refuted the claims of the theory of evolution, this subject still remains one of the most popular topics in societies. Scientists who support the theory of evolution are primarily invited on social media and on television, and it is announced to everyone with their praise of the theory of evolution. On the other hand, it is not possible to see the voices of those who oppose the theory of evolution in the media and on the screens.

All these are futile efforts. The theory of evolution will soon disappear and people will return to the belief in creation. This issue is revealed to people in the following verses of the Qur'an:

“Say: Truth has come, falsehood has vanished. Of course, falsehood is always bound to wither away.” (Al-Isra, 17/81)

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SCIENTIFIC UNDERSTANDING OF SECULAR EDUCATİON IS WRONG

The aim of secular education is to separate human thought from the religious and metaphysical realm and to develop it only through reason. In this education, it was tried to prevent religious interpretations about the phenomena in the universe. Thus, it has led to the exclusion of the sanctioning function of religious values on political and social issues.

It is obvious that the aim of this effort of secular education is to develop a conception of the individual based on humanism. By sanctifying this individual style in a way, it is aimed to help the naturalists who argue that there is a mechanical operation in the universe and to justify their thesis. The main factor behind the birth of naturalist theory and its historical development is the theory of evolution.

The theory of evolution accepts that all beings in the universe are not dependent on external factors, but are formed from each other by their own internal dynamics. The theory of evolution accepts that the universe did not come into existence out of nothing, does not accept the values of faith in Islam and denies everything that exists in metaphysics.

The scientific understanding of secular education is shaped by modern science. Modern science, on the other hand, expresses itself through the theory of evolution. Islam is therefore against this understanding of modern science. Modern science has transformed its own views and acceptances into a philosophy of life. Modern science has imposed this philosophy of life on

societies that think otherwise, have a different belief and are fed from different sources of information.

Modern science have also been influential in the thinking worlds of Islamic societies. In particular, the fact that the west was richer than the east caused the Muslims to be mistaken. Thus, since many people in Islamic societies cannot think deeply, they have preferred modern science, and therefore secular education, by justifying it.

Now the myth of endless progress of western civilization has come to an end. Western civilization has now completed its cycle. Because God-centered views have started to take the stage again and the west has returned to the spiritual structure of physics. Evolutionist historical views have now been replaced by a cyclical understanding of history. Views of a born, growing and collapsing civilization are put forward. Now in the West, people have started to ask "to move forward, but where".

The thought that all problems can be solved with secular education by disabling the religion of Islam has left deep traces in the minds of Muslims. However, the problems remained unresolved and on the contrary increased gradually. Islamic countries have become open to western exploitation and imperialist ambitions. At the end of this, many negativeness in culture, economy and education followed.

Secular educators have wrongly educated the people of Islamic societies by following their wrong paths for years. At the end of this, our people became completely materialistic and saw only the material side of life. But they did not bring them happiness. They will experience the greatest unhappiness tomorrow in the hereafter. Our people, after being educated to pursue only material goals and pleasures, have become the slaves of their selves and egos. Thus, moral values have been abandoned in Islamic societies, and exploitation and cruelty have emerged. The causes of oppression and exploitation in our society today are the result of this wrong education. The only way to get rid of them is for our people to return to Islamic values.

It is no wonder that secular educators distort the facts so much and cover them up. Only people who believe in Islam can feel the beauty and impact of prayer. Those who do not believe in Islam have no share in this. There is only eternal disappointment for them in this matter.

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BASIC PRINCIPLES OF ISLAMIC EDUCATION

The Islamic Education System is an education system based on the Qur'an and the Sunnah of our Prophet (pbuh). This system has been applied by Muslims for centuries and very good results have been obtained. However, as a result of the economic and political weakening of the Islamic countries in the last two centuries, the education systems of the West have begun to be effective on Muslims. With the propaganda of the West, Muslims thought that the Islamic education system was the cause of the weakening of their economic and military power, and they abandoned this education system and they adopted the education systems of the West. However, this has not been a solution for their problems for two centuries.

The western education system is secular. In other words, it is completely directed towards material purposes. The spiritual side of man has been abandoned and even denied. However, man has a spiritual side. When this spiritual side is ignored, it is obvious that the systems to be implemented will never produce positive results. As a matter of fact, in the last two centuries,

people have experienced and are living the most brutal conflicts of benefits and wars. This is because people should be educated towards material goals alone. Although the education of people for material and worldly purposes brings material wealth, since the education of the spiritual side of man has been neglected, man has become a being who only thinks about his own self and ego. This is the reality underlying conflicts of benefits. Thus, for the last two centuries, humanity has suffered great destruction and disasters through world wars, anarchy and terror. The way to prevent them is to return to the Islamic education system.

It has been proven in history how effective the Islamic education system has been. In the times when the Islamic education system was implemented, people lived in peace, prosperity and wealth. For this reason, humanity is now starting to turn to Islam. By Allah's leave, Islam will prevail again in 40 years and people will live in peace and prosperity. The Islamic education system will play an important role in this process. For this reason, we must learn the basic principles of the Islamic education system and start applying them on individual, family and social basis.

The basic principles of the Islamic education system are:

- To have the belief of oneness (Tawhid),

- To stay away from shirk,

- Having faith,

- To know the purpose of creation,

- Being truthful and honest,

• To obey orders and avoid prohibitions in religion,

• Having morals,

• To have knowledge,

• Leaving useless works,

• To be beneficial to society and the environment.

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SUFISM AND RANDOMNESS IN PHYSICS

Scientific revolutions and the enlightenment age's conception of the universe were conceived as the last logical point that rational mind could reach. However, some discoveries at the micro level in the 20th century and the results of Quantum Theory revealed that there is no unity between the universe and logic in terms of ontology. Therefore, most of the positive scientists today think of the universe as a set of free behaviors that go beyond the limits of our logic. The basic concept that characterizes this freedom is coincidence. The opinion that the universe is knitted with random phenomena is common everywhere.

This opinion is actually wrong. Because all the phenomena in the universe, whether at the micro or macro level, are expressed by the religion of Islam that

they are in a structure designed for a specific purpose, not randomly and freely. Many verses and hadiths state that the universe does not have such a free and random structure. This issue will be clarified below by considering it from the point of view of mysticism.

Randomness is a way of thinking that people use to explain events that cannot be explained. But this way of thinking brings with it many objections. If the phenomena at the micro level are random, shouldn't there be an inconsistency, arbitrariness and disorder in the behavior of atoms and molecules? Shouldn't these inconsistencies be reflected on the world as well? However, we see that the phenomena in the world emerge in a regular system within a cause and effect relationship. Since people cannot explain the phenomena in the micro-world, they think that they occur by chance.

However, everything happens under the will and power of our Lord, who is the absolute sovereign. Nothing is a coincidence in our Lord's works, on the contrary, each one is for a purpose. Everything has a reason. Everything has been created on a right and measure.

“… He has ordained everything by creating it and arranging it according to a measure.” (Al-Furqan, 25/2)

It is a wrong scientific understanding to talk about coincidence in a system where everything is in place. It is a weakness to say that things we cannot explain and do not know happen by chance. However, the uncertainty in quantum theory is not accidental. The uncertainty here is the result of not being able to fully understand the universe, which is formed as a result of unlimited knowledge by the limited possibilities of human beings.

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SUFISM AND PROBABILITY

Probability is the values obtained as a result of the statistical analysis of the previously obtained results. Considering that there is a deterministic and continuous structure in nature, it makes sense for people to act according to statistical results and interpret facts. These comments often work, but sometimes the expected ones are not realized.

Probability is a method that makes it easy for people to predict. Therefore, it is important in terms of showing people the way forward. However, it should always be kept in mind that the opposite of what is expected can happen. Probability is actually an expression of the fact that people cannot fully reach absolute knowledge with the mind and senses. This is a confession of truth. The fact that a person waits for the occurrence of a phenomenon with a probability ratio is another expression of the fact that he cannot have certain knowledge about anything. This is an expression of man's helplessness in the face of natural events.

As stated in the Qur'an, Allah Almighty informs people that He will show people His verses in the horizons: "We will show them Our signs both in the horizons and in their own selves so that it becomes clear to them that the Qur'an is true" (Fussilet, 41/ 53). Probability is also a sign to man about the events around him. This sign tells people that they cannot have absolute power over knowledge. The verse "You have been given only a little knowledge" (Isra, 17/85) confirms this.

However, everything that happens and will happen is under the knowledge of Allah. This knowledge has been partially given to people. The part given to people is explained with probabilities obtained by statistics. But most of the knowledge has not been given to humans. There is no comment about the

nature of this unseen knowledge. Thus, probability does not contain any information about the occurrence and nature of an event. It simply expresses the measure of an expectation about the occurrence of the event. In other words, we do not have any information about the nature and structure of the phenomena in the universe with probabilities.

The word probability is not mentioned in any verse or hadith. Things like randomness are also out of the question in Islam. Such expressions are not found in any verse or hadith. On the contrary it is said that everything is created with truth and measure. It is stated that everything moves in an orbit and has a certain end. “For everything He has a proper measure.” (Thunder, 13/8)

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WISDOM AND SECRETS OF THE HEART

The reason for the creation of all existence is human. The reason for human existence is the knowing of God. The trust that Allah indicates that man has taken on is also the knowing of God. The power to carry the burden of trust has been given to man. The more a person has a share of religion, the more the knowing of God he has. He who does not have a share of religion has no share of the knowledge of God.

Our Prophet Hz. Muhammed (pbuh) is like a human heart according to other prophets. The heart is the essence of human existence. Because the place where the light of the soul emerges in a person is the heart. The heart is an organ in the human body. However, it has a feature that other human organs do

not have. This is the life. Life reaches other organs with this vitality in the heart. Blood vessels exit the heart and carry this elixir of life to all cells.

The heart became the summary of the two physical and spiritual realms and the knowing of God appeared in the heart. The following verse points to this: "Allah has written faith in their hearts" (Mujadela, 58/22). As all organs are dependent on the heart in terms of the knowing of God, all other prophets also refer to Hz. Muhammed (pbuh) in terms of prophethood. For this reason, our Prophet said: "If Moses (pbuh) and Jesus (pbuh) were alive, they would do nothing but follow me." For this reason, it was during the time of our Prophet that religion attained perfection.

The human heart is at the level of the Throne according to the world. The Throne is the place where the attribute of the most merciful will appear in the great world. The heart, in the small world, is the place of manifestation of the spiritual attribute. The Throne is not aware of this occupation and does not have the ability to progress. But on the other hand, there is consciousness in the heart and it is suitable for progress.

The wise man’s heart is a mirror. The heart is the veil between the soul and the nafs (self). Therefore, the mirror of the heart has two sides. The meaning of two sides is the soul and the nafs. Everything that is found in detail in the universe, the biggest realm, is also found in human in summary form. When the heart of the human being, who is a small realm, is polished and illuminated with light, it becomes a mirror to the universe. Thus, everything that exists in detail in the universe, is revealed in it.

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WHAT IS SELF (NAFS) ?

Nafs is one of the most basic and first-understood concepts of Sufism. For this reason, every sufi put forward an opinion on this issue. These views are basically the same. However, their expressions are different from each other. We can express the common view that prevails in all of them as follows: Nafs is condemned to behave of decency and the servant is officer to be decent. Due to the creation of the nafs, he tries to attract his owner to the rebellion and opposition, but servant tries to turn him away from bad wishes and intimidate him. A person who releases the thread of his nafs becomes both a reason and a partner to his evil deeds.

The worst of the bad habits of the nafs is that it thinks such bad qualities are beautiful, considers itself valuable, and expects appreciation from others. This thought of the nafs has been considered as secret shirk.

While disciplining the soul, methods such as abandoning its desires and acting contrary to its wishes are more effective than methods such as hunger, thirst and insomnia that will weaken the ego.

Nafs is a spiritual being placed in a person's body as a place where bad habits will settle. If we think that the soul is a spiritual being that carries good morals in the body, we can think of the nafs as a spiritual being that carries bad habits on the contrary. The soul and nafs are subtle (invisible) bodies just like angels and devils. Just as in our body the locale of vision is the eye, the locus of hearing is the ear, the locus of sniffing is the nose, in our spiritualty, the locale of good habits is the soul, and the locale of bad habits is the nafs.

According to Islamic scholars, human beings have two kinds of souls. The first of these is the animal, the other is the human spirit. A subtle substance called the animal spirit is a steam that carries life, emotion, movement and will in the body. This soul is called lustful self or animal self.

Whoever knows his self certainly knows Allah. Whoever knows his self will be close and happy to Allah, and those who do not know will be far from Him. He who knows his self knows the secrets of the realm and does not care this mortal realm and attains eternal salvation. Whoever knows his self is an virtuous person, whoever does not know is unaware of God.

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WHAT IS SOUL ?

Throughout human history, the concept of soul has been thought and discussed by people. However, most of these discussions consist of unreal information. Because the prophets sent by Allah did not explain much about the spirit. As stated in the 85th verse of the Surah al-Isra in the Quran, very little information has been given to people on this subject.

“They are asking you about the spirit. Say: Spirit is the command of my Lord (it is a deed that only He knows) and only a little of knowledge has been given to you. "(Isra, 17/85)

For this reason, Islamic scholars did not give much information about the spirit. Thus, the soul issue remained largely mysterious. The soul is considered to be allegory due to the fact that its true indication is closed such as other spiritual phenomena for example revelation, angels, and jinn. Because these spiritual

phenomena are not things known and recognized by feelings and senses. Therefore, it is not possible for everyone to have an opinion on this matter.

However, Islamic Sufis have included some information about the spirit in their books. We will express some of this information below. The Sufis whose books we use on this subject are as follows: Ibn Arabi, Imam Rabbânî, Mevlânâ, Necmeddîn-i Dâye, Erzurumlu İbrahim Hakkı.

When Allah wanted to create existence, he first created the soul of Muhammed out of the light of the sun of His Unity. In this sense, the Prophet informed us as follows: "I am from God, and believers are from me." According to the hearsay, when God looked at the Soul of Prophet as affectionate, feeling ashamed it flowed in drops of sweat. Allah created the souls of the prophets from these drops. Then He created the souls of the saints from the lights of the souls of the prophets and the souls of the believers from the lights of souls of the saints.

The soul is a spiritual substance embedded in the body. God lets life to continue in the human body with the spirit. As long as the soul is in the body, man is alive. Spirits are placed in the body patterns by trust. There is an ascension experienced by souls in a state of sleep. The soul leaves the body while asleep, then returns to it.

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LIFE AND DEATH

The life of this world is the field of the hereafter. For this, one must prepare for the hereafter by doing sincere deeds in the world. These sincere deeds are prayer, fasting, alms, and hajj, as well as many and continuous supererogatory acts of worship. Believers must compete in these deeds and run. It is a delightful ride. Those who are ahead, here they are those who are close to Allah.

While man lives a material life with his body in the world, he also lives a spiritual life with his soul and heart. These two lives are related to each other. In order to live a perfect spiritual life, material life must be carried out according to certain rules and principles.

He is a person who is alive, who can distinguish the good from the bad, who employs his heart in accordance with the purpose for which he was created, and does not waste it with unrelated things, wise and understanding. A person who is heedless is like a dead person.

The resurrection of people after the Day of Judgment is narrated as follows: On the Day of Judgment, Allah sends down the water of life from the sky between two breaths (blowing) and gives life to your bones. This is the expression of Allah, "Here you will be removed like this". Just as plants from the ground appear with rain, people also come alive and come to life from their graves by the rain, just like semen.

O Muslim Brother! Give yourself to Allah, His help, grace and mercy are a lot of. Gain the approval of Allah with a clean heart so that it will not be lacking in love and blessings. May always protect you. In order to become like that, you need to be attached to Allah, not to the world and its people, and not to dismiss Him for a moment.

Those who do not aim for the world, but aim the hereafter and the approval of Allah, have killed their souls before they die. Because the love of world is over for him. They do not care about the world, do not rejoice in its existence and

regret its absence, take refuge in the world to the mercy of Allah and do not become prisoners of the desires of the self. They obey to Allah's complete will.

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SCIENTIFIC MIRACLES OF THE QURAN

The Quran is a peerless miracle. Its effect and concision are too deep and striking to fit into a period of one thousand four hundred years. The miraculous aspect of the Quran is that it is a literary masterpiece, that it is at the peak of its eloquence, its word and meaning integrity, a fluent style, and a sweet and harmonious coherence between letters, words and sentences. In this divine speech, every letter, word and sentence has been placed in its original place. It is not possible to replace any letter or word with another letter or word synonymous with it. Because otherwise the meaning will change. This literary superiority of the Quran will be accepted in a way that there will be no competition from now on, as has been confirmed until now.

The Quran is a guide to people's guidance in the way to Islam. It reveals the true virtue, happiness, sharing and brotherhood that people seek. Both this world and the life of the hereafter are described in the Quran. In other words, the knowledge of the metaphysical realm (unseen, divinity) as well as the knowledge of the physical world (cosmos and universe) is included in the Quran.

There are secrets about beings in the Quran. Even though the Messenger of Allah (pbuh) knew these secrets, he did not spread or explain them to people.

The reason for this is that minds might not accept this. However, he gave information to some of his companions about some of these secrets. These secrets were passed on from the competent person to the competent people in secret and were not explained to all people clearly.

The Quran expresses all divine wisdom within itself. Understanding and learning these wisdom increases a person's faith and beauty in his heart. All Allah does is not in vain and by accident. All are with truth and wisdom.

Today's evidences and discoveries confirm that the content of the Quran is reliable every day, every week, every year. We will explain below how the Quran informed the known facts of the physical world 1400 years ago. The information acquired by the scientists in the last two centuries is the evidence of how the Quran contains miracles from the facts revealed in the Quran 1400 years ago.

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THE MIRACLES OF OUR PROPHET 2

Allah gave miracles to all prophets. Through these miracles, people believed that they were the prophets sent by God. Since these miracles are extraordinary things, it is not possible to explain them in terms of human mind and positive sciences. Because in places where miracles occur, the ordinary laws of nature do not work and become invalid. So how do we explain these facts? They can only be explained by being believed, believing that they are

from Allah. Because when Allah wants something to happen, it is enough to say “Be”, and it comes to exist immediately (Ya-Sin, 36/82).

Prophets like Moses (pbuh) and Isa (pbuh) performed many miracles. These miracles have come to this day as confirmed by witnesses. A large mass of people believe in these miracles. However, while Jews and Christians declared that they believed in and accepted the miracles of their prophets, they deny the miracles of Muhammad (pbuh). According to them, Hz. Muhammad (pbuh) is not a prophet and his miracles are a mislead of eyes. If they accepted the miracles of Muhammad (saas), they would have accepted that he was a prophet and thus accepted Islam as a religion. But they do not accept Islam as a religion. Since Islam was the last religion and that they established very powerful states in history, they saw it as a threat to their sovereignty by the members of other religions and tried to distance it from the people of their own society by excluding and denigrating it. Although they are partially successful in their efforts, as time passes, as the communication networks between people develop, it is seen by people that the lies and slanders they invent about the religion of Islam are not valid. Thus, the interest in Islam is increasing in the world. Nobody believes anymore the claims made by the medieval and enlightenment period intellectuals, scientists and intellectuals in the West, saying that Muhammad (pbuh) did not show any miracles. Because history writes that our Prophet performed more and higher degrees of miracles than any other prophet.

The miracles of the Prophet have been observed by people all his life. We can divide these miracles into three parts in terms of time: Miracles before and after the prophetic duty and after the death of the Prophet.

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THE MIRACLES OF OUR PROPHET 1

Hz. Muhammad (pbuh) started to preach the religion of Islam in 610 and achieved many successes during his 23 years of prophethood, spreading and strengthening the religion of Islam. During the period of four caliphs, the 30 years after his death in 632, the Islamic state expanded its lands from east to west with conquests and brought wealth, peace and justice to everywhere. Islamic states subsequently penetrated into Europe and spread in Africa and Asia.

Unable to digest this progress, members of other religions carried out many political and military activities to prevent the spread of Islam. These are based on misrepresentation of Islam to people. Western states have worked for centuries to advertise Islam to their own people as idolatry, and many orientalists and missionaries have been appointed to this work. These people, made studies of denigrating and defaming Muhammad (pbuh). According to them, Islam is a deviant / heretic movement from Christianity. The Prophet is a false prophet and wrote the Quran inspired by the Old and New Testaments that he learned from a priest named Bahira. Since the dominant powers of the West regarded Islam as a threat, they imagined that they could prevent it from spreading by misrepresenting Islam. This threat perception has determined the image of Islam in Europe from the Middle Ages to the present.

The West conducts its anti-Islamism mostly through the prophet. Many slanders were made about the Prophet from the Middle Ages until today, and people were asked to prevent them from reaching Islam. Descriptions made about the Prophet have interesting contents as examples of misrepresentation of history and distorting facts.

In the enlightenment period in Europe, anti-prophetic propaganda was mostly carried out by intellectuals. Thinkers such as Voltaire, Pascal, Dante and Thomas Aquinas have used the same criticisms. According to their criticism: The Prophet could not show any supernatural evidence (miracle). However, these miracles are the only witnesses that can show in favor of divine inspiration. The

Prophet did not show any miracle other than writing the Quran. No matter how great the Koran is, writing this work is not beyond the power of an ordinary person.

Our Prophet (pbuh) had many miracles. The miracles of the Prophet (pbuh) are both more numerous and superior to those of other prophets. It has been stated that the number of miracles of the Prophet is more than a thousand.

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HZ. MUHAMMED AND SUFISM

Sufism is DilAllah, that is God's Heart. We can call it the Garden of Allah’s Heart. In this garden there are truths of the sciences in all realms. Therefore, Sufi, who sees and walks around this garden, sees the truths of all the sciences. This scientific community has no beginning or end. However, it is not possible to express what is seen in this garden in words and letters. These appear to man as a meaning. This meaning is transmitted from person to person, more precisely from one skilled and qualified to another. Some Sufis wanted to announce to other people (by Allah's permission) what they saw. Words expressing what they see are far from expressing the limitless and infinite truths in God’s Heart, as they are determined by the concepts, facts and limits of the human mind in the world. This sometimes causes contradictory statements. This situation is criticized by other people and causes denial of Sufism.

The spiritual knowledge taught by the Prophet (pbuh) is the emergence of the first Sufism in Islam. The Prophet taught this information to his closest. This information is kept confidential from the public, because it may not be able to

become the owner of them for everyone, due to everyone's temperament. Therefore, it is not told to all people. However, for the first time, the existence of this was announced to people after the 3rd Hijri century. This is the period when it is appropriate to accept Sufism by people. Because in this century Islamic sciences were completed and the basic concepts were fited in.

The Prophets made an effort to spiritually mature the communities they deal with. They tried to lead them to be saved by cleansing them from evil and directing them to goodness. The prophets who did these, were addressed to revealation. For this reason, it is certain that every prophet has his own religious (spiritual, mystical) aspects. This spiritual traditionhas begun with the first man and the first prophet Adam (pbuh), and was continued by the last prophet Muhammad (pbuh).

Hz. Muhammed (pbuh) taught his companions about the spiritual knowledge he received from Allah by revelation, and they taught them to the people after them. Thus, the spiritual life of the Prophet was passed on from generation to generation, and it was maintained in a kind of prophetic paint.

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WHY ARE HUMAN BEINGS IN THE WORLD ?

One of the most important questions asked by human thought is, why are human beings on earth? Regardless of the beliefs, every person tries to find an answer in this regard. Everyone wants to interpret the world life with a satisfactory answer. We want to answer this question as Muslims. Based on Islamic sources, we will try to explain what world life means.

When Allah wanted to create the realm of existence, He first created Nûr-i Rûh-i Muhammedî (The heavenly light and the soul of Prophet Muhammed) from the light of His sun of Ehadiyet (Unity). Other souls were created fromthe soul of Muhammed (pbuh). This situation is mentioned in the following hadith: “The first thing that Allah Almighty created is my soul (my heavenly light).”The Prophet (pbuh) is the essence and the summary of the whole being. It is known that Allah Almighty said to our Prophet, "If you were not, I would not have created the realms."

Heavenly light and love are among the attributes of the soul. Spiritually the heavenly light is seen as white and love is seen as black. In order for the heavenly light to be perfect, it must be connected to the body, which is the mine of darkness. Because it is only in this way that the perfection of love would be formed through being educated. Therefore, the soul was brought down to the body. Since the angels could not have such a body, the seed of love in them could never be nurtured with perfection.

Allah created the body of Adam with His Own Hands from a dry mud and gave life to him by blowing from His Soul (Al-Hijr, 15 / 28,29). Allah taught Adam all of His names, and then Adam informed these names to the angels. As soon as the angels received the prostration order for the Prophet Adam, they immediately prostrated.

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ISLAMIC AWARENESS AND CORONAVIRUS OUTBREAK

In these days, humanity is fighting against coronavirus. It is very important, how people should behave at such a time. Viruses are creatures created by God and act by His order and will. No virus can neither get sick nor kill without the permission of Allah. Therefore, this virus outbreak is a test for people. In this test, everyone will take notes according to their behavior. Muslims should regulate their behavior according to this awareness. The grade he will receive in return for these behaviors will be confronted tomorrow. If we want to be happy and not upset that day, we need to know what we have explained below and organize our behavior accordingly.

The coronavirus outbreak, which we consider as evil, may be a charity in some respects. Because the killer blows of the epidemic turn people to interrogate themselves. He returns to his original genesis and remembers Allah. In many Christian cities, the azan (call to prayer) which they had previously forbidden, are read. There are people on social media who take the cross from their neck and fall down in prostration. With the effect of this epidemic, people can return from their evil. They can turn to Allah for repentance and forgiveness of sins. This can draw God's mercy on people, so that the epidemic can be disappeared.

It is a salvation for people to learn lessons from such disasters and return by repentance to their Lord. We hope that this behavior will cause Allah's mercy to cover people. No evil can live in a place where God's attribute of Rahman is influenced. The coming month of Ramadan is a month of mercy. If we spend this month with repentance and praying for forgiveness and make our behaviors suitable for Islam, we can definitely hope that this month, Allah will remove this epidemic from us.

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SUFISM AND ENTROPY

Entropy is an important parameter that characterizes the structure of the universe, which is thought to be a closed system. The entropy law states that this parameter increases continuously in irreversible events. As a result of this continuous increase, it was thought that the universe should have the end and the beginning. Thus, the existence of God, the universe was created by God, and the truth of religious beliefs such as the future of an end was confirmed. This has led to the collapse of the notions of many positive scientists and philosophers about the universe. Thus philosophies such as positivism, materialism and pantheism collapsed. Nevertheless, the issues that positive scientists and philosophers understand from the results of the entropy law differ widely with Islamic Sufism and have little resemblance. These differences and similarities are explained in detail in this article. The law of entropy is the manifestation of the Signs of Allah Almighty to the outside world. The following verse clarifies this:

“We will show them Our Signs both in the universe and in their own souls, until it becomes clear to them that this is the Truth. Is it not enough that your Lord is the witness of all things?” (Surat al-Fussilet, verse 53).

By entropy law, proving the beginning and end of the universe is to show people that the Qur'an is the Truth. Because the verses described in the Qur'an confirm the results of the entropy law. This again shows how the Qur'an is a miracle. The provision of the above verse appears in all physical events. As long as one can handle these physical events with sincere faith. The analysis of the events in the universe and the events within the human being from the perspective of faith shows us the truth of the verses of the Qur'an. In the face of these facts, man increases his faith in his Lord and surrenders. That is what is required of people in the world life. The task of the Muslim is to understand and live the world life in the light of the Qur'an verses and hadiths. That is the real salvation.

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THE LIFE STORY OF A REAL HOLY MAN AND HIS MIRACLES

A true friend of Allah, a real saint, a real spiritual pole, a real perfect man came and passed in Istanbul. The name of this friend of Allah, whom very few people know, is Hakkı Şiştar . Mr. Şiştar was born in Preşova in the province Skopje, Macedonia in about 1900. From there, he emigrated to Edirne with his family during the exchange period and from there he came to Ankara. We do not have any information about his education. However, we understand from some of the notes he left that he wrote and used Ottoman Turkish very well. However, we know that he worked as an assistant inspector on Turkish State Railways and retired from there at a young age. After his retirement, he came to Istanbul and settled. He passed away in 1979 in Istanbul. His grave is in the Topkapi cemetery.

Mr. Şiştar has reached the highest levels of sufism with the spiritual training he received. He was the spiritual pole of the world and performed many services on the spiritual path. He visited almost all the saints in their graves in Turkey. For this purpose, he traveled day and night and visited the graves of almost all Friends of Allah and made spiritual talks with them. However, the nature of these interviews is not known by other people. He was extremely humble, open-handed, helpful and patient. He was a true representative of the Ahl al-Sunnah creed. From the outside, it was absolutely impossible to understand that he was a saint and a pole. His appearance reflected a classic public servant. He didn't have a beard, a robe, and a turban. He advised people of simplicity and advised them to avoid extremes. The way to save the hereafter was to fulfill five obligatory worship, to do favors for parents, to deal with good deeds, to be right, not to lie and not to eat forbidden.

Mr. Şiştar was Melami in his own words. But his spiritual world was very difficult for those around him to understand. He didn't give much explanation. Sometimes he lived in ecstasy and didn't recognize his surroundings. There were people who saw many miracles of himself. He was loved in this respect

and everyone visited him for help and prayer. He would help and pray to people as long as he was allowed.

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SAINTHOOD AUTHORITY AND SUFI COMMENTARY ON WATER

Sainthood is one of the degrees of closeness to the Allah Almighty. The nature of Allah's closeness cannot be known. The servant cannot comprehend this closeness unless he is familiar with the unknown.

There are three types of sainthood: being a holy man, martyrdom and loyalty. Each of these levels has its own science and high knowledge. There are many sciences mixed with “sekr” (spiritual intoxication) at the level of holy man. Here the sekr is more prominent, “sahv” (soberness) is left behind. In the second order of martyrdom, the sekr is left behind, sahv is more prominent. However, the sekr has not completely disappeared. The third and the last of the levels of sainthood is the order of loyalty. There is no other degree of sainthood above it, but only prophethood. A saint has earned every perfection and every degree through being dependent on his own prophet. The sainthood of a saint is a piece of the prophethood of his prophet. What reaches a saint from the higher spiritual degrees will be those of the prophet's degrees.

The similarity between the spelling of water and its expression as a chemical formula reminds us a group of 3 people (3G) consisting of 2 imams (poles) and 1 gavs at the top of spiritual tasks. Imams are in the position of H atoms and gavs is in O position. 2 imams and 1 gavs together as 3G is an component that performs the most basic task in the universe.

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SUFISM AND RATIONALISM

The most widely used objection arguments of the opponents of Islam are that religion has nothing to do with reason and science. These objections are constantly raised in society. In these objections, it is stated that the regulation of the social life of Islam is contrary to the nature of the substance and will harm the society, not benefit. Since those who make these objections do not fully understand the concept of reason and science, these objections seem reasonable to them. Many people in society agree with these objections because of their inadequate understanding of the issue and believe that the Islamic religion should stay out of society. They are unable to fully comprehend the reason and knowledge and fully comprehend the Islamic religion. The negative publications in society have certain influence on it. People do not try to research on these issues by themselves and have a wrong view of life both in terms of knowledge and belief.

In this article we want to express that the truth is not the case and how the concepts of reason and knowledge are perceived by both the philosophy and the Islamic religion. Many articles about Islam's understanding of science have been published on this website. If both this article and the articles we published

earlier are examined, it will be revealed that the prejudices about Islam in society are wrong.

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SUFISM AND ENLIGHTENMENT PHILOSOPHY

The term enlightenment is used to express the Western thought and philosophy culture in the 18th century. In general, however, the Enlightenment is that man tries not to depend on religion and traditions in thinking and evaluation, but rather to direct his life through his own mind and senses. To do so, it aims to use and glorify his mind, even to deify it. Enlightenment philosophy has completed its historical mission. The Enlightenment has exhausted its critics just like himself. With the development of capitalism, there is no radical attempt to eradicate social, economic and cultural poverty, which has become the second nature of some people regardless of social formations and geographies. Moreover, the ideologues of the status quo try to impose this poverty as it is.

The Enlightenment that our intellectuals blindly sanctified, just because Western philosophers believe and glorify it, is no different from a superstition. There are many more superstitions like this that invade our lives of thought. Concepts such as contemporary, secular, civilized and democratic are superstitions whose contents and consistency are not fully known. In order to remove these concepts from superstition, it is necessary to re-examine the contents and definitions of these concepts under the light of the principles of Islamic religion. This determination will benefit both Muslims and all the people

in the world. The fact that Muslims perceive this as a duty and work in this direction is a real jihad act.

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SUFISM AND POSITIVISM

Today, positivist philosophy is especially popular among people who are educated and distant from religion. These people put their minds at the forefront and organize their lives according to their own minds and aspirations. Positivism also supports them in this regard. But if people examine the events in the universe and within the human being more deeply, they find that this is not the case and that there are many irrational phenomena. For example, what is reason, what is life, what is death? What is the creation and end of the universe? If the questions are answered with pure reason, they see that many deficiencies and contradictions arise. There are some famous physicists today who point out this problem. For example, Stephen Hawking asks in one of his books: “Somebody explain to me why and where from we came to this world and where the end of the world is going. The answers to these questions can only be found by faith. This is faith in Islam. When the Islamic religion is examined thoroughly, the answers to these questions can be given exactly. Sufism helps the believers in this matter. Therefore, the best answers to these questions are true Islamic Sufism. Therefore, it is the duty of the Muslim to learn and know the right information, and if he does not do so, he will be responsible in the Hereafter tomorrow. For this reason, Muslims should abandon the currents of thought contrary to Islam and try to learn the true and correct information from the books of the real Islamic scholars.

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SUFISM AND PHILOSOPHY

Regardless of their beliefs, intellectuals interested in philosophy want to know the secrets of the universe and the wisdom of creation. For this aim, this subject has been studied for centuries. However, the method they used was related to reason and reasoning and so they were not successful. Sufism is their rival in this regard. Sufism has clarified the issues that philosophers cannot answer, with the science of secrets. In this case, the philosophers claimed that they were in the same category as Sufism and tried to find a fair share of their thoughts. According to them, philosophers are wise people. But philosophers' understanding of wisdom and Sufism's understanding of wisdom never overlap. Therefore, no one has the right to keep them at the same level in terms of obtaining the secrets of the universe. There is no validity of the claims of both Muslim intellectuals and non-Muslim intellectuals that Sufism and philosophy are similar. There is no similarity between Sufism and philosophy in terms of both target and method.

Nowadays, there are various reports about this subject. Muslims should be careful about this. For this reason, they should not respect the judgments that philosophers make by their own methods of reasoning. The books of al-Sunnah scholars such as Ibn Arabi, Imam Rabbani, Mevlânâ, Necmeddinî Dâye should be read. Only in this way can they avoid falling into shirk and blasphemy.

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QUANTUM PHYSICS AND SUFISM

Quantum Physics examines the state of matter and light in atomic and subatomic dimensions. With this theory, it tries to understand the structure of molecules, atoms and the properties of particles such as electrons, protons, neutrons, quarks, gluons. The theory also discusses the interactions of the particles with one another and the reactions of these particles with electromagnetic radiation such as light, X-ray, Gamma ray.

According to Sufism, it is clear that reason and 5 senses are not enough to understand the nature. In order to be able to perceive the nature, discovery and revelation information is needed. When this information is included in the work, there may be some way out to the positive scientists. However, the discovery and revelation information may not be enough to fully understand the whole nature. Because, of course, there are divine elements in the truth of the events. They can't be seen by people. How we are closer to understand the events in nature, our amazement grows more and we can approach God more. For this reason, learning is for the Muslims binding duty.

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SECRETS OF THE SEVEN HEAVENS

The sevenfold heavens are a proven fact in the Islamic faith with both verses and hadiths. There are many verses in the Quran about sevenfold heavens. They are described in detail in the hadith of Prophet about the night of the

Prophet Mohammed’s miraculous journey to heaven. For this reason, Muslims believe in the existence of the Sevenfold Heavens. In addition to the relevant verse and hadiths, we learn about the characteristics of these heavens from the information they have obtained and explained by the discovery of the Islamic mystics.

It is not possible to understand the existence and characteristics of these heavens with the five senses of man. Because the perception of the five senses is limited. This is because, in creation, the understanding ability of these five senses is given with a certain limitation. If the ability to understand everything had been given to the five senses, it would not be possible for people to be tested in faith in the life of the world. Anyone who sees and understands the truth with all his nakedness would immediately surrender to his Lord and it would not be possible to have him tested. However, as stated in the verses of the Qur'an, the life of the world is a place of test for people.

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SUFISM AND SECRETS OF QURAN’S LETTERS

Nothing in realm is created in vain and unnecessarily. Everything was created with a wisdom. These wisdoms contain endless secrets. Letters are also objects created by God. They are also a realm and contain many wisdom and secrets. To see these wisdom and secrets is not possible with minds and senses. However, it is possible to learn some of these secrets with the help of Science of Secrets.

The most important Sufi who examined the secrets of letters through discovery is Ibn 'Arabi. The secrets of the letters are explained in detail in Part 2 of Chapter 1 of the book of Ibn Arabî "Fütûhât-ı Mekkiyye".

The secrets of Qur'anic verses, secrets of faith branches, and secrets of creation can be learned by examining the secrets of letters. These secrets are not so easy to learn. In order to learn these secrets, you must be a dead one before you die. This is possible only by becoming a true Sufi.

God's knowledge is boundless. Only a small part of this science is given to us. One must try very hard to achieve even this very small part. Some articles have been published on our website about Sufism.

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SUFISIM AND SECRETS OF NUMBERS

It has been claimed for centuries by people that the integers contain some mystical features. The source of these ideas is the divine secrets of the prophets sent by God to every region and society in the world. Every prophet revealed the secrets of creation, nature and people to his community of the faithful. However, after the death of the prophets, although the people have deviated from their beliefs, the secrets about the numbers have not been forgotten. Because they were interesting to them, and they have been transferred from language to another language with some deviations from the original forms. In order to know fate in advance, the secrets of the numbers were used by the people very much. The information about the secrets of numbers was used for spell and magic. In areas such as Ancient Egypt, Greece and India, people tried to understand the secrets of numbers by their own methods and left many

works on them. Not all of the findings in these works are true. Because most of the data of the science of secrets that the prophets have taught has been deviated from its origin.

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THE RELATIVITY THEORY AND SUFISM

In the theory of relativity, it is foreseen that objects move on geodesic curves in spacetime. In Sufism it is expressed that the entities move on curvilinear orbits. There is no linear motion in the universe. Although a movement seems linear to us, it is actually on a curved trajectory. This is expressed in the following verse of Quran: "...each of them floats in their own orbits."(Yasin,verse 40).In these circular movements it is not considered to return to the initial state. They are always forward movements. All parameters of human's life, both material and spiritual, draw a curved trajectory as a whole. This can be thought of as curves of person's destiny. The stones fall down from the fear of God. All objects fall down because of feeling ashamed it does not accept to stand ug against God. Fear of God is valid for every object, small and large, without exception. The gravitational force between masses is an act towards Wahdat (tawhid, unity). The bodies are alive because of having soul, and they recognize the existence and attributes of God.

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CIRCULAR MODEL OF EXISTENCE IN SUFISM

In Sufism it is stated that the Existence has a circular structure. According to Ibn Arabi (ks), God is in the center of the circle. Outside of the periphery of the circle is the absence, which is the region of impossibilities. All possibilities are between the center and the absence. In terms of mysticism, the circumference of the circle maintains the center point through information. The center point protects the environment through existence. The objects never move linearly in the presence, they always make a circular motion. The linear line in the realm can only be found hypothetically and delusional. There is no linear line in fact. Even though there are revolution in the realm, there is no any repetition. They are all about going towards. There is no return. This is the richness of creation. It is not possible for any entity to be in stability. All beings are shifting from one state to another. According to Sufism, movement is natural-voluntary movement to reveal some secrets by divine commands.

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SUFISM AND BLACK HOLES

The Universe contains many mysterious facts and features with its boundless structure. In these mysterious cases we can consider stars and black holes. There are millions of galaxies and stars in the cosmos. They are in motion and move by drawing circular orbits. According to Sufism, the sun and the stars are the seeds that Allah brings forth in heaven. The stars cause the new formations in the universe by their movements and changings. Allah has settled the knowledge of all metamorphosis and changes that will take place in the realms of the components into the treasures of stars which move in feleks. Felek

means a structure which arises by the movements of stars in their orbits. This structure is spiritual and not visible. In this structure the secrets of cosmos are embedded.

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BIG BANG AND SUFISM

Big Bang is a theory proposed in 1920 which imagines that the universe occurred about 13,7 billion years ago at an extremely dense and hot point. According to physicist , the beginning point of Cosmos is this zero point. But this opinion is not correct. Because in Islamic faith, the realty of universe is created by Got first in absence form in the unseen realm, then are exported to the seen world by God. In Sufism, it is believed that every object in the universe is created first in the absence as realty and then these objects gained the existence in the world by the manifestation of existence. Immediately after creation in the world we perceive the objects through our senses.

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THE EXISTENCE IN SUFISM

Allah is present. The existence of Allah is by means of His Essence (Zât), not by means of His Attribute of Existence. But other beings are not the case, they are existed by means of their beings attribute. Almighty God is exempted from all limiting. Any restrictions and bonds can not find way to Him. But if His manifestations reflect on the mirror of universe, He could be seen and known. The realm can only be in existence through the existence of God. God exists through His Own Essence, but the realm exists thanks to God. The realm of creatures occurred according to all existence authorities in the image of God. Everything except God is null and void. Null and void are absence.

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THE KNOWLEDGE IN SUFISM

We can know only the outer face and appearance of the objects with senses and mind. Our knowledge is unable to penetrate the hidden meaning and fact behind of the objects. It is possible to enter into the unseen realm only by the revelation, inspiration and discovery information. This is the subject of the knowledge in Sufism. Thought does not always give the definite accurate information. The accurate information is the knowledge thrown into the heart of the wise men. In other words it is a divine light that has been given by God to His beloved servants as angels, prophets, wise men and believers. The knowledge can provide the happiness being closed to God for the creature only by faith. Therefore, knowledge is superior to love.

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SOME DEVIATIONS FROM THE TRUE SUFISM

Today people are liking to be a Sufi and trying to achieve Sufi's properties. But most of them are deviated from the true Sufism. Because of some reasons people could not reach to the true Sufism. They do not investigate what are the main principles of Sufism. They prefer some paths which seem to them to be easy. But these paths would not bring them to be a true Sufi. We have discussed in this article some important deviations from the true Sufism. The Muslims should learn the true Islam and Sufism and teach them all the people in the world with their fully efforts and energies. These works cause Muslims to acquire merit in God's sight and gain the consent of God. These are the main aims of being Muslim.

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THE PERFECT MAN IN SUFISIM

God has created the first mind and given him the information that makes himself as superior to other entities. When God has created the perfect human, gave him the order of the first mind and taught him the truths about the images in cosmos which are not known by mind. The perfect human is completed in every respect. The perfect man knows God through his soul, but the nafs (self) knows God after using his mind. The perfect man is the heart of cosmos which is the everything outside od God. God qualified the perfect man with His Attributes and stated that anything in the universe do not like him. The most beautiful jewelry and ornaments on the earth are the wise men of God.

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LOVE AND AFFECTION IN SUFISM

The Sufism is “DilAllah”, that is Sufism is God’s Heart Garden. This Garden is His Heart. If one likes to see the beauty of this Garden and to be nourished from it must be a Sufi. To enter into this Garden one ought to try to gain the consent of God. For this, one must learn and apply His commandments and prohibitions. It is possible only through obeying the Islamic Sharia truly. The human ought to love first God and His Messenger. To love God and His Messengers means to fulfill their requests. Almighty God created the universe out of love. This love is spread to all creations and all businesses. Our Lord created all existences in the universe to know Him. So our duty is to know God and to seek Him by tearing the curtains of God’s Heart Garden and discovering the secrets in it.

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WHAT IS THE SUFISM IN ISLAM ?

Sufism is a mystical aspect of Islam. The aim of Sufism is to know God. Sufism is a science whose objective is the reparation of the heart and turning it away from all else but God. The first condition of real Sufism is to adhere fully to the Islamic Sharia. It is not possible for a person to be a Sufi, if he does not conform to the Islamic Sharia. The first step in Sufism is to forsake everything other than God. In other words Sufism dying before physical dying. The basic principles of Sufi Path: Repentance, Asceticism, Trusting to God, Contentment, Solitude, Continuous Remembrance, Turning to God, Patience, Contemplation and Consent. Progress Stages in Sufism: Walking to God, Walking by God, Walking from God and Walking in Public.

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THE BEAUTY IN THE SCIENCE

According to Islamic Sufism there are two kinds of science. They are the Mental Science and the Mystical Science. The main problem of the mental science is that to what extent the developed theory can express the true structure of the universe. It is searched for the answer of this question since the ancient Greek philosophers. But until today it is still not fully answered. The mystical science is special only to the prophets and gnostic people and is beyond the mental boundaries. In this science there is no entry for the mind. The mystical science includes all the knowledge of other sciences. According to mystical knowledge there is no real information other than the information received from God.

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ATTRIBUTES OF ALLAH

To believe in Allah is the main article of the faith in Islam. To believe in Allah means believing in His Essence, in His Attributes and His Acts. The Attributes of Allah are Existence, Oneness, Non-resemblance to the creatures, Non-neediness of others, Eternity, Everlastingness, Life, Know, Will, Power, Hearing, Sight, Speech, Creation (Genesis). We explain these attributes in this article by giving the relevant verses in The Quran. Every Muslim is obliged to know them. In Sufism it is stated that ' The Attributes of Allah are not the Self of Allah nor other than the self of Allah'. Today the most of the Muslims have deviated from the essentials of the faith in Islam. They have left the truth and straightness in their social and religious lives. So God does not help them.

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WHAT IS THE FAITH IN ISLAM ?

The first foundation stone of Islam is faith. Faith in Islam can be stated as acknowledging God with full sincerity of heart while accepting all his attributes and their obvious corollaries. God never forces the people to be a believer or unbeliever.. Faith and blasphemy is related to the deeds of people. According to Islamic scholars it is obligatory for human to believe in Allah. There is no excuse in denying God while one observes the wondrous in his own body and creatures in universe. The prophets reveal to people with the mentally evidence. Therefore in the Quran people were encouraged to contemplation and reasoning. The central belief in Islam that there is one God whose name is 'Allah'. The shortest statement of faith is Word of Tawhid : 'Lâ ilâhe illallâh'.

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THREE BEAUTY : FAITH, SCIENCE, SUFISM

Faith, science and Sufism are three beauty of Islam. To understand and live the Islamic Sufism it is necessary first to have faith in Islam and then to learn the science of Islam. To learn the science of Islam does not give him anything if he does not believe in Islam. Without learning the science of Islam is not possible to be a true Sufi. Faith is a light. It illuminates heart. The heart of human can accept the science and Sufism if only it has the light of the faith in Islam. A heart without the light of faith in Islam is like a sealed box. To form of the full faith one should believe first in Allah and then His Prophet Mohammed (saw). Islamic sharia is the scientific knowledge necessary for Sufism. Islamic sharia is the matters which are revealed by God in the verses of Quran and the sacred hadiths of His Prophet (saw). There are mainly two kinds of science. They are

rationalistic science and mystical science. The essence of Sufism interests the mystical science. According to Sufis it is not possible to explain all the events in the universe with rationalism. One needs the mystical science to reach the absolute reality in the universe. Sufism is a cleaned morality in the face of Divine and a perfect beauty bestowed by God.

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SCIENCE UNDERSTANDING OF ISLAM

Islam has given a great value to science. The first word of the first verse of Holy Quran is 'Read' (Al-'Alaq , verse 1). So the first order of Allah to his Messenger has become 'Read'. The same order is valid for all Muslims. Science can not be learned without reading. Science is very honorable for Islam. This honor regards the human being as superior to the angels. Science begins in Islam at first by knowing the names of God. With knowing these names all the created things in the world and hereafter can be both knowable and comprehensible. However, against them man should be very humble. Because people should be aware of to be a creation of a blood clot.

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FUNDAMENTALS OF ISLAMIC THOUGHT

The Islam has come to create a new faithful community with certain properties in itself. This community is the last and the most perfect community in human history. The mission of this community is to establish the system of Allah all over the world. So the people might live on a true way. This community takes its energy and ability from its belief. The source of its thought is the Quranic verses and the Sunna of the Prophet (Saw).

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