DIVINE SECRETS

in the Universe, the Qur'an and Man



Osman Nuri TOPBAŞ

ERKAM PUBLICATIONS



The meaning of the calligraphy on the cover is:
"The fear of the Lord is the beginning of wisdom."



I have no face to enter Paradise with my state,
Nor can I endure the fires of Hell, O Lord!
Grant me repentance, forgive me, for my sins are many,
Forgive my great sins, for You are the Exalted Oft-Forgiving...

It is narrated that this supplication belongs to Ali (r.a). It has gained widespread popularity in Indonesia and is sung as a devotional song.

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TABLE OF CONTENTS

SECRETS AND WISDOM 31
The Book of the Universe 32
Endless Lines to Read… 32
Deepening with Taqwa (God-consciousness) 33
Everywhere is a Divine Museum 33
“That is the design of the Almighty, All-Knowing” 34
Hidden Realms in the Speck 34
The Lesson in the Heavens 35
The Scale of Mind 35
Let’s Think! 36
The Essence of the Universe 36
According to Your Contemplation 37
A Pure Heart (Qalbun Salim) is Required 37
Perhaps the Defect is in the Eye? 38
The Crack of Heedlessness 38
The Difference Between the wise man and the Fool 39
One Leaf is Enough! 39
With Which Eye Should One View the Universe? 40
This is Meant for the Sighted, Not the Blind 40
Admiring 41
If There was No Wisdom 41
I was Raw, then I was Cooked, and then Burned… 42
Who Knows What Divine Manifestations Are Out There… 42
Are the Receptors Active? 43
Windows That Open to the Beyond 43
Wisdom Arises from Halal Sustenance 44

Self-Purification is a Must 44
The Matter of Balance 45
The Mind is a Tool 45
The Secret of the Mind 46
The Mind or the Heart? 46
The Point of Reliance 47
The Level of Spirituality 47
With the Wisdom of Revelation 48
The Ideal Mind 48
The Mind Should Know its Weakness 49
Where Does Our Knowledge Lead? 49
Real Knowledge 50
Qualities of Knowers 50
The Knowledge Required from Us 51
The Depth of Wisdom 51
Perfection in Cognition 52
The Gift of Wisdom 52
The mystery of Destiny 53
The Wise Sight 53
Divine Knowledge 54
The Destiny of One Glass of Water 54
Submit to the Divine Will 55
In a state of acceptance of Fate 55

WHAT HAVE YOU PREPARED FOR TOMORROW? 57
Our Sole Capital 58
The Great Deception 58
The Hidden Loss 59
Humanity is in Loss 59
Awareness that Each Moment Could Be the Last 60
A Life of Heedlessness… 60
Where are you going? 61

Where is the Journey? 61
Oh, If Only! 62
Is the Pages of Our Book White? 62
Our Life Scenario 63
Two Opposite Poles 63
Reflections of Morality 64
There is No Small Sins 64
If the heart becomes Musa 65
With the Eye of the Heart 65
The Whirlpools of the Evil-commanding soul 66
You Can't Make Progress! 66
Is It Because of Our Sins? 67
Chains of the Ego 67
The Knot over the Ego 68
Abysses of Ego 68
The Insidious Illness 69
A Doctor of Hearts is Needed 69
Avoiding Self-Involvement 70
The Incorporation of the Qur'an into Life 71
Where is Such a Person? 72
Do Not Get Angry! 72
The Real Strength 73
Only For the Sake of Allah 73
Fear God So That You Will Not Fear Mortals 74
The Quality of Humanity 74
For a Heavenly Home 75
Invitation to the Garden 75
Lessons Without Words 76
The Eloquence of Death 76
Die Before you die 77
Canceled Transactions! 77
An Epitaph 78

Five Things Before Five Things 78
Which One is True Life? 79
What a Good Servant He is! 79
The Last Drop 80
There Is No Guarantee for the Last Breath 80
The Safety of the Last Breath 81
Dying with Bliss 81
Before the Wave of Death Hits... 82
Do Not Forget Transience! 82
Think and Be Thankful 83
Divine Approval 83
Whose is the World, Whose is the Next world? 84
Only a Pure Heart 84
The Qualities of a Pure Heart 85
Only if We Become Devoted to Him 85
A Transient Night 86
An Eternal Day 86
The Trust That Shakes Mountains 87
The Unjust and Ignorant 87
The Intelligence of the Mouse 88
The Undisciplined Self 88
A Single Day Is Better Than A Thousand Years 89
Grains of Sand 89
Where Did You Earn It And Where Did You Spend It? 90
Give The Right to Its Owner! 90
How Are Days Passing? 91
Two Great Concerns 91
The Same Sun 92
Divine Revenge 92
The Day of Eid! 93
The Day of Despair! 93
There is No Place to Run; Run to Him! 94

The Path to Self-Knowledge....94
Aren't You Ashamed?!....95
There Is No Fear For Them....95
Under the Banner of Praise....96
Would He Smile at me?....96
The Real Eid for Whom?....97
Preparation for The Garden....97

THE CONSCIOUSNESS OF SERVITUDE....99
Every Aspect of Life....100
The Great Sovereignty....100
True Servitude....101
Heavenly Bliss....101
A Lifetime....102
Dhikr And Gratitude:....102
The Taste of Faith....103
Everything is a Means of Guidance....103
Reason for Promotion:....104
Time for Loyalty:....104
The Rights of the Parents....105
They Are Waiting for Gratitude:....105
Respect....106
Our Sole Goal....106
Protect Your Heart....107
The Secret of Tawhid (The Oneness of Allah)....107
Only Him:....108
Even in Worship....108
His Approval in Every Breath....109
A Righteous Life....109
The Door of Union....110
A Heart that Can Understand The Garden....110
The Best Provision....111

Leave the Forbidden (Haram) and
Choose the Permissible (Halal).....111
The Roots Should Be Strong: 112
Is It Not Necessary for Us to Appeal to Him? 112
Come to Your Senses 113
Defending Against Evil.....113
Prayer! Prayer! 114
Real Prayer.....114
In A State of Awe 115
Where is the Qibla of your Heart? 115
The Ocean of Blessings 116
"Prostrate and Draw Near!" 116
The X-Ray of Our Lives 117
Prayer for Guidance 117
For the Shade of Allah's Throne 118
The Benefits of Prayer in Congregation 118
Ascend to Me!.....119
From the Time of Hadrat Adam 119
He Carried Stones in Person 120
Teaching Mercy 120
Only a Hungry Person Understands the
State of a Hungry Person 121
Fasting with the Whole Body.....121
The training of Fasting.....122
The Fasting of the Tongue 122
Time of Accounting 123
Not Just in Ramadan 123
Time of Rehabilitation 124
If You Don't Appreciate It, the Favor Becomes a Disaster.....124
Look With the Eye That Sees.....125
Let's Consider It a Treasure 125
Candle of Istiqamah 126

Spiritual Season 126
The Training in order to reach the Pinnacle of Humanity 127
What is True Stoning?....127
The Great Pilgrimage....128
The Kaaba of the Heart....128
A Different Sacrifice....129
The True Purpose is Submission....129
Which Action is Necessary? 130
We Are Responsible for Them....130
Those Who Give from the Heart....131
With A Smiling Face....131
The Doctor of the Heart....132
God Takes the Charity....132
Great Gain....133
To Be Able to Respond....133
We Need to Be Grateful....134
Elevated Standards....134
Be a Cure! 135
Stores Where Nobody Goes....135
It's Not Easy....136
The Unique Horizon of Conscience....136
Let's Hear the Lamentations....137
A Price for the Land of The Garden....137
Entrusted to Me....138
Divine Responsibility....138
The Secret of Mercy....139
We are Responsible....139
Who is Not in Need! 140
Run to Help....140
Human Dignity....141
Have More Compassion for the Oppressor! 141
Prevent Your Own Oppression....142

Expression of Love 142
A Smile's Handkerchief 143
From Him to Him.....143

THE REAL LOVE.....145
From Layla to Mawla (Allah).....146
From Metaphor to Reality.....146
The Route of Love 147
Without Preconditions or Self-Interest 147
A Pure White Page 148
Love is the Condition.....148
Love Like Springs.....149
Love is Sacrifice 149
When Love Reaches Perfection 150
God Loves Us 150
When He Manifests.....151
If He Loves You, He Will Make Others Love You 151
Wings of Love and Knowledge 152
Our Greatest Test 152
The Qualities of the People of Love 153
If You Are a Person of Love.....153
The Wedding Night (Shab-e Arus).....154
Like A Bee.....154
Water with a secret.....155
Do not be fond of wrongdoers!.....155
Cause of Misery 156
Love those who Allah loves and hate those who He hates 156
Let Our Hearts Not Deviate!.....157
Love Reigns Over Everything 157
The School of Love.....158
The Universe Is Dedicated to Him! 158
Fana fi'r-Rasul (Annihilation in the Messenger).....159

Love... Love... Love... 159
Say Salaam to the Messenger of Allah! 160
A Gemstone from a Rock 160
Let Me Not See Anyone Else 161
Condition of Faith 161
The Nightingale was Silenced 162
The Cry of the Date Branch 162
Satisfy Your Soul 163
All the Blessings Are from Him 163

OUR CANDLE TO ETERNITY 165
The Most Beautiful 166
His personality is a miracle. 166
We will learn from Him 167
The Most Noble 167
A Unique Life of Elegance 168
The Most Elegant 168
The Most Exceptional 169
Such a Mercy! 169
The Heart that Beats with Mercy 170
Compassionate and Merciful 170
Circle of Trial 171
Be Steadfast as Ordered 171
Every State of Him was for the Sake of His Community... 172
Ummati!.. Ummati!.. 172
The Key to the Garden 173
Allah Sends Blessings 173
We should send Blessings 174
We Are Indebted to Him 174
The Sun of Guidance 175
The Fire Can't Burn a Heart Filled with His Love 175
If We Get to Know Him 176

What is the Greatest Favor?.....176
The Determination of the Companions to Know Him.....177
Judge It By Yourself! 177
To See Him 178
The Joy of Union 178
Habibullah.....179
The Light of the Two Worlds 179
The Sun is His Moth 180
His Shadow Never Appears on the Ground... 180
He Didn't Value the World.....181
His Blessed Households.....181
The Happiest Home in the World.....182
Al-Amin, The Most Trustworthy 182
The Prophet of Forgiveness 183
A Ray of Light 183
The Condition for Forgiveness 184
Everything for Us.....184
What a Great Favor!.....185
Happiness is with Him in Both Worlds.....185
The Barren Lands Flourished.....186
He is Our Sole Hope 186
We Are Allah's Witnesses 187
A Middlemost Community 187
The Measure.....188
Every Word is a Life-giving Elixir.....188
Attachment to The Sunnah.....189
Are We with Him Today?.....189
It is Necessary to Adhere to the Sunnah 190
"I Found the Best of the Best" 190
We Should Be A Mirror That Reflects Him.....191
A Living Qur'an.....191
Become Like The Crescent To That Sun 192

The Joy Of Seeking Blessings 192
The Mirror Of Love 193
O Prophet, Grant Us Your Intercession! 193
More Precious Than Anything 194
Love For The Prophet Strengthens Tawhid 194
The Sacred Handkerchief 195
Do Not Think It Is a Stone! 195
Precious Memories 196
The Manners That Revived The Ottoman Empire 196
The Ottoman Manners In The Prophet's Tomb 197
An Incredible Sensitivity of Manners 198

THE ESSENCE OF SUFISM 199
The Art of Attaining Taqwa 200
Be A Friend, Don't Be A Burden.. 201
Not Hurting, Not Being Hurt... 201
The Cloak And The Crown... 202
True Sufism 202
Monasticism Has No Place Here! 203
Don't Complain 203
Contentment and Good Character 204
The Unending War! 204
Loyalty, Loyalty... 205
The Flow of Mercy 205
Only the Wise Know 206
What Is Sufism? 206
Solving The Mystery 207
A Secret Within A Secret 207
The Purpose of Sufism 208
Reaching God 208
Spiritual Development 209
The Seed of Sincerity 209

The Blessing of Service 210
Awareness of Nothingness in Servitude 210
Recognizing the Self 211
Everyone is Good, I am Bad! 211
The Great Jihad 212
Who Should We Associate With? 212
There is a Way from a Heart to a Heart 213
Association with the Righteous 213
The Main Issue 214
Is There Separation for the Lover? 214
States are Transmissible 215
Rabita (Spiritual Connection) 215
Marifah (Direct Knowledge) 216
Only Through Irfan (Illumination) 216
The Sensitivity Measures 217
Who Is The Owner? 217
The Signs of the Gnostic (Arif) 218
No Sorrow, There Is Allah!.. 218
The State of Ihsan 219
Divine Cameras 220
Companionship and Proximity 220
Hate for The Sin, Mercy for the Sinner 221
The Balm of Grace 221
The Method of Dawah 222
The Spirit of the Darwish 222
Sufi Method 223
The Broad Perspective 223
Mercy for Those at the Bottom and Those on the Top 224
In Times of Comfort 224
In Difficult Times 225
Sufism is Necessary 225
Purification, Purging 226

The Way of Purification 227
Controlling The Ego 227
Contentment and Trust 228
Heart Doctors 228
Warathat'ul-Anbiya 229
Timeless Peaks 229
Different Manifestations 230
Training of the Spiritual Guide 230
Being a lover of a Saint 231
The sultans of the heart 231
The Jewel's Consistency 232
The Sea of Peace 232
From a Drop to an Ocean 233
Ready to Fly 233
Journey to Distant Horizons 234
What Did Shams Teach Rumi? 234
What If Sufis Like Rumi Didn't Exist? 235
Fire... 236
Sami Efendi 236
Radiant Faces 237
The Owner of Faithfulness 237

PRINCIPLES OF SERVICE 239
The Principle of Ethics 240
Seeking the Pleasure of Allah 240
Mature and Humble 241
Like Fertile Soil 241
Service to all 242
The Benefits of Service 242
Seek Broken Hearts 243
The Masterpiece of Inner Maturity 243
Like the Sun 244

Wherever Your Heart Reaches 244
Additional Compensation for Hardship 245
Effort in Difficult Times 245
The Main Service 246
In A State of Love... 246
An Elevated Step 247
We Need to Serve 247
Service is a Blessing 248
Be Grateful 248
Service Without Pride 249
Seek Opportunities to serve 249
The Value of Your Life is as Much as Your Service 250
The Service of Heart Masters is Eternal 250
A Lifetime 251
Conditions for Success 251
Experience and Spirituality 252
The Heart Factor 252
Being an Example 253
Fault is from the Self, Success is from Allah 253
Know and Observe 254
True Skill 254
The Person That Belongs to You 255
Acting with Decency 255
Forget Anger 256
With Clear Insight 256
Regardless of How Big or Small... 257
The Greatness of Service 257
The School of Irfan 258
The Need for Gratitude 258
The Price of Divine Blessings: Service 259
Eighty-Three Years Old... 259
Three More Minutes for Tabligh! 260

The Service of Tabligh 260
The Intellectual and Spiritual Capital 261
Prayer for Service 261

WHAT ABOUT THE SPIRITUAL DIPLOMAS? 263
The Streets Are Merciless 264
For Your Own Future 264
Our Most Important Need 265
If Not Educated... 265
Our Fault 266
Parental Responsibility 266
What's The Point?! 267
Spiritual Seeds 267
Righteous Mothers 268
A Means of Testing 268
More Attention 269
They Will Cling to Our Backs! 270
Start From Yourself 270
Don't Sell Mirrors in the Bazaar of Blind 271
The Profession of Prophets 271
The Ideal People 272
Personalities Who Leave an Impression 272
The Generation Raised in Suffa 273
The Companions are Enough 273
The Most Outstanding Generation Seen in the World 274
The Second of the Two 274
The Civilization of Virtues 275
Fortunate People 275
The Companions' Bravery 276
Patience and Perseverance 276
The Highest Attribute in Humanity 277
We Should Not Be Wasteful 277

Like Moths 278
The Yearning for a Qualified Human 279
Mawlana Rumi: The Jeweler of Humans 280
The Source of Friendship 280
Ocean of Secrets 281
We are Always Searching 282
We Owe a Debt to Those Heroes 282
The Medal of Honor 283
The Slight Difference! 283
If Sinans Do Not Arise! 284
The Mosque Where the Spirit Melts 284
A Cry to Eternity 285
Ottoman Elegance 286
A Heart-Winning Word 286
Generosity with Elegance 287
Like Fruitful Trees 287
Don't Nurture Hatred in Your Heart 288
Everything Must Be Moderate 288
Do Not Break Ties 289
Balanced Friendship 289

THE QUR'AN: THE COMMENTARY OF HUMAN BEINGS 291
The Treasure of Spirituality 292
The Manifestation of Mercy 292
The Greatest Gift 293
Each Letter Contains a Thousand Miracles 293
The Divine Invitation 294
We Must Protect Our Value 294
Our Compass 295
Like April Showers 295
It Was Brought Down Upon His Heart 296
Being Adorned with the Qur'an 296

According to Spiritual Level....297
The Beauty of the People of the Qur'an....297
The Source of Rest....298
The Three Things Remain....298
Admirable Groups....299
May the Seeds Not Rot....299
Gaining Eternal Prosperity....300
The Cure is in the Qur'an....300
The Rope of Allah....301
The Recipe is in the Qur'an....301
The Means of Salvation....302
The Bliss of the Two Worlds....302
Three Important Points in Child Education....303
The Trials Endured on the Path of Qur'anic Education....303
The Bliss Derived from the Qur'an....304
The Greatest Profit....305
As a Mehir (Dowry)....306
The Blessings of Respect for the Qur'an....306
Respect for the Word of God....307
Indulging in Absurdity!....307
Superiority is Theirs....308
The Revealer of Mysteries....308
Will the Qur'an Intercede or Complain?....309
On That Endless Day....309

BRIGHTEN OUR FACES!....311
Always Make Istighfar....312
Astaghfirullah....312
It May Come From The Right Side As Well....313
With Tearful Eyes....313
Is There Any Other Door?....314
The Dust of Sins....314

Clean Your Heart's Mirror....315
Priority....315
The Scent of Forgiveness....316
The Essence of Worship....316
Always Dua....317
In Times of Difficulty and Prosperity....317
The Consistency of Supplication....318
The Stream of Supplication....318
Embracing with Mercy....319
Ya Allah... In the Direction of Your Pleasure....319
The Blessings of Eternity....320
With the Compost of Piety....320
May Our Feet Not Slip....321
Do Not Separate Us from Piety....321
Only to You, Only from You....322
May Our Hearts Remain Attached to Mosques....322
Do Not Deprive Us, Oh Lord!....323
A Life Filled with Blessings....323
An Eye to See....324
Grant Us Naqshband, Jalaladdin Rumi, and Yunus Again....324
Bring Us into the Company of the Righteous....325
Guide us to the Truth of Love....326
The Consistency of the Perfect Human....326
A Passionate Love....327
Like the Companions...327
Make Us Live with Him and Die with Him, Oh Lord!....328
Oh Lord Love Us... Make Us Beloved... Cherish Us!....328
Include Us Among the Appreciators....329
Protect Us Oh Lord!....329
Moderation...330
Grant Us Effort....330
May We Reach The Bereaved....331

The Ethics of the Qur'an....331
May We Be Familiar With The Flow of Power....332
Islamic Personality....332
Raising a Generation that Holds on to Its Flag....333
Oh Lord, Do Not Give Opportunity to bad people....333
Flourish It Oh Lord!....334
As a Righteous Muslim....334
Bring Us Closer to Him....335
Beneficial Knowledge....335
On the Straight Path....336
In the Manner of His State....336
Among People of Insight....337
Please, Dear Lord!....337
With the Favor of the Pride of the Universes....338
Intercession, Oh Messenger of Allah!....338
Oh Messenger of Allah, I Seek Refuge in You!....339
Endless Springs....339

FOREVER....340

Dear Readers,

Infinite praise and glory to the Owner of divine artistry, who displays boundless wonders beyond comprehension and imagination in all His creations. Endless blessings and peace be upon the Sultan of Prophets, a luminous mirror reflecting all the beauty in His exalted artistry.

At the essence of creation lie two secrets:

Love and speech!

Love is the cause for the creation of creatures out of nothing, and language is the divine code for the manifestation of this cause.

In other words, by uniting in the eternal realm, love and speech contribute to the creation of an unending realm of existence from nothing.

Love, in particular, is the first secret of creation. And its cause is the light of Muhammad (PBUH). The pinnacle of existence is humanity, and the pinnacle of humanity is the existence of the Prophet Muhammad himself (PBUH). Man is therefore a small universe in which the entire cosmos is wrapped and preserved. In other terms, he is the small realm, or al-'alem al-saghir.

He is a large ocean contained in a drop. A universe that encompasses the expanse of the sky and the earth. An infinite universe of meaning that is gathered into a point. He is the apple of the eye of the universe since his essence incorporates a summation of the entire creation.

He is the most beautifully created of beings, (Ahsani Taqwim).

This is the reality of human being!

This is the ultimate manifestation of the secret of love and speech!

As was already said, our Noble Prophet (PBUH) is both the beginning and the end of this great manifestation.

He is such a sparklingly clean mirror that those who look at him with love see light, while those who look at him with animosity see fire. This is the difference in perspective between those who gaze upon Him like Abu Bakr (R.A.) and those who end up like Abu-Jahl.

According to this distinction, love acquires the characteristic of devotion. According to this distinction, speech assumes the characteristics of an actual word. Based on this distinction, essences become the focal point of Allah's gaze.

Sufism, which is the easiest way to comprehend this distinction, is the milieu of truth where Abu Bakr (R.A.), Umar (R.A.), Uthman (R.A.), and Ali (R.A.) were raised. Those who achieve spiritual perfection are the architects of a civilization's moral core. Each of them is a treasure trove of secrets and wisdom.

Secrets and Wisdom

They are a library filled with truths that sometimes take the form of a book, sometimes an article, sometimes a paragraph, sometimes a sentence, and sometimes a single word. Just like humans. In other words, they are a miniature realm of a vast universe of words.

Secrets and wisdom are like a multi-ingredient medicine. They are the essence of knowledge that aids in alleviating the suffering caused by occurrences, enigmas, and labyrinths in a single clause.

They are means of expressing deep meaning with a few words, as our Noble Prophet (PBUH) said, «There is a kind of magic in some words.»

Secrets and wisdom is the title of the work that you are holding…

It is a book composed of phrases interwoven with its title. It is a collection of succinct sentiments from the heart of the respectable Osman Nûri TOPBAŞ. A summary book, a special book that includes excerpts from selected lines from his essays that have appeared in our magazine and other publications...

It is a work that you can open to a thousand and one meanings through each sentence, and you can never put it aside…

Our objective is to provide a healing wisdom that can cure the minds and hearts in an age writhing in a thousand and one depressions and tribulations.

Ali (R.A.) said:

«Comfort your souls with wise words and deeds because the souls grow tired and feeble just like the bodies do.»

«Warn people with words that inspire contemplation so that their hearts may find peace.»

Obviously, the point is to be able to comprehend these calming truths with a wise heart. As Shaykh Sadi said:

“Even a single leaf on a tree is a collection of infinite poems for wise hearts. For the unwary, all the trees put together are not so much as a single leaf.”

In short;

The statement of eternal and pre-eternal knowledge is love,

It is a guide for ascension for the burning hearts,

Read line by line from the book of the nightingale, Sayri!

So that it reveals secrets and wisdom to you, like a rose…

Blessed are those who, from the point of wisdom in their essence, can discover the realms of meaning and reach the eternal truth.

Blessed are those who can migrate with honor!

* We would like to express gratitude to our brothers Mustafa KÜÇÜKAŞCI, M. Âkif GÜNAY and İbrahim Hakkı UZUN, who have sincerely and tirelessly endeavored in the preparation of this book, and we pray to God Almighty that he accepts their service as a continuous, flowing and ongoing charity. My thanks also go to the translators and editors, Suleyman Derin, Umar Wills for their hard work.

CHAPTER 1



SECRETS AND WISDOM

In awe, Allah's friends watch the rising sun as manifestations of divine power, and the harmony in the colorful paintings depicted by the light beams of the sun setting. They appreciate the divine art in the manifestations of might and grandeur. By reading the book of the universe in states of divine love, they become enamored with a thousand secrets and wisdoms.

The Book of the Universe



The innumerable natural marvels are a source of aesthetic pleasure for Allah's friends. They receive a portion of the command "اقرأ-read." They turn the pages of the book of the universe and read them with awe and reverence for the divine power and majesty.

Endless Lines to Read…



In the pages of the universe, the friends of Allah (awliyya) observe countless plants, vibrant leaves, and flowers that sprout from the same soil... Every one of them has a different temperament. Different types of fruits with distinct hues, aromas, flavors, and forms... Even though they only live for one to two weeks, butterflies are adorned with beautiful patterns. Each of them is a secret statement that is known as lisan al-hal (the language of state). Infinite divine marvels can be witnessed by the eye of the heart…

Deepening with Taqwa (God-consciousness)



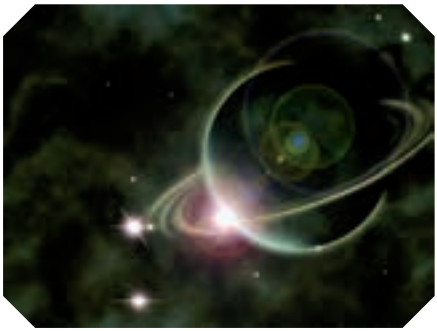
Servants with taqwa contemplate more deeply and understand the language of blossoming flowers, singing birds, and fruit baring trees. Their spiritual life reflects their grace, delicacy and beauty. They become as subtle as flowers and as bountiful as fruit trees. These are the fortunate people praised by Allah in the Qur'an.

Everywhere is a Divine Museum



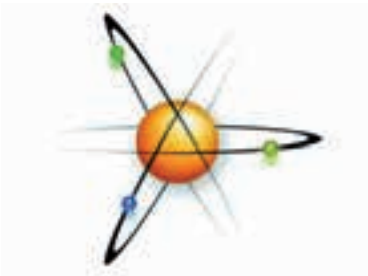
Everything in the universe, from the smallest particle to the largest sphere, is a divine work of beauty. The entire world is a magnificent museum. Everything is an inspiration for discovery. Everywhere you look, there are countless magnificent exhibitions and ornaments...

"That is the design of the Almighty, All-Knowing"



The harmonious course of the universe that has flowed since the moment it was created, its unbroken order, and its infinite wisdom and secrets are sufficient to express and explain that everything is the work of a single power.

Hidden Realms in the Speck



Allah Almighty is saying: "أَفَلَا تَذَكَّرُونَ / Will you not reflect?" (Hud, 30) When an atom is magnified an unlimited number of times, an infinite sky appears. Trillions of stars... All of them are spinning, none of them crash with one another, there is no traffic accident, none of them break down and are sent to the repair shop, and they all have distinct duties. In the same way, reducing the sky realm produces an atom. Allah, the Almighty, the possessor of all power and strength, invites His servant to contemplate divine majesty over and over again.

The Lesson in the Heavens



By commanding "وَٱلشَّمْسِ" (ash-Shams, 1), Allah Almighty invites us to contemplate the sun. The sun is approximately 5 billion years old. It continues to burn, drawing heat from the nuclear furnace at its core. Its interior temperature is 20 million degrees Celsius, while its exterior temperature is 6,000 degrees Celsius. It has the same volume as 1 million 300 thousand planets. Every second, 564 million tons of hydrogen are transformed into 560 million tons of helium. The discrepancy of 4 million tons is also expelled in a gas form as energy/radiation. Thus, the sun loses four million tons each second and two hundred forty million tons per minute. However, the amount of substance that the sun has lost thus far is merely one part in five thousand. Again, the sun is merely one of the Milky Way's estimated 200 billion stars.

The Scale of Mind



In the face of divine majesty, Ziya Pasha declares,

"There is no need for this small mind to comprehend everything, for this scale cannot hold such weight!"

Let's Think!



The human kidney is a small piece of flesh. However, it differentiates between poisonous and non-poisonous substances. If it's harmful, it sends it out and if the substance is non-toxic, it is returned to the body. Is there a mind within the kidney? or any computers? or labs?

The Essence of the Universe



The Qur'an is a universe in verbal form. Inasmuch as the universe is an actual Qur'an. On the other side, man is created as the universe's essence. In this regard, a person who comprehends the essence of knowledge and secrets in the cosmos actually comprehends his own essence and secrets.

According to Your Contemplation



Mawlana Rumi says:

"O brother, you must come to life with contemplation. The body is flesh and bone just like animals. If your contemplation is a rose, you are in a rose garden. If your contemplation is a thorn, you are among the logs for fire."

A Pure Heart (Qalbun Salim) is Required



How great is this divine grace: ***"He has made everything in the heavens and everything on the earth subservient to you."*** *(Al-Jathiyah, 13) Comprehending these favors through the secret of the command "اقرأ/read!" can only be achieved by a pure heart.*

Perhaps the Defect is in the Eye?



If the eyes and heart are not blind, they will undoubtedly recognize the greatness of that artist because the artwork reflects the artist who made it. The artwork evokes the artist who produced it. Those with pure hearts would just admire the great artist.

Those who, however, cover their eyes with their hands cannot see anything not least their own heedlessness…

The Crack of Heedlessness



A wise person perceives a different wit at all times and locations. He collects the wisdom in this world. On the other hand, the heedless one attempt to satisfy his egoistic desires in the world. Consequently, he widens the crack of heedlessness in his heart.

The Difference Between the wise man and the Fool



One of the friends of Allah said:

"The external eyes that see never change. However, the eye of the heart is distinct. This world is a place of contemplation of heavenly manifestations of grandeur for the intelligent, and for the foolish, it is nothing more than food and lust."

One Leaf is Enough!



Shaykh Sadi:

"Even a single leaf on a tree is a collection of infinite poems for wise hearts. For the unwary, all trees are not even a single leaf."

With Which Eye Should One View the Universe?



Mawlana Rumi:
"One of the oxen came to Baghdad and wandered around. It only saw melon and watermelon peels! Because oxen and donkey are slaves of food and lust!"

This is Meant for the Sighted, Not the Blind



Mawlana Rumi:
"See the sea in a drop and the sun in a speck!" But unfortunately, even under the sun of truth, the heedless cannot detect a glimpse of light.

Admiring



The cosmos we live in allows the people with understanding who have reached perfection to witness divine splendor, unique beauty and perfection, and countless wonders. In other words, it is to appreciate and deepen one's understanding of the manifestations of power and majesty. For fools, as for other creatures, it's all just about food and lust.

If There was No Wisdom



Wisdom uncovers many secrets that the mind cannot comprehend. The universe can be read through wisdom. Wisdom unlocks secrets. If secrets were not disclosed, hearts could not be fed in the environment of wisdom, and remarkable friends of God and great personalities like Mawlana Rumi would not have existed.

I was Raw, then I was Cooked, and then Burned…



Mevlânâ Celâleddîn-i Rûmî, while serving as a professor of exoteric sciences at the Seljuk Madrasa, described his state during that period as "I was raw." Upon attaining divine knowledge and beginning to read the divine secrets by turning the pages of the universe, he referred to his state as "I was cooked." Finally, experiencing annihilation in divine love, he expressed this state as "I was burned."

Who Knows What Divine Manifestations Are Out There…



If we recognize sound because we have a receiving apparatus like an ear. If we know colors, it is because of the eye. Who knows what other heavenly manifestations exist in this realm of eternal existence that we are unaware of because we lack the means to discover them?

Are the Receptors Active?



We must have spiritual receptors in our hearts, such as sincerity, taqwa, contemplation, knowledge, and love, in order to comprehend both this life and the next. Then we can become servants who perceive divine sovereignty, wisdom, and secrets until God grants us eyes and hearts that see Him, and ears that hear Him…

Windows That Open to the Beyond



Wisdom is the true knowledge that man requires. It is the manifestation of the divine attributes of the All-Powerful God in the heart. This is attainable through broadening the heart's horizons, opening windows to the beyond, and getting closer to Allah Almighty. As it is stated in the verse:

"Only those of His slaves with knowledge have fear of Allah."
(Al-Fatir, 28)

Wisdom Arises from Halal Sustenance



Mawlana Rumi:

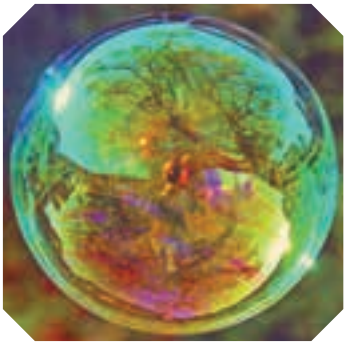
"This morning, I lost my inspiration. I noticed that a few suspicious bites had entered my body. Halal food yields both knowledge and intelligence. Both love and mercy are derived from halal sustenance. If food causes heedlessness, know that it was either suspicious or haram."

Self-Purification is a Must



Only from a heart that has been purified can give out the pure springs of wisdom. A believer attains a peaceful heart to the extent that he is able to purify himself through struggle and discipline in the way of Allah.

The Matter of Balance



The intellect is comparable to a slippery soap. It is very difficult to utilize it voluntarily in a balanced and appropriate manner. Strangely, though, everyone who is overtaken by their emotions believes they can utilize their minds better than others.

The Mind is a Tool



The mind is a tool. It is an instrument that may be employed for both good and evil, like a double-edged sword. Therefore, acting on the basis of weak, self-centered desires places a person in rebellion, and everything other than God. In pursuit of the most implausible assertions, it will perish. Among the most famous and clearest examples of this fate is Pharaoh, Nimrod, and Abujahl.

The Secret of the Mind



Similar to how a human cannot breathe in a place with no oxygen, the mind cannot function outside its own field. How relevant is Mawlana Rumi's assertion, "Reason is essential and necessary for human beings; but one must have sufficient awareness to realize that the intellect is limited"? A believer must protect himself from the insanity of reason, into which philosophers fall. At this moment, the art of the heart is recognizing your strengths and limitations.

The Mind or the Heart?



The mind is a ruin of doubt, whereas the heart consists of faith and sincerity. The philosopher trusts his own reasoning and says, "For me, it is so and so!" The Prophets, however, point to Allah and declare, "This is what Allah commands!" Philosophers grow by debating one another. While the Prophets arrive to confirm one another.

The Point of Reliance



Human systems based on reason come and go, yet Prophets who rely on revelation endure. Despite the fact that the Jews have distorted their religion, they feel compelled to cite the Prophets of Bani Israel as their foundation. Christians feel bound to proclaim Jesus as their point of reference and no one else. Muslims, on the other hand, continue to authentically affirm all Prophets because of their knowledge from the last Prophet Muhammad (PBUH).

The Level of Spirituality



It is vital to employ the mind within the boundaries of revelation and under the direction of the Prophets. Because, as Mawlana Rumi said, "Just as an animal earns worth with its ability, so does a human gain value by employing his mind at the level of the spirituality of his heart."

With the Wisdom of Revelation



Those with knowledge and comprehension are only those who can live within the Prophets' revelations of wisdom. In other words, they are individuals who are able to make their hearts and minds subservient to divine truths and become good servants by achieving a pure heart.

The Ideal Mind



The goal is to achieve an ideal intellect and comprehension devoid of excess and understatement. This reality is described by Jalaladdin Rumi as follows: "The ideal mind is not for sighing; it is for thinking and taking measures."

The Mind Should Know its Weakness



The purpose of wisdom is to teach the mind its limitations because secrets that cannot be comprehended by the mind can be resolved with wisdom. As it is the case in the incident of Musa (PBUH) and Khidr (PBUH). *(see. Al-Kahf, 60-82)*

Where Does Our Knowledge Lead?



True knowledge in the eyes of God is knowledge that leads the servant to taqwa (God-conciousness) and fearful awareness of being in Allah's presence; this is wisdom and knowledge. As it is stated, "the head of wisdom is the fear of Allah."

Real Knowledge



A servant becomes a traveler to eternity when real knowledge makes a home in his or her heart and is decorated with wisdom and reaches marifatullah through living it. The heart is liberated from the cruelty of the oppressors, and it wears the clock of the compassion of Yunus.

Qualities of Knowers



The divine definition of knowers according to the verse: "Are those who know equal to those who do not know?" (Az-Zumar, 9) as follow:

1. *They worship their Lord devoutly in the hours of the night,*
2. *They fear the next world and do not forget their mortality,*
3. *They hope for the mercy of their Lord, and live in a state of supplication…*

The Knowledge Required from Us



The true education and knowledge that Allah Almighty desires from us is to know Him, to serve Him, and to unravel the secret of our coming into and leaving this world…

The Depth of Wisdom



Knowledge is deepening in wisdom. It's to unravel the mystery. It is to recognize the presence of God's message, which is everywhere. For instance, medical knowledge focuses on the immense principles that Allah has put within the human body. Botany is based on the divine principles that were placed in the soil. On the other hand, wisdom is concerned with identifying the owner of these principles. This wisdom is not a method for accumulating information in the head, but rather a method for solving secrets and acquiring the profundity of the heart.

Perfection in Cognition



Every comprehension and cognition that does not reach Allah, the source of all causes, is insufficient. Perfection/maturity in comprehension is grasping the divine will in every being and event. For this reason, it is necessary to increase contemplation and taqwa.

The Gift of Wisdom



Allah says in the Holy Quran:

"He gives wisdom to whoever He wills and who has been given wisdom has been given great good. But no one pays heed except for the people of intelligence." *(Al-Baqarah, 269)*

The mystery of Destiny



Each event replaces billions of other potential occurrences. This is comparable to someone sitting in a chair right now. However, 6.5 billion people worldwide are also candidates for that same chair. However, when one person sits down, it is no longer possible for others to sit. All creations are identical to this. In other words, one moment in time is occupied by an event. It is an impediment to the formation of a possible trillion other occurrences.

The Wise Sight



Numerous seeds are produced by an apple tree over its lifetime. If each of them transformed into an apple tree, the earth would be overrun with apple trees, leaving no room to walk. However, only three to five of these numerous seeds become trees. Destiny is, in short, a divine mystery. If we view it with a wise eye, we might comprehend and grasp a little from it. If we only consider the reasons, we can conclude that it occurred arbitrarily.

Divine Knowledge



It is stated in the verse:

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ

"No one can grasp any of His knowledge except what He wills."
(Al-Baqarah, 255)

The Destiny of One Glass of Water



Every particle is subject to the laws of destiny. Who knows how many times a glass of water we drank evaporated into the sky and descended to the earth as a mercy, in what seeds it was consumed, where it traveled, and in which bodies it was contained? Who knows what the future holds for it?

If this journey were to be written, although it is difficult to predict exactly what would be written, volumes of books would not be enough.

Submit to the Divine Will



By submitting to fate, or the universal will, it is possible to experience a serene flow of life. Whoever lives contrary to the divine will is sure to encounter innumerable obstacles and dead ends in this life and the next. Our obligation is to utilize the partial will correctly.

In a state of acceptance of Fate



Whoever lives in accordance with the will of Allah and in a condition of submission will be blessed in all respects. So much so that even in the midst of poverty, disease, and great suffering and sorrow, it is still a desirable place to live. Because Allah is his constant helper and will ultimately reward him. Those who live outside of this reality, despite their luxury, will experience endless defeat and disillusionment.

CHAPTER 2



WHAT HAVE YOU PREPARED FOR TOMORROW?

"You who believe Have taqwa of Allah and let each self look to what it has sent forth for tomorrow." ***(Al-Hashr, 18)***

Our Sole Capital



Anything is available for purchase, exchange, borrowing, and lending. However, time cannot be purchased or borrowed. Because time is temporary for all individuals.

The Great Deception



It is said in the Hadith:

"There are two blessings that many people are deceived into losing: health and free time." *(Bukhari, Riqaq, 1)*

The Hidden Loss



Even if a person is as beautiful as Yusuf (PBUH), is drunk on worldly desires and matters other than God, he is at a loss. If someone has a sultanate and wealth like Sulayman (PBUH), but is in disgrace and sins, he is still at a loss.

Humanity is in Loss



Freedom from eternal loss according Surah Al-Asr is through;

1. *Belief finding strength in the heart,*
2. *Decorating it with good deeds,*
3. *Advising good through living it,*
4. *And finally, showing patience.*

Awareness that Each Moment Could Be the Last



Allah Most High enjoins us to perform our worship as if they were the final worship of our lives, with the awareness and understanding that this is the final opportunity before we die. We must regard every night as the night of Qadir, every passerby as Khidr, and every prayer and fast as the final prayer and fast of our lives.

A Life of Heedlessness…



A life of heedlessness; playfulness in childhood, lust in youth, heedlessness in adulthood, yearning for lost things in old age, and a thousand struggles and anxieties.

Where are you going?



Man is born in a state of weakness. Then, God gives him strength and power during his youth. Then he reverses his strength, power, and creation. He asks, drawing attention to this truth: ***"Will they not then understand?"*** *(Yasin, 68)*

Where is the Journey?



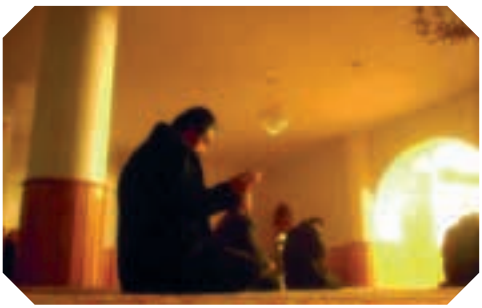
In this world, we should live a life like a raindrop, pure and good, molded by worship and devotion at the level of excellence. That is, we should ask ourselves today: "Where do we want to go, how should our grave be, where should our journey be? Who should we be with on the day of judgment?" In the face of these questions, we should be preparing ourselves in this world according to the state we desire…

Oh, If Only!



Even those who live a good life by realizing the value of divine reward will feel regret when they see their ranks and higher ranks after their deaths, saying, ***"I wish I could do more good deeds."*** *(see al-Munafiqun, 10)*

Is the Pages of Our Book White?



We should account for ourselves at the beginning of each year: What did the recording angels fill our past year with? Did the good deeds we thought were good become evil with the inclusion of pride, or did they become more and increase? What spiritual opportunities did we miss when we had the opportunity?

Our Life Scenario



Everyone's book of life will be put in front of them on the Day of Judgment. We will watch our life scenario again. Who knows how many surprises and regrets we will have and say, "Oh no! Oh no!"

Two Opposite Poles



There are two opposite poles in the human psyche that command good and taqwa on the one hand and evil and rebellion on the other. Everyone's situation and direction in life are determined by the conflicts between these two poles. Rumi says: "Oh, traveler of God! If you want to learn the truth; Musa and Pharaoh did not die; they live in you today and continue their war in your heart!"

Reflections of Morality



The flames of punishment are ignited and fanned by people's bad qualities. The trees of heaven also are planted and watered by people's good deeds and morality.

There is No Small Sins



The essence of worship that will not shame us in the sight of God is to avoid all kinds of haram and sin. In particular, we should be more careful in a world where many great and devastating sins are pushed into our society as ordinary and acceptable things. The wise have said beautifully: "Don't look at the smallness of the sin! But look at the greatness of who you sinned against!"

If the heart becomes Musa



Hearts must become like Musa in order to defeat the ego's Pharaoh. If the heart becomes Musa, it will defeat the Pharaoh of the ego with one stroke of a stick... This is a state that will be realized through the spiritual upbringing of the friends of God.

With the Eye of the Heart



Behlul Dânâ: "The most abundant thing on earth is excesses, ambitions, and never-ending carnal desires. Underground, there are multiple "oh no's and "if only's. The most abundant thing in the sky is good deeds that rise to God."

The Whirlpools of the Evil-commanding soul



A heart far from taqwa will drown in the whirlpools of the Evil-commanding soul and waste its eternal life. It lives a life that does not suit the pleasure of Allah and is deceived by the mirages of the deserts for a lifetime. Taqwa is the only way out for eternal salvation, and it is an absolute necessity.

You Can't Make Progress!



A friend of God says: "Oh, traveler of divine path! You cannot make progress on the journey of knowledge, without replacing hardships and suffering with patience, forgetfulness with remembrance, ingratitude with gratitude, rebellion with obedience, stinginess with generosity, doubt with certainty, hypocrisy with sincerity, sins with repentance, lies with the truth, and neglect with contemplation."

Is It Because of Our Sins?



We must remember that there are inner causes that trigger outward events and circumstances. We should think: What are our mistakes in the disasters that occur? What kind of worship should we be in for the peace and tranquility of societies? Are we doing an audit of our situation? Are we thinking that we are responsible for the direction of our society in proportion to our strength? Because it is said in the Qur'anic verse: ***"Corruption has appeared in both land and sea because of what people's own hands have brought about."*** *(Ar-Rum, 41)*

Chains of the Ego



You should be aware that carnal interests and desires are poisons that spread throughout our souls. Each of them is like chains struck on our spiritual life.

The Knot over the Ego



The ego is like the shadow of a person that never wants to leave. Also, the ego is the most hidden cancer in a person's inner world. Because a person is always a captive of his ego, he always thinks he is right. That is why those who are defeated by the ego cannot be familiar with the secrets and wisdom of the Qur'an and the Sunnah. Therefore, the most serious issue of Sufism is to make the ego inside a person ineffective.

Abysses of Ego



A person with an ego is in the claws of gossip disease. He always enjoys exposing others' mistakes. He always thinks he is superior. He shows pride and extravagance like Satan. He considers himself free from all faults and errors and lives with an feeling exemption towards divine warnings. He does not even remember the truth that divine warnings also include him.

The Insidious Illness



The ego that led the devil to disaster is the hardest obstacle to overcome. No matter how mature a person is, it remains hidden in a corner of the heart. Sneaky and cunning like a fox, it seizes opportunities. It doesn't make itself known until it puts you to bed.

A Doctor of Hearts is Needed



The spiritual illness of the heart is a spiritual state of sickness. A person cannot diagnose themselves. Just as a judge cannot judge themselves and cannot make a correct decision about themselves, they need another judge's judgment and decision. In the same way, the heart can only be treated within the luminous horizons of a genuine heart doctor of Sufism.

Avoiding Self-Involvement



Once when the great Companion Ali (R.A.) was in a battle he refrained from killing a disbeliever who spits in his face. The astonished man asked:

"Oh Ali! Why did you hold back your sword when you about to bring it down on me? What happened that you suddenly became calm after being filled with anger? What is the wisdom behind this dramatic change in your state? This situation confuses me." Ali (R.A.) answers:

"I only fight in the name of Allah. I never include my own self in this. But you spat on my face and tried to insult and anger me. If I had given in to that anger, I would have killed you for the sake of the pride of my self. But I fight not for my self, but for the pleasure of Allah." Upon hearing this reply the man entered Islam and became a Muslim.

The Incorporation of the Qur'an into Life



There was a slave of Jafar As-Sadiq (R.A.) who served him closely. One day, the slave spilled a pot of soup over Jafar As-Sadiq (R.A.). Jafar As-Sadiq (R.A.) looked at the slave with anger. The slave said, "In the Qur'an, Allah said that

'Those who control their anger will be rewarded.' " Jafar As-Sadiq (R.A.) said,

"I have controlled my anger." The slave then said, "In the same place in the Qur'an, it is said that

'Those who forgive the faults of others will be rewarded.' " Jafar As-Sadiq (R.A.) said, "I forgive you." The slave then added, "At the end of the verse, it is said that

'Allah loves those who do good.'

" Jafar As-Sadiq (R.A.) said,

"Go now, you are free for the sake of Allah."

This is an excellent example of living the Qur'an. It is also a sign of how effective the principles and teachings of the Qur'an are in controlling anger.

Where is Such a Person?



Mawlana Rumi:

"Where is the brave man who can control himself when he is angry and when he is overcome by desire? I am looking for such a person in every street and neighborhood. Please show me a man who can resist these two states (anger and desire), who can endure, who can control himself. Today, I will give him my life."

Do Not Get Angry!



Abu Darda asked the Noble Prophet (PBUH) to teach him something that would help him enter the Garden. The Pride of Universes replied, "Do not get angry." *(Bukhari, Adab, 76; Tirmidhi, Birr, 73)*

The Real Strength



The Prophet Muhammad said: "The person who is strong is not strong because he can knock people down. The person who is strong is the one who controls himself when he is angry."
(Bukhari, Adab, 102)

Only For the Sake of Allah



The Prophet never became angry for his own sake. However, when he saw that justice was being denied to someone, a vein on his forehead would swell, and he would become visibly angry. It is said in the Hilya Sharif: "There was a vein between his eyebrows that would swell when he became angry for the sake of Allah. He was never angry unless a right of Allah was violated or a right of another person."

Fear God So That You Will Not Fear Mortals



The most disgusting and shameful form of cowardice is fear in the face of an enemy. To overcome cowardice, one must fear Allah. As fear of Allah increases, fear of His creation decreases.

The Quality of Humanity



A man or woman who protects their chastity is the most valuable member of society. Especially chaste women are the jewel of the community. They are their children's teachers. They deserve lifetime gratitude. But if they lose their dignity and chastity, they become objects of entertainment and the lowest of creatures.

For a Heavenly Home



Marriage for the sake of leading a chaste life is to give spiritual nourishment to one's carnal desires by beautifying them. Humanity's happy family home began in heaven. As a result, the earthly home should also serve as a preparation for the Garden, leading to a happy family home in heaven.

Invitation to the Garden



Allah ta'ala invites His servant to the Garden who has a pure repentant heart, and a disciplined self. The person who is distant from this divine invitation will fall into despair in the misery of a life centered on the attempt to find fulfillment in the monotony of unfulfilled physical appetites of food, drink, and sexual intercourse.

Lessons Without Words



Death has no known language. However, it contains many profound meanings and a fundamental education in its deep silence. Deaths are silent and wordless lessons that, for sensitive people who have awakened from heedlessness, convey better admonition, fate, and truth than the most eloquent speakers.

The Eloquence of Death



The clearest contemplation of death is hidden in the mystery of the unresolved silence of the deceased's blue lips. In the face of the eloquence of death's teaching, the only response from the world is tears and dry sobs.

Die Before you die



If a servant transcends their ego and progresses in the taking on angelic qualities during this life and if they attain the secret of "die before you die," then death is seen as the necessary first step towards the transcendent and magnificent meeting with Allah.

Canceled Transactions!



Isn't the shroud, the most noble garment of life, the point at which all worldly transactions are canceled? Our bodies, along with our shrouds, will become dust. But our deeds will remain. In other words, our only companions on our infinite journey will be our deeds.

An Epitaph



A mother dies along with her twin babies during childbirth. Tahir Al-Mevlevi, the commentator of the Mathnawi, is moved by this incident and writes the following quatrain from the mouth of that mother:

"Death did not allow me to embrace this life with my two babies in my arms. My Lord! I have come to You with my orphaned children in my arms."

Five Things Before Five Things



It is said in a famous hadith: "Know the value of five things before five things come: health before illness, youth before old age, wealth before poverty, free time before busyness, and life before death." *(Hakim, Al-Mustadrak, IV, 306)*

Which One is True Life?



Upon the great victory of the conquest of Mecca by our Prophet (PBUH), he said "The true life is the afterlife." Reminding us of the favor of Allah, he called on his Companions to give thanks, and in the face of the hardships and struggles of the Battle of the Trench, he again said "The true life is the life of the afterlife" and invited his Companions to patience.

What a Good Servant He is!



Not being arrogant in the face of blessings and finding comfort in the rewards of patience in the face of hardships is necessary. The Prophet Sulayman's (PBUH) heart was not deceived by his vast kingdom. And Allah said to him, "What a good servant he is!" The Prophet Ayyub (PBUH) also excelled in patience and submission in the face of hardships. And Allah said to him, "What a good servant he is!" In short, it is necessary not to be arrogant in the face of existence and not to revolt in the face of poverty.

The Last Drop



Just as the last drop falling into a full glass can cause the glass to overflow due to the result it produces compared to the previous drops, our previous breaths are also like this. That is, our last breath produces a result compared to our previous breaths. That is why preparing for our last breath depends on how we use the breaths we are taking now. The Hadith states: "As you live, so will you die, and as you die, so will you be resurrected." *(Munawi, Fayd al-Qadir, V, 663)*

There Is No Guarantee for the Last Breath



In the world, some positions and titles are obtained through worldly successes. Those titles continue for life. However, there is no such guarantee in spiritual life. The Qur'an mentions those who stumble at the last moment, such as Bal'am Ibn Baura and Qarun, and advises us: ***"Do not die except as Muslims."*** *(Âl-i İmrân, 102)*

The Safety of the Last Breath



The Qur'an announces the safety of the last breath with this verse: ***"If you help Allah, Allah will help you and make your feet firm."*** *(Muhammad, 7) Helping Allah is spreading the Qur'an and Sunnah throughout every stage of our lives, and conveying Islam with an exemplary character inspired by the best of examples may Allah bless him and grant him peace.*

Dying with Bliss



It should not be forgotten that a blissful death is the reward of a life spent in service within the light and spiritual bounty of the Qur'an and Sunnah.

Before the Wave of Death Hits...



The affairs of this world are like children playing with sand. They pile up the sand and say, "I made a castle, I made a house." Then a wave from the sea comes and takes everything away. Whatever a person does in this transient world is destined to be erased by death. As a result, the best thing to do is to work on something permanent, such as the magnificent palaces in the highest levels of the Garden that will never be destroyed... The essence of this is to "honor the command of Allah and fulfill Allah's commands with care and respect, to show compassion and mercy to the created for the sake of the Creator."

Do Not Forget Transience!



"Woe to every faultfinding backbiter who has amassed wealth and hoarded it! He thinks that his wealth will make him live for ever." *(Al-Humazah, 1-3) Do not be deceived by your wealth as it belongs entirely to none but Allah. Even if you have as much wealth as the oceans, it will stay on earth. If you do not spend it on the path of truth, it will be a great burden for you.*

Think and Be Thankful



Our coming into the world is a great favor from Allah! So we must not forget that every favor has a price! For it is said in the sacred verse: ***"Then you will be asked that Day about the pleasure you enjoyed."*** *(Al-Takathur, 8)*

Divine Approval



Every sincere believer's lifelong horizon and goal should be to align all their thoughts, feelings, and even their breaths with Divine Approval.

Whose is the World, Whose is the Next world?



They ask a wise man, "Whose is the world?" He says,

"It is for those who do not run after it." "Then whose is the next world?" they ask, and he replies,

"It is for those who seek it."

Only a Pure Heart



Allah Almighty says in the Holy Quran:

يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ

"A Day when neither wealth nor children will benefit except for those who come to Allah with a sound and flawless heart." *(Al-Shu'ara, 88-89) Remember that these blessings are fleeting and will not benefit you in the next world! For the manifestation of the attribute of "eternity" of Allah does not exist in the world. Allah Almighty says in the Holy Quran:*

كُلُّ مَنْ عَلَيْهَا فَانٍ

"Everything on it will perish." *(Al-Rahman, 26)*

The Qualities of a Pure Heart



The pure heart has three qualities:

a. The first lesson of the pure heart is to not hurt anyone,

b. The final lesson is to not be hurt by anyone, that is, to acquire the education of forgiveness,

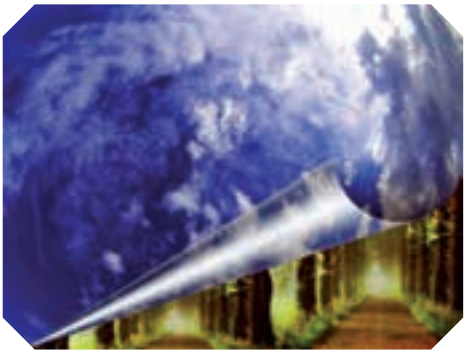
c. When the worldly and next world interests are opposite each other, to be able to choose the next world and the pleasure of Allah.

Only if We Become Devoted to Him



If immortality or a life without old age is desired, it should be well known that this life can only be obtained by overcoming the obstacle of the lower self, by being freed from the captivity of false and transient things, and by becoming devoted to Allah!

A Transient Night



Death is a night between the day of this world and the day of the next world. That is, this world is a transient day; death is a transient night; and the next world an eternal morning of truth.

An Eternal Day



The Creator of the universe changes our days, nights, and mornings throughout our lives, constantly reminding us of their transience. That is, it reminds us that after this transient life, a day will begin without night, or sunset, the eternal day mentioned in the Qur'an as "the day of eternal life" (see Qaf, 34).

The Trust That Shakes Mountains



We have come to this world to recognize and serve our Lord. The Qur'an says: ***"We offered the Trust*** *(moral responsibility or honesty, and all the duties Allah has ordained)* ***to the heavens, the earth and the mountains, but they refused to take it on and shrank from it. But man took it on, he is indeed wrong-doing and ignorant."*** *(al-Ahzâb, 72).*

The Unjust and Ignorant



Man has two attributes: injustice, which destroys his eternal life, and ignorance, which makes him oblivious to the eternal realm and leads him to be deceived by the transient world. The Qur'an desires for man to rid himself of these attributes that threaten his real destination.

The Intelligence of the Mouse



Jalaladdin Rumi said:

"A mouse knows many paths, but the paths it knows are all underground. It has dug and chewed through the ground everywhere. The ego that is like a mouse only runs after worldly things and gnaws on empty fantasies. For the mouse has been given enough intelligence to secure its needs in this world."

The Undisciplined Self



When a cat it is served tasty kababs, it eagerly eats it. But when a mouse passes by, it leaves the food and chases after the mouse. This is the state of an uneducated self. It leaves happiness and runs after dirt.

A Single Day Is Better Than A Thousand Years



Junaid Al-Baghdadi: One day in this world is better than a thousand years in the next world because it is possible to seek divine pleasure on a day of this world. In the next world, there is no such opportunity. There is only accounting for what has been done.

Grains of Sand



The sky is a divine miracle and an endless ocean. The number of stars is unknown. The numbers run out when counted. In the sea, in the desert, there are as many grains of sand as there are stars and galaxies. That day, they will all be folded like a pile of paper. That is, the heavens will burst. Allah informs us of this in advance so that we do not show carelessness and laziness while preparing for the future and contemplating this great truth.

Where Did You Earn It And Where Did You Spend It?



Gluttony, excessive consumption, luxury, and ostentation are human qualities that Islam forbids. Muslims who have the perspective that "tomorrow the house of this self will be at the grave" should not behave differently. "One of the first questions to be asked on the Day of Judgment will be: Where did you earn and where did you spend your wealth?" (see Tirmidhi, Qiyamah, 1)

Give The Right to Its Owner!



The Prophet said: "O people! Whoever has a right over someone should immediately pay it, do not think that you will become humiliated in this world! Know well that the humiliation of this world is much lighter than that of the next world." (Ibn Asir, Al-Kamil, II, 319)

How Are Days Passing?



We should think: How are our transitory days in this world passing? What messages does Allah have for us?

What is our condition? How are we living this short life? Will we see pages from the Qur'an in our book of deeds or pages of sorrow when we are told on the Day of Judgment ***"Read your book! Today your own self is reckoner enough against you"*** *(Al-Isra, 14)?*

Two Great Concerns



A believer who carries the concern for the next world in his heart always lives between these two fears:

1. *Worry from the past, whose files have been closed and are ready to be opened in the divine court. Because there is no opportunity to change or correct those files that are sealed by the angelic scribes.*
2. *The quality and quantity of the future days that are in one's destiny and what kind of manifestation they will bring with them. For example, whether they will be filled with sins or rewards, peace or torment, ease or difficulty, happiness or sorrow.*

The Same Sun



History is a great lesson and guidance for humanity with its golden pages and scenes of dark tyranny! The sun that shines over us is the same sun that once illuminated the palaces, mansions, and treasures of the Pharaoh, Haman, Nemrut, Ad, and Thamud and then rose with majesty over their ruins.

Divine Revenge



The mighty kings and tyrants whose names were once mentioned with fear were all eventually buried in the earth and became subject to divine revenge. The places and hearts that are not illuminated by the sun of faith are like a spiritual fire. Hearts that are illuminated by the sun of faith are eternal springs of happiness.

The Day of Eid!



Jalaladdin Rumi said:

"The Day of Judgment is a terrible Eid for oxen, that is, for those with bad thoughts and disbelievers. That day, death is for oxen and Eid for believers."

The Day of Despair!



The only way to escape from fears, concerns, and sorrows is to fully prepare for ***"That Day which is a horribly distressful Day."*** *(Al-Insan, 10)*

There is No Place to Run; Run to Him!



It should be considered that there is neither a time nor a place to escape death in the world, nor a possibility to return to the grave, nor a shelter to escape from the intensity of the Day of Judgment. The Lord shows us Himself as the only shelter and refuge and says:

ۖفَفِرُّوٓاْ إِلَى ٱللَّه

"Flee to Allah!" *(Adh-Dhariyat, 50)*.

The Path to Self-Knowledge



Knowing oneself means finding the answers to the following questions: "Why did you come to the world? Where is your journey going? In whose realm are you living? What will be your fate? What have you prepared for tomorrow? Are you ready for the account on the Day of Judgment?"

Aren't You Ashamed?!



The following words said by Ibrahim Ibn Adham to someone who asked for advice are very important:

"If you are going to commit sin, then do not eat the blessings of Allah! Is it appropriate to eat the provision given by Him and be disloyal to Him, or to reside in His realm and not follow His orders? If you are going to sin, do so in a place where He cannot see you! While standing in the presence of a world ruler with dignity and decorum, do you not feel shame in front of the Lord, the King of kings?"

There Is No Fear For Them



It is possible to be protected from the fear on the Day of Judgment that shakes hearts and destroys the worlds because the Lord says: ***"Yes, the friends of Allah will feel no fear and will know no sorrow."*** *(Yunus, 62)*

Under the Banner of Praise



The eternal Eid, the Eid under the shadow of the banner of praise, the Eid upon entering the Garden, the Eid upon witnessing the beauty of our Lord, is the most important and primary of all Eids. The whole matter is for the heart to prepare itself for this Eid with sincerity, purity and fear of Allah.

Would He Smile at me?



We are in a position to weigh every one of our states: "Is my state in accordance with the pleasure of Allah or not? Would the Prophet smile at me if he were here? What are my feelings towards my brothers?" If a servant improves his inner state, he will be able to receive the good news of divine reward.

The Real Eid for Whom?



It should not be forgotten that the real Eid is the Day when believers successfully pass the test and are accepted into His presence. Behlul Dana said: "The real Eid is not for the one who wears new clothes, but for the one who is secure from the wrath of God."

Preparation for The Garden



The lives of lovers and those who have attained spiritual realization are like the state of the month of Ramadan, which has been spread throughout every stage of life. Their lives pass in the spirit of worship, and righteousness, as a preparation for a Garden filled with mercy and blessings. Their final breath also becomes the dawn of an eternal festival.

CHAPTER 3



THE CONSCIOUSNESS OF SERVITUDE

The first duty of a human being is to pass the test of being a worthy servant of Allah throughout one's life in this magnificent testing ground called the world, and to understand and utilize certain temporary blessings of this world such as wealth, life, children, and peers.

Every Aspect of Life



To be a good servant of Allah Almighty we must reflect the beauty of Islam in every aspect of our lives. We must never forget Islam in any aspect of our lives, for example, in business, in family life, and in social relationships, especially with orphans, the needy, the poor, and the homeless. We must not forget Islam when we are with them.

The Great Sovereignty



The greatest sovereignty is true servitude, which is the greatest opportunity for humans to ascend to the presence of Allah. There has never been a greater sovereignty for humans than servitude. Our Noble Prophet (PBUH) was "a Prophet at the peak of servitude" and became the sultan of the Prophets. Servitude is like a double-edged sword. To be a servant of God is to be His friend. On the other hand, the worst thing is to be a servant to selfish and carnal desires.

True Servitude



True servitude is seeking the approval of Allah in every way through praise, gratitude, and remembrance, and cleansing of the ego or lower self. Servitude is the illumination of our inner world and the appreciation of blessings through gaining understanding. Servitude is the happiness, peace, and contentment in our worldly lives and our lives in the next world.

Heavenly Bliss



When verses such as ***"Those who accumulate gold and silver and do not spend it in the way of Allah will face a painful punishment"*** *(At-Tawba, 34) were revealed, the companions said: "Oh Messenger of Allah! Let us work and give charity. What should we focus on?" The Noble Prophet (PBUH) said: "Focus on three things:*

1. *A tongue that mentions God,*
2. *A heart that is grateful,*
3. *A righteous wife who helps in matters of the next world."* *(Tirmidhi, Tafsir, 9/9)*

A Lifetime



A happy and fulfilling afterlife requires a good, peaceful, and righteous life on earth. A life that does not comply with God's will is like a mirage in the desert. There is a time for worship, but faith and devotion last a lifetime. Life on Earth is a gift given to us in order for us to gain eternal life in the divine pleasure.

Dhikr And Gratitude:



Dhikr: Remembering Allah in every phase of life, starting everything with His Name (Basmalah).

Gratitude: Allah says ***"You cannot count My blessings."*** *(Ibrahim, 34) To always be thankful to Allah with this awareness. To increase our contemplation. Especially, to understand that we cannot pay the price of the blessing of faith and to live in a constant state of worship and prayer.*

The Taste of Faith



A prayer performed with humility or an act of charity given from the heart or fasting that is observed with all limbs and especially the tongue, and a heart that is between fear and hope are all signs of the beauty, subtlety, and taste of faith.

Everything is a Means of Guidance



This world is a testing ground for lessons. In this testing ground the Lord is constantly guiding us through His Prophets, books, the grand manifestations of the universe, day and night. The purpose of this guidance is for the servant to become friends with their Creator and to return to the original homeland of the Garden where humanity was first created.

Reason for Promotion:



Every act of worship is a means of spiritual promotion for us. If worship is performed from the heart, this spiritual elevation becomes realized. Allah is not in need of our worship, but we are in need of worshiping Him. It is necessary for us to pay the price of faith, the greatest blessing. It is futile to claim a right to something for which no price has been paid.

Time for Loyalty:



The weakening of mental faculties, like the weakening of physical faculties, is a result of transience. In this state, Allah Almighty commands us very specifically to treat our parents well and not to treat them badly.

The Rights of the Parents



Allah Almighty says:

"For your Lord has decreed that you worship none but Him, and that you should show kindness to your parents. Whether one or both of them reach old age with you, do not say 'Ugh!' to them out of irritation and do not be harsh to them but speak to them out of kindness and generosity. Take them under your wing, out of mercy with due humility and say: 'My Lord, show mercy to them as they did when looking after me when I was small." *(Isra, 23-24)*

They Are Waiting for Gratitude:



Our parents are beloved to us and they are the means of our existence. Those incredible people who looked after us with compassion and mercy during our most vulnerable and needy times, sacrificing their own sleep and comfort for us... It is our foremost duty to be worthy children for them, for they deserve a lifetime of gratitude.

Respect



The Noble Prophet (PBUH) says: "The Garden is under the feet of the mother." *(Nasa'i, Jihad, 6)*

Bahauddin Nakshband: "Those who visit my grave should first visit the grave of my mother."

Abdurrahman Jami:

"How could I not love my mother, who carried me in her body for a while, in her arms for a while, and in her heart for a lifetime..."

Our Sole Goal



Sincerity is the secret of taqwa. To attain that secret with righteousness should be the sole goal and ambition of every Muslim. In other words, sincerity and taqwa should be manifested in all stages of life. If a person is sincere and also righteous, they are the possessor of taqwa in all matters.

Protect Your Heart



Sincerity is the ability to protect one's heart from all worldly interests in order to approach the Lord. Sincerity is such a lofty blessing that it is necessary for all actions, and without it, a "pure heart" is not possible. Actions and a way of life that aren't sincere lead to a tired, empty exhaustion that lacks knowledge, bounty, and spirituality.

The Secret of Tawhid (The Oneness of Allah)



"La ilaha" means to eliminate every desire and intention that distances one from Allah. "Illallah" means for the heart to be receptive to the divine attributes, such as mercy, compassion, generosity, kindness, patience, forgiveness, and the like, and to reach its peak and maturity in the state of friendship with God. It is narrated in a hadith:

"The one who utters the words of Tawhid at their last breath will enter the Garden." *(Abu Dawud, Janaiz, 20)*

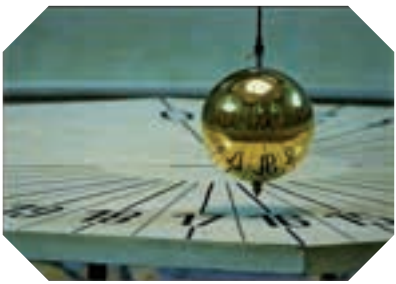
Only Him:



Shaykh Ibn Ata'illah al-Iskandari beautifully describes the state of a believer who attains a pure heart through taqwa:

"O Allah! What has the one who found You lost? And what has the one who has lost You found?"

Even in Worship



It is never acceptable to exceed the limits or go beyond what is appropriate in any matter. For example, if a mandatory prayer is performed multiple times before its time or if the fast is started five hours early and broken five minutes early, it does not substitute for worship. It only causes fatigue. Every act of worship must be completely in its place and performed as instructed so that its purpose, and spirituality are realized. It is stated in the verse: ***"Do not put yourselves forward in front of Allah and His Messenger."*** *(Al-Hujurat, 1)*

His Approval in Every Breath



Taqwa of Allah is the meeting of the servant with their Lord in the heart, which manifests divine attributes like mercy, compassion, forgiveness, and kindness. In other words, the believer seeks the approval of Allah in every action, in every situation, and even in every breath.

A Righteous Life



The perfect righteous life was lived by the Master of the Universe, the Prophet Muhammad (PBUH), who is the best example for his ummah. He was so receptive to the revelation of Allah and so responsive to His speech that he took an oath on his life, "By your life." (See al-Hijr, 72) *Therefore, the most blessed life is a righteous life.*

The Door of Union



Taqwa is the door to nearness to Allah. Those who pass through the door of friendship live a life of peace, without being overwhelmed by the trials of life or disturbing the balance and harmony.

A Heart that Can Understand The Garden



Living a life of taqwa means becoming a friend of God, earning the Garden, and having a heart that can understand the beauties, depths, and divine favors of the Garden in this world. There is another the Garden beyond the Garden, which is the Garden of gazing at the face of Allah. The power of this transient world is not enough for the manifestation of the essence of God. Indeed, a manifestation occurred to Prophet Musa (PBUH) on Mount Sinai. The mountain shook, and Prophet Musa (PBUH) fell unconscious. This endless delight will only be granted to the friends of Allah in the Garden…

The Best Provision



"Prepare your provisions for the journey; indeed, the best provision is taqwa of Allah." *(Al-Baqara, 197) Because if we have taqwa of Allah as our provision, all divine vehicles on the journey of divine knowledge will bring us close to Allah. If we do not have taqwa as our provision, the result will be failure, and our deeds will be in vain...*

Leave the Forbidden (Haram) and Choose the Permissible (Halal)



Shaykh Abdulqadir Al-Jilani (R.A.) says:

Son, do not be like someone who collects firewood at night, not knowing what he has picked up. Pay attention to whether the worldly possessions that come into your hands are lawful or unlawful, legitimate or illegitimate. Be accompanied by the sun of tawhid and taqwa in all your actions.

The Roots Should Be Strong:



Prayer, which is one of the pillars of Islam, is a conversation with Lord. Therefore, it is like the root of a tree that builds character. If the root is strong, the tree will be able to stand upright even in the strongest storms. But if the root is weak, the tree will inevitably fall, even if there are no severe winds.

Is It Not Necessary for Us to Appeal to Him?



Prayer is to present our physical and spiritual needs to Allah. We should think about how much we present our need for the help of Allah and how much we present it to transient created beings. We should not forget that we are more dependent on Allah than anything else.

After all, in every rakat (cycle of the prayer) we recite the Fatiha and say, ***"You alone we worship and You alone we ask for help."***

Come to Your Senses



"Come to your senses and not just physically but also spiritually benefit from the prayer. Don't just bow your head like a bird collecting seeds, unaware of the greatness of God. Listen to the Prophet's statement: "The worst thief is the one who steals from their own prayer." *(Hakim, Al-Mustadrak, I, 353)*

Defending Against Evil



The prayer that the Noble Prophet performed, abundant peace be upon him, was a prayer that defends against all evil. It was a prayer that protected from wrong action and wrongdoing. It was a prayer of elevation. It was a prayer that led the servant to an eternal reunion with his Lord. It was the light of his eyes.

Prayer! Prayer!



Fear Allah in matters of prayer. Fear Allah in regards to those under your command, and fear Allah in regards to two weak individuals: the widowed woman and the orphan child. Fear Allah in matters of prayer." (Bayhaqi, Shu'ab, VII, 477) The Prophet, peace be upon him, repeated this inwardly until he passed away and it was his bequest to us.

Real Prayer



Aisha (R.A.) said:

"When the Prophet (PBUH) stood for prayer, sometimes a sound like a boiling pot could be heard from his heart. (Abu Dawud, Salat, 157; Nasai, Sehv, 18) "The Prophet would talk to us, and we would talk to him, but when it was time for prayer, he would act as if he didn't know us, and he would completely turn towards Allah with all of his being... (Fadha'il-il A'mal, 303)"

In A State of Awe



Ali (R.A.), who was raised in the household of the Blessed Prophet (PBUH), had an arrow stuck in his leg during a battle one day. They could not remove it due to his suffering. He stood for prayer. When he finished, he asked, "What did you do?" They replied, "We removed it, O Ali!" This is the spiritual state of prayer. The more we can approach such a prayer the more we will benefit.

Where is the Qibla of your Heart?



Just as the legal requirement for prayer is ritual purification and ablution, its spiritual requirement is to cleanse the heart from all worldly impurities, especially from idolatry, hypocrisy, pride, arrogance and gossip. It is to prostrate to the Lord in harmony with the heart and body. The Lord says, ***"The believers have attained success. They are those who are humble in their prayers."*** *(Al-Mu'minun, 1-2)*

The Ocean of Blessings



True prayer requires one to be free from all distractions and to erase all worldly things from the heart, for true prayer is a meeting between the Lord and the servant. The virtues of peace, calm, faith, and proximity to Allah that are obtained through prayer (salat) cannot be obtained through any other form of worship. The most refined pleasures, spiritual blessings, and revelations are found in prayer.

"Prostrate and Draw Near!"



What is required of us is a prayer in which our physical and spiritual needs are presented to Allah. It is a prayer in which we are in communication with Allah, who commands us to ***"prostrate and draw near"*** *(al-Alaq 19) and wants His servants to be together with Him. It is a prayer in which the direction of the body is the Kaaba, while the direction of the heart is Allah.*

The X-Ray of Our Lives



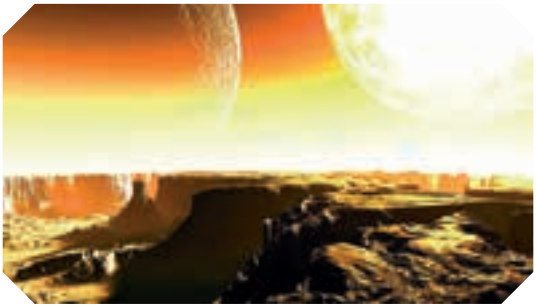
The state of our family life, our work life is like an X-ray of how we pray. If prayer is not beneficial, if the heart is full of errors, then Allah says of such people, ***"Woe to those who pray and are forgetful of their prayers."*** *(al-Maun 4).*

Prayer for Guidance



Surah al-Fatiha is a means of asking Allah for help in our physical and spiritual states. It is a prayer for the straight path. It is also the greatest prayer, namely, for Allah to grant the guidance of the righteous who are on the straight path.

For the Shade of Allah's Throne



On the Day of Judgment it will be unbearably hot and there is no shade except under Allah's Throne. Those whose hearts are attached to the mosque and who regularly join the congregational prayers, will be among the people who are under the shade of Allah's mighty Throne on the Day of Rising.

The Benefits of Prayer in Congregation



The reward of the congregational prayer is very great. In addition, the probability of the prayer performed in congregation being accepted is also higher. That is, it is hoped that, with the help of righteous servants present in the community, the prayers of others will also be accepted by Allah.

Ascend to Me!



Allah wants to meet with His servant five times a day through prayer. He also wants this meeting to take place in the mosque. He says, ***"Prostrate and draw near!"*** *(al-Alak, 19), that is, "Pray to me in my house with your heart and body in harmony, and perform Miraj to me!"*

From the Time of Hadrat Adam



Allah made the Prophet Adam (PBUH) build the first mosque, which is the Kaaba. Centuries later, He made Prophet Ibrahim and Isma'il (PBUH) rebuild the Kaaba. The Prophet Sulayman (PBUH) also built the famous Temple of Sulayman. The first stage of Miraj also took place between these two centers of tawhid (unitary creed).

He Carried Stones in Person



Our Noble Prophet (PBUH) built Rawda Al-Mutahhara, which is a place where angels circulate and Prophets kiss its threshold. He carried the stones of that sacred building in person.

Teaching Mercy



Fasting is the best interpreter of the silent cries of the oppressed and the needy rising to us, saying, "Have mercy on us!" If we cannot raise our mercy and compassion above all transient passions, we will have done injustice to ourselves.

Only a Hungry Person Understands the State of a Hungry Person



While Prophet Yusuf was occupying the office of treasurer in Egypt, he did not want to ignore the state of the poor and needy so he did not fully satisfy his stomach.

Fasting with the Whole Body



Fasting is a form of worship that leads to the moral excellence of patience. In this respect, in order for fasting to be acceptable to God, it should also be imposed on other limbs such as the tongue, eyes, and ears in addition to the stomach.

The training of Fasting



Fasting is a form of worship that reveals the value of blessings, arouses feelings of gratitude, gives us an understanding of the state of the poor and helpless, and that removes carnal desires and whims and frees us from the slavery of matter by staying hungry for a half day.

The Fasting of the Tongue



Just as care is taken to prevent anything from entering the mouth during fasting, attention should also be paid to every word that comes out of the mouth. The Noble Prophet (PBUH) said:

"Do not speak a word that you will have to apologize for later!"
(Ibn Majah, Zuhd, 15)

Our tongue should be a language of mercy so that it does not become a thorn in people's hearts.

Time of Accounting



The sacred three months that surround us with mercy are a great time for internal accounting. In these days, like in the Miraj journey, by breaking away from the self and ascending to the seven heavens, those who can perform all their worship with the spirit of the miraculous journey are blessed.

Not Just in Ramadan



Taqwa is not exclusive to the month of Ramadan and specific days; true righteousness is living a life of perpetual awareness of God. Therefore, we should be careful not to be negligent in how we use our time in the months after Ramadan.

Time of Rehabilitation



Ramadan is a special season that is granted for the treatment of shortcomings in servitude, it is a spiritual hospital, a rehabilitation center... It is also a school for improving our behavior and actions with sincerity and good deeds, and for gaining the pleasure of Allah... A school of righteousness...

If You Don't Appreciate It, the Favor Becomes a Disaster



When it comes to great favors like Ramadan, if we do not appreciate their value and remain indifferent, it can be a great danger for us. These great blessings are a means of proximity to divine mercy, but for those who do not appreciate them, they can be a cause of disappointment - God forbid. Gabriel has cursed those who reach Ramadan and leave without being forgiven by the mercy of such a month, and our Prophet (PBUH) has approved this curse (Tirmidhi, Da'awat, 100/3545).

Look With the Eye That Sees



When viewed with a heart that is ignorant, Ramadan does not differ from other months. But Ramadan is a month in which the beginning is mercy, the middle is forgiveness, and the end is a means of distance from the Fire. It is a month in which divine mercy flows like a river.

Let's Consider It a Treasure



Ramadan is a means for serious contemplation on "life and death." There are many of our religious brothers and sisters who were with us last Ramadan and have passed on to the next world this year. The last breath will occur at an unknown moment for everyone. We should perform our worship sincerely, knowing that every Ramadan could be our last.

Candle of Istiqamah



We should extend our worship and good deeds from Ramadan throughout our entire lives. We should live by the advice of the wise men, "Consider every person you encounter to be Khidr and every night, the Night of Power (laylatul-Qadr)" so that we can join the ranks of those who are righteous and have sincerity. So that our sincerity becomes our candle of rectitude.

Spiritual Season



Ramadan is a spiritual season that teaches us compassion and mercy. Compassion is a great favor from Allah because it is the product of mercy. Those who feel compassion are generous. Those who feel compassion are humble. Those who feel compassion are people of service and people of conscience.

The Training in order to reach the Pinnacle of Humanity



Our pilgrimage or 'umrah (minor pilgrimage) should serve to reach real compassion? It should be a breath from the submission and compassion of the Prophet Ibrahim (PBUH)... There is no cutting of grass, no cutting of branches, no killing of animals, no hunting, not even showing the prey to the hunter... A pilgrimage where the peak of humanity is reached through compassion, sensitivity, and refinement...

What is True Stoning?



The practice of stoning the devil is not limited to pilgrimages. It should be present at all stages of life. If you don't stone him, he will stone you. Therefore, Allah wants us to "stone the devil who is cursed." That is, our duty should be to stone the devil with good deeds at all times.

The Great Pilgrimage



Mawlana Rumi said: "Win a heart so that it becomes a great pilgrimage." (That is, win a heart with such compassion and mercy that it becomes a great reward for you! Not every heart is a great pilgrimage. You should search for a heart that will be a great pilgrimage.)

The Kaaba of the Heart



Kaaba was built as the house of Allah by men. Interestingly, the heart of a righteous believer was built by Allah as loci of His manifestation. Therefore, the greatest worship is to win a heart. The greatest disaster is breaking a heart. Nurettin Topcu said:

"Breaking a heart is a sin. The most beautiful conquest is the conquest of hearts."

A Different Sacrifice



We should value the sacrifice as a way to approach Allah and His Prophet (PBUH)? It should be the sign of our generosity and compassion. Rumi says: "Do not sacrifice the shadow of a goat!"

The True Purpose is Submission



The main purpose of sacrificing is to make the hearts aware of worshipping Allah with complete submission. Allah Almighty says in the Holy Quran: ***"Their flesh and blood does not reach Allah but your taqwa does reach Him."*** *(al-Hajj, 37)*

Which Action is Necessary?



Let's think what is necessary for a true Eid that will wake up the heedless, delight the needy, and make humanity smile with the friendly face of Islam?

We Are Responsible for Them



What kind of charity? Treating all believers who live in more difficult conditions than his own as his own responsibility and being sympathetic with his brother's pain is a charitable act...

Those Who Give from the Heart



Mawlana Rumi mentions: There are various kinds of generosity: the wealthy person's is through wealth, and the lover's is through the heart. The rewards are also determined by this. They give bread to those who give bread, and they present life to those who give life.

With A Smiling Face



The servant should always be in a state of supplication to Allah; they should be constantly giving in material, verbal, and physical ways, living humbly and modestly. They should reflect the smiling face of Islam on their faces. They should always be heart-winning and heart-constructing.

The Doctor of the Heart



The merciful believer is a heart doctor who is generous, humble, and, at the same time, a vaccine against disorder and a life for the souls.

God Takes the Charity



The measure of righteousness in charity is not forgetting the verse:

"وَيَأْخُذُ ٱلصَّدَقَٰت /It is Allah who takes the charity..." without expecting attention or interest from anyone, without mixing the ego, it is to give for the sake of Allah.

Great Gain



In the 111st verse of Surah Al-Tawba, Allah says ***"Rejoice then in the bargain you have made. That is the great victory."***

To Be Able to Respond



In the verse, it is said, ***"Then you will be asked that Day about the pleasures you enjoyed."*** *(At-Takathur, 8) To emerge with a hundred bright faces from that questioning and interrogation, it is necessary to utilize every opportunity that Allah has given us today to respond to His invitation and serve Him.*

We Need to Be Grateful



One of the greatest blessings that has been granted to us is to be born as human beings in this world. In the face of every creature we see, we should maintain our human dignity by saying, "We could have been one of them." Furthermore, we were born as Muslims and live in a Muslim community. Therefore, it is necessary for us to increase our gratitude even more. After all, we have not received these blessings in exchange for a price. Therefore, we should strive to repay our debt of gratitude to the best of our ability.

Elevated Standards



Zakat and charity... It is understanding that wealth belongs to Allah and that the servant is responsible for managing it within the limits that Allah has set, avoiding extravagance and miserliness... To donate the remainder within the limits set by Allah, in a way that is protected from showing off and causing hardship.

Be a Cure!



Jalaladdin Rumi says "Be a cure; don't be a thorn." Because in a community where lives are devoted to such acts of kindness, taqwa, asceticism, service, and mercy, there will certainly be a permanent state of celebration.

Stores Where Nobody Goes



Sadi Shirazi said: "The friends of God do their shopping at stores that nobody else goes to." What are these stores that nobody else goes to? Without a doubt, they are the stores of the poor, the orphans, and the destitute. As Allah Almighty says in the Holy Quran: ***"You will know them by their mark. They do not ask from people insistently. Whatever you good you give away, Allah knows it."*** *(Al-Baqarah, 273)*

It's Not Easy



It is difficult to go to the neighborhood of sorrows. Some people say, "I can't bear it" and don't approach; some shake as they give a little bit and say proudly, "I am giving anyway." But the friends of Allah do their shopping at stores that nobody else goes to. They establish a spiritual connection with the poor and lonely. They become partners in their suffering...

The Unique Horizon of Conscience



An extraordinary statement of humanity on the mercy of Prophet Muhammad (PBUH): "I am closer to every believer than their own selves. If a person leaves behind wealth when they die, that wealth belongs to their close relatives. But if they leave behind debt or orphans, that debt is mine, and it is my duty to take care of the orphans." *(Muslim, Juma, 43)*

Let's Hear the Lamentations



In matters such as food and drink, and clothing, we should not deviate from moderation. At the table, we should think about those who cannot find the food they need, about the oppressed who cry out in hunger under the tyranny of the oppressors, especially in Palestine and Africa, and put a brake on excessive food; and we should be sensitive to the cries of "Have mercy on us! Where is mercy?"

A Price for the Land of The Garden



We have a special responsibility because we live in a land like Turkiye. One of the duties required by this responsibility is to be a healer for the wounded of our Muslim brothers and sisters in our country and in Palestine and similar places and to share our material and spiritual resources with them.

Entrusted to Me



We should ask ourselves, "Why is he or she disabled, alone, or deprived while I am healthy?" The answer should be, "Allah has entrusted them to you. He is testing you with them because a believer is responsible for another believer." That is Islamic awareness.

Divine Responsibility



Allah has entrusted everything on earth and in heaven to mankind. You have been entrusted with the dog and cat at your door, as well as the bird with a broken wing. All of them are Allah's trust and divine responsibility. Therefore, what is required of the servant is to show mercy to creatures with the eye of the Creator.

The Secret of Mercy



Our Noble Prophet, who was a mercy to all the worlds (PBUH) said: "The woman who is an adept of worship and leaves her cat hungry will go to the Fire, while the sinner who gives water to their dog will go to heaven." (Bukhari, Anbiya, 54) *Divine grace and wrath can manifest in small, medium, or large things.*

We are Responsible



There are many who are seeking guidance all over the world entrusted to us, those in need are entrusted to us, those who are alone are entrusted to us; the poor, and orphans are entrusted to us. Our Wealth is entrusted to us, all creatures are entrusted to us. Our religion is entrusted to us, our homeland is entrusted to us, our children are entrusted to us, everything is entrusted to us, in short, we are entrusted to our own selves.

Who is Not in Need!



The Lord has created human beings with different abilities and talents, granted different levels of opportunity to everyone, and made everyone dependent on each other. In this world, the poor are dependent on the rich, and the rich are dependent on the prayers of the poor in the next world. The sick are dependent on the help of the healthy in this world, and the healthy are dependent on the prayers of the sick in the next world. Children are dependent on their parents in this world, and parents are dependent on the charitable deeds of their children in the next world. In short, the Lord has made all the people in the community indebted to each other.

Run to Help



Mercy is to run to the aid of others to compensate for their deprivation. Mercy is the attribute of a believer. Mercy must always be the inherent nature of the believer, because mercy is the promise of eternal happiness as well as the peace of conscience in this world.

Human Dignity



What is mercy? It is to give what you have to those who do not have it. What is conscience? It is to find yourself within yourself. In other words, it is to be able to preserve your human dignity in your spiritual world.

Have More Compassion for the Oppressor!



Have compassion for the poor and orphaned, but even more compassion for the oppressor. Have compassion, especially for the dreadful capitalists who have renounced humanity, the traitorous boss who violates the rights of the worker and those under their command, and for those with a deafened heart who are unable to hear the truth. The meaning of this compassion is also to warn them, make them understand their mistakes, prevent their oppression, and teach them mercy!

Prevent Your Own Oppression



In one of the noble hadiths of the Messenger of Allah (PBUH), he said: "When you see two of your brothers fighting, help both the oppressor and the oppressed." The companions asked: "O Messenger of Allah! We understand helping the oppressed, but how do we help the oppressor?" The Messenger replied: "By preventing his oppression." *(Bukhari, Ikrah, 7; Muslim, Birr, 62)*

Expression of Love



A smile is an expression of love. Love is the current running between hearts. It is the ability to see all creatures through the eyes of the Creator.

A Smile's Handkerchief



To be a balm to the broken-winged, to be a family to the orphaned, to listen to those who are crying out in pain with a sensitive heart, to extend a hand to those who have fallen, to offer a smile's handkerchief to those who are crying; to be a solution for the helpless is also an expression of love and knowledge.

From Him to Him



Everything belongs to the Lord. We live in His kingdom. We are able to do things with His permission that He has given us. If we use all these opportunities with all our might and dedication in His path, we can attain the honor of friendship with the Lord.

CHAPTER 4



THE REAL LOVE

True love is to love Allah with a love more precious than anything else. It is the ability to sacrifice oneself when necessary. This is called true love, which requires loving the creatures as well, with kindness, and welcoming them into the heart for the sake of the Creator.

From Layla to Mawla (Allah)



Majnoun would have been one of the millions of ordinary people if he had stuck with Layla. He would have wasted his love and become exhausted, like a bankrupt person who squanders the gift of love from God. However, he knew how to use his human love as a ladder to reach higher. He reached from Layla to Mevla (God).

From Metaphor to Reality



As the manifestations of love in our hearts turn towards the direction of divine love and knowledge, they become means to achieve great union. In other words, all metaphorical loves are given to us as bridges to lead us to true love.

The Route of Love



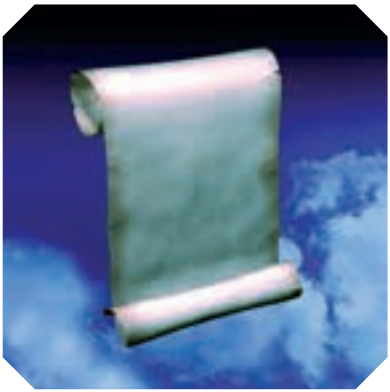
The tests of love throughout one's life are in order to open the door for metaphorical love to transform into true love. The route of love is always from Layla to Mawla. If the masters of love follow this route until the end, they will eventually reach Allah.

Without Preconditions or Self-Interest



In true love, there should be no intermediaries between the lover and the beloved, and the true lover should be bound to their beloved with selfless, unconditional, and pure love.

A Pure White Page



The path of love and knowledge of Allah, where Allah's acceptance is attained, is like a pure white page. The writings and intentions written on it are clear and transparent, and only Allah can read them.

Love is the Condition



To be worthy of the level of friendship with Allah, it is necessary to embrace the divine messages in the Qur'an and to live according to the sunna or Prophetic tradition. The foundation of this condition is love, love, love.

Love Like Springs



Love is classified based on the spiritual realms of the heart. Some are stagnant, while others, like springs, are enthusiastic. Those who are stagnant cannot reach the paths of union with their beloved or endure the fatigue and suffering on those paths. However, those who love with enthusiasm can cover many distances, like rivers that pass over mountains and stones and reach the ocean.

Love is Sacrifice



Islam bears fruit on the soil of love and sacrifice. Essentially, it is the love that Islam nourishes that brings about sacrifice. There is no sacrifice without love, and without these sensitivity does not manifest in the heart, and the human creature cannot enter the Garden of infinite beauty.

When Love Reaches Perfection



Human beings pay the highest price and make the greatest sacrifices for their love. Everyone is willing to endure sacrifice for their beloved in proportion to their love. When love reaches perfection, sacrifice and the resulting suffering also reach their peaks. Suffering becomes a joy at this point. For this reason, the Companions of the Noble Prophet (PBUH) rushed throughout their lives to fulfill even the smallest wish of the Messenger of Allah (PBUH), saying, "May my wealth, my life, and my very self be sacrificed for you, O Messenger of Allah!"

God Loves Us



God loves human beings the most among all His creatures. That is why He created them in the Garden. Then, as a test, He sent them to this world and made them responsible for serving Him by overcoming their egos. Our Lord's desire is ultimately for us to return to the Garden. This grace and favor are for those who refine their hearts and submit to Allah.

When He Manifests



The perfect human being who attains "knowledge of Allah" is so immersed in the manifestation of Allah's love and affection that, like a piece of paper burning under a magnifying glass, all egoistic desires are consumed one by one.

If He Loves You, He Will Make Others Love You



"As for those who believe and do right actions, the All-Merciful will bestow His love on them." *(Maryam, 96) The lives of the friends of God continue to serve, in the afterlife, the hearts of believers who are waiting for guidance.*

Wings of Love and Knowledge



Love and knowledge, that is, affection and understanding, are like two spiritual wings that mature the heart and bring human perception to a higher level beyond external knowledge. With these two wings, humans become travelers of the seven heavens, that is, travelers on the journey of Miraj.

Our Greatest Test



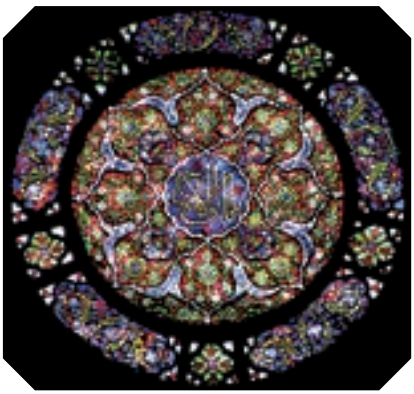
The greatest test we face in this world is the test of love and understanding. Those who pass these two tests with the best results easily overcome all other tests, tribulations, suffering, disasters, and misfortunes.

The Qualities of the People of Love



The people of love do not fall into the empty currents produced by the worldly and egoistic struggles of the people of this world, or into transient, unnecessary, meaningless loves; they only run towards union in the infinite realm. In this way, they live both of their worlds in peace and happiness. Even in the most tumultuous times of this world, they do not experience spiritual collapse and remain constantly alive and young in their hearts.

If You Are a Person of Love



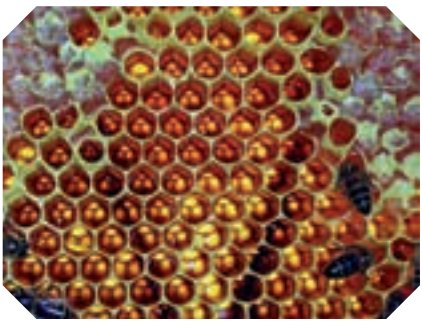
If you are a person of love, you are a sun that will illuminate the hearts. Many deep landscapes will appear as the moonlight reflecting off of you.

The Wedding Night (Shab-e Arus)



For those who live their faith with love, death is a wedding night. The friend of Allah who lived his life in this secret, Prophet Ibrahim (PBUH) was thrown into the fire, he told the angels who came to help him, "Do not interfere between two friends! He who started the fire will put it out."

Like A Bee



The Noble Prophet (PBUH) said:

"A believer is like a bee. It eats clean things, produces clean things, and settles in clean places, without damaging or ruining the place it settles on." *(Ahmed, II, 199)*

A friend of Allah also said:

"A bee travels through countless flowers to make just one gram of honey. Take this as an example. Be like a bee and spend your life doing good deeds and producing beautiful things.

Water with a secret



Truth, wisdom and beauty resemble a water full of secrets. So much so that bees make honey from it and snakes produce poison from it. Therefore, the most important thing in becoming familiar with the truth is to be like a bee.

Do not be fond of wrongdoers!



Faith does not accept any compromise, that is, being fond of those who are disbelievers or sinners. The heart is under the influence of those whom it feels love for, due to its nature. Indeed, Allah warns the believer to keep their hearts away from the love of the wicked and sinners through the verse, ***"Do not be fond of the wrongdoers, or the fire will touch you..."*** *(Hud, 113).*

Cause of Misery



The greatest disaster is to act against the command, ***"Do not sit with the wrongdoers!"*** *(al-An'am, 68) and to live under the rule of selfish desires with those who do so. The love of such people is a great causes a transmission of all kinds of damaging and destructive things from heart to heart.*

Love those who Allah loves and hate those who He hates



Taqwa is to be attached to the Noble Prophet with great love and affection, and to have a love that looks at all creatures with the mercy and compassion of the Creator. Of course, it is also to hate those deserving to be hated. Al-Masad Surah expresses this clearly because if we do not hate those who have Allah's anger on them, divine love will be damaged.

Let Our Hearts Not Deviate!



The deviation of the heart is like a person cutting bread with a knife and accidentally sliding it into the artery. If no intervention is made, the person will die from blood loss. If the heart's affection for evil people is not prevented, the heart will lose its purity and be buried in darkness.

Love Reigns Over Everything



Love reigns over everything, from the smallest particle to the whole universe. There is love in everything, from plants to animals, from living beings to seemingly lifeless beings. Indeed, life in the 18,000 worlds only continues with love.

The School of Love



Allah has embroidered the universe with love and has made the universe a school of love for mankind. The lesson taught in this school enables the heart to feel the divine wonders from particles to the universe through the lens of love.

The Universe Is Dedicated to Him!



Those who see the world and universe with the eye of wisdom see everything as a manifestation of divine love and affection. They observe that everything has emerged from love and affection. They understand that if there was no eternal love, the universe would not have come into existence. This is why this universe is dedicated to the Prophet Muhammad (PBUH), the Light of Existence.

Fana fi'r-Rasul
(Annihilation in the Messenger)



In the face of the Prophet's statement, "I did not benefit from the wealth of anyone else as much as I did from the wealth of Abu Bakr...", Abu Bakr (R.A.) with tears in his eyes, showed that he dedicated himself and everything he had to the Prophet (PBUH) by saying "Are we not for you, oh Messenger of Allah?!". *(Ibn Majah, Muqaddimah, 11)*

Love... Love... Love...



The whole matter is to partake in the spiritual gifts of the Master of the Universe (PBUH). Because we can only be close to Him to the extent that we achieve this. The key to this proximity and sharing is to love Him with a passionate love and yearning.

Say Salaam to the Messenger of Allah!



Lovers of the Prophet (PBUH) would burn with the love of meeting Him. Those visiting a sick companion who was close to his last breath would console him by saying, "Bring our salaams to the Messenger of Allah!" and a smile would appear on his face.

A Gemstone from a Rock



Only in His soil of love does the seed of love blossom. He is the source of abundance and blessing for the heart. His love has transformed many hearts that had turned to stone into gem-like purity.

Let Me Not See Anyone Else



When Abdullah Ibn Zayd (R.A.) heard the news of the death of our Noble Prophet (PBUH), he made this request: "Oh God, take away my eyes and let me not see anyone else except my beloved Muhammad! (PBUH)" And at that moment his eyes became blind. *(Qurtubi, V, 271)*

Condition of Faith



The Blessed Messenger Muhammad said:

"I swear by Allah, in whose power my soul is that none of you can truly believe until I am dearer to him than his mother, father, children, and all mankind." *(Bukhari, Iman, 8)*

The Nightingale was Silenced



After the death of the Noble Prophet (PBUH), Bilal Al-Habashi (R.A.) choked with sobs and his voice became hoarse and he could not recite the call to prayer with the absence of Messenger of Allah on the mihrab

The Cry of the Date Branch



The stones on the paths through which the Seal of the Prophets passed greeted him. The date branch on which he stood to give the weekly khutba lamented in a way that the companions could hear because it was separated from the Light of Existence. Mawlana Rumi says: "Hear the truth of love from a tree branch and take an example from it!" Measure your own love with the love of a branch!

Satisfy Your Soul



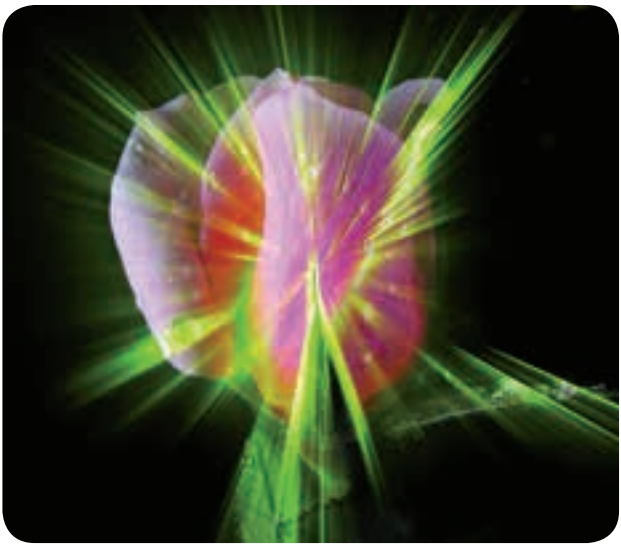
Adh-Dhahabi advises: "Do not hesitate to spend all your resources to visit the Mosque of the Prophet and greet him. When you reach Uhud, look at it with satisfaction and love it too, because Uhud was very dear to Rasulullah. Pay attention to repeatedly going to the places where he sat and stood in the Rawda and fully satisfy your soul with it."

All the Blessings Are from Him



Love for the Noble Prophet (PBUH) is a genuine love that arises from the manifestation of love for Allah. The source of this love and all its blessings is Allah Almighty who named him "Al-Habib" (the Beloved).

CHAPTER 5



OUR CANDLE TO ETERNITY

Our Noble Prophet is a Siraj-un Munir (light giving lamp) in front of humanity, a candle that illuminates the darkness forever. He is the greatest manifestation of the beautiful names of Allah. He is a mercy to all the worlds, the best practical standard for humanity, and the most exceptional guiding example.

The Most Beautiful



All beauty is gathered in him because no Prophet will ever come after him; all the beauty and virtues necessary for humanity have been gathered in him

His personality is a miracle.



The unique personality of the Noble Prophet (PBUH), who embodies all the miracles of the previous Prophets and is confirmed by the Qur'an. The Qur'an is such a great miracle for those who possess understanding that no other miracle is needed.

We will learn from Him



To acquire the Islamic behavior, it is only possible by knowing the Prophet in the most beautiful way - that is, by learning his life, his sunnah, and his love—and by understanding and approaching him.

The Most Noble



It is impossible to imagine a hero greater than the Noble Prophet. He was never seen to be agitated or worried in his life about worldly matters. He showed patience and perseverance in extreme situations and did not act inappropriately out of fear or worry. Ali (R.A.) says: "We took refuge after him in the most difficult and frightening times..." *(Muslim, Jihad, 79)*

A Unique Life of Elegance



Throughout his life, the Noble Prophet, the Light of Existence (PBUH), never offended anyone or was offended by anyone. He always exhibited gentle behavior. In this respect, his life was a complete example of an unparalleled personality with his words and silences, his actions, and demeanor. A life of unparalled elegance.

The Most Elegant



The sadness of Rasulullah (PBUH) was constant, and his contemplation was continuous. He did not speak unless it was necessary. His state of silence used to last a long time. When he started a word, he finished it without leaving it incomplete.

The Most Exceptional



There was a light of wisdom on his face, serenity in his words, elegance in his actions, eloquence in his words, and his expression.

Such a Mercy!



The Pride of the Universe, our Noble Prophet (PBUH), is a special mercy in the city he was in, a mercy in the society he lived in, a mercy in the whole world, a mercy in the heavens, and especially a mercy in the hearts full of love. The verse states: ***"We have not sent you except as a mercy to all the worlds."*** *(Al-Anbiya, 107)*

The Heart that Beats with Mercy



Allah describes the Prophet by using two of His beautiful names. He says, ***" A Messenger has come to you from among yourselves. Your suffering is distressing to him; he is deeply concerned for you; he is compassionate and merciful to the believers."*** *(Tawbah, 128)*

Compassionate and Merciful



"Rauf and Rahim" *he is very compassionate and merciful. The perfect manifestation of these two names of Allah is exclusive to our Prophet among all Prophets.*

Circle of Trial



"I have suffered afflictions in the way of Allah that no one has ever seen." (Tirmidhi, Al-Qiyamah, 34/2472) he said. He lost six of his seven children while he was alive. He was insulted and stoned in Ta'if. His heart was broken by the suffering and distress of the first Muslims. He lost his beloved uncle Hamza and Mus'ab at Uhud. The most valuable students of the Qur'an were caught in a trap and martyred at the events of Bi'r-i Ma'una and Raji. He faced all these painful situations with a spirit of submission and surrender. He was a model of every trial and suffering that a human being can encounter.

Be Steadfast as Ordered



When the verse ***"So be steadfast as you have been commanded"*** *(Hud, 112)* was revealed, the Noble Prophet 's (PBUH) hair turned white... He was already on the right path. *(See Yasin, 4)* But his main concern was for his community. That is, he was worried about whether his community would be on the right path, and his hair turned white. Throughout his life, the Prophet suffered countless hardships and passed through many periods of trial.

Every State of Him was for the Sake of His Community...



The Prophet says: "My life is good for you; you will talk to me, and I will convey to you. My death is also good for you. Your deeds will be presented to me. When I see a good deed, I thank Allah, and when I see a bad deed, I ask Him for forgiveness for you." *(Tirmidhi, Tafsir, 1/2971)*

Ummati!.. Ummati!..



Our Prophet, the Pride of the Universe (PBUH) has said: "Pay attention! I am a means of security for you in my life. When I die, in my grave; I keep saying, "O my Lord, Ummati Ummati!.." Until the first trumpet is blown." *(Kanz al-Ummal, XIV, 414)*

The Key to the Garden



The Noble Prophet (PBUH) is a "Messenger" who is our intercessor in both worlds. He is the Sultan of all Prophets. He is a source of guidance. He is a source of happiness and safety. He is the key to all the Gardens. He is the manifestation of love and faith due to the command of Allah Himself. This is also infused in the Shahadah (the declaration of faith).

Allah Sends Blessings



In the blessed verse, it is said: ***"Truly Allah and His angels send blessings upon the Prophet. You who believe! send blessings upon him, ask for him complete peace."*** *(Al-Ahzab, 56)*

We should send Blessings



Our Prophet (PBUH) is very compassionate and merciful to his community. We have a lot to give in return. Among the greatest of these, without a doubt, is to send blessings and prayers on him with sincerity... Each blessed salutation is an act that brings us closer to him ...

We Are Indebted to Him



The respect we have for the Prophet of Allah (PBUH), our adherence to the Sunnah, our familiarity with him, are a test of righteousness for our hearts (see Al-Hujurat 3, 4). A heart that is not filled with gratitude for the efforts of the Blessed Prophet to save and guide mankind from his consecration to the world to his death is not a heart.

The Sun of Guidance



Allah says: ***"While you are among them, Allah will not punish them."*** *(Al-Anfal, 33) Allah will not punish anyone who has the Prophet (PBUH) in his heart. What a huge disappointment for anyone who does not have the sun of guidance in their heart! What an agonizing misery!..*

The Fire Can't Burn a Heart Filled with His Love



The more a servant's heart is filled with love for the Messenger of Allah (PBUH), the further it is from divine punishment. A heart burning with the love of the Prophet walks on his blessed path. "The person will be with whom he loves," so the lover of the Prophet will also be with him in the eternal world.

If We Get to Know Him



If we get to know him in this world, he will recognize us on the Day of Judgment. If we are able to see him, he will look at us. If we hear him and listen to him, he will hear our cry. In this way, we also become the contemplation of his beautiful example to other people.

What is the Greatest Favor?



The Prophet of the Universe (PBUH) is a great favor that Allah has bestowed upon the community of Muhammad, free of charge. A magnificent gift presented by Allah to humanity... A guidance showing the way to the Garden in all its aspects, the House of Peace...

The Determination of the Companions to Know Him



Abdullah Ibn Mas'ud relates:

"A companion would come home in the evening, and his wife would first ask him two questions: "How many verses of the Qur'an were revealed today? How many hadiths of the Prophet have you memorized?" When he left the house in the morning, his wife would say to him:

"Fear Allah and do not earn what is haram. We can endure hunger in this world but we cannot endure the punishment of the fire on the day of judgment." *(Abdulhamid Kishk, Fi Rihab At-Tafsir, I, 26)*

Judge It By Yourself!



Khalid Ibn Walid gave the following response to a tribal chief who said to him: "Tell us about the Prophet":

"I cannot describe him to you, but I can tell you this. The status of the sent one is in accordance with the sender. Consider that the sender is the Creator of the universe, and judge the status of the sent one accordingly."

To See Him



The Pride of the Universes is the Habibullah (beloved to Allah) so all creation has become eye-like, from head to toe, in order to see Him. When they rush towards Him, everything becomes as light as a morning breeze.

The Joy of Union



Mawlana Rumi: "Come, O heart! The true feast is the union with the Prophet Muhammad (PBUH)."

Habibullah



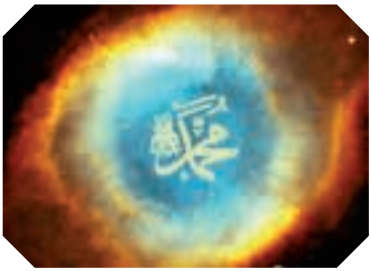
The Prophet is a servant elevated to the position of Mahmud (the praised one) among the servants and is the cause and wisdom behind the creation of all the realms. He is a servant who, with the light of Muhammad, is the sun of the suns. He is a servant who has been Habibullah (Allah's beloved) from pre-eternity to post-eternity with his sublime character and state.

The Light of the Two Worlds



His light has always been the most beloved of all existences. It is a divine light that illuminates both worlds. In fact, he is a light that cannot be described with the moon or the sun, a light beyond description...

The Sun is His Moth



Suleyman Celebi stated, "What kind of light is this? Even the sun revolves around him like a moth" and expressed that the sun gains its light from the Pride of the Universes (PBUH). For like all existence, the sun was also created from the light of the Muhammad (Nuri Muhammad) (PBUH).

His Shadow Never Appears on the Ground...



Another miracle of the Prophet was that he had no shadow. Suleyman Celebi said, "Light does not have a shadow." Itri also said: "O Messenger of Allah! You are like a tree of light on the mountain of Tur, which illuminates divine lights and guides Musa, and whose shadow does not fall to the ground! You are a sun that holds and illuminates the world, you are entirely made of light!"

He Didn't Value the World



Aisha, the mother of the believers, says: "From the day the Prophet and his family arrived in Medina until the day he passed away, they did not fill their stomachs with bread made from wheat for three consecutive days." *(Muslim, Zuhd, 20)*

His Blessed Households



His home was the happiest home in the world. Streams of joy flowed from that home even though there was no bread for days on end. The ladies of the house could only enter their rooms by bowing their heads. The amount of sustenance was just enough. In that home, sustenance was enjoyed with serene contentment, patience, and submission.

The Happiest Home in the World



Our Prophet instilled an eternal bond of love and affection in the hearts of the blessed wives and children of his home. No man can love his wives as much as the Prophet loved his blessed wives. No wife can love her husband as much as the Prophet's wives loved him. No child can love his father as much as Fatima, our beloved mother, loved the Prophet (PBUH). No father can love his child as much as the Prophet loved his children. That is the happiest home in the world. How fortunate is the one who can build his home with a share of the spirituality of that home!...

Al-Amin, The Most Trustworthy



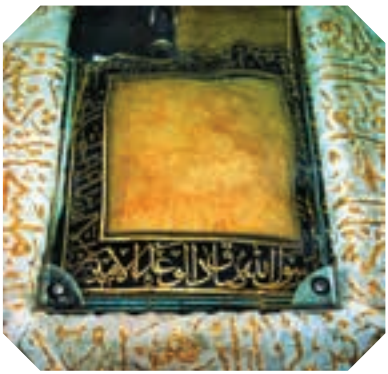
Even the disbelievers referred to him as al-Amin, the most trustworthy, acknowledging that he never lied. They entrusted their belongings to him even while fighting against him. They took shelter under the wings of his compassion and trustworthy character.

The Prophet of Forgiveness



He was a Prophet of forgiveness. He even forgave Hind, who had his beloved uncle Hamza brutally murdered. He also forgave the woman who tried to poison him and the person who performed black magic on him. He even forgave Habbar Ibn Aswad, who martyred his pregnant daughter Zaynab. He revived many deceased souls with eternal life.

A Ray of Light



His forgiveness is a forgiveness that turns darkness into light. It is a favor, a mercy, a kindness, so much so that Allah has given him to humanity as an unrivaled example. He commanded us to follow in his footsteps in forgiving and pardoning.

The Condition for Forgiveness



God has linked His own love and forgiveness to the condition of following Him: ***"Say, 'If you love Allah, then follow me and Allah will love you and forgive you your wrong actions.'"***
(Al-Imran, 31)

Everything for Us



The Qur'an and the Prophet are the final call and message for all of humanity. The Noble Prophet (PBUH), who teaches us the perfect human nature, sometimes conveyed the divine commandments by attributing them to himself. The following statement he made in his final moments is a declaration of wealth for us: "If I have taken anyone's property, then here it is; let them come and take it!" The following statement is a declaration of conscience for us: "If I have struck anyone's back, then here is my back; let them come and strike it!"
(Ahmad, III, 400)

What a Great Favor!



Allah has expressed His satisfaction with the Companions of the Noble Prophet (PBUH), who are the stars of the sky, as follows: ***"The Forerunners – the first of the Muhajirun and the Ansar – and those who have followed them in doing good: Allah is pleased with them and they are pleased with Him."*** *(At-Tawbah, 100)*

Happiness is with Him in Both Worlds.



Without Him, hearts have drowned in the abyss of ignorance and have suffocated in the depths of oppression and rebellion. However, hearts that have been blessed to be among those fortunate ones to receive guidance through Him have found the happiness of the two worlds in the love of Muhammad (PBUH)

The Barren Lands Flourished.



With the presence of the Master of the Universe (PBUH), everything becomes blessed; hearts are filled with spiritual abundance, and even the most barren deserts are rejuvenated and flourish. Everything that his gaze falls upon changes. Indeed, the people of ignorance became sublimely courteous and righteous companions with His education and spirituality, and he established a civilization as a model to be followed in every time and place until the end of time.

He is Our Sole Hope



Just as yesterday the Noble Prophet (PBUH) was a remedy for a wild age of ignorance and turned it into an age of felicity, today His mercy is what will bring peace to humanity and save it.

We Are Allah's Witnesses



We must be fully committed to the Noble Prophet's (PBUH) sunnah. We must live with the awareness that we are a nation chosen to spread the perfect way of the Noble Prophet (PBUH) on earth as the witnesses of Allah.

A Middlemost Community



As stated in the verse: **"In this way We have made you a middlemost community, so that you may act as witnesses against mankind and the Messenger as a witness against you."** *(Al-Baqara, 143)*

The Measure



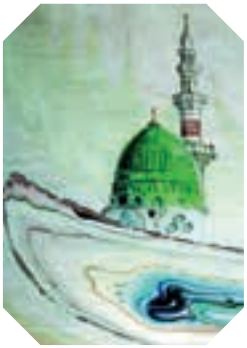
Our only measure is, as stated in the first verse of the Surah of Hujurat, ***"Do not put yourselves forward in front of Allah and His Messenger."*** *There is neither excess nor deficiency. Whatever is ordered is to be followed. What is commanded to us is to be a 'Middlemost Community'.*

Every Word is a Life-giving Elixir



A gift from Him is a divine bridge that will lead hearts to the happiness of the two worlds because a gift from Him has revived many dead hearts. A single gift from Him is sufficient to attain eternal mercy. The Garden (Jannah) where He is. His every word is a life-giving elixir.

Attachment to The Sunnah



The door to faith, gnosis, ascension, knowledge of God, and knowledge of the unseen is only opened in proportion to what one can receive from the state of the Noble Prophet (PBUH). The opening of the Qur'an to the heart is also through Him.

Are We with Him Today?



For our happiness in this turbulent world and the field of lamentation on the Day of Judgement, we must follow the Prophet (PBUH) as a model in all aspects of our lives. How present is He in our family life? How much contemplation of his mighty qualities and unique rank do we have? In our social lives, how close are we to the poor, orphans, lonely, and needy? How much effort do we make to enjoin what is right and forbid what is wrong? Do we always make Him our actual criterion in every place and time?

It is Necessary to Adhere to the Sunnah



A figure of wisdom in Islam explains the importance of adhering to the sunnah with an example: "An individual's gradual separation from the Prophet's sunnah is like the unraveling and breaking of the strands of a rope one by one. The rope is strong as a whole, but if each strand is removed, it will no longer be strong. If the sunnah is removed from our lives, God forbid, it will leave our eternal salvation hanging by a thread.

"I Found the Best of the Best"



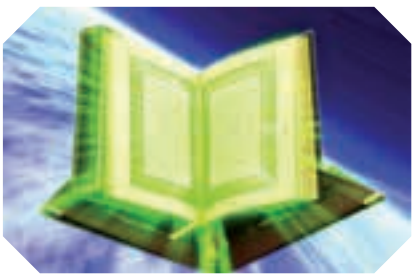
How should we use our intellect in worship and social interactions? In this regard, it is necessary for a believer to receive a share from all aspects of the Prophet's family, worship, and social life in order to attain perfection.

We Should Be A Mirror That Reflects Him



The minds, hearts, and intellects of those who do not reflect his condition are doomed to be narrow. Those who do not understand him, those who deny him, have all been like Abu Jahl and the like, unable to attain his state.

A Living Qur'an



The essence of resembling the Prophet's character is to possess the character of the Qur'an. In other words, those who are able to be a living Qur'an attain the secret of ***"Indeed you are truly vast in character."*** *(Al-Qalam, 4).*

Become Like The Crescent To That Sun



The heart that attains the condition of the Noble Prophet becomes the crescent of the Eternal Sun. The intellect that attains this condition becomes immersed in revelation and shines like a star. But the heart that fails to attain this condition remains a blind and ignorant stone.

The Joy Of Seeking Blessings



The way the Companions who were seeking blessings in everything related to the Noble Prophet, from food to objects, serves as a delicate lesson in affection for us.

The Mirror Of Love



Everything that serves as a cause for seeking blessings (tabarruk) is like a mirror. In other words, the Companions were actually trying to remember the Noble Prophet, renew their allegiance to him, and keep him constantly in their minds and hearts through their requests for blessings in everything.

O Prophet, Grant Us Your Intercession!



The Companions always lived in a state of tabarruk (seeking blessings) from him. Drinking the water he drank, placing objects he had touched on their heads, collecting his blessed sweat, hair, and beard - all of these were manifestations of the yearning of their hearts and "O Prophet, grant us your intercession!"

More Precious Than Anything



Ibn Sirin says, "I said to Abidah, 'We have some of the Prophet's hair. We obtained it from the mother or family of Anas.' She replied with great excitement, 'By Allah, for me to have a single hair of his is more beloved to me and more valuable than all the world and what it contains.'" *(Bukhari, Wudu, 33)*

Love For The Prophet Strengthens Tawhid



Seeking blessings is never idolatry, as some ignorant people think. On the contrary, it is to strengthen tawhid (understanding of Allah's absolute oneness). Because tawhid is only complete with the Noble Prophet (PBUH), it is also possible to strengthen it with him.

The Sacred Handkerchief



The Mantle cloak, gifted from Istanbul to Muslims of Indians, was crowned on top of heads there. From 1913 until today, they have carefully preserved this blessed cloak with the intention of it being a source of blessings. They named it the Mendil Sharif (Sacred Handkerchief).

Do Not Think It Is a Stone!



Sultan Selim III described the blessed footprints of the Noble Prophet (PBUH) in the following way:

"O Efendi! Do not think that this mark of the feet you see is a simple stone! Know that it is a jewel of value that can buy the universes! O helpless one, come and kiss it; because it is the mark of the blessed feet of Mustafa (PBUH)!"

Precious Memories



The gusts of reunion that have brought these sacred trusts and precious memories to today have somewhat cooled the hearts burning with love for the Blessed Prophet. These honorable shares and other sacred trusts have been sources of healing, blessings, and honor in the places they are found and in hearts for centuries.

The Manners That Revived The Ottoman Empire



The great respect with which Yavuz Sultan Selim Han brought the sacred trusts to Istanbul and appointed forty huffaz to recite the Qur'an there for centuries has given this global Muslim community a different honor and dignity in history.

The Ottoman Manners In The Prophet's Tomb



The first dome over the Prophet's blessed grave was built by Mamluk Sultan Kayitbay. The second one is the iconic green dome and that was built by Mahmud II. Before building this honorable structure, the engineers and architects who went from Istanbul to Medina first considered how to do this in the best possible way. In the end, they decided to speak only the highest type of language among themselves. Here is an example of this significant language: "Instead of saying 'Pass the brick!' they would say 'O Allah!' Instead of saying 'Pass the wrench!' they would say 'O Messenger of Allah!' Thus, the blessed soul of the Noble Prophet will not be disturbed, and the work will run smoothly."

An Incredible Sensitivity of Manners



The language of manners established by the ancestors in the Noble Prophet 's (PBUH) Tomb became a tradition among the service staff there. The sensitivity regarding the Rawda Al-Mutahhara is described in great detail in the book Tayyibat Al-Adhkar, written in 1206/1791-2:

"After the evening prayer is performed and the congregation leaves, all the leaders take a lamp in their hand and go around Haram Al-Sharif room by room until they reach Bab Al-Salam and close the door. If they see anyone inside, they will say 'In the name of Allah' and bring them out. There is no room for worldly language in Haram Al-Sharif. If there is someone in the Hujrah Al-Sharif, they will say, 'There is no god but Allah.' When there are three hours left until sunrise, the leader of the muezzins says, 'There is no god but Allah' once outside the door. When the guards inside hear this, they will call out, 'Muhammad is the Messenger of Allah' and then open the door for him."

CHAPTER 6



THE ESSENCE OF SUFISM

Sufism is the ability to receive the wisdom and secrets of divine love through the integration of the outward and inward aspects of the Prophet Muhammad (PBUH). In this context, Ibrahim Ibn Adham says, "If the intensity and determination of our divine love were something tangible, kings would sacrifice all their treasures and kingdoms to obtain it."

With Spiritual Ecstasy



Sufism is characterized by faith lived with love, worship performed with ecstasy, and beautiful behavior. That is, the effort to rid oneself of ego desires and to practice the religion with awareness of its spiritual meaning.

The Art of Attaining Taqwa



Sufism is the art of attaining taqwa. The inward aspect of taqwa is the weakening of carnal desires, the development of spiritual forces, and the establishment of friendship with God. The expression of taqwa appears in 258 times in different forms in the Qur'an. If we could say our purpose with one word then "taqwa" would suffice because taqwa means to do everything that Allah has commanded inwardly and outwardly, and avoid everything that Allah has prohibited inwardly and outwardly, in order to protect oneself from Allah's anger and otain His mercy and forgiveness.

Be A Friend, Don't Be A Burden..



The people of Allah have said so beautifully: "Sufism is being the friend, not the burden." That is, bearing everyone's burden while not being a burden to anyone.

Not Hurting, Not Being Hurt...



Ibn Kamal Pasha: The essence of Sufism is to pass from one's self, and not to be hurt by word or deed! In another expression: Oh lover in the world, this is what is acceptable to man and jinn, Neither should anyone be hurt by you, nor should you be hurt by anyone!

The Cloak And The Crown...



Yunus Emre was extremely saddened by those attempting to enter the path of Sufism and not adhering to its principles and rules and interpreting the journey to truth incorrectly, and thus warned them: "The thing they call darwishood is not a crown with a cloak, the one that makes his heart a darwish does not need a cloak!

True Sufism



True Sufism is living with the Book and the Sunnah, absorbing their secrets and wisdom with sensitivity. Anything outside the Book and the Sunnah is false. To express this truth, it has been said, "The stable leg of balance is the Shari'ah."

Monasticism Has No Place Here!



Sufism is not a way to cut yourself off from society, as some people of limited understanding say. Instead, it is a sublime dynamic that carries out both outer and inner jihad at the same time.

Don't Complain



Sufism is the art of not clinging to the vicissitudes of life under changing conditions and attaining good character while being content with Allah.

Contentment and Good Character



Sufism is a sacred training. It is the art of forgetting complaints. It is the way of the believers who have completed themselves spiritually toward creation and are compensating for their shortcomings with mercy and compassion.

The Unending War!



Sufism is:

- *Good character and manners.*
- *Purification of the lower desires and cleansing of the heart.*
- *An unending inner struggle.*

Loyalty, Loyalty...



Sufism, according to Abu Ali Ruzbari, is "even if rejected, remaining loyal and submissive, kneeling at the door of the beloved."

The Flow of Mercy



Sufism is from the flow of mercy from the manifestation of perfection of the Prophet of the End Times, to hearts filled with love, which began with the "breathing of the soul" that was blown into Adam (PBUH).

Only the Wise Know



The great Sufi masters say:
"Sufism is a state of being; only those who experience it truly understand it.

What Is Sufism?



Sufism is a path leading to wisdom and secrets. It is not just renouncing the world, covering oneself in a cloak and turban and performing certain acts of devotion. It is gaining transformative perception and recognition. It is ridding oneself of carnal thought and gaining spiritual contemplation. Allah says: ***"Do you not reflect?"*** *(Al-An'am, 50)*

Solving The Mystery



Knowing is not just observing the apparent; it is solving the mystery. Knowing is obtaining the secrets of the great system in truth and becoming aware of divine secrets.

A Secret Within A Secret



The following words were received by spiritual inspiration by the Sultan of the Saints, Shaykh Muhiyiddin Ibn Al-Arabi, beautifully express the position of man in the sight of the Creator: "I am man's secret and man is my secret..." *(Fusus al-Hikam, Translation and Commentary, I, 48)*

The Purpose of Sufism



The fundamental goal of Sufism is to cultivate the hearts of the believers with the knowledge of divine wisdom, the fountain of taqwa, and the love and affection of the water of life, and to bring the servants of Allah to union with Him without falling into distraction by the affairs of this world, which is a desert of ignorance.

Reaching God



In the state of "Alastu bi Rabbikum" (in pre-eternity), man was overwhelmed with the joy of union with Allah. Sufism is the effort to bring that state of union, which exists in the unconscious of the believer, to the surface of consciousness through spiritual practices such as dhikr (remembrance of God).

Spiritual Development



Sufism is the process of developing the innate noble qualities within a person through practices such as accompanying the righteous, dhikr and self-discipline, and thus transforming the person from a "human being" to a "perfect human being".

The Seed of Sincerity



Shah Nakshband said: "Our task is to cleanse the hearts of worldly attachments and plant the seed of love, and to nurture the seedlings with the water of divine wisdom and the sun of knowledge of Allah, and to turn them into trees of sincerity."

The Blessing of Service



Ubaydullah Al-Ahrar said: "We traveled the distances on this path not just by reading Sufi books, but also by trying to implement what we read to the extent possible and by serving the people. Everyone takes people on one path, and we were taken on the path of service."

Awareness of Nothingness in Servitude



Another goal of Sufism is for the believer to recognize their own insignificance and nothingness in the face of the majesty, sovereignty, and order of Allah. To this end, Allah sometimes reminds His servants of this truth through various tests.

Recognizing the Self



In order to approach Allah, the servant must first realize their own nothingness. After this realization, the journey of spiritual development begins, and the secrets of the universe and the self are revealed to the heart and consciousness, one veil at a time. "He who knows himself knows his Lord."

Everyone is Good, I am Bad!



The characteristics of the true friends of Allah are humility and nothingness. Bahauddin Nakshband expressed his own feeling of nothingness as follows:

"Everyone is wheat, I am straw!
Everyone is good, I am bad!"

The Great Jihad



As he returned from a battle as great and difficult as the battle of Tabouk, the Noble Prophet (PBUH) said, "We are returning from the small jihad to the great jihad." (Suyuti, II, 73) This expresses both the difficulty and importance of struggling with one's own self, as well as the necessity of it. What is sought to be instilled in the seeker according Sufism, is an attitude towards the transient world, being victorious over the self, and the protection of the heart from idolatry.

Who Should We Associate With?



The word "insan" (human) is from the same root as "uns, unsiyyah", which measn to be intimate, therefore it is necessary to pay attention to whom we establish an intimate connection with and be aware of the positive or negative influences we will be exposed to.

There is a Way from a Heart to a Heart



One who is constantly with the righteous becomes righteous; one who is with the wicked becomes a partner in their wrongdoing and oppression. In the Surah Kahf, a heart gains a Qur'anic expression for being with the righteous, and in the Surah Tahrim, the Fire is mentioned for the two wives of a Prophet for being with the wicked.

Association with the Righteous



Allah says, ***"Be with the truthful."*** *(Alt-Tawbah, 119) For a person shares in the destiny of the one they love, and they acquire a commonality in their dispositions and feelings.*

The Main Issue



The aim is to be close to Allah with wise hearts. In reality, everything leads us to such proximity and familiarity with Allah. Thus, the main issue is to approach Allah through every opportunity and to bring others closer to Allah as well...

Is There Separation for the Lover?



What is important in Sufi education is not a dry togetherness, but rather the feeling of spiritual togetherness regardless of where one is. That is why the great Sufis have said, "The one in Yemen is with me, and the one with me is in Yemen..."

States are Transmissible



In Turkish, there is a saying, "Grapes rot by looking at each other." This truth is expressed in Sufism as "States are transmissible, it passes from one person to another."

Rabita (Spiritual Connection)



Spiritual unity, like the connected vessels in physics, is possible through "rabita." If we were to explain rabita in one word, it would be "love." Rabita is the maintenance of love in a fresh and lively way. The love of a believer is for Allah, the Prophet Muhammad (PBUH), and the righteous servants.

Marifah (Direct Knowledge)



Marifah is knowledge of experience as opposed to just information that is reported. It comes from spiritual education and raises the seeker above material knowledge.

Only Through Irfan (Illumination)



If a person is a great scholar, only through Irfan can he get rid of the disease of being arrogant about his knowledge by realizing his own inadequacy. His contemplation of the endless and complex truths of the universe will be filled with amazement and humility.

The Sensitivity Measures



The sensitivity of individuals varies according to their spiritual level. In the Shariah, eating after one is full is considered waste. In tariqah, eating until one is full is considered waste. In haqiqah, eating more than what is sufficient in the presence of Allah is considered waste. In marifah, it is considered waste to eat anything without contemplating the divine manifestations.

Who Is The Owner?



In Shariah, "your property is yours, and mine is mine." In tariqa, "your property is yours, and mine is also yours." In haqiqah, "neither yours is yours nor mine is mine; everything belongs to God."

The Signs of the Gnostic (Arif)



Imam Ghazali said, "If you want to be wise, your silence should be contemplation, your gaze should be full of lessons, and your desire should be obedience. For these three qualities are the signs of the Arif."

No Sorrow, There Is Allah!..



Sahl Ibn Abdullah was asked, "Who is the Sufi?" He replied, "He is the one whose heart is attached to Allah, who considers his destiny a source of joy, and who sees gold and dirt as equal."

The State of Ihsan



Every good deed done as if one is seeing Allah will nourish the branches of sincerity, cultivate the flowers of taqwa, and ripen the fruits of awe.

He Is Watching



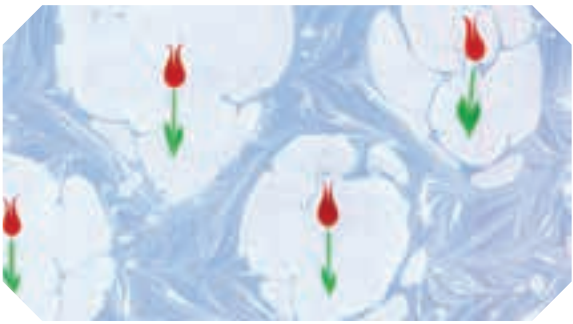
To be right acting in places unseen by people and to avoid over-stepping the limits is only possible with the awareness that "He sees me wherever I am!"

Divine Cameras



The awareness of being with Allah raises the spiritual level of a believer who has reached moral perfection. He is constantly aware that he is in the presence of his Lord and under the divine cameras. He is on a journey from Iman to Ihsan (excellence).

Companionship and Proximity



The believer is always contemplating the following verses: ***"He is with you, wherever you are."*** *(Qur'an 57:4)* ***"We are closer to him than his jugular vein."*** *(Qur'an 50:16)*

Hate for The Sin, Mercy for the Sinner



Sufi education requires hating wrong actions without hating the person who commits them - seeing the sinner as a broken-winged bird and treating his heart with love and mercy. Therefore, fill your heart with love and mercy for all of God's creatures.

The Balm of Grace



Mawlana Rumi says, "I told my heart: Be the balm of grace, not the wound of offense."

The Method of Dawah



Sufism is one of the most effective means of inviting people to the truth because people always long for the mercy and love of the friends of Allah such as Shaykh Abdulqadir Jilani, Aziz Mahmud Hudayi, Yunus Emre, Bahauddin Nakshband, and Mawlana Rumi.

The Spirit of the Darwish



Societies cannot find salvation by being overwhelmed by the dusty philosophy books on library shelves and the rabbiting on of arrogant scholars. The spirit of darwishes, who are infused with the wisdom of the Qur'an and Sunnah and matured with Sufi refinement, will lead humanity to true happiness and salvation.

Sufi Method



Just as a doctor's duty is not to get angry with the patient, but to help him find a cure, the people of Sufism do not get angry with the sinner, but try to reform him with kindness and mercy by taking him into the palace of the heart.

The Broad Perspective



The essence of Sufism is the horizon of "gazing at creation with the gaze of the Creator."

Mercy for Those at the Bottom and Those on the Top



Sufism imparts modesty and humility to those who excel in good character and worship, protecting them from pride, arrogance, and egoism, and on the other hand, extends breadcrumbs of mercy, compassion, and kindness to those drowning in forgetfulness and deviation.

In Times of Comfort



Sufism, which addresses all segments of society, has prevented laziness and looseness during times of economic and social comfort and has maintained spiritual vitality.

In Difficult Times



Sufism has opened divine windows to hearts narrowed in chaos and turmoil during times of invasion, occupation, and oppression, providing nourishing breaths of consolation to wounded hearts and water for parched minds and souls.

Sufism is Necessary



Mawlana Khalid Al-Baghdadi said: "It is very difficult to walk on the path of righteousness without going through the path of Sufism, that is, without becoming a Sufi. For the lower self that leads to the destruction of man has many different kinds of disasters and temptations."

Purification, Purging



In order to become absorbed in the presence of Allah, first of all, hearts must be purified and the lower desires of the self must be disciplined. In fact, the spiritual education that was implemented before the Prophet Muhammad (PBUH) received revelation served as the foundation for purging the heart and purifying the self.

The Way of Purification



Purification in Sufism is to reduce the desires of the unruly self and break its dominance, thereby enabling the dominance of the spirit. This can only be achieved by doing without (zuhd), breaking habits and moderation in eating, sleeping, and speaking.

Controlling The Ego



In order to control the ego in Sufism, the methods are:

a) Qillatu Ta'am (eating less),
b) Qillatul-Manam (sleeping less),
c) Qillatul-Kalam (speaking less).

Contentment and Trust



The soil in which capitalism grew was infested with a number of spiritual diseases such as greed and unjust gain increases. Therefore, it is necessary to reform the heart by freeing it from the captivity of matter and obtaining the greatest wealth, which is contentment and trust, through Sufi education.

Heart Doctors



In our time, the mind has been weakened by the claws of matter. We are obligated to return to and benefit from the wise and insightful advice of the likes of Bahauddin Nakshband, Mawlana Jalaluddin Rumi, Shaykh Abdalqadir Al-Jilani, and others like them, who are true friends of God.

Warathat'ul-Anbiya



Those who have achieved the rank of "Warathat'ul-Anbiya / Inheritors of the Prophets" by completing both their outer and inner aspects and reaching excellence in behavior on the path of Sufism are the fortunate ones.

Timeless Peaks



The Friends of Allah are the peaks of divine guidance and excellence that have been spread out over time. In other words, they are guides for those who have not had the opportunity to see the Noble Prophet (PBUH) and his Companions.

Different Manifestations



The Lord has granted various manifestations to His loved ones according to their conditions. In this regard, He has made some of them like Shah Nakshband, giving them control and an endless and unparalleled river of knowledge in "Marifatullah"; Some He has made like Majnun, wandering through deserts of divine love; some He has made roam in marvel valleys; some He has made speechless in the face of the majesty of the divine; some He has made nightingales of love like Yunus Emre; and some He has made like Mawlana Rumi, who pour out wisdom and jewels from their tongues.

Training of the Spiritual Guide



Mawlana Khalid Al-Baghdadi: "Even if one memorizes all the knowledge from books, it is still not possible for him to be freed from the tricks of the self. These tricks can only be eliminated through the education and guidance of a perfect spiritual guide. Otherwise, the servant cannot be receptive to spiritual experiences that will perfect the heart and cannot progress on the path with sincerity and devotion."

Being a lover of a Saint



Being the servant of a true saint is better than being the emperor of the world. In the horrifying Sinai Desert, Yavuz Sultan Selim Han, a humble and grateful believer entering Egypt, and a darwish in Uskudar who is attracted by the spiritual pleasures that guide him in deep self-examination, read the following lines to his closest friend Hasan Jan after his magnificent conquests: Being the Emperor of the World is just a dry fight; Being a servant of a true saint is the best of all.

The sultans of the heart



Many rulers come and go and are forgotten in this transient world, but the names and works of the sultans of the heart continue until the Day of Judgment.

The Jewel's Consistency



Even after centuries pass, the hearts of those who have detached themselves from their worldly existence and experienced divine revelations never diminish or decay. Those fortunate servants who have surpassed their ego and lived the truth are forever blessed, sacred, and a shining example for humanity.

The Sea of Peace



The following words by Jalaladdin Rumi, which describe the depth of the true friends of Allah, are so meaningful: "We have heard the cries of Mawlana Jalaluddin's agony. We cannot see the depths of the sea of peace he dived into. We only see what comes to the surface when he emerges from the depths of the sea. We have not attained Mawlana's love, only the expressions of love that have escaped his lips. He alone has immersed himself in the sea of peace. Only the sounds of the storm of his agony have reached us. We mistakenly think that it is Jalaladdin Rumi." (Nurettin TOPÇU)

From a Drop to an Ocean



Nurettin TOPÇU: "Try to taste the flavor of the ocean. When the drop tastes the flavor of the ocean, it becomes the ocean itself, as if it has become the ocean."

Ready to Fly



Shams prepared Jalaluddin Rumi for flight by introducing him to his own essence and breaking the chains on his feet. Jalaladdin Rumi was ready to fly like a hawk. Shams broke these ties for him.

Journey to Distant Horizons



The mind is limited and the beyond is hidden. The limits of the heart, however is limitless. The point of calm is to vanish in Allah and the Prophet (PBUH). The way to achieve this is through Sufism. The education of Sufism also requires a separate wisdom and a completely different perspective of the heart.

What Did Shams Teach Rumi?



On this path one should focus on what Shams gave and taught the heart that will become Jalaladdin Rumi, rather than on miracles. In this way, Shams first taught Jalaluddin Rumi the secrets and wisdom he had within his own inner world and then taught him the ways to break free from the slavery of the mind that is attached to the ego. In other words, he broke the chains of his ego and transient love. He transformed him into a traveler to distant horizons.

What If Sufis Like Rumi Didn't Exist?



If there were not countless righteous servants who have been raised in the garden of Sufism, humanity would probably be trapped in a thousand crises and become depraved.

The Honor of a Place



Lands become known for their righteous individuals, or they become desolate deserts due to the evils within them.

Fire...



As'ad Arbili has beautifully expressed the union with divine love and secrets:

"How can one wash the body of the martyr of love?
His body is fire, his shroud is fire, and the water is fire.
I have retreated from the search for beauty and comfort for my soul.
The beauty is fire, the suffering is fire, the flight is fire, the patience is fire.

Sami Efendi



Shaykh Sami Efendi is remembered when the love of the Noble Prophet (PBUH) is mentioned among the friends of Allah in the last era. Indeed, Sami Efendi's position as the Muhammadi mirror is extraordinary. He was a friend of Allah who adhered to the Muhammadi way of life.

Radiant Faces



Sami Efendi and the great friend of Allah he raised, Musa Efendi, were like angels with faces that had become radiant with the love of the Prophet. They were great saints who had become illuminated with the love of the Prophet.

The Owner of Faithfulness



Musa Efendi tried to emulate Abu Bakr (R.A.) in spending his wealth in the way of the Noble Prophet (PBUH). In his discourses he emphasized living in a state of devotion and recommended that we constantly give out to others and keep little for ourselves.

CHAPTER 7



PRINCIPLES OF SERVICE

A person who is devoted to service is like a river that flows and gives life to countless living beings along its long journey – tom people, animals, trees, roses, lilies, and nightingales. The destination of this river is the eternal ocean of union with Allah.

The Principle of Ethics



The essence of Islamic ethics is the orientation towards Allah with love and sincerity, and the sole sign of this orientation is undoubtedly "service." The path to reaching the heights of spiritual maturity for the human soul passes through the unavoidable stages of mercy and service.

Seeking the Pleasure of Allah



True service is the seeking the pleasure of Allah through the selfless offering of compassion and altruism to all creatures, without concern for personal desires.

Mature and Humble



True and mature service is the act of a person whose heart is devoted to service and who accepts the lowest place in the service caravan, having transcended their transient existence. In a person who serves, "self" and "claim" should give way to love and affection.

Like Fertile Soil



The heart of the person who serves should be like fertile soil. The living beings that pass over it trample and deposit their dirt on it. But the ground cleans up all of this dirt and then produces various plants to nourish all creatures.

Service to all



When Shah Naqshband was in the early years of his initiation he served sick and needy people and injured animals, and even cleaned the paths for people to pass, for seven years, living a life of unreachable service, in order to reach the state of "nothingness," which is the opposite of pride and arrogance.

The Benefits of Service



Shah Naqshband said: "I worked on the path that my teacher ordered for a long time. I performed all the services. My ego reached a state where, when passing on the road, I would stop in front of any creature of Allah and wait for it to pass first. This state lasted for seven years. In return for this service, such a state manifested that I was able to feel their cries as they implored Allah in despair."

Seek Broken Hearts



Amir Kulal said: "Look for winning hearts; serve the weak! Protect the weak and those with broken hearts! They are those who have no income from the people. However, many of them go away in complete peace, humility, and defeat. Find and serve such people!"

The Masterpiece of Inner Maturity



The people of service whose hearts have deepened through the suffering of the needy have a judgment day raging in their hearts. They come to the window, which opens to their Lord. Who knows what they hear and see there? This shows that sincere and true service is the masterpiece of inner maturity.

Like the Sun



It is impossible for strong souls, who utilize their lives in the most beautiful way and with the most beautiful attributes, not to be beneficial to themselves and the creatures around them and not to spread beauty around them, just as it is impossible for the sun not to provide light and heat.

Wherever Your Heart Reaches



Perfect souls seek other beings to save through service and mercy in order to attain eternal salvation. A person devoted to service is responsible wherever their heart can reach.

Additional Compensation for Hardship



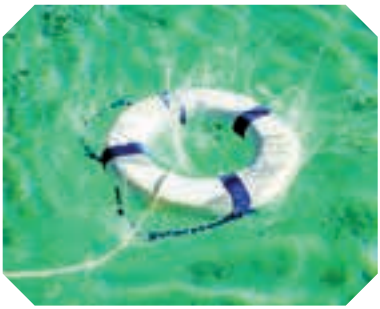
In the sad times when ethics are weakened, Allah rewards the deeds done with special rewards and writes them as "a debt given to Him." He also informs us that He will generously reward them, just like the "additional compensation for hardship" given to those who serve in difficult and dangerous times in this world.

Effort in Difficult Times



Today, giving strength to spiritual education is like supporting a car that is trying to climb a hill. There is no need for assistance after reaching level ground or while descending a hill. The effort that is worth gold now will not even be worth paper at that time.

The Main Service



In our age, the importance of education and service is very important. That is, the main service is to conquer the suffering hearts, to bring peace to the souls and tired hearts, and to extend the life saving rope to those who are about to drown. Do not tire in this regard. Do not become indifferent because of the changing conditions. Know that Prophets and saints never lose their excitement and never get tired...

In A State of Love...



What drives people to service and enables them to be performed with pleasure is the love, enthusiasm, and yearning in their hearts. In order to apply the Book of Allah and the Sunnah of the Prophet in our lives, it is necessary for the duty of conveying the truth and serving the public to become a beloved to our hearts.

An Elevated Step



A merciful believer who knows how to do his service in every field with love and compassion is a source of hope and faith. For service is an extraordinary and elevated step that will lead hearts to divine peaks. A believer with a spirit and consciousness of service knows how to find the means and opportunities for service.

We Need to Serve



Service provides the opportunity to ignore ourselves and be useful to others, and those who serve get elevated. Thus, the benefit that may befall them is even greater than the benefit that may befall the people for whom they have provided service.

Service is a Blessing



Musa Efendi said: "There are many people who have the ability to serve in every respect, but they do not have the opportunity to serve because the time and place are not suitable. Those who serve should consider service a blessing, increase their humility, and thank those who have been a means of this blessing."

Be Grateful



Shaykh Sadi said: "Be grateful to Allah for making you successful in doing good. For Allah the Exalted, did not leave you bereft of His favor and grace. The servant who serves on the path of that noble sultan, that is, Allah, shouldn't be proud of himself, but on the contrary, he should be thankful to his Lord for the service he has been granted..."

Service Without Pride



Ali Ramitani said:

"There are many who serve with pride. Those who consider service a blessing are few. If you consider the opportunity to serve as a blessing and remain grateful to those you serve, everyone will be satisfied with you and your complaints will decrease."

Seek Opportunities to serve



It is necessary to rush to serve with every opportunity given by our Lord. A believer should not seek excuses, but rather seek service opportunities and consider every kind of service a blessing. In any case, he should be in search of opportunities for service and his self-importance and pride will be diminished.

The Value of Your Life is as Much as Your Service



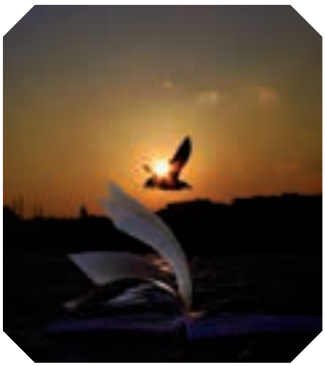
Shaykh Sadi said: "The heart that wanders with love becomes forgiving. If you are just an empty form, when you die, you will die with your name as well as your body. If you are a generous servant, your life continues with your self-sacrifice by entering hearts after your body dies."

The Service of Heart Masters is Eternal



Mawlana Rumi said: "Just as the heart does not rot underground, the works produced by the heart's fruit also become eternal. Masters of the heart continue their service in the world of the spirits and live among us. Their lives are longer than those of the living."

A Lifetime



Service is an act of worship related to society that is required of the servants of Allah. A believer's life should be one of service and conveying the message. The human being, who is between the heavens and the earth, should find a perfect outlet through service that will take him to an immortal realm.

Conditions for Success



In order to be successful in service, it is necessary to have knowledge, dignity, and a strong character. The person engaged in service is obliged to pay attention to the spiritual nourishment of his personal life. Sincerity and rectitude must be the two indispensable qualities of the servants.

Experience and Spirituality



If a person does not have sufficient knowledge and experience, and lacks moral and spiritual development, he cannot be successful in service. These deficiencies will prevent him from being able to fulfill his duties effectively and in the best way possible. The person who wants to be successful in service must also have a strong personality and be able to withstand difficulties.

The Heart Factor



Service without the grace of the heart is like a bucket of water poured into the desert. A seed thrown into dry land is doomed to be consumed in the stomachs of field mice. The seeds of service thrown from the heart are the oaks of the future.

Being an Example



The keys to success in service are patience and perseverance. The person at the head of the service should actively and diligently embrace service as an example to others.

Fault is from the Self, Success is from Allah



The person engaged in service should not blame others for the shortcomings in service, but rather should first search for faults and defects within himself. He should know that success comes not from himself but from his Lord.

Know and Observe



It is at least as important to know the recipient of the service as it is to provide the service. For it is only in this way that appropriate service is possible. However, servants should not be those who look for people's flaws, but rather those who forgive and cover up their flaws.

True Skill



The broken tools are brought to the repair shop. The broken item is not a burden to the repairman but a blessing. The skill of the repairman is seen in the repaired item.

The Person That Belongs to You



The person whose problem you solve is yours. Unsolved problems and delayed decisions often result in the excitement fading.

Acting with Decency



Those who serve should act with sensitivity, as if they were walking on a minefield, and pay attention to decency and politeness in their treatment. "Service is important, but decency in service is more important."

Forget Anger



Those who serve should forget anger. For anger is mostly a weakness, an indication of incompetence, and a tendency to look down on and crush the weak. Service without love and mercy is heartbreaking. A merciful person is generous; a generous person is humble; and a humble person is a true servant of the All-Merciful.

With Clear Insight



A servant is a person whose heart and mind shine with clear insight and who is broad-minded and wise. He knows that he is in a midst of worldly tests as he migrates from this transient world to the eternal abode; he also does not forget that the lights of life that fade in the horizons of death will shine in eternity.

Regardless of How Big or Small...



Musa Efendi said: "A believer should strive to do all acts of worship and goodness regardless of whether they are big or small whenever the opportunity arises with sincere intention. Many people who do great service neglect some seemingly small tasks but they do not know where or in which act Allah's pleasure resides."

The Greatness of Service



Ali Ibn Abi Talib (R.A.) said: "The greatness of a person's position should never lead you to see a small act of his as great, or the smallness of his position to see a great act of his as small."

The School of Irfan



Places where religious education is given should, above all, be schools of mercy and irfan (illumination). Instead of claims, egoism, and self-importance, such places should display love, passion, and excitement for nourishing the hearts of the next generation, and thus the trees of mercy and irfan that humanity requires will sprout.

The Need for Gratitude



The virtue of service is being grateful when you see yourself as strong and healthy for bearing the burden of the weak.

The Price of Divine Blessings: Service



The muhajirun (the migrants) from Mecca and the ansar (the supporters) from Medina strived to pay the price of an Islamic life for years. In the end, the conquests were successful but they did not stop seeking Allah's pleasure. They carried Islam to new horizons and centuries.

Eighty-Three Years Old...



Abu Ayyub al-Ansari was eighty-three years old when he participated in the conquest of Istanbul twice. He became the ideal model for the future conquest of Istanbul when he was martyred in the second one. The whole goal was to be able to pay the price gratitude for the blessing of faith given by Allah Almighty.

Three More Minutes for Tabligh!



For the Companions, the most enjoyable and meaningful moments of life were the times when they conveyed the message of tawhid to humanity. When he was about to be executed, one of the Companions thanked the disbeliever who had given him three minutes and said: "So I have three minutes for tabligh (conveying the message)."

The Service of Tabligh



Advising goodness and warning against evil brings one closer to Allah, and for those who guide others towards righteousness and goodness, these services become a ongoing charity.

The Intellectual and Spiritual Capital



It is necessary for the person who will make tabligh to be a model in terms of knowledge, good deeds, and good morals. For the preaching of an ignorant person is bound to be full of mistakes both in terms of form and content. Therefore, there is a need for "intellectual and spiritual capital" in this field first.

Prayer for Service



Those who serve should not let go of the following prayer of the Messenger of Allah (PBUH) from their lips and hearts:

"O my Lord! I seek refuge in You from inability, laziness, cowardice, and weakness to the point that my hands and feet tremble." *(Bukhari, Dua, 38)*

CHAPTER 8



WHAT ABOUT THE SPIRITUAL DIPLOMAS?

Today, we neglect to establish a balance between this world and the next world in our responsibility towards our children. We do not pay as much attention to spiritual diplomas as we do to worldly diplomas. We should ask ourselves: Who gives us our future? We must not forget that our connection to Allah, the Prophet, and the Book of Allah (kitabullah) is as much as our share of the hadith: "A person is with those they love." *(Bukhari, Adab, 96)"*

The Streets Are Merciless



The streets are raising children without justice; films and so called 'social media' are breastfeeding them. Even the smart phones that fit in everyone's pockets and often become an obsession have become common among our children. The interest that does not go beyond the biological connection between children and parents is not sufficient, and they become strangers to their parents as children of other places, and the ties with the family are severely compromised.

For Your Own Future



Do not worry about the future of Islam. Our Lord, who owns it, has promised to protect Islam until the Day of Judgment. But worry about your own future! The future is not just this transient world, as the ignorant believe. Extend the concept of the future to include the afterlife! Allah Almighty only wants us to die as Muslims. In this way, he points out where we should focus the most.

Our Most Important Need



Man comes into the world in need of a mentor because education, particularly spiritual education, is man's most important need.

If Not Educated...



If man is endowed with goodness, he will be beneficial and good for both himself and his society. On the other hand, if man is not educated, he will succumb to his carnal desires, become wild, and become the shame of humanity like the representatives of Pharaohs and Nemruts, who are described as ***"They are even lower than animals."*** *(Al-A'raf, 179). He will become fuel for the fire in the vortex of an unsatisfied ego.*

Our Fault



If there is any fault or bad behavior in our children, who are our continuing parts and fruits of tomorrow, we should first look for the cause in ourselves, not in them. Because they are the result of our condition and the education we give.

Parental Responsibility



Devoting oneself to worship and neglecting the responsibility of raising one's children spiritually is very wrong. That is, we should not be excessively obsessed with only one aspect of our responsibilities and forget about the other side because the verse, ***"So be steadfast as you have been commanded"*** *(Hud, 112) is not related to a specific matter only but rather a very broad and general order. It is a divine command that encompasses all stages and areas of life.*

What's The Point?!



The most basic means of educating our children within their own world, their own faith, their own conscience, and their own knowledge is their own deep mother tongue. If our children forget their own language, cannot understand Yunus, cannot understand Akif, and cannot understand us, it doesn't matter how much they can understand foreign languages! They can only be people of foreign cultures!

Spiritual Seeds



Raising a noble family is the task of humanity. Children are divine trusts given to parents. The hearts of newborn babies are immaculately pure and full of light. They are raw materials. They need to be worked on. Whether they will be flowers or thorns, give bitter or sweet fruit in the future depends on the quality of the spiritual education that preserves their purity in line with the natural order (fitra).

Righteous Mothers



A child's education begins with the mother. Every word coming out of the mother's mouth is like a brick laid on the child's personality. The mother's heart is the classroom where the child receives education. Mothers are the source of the greatest compassion. If mothers do not understand the responsibility of motherhood, both the generation and society will suffer. If we want our children to be flawless, we must be careful to be flawless parents. It should not be forgotten that high-character individuals are mostly the product of virtuous mothers.

A Means of Testing



The most important responsibility of parents is to endow their offspring, entrusted to them, with goodness and raise them as good children. This is only possible in a family environment that has both moral and spiritual dimensions and not only concerned about worldly progress. Allah Almighty says in the Holy Quran: ***"Know that your wealth and children are a test. And the greatest reward is with Allah."*** *(Al-Anfal, 28)*

What is the Situation of Our Children?



Let us ask ourselves: How much is our love for Allah, how much is it for our possessions, and how much is it for our children? How much do we devote our possessions to the way of Allah? How much do we educate our children in the way of Allah?

More Attention



The Messenger of Allah (PBPUH) said that one of the three most valuable possessions to have in this world is a "virtuous wife who is helpful in matters of the next world." (Tirmidhi, Tafsir, 9/9) *Therefore, parents, especially, should show more attention to their daughters and raise them to be the virtuous people praised by our Blessed Prophet.*

They Will Cling to Our Backs!



Our Noble Prophet said: "On the Day of Judgment, someone unknown will come and cling to the back of a person. He will be surprised and say, 'What do you want from me in this difficult time? I don't even know you.' The person clinging to his back responds: 'In the world, you would see me engaged in wrong and ugly things and you would not warn me. You would not keep me from that evil.' *(Mundhir, et-Targhib wat-Tarhib, III, 164/3506)*

Start From Yourself



Allah does not only want us to fulfill our duties through individual worship. He gives us a duty as His witnesses on earth, with the attribute of His caliphs: "Order good and forbid evil." However, this cannot be done with a rough, naive, and uneducated heart. Can someone who has not attained salvation strive for the salvation of others? Allah Almighty says in the Holy Quran: "He who purifies it (his self) has succeeded." *(Ash-Shams, 9)*

Don't Sell Mirrors in the Bazaar of Blind



In order to wake up those who are dragged into narrow-mindedness and to save them from ignorance, Mawlana Rumi urges them: "Do not sell mirrors in the bazaar of the blind, do not recite a poem in the bazaar of the deaf!" In other words, act according to the condition of the person you are addressing; otherwise, you will talk to the walls or beat the air.

The Profession of Prophets



The service of education is a Prophet's profession. Deep contemplation and a heart full of love are required to be an educator.

The Ideal People



Islam has raised the most ideal people on earth. Those who seek the ideal men preserve their human dignity to the extent that they find them. If those ideal people cannot be found and new ones are not raised, societies cannot sustain their existence with a beautiful and noble identity.

Personalities Who Leave an Impression



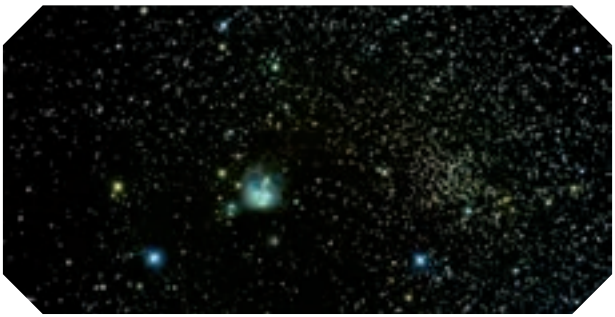
A person is drawn to and imitates strong personalities and characters. Throughout history, spiritual leaders with superior character and personality have maintained the moral vitality and dignity of Islam in society. In return for their strong faith and high morals, Allah loves them and will continue to make them beloved to believers until the Day of Judgment.

The Generation Raised in Suffa



Abdullah Ibn Mas'ud, who was educated with Qur'anic education by the Noble Prophet (PBUH) and reached the peak of spirituality, knowledge, and irfan, later founded the Kufa School. The great jurist Abu Hanifa, was raised in that school. He was so well trained that even the famous jurists Solon and Hammurabi could only be considered his apprentices!

The Companions are Enough



The great Islamic jurist Al-Qarafi said: "Even if the Noble Prophet (PBUH) did not have any miracles, his Companions would be enough to prove his Prophethood."

The Most Outstanding Generation Seen in the World



The Age of Bliss was a time of close and heartfelt acquaintance with Allah and His Messenger. In that society, worldly interests were discarded from the heart, wealth and life were only considered means, faith became a delight, mercy broadened, and service became a way of life. Good and right became clear in all their beauty, and evil and wrong became clear in all their ugliness. A new understanding of the universe and the self emerged.

The Second of the Two



Abu Bakr As-Siddiq (R.A.) was truly dedicated to the Noble Prophet (PBUH). He would burn with longing even in his presence, and there was not a single moment that passed without him. As stated in the Qur'an, he was ***"the second of the two"*** *(see at-Tawbah, 40).*

The Civilization of Virtues



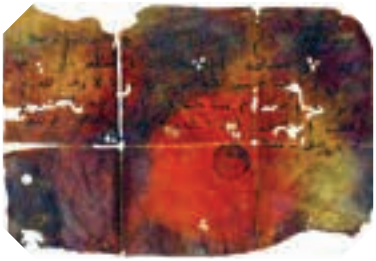
Our Blessed Prophet (PBUH) set an unparalleled example for his Companions with a way of life characterized by humility and asceticism. As a result, a generation of devoted, compassionate, and caring people emerged, and they offered the world an exceptional civilization of virtues.

Fortunate People



The Muhajirun are the brave people who did not compromise their faith and who left their homes for the sake of Allah and His Messenger. The Ansar are those who generously spend their wealth and lives in the way of Allah and for the sake of their fellow brothers in faith. They are the fortunate people of the Age of Bliss. They are the forerunners and the architects of the civilization of virtues.

The Companions' Bravery



The young people who volunteered to carry the letters inviting people to Islam that the Noble Prophet (PBUH) sent to various kings did not think, "How will I get through these deserts? How will I read this letter in front of executioners who only need a nod from the kings?" Because their sole aim was to please Allah and the Messenger of Allah.

Patience and Perseverance



The first Muslims who believed in Prophet Isa Ibn Maryam (PBUH) protected their faith in the arenas of Rome among the teeth of lions. They only feared Allah and thus eliminated their fear of mortals. This patience and perseverance in faith were also seen at their highest level in times of happiness.

The Highest Attribute in Humanity



The Companions reached the highest point that the mind, spirit, and soul could reach. Those wild people of the past became like angels with gentle manners. For example, the previously fierce and Umar (R.A.) became the compassionate, graceful, and refined Umar (R.A.) after Islam, shedding tears of mercy from his eyes and heart.

We Should Not Be Wasteful



We must not forget that the extravagance, luxurious lifestyle, and brand-name clothing that we use to show off our status today were never part of the lifestyle of the Companions. They submitted to Allah's command: ***"Eat and drink, but do not go to excess. Indeed, Allah does not love the wasteful."*** *(Qur'an 7:31)*

Like Moths



How meaningful is the truth that the great poet and thinker Muhammad Ikbal represents symbolically: One night, in my library, I heard a bookworm say to a moth: "I settled onto the books of Ibn Sina. I saw the works of Farabi. But I still cannot understand the philosophy of this life. I'm a traveler on the desolate, dead-end streets. I have no sun to light my days..." In response to this lament of the bookworm, the moth showed its burnt wings to the bookworm: "Look!" it said; "I burned my wings for this love. It is struggles and compassion that make life more alive; it is love that gives life wings!" That is, the moth was saying to the bookworm through the language of its condition, "Save yourself from perishing in the dead-end streets of this philosophy! Take a share from the ocean of love, passion, and grace in the Mathnawi of Rumi and gain wings to reach the ultimate goal!"

The Companions also became moths for the Prophet (PBUH). They burned their wings. They sacrificed their lives and possessions for his cause. They considered fulfilling even the smallest of his desires to be superior to everything in the world.

The Yearning for a Qualified Human



Mawlana Rumi always expresses his yearning for a qualified human, a deep and graceful man. He specifically expresses this yearning in the following way: "It was night and I left my house. I was wandering in the fields and I saw a man walking with a lantern in his hand; I asked him, "What are you looking for in the darkness of this night?" The man said, "I am looking for a human." I said to him, "It's a shame! You are wasting your time. I left my hometown and still couldn't find him. Go home! Sleep and take care of yourself. You will not find him anywhere!" The man looked at me with sorrow: "I know I won't find him. But I still enjoy looking for him. I try to find satisfaction with the yearning for him."

Societies always admire character and personality. They always search for it and find peace with it.

Mawlana Rumi: The Jeweler of Humans



Mawlana Rumi recognizes and speaks about the deep and vast realm of human beings, with all their negative and positive aspects and characteristics. This is why one can find himself in his great work the famous MathnawI of Rumi.

The Source of Friendship



Nurettin Topcu: "Attila and Alexander were enemies of themselves and all humanity. Like Jalaladdin Rumi and Yunus, friends of Allah who have attained the source of friendship in Allah will always be friends of all humans."

Ocean of Secrets



The Mathnawi is an ocean of meanings and secrets. There are few books that express Sufi truths and the subtleties of the soul as beautifully as the Mathnawi. Mawlana Rumi imparts many difficult-to-grasp truths, spiritual expressions, and wise stories to his readers.

We are Always Searching



We are always searching for conquerors like the brave and faithful soldiers and commanders of the Gallipoli and Independence War. However, this search bears fruit when it manifests in the form of training and purifying souls. This is only possible by keeping religious and national feelings alive.

We Owe a Debt to Those Heroes



If there were not brave and lion-hearted heroes with hearts full of faith in Malazgirt, Gallipoli, and in the War of Independence, Anatolia would still be groaning under the feet of the enemy today. As a debt of gratitude, we should always remember and honour those self-sacrificing ancestors who have enabled us to reach our day with the sacred flag of our dear homeland.

The Medal of Honor



It is certain that every home in Anatolia has a memory of a martyr of Gallipoli. Every family is an orphan of Gallipoli. This is a medal of honor passed down from generation to generation. Gallipoli has once again made the concept of martyrdom particularly clear in history. The graves of these martyrs are the hearts of the Turkey.

The Slight Difference!



A thinker says, "There is a slight difference between ruling nations and ruled nations. That difference is a handful of well-educated people." People always look for a savior in times of hardship, difficulty, and inability to find a way out. Rulers like Umar Ibn A-Khattab and Fatih Sultan Mehmet are always sought after.

If Sinans Do Not Arise!



If heart-filled individuals of equal value do not arise to replace Sinans (Famous Ottoman Architect), it will not only be impossible to build new structures like the Suleymaniye Mosque, but it will also be impossible to properly take care of the existing ones.

The Mosque Where the Spirit Melts



The Suleymaniye Mosque is like a person of vast wisdom who speaks through silence and calm. It is a sublime structure whose foundation is spirituality.

They Come for Spirituality



Why do tourists visit our historical mosques, established with sincerity by our ancestors, in groups today? Is it just to see the architectural structure? No, in addition to the architectural grandeur, they are almost rehabilitated by the spiritual atmosphere of those places of worship. They rest their souls in the peaceful atmosphere of our mosques, whose foundation is spirituality.

A Cry to Eternity



The exceptional personalities raised by Islamic culture and civilization have always been nourished by the source of divine love. For example, the poet Fuzuli, who reached the peak of the literary arts, had the strongest voice and expression in his prayers. In his cry that begins with "O foolish eye, shed tears of love into the private chambers of my heart," we hear the passionate cries of a lover reaching out to eternity from his burning heart.

Ottoman Elegance



The Ottoman Empire reached the highest levels of civilization and became a model for the rest of the world because it understood that art was a way to worship and express the divine.

A Heart-Winning Word



A believer is always obliged to present the smiling face of Islam, that is, politeness and elegance, to those around them. If, for example, we do not have the financial means to bring joy to the poor, Allah desires that at least we have a sweet, pleasing, and merciful tongue - expressions that shower diamonds upon them from us. Here is the divine instruction: ***"A heart-winning word."*** *(Al-Isra, 28)*

Generosity with Elegance



My father, Musa Topbaş, was extremely sensitive in matters of charity and generosity and showed great politeness and manners. He writes the phrase "Respected Sir, we thank you for accepting" with care on envelopes to ensure that the recipient does not feel indebted to him and is sincerely grateful from the heart for having been a means of divine pleasure.

Like Fruitful Trees



One of the wise masters describes the characteristics of intelligent people as follows: "Intelligent, distinguished, and righteous believers are modest. Just like trees that bear fruit, they bend their heads to the ground.

Don't Nurture Hatred in Your Heart



Mawlana Rumi said, "My son Bahaeddin! If you want to always be in heaven, be friends with everyone! Do not nurture coldness and hatred in your heart towards anyone! If you think of someone with hostility, you will always be in sorrow and grief. Your heart will be filled with thorns and snakes. This is the essence of the Fire. However, if you think of someone as a friend, you will always be happy. Your heart will bloom like a the Garden, filled with roses and violets. This is the way of all Prophets and saints. People also become their followers and disciples because of their graceful and beautiful qualities." *(Ahmed Eflaki, Menakibu'l-Arifin, II, 210)*

Everything Must Be Moderate



The warning of our Noble Prophet (PBUH), the Light of the Universe, is very significant: "When loving your friend, moderate your love, because one day they may become your enemy. Also moderate your hatred towards your enemy, because one day they may become your friend." *(Tirmizi, Birr, 60/1997)*

Do Not Break Ties



Our Prophet, peace be upon him, once showed a temperate attitude towards his enemies Ikrima, Abu Sufyan, and Khalid Ibn Walid, but years later they became the closest friends of the Noble Prophet (PBUH) after they reached salvation through accepting Islam.

Balanced Friendship



When asked about the secret of his political skill, the Governor of Egypt from the Companions, Amr Ibn al-As, replied, "There is a cotton thread among all people and me. If it becomes stretched and is about to break, I loosen it. When it is slack, I tighten it, that is, I maintain the balance between seriousness and sincerity and do not exceed the limits of levity.

CHAPTER 9



THE QUR'AN: THE COMMENTARY OF HUMAN BEINGS

The Qur'an is the commentary of human beings. The commentary of the Qur'an is the universe. There are three realms that are interconnected and comment on each other in the best way: human beings, the Qur'an, and the universe. As one delves deeper into the Qur'an, they read about themselves and the blessings of their Lord, and they begin to turn the pages of the universe, and the wisdom becomes apparent. Windows open to distant places from the heart.

The Treasure of Spirituality



The Qur'an, sent as light and guidance to humanity by the possessor of infinite power, is an ocean of deep contemplation. It is the tongue of the earth and the sky. It is a treasure of spirituality for the spirits. It is a miracle of revelation bestowed upon humans.

The Manifestation of Mercy



Allah has bestowed upon us servants an immense favor and generosity by sending divine books from his presence in order to attain the peak of excellence, to live a graceful and spiritual life, and to become familiar with the manifestations of divine grandeur. The Qur'an is a manifestation of the mercy of Allah.

The Greatest Gift



The Qur'an is the greatest gift that Allah has sent to humanity from his presence. It is an uncreated celestial speech. Allah taught the Qur'an as a manifestation of his mercy and created humans for the Qur'an. (See al-Rahman 1-3) If humans were not created for the Qur'an, they would be given the attribute of a herd like other created beings. Humans would be called a herd.

Each Letter Contains a Thousand Miracles



The Qur'an expresses the divine purpose. A thousand miracles are hidden in each of its letters. Whoever is closer to the Qur'an is also closer to Allah, and those who are close to Allah attain the wisdom and secrets of the Qur'an, their contemplation deepens; and they live with taqwa. Allah also teaches those who live with taqwa things that are not written in the lines. Allah Almighty says in the Holy Quran: ***"Have taqwa of Allah and Allah will give you knowledge."*** *(al-Baqarah 282)*

The Divine Invitation



The Qur'an is a collection of admonitions, commands, and prohibitions that invite humans to the truth, good morals, the understanding of servitude, and divine happiness.

We Must Protect Our Value



Human beings can only preserve their high value by living in the climate of the Qur'an and the Sunnah in the direction of servitude to their Lord.

Our Compass



The journey of life is full of great and deep chasms. The compass and guide that we need most on this journey have been bestowed upon us by Allah: the Qur'an and the Prophet Muhammad. These are two great blessings that are necessary for the divine balance of human life. They are the divine favor that will save us from the extreme dangers of excess and deficiency and guide us to salvation on the right path.

Like April Showers



We will not be able to attain the grace of a Muhammadi season unless the love of the Qur'an rains down on our dry hearts like the bountiful April showers.

It Was Brought Down Upon His Heart



It is said in the following verse: ***"It is the trustworthy Spirit who has brought it down upon your heart, so that you may be one of the warners."*** *(Ash-Shu'ara 193-195) In other words, the Qur'an is reflected in all of the feelings and actions of the Prophet Muhammad's 23-year prophetic life.*

Being Adorned with the Qur'an



The hearts of believers who become adorned with the Qur'an are the manifestation of the Creator of the universe. Yunus Emre proclaims:

The heart is the throne of the Lord,
The Lord looks into the heart,
If someone destroys it,
Becomes doomed in both worlds...

According to Spiritual Level



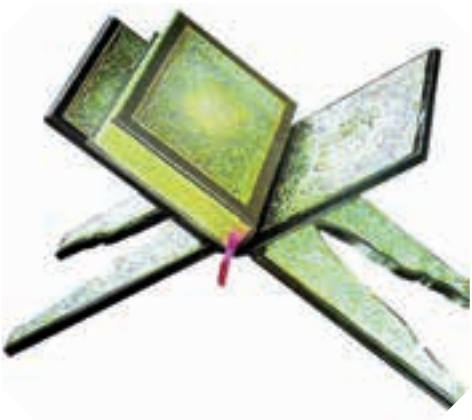
The Qur'an is a miracle that will continue until the Day of Judgment. All believers sit in the same row in front of it, but each person receives the result according to their own spiritual level.

The Beauty of the People of the Qur'an



Those who are people of the Qur'an beautify the hearts like the spring season, which is green, flowery, and fruity. Those who are not people of the Qur'an are deprived of life and divine beauty, like a barren land.

The Source of Rest



For the heart of man, the Qur'an is a magnificent door opening to the depths of the realms of contemplation. Because the Qur'an is a source of divine wisdom that gives healing and rest to tired hearts.

The Three Things Remain



A friend of Allah said: "Only three things remain from the life of this world:

1. *A faithful friend loved for the sake of Allah.*
2. *The mercy received from the Qur'an.*
3. *Being with Allah in secluded places."*

Admirable Groups



The Prophet said: "Only two people are envied: One is the person to whom Allah has given the Qur'an and who is engaged with it day and night. The other is the person to whom Allah has given wealth and who spends it in the way of Allah day and night." *(Muslim, Musafirun, 266, 267)*

May the Seeds Not Rot



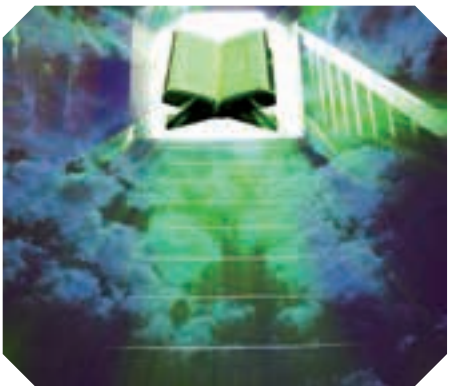
There are sacred seeds of the future that have been left to the spiritual structure of man by the hand of power, waiting for the opening, the colors, and the beauty of spring to appear through the faith and the mercy of the Qur'an.

Gaining Eternal Prosperity



The greatest service that can be done to a person is to help him gain eternal prosperity. The way to do this is to lead him to righteous worship, which is only possible by being inspired by the Qur'an and embuing its morals.

The Cure is in the Qur'an



The cure for the animalistic urges that oppress human beings is in the Qur'an. The solution to the indecency that reduces man to being lower than animals is just like with all important solutions, to be found within its pages. In the Qur'an is the way to prevent the feeling of justice from turning into oppression.

The Rope of Allah



The Prophet said: "I leave with you two things that, if you hold onto tightly, you will never go astray: one is greater than the other. It is the Book of Allah. The Qur'an is like a solid rope stretched from the sky to the earth. The other trust is my family, the Ahl al-Bayt..." (Tirmidhi, Menakib, 31/3788)

The Recipe is in the Qur'an



Allah has revealed the recipe for human beings to live in their human dignity and honor in the Qur'an, which contains the high morals of the Noble Prophet.

The Means of Salvation



The greatest means of salvation from every period of regression in the name of truth and reality has been the efforts in the service of the Qur'an. At this time, the main service that can ensure the renewal and return to the true self of the entire community is to show interest in and care for the Qur'an.

The Bliss of the Two Worlds



The happiness of this world and the next world can be attained by raising our children to be lovers of the Qur'an. Children are a trust to their parents. They must be filled with Qur'anic morals and good deeds. The best inheritance a parent can leave to his child is to raise them in the way of Allah.

Three Important Points in Child Education



"Raise your children in three things: the love of the Prophet, the love of the Ahl al-Bayt, and the recitation of the Qur'an. Because those who serve the Qur'an (those who learn, teach, and serve in this field) are with the Prophets and the friends of Allah under the cool shade of Allah's Throne on the Day of Judgment, where there is no other shade." *(Munawi, Faydhul Qadir, I, 226)*

The Trials Endured on the Path of Qur'anic Education



Abu Talha said: "One day I went to the Noble Prophet (PBUH). He was bent over and had tied a stone to his stomach to keep his back straight. In this state, he was teaching the Suffah Companions the Qur'an. The Companions took this as an example, and Medina was filled with Qur'an masters." *(Abu Nuaym, Hilye, I, 342)*

The Bliss Derived from the Qur'an



The Companions who lived the Qur'an most beautifully experienced a different kind of joy from the recitation of the Qur'an because the Qur'an brings forth a different elegance, beauty, and blessing in the hearts and tongues.

Abdullah Ibn Mas'ud was a student among the Suffah Companions. He was raised in the education of the Prophet Muhammad (PBUH). He said: "The Prophet conveyed to us such states that we could hear the mention of the morsels passing through our throats." *(Bukhari, Manaqib, 25)*

Kattani narrates that: "The Companions recited the Qur'an a lot; they did not want a day to pass without reciting it. They would start their days with the Qur'an and recommend that those with eye problems look at the written scripture." *(Nizam al-Hukm al-Nabawi, II, 197)*

In this sensitivity Ikrima would take the Qur'an and put it on his face and eyes, and cry while saying: "The word of my Lord! The book of my Lord!" *(Hakim, al-Mustadrak, III, 272)*

The Greatest Profit



Abu Umama also narrates: "A man came to the Noble Prophet (PBUH) and said: 'O Prophet! I bought and sold the shares of such and such sons and made a profit on such and such.' The Noble Prophet said: 'Let me tell you of something more profitable.' The man asked: 'Is there something more profitable?' The Prophet said: 'A person who learns ten verses from the Qur'an is more profitable than you.' So the man went and learned ten verses and came back and informed the Prophet." *(Heysemi, VII, 165)*

The Companions, who understood this value, carried out the education of the Qur'an with great reverence. Abdullah ibn Mas'ud would recite an ayah to someone and teach it, saying: "This ayah is more beneficial than the sun rising or anything on earth." He would then repeat this statement for every ayah of the Qur'an. *(Heysemî, VII, 166)*

As a Mehir (Dowry)



The Prophet accepted a marriage on the condition of the man teaching his wife a sura from the Qur'an as a dowry. (See Bukhari, Marriage, 6, 32, 35) Mehir, which is a necessary requirement for marriage and the security of the woman, is a legally acquired right. This shows the tremendous importance and wealth that teaching the Qur'an has for the believers in both worlds and highlights our need for it.

The Blessings of Respect for the Qur'an



We must not forget that the respect of Osman Gazi for the Qur'an resulted in the creation of an unparalleled empire that lasted for 620 years.

Respect for the Word of God



The Qur'an is "Sha'airullah" (i.e. rituals of Allah). Respect for the Qur'an is respect for the Lord. It is forbidden to read the Qur'an while in a state of ritual impurity according to all four schools of thought. The following hadith, narrated with good authority, states: "Neither a menstruating woman nor a ritually impure person may recite anything from the Qur'an." (Tirmidhi, Purification, 98/131) *The Prophet even prohibited touching the Qur'an without being in a state of ritual purity: "No one except the one who is pure may touch the Qur'an!"* (Hakim, Al-Mustadrak, I, 553/1447)

Indulging in Absurdity!



To be a hafiz (a person who has memorized the Qur'an) is a great virtue. However, allowing menstruating women to read or even touch the Qur'an in order to prevent them from forgetting it is going against a legal goal through an illegal means. This is equivalent to opposing the command of the Prophet, which is indulging in absurdity. It is like building a mosque with forbidden money. On the other hand, the education of the Qur'an has been successfully carried out for centuries without disrespecting it.

Superiority is Theirs



Just as it is necessary to treat the Noble Qur'an with reverence and place it on a pulpit or lectern, we must also treat the hafiz, who is a living Qur'an and carries the Qur'an in their heart, with reverence in the same way...

The Revealer of Mysteries



One must not forget that it is not sufficient to simply listen to the recitation of the Qur'an and review its map of truth. One must also obey its blessed commands, which show the way to eternal, or afterlife, salvation, with a sense of devotion. Because the Qur'an is the only divine book that reveals the mysteries of life's journey, solves its questions, and illuminates its darkness; it contains convincing evidence in every respect for the mind and heart.

Will the Qur'an Intercede or Complain?



Umar (R.A.) said: "If you have the power, strive to ensure that the Qur'an intercedes for you and does not complain against you. For when the Qur'an intercedes for someone, they will go to the Garden, and when it complains against someone, they will go to the Fire . Know that this Qur'an is the source of guidance and the most luminous of knowledge. It is the last book from which the eyes of the blind, the ears of the deaf, and the locked hearts are opened." (Ali Al-Muttaqi, II, 285-286/4019)

On That Endless Day...



Коран будет жить в человеке, а человек – в Коране. Когда же придёт конец света, вся Вселенная вспыхнет огнём, и страницы Корана сотрутся... Будет создан новый строй, новый порядок... И начнётся день,которому не будет конца... В тот день перед теми, кто заслужил заступничество Посланника Аллаха и Корана, откроются врата рая, а тех, кто подвергнется их иску, ожидает большое разочарование и муки ада.



BRIGHTEN OUR FACES!

Oh Allah! Adorn our hearts with the beautiful character and manners of our Blessed Prophet (PBUH). Make us successful in this world and the next world with beautiful character and good deeds that will brighten our faces!

Always Make Istighfar



Even if we have not committed any sin, which is impossible, but even if it was possible; we are still obligated to make istighfar (i.e. seek forgiveness) due to the feeling that we cannot repay the right of gratitude for all the blessings that Allah has given us. For the prophets, who are as clear as a drop of rainwater, they always lived in istighfar while being aware of and confessing their weakness.

Astaghfirullah



Istighfar is the point at which the servant can say, "My Lord! I am weak, You are Omnipotent, You are Merciful; I am a humble servant who is in need of Your mercy; cause Your mercy to be revealed upon me." And it is to establish this in practice through righteous deeds, not just in words.

It May Come From The Right Side As Well



When repenting, God wants us to not be caught in the trap of Satan; He says, "Do not let Satan deceive you into thinking that God will forgive you." (Lokman, 33) The conditions for repentance are:

a. Regret,
b. The heart hating the wrong action that is being repented for and firmly resolving to not commit it again,
c. Establishing the sincerity of our repentance through righteous deeds.

With Tearful Eyes



Regarding the acceptance of repentance, Mawlana Rumi says: "Pray and repent with a heart filled with burning passion and with tearful eyes! Because flowers only bloom in sunny and moist places!"

Is There Any Other Door?



The following lamentation, rising from the ocean of compassion and mercy that is Mawlana Rumi's chest, is very poignant: "Oh my Lord! If one can only hope for Your mercy by being righteous, where will the criminals go to seek refuge? Oh exalted Allah! Where will the criminals go to cry if You only accept certain special servants?"

The Dust of Sins



Sins reduce the sensitivity of the heart. Just like how the image of a bright mirror becomes cloudy with dust...

Clean Your Heart's Mirror...



Tears are a fountain of repentance for those who are connected to divine love. They wash and cleanse sins. They are an expression of gratitude toward Allah. Tears are the threshold of hope in Allah. Those who can cry at the threshold at a time when all hope is lost are truly fortunate. For those who observe the world with sincere tears, each drop is like a mirror that displays a thousand oceans within itself, in which the divine mystery is evident and alive in every particle. Many pages of wisdom that cannot be read are recited with it. Because tears are a lexicon that carries meanings that cannot be conveyed by words and allows the servant to ask for things from their Lord that they cannot even imagine... That is why lovers find solace at the head of the fountain of tears. The poor are sheltered by its shore.

Priority



In all branches of Sufism, the spiritual lesson begins with istighfar because, as stated in the Majallah, "Preventing harm is more important than acquiring benefits." In other words, defeating what is harmful is more important than obtaining what is beneficial.

The Scent of Forgiveness



Those who desire to attain the secret of eternal forgiveness and taste the infinite mercies of Allah should first strive to produce rays of forgiveness through their sincere prayers and supplications, as if the flowers in their hearts are in a state of ecstasy.

The Essence of Worship



"Dua (i.e. supplication) is the very essence of worship." (Abu Dawud, Vitr, 23/1479) *"Prayer is the heart and essence of worship."* (Tirmidhi, Da'awat, 1/3371) *The Qur'an, the recipe for devotion, is the greatest guide for prayer and seeking forgiveness for believers.*

Always Dua



Allah says: ***"Say: "What value do you have, if your worship and supplication are not accepted by your Lord?"*** *(Al-Furqan 77) Therefore, the great saints always live in a state of supplication, regardless of their circumstances.*

In Times of Difficulty and Prosperity



The Prophet says: "He who desires his supplications to be answered in times of difficulty and hardship should also make abundant supplications in times of prosperity. Supplication is the key to the gates of mercy, the weapon of the believer, the pillar of the faith, and the light of heaven and earth." *(Tirmidhi, Da'awat 9; Haythami, Majma', X, 147; Rudani, Jamiul Fawaid 9219-20-21-22-25)*

The Consistency of Supplication



Supplication fills the soul with divine mercy. When hope in Allah and the state of love in the heart are strong, then supplications also reach their highest pitch. However, merely expressing the request in words is not enough for the supplication to be accepted. The heart must also earnestly desire the meanings expressed in the words.

The Stream of Supplication



Supplication made with tears and divine mercy is the sweetest of all streams. The hearts of the passionate speak at its head, the poor rest at its edge, and the hearts of those with burning sorrows are refreshed by drinking from it.

Embracing with Mercy



Supplication is the key to the highest door that opens in the heart to Allah. Supplications made with sincerity, passion, and unity are moments when the heart embraces divine mercy.

Ya Allah... In the Direction of Your Pleasure...



Ya Allah, grant us the ability to live in a state of peace, contentment, spirituality, and passion for Your sake! Protect our hearts from the foolish ones who are far from Your mercy! Keep us alive with sincere worship, charitable acts, and good deeds that are filled with endless blessings and eternal good tidings!

The Blessings of Eternity



Oh Allah, grant us the ability to make the most of our transient lives with the blessings of eternity! Protect us from being trapped in fleeting desires and leading to disappointment!

With the Compost of Piety



Oh Allah, strengthen our faith and all of our deeds with the price of piety. Make our piety acceptable to You! Make us among the believers whose hearts tremble at Your name, whose faith increases with Your verses, and who turn only to You in trust!

May Our Feet Not Slip



Oh Allah, grant us spiritual piety with every breath we take, and make it a garment for our hearts that we never take off! Allow us to end our lives with prosperity and grant us the station of being close to Your pleasure and the beauty of Allah.

Do Not Separate Us from Piety



Oh Allah, do not separate us, even by a bit, from sincerity and piety in our faith and deeds! Grant us the ability to perform even the smallest deed with the consciousness of great sincerity and piety!

Only to You, Only from You



Oh Allah, grant us the ability to turn away from everything in this world in our hearts and to turn only to You, in accordance with the measures of piety, until our last breath! Keep us devoted to worship until that time comes.

May Our Hearts Remain Attached to Mosques



Oh Allah, you created us as servants, so allow us to live and die as servants. Grant us the ability to attain the station of being a servant who sincerely seeks Your pleasure. Revive and rebuild both the physical and spiritual aspects of mosques, the places of worship. Do not separate our descendants from the call to prayer, the Qur'an, faith, homeland, and flag!

Do Not Deprive Us, Oh Lord!



"Oh Allah, do not decrease, increase the blessings; do not disgrace us, honor us; do not deprive us, grant us; do not prefer others to us, prefer us to others; be pleased with us and make us pleased." *(Tirmidhi, Tafsir 23:1)*

A Life Filled with Blessings



Oh Lord, grant us a life filled with the blessings of Your approval, and allow us to live this life in the manifestation of the love of Allah and the recognition of Him. Raise us to a level of love and recognition such that our last breath is union, and the dawn of the Day of Judgment is the time of our eternal celebration!

An Eye to See



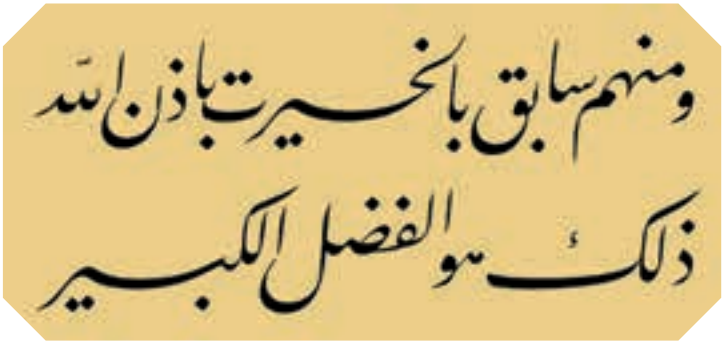
Oh Allah, give us eyes of the heart to read the pages of the universe! Do not close the eyes of our hearts! Grant us the ability to see the endless light of Your beauty through the window of the secrets of the universe and the secrets within us!

Grant Us Naqshband, Jalaladdin Rumi, and Yunus Again



Oh our Lord, continually provide us with useful knowledge! Protect us from the harm of any knowledge that is not useful! Transform our knowledge into irfan! Allow us to educate our descendants with true knowledge and irfan within our own cultural pot, and to present future generations with high personalities!

Bring Us into the Company of the Righteous



Oh Allah, make us among the blessed who, with sincerity, follow in the footsteps of our Noble Prophet (R.A.) and reach high horizons with strong character, alertness, and perseverance! Include us in the caravan of the righteous!

Guide us to the Truth of Love



Oh Lord! Make us love those we You love, and do not make us love those we You do not love! Especially, do not separate us from love, service, and devotion to You and the Noble Prophet ! Guide us to the truth of love within the limits of piety! Be with us, along with our Noble Prophet (PBUH) in both worlds!

The Consistency of the Perfect Human



Oh Lord! Endow our every state throughout life with the state of the Noble Prophet (PBUH). Make us among those who serve with love on the path, achieving the ideal level of personality. Raise us to the perfect human state on contemplation's horizon. Enable us to live our lives within the limits of sincerity and piety without wasting even a breath.

A Passionate Love



Oh Lord, grant us a passionate love in the hearts that are a place of love for You and the Chosen Prophet (PBUH). Bestow upon all of us shares from the state of that palm tree that cries with the love of the Prophet!

Like the Companions...



Oh Lord, as You have favored us by making us among the community of the Master of the Universes (PBUH), grant us a heart excitement like that of the companions in love and loyalty for him! Enable us to live this short worldly life within the secret of migration and reunion with him!

Make Us Live with Him and Die with Him, Oh Lord!



Oh Lord, let the light of Muhammad (PBUH) be the candle of every night and day that fills our lives! Let that reunion candle be the miracle of our love and devotion! Let that sun of Miraj be the guide of our yesterday, today, and tomorrow! Let that divine guide be the destiny of both our world and our next world ! Make us live with his love and die with his love!

Oh Lord Love Us... Make Us Beloved... Cherish Us!



Oh Lord... Make our life adorned with true love and knowledge that will transform all pains into pleasure, all sorrows into happiness, and all our sins into good deeds, and that will turn our longing into proximity and our temporal existence into eternal reunion. Guide us to Your presence through the love of Muhammad (PBUH)! Love us... Make us beloved... Cherish us!

Include Us Among the Appreciators



May the Lord grant us the opportunity to spend our lives evaluating eternal salvation recipes! Enable us to value time with the most valuable righteous deeds by leaving empty things! Turn the transient breaths of the world into eternal treasures of the next world !

Protect Us Oh Lord!



We pray that the Lord will not hold our faults and sins against us on the Day of Judgment! Protect us, our offspring, and our country from all kinds of carnal and devilish traps, sins, harams, and disasters! Brighten our faces and make our hearts happy in both worlds...

Moderation...



Oh Lord, grant us the moderation, rectitude, and piety that You have granted to Your righteous servants! Educate both our intellectual and our passionate powers, as well as our emotional powers, within the divine limits and the wisdom of their being given to us, and bring us to a sound heart!

Grant Us Effort



Oh Lord, make us among Your servants who strive selflessly with their lives, their wealth, and all their means, who spend their lives and wealth in a way pleasing to You in order to attain heaven and great gain.

May We Reach The Bereaved



Oh Lord, save us from our sorrows as a remedy for the sorrow of the bereaved. Give us the ability to be a solution for those who have lost their faith today, who have reached a dead end and are drowning helplessly.

The Ethics of the Qur'an



Oh Lord, bless us all with the eternal abundance of the Qur'an. Enable us to live as a living Qur'an. Manifest our relationship with the Qur'an through the morality and love of the Noble Prophet (PBUH). In both worlds, make us recipients of the intercession of the Qur'an and the Blessed Prophet (PBUH).

May We Be Familiar With The Flow of Power



May Allah Almighty show mercy and forgiveness to all of us. May He enable us to extract infinite pearls from the oceans of contemplation and wisdom of this universe, which displays the flow of grandeur, art, and power as a divine museum.

Islamic Personality



Oh Lord, make us reach the attribute of Islamic personality displayed by You. Make us worthy of the noble qualities of the believers who have attained salvation. Enable us to raise our offspring in these beauties.

Raising a Generation that Holds on to Its Flag



Oh Lord, let the light of our hearts and eyes and the radiance and smile of our faces be the raising of a generation that will hold on to its religion, country, and flag. Enable us to live a life of beneficial, bountiful, and divinely accepted service in this direction.

Oh Lord, Do Not Give Opportunity to bad people



Oh Lord, do not separate our beautiful and blessed country and nation from faith and the Qur'an. Do not give opportunity to those who want to disrupt the unity and solidarity of our Ummah.

Flourish It Oh Lord!



Oh Lord, make us thrive with true love! Make all arid hearts flourish with the bountiful fountains of affection! Make us thrive in the beauty of The Garden even in this difficult life on earth!

As a Righteous Muslim



Oh Lord, grant us the favor of living a life pleasing to You and attaining You as a righteous Muslim. In the next world , make us reach eternal happiness by placing us under the flag of praise, in the coolness of the Fountain of Kawthar, and at the threshold of the Master of the Universe, our Noble Prophet (PBUH).

Bring Us Closer to Him



Oh Lord, make us worthy servants of Yours and a worthy nation of Your Beloved Prophet. Through our charity, morals, demeanor, speech, and constant salutations, make us close and dear to Allah's Prophet (PBUH) in both worlds.

Beneficial Knowledge



Oh Lord, grant us the favor of benefiting from the virtues of this spiritual path. Do not make our gains tainted with the forbidden and doubt. Enable us to construct our character with the morals of the Qur'an and the Prophet. Illuminate us with knowledge that brings benefits.

On the Straight Path



Oh Lord, enable us to live in accordance with truth, direction, balance, moderation, and stability as commanded! Make us worthy of attaining the beauty of The Garden through a life resembling the exemplary character of the Prophet. Grant mercy to our oppressed brothers and sisters suffering in oppression and disappointment.

In the Manner of His State



Oh Lord, enable us to utilize our nights and days, our minds and hearts, our knowledge and wisdom, and our worldly and next world lives in the manner of the state of the Master of the universe, our Prophet (PBUH). May our intentions be shaped by Your pleasure!

Among People of Insight



Oh Lord, make us among the righteous who follow in the footsteps of the Noble Prophet (PBUH) by molding our minds with submission in the climate of revelation. Protect us from the snares of Satan and the ego. Make us among those who turn the trials of this world into eternal gain through insight.

Please, Dear Lord!



Oh Lord, make us honored in both worlds with You! Make us worthy of Your exalted intercession in the terror of the Day of Judgment. Oh Lord, grant us the favor of recognizing and knowing the Noble Prophet (PBUH) in the state of having seen him and of being moralized with his exalted morals through listening and obeying him.

With the Favor of the Pride of the Universes



Our Lord, with the blessings of the Beloved Prophet (PBUH), just as he transformed the previous age of ignorance into an age of bliss, let him also bring modern ignorance to the beauty of the age of bliss with the favor of the Pride of the Universes...

Intercession, Oh Messenger of Allah!



May the All-Mighty grant us to be devoted to the sunnah of the Messenger of the Merciful (PBUH) and all the beauties that belong to him, so that we may be worthy of his intercession, through his statement, "O Lord, this one is from me..."

Oh Messenger of Allah, I Seek Refuge in You!



Our Lord, let us be a worthy community that is connected to him with love! May he grant us, from the sun of his unapproachable mercy and compassion, a heart and face that shine like the full moon!

Endless Springs



Our Lord, let the boundless love, mercy, and blessings that the Beloved Prophet (PBUH) has scattered among humanity be showered with abundance upon our hearts! Let him adorn our offspring and country with the endless springs of his love! Amin!...

FOREVER...

The believer, when he experiences intense emotions in the presence of Prophet Muhammad (PBUH), and purifies his soul of all lines and images belonging to the ego, is on the path of becoming one with the Eternal Pride of the Universes and gaining a share of his state and love.

The blessings that God has bestowed upon us are so numerous that they cannot be counted. Each is valuable in its own right and greater than the other. Among these blessings are two that are worth more than two worlds: the Noble Qur'an and the Blessed Prophet (PBUH).

The Qur'an is a divine gift filled with secrets, wisdom, and meanings about the creation and teaching of humanity. It is the word of God and a source of peace in this world, in the grave, and on the Day of Judgment. It is a permanent miracle and the gateway to eternal happiness. It is a recipe for maturity that distances the servant from carnal desires. It is a character-building guide that bestows the most perfect qualities on a person. The most brilliant and majestic mirror of the noble verses is the Noble Prophet (PBUH) himself. What a beautiful example he is.

Rahmatan lil'A'lamin / a means of mercy for all the worlds. Habibi Huda / the beloved of Allah. The most beloved prophet of God. A living Qur'an with a 23-year divine life. An explanation of the divine word verse by verse.

Being our Noble Prophet 's (PBUH) follower and being blessed with the Qur'an that he brought is a great divine favor among the 124,000 prophets. These two great blessings are invaluable. Of course, it is not possible to fully repay any of the blessings that God gives. However, the price of these two blessings is greater, heavier, more accountable, and larger than all other blessings. Especially since, according to God's command, "On that Day, you will certainly be held account-

able for all blessings" (At-Takathur, 8), the accounting will also be greater.

Therefore, no matter how much effort we exert, it is not enough. No matter how much we are thankful, it is not enough. However, living selflessly on the path of these two great blessings in order to repay their price is our duty as servants. Because it is absurd to demand rights for something whose price cannot be paid.

We must not forget that we have become a community of the Noble Prophet (PBUH) and have access to the Qur'an without paying any price.

Therefore, our lives should be worthy of the intercession of the Qur'an and the Noble Prophet in both worlds. Our love for the Blessed Prophet should be superior to everything else and more precious than our own selves. Because loving him is to win the love and pleasure of Allah.

Because he is the essence of faith. He is the second part of the shahada (i.e. profession of faith). Because he is the secret and wisdom of our existence. Because his life is a treasure trove of secrets and wisdom, a definition of peace and happiness. Therefore, understanding him is possible with a passionate heart and a burning soul rather than with lines. As he said; "A person is with whom they love". But the sign of this is to resemble the one we love.

At this point, we should hold ourselves accountable: How much do we owe him after he has spent his entire life fighting for us, crying, laughing, mourning, and praying for us? While he remembers us saying "My community, my community!" both in this world and the next world; how much do we remember him? While his heart beats with "Rauf and Rahim / the Compassionate and the Merciful" for us; how much do we love him?

Do our states resemble him? Is our family life, business, mercy towards the poor, and other virtues in accordance with his virtues? Are we aware of the divine pearls that have been

bestowed upon us since eternity by the Rose of Roses? We would not exist if it weren't for his pearls, nor would we be human beings. If we have any merit, we are indebted to him for it.

Sadi Shirazi beautifully describes it: "I asked a very fragrant clay that had made me dizzy, 'Oh blessed one, are you musk or amber?' He said, 'Neither of those. I am the soil of a rose, whose every scent is the pearls that it sprinkles on me every morning. Otherwise, I am just from ordinary clay."

The rose is the symbol of the Noble Prophet. The most important education in this transient school of life is to recognize the Sultan of Roses and receive a share of his blessed scent and spiritual essence. The more a person receives a share of the pearls of the Rose of Roses, the more they will have beauty, elegance, and virtue.

In conclusion, Abu Bakr (R.A.), Umar (R.A.), Uthman (R.A.), and Ali (R.A.) are all his pearls on the horizon of humanity. True knowledge and understanding are also pearls of his.

The secrets and wisdom that we know and don't know are also pearls of his. Because he is the only guide for our journey to eternity.

May Allah Almighty make our two worlds perfect with him! May he grant us the true benefit of His springing forth from the sublime spiritual essence of the Qur'an! May He generously bestow on our hearts unending shares of the secrets and wisdom of His Mighty Book of the Noble Prophet (PBUH).

Amin!

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