

BE LOYAL

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“Ve ibrâhîm ellezî vefîa.”

“Abraham was a loyal person.”

Surah Necm 37

“Be good to your parents and relatives and orphans and the helpless and your near neighbors and distant neighbors and your friends around you, and show your children the way of Allah.”

Surah An-Nisa 36

INTRODUCTION

To be loyal...

To act loyally.

What is loyalty?

What is to act loyally?

What are piety and loyalty?

As humanity, we have forgotten this magnificent feeling.

We have not known the meaning of the word loyalty.

We have forgotten to live with this feeling.

As humanity, we have forgotten to act loyally towards each other.

We have lost the deep sense of this feeling.

To be sincere...

To be loyal...

To be compassionate...

To be merciful...

To be protective...

To seek and ask...

To be interested, to be concerned...

To be helpful...

To be humble...

To be condescending...

To act with respect and love...

To act sincerely...

To act without expectations...

To run without expecting anything in return...

The common feeling of all these is "to be loyal"...

We have forgotten that magnificent feeling of being sincere.

We have forgotten that magnificent feeling of being loyal.

We have forgotten that magnificent feeling of helping without expecting anything in return.

We have forgotten that magnificent feeling of greeting sincerely and receiving greetings.

We have forgotten the common feeling of all these feelings, the feeling of loyalty.

We have become disloyal.

We have forgotten the feeling of loyalty.

We have fallen into ego.

We have tied our hearts to ego, to interest, and to the feeling of self.

We have started to act out of self-interest.

First we developed ego.

Even the help we gave to each other started to be for our own benefit.

We have forgotten the favors done to us.

We tried to return evil with evil.

Even in traffic, we fell into a fight of "Let me pass first, the road is mine".

We attacked him because he crossed in front of us in traffic, climbed on top of his car, kicked him, shouted and screamed.

But why was there any need to get nervous and fight for this?

Maybe the person was in a hurry.

Maybe the person had to get to a relative who was in the hospital.

Maybe, he had to get his pregnant wife to the hospital for the birth.

Maybe, he was in a hurry for his child.

Why did we become impatient?

Why did we become intolerant?

Why did our sense of tolerance disappear?

Why did we become disloyal?

We lost respect for each other's beliefs.

We declared those who did not believe like us as infidels and destined for hell.

We looked down on those who did not worship like us, we ostracized them, we called them infidels, irreligious, perverts here and there.

We could not tolerate his belief because it was different.

We smiled in his face, but we could not eliminate the negative view we had towards him.
We discriminated against sects, congregations, and tariqas.
We saw our own path as supreme, and looked down on those who did not believe like us.
As if looking down on them was not enough, we looked at them as infidels.
We gave fatwas in the name of religion.
We gave rulings in the name of Allah.
We believed those who gave baseless fatwas in the name of religion.
We did not search “Is it true or not?”
We could not learn to be loyal to Allah.
We lost our loyalty to religion.
We did not know, “What is being pious?”
We did not think or search to understand the truth of religion.
We either blindly believed whatever they said or rejected it.
We hanged, slaughtered, burned in the name of religion.
We forgot what the feeling of compassion is.
We have forgotten to be loyal.
We have never learned to look with love.
We have not known that loyalty and love are intertwined.
Even when we acted with love, it was for our own benefit.
We could not be sincere and genuine.
Did we run to our neighbor when he was sick?
Did we knock on his door and ask how he was?
Did we meet his needs if there were any?
Did we call the elderly people around us and ask?
We could not tolerate the headscarf of a headscarf-wearing person.
We could not say that she covers it because of her faith.
We said that the one who does not cover her head will burn in hell as much as the strand of her hair.
We could not say that this is her own choice, her own belief.
We considered it our right to come between Allah and His servants.

Did we go to our relatives and win their hearts?

Did we call and ask our teachers who educated us?

In other words, did we act loyally?

In this book, we will try to understand and explain what being loyal means.

We will try to feel loyalty, which is a feeling we have lost.

We will try to taste that wonderful feeling of hugging with love and compassion.

We will try to understand that feeling of loyalty and sincerity.

We will try to understand what social solidarity and cooperation is and how important that feeling is for each other.

We will try to think that saying, "It doesn't matter to me, it doesn't matter to you" means to cut off attention from each other.

In this book, we will try to make you feel the feeling of loyalty, which is a feeling we have lost.

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BE LOYAL

Being loyal is the feeling of friendship.

Being loyal is the feeling of loyalty.

Being loyal is the feeling of searching, asking, and hugging with divine love.

Being loyal is the feeling of behaving with love and respect.

Being loyal is not forgetting any good done to you, not forgetting the good you do to others, not mentioning it here and there.

Being loyal is not harming the right to life of every being, not harming the living environment.

Being loyal is running to your neighbor when he is hungry, trying to solve his trouble when he is in trouble.

Loyalty is acting knowing that there is Allah behind the bodies.

Loyalty is running without losing your love and expecting nothing in return.

It is always showing your friendship and companionship.

It is acting interested, being interested.

Loyalty is not losing your interest and attention no matter what.

Loyalty is to do good without getting tired.

Loyalty is to not get into my fight with you.

Loyalty is to be able to say, "Allah is the owner of the property, we are the trustees."

Loyalty is to live with the consciousness of being one.

Loyalty is to avoid evil, to prevent oppression.

Loyalty is to run to someone in need and help them.

Loyalty is to visit, to ask how they are.

Visiting the elderly, to win their hearts, to meet their needs.

Loyalty is to call and visit your teachers and friends.

Loyalty is to do good without expecting anything in return.

Loyalty is to help without expecting reward.

Loyalty is to call and ask about your mother, father, siblings, relatives, and to treat them with interest and compassion.

Visiting the sick is to make them happy.

It is to make them feel strong so that they can get better.

Offering hospitality is to exchange gifts.

Prophet Muhammad treated an old woman with hospitality.

Those who saw him asked why.

He said, "This woman used to come to us when Hatice was alive."

And he continued: "Loyalty to the covenant is part of faith."

Loyalty is not forgetting, it is winning hearts, smiling, giving peace.

A person should never forget loyalty.

He should always be loyal.

Be loyal to Allah.

Be loyal to your parents.

Be loyal to your spouse and children.

Be loyal to your friends, relatives, neighbors.

Be loyal to your siblings.

Be loyal to those around you.

Be loyal to your country.

Be loyal in your profession.

Be loyal to the animals and plants around you.

Be loyal to the elderly.

Never forget that one day you will grow old too.

You will look for someone who smiles, someone who visits.

You will expect grandchildren, children, relatives who will kiss your hand, run to you and hug you.

Why have we forgotten the sublime feeling of loyalty, which is calling and asking each other, as a society?

Why have we forgotten to run without expecting anything in return?

Which of us calls and asks those who have contributed to us, and wins our hearts?

However, loyalty is a feeling that we all need.

Who among us runs and asks how people are doing without expecting anything in return?

When trouble happens to someone we know, do we run to them?

Can we immediately say, "What can I do to help?"

The aim is not to run on good days, but to run when something bad happens to your friend or when they are in trouble.

It is to attain true friendship.

Loyalty is not to forget the good that has been done to you.

It is to act positively against all kinds of negative behavior done to you.

Now let's elaborate on being loyal.

First, let's think about "What is being loyal to Allah?" Let's try to understand "What is piety and loyalty?"

Being loyal is a feeling that develops in those who have reached the station of piety.

Piety is not attributing existence to oneself in the presence of Allah's sublimity.

Piety is not associating partners with Allah.

The pious are loyal.

The pious are loyal to Allah.

To be loyal to Allah is not to associate partners with Him.

As Abraham said; it is to be able to say, "ma ene minel müşrikin - I am not an idolater." Surah An'am 79

Be loyal to Allah so that you do not fall into pride and arrogance.

Being loyal to Allah means knowing Him, recognizing Him, trusting in Him and submitting to Him.

A person who is loyal to Allah knows very well "what is servitude?"

And lives with the consciousness of servitude at every moment.

He lives with the consciousness that there is Allah in the essence of every being.

And treats beings with that consciousness.

Being loyal to Allah is to be able to reach the dimension of "eşhedü-being a witness" which is recited 20 times a day in the call to prayer.

Being a witness to Him with His manifestations in every being opens doors to seeing His face everywhere.

To be loyal to Allah is to know Him and to be in submission to Him.

To be able to act by seeing His face everywhere.

A person who is loyal to Allah acts in a loyal way towards all the beings He has created.

A person should always ask like Abraham and seek the truth.

A person who does not witness Allah and is not in submission to Him cannot know what loyalty is.

Man must definitely search the truth of existence.

Man cannot know what it means to be loyal to Allah without knowing Allah and without being wise to Him.

Therefore, he must first take a step on the path of wisdom to witness Allah.

He who does not know Allah properly cannot be loyal to Him.

Man must seek the answer to the question, "What is Allah?"

What is Allah?

Does he exist or not?

If he does, where is he?

Is he a physical dimension, a power, a light like a white cloud?

Does he have a shape or a form?

Did we create him, did we name him?

Did we imagine him as a power that we would take refuge in due to our fears, needs, and consequences?

Did he create us, or did we create him with our assumptions?

Who created us, and if he exists, who created him?

How did this universe, these beings come into being?

Or! Has the Universe always existed?

Did this Universe come into being spontaneously?

Where did this visible being come from?

How did it take shape?

How does the movement and activity in existence occur?

What makes the movement happen?

What makes the movement move?

Who makes the functioning in our bodies happen?

What is the process of life between birth and death?

Did existence come into being and take shape step by step as a result of a software?

Is every existence created by the same creator?

How did the creator come into being?

Yes, what was Allah?

Is it visible or invisible?

Whose image is this visible world?

Is Allah somewhere in the sky?

If it is in the sky, where is he, inside or outside the universe?

Is he outside or inside the existence?

Is he the one who surrounds both the inside and outside of the existence?

Does he have a shape, a form, an eye, an ear, a body?

Does he see or hear?

If he sees or hears, how is his seeing and hearing?

Is the angry and wrathful Allah depicted in society true?

Does He take revenge on His servant?

Does He punish?

Does He burn in hell?

Yes, what is Allah?

Is evil and wickedness from Him, as society tells us?

Or! Did we blame the evil we did on Him?

Where did the evils come from?

Was the evil from us or from Him?

What is fate, is this world the playground of fate?

Are our states and behaviors, our deeds, our preferences, our decisions, our laziness or diligence, all fate in them?

How do we understand fate, what is called accident?

Were the religions, prophets, books, heavens, hells, which we created by attributing to Him?

Or! Did these have other equivalents?

Who was it that presented the name Allah, was it him?

Or! Did mankind give this name?

What did mankind see that he said Allah?

What are births and deaths?

Where is this coming and going?

What is after death?

What is the functioning in this being?

How does this happen, who does it?

Or! Does it happen spontaneously?

What is the relationship between time, space and being?

When did time begin?

Does it have a place?

If it does, is it alone in its place?

How do our visible bodies work?

How do our hearts beat?

Are we the ones breathing?

How does our blood circulate in our bodies every moment?

How do our cells work every moment?

How do these things always happen?

Does it happen by chance, or does a power do it?

Why are we not in control of our own bodies, why can't we stop aging and death, why don't we have any authority over the flowing time?

Even in the functioning of our own bodies, there is nothing that we do in the slightest.

Yes, what was Allah?

Was he invisible?

Or! Are we always invisible and can't see him?

Did each belief have a different Allah?

Was the Allah of Muslims, Jews, Christians, Buddhists, etc. different?

Did the Allah of each belief take those of that belief to heaven, consider the others as infidels and throw them into hell?

Did he present a different book to those of each belief?

Was the Quran for Muslims, the Bible for Christians, the Torah for Jews?

Did the books come to a group, not to all people in common?

Did he fail to protect the book he sent, and when that book was corrupted, did he send a new book instead?

How much of the information always told in this way was true?

Did a child born in a Muslim country show favoritism creating others as infidels?

Or did he show favoritism to those of other faiths creating others as infidels?

Why can't faith groups be loyal to each other?

Why do they look at each other as infidels?

Were we able to properly understand Allah?

Were we able to surrender and trust in Him?

Were we able to attain loyalty to Him?

Yes, what was Allah?

Why did we have different religious beliefs?

Wasn't Allah's religion the only one?

Wasn't religion belonging to Allah?

Why were we in religious conflicts and belief conflicts?

Don't those of different faiths turn to the same Allah?

Don't they pray to the same Allah?

Why do we perform our worship for our own selves?

Why is there an expectation of heaven in our belief in Allah?

Were we able to truly understand the meanings of religious concepts?

Have we been able to comprehend Allah properly?

Which of the religious information presented to us is correct?

Did He create men superior to women?

Did He make one superior to the other?

Did He discriminate among His own servants?

Was it the one who loved some and did not love others?

Or! Did those who considered their own beliefs superior say all these?

Did those who were in judgment make up?

Yes, what was Allah?

Was He the one who did not consider women as human beings?

Was He the one who beat women, had them taken in twos, threes, fours, offered them as slaves?

Was He the one who made them divorce when he wanted, had them taken in their place, treated women as objects?

Was He the one who declared most women to be destined for hell?

Was He the one who offered them to men innumerable numbers in heaven?

Or! Were these the inventions of some people?

Yes, what was Allah?

Was He the one who guided whom He wanted and led astray whom He wanted?

Was He the one who gave children to whom He wanted and made them barren?

Was He the one who made some rich and some poor?

Was He the one who made some cover their heads and some bare?

Was it He who declared some as infidels and gave a fatwa for the killing of His own created servants under the name of jihad?

Did He present all these wars, tears, hunger, poverty, theft, embezzlement, oppression of existence, torture, brutal killings, the destruction of people's property and honor as destiny?

Or! Did we interpret fate cruelly?

A Allah who always talks about mercy, showed too much mercy to a little child, a woman who was cruelly killed?

What were all these cruelties, how should they be interpreted?

Was the depiction of Allah described in this way correct?

Yes, what is Allah?

They always gave us information, each belief interpreted it in its own way.

Each belief told us about the Allah it believed in.

They always gave us fears, they always gave orders.

The orders of each belief were different.

However, we never witnessed it.

We believed in a Allah we had never seen.

We never searched, we never questioned.

We never wondered.

Here, existence was there, it was visible.

Our bodies were there, it was visible.

We had feelings, we had needs.

There was birth, there was death.

There was coming and going.

What was all this?

Where was this world flowing to?

What secrets was this world hiding?

How was this world transforming into?

We never looked deeply, we never examined to understand.

What was all this?

What was this visible world?

How did it come into being?

Did it happen by chance, did a power create it?

Was that power separate from the world, was it the same as the world?

Yes, what was it that we call Allah?

Is it possible to deny this visible world?

Well, if we understand this visible world, can we understand what is called Allah?

What did those deep-thinking perfect people who lived in the past witness, what did they see in this world?

We always said Allah, we believed, but which of us had the witness?

Yes, what was Allah?

Or! Are we him?

Or! Is he us?

Or! Is He nothing, is He everything?

Yes, what was Allah?

Those who seek the answers to all these and similar questions will definitely reach some truths.

The place where the answers are is existence itself.

The place where the answers are is the person's own body.

Can a sense of loyalty arise without reaching the truth of Allah?

The way to be loyal to Allah is to be able to comprehend Him properly, to be able to witness Him.

The way to reach the truth of Allah is through knowing yourself.

Why have all Perfect people always given the advice of “Know yourself”?

What is the way to know yourself?

What is the training for knowing yourself like?

The search of Abraham is the search for knowing yourself.

The teaching that has come since Enoch is the teaching of knowing yourself.

A person's body is an ocean that contains all divine secrets.

A person's body is the place where all questions are answered.

Someone comes to Prophet Muhammad and asks:

“O Muhammad! What is Allah, how do I know Him?”

Prophet Muhammad says: “Men arafe nefsehu- know yourself.”

Yes, everything starts with knowing yourself.

A person who seeks answers to questions such as who I am, how I came into being, where I came from, where I am going, eventually turns to himself and embarks on a path to know himself.

The book in which a person will learn about Allah is the book of his own existence.

The wisdom of witnessing Allah is written in every line of that book.

The one who follows that wisdom will reach the truth of Allah.

Abraham fell into a quest by looking at the earth and the sky.

This quest was the quest for the truth of Allah.

This quest was the quest for man to know himself.

What is important is for a person to know himself and reach the truth of Allah.

Our Jonah Emre said the following for him:

“Wisdom is knowing knowledge, wisdom is knowing yourself.”

The feeling of loyalty to Allah is the feeling of submission to Him.

The feeling of loyalty to Allah makes one look at Him everywhere.

Being loyal to Him is knowing one's servitude and living in humility.

Reaching the love of Allah brings the feeling of loyalty.

Looking everywhere with the love of Allah brings acting loyally.

A person can reach that divine love by knowing himself, by recognizing the creator of the universe, and by seeing His manifestations everywhere.

Therefore, the Quran recommends that a person read himself and the universe from beginning to end.

The Quran begins with “Ikra- Read”, that is, know yourself.

Surah Al-Isra 14: “Ikra kitâbek kefâ bi nefsikel yevme aleyke hasîbâ.”

The Meaning: “Read, your own body book is enough for you to know yourself. Be in the process of understanding the owner of your qualities at every moment.”

Surah Alaq 1: “Ikra bismi rabbikellezî halâka.”

The Meaning : “Search and understand creation with the evidence of the One who created you.”

If a person wants to know himself, understand existence and the One who created him;

He should abandon the fight for worldly interests.

He should stay away from pride and arrogance.

He should not be distracted by the pain he suffers.

He should not distract himself by being carried away by the mistakes made to him or the mistakes he made to others.

He should not be distracted by worldly positions such as property, status, fame and reputation.

Yes, he should work hard, produce and earn, but he should not be carried away by money and possessions.

He should not take refuge in the religious information he learned from his family and fall into the heedlessness that my belief is right and someone else’s is wrong.

He should not worry about becoming a doctor, an engineer, a farmer, a tradesman and earning money, he should first worry about learning science and being useful to his environment.

The concern for self-interest and profit is the biggest obstacle on the path of “knowing oneself”.

A person who falls into his own egoic self does not have a sense of loyalty to Allah.

Man is created with the ability to know himself.

A person is given the ability to reason, generate ideas, think, analyze, distinguish right from wrong, and make choices about what to do and what not to do.

The first book a person will read on the path to knowing himself is his own book of existence.

The answers to all the questions he seeks are written line by line in his own book of existence.

A person who knows himself also knows existence.

And he knows that all existence is connected to each other with common ties.

A person's knowing himself, reading himself, begins with thinking about the functioning of his own body.

Yes, the answers to the questions a person seeks are in his own book of existence.

Every person's body is a letter that needs to be read.

There is infinite information in that letter.

As long as a person reads it with love, sincerely, without expecting anything in return.

The divine information in the letter will be revealed to those who open the letter of existence with love, sincerely, without expecting anything in return.

Can a person deny himself?

Of course not.

Can a person prove himself?

Of course not, a person cannot deny himself, nor can he prove himself.

Since we cannot deny ourselves and the visible existence, it is right to try to understand existence and the creator.

How did a person come into being?

Who created him?

Did he come into being by chance?

To say Allah is to take the easy way out, to say it happened by chance is to take the easy way out.

A person should always think and be in contemplation.

He should try to understand the functioning of his own body system and the power that makes this functioning.

A person should search the mathematical, physical, chemical and biological functioning in his own body system.

He should think about the dimension his body has reached.

A person who knows himself also understands the existence of beings and the connection between beings and the power that holds all beings.

And he also understands that all beings are brothers to each other.

Being human is hidden in knowing himself.

Being loyal to Allah; develops only and only with the feeling of witnessing Allah and being in submission to Him.

Being loyal to Allah is knowing our servitude to Him and living in that consciousness.

A servant is called a part of the whole, that is, a drop of the ocean.

Water drops are drops of an ocean and show the ocean and are not separate from the ocean.

All existence is also drops of the ocean of Allah and is never separate from Allah.

A person who knows this lives in this consciousness and lives with a sense of loyalty at every moment.

He never associates partners with Allah and is not egoistic.

He feels the feeling that Allah offers to his heart at every moment.

What is this feeling:

Man is a servant and a limited being.

Man is not separate from Allah, but He is not either.

Man is a drop of the ocean of Allah.

The owner of the infinite ocean is Allah.

A drop is called a servant and He comes from the ocean and flows into the ocean.

Man must reach the consciousness of being a servant.

And until his last breath;

He must be in submission and trust.

He must be in love.

He must respond with love.

He must never lose the smile on his face.

He should not forget Allah even for a moment.

He should never forget that He is the owner of every breath he takes and every breath he gives.

He should never forget that He is the owner of his body.

Allah created us from Himself and called us His servants.

The world is a place of exile for us.

We were sent here to know Him and to be useful to our surroundings.

We should treat every being around us with love.

We should not forget that a bird, a stone and a tree are all beings like us.

We are not superior to any being.

We should live in humility at all times.

We should always behave with condescension.

Humans carry similar molecular structures to all beings.

All beings have been filtered from the same source.

And they bear similarities.

Humans are 99.9% genetically similar to each other.

What makes one person different from another is only a 0.01% DNA difference.

Chimpanzees are 96% genetically similar to humans.

Our genes are 80-90% similar to cats, dogs, cattle, sheep and mice.

There are similarities in the molecular structure of plants and humans.

All beings are connected to each other through distant or close family ties.

Every being is equal to each other in some way.

All companionship shows the unity of Allah.

All beings were created from a single soul.

Surah An-Nisa 1: : "Halâkakum min nefsin vâhidetin- "I created you from a single soul." The main essence of all existence is one.

He is the one, Allah.

We are all spouses from Allah.

We are brothers and sisters.

In other words, we are close, even spouses.

A person should approach each other and existence knowing this.

He should not neglect his love and respect for existence.

Air, water, fire, stone, soil, tree, plant, animal, all existence are connected to the same trunk like the branches of a tree.

This trunk is Allah's own essence.

A person should look at all existence as the attributes of Allah.

His perspective and behavior towards existence should be based on mercy.

He should carry love towards every existence.

Here, behavior with love and respect is the behavior of being loyal to Allah.

He who feels the love of Allah within himself:

He cannot harm any being.

He cannot break a heart

Even if it is broken, he does not break it.

He was with us in every breath we took and gave, he is from us was not separate.

We should always remember Him until our last breath and not leave the consciousness of servitude.

So, a person should be loyal to Allah.

He should be loyal so that he does not attribute his existence to His sublimity.

He should be loyal so that he does not associate partners with Him.

Let him follow His truths.

Let him not depart from His wisdom.

He who is loyal to Allah knows his servitude.

He never attributes greatness to himself.

He does not deviate into falsehood.

He does not fall into arrogance.

He does not associate partners with Allah.

He does not know what evil is.

He is a righteous person.

He is a good person.

He is a sincere and sincere person.

He is a servant worthy of Allah.

He has surrendered to the greatness of Allah.

He is in trust and submission to Him.

He has attained the truth of Islam and continues his life as a Muslim.

He has love and respect for all the beings created by Allah.

All these are the states of being loyal to Allah.

Surah Az-Zumar 38: “Kul hasbiyallâh aleyhi yetevakkilul mutevekkilûn.

The Meaning: Say: "Allah is sufficient for me, I surrender to Him with all my being, I seek refuge in Him, I am in His trust."

A person should know that Allah is sufficient for him and should be in submission to Him at all times.

This is the feeling of being loyal to Allah.

Those who live with this feeling are the ones who are loyal to Allah.

Surah Az-Zumar 66: "Belillâhe fabud ve kun mineş şâkirîn."

The Meaning: So be a servant of Allah and be grateful to Him at all times."

Loyalty to Allah means serving Him and being grateful at all times.

Those who are loyal to Allah are the grateful.

They know that all graces, all glory, belong to Allah and they are grateful.

As stated in the 10th verse of Surah Fatir, there is no one Almighty but Allah.

Surah Fatir 10: "Fe lillâhil izzetu cemîâ- "Allah is the Almighty in every being."

Surah Fâtir 10: "Ve mekru ulâike huve yebûr- Those who consider themselves being chosen and superior are in a state of heedlessness, arrogance, and loss.

Here, being loyal to Allah means never consider yourself chosen, or superior.

The word "vefat"(death) also comes from the word "vefa"(loyalty).

Just as a person surrenders everything to Allah when they die, a person should be loyal to Allah before they die, that is, they should live in submission to Allah at all times.

A person who is loyal to Allah is never rebellious.

He never harms anyone.

He knows that everyone is Allah's servant, he does not deceive anyone.

He always lives in submission and lives loyally in his life.

Those who are loyal to Allah do not depart from wisdom and decency.

When talking about Allah, they speak based on knowledge and proof.

They only remind Allah when they talk.

They never put themselves in the foreground, and even talk in a way that makes people forget.

The words they say are the truths of Allah.

They speak with words that will make you feel the meaning.

They speak correctly, they speak properly.

They never talk about things that are not true.

Every piece of information they speak has a place in wisdom.

They never speak with a knowing tone.

They never show themselves as knowledgeable and wise.

Their sense of learning is very high.

They are students of the school of the universe.

They speak the knowledge they have attained from there.

Every word they speak only leads to Allah.

Their words remind us of the greatness of Allah, the Almighty.

This is because they are loyal to Allah.

They invite to the truths with wisdom.

They direct to good works.

They strive to explain what is good.

Surah An-Nahl 125: “Udu ilâ sebîli rabbike bil hikmeti vel mevîzatil haseneti ve câdilhum billetî hiye ahsen.”

The Meaning: “Invite to the path of your Lord with wisdom. Advise them to do good deeds and strive to tell them what is good.”

Divine love has manifested itself in the hearts of those who are loyal to Allah.

Those who have attained divine love show loyalty in the best way.

That is why Jonah Emre never stopped talking about that love.

“Your love has made me lose myself,

I need you, just you.”

Love belonged to Allah.

It was a supreme blessing of Him.

Every being was created from His love.

It was surrounded by His love.

Love was Him, it was from Him.

Love was His light that surrounded the whole universe.

Can the one who is loved by His love ever see anything else than Him!

Can the tongue ever say anything else!

Can there ever be another feeling in the heart!

All beings came into being with His love.

All colors, smells, shapes came into being from that love.

The air that came to you as breath came blowing with love.

The water that flowed to you, the water that became life, came flowing with love.

The light that flowed to you was love.

Everything that sprouted from the soil came into being with love.

Love was the life that held the body.

The body itself was love.

All dimensions in the body opened with love.

All the stations were passed to love.

All the graces came to love.

All the secrets were presented to love.

The drop merged with the ocean with love.

Everything started with love.

Everything was created with love.

The entire universe was held with love.

Love was the unity in the universe that seemed like abundance.

Love was the light in every being.

In those who attained this divine feeling, a sense of loyalty was formed.

The sense of loyalty pervaded everywhere, everyone was treated with a sense of loyalty.

Here, it is necessary to know how to be loyal to Allah and to live in loyalty to Him at all times.

A person who is loyal to Allah does not say that evil is from Allah.

He does not attribute evil to Him.

He understands the verses of the Quran and speaks accordingly.

Most people in society can say, "Good and evil are from Allah."

However, there are verses in the Quran that say, "evil is never from Allah."

Surah Qaf 29: Ve mâ ene bi zallâmin lil abîd."

The Meaning: "I am not the one who causes evil for My servants."

The verse contains the message, “I am not the one who causes evil for My servants,” and the warning, “understand the source of evil.”

Surah al-Mu’min 31: *Ve ma âllâhu yurîdu zulmen lil ibâd.*”

The Meaning:: “Allah does not intend evil for His servants.”

Surah An-Nisa 40: *“Innallâhe lâ yazlimu miskâle zerreh.”*

The Meaning:: “Surely Allah does not give an atom’s weight of evil.”

Those who are loyal to Allah know these verses and do not slander Allah by saying, “Evil is from Him.”

Prophet Muhammad: “O Allah! With pleasure!

Good is in Your two hands; evil does not belong to You. The one who is on the right path is the one You have guided. Here is Your servant, whatever is before him [or I am a servant who is the son of two of Your servants] is because of You, You are the Most Generous, the Most Sublime!”

(Ibn Jarir et-Taberi, Jami’u’l-Beyan Te’vili Ayi’l-Quran)

In this transmitted information, the statement of Prophet Muhammad; “Evil does not belong to You” is exactly the same as the Quran.

Here, the greatest characteristic of being loyal to Allah is to know Him well and not to attribute to Him what does not exist.

It is not to slander Him and not to tell lies about Him.

If we say that Allah causes evil and that evil is from Him,

we have slandered Him greatly and spread lies about Him.

Surah Hud 18: *“Ve men ezlemu mimmenifterâ alâllâhi kezibâ.”*

The Meaning:: “Who is more unjust than the one who speaks false things about Allah and spreads those lies?”

Being loyal to Allah means reading His signs in our own bodies and in existence well.

In other words, understanding Allah well and explaining Him well.

One day, Bayezit Bestami was shaken by a feeling that came to his heart.

“Oh Bayezit! If you want to come to my presence, come to me with things that I did not create. Abandon things that I did not create. Come to me with things that I do not have.”

Bayezit addresses his Lord with the language of his heart.

“Oh my Lord! What are the things that You did not create, and what are the things that You do not have?”

A feeling comes from your Lord:

“O Bayazid: I did not create slander, lies, sedition, envy, arrogance, oppression, gossip and backbiting, torture, stealing, ruthlessly damaging wealth, deceiving, raping, seizing people's property, leaving them poor, and such things that bring oppression. And there is no such thing as helplessness, helplessness, wretchedness, inadequacy, deficiency, etc. in Me.”

Now let's try to understand how to be loyal to your mother, father and siblings.

Be loyal to your parents.

Never neglect your respect and love for your mother and father.

Never say anything that will hurt them.

Run for them, they ran for you a lot.

If one or both of them are sick, run to help them.

Win their hearts.

Speak sweet words to them.

Never forget the words "mom, dad" from your tongue.

Teach your children to be loyal to their mother, father and everyone.

Teach them to always be loyal.

Do not break the hearts of your parents.

Never scold them.

Always run to their needs.

Do not even say "pish" to them.

Never forget this wonderful warning in the Quran. “Do not even say ‘pish’ to your parents” Surah Al-Isra 23

We should never forget the magnificent words of Prophet Muhammad.

“Heaven lies under the feet of mothers.”

Surah Al-Isra 23: “Ve kadâ rabbuke ellâ ta’budû illâ iyyâhu ve bil vâlideyni ihsânâ immâ yebluganne indekel kibere ehaduhumâ ev kilâ humâ fe lâ tekul lehumâ uffin ve lâ tenher humâ ve kul lehumâ kavlen kerîmâ.”

The Meaning: “Your Lord has made it obligatory that you do not worship anyone but Him, that you treat your parents well, and that if one or both of them grow old while you are with them, do not even say “indignation” to them, and do not mistreat them, and always speak good words to them.”

How beautifully it is stated in the verse.

Do not mistreat them.

Always speak good words to them.

Always treat them well.

Let them be proud of you.

Learn wisdom, be hardworking, productive.

Be useful to society.

Serve people.

Your mother fed you with her flesh, blood and soul for nine months.

Your mother gave birth to you in pain but with happiness.

Your mother nursed you, you vomit and she cleaned it, and you soiled your nappies and she cleaned it.

Your mother struggled for you, did not eat but fed you.

Your mother cried when you cried, her heart burned. Your mother strived, worked hard, and struggled for you.

Your mother got sick when you got sick.

Your mother didn't leave your bedside when you were hospitalized, she cried with you, she prayed for you to get better.

Your mother was always there for you, she gave you advice so that nothing bad would happen to you.

Your mother was more excited than you when you started school.

Your mother ran and struggled for your education.

When you got married, your mother thought to herself, "Is she happy, is she getting along, is she on good terms with her husband?"

What advice did she give you to get along with your husband?

She advised you to be patient, to behave well, and not to get angry.

Your mother had a grandchild, she ran and made an effort for her grandchild.

Your father also ran and made an effort for you like your mother.

Your father always kept his feelings to himself.

Your father shed tears when you were in pain.

Your father ran and made an effort for you to be well.

Your father felt everything about you.

He got up early that morning, took you to school, kissed you, smelled you and motivated you by saying, "Study well, my son, my daughter."

Your father went to work for his family early. Your father didn't eat but fed you; he didn't wear but dressed you.

Your father endured many pains for you.

He ran and stopped so that you could study and get an education.

Do not break your parents' hearts.

A person who breaks your parents' hearts shakes the divine system.

Do not shout at your parents, do not scold them.

Do not even say to them, "I am tired of you", do not say.

Know that your body will definitely give you the reward for what you have done.

Be good to your parents so that your children will treat you well.

Remember that you reap what you sow.

A parent's mercy for their child is Allah's mercy itself.

Do not burn them with your words.

Know what compassion is and always act with compassion.

There is a beautiful lesson in this story:

A woman comes to Prophet Muhammad with her child in her hand.

And she asks in reproach:

“Oh Muhammad! Is Allah more merciful or am I?”

Prophet Muhammad: “What do you think the answer is to this question?”

The woman answers: “Oh Muhammad! Would I throw this child of mine into the fire? Of course not. So how would Allah throw His servants?”

Prophet Muhammad answers: “Don’t worry, Allah’s mercy has encompassed all the worlds, it never burns His servants.

Servants burn themselves with their own actions.”

As Prophet Muhammad stated; “Allah’s mercy has encompassed everywhere.”

The mercy of a parent towards their child comes from Allah’s mercy.

When you came into the world, Allah’s mercy and compassion filled your mother and father.

They were now in a separate mercy.

They struggled and strived for you.

Never forget the love of your parents.

Always call and ask about your parents.

Always kiss your parents' hands and hug them.

Get your parents' blessings.

And know that the prayers of your parents open many doors in the heavens.

Do not upset your mother and father, do not break them.

The one who breaks the hearts of your parents shakes the earth and the heavens.

A mother who was seen by Prophet Muhammad in a position above heaven.

Always be loyal.

In addition to being loyal to our mothers, have we also been loyal to our fathers?

Have we understood what the “position of a father” is?

Have we understood what the position of a mother is?

Not only to your parents.

Be loyal to the people around you, your relatives, your friends.

But know that the one who is not loyal to his parents cannot be loyal to anyone.

Have Prophet Muhammad said it beautifully:

Prophet Muhammad; “A believer is loyal, a disloyal one is in hypocrisy.”

Hypocrisy; is the state of remaining in duality, being a hypocrite, being a mediator, putting one's own existence between Allah and Him, being a polytheist.

A believer is loyal.

Because a believer is sure of Allah.

He is the one who looks at Allah in every being.

A believer has reached the station of witness.

He searches, asks, tries to understand the truth.

Now let's talk about being loyal to one's spouse and children.

First of all, choose someone to be your spouse.

Don't make a casual marriage.

Find your spouse.

Find someone who is your spouse.

Find someone who is equal to your feelings and thoughts.

Find someone who is your interests and excitement.

Find your love.

Know that love and spouse are one.

Know that loyalty is one with the feelings of love and spouse.

Find your love, your affection.

Find what excites you.

Know that peace and happiness are for those who are partners.

Don't marry for the sake of marriage.

Don't marry because both of us have enough income.

Don't marry because he is rich or wealthy.

Don't marry because he is handsome or beautiful or everyone's eyes are on him.

Don't marry because he has a house, a car or a job.

Of course, these are all good things to have!

But what is important is finding your partner!

A partner is someone who is your equal.

Someone who is your equal.

Someone whose feelings and thoughts are similar to yours.

Someone whose interests and concerns are similar to yours.

Having equal feelings in common.

Someone who is in love with you.

Someone who is affectionate with you.

Someone who gives you warmth.

Someone who makes you happy and peaceful.

Look how beautifully the Quran warns.

Find your partner and be peaceful and happy with him.

Surah Al-A'raf 189: "Ceale minhâ zevcehâ li yeskune ileyhâ."

The Meaning: "Allah gave you spouses so that you may be happy and peaceful with them."

How beautifully stated in the Quran.

If you find your spouse, you will be happy and peaceful.

You will find excitement with him, you will be a spouse with him.

Marriage is for happiness and peace.

Those who are happy work more determinedly.

Those who are peaceful run for their family.

They become productive with the feeling of my wife and children.

The Turkish people also called the threshold of the door spouse.

Why? Because the door and the threshold are made of the same tree.

Only spouses pass through that threshold.

And you do not step on the threshold.

In other words, spouses do not step on each other.

In other words, they do not despise each other.

That is, they do not see each other as inferior.

In this world, which is the house of Allah, we are all equal to each other.

We are equal to each other in some way.

Isn't it beautiful?

Living by seeing each other as equals is being loyal.

The Quran beautifully states; "Allah has given you spouses, so find your spouse."

Surah Nahl 72: "Vallâhu ceale lekum min enfusikum ezvâcen ve ceale lekum min ezvâcikum benîne ve hafedetên ve rezakakum minet tayyibât."

The Meaning: "Allah has given you spouses so that you may find your spouse, have children and grandchildren, and provide for them in a good manner and raise them in a good manner."

How beautifully it is stated in the verse.

If you find your spouse, the children and grandchildren that will come from her will grow up in the best way.

They will grow up full of knowledge, wisdom and manners.

One day they will try to find their spouses.

Because their parents are the best examples for them.

Therefore, find your spouse.

Look for your spouse and embrace her.

Those who are your spouses will be your spouses.

They will give you confidence and peace.

They will suffer with you, they will escape from pain with you.

Find your spouse and embrace her.

Find someone who shares your feelings.

Find someone who shares your feelings and thoughts.

Let your interest and concern be in the same things.

Find your spouse based on love. Find your partner, look with love, hug with love, act with love.

Know that beauty is a feeling in the heart.

Find someone who is compassionate, merciful, loves to share, loves to help, and you too should be like that.

Find your spouse and hug them and be loyal to them.

Those who are spouses complete each other.

Those who are spouses are one in love.

Those who are spouses are connected to each other with love and loyalty.

If you have found your spouse, do not hurt him/her, do not scold him/her.

If you have already become a spouse, you will not hurt him/her, do not upset him/her.

Run to everything he/she does.

Greet him/her with a smile.

Do not do something he/she does not want.

Do not force him/her to do something.

Warn him/her against dangers.

Warn him/her against people who do not have good intentions.

A spouse has rights, know these and never harm those rights.

Be with your spouse in all kinds of troubles.

Give him/her morale, give him/her strength.

Never withhold your respect, love, attention and concern.

Those who are spouses are peaceful and full of love.

The word "equal" and "spouse" are connected to each other.

Do not forget that every being is equal in the sight of Allah.

Like drops of water, every being is equal in the ocean of Allah.

The feeling of being a spouse is a reflection of this equality.

Those who cannot be a spouse, those who cannot reach the feeling of equality can never reach divine peace.

They seek peace in worldly things, and that is not peace.

Find your spouse and hold on tightly to him/her.

Find your spouse, be peaceful, be happy.

Surah Rum 21: “Ve min âyâtihî en halâka lekum min enfusikum ezvâcen li teskunû ileyhâ ve ceale beynekum meveddeten ve rahmeh.”

The Meaning:: “And among His signs is that He created spouses from among yourselves, that you may find peace among yourselves, and that you may be lovers among yourselves, and that you may be merciful.”

How beautifully stated in the verse.

We must find peace among ourselves, be lovers, and be merciful to each other.

Marriage should never be thought of as meeting only sexual needs.

Marriage should be seen as a union where all kinds of peace are offered.

Sexuality is also a part of this union.

Of course, sexuality is also a feeling that Allah has granted to His servant.

But if one of the spouses does not have the desire that day, the other spouse should never force him/her.

It should be known that every relationship without love is adultery.

Every relationship that is forced is rape.

For this reason, the feeling of loyalty should not be forgotten in sexuality.

Sexuality is Allah’s sunnah for the continuation of the generation.

As long as the person lives it with his/her love and spouse.

As long as the person he marries also reaches this peace. Marriage is finding peace under one roof.

It is to be able to chat.

It is to open doors to many truths by contemplating together.

It is to help each other to understand Allah properly.

Being a family is sacred.

Being happy with your spouse and children is the most beautiful peace in a home.

That is why the feeling of loyalty is very important.

Be loyal to your spouse and children.

Reach that magnificent feeling of being a spouse, find your spouse and hug him/her.

Do not break your spouse's heart, do not shout at him/her, do not scold him/her.

Do not humiliate him/her, do not look down on him/her, take care of him/her, ask him/her if he/she needs anything.

Do not see him/her as a thing, do not forget that he/she carries a life.

Know that loyalty is the feeling of being a spouse.

If you have become a parent, be loyal to your children.

Ensure that they are raised well.

Do not enslave them to money and property.

Teach them knowledge, teach them to be polite, teach them to be just.

Do not break their hearts.

Do not leave them alone.

Be careful of any danger that may come upon them.

A family that carries a sense of loyalty opens doors for the society to reach peace and development.

Prophet Muhammad has some words about the family:

“The most auspicious of you is the one who is most auspicious to his family. I am the most auspicious of you to my family.” (Tirmizi)

“Feed them of what you eat and clothe them of what you wear. And do not beat them and do not speak hurtful words to them.” (Abu Davud)

“Be careful! You have rights over your wives. And your wives have rights over you. Your rights over your wives are that they guard their modesty and do not allow those whom you dislike to enter your homes. Be careful! Your wives’ rights over you are that you provide them with good clothing and food.” (Tirmizi)

“Be afraid of Allah regarding women. You have taken them as a trust from Allah and have made them lawful for you in the name of Allah.” (Muslim)

“A believer should not hate his wife. For even if he does not like some of her qualities, he certainly has other qualities that he likes.” (Muslim)

Do not hit Allah’s female servants.”

“He who beats his wife rebels against Allah and His Messenger. On the Day of Judgement, do not be his enemy.” (Abu Davud)

“Those who behave in accordance with the people they govern, their families and the rights they have will be hosted on pulpits of light by Allah Almighty on earth, in the presence of the Most Merciful.” (Nesai)

Being a spouse is very important.

Perhaps the greatest loyalty is to find someone other than yourself and to live a lifetime as a spouse.

They struggle for those who are spouses.

They show each other's pain.

They sit at the table together.

They eat together.

They wash the dishes together, clean the house.

All of these are the best indicators of loyalty.

Although it is common in society for spouses to be spouses, there were cases of spouses passing away on the same day.

When one of the spouses who were attached to each other with love passed away, the other also passed away at the same time, on the same day.

Here is where finding your spouse and starting a home, peace and happiness with them begins.

It is also very important for spouses to be loyal to the children they bring into the world.

It is obligatory on every family to raise their children well.

This is stated in the most beautiful way in the Quran.

Surah An-Nisa 11: “Allah advises you to explain the truth to your children until they understand their origin and that they may benefit from the truth. If they have come to the path of understanding themselves, then help them to pass through duality and understand the power that is in them.”

The primary duty of parents is to carefully raise their children on the path of knowledge and manners.

Because a child who is raised well is first a good child to his/her parents, then to his/her surroundings, and then to his/her country.

And he/she becomes a good parent for his/her own children in the future.

Children have rights over their fathers and mothers, and mothers and fathers have rights over their children.

Those who observe these rights are loyal.

There are words of Prophet Muhammad on this subject.

“Just as your father has rights over you, so do your children.” Mecma’uz-Zevaid, vol.8, p.146

“Those who do not treat children with love and compassion and do not respect their elders have not understood us.” Minhac’us-Salihîn, vol.2, p.189

One day, someone came to Prophet Muhammad with his two children and kissed one of the children and remained indifferent to the other. When the Messenger of Allah saw this, he said: “Why are you behaving differently? You should kiss the other one too.” Mekarim’ul Ahlak, p.113

“The child’s right over his father is that he should give him a good name, educate him well and put him in a good job.” Bihar’ul-Envar, vol.17, p.18

“Treat your children equally; even if you treat them differently, work harder to raise your daughters!” Nehc’ul-Fesaha, p.365

Ali: “The heart of a child is like an uncultivated field; it does not take an axis.” Hadith-i Terbiyetî, vol.1, p.54

When a man complained to Hazrat Imam Abu’l-Hasan (a.s) about his child, he said: “If you want to educate your child, you should not beat him; you may be angry with him, but you should not continue this for too long and make peace with him as soon as possible.”

Here, it is very important for spouses to be loyal to each other for peace and happiness.

It is very important for human personality for children to be loyal to their parents and for parents to their children.

A person should always have the feeling of caring.

One of the feelings related to the feeling of loyalty is caring.

Caring is the feeling of seeing the other person as a servant created by Allah.

Now let's talk about being loyal to our environment:

Be loyal to your environment.

Take care of your environment.

Care about every created being and try to understand them.

Because you are also in that environment.

You have come from existence.

You are a child of the soil.

Look around you, everything helps you to live.

Think about the breath you take!

Air helps you breathe.

Trees offer you oxygen.

Trees offer you fruit, plants offer you food.

Animals offer you many beauties.

Water makes up three-quarters of your body.

Water flows to you for you to live.

The rain falling from the sky is a mercy for the soil, the soil offers you various kinds of food.

Look at the sun, it offers you life with its light.

Look at the moon, look at the stars, what effects do they all offer for your body?

Think of the world you live in, it feeds you, grows you, mothers you, fathers you.

Think of animals, what services they provide you.

Think of flowers, it offers you many beauties, medicines with its colorful flowers.

Think of the bee, it travels from flower to flower, it helps you in the formation of fruit and in making honey.

Raise your head and look at nature, everything helps you.

Now think about it, when air, earth, water, fire are helping you...

When nature is helping you...

When the sun, the moon, the stars are helping you...

When animals are offering you so many beauties...

What do you do for your environment, for people?

Can you feed and water the animals around you?

Can you show your love for them?

Can you be loyal to your environment?

Surah Jonah 24: “Fe ihtelela bihî nebâtul ardı mimmâ yekulun nâsu vel enâm hattâ izâ ehazetil ardu zuhrufehâ vezzeyyenet.”

The Meaning: “The earth is covered with plants, people and animals feed from them, Even the earth is surrounded with many beauties and many values.”

As it is stated in the Quran, the plants around us feed us and the animals.

The colorful plants and animals around us exhibit many beauties.

So, we should be concerned with our environment.

We should show our loyalty to everything that is created.

Surah Nahl:

5- It is He who created the animals. You warm yourself with the clothes you obtain from them and you benefit from them and you feed yourself.

6- You find beauty in their departures and arrivals.

7- They carry your burdens that you cannot reach but carry with difficulty from one place to another. Indeed, the One who created you is the One who gives you compassion, the One who created all of existence from His essence.

8- Horses, mules, donkeys, you ride them and adorn them. And He creates many things that you do not know.

9- The path leads to Allah, and there are obstacles in that path, and if one wishes, one can find a way to Him.

10- He is the owner of the knowledge of the descent of water from the sky. You drink from it, and trees benefit from it, and plants come into being with it.

11- You will benefit from them and grow. You will benefit from the crops, olives, dates, grapes and all kinds of fruits and vegetables. Surely, in these are signs for those who seek the truth and think deeply.

66- Surely, in the animals there are lessons for you. You feed on what comes from them and you drink the good milk that is filtered from the digested food and blood in their bellies.

67- From the fruits, dates and grapes you make sugar and sherbet and you enjoy it beautifully. Surely, in these are signs for those who think.

68- And your Lord revealed to the bee: To make nests in mountains and trees and in things like vines.

69- Then let him eat of all the flowers and fruits, then let him travel in the ways of his Lord with ease, and let him drink from the flowers of all colors, which he expels from his belly. In it are cures for people. Indeed, in them are signs for those who think deeply.

Surah Al-Mu'minun:

18- We sent down water from the sky in measure. Thus We held it in the earth and We direct it from one place to another. Surely, We are the Power in all things.

19- Thus We created gardens, dates and grapes. There you enjoy the fruits abundantly and you feed from them.

20- In the trees, seeds develop, those embodied seeds bear blessing and you obtain from them nutriment.

21- Surely there are lessons for you in the animals. You drink from their milk and you find many benefits from them and you feed from them.

22- You travel and are carried on them.

The animals and plants around us are absolutely necessary for our survival.

If they perish, we perish.

Every being completes us.

Therefore, we should have absolute love and respect for every being.

The feeling of loyalty towards them should never be lost within us.

We should be concerned and interested not only with animals and plants but also with people.

Surah Ta-Ha:

53- It is He who has created you. He has spread out the earth and has made paths for you in it and has sent down water from the sky, and has brought forth with it different kinds of plants.

54- And feed yourselves and feed your animals. Indeed, in these are signs for those who think and use their intellect.

It is always stated in the verses, feed your animals, take care of the plants and the trees.

Love the earth and hoe it, for we are fed by it.

The earth produces its produce and becomes joyful as long as we take care of it.

Âsik Veysel (1894-1973 Sivas) said it beautifully:

I have been attached to many beauties

I have seen no loyalty nor benefit

I have received all my desires from the soil

My loyal lover is just black soil

He gave me sheep, lambs, milk

He gave me food, bread, meat

He gave me scant when I did not beat him with a pickaxe

My loyal lover is just black soil

It brought my generation from Adam till today

He fed me all kinds of fruits

He carried me on his peak every day

My loyal lover is just black soil.

I split his belly with a pickaxe, with a paddle

I tore your face with my nails and hands

It welcomed me with a rose again

My loyal lover is just black soil

He would laugh at me as I tortured him

There is no lie in this, everyone saw it

I gave him a seed, he gave me four gardens

My loyal lover is just black soil

As Âsik Veysel said, we should also be loyal to the soil that gives us all its fruits and vegetables!

We should never lose our loyalty to the soil, air, water, fire.

Because these four elements are the essence of our physical existence.

We should be loyal to everything around us.

We should not destroy the nests of birds, we should protect them.

We should not forget how much bees are affected by the pesticides we throw in gardens and we should be more careful.

We should pay attention to the right to life of animals.

No matter which animal or plant is in nature, we should try not to disrupt their habitats.

A dove's nest in a fig tree is for her to lay eggs there and for her young to be born.

We should never harm its nests and the nests of many other birds like it.

We should be loyal to all animals and plants.

We should never forget that we are all the same.

We should never forget that if they exist, we have a living environment.

Now let's talk about being loyal to the people around us:

We should take care of the people around us.

We should run to help them when they need help.

This help should definitely be for good.

It should be within the framework of decency and law.

Do you help people for good or for evil?

Allah created us so that we can help each other.

Surah Al-Hujurat 13: "Yâ eyyuhen nâsu innâ halâknâkum min zekerin ve unsâ ve cealnâkum şuûben ve kabâile li teârefû."

The Meaning: “O people! We created you from a male and a female and multiplied you in nations and tribes so that you may know and help each other.”

Being loyal means knowing each other and running to help each other.

Let's not look down on each other, let's try to understand each other.

Our beliefs may be different, our worships may be different.

But we all turn to the same Allah.

We are all servants of the same Allah.

Our traditions and customs may be different.

These are cultural richness.

The aim is to try to know each other and help each other.

We are all servants created by the same Allah.

Our creator is the same, our essence is the same, our attributes are the same.

The world we live in is the same, our air is the same, our water is the same.

We live in many similarities.

Understanding these alone opens the door to being loyal.

Allah has declared, “Help each other.”

He declared, “Know one another, seek help from one another.”

He declared, “Never help one another for evil.”

He declared, “Your help should be for good.”

Surah Al-Maidah 2: “Ve teâvenû alel birri vet takva ve lâ teâvenû alel ismi vel udvâni.”

The Meaning: “Help each other for good deeds and righteousness and be pious, never help each other for things that will bring about evil and enmity.”

What a magnificent warning!

It is enough to make the heart of the one who hears it tremble.

How beautifully Prophet Muhammad said on this subject: “Do not be like those who say, ‘If people do good, we will do good, and if they do evil, we will do evil.’ On the contrary, when good is done to you, reciprocate with good, and when evil is done to you, never reciprocate with evil.” (Tirmizi-Bir 63)

What beautiful warnings.

Doing good or doing evil?

Opening the door to good or opening the door to evil?

What does good open the door to?

What does evil open the door to?

Does the good we do unknowingly lead to evil?

What is the measure of this?

Let us think now!

Helping is certainly beautiful.

Of course, doing good to someone is beautiful.

Not forgetting kindness and returning kindness with kindness is loyalty.

Helping is a sign of loyalty.

Do we help each other?

If so, is it for good or evil?

Does the help we give open doors to good or evil?

What kind of help is it to share in gossip?

How is backbiting about someone a help to the people around us?

Backbiting, gossiping, is causing the spread of evil.

Insulting someone's faith, looking down on them, declaring them an infidel, is causing the spread of discord.

The Quran states, "Wel fitnatu asheddu minel katli-fitnalik is more dangerous than killing." Surah al-Baqarah, 191

Isn't creating chaos and disorder in society a discord?

Aren't gossip, backbiting, envy, mischief, and discord?

Isn't helping someone to do evil cruelty?

Don't all these negative things destroy the sense of loyalty?

Aid should open the door to goodness, it should open the door to peace.

Those who are pure in heart, those who have faith, help each other in goodness.

Those who cooperate with each other in evil do not have faith; they live only for their own benefit.

Prophet Muhammad has stated the importance of helping by saying, "Do not go to bed full when your neighbor is hungry, help each other."

To help a person who is in need, distress, pessimism, and hopelessness without expecting anything in return is to comply with Allah's will.

A person should not forget that he and every being are servants of Allah.

Whatever he does, he should do it with the consciousness of servitude.

And he should never associate partners with Allah.

Surah An-Nisa 36: “Ve abudûllâhe ve lâ tuşrikû bihî şeyen ve bil vâlideyni ihsânen ve bizil kurbâ vel yetâmâ vel mesâkîni vel câri zil kurbâ vel câril cunubi ves sâhıbi bil cenbi vebnis sebîli ve mâ meleket eymânukum innallâhe lâ yuhıbbu men kâne muhtâlen fehûrâ.”

The Meaning: “Realize that you are Allah’s servants and do not associate anything with Him. Be good to your parents and relatives and orphans and the helpless and your neighbors who are near and distant and your friends around you and show your children the right path. You do not own the power you have. Surely, there is no love of Allah in those who are arrogant and self-righteous.” As stated in the verse, one should behave well towards the people around him and run to help them.

Whoever helps someone, Allah will surely help him.

Surah Al-Hajj 40: “Ve le yansurennallâhu men yansuruh- "Whoever helps someone, Allah will surely help him." Loyalty is the feeling of helping.

Helping is humanity.

Those who reach the station of “Nas” become human.

Those who become human reach the station of “Nasr-help”.

Those who reach the station of Nasr reach the sublimity of helping.

A human should know why he was created.

People should help each other, solve each other’s troubles.

This is the wisdom of being created as a human.

We can always fall into trouble.

Human beings are helpless, they get sick, they get into trouble.

There are always people who are in trouble.

There will always be those who are hungry, unemployed, and hopeless.

There will always be those who are sick, helpless, and hopeless, and pessimistic.

Let’s be loyal to each other.

Let’s be hopeful for each other.

Let’s help each other with good deeds.

Come, let's help those in need around us.

Let's know that if we help, we will find help.

Let's help without looking at anyone as poor, needy, or lonely.

Let's help without looking down on anyone, without embarrassing them.

We all fall into despair, and at that moment we want to get rid of that despair.

We can all fall into trouble.

We can all fall into a situation where we need help.

A person can be the richest person in a town, or the poorest, but they can suddenly collapse in the market.

At that very moment, they also need help.

Helping the helpless, reaching out to them, boosting their morale means acting for the sake of Allah.

Those who act for the sake of Allah are loyal people.

Prophet Muhammad has stated that "even a smile is worship, help."

And let's never forget this: a person who has the love and consciousness of Allah in their heart is a rich person.

A person who does not have the love and consciousness of Allah in his heart is a poor person, even if he has money.

The real help is to make others feel what Allah is, to make them witness it.

Come, let us help each other.

Let us be loyal to each other.

Let us be a remedy for the helpless.

Let us be a hope for the hopeless.

Let us be the sun for those in the dark.

Let us feel the love of Allah, let us make each other strong.

Let us not look down on each other, let us not belittle each other.

Let us not forget that we are all servants of Allah.

Those who look down on others in society can never reach the feeling of loyalty.

All existence is surrounded by the manifestations of Allah.

No being is superior to another.

No being is inferior to another.

Women are not superior to men, nor are men to women.

The loyal Prophet Muhammad fought for this.

“Women and men are equal.” Prophet Muhammad

Prophet Muhammad said “women and men are equal”, everyone laughed, mocked, and belittled.

That day they said “Can women and men ever be equal? We buy women, feed them, clothe them, use them, and then throw them away” and they laughed heartily and mocked them.

That day they said so, they thought so, they believed so.

Prophet Muhammad:

“Women and men are equal.”

“Women are a human being.”

“Men are not superior to her.”

“Women have the same rights as men.”

“Women are above heaven.”

“Feed your wives what you eat, dress them as you wear, do not beat them and do not say ugly words that will hurt them.”

“Women have the right to education just like men.”

When Prophet Muhammad said dozens of such beautiful words that day, they belittled, mocked and laughed at these words.

So what has changed?

Are women and men seen as equals today?

Are women considered human beings?

Do women have the same rights as men?

Can women and men be in the same circles and listen to religious conversations?

Yes, what has changed?

How are women described in faith communities?

They said women and men are not equal.

They said men are superior to women.

They said women can be beaten.

They said women are devils.

They said most women are in hell.

They said no prophet or messenger came from a woman.

They said women cannot be imams or mentors.

They said, women and men cannot listen to conversations in the same gathering.

Girls should not go to school, they should stay at home and have children, they said.

They belittled women with dozens of words such as women should cover their heads, if a single hair of their head is visible, they would walk on hot plates in hell, and they did not treat them as human beings.

When we plant all this information in our minds, could we be loyal to women?

Doesn't all this information planted in our minds pave the way for women to be beaten, oppressed and killed in society?

What feelings and thoughts does the statement that women and men are not equal trigger?

Didn't those who opposed Prophet Muhammad say the same things?

Didn't they attack and mock Prophet Muhammad because he said those beautiful words?

So what changed?

Why are women not treated as human beings in most countries that consider themselves Islamic today?

Why do some countries not give women ID cards or allow them to get a driver's license?

Why do they consider polygamy normal for men?

Why do they consider it normal for men to have many wives?

Why do they consider it permissible for young girls to marry?

Why do they not seek the girl's consent?

Why do they ignore Prophet Muhammad's words, "Do not force your daughters to marry, ask them for their consent."

Why do they see women as if they were objects to be used?

Why do they say that women and men are not equal, women do not have a soul,
most of them are destined for hell?

Why do they say that most of hell will consist of women, and

why do they say that in heaven, men will be given as many widows, virgins, and countless girls with newly developed breasts as they want?

Do the beliefs of the Meccan polytheists continue in the same way today?

When the Meccan polytheists say that most women are destined for hell, they are satans, aren't the same words being said today?

However, while Prophet Muhammad said that heaven is under the feet of women, isn't the exact opposite being said even today?

Aren't most women taught that they are devils and that they are destined for hell?

What has changed?

Have we been able to understand the words of Prophet Muhammad?

Have we been able to understand his struggle?

Doesn't the belief of the Meccan polytheists continue today?

In fact, haven't we reflected the beliefs of the Meccan polytheists in the translations of the Quran?

Didn't we interpret the Quran in a way that was similar to the beliefs of that day when we were interpreting it?

We should also consider whether we did this knowingly or unknowingly.

Let's give some examples.

They said that no messenger or prophet came from a woman.

So, is this true?

Can there be mentalities that do not consider women as human beings, who say that no messenger or prophet came from a woman?

Surah Nahl 43: "Ve mâ erselnâ min kablike illâ ricâlen nûhî ileyhim feselû ehlez zikri in kuntum lâ talemû."

Ve ma erselnâ : To inform, it was not revealed, We did not send,

Min kablike : Before you, before,

Illa rikâlen : Other than, but, prominent, man, perfect man,

Nûhî ileyhim : Our revelation, the truths we present, to them,

Fe eselû : Then, ask, search, learn,

Ehl el zikr : Competent, authorized, owner, knowing, zikr, knowing the truth,

In kuntum lâ talemû : If you are, no, do not know, if you do not know,

The Meaning: "Before you, perfect people who understood Our revelation, did not reveal themselves except to inform us.

If you do not know, ask those who know the truth."

The Meaning by DRA (The Directorate of Religious Affair): "Before you, We sent only men as prophets to whom We revealed."

As can be seen, they translated the word rical as male.

However, the word rical means; perfect person, man, person who is knowledgeable about his subject, person who is an expert, person who governs the state, person who has a position, person who has

returned to his origin, person who has become Allah with Allah.
They said that 124,000 prophets came, all of them were men.

However, all of them were men, perfect people.

Manhood, being a man, being a perfect person, does not mean being a man.

A man, a perfect person, can be from a woman as well as from a man.

Aren't Eve, Hacer, Asiye, Virgin Mary a messenger, a prophet?

They said that men are superior to women and they reflected this in the translations.

They interpreted the 34th verse of Surah Nisa as “man is superior to woman”.

However, there is also the word “rical” there.

There, they translated the word rical as “man”.

They translated the word fadil as superiority.

However, the word fadil meant virtue, value, grace.

Surah an-Nisa 34: The Meaning by Tavhid-i Quran: “The righteous; they train those who are on the path of self-knowledge, so that they may understand the truths.”

Again, in the 34th verse of Surah an-Nisa, they interpreted it as beating women.

However, the word “daraba” did not mean beating.

Daraba, vadribu; means to emphasize, hit, blow, shake, to bring to one's senses, to show the truth with examples and proofs.

Surah al-Baqarah 26: “Darbı mesel” to emphasize the truth with examples.

Surah an-Nisa 34: “Er ricâlu kavvâmûne alân nisâi bi mâ faddalallâhu badahum alâ badın ve bi mâ enfekû min emvâlihîm. Fes sâlihâtu kânîtâtun hâfizâtun lil gaybi bi mâ hafızallâh Vellâtî tehâfûne nuşûzehunne fe izûhunne vahcurûhun fil medâcu vadribûhunne fe in ata'nekum fe lâ tebgû aleyhinne sebîlâ innallâhe kâne alıyyen kebîrâ.

The Meaning by DRA: “Men are the rulers over women because Allah has made some superior to others and because men spend from their wealth. Good women are those who submit wholeheartedly and protect what Allah has commanded them to protect, even when their husbands are not present. If you fear that women will be rebellious, advise them, leave them alone in their beds, and finally beat them. If they obey you, do not seek a way against them. Indeed, Allah is the Almighty.”

The Meaning by Abdalbaki Golpinarli: “Men are superior to women because Allah has made them superior to women in many things because they provide for women with their wealth and feed them; good women are obedient and they guard their chastity even if their husbands are not with them, just as Allah has protected their rights. If you fear the rebelliousness of your women, advise them, leave them alone in bed, beat them. But if they obey, do not look for a reason against them, for Allah is indeed the Almighty.”

The Meaning by Tavhid-i Quran: “The righteous; they train those who are on the path of knowing themselves to understand the truths. They help each other because they want to understand the favors of Allah, and they know the owner of their being and spend in charity. Then they surrender to the path of being righteous. They preserve the knowledge of the truths as Allah preserves the unknown, invisible world. They fear to disobey, and they follow the advice. If there are those who go beyond the truths from their positions, emphasize the truths to them where they are. If they follow the truths as you say, then do not show them any other way. Indeed, Allah is the Almighty in all existence with His wisdom.”

Yes, the mentalities that do not consider women as human beings, those who consider women as things, could not understand Prophet Muhammad.

Unfortunately, the same mentality continues today.

Today, it is still the case; The mentality that in heaven widows and virgins will be given, girls with newly developed breasts will be given, you will be given as many women as you want, continues and they have reflected this belief in translations of the Quran.

Prophet Muhammad said that day, “Women and men are equal.”

So, can we say the same thing today?

Can we think the same thing?

Can we understand Prophet Muhammad?

Can we feel his loyalty?

Those who have a sense of loyalty have always brought love and peace to their surroundings.

The behaviors of helping, calling and asking develop thanks to the sense of loyalty.

Running to a person in need in your village is a sense of loyalty.

Running to animals affected by the cold in your village is a sense of loyalty.

A person should be loyal to his friends and relatives.

He should call and ask his friends, call and ask his relatives.

He should find out if they have any problems or needs and help them.

He should run when they get sick and try to do whatever he can.

He should run to solve his problems.

He should run to meet his needs.

He should not turn his back on his friend. After all, one cannot turn one's back on one's friend!

Those who appear to be friends run away so that nothing happens to them.

Do real friends ever run away?

Do friends ever run away from the troubles of their friends?

A friend does not say, "Is he harming me?", he runs to help him.

When a friend passes away, if there are spouses and children left behind, he should run to meet their needs and education, and help them.

It should not be forgotten that those left behind are the trusts left by his friend.

He should never betray the trust.

A person should be loyal to his siblings.

He should not violate their rights.

If you are an elder, act as an elder brother or sister in a way that protects them.

Try to make them good people.

Do not be harsh on them, and do not refrain from warning them.

If you are a younger one, be loyal to your older brother or sister.

Treat them respectfully.

Be loyal to everyone around you, no matter who they are.

Let's say strangers come to a place where you live.

Go and take care of them, are they hungry or thirsty? Ask.

Do they have a place to stay? Ask.

Help them.

Be respectful and loving towards people around you, whether you know them or not.

Never gossip about anyone.

Keep your secrets.

Don't make fun of them, and don't let anyone make fun of them.

Help the young people around you who can't go to school because of financial difficulties.

Help them without embarrassing them or even revealing yourself.

Go to someone whose stove doesn't work in the winter, get coal, get wood.

Find out if they have food, help them without embarrassing them.

Be loyal to your country.

Never betray your country.

Be a good citizen.

No matter what profession you are in, first be honest.

Then be a hardworking, productive and exemplary citizen.

Take care of your country and nation.

Never be seditious or hostile towards anyone in society.

Be loyal to the animals and plants around you.

Take care of an animal around you if it is hungry or thirsty.

Don't harm animals.

Water the plants and trees.

Tending to your field, run day and night to get the crop from it.

Be loyal, never be disloyal.

Don't forget the good done to you.

Know the value of good.

Forget the evil done to you, but don't forget the injustice.

Do not carry grudges or hatred against the evil done to you.

If you have a debt, pay it; if you cannot pay, tell them and ask for time.

Do not give up on good, never be inclined to evil.

Even if they do evil to you, do not give up on doing good.

Be just in your profession, give full measure and weight.

If you have made a promise, keep your word.

Never approach people for your own benefit.

Never use anyone.

Do the good you do secretly, never embarrass them.

If someone wants to do evil to someone, talk them down sweetly and within the law.

Always be loyal.

Being loyal is sincerity, sincerity, and loyalty.

Being loyal is seeking, asking, and running.

Being loyal is helping, solving trouble.

Being loyal is embracing, not letting go.

Being loyal is behaving with love and respect.

Being loyal is; is submission, being in trust.

Being loyal is modesty, condescension.

Being loyal is smiling, making someone feel loved.

Being loyal is keeping one's word, not betraying.

Being loyal is being trustworthy, being reliable.

Being loyal is always acting sincerely and without expectations.

Being loyal is acting knowing that there is Allah behind every being.

Visiting the elderly is kissing their hands.

Listening to their life experiences is learning lessons for yourself.

Being loyal is listening to understand someone who is speaking.

Being loyal is being the same inside and out.

Being loyal is not approaching the rich because of their wealth.

Being loyal is not avoiding someone because they are poor.

Being loyal is not approaching an official in a position for personal gain.

Those who are loyal are loyal, they show their loyalty directly and lovingly.

If something is entrusted to them, they take care of the trust, they show their loyalty.

If they are assigned to a position, they carry the responsibility of that position with loyalty.

They run for service, they are loyal to the position.

If a property governor is appointed to a place, they identify the problems of all the people in that town and solve them.

They visit the villages, listen to the villagers with compassion to see if the village has any problems, if the people living in the village have any problems or needs, and solve their problems.

They run for the peace, health and happiness of the people.

They never take pride in their positions, they make people feel that they are servants.

And they never betray their positions.

They are loyal to their promises.

No matter what their profession is, those who feel the sense of loyalty run to serve the people.

If someone in debt is loyal, they pay their debt on time.

If the money they borrow has lost value, they compensate for that loss.

They always show their gratitude to the person they borrowed from.

Our ancestors did not say “a cup of coffee is remembered for forty years” for nothing.

Even if it is a small favor, a favor is a favor.

Even if it is a small treat, it should never be forgotten.

The feeling of loyalty is very sacred for this.

A loyal person considers another person's trouble as his own.

He feels someone's need and trouble inside him and runs to them.

He reaches out to his friends, extends his heart, runs to them with everything he has, both materially and spiritually.

He becomes hope and morale for people.

He is not selfish, he is not jealous.

He is not proud, he is not arrogant.

He is not cruel.

The feeling of loyalty makes him humble, makes his tongue sweet.

His smile never leaves his face.

He thinks about every word he hears, he cares about it, he looks at its scientific value.

He thinks positively, he thinks wisely.

He is not pessimistic, he does not give in to pessimism either.

He waits patiently, he recommends patience.

He always observes, looks deeply.

He looks without disdain, he looks with importance.

He does not speak immediately, he holds his tongue.

He does not rush to answer someone immediately.

When he speaks, he speaks the truth.

He never gossips or backbites anyone.

He cleanses his heart from all falsehood and harmful acts.

He always acts as if he were in the presence of Allah.

He does not lie, does not eat what is forbidden.

He does not violate anyone's rights, does not deceive anyone.

He abandons slander, envy, malice, pride, arrogance, stubbornness and similar bad states.

He does not have feelings such as anger, rage and revenge.

His loyalty to Allah has been the means for these feelings to be taken from him.

He is busy with his own service.

He does not interfere with anyone's worship or belief.

He knows that everyone turns to Allah according to his own belief.

He never says that his belief is correct and his is not.

That is why a person should be loyal.

A loyal person offers peace and happiness to the society.

While witnessing the loyalty of even an animal, a person should not be disloyal.

We have witnessed many times that when a person has a heart attack, the dog senses this and helps the person to be saved by barking and struggling at the people around him.

The loyalty of the dog of the Companions of the Cave is also mentioned in the Quran.

The loyalty of horses to their owners is always known.

These are all the best examples of the feeling of loyalty.

Here, loyalty and faithfulness are intertwined.

The verse read at the end of Friday prayers every week should be a lesson to all of us.

And we should all apply this lesson to our lives.

Surah Nahl, 90: “Innallâhe yemuru bil adli vel ihsâni ve îtâi zîl kurbâ ve yenhâ anil fahşâi vel munkeri vel bagy yeizukum leallekum tezekkerûn.”

The Meaning: “Surely Allah commands to be just, to be good and to share what you have with your relatives. He forbids to consider oneself superior and to remain in bad deeds, to deny and to envy, to do injustice and to be unjust. Thus He advises you. It is hoped that you will reach the truths and act accordingly.”

There are so many beautiful warnings in the verse.

Yes, a person should be just.

He should be a benefactor, that is, he should always be in good deeds, and should be an example with his behavior.

He should be a sharer and help his relatives.

He should never consider himself superior and should not boast about the good deeds he has done.

He should not remain in bad deeds and should not be a slave to the world.

He should not be in denial and should never fall into envy.

He should not wrong anyone and should never break away from the truth.

He should never be the slightest bit cruel to anyone.

Those who are loyal heed this advice and apply it to their lives.

VERSES ABOUT LOYALTY IN THE QUR'AN

The word "vefa"(loyalty) and its derivatives are used in 30 places in the Qur'an.

In the Qur'an, "vefa" is used in the meanings of being in submission, acting with love, maintaining one's connection with Allah, acting consciously, being in trust, fulfilling one's promise, living in devotion to Allah at all times, and attaining Allah's reward.

In the Qur'an, the word "vefat"(death) is also considered the same as "vefa"(loyalty).

Because "vefat" is the name of submission in loyalty to Allah.

In the 55th verse of Al-i Imran, the death of Jesus is stated as submission in loyalty to Allah.

Vefa and vefat should be understood very well.

Why these two words complement each other should be considered very well.

Just as a person remains in a state of inactivity when he dies, that is, when he passes away...

If he is in a state of surrender in the place of death...

Living with the consciousness of surrendering to Allah while alive is the feeling of being loyal.

The loyalty of Abraham; his breaking away from falsehood, his seeking and asking about Allah, his looking to the earth and the sky, his understanding of creation and his submission to Him, has been shown as the behavior of being loyal.

The loyalty of Prophet Muhammad; has been defined as his informing of the truths of Allah day and night, his behaving with mercy at all times and being presented as a mercy to the worlds.

And it is stated in the Quran that all the messengers and prophets are loyal.

Now let's give examples from some verses:

Surah Al-Fath, 10: "İnnellezîne yubâyiûneke innemâ yubâyiûnallâh yedullâhi fevka eydîhim fe men nekese fe innemâ yenkusu alâ nefsih ve men evfâ bi mâ âhede aleyhullâhe fe se yu'tîhi ecren azîmâ."

Ellezine yubâyiûne ke : Those who pledge allegiance, obey, lend a hand, what you declare,

Innema yubâyiûne Allâh : Only, allegiance, obey, devotion, Allah,

Yedu Allah : His hand, power, Allah,

Fevka eydi him : On, his hand, power, they,

Fe men nekese : But, later, who, broke, to trample, imperfection, to exceed,

Fe innema : From now on, only, however,

Yenkusu alâ nefsihi : Breaks, exceeds, harm, to his own detriment,

Ve men evfâ : Who, loyalty, to continue the covenant, love, to protect the bond,

Bima ahede : Things, those things, made a covenant, promise, to protect the bond,

Aleyhe Allah : Him, this, he, to Allah,

Fe se yutî-hi : Thus, is given, exists, is presented, reaches, it,

Ecren azîmâ : Reward, great, sublime

The meaning: “Those who follow the truths you have narrated will understand that they are only dependent on Allah and will know that the power within them is the power of Allah. After this, whoever breaks his covenant will only break it to his own detriment, and whoever keeps his covenant and maintains the bond with love will understand the manifestations of Allah within himself. Thus, he will attain the sublime rewards offered.”

In this verse, it is stated that they are one with Allah, that is, they are constantly dependent on Him, and that those who live in this consciousness will attain the feeling of loyalty.

And they are the ones who keep their promises.

They are the ones who act with love.

And they are the ones who attain many sublime rewards.

Surah An-Najm 37: “Ve İbrâhîm ellezî veffâ.”

Ve İbrahim: Abraham, connected to mercy, connected to essence,

Ellezi veffâ: That, the one, loyal, friend, sincere,

The Meaning: “And Abraham was a loyal person.”

Abraham, like all other messengers and prophets was loyal.

He showed his loyalty to Allah by seeking Him, witnessing Him, surrendering to Him.

He broke all the idols, presented the glory of Allah to all humanity.

Surah As-Sajdah 11: Kul yetevfeffâkum melekul mevtillezî vukkile bikum summe ilâ rabbikum turceûn.”

Kul yetevfeffa kum: Tell, loyalty, surrender, love devotion,

Meleku: Angel, power, strength, strong,

El mevtil: Death, receiver, inefficiency, incomprehension,

Ellezi vukkile bi kum: That, the representative, protector, owner of the work in the bodies, yours,

Summe ila rabbikum: Then, your Lord, the One who created you,

Turceun: You will be returned, your return, return, return to your origin,

The Meaning: “Say: Pass from incomprehension and surrender everything to the One who has power in every being, that is loyalty. He is the One who has authority over the functioning of your bodies. Then your return is to the One who created you.”

This verse states how to be loyal.

Understanding the power that exists in every being and the feeling of surrendering to Him is loyalty.

Understanding that Allah is the One who manifests in the body at every moment and the feeling of surrendering to Him is loyalty.

Loyalty is knowing that we come from Him and return to Him and living in that consciousness.

Surah A'raf 102: "Ve mâ vecednâ li ekserihim min ahdin ve in vecednâ ekserehum le fâsikîn."

Ve mâ veced nâ : To find, found, understand, us,

Li ekseri-him : Most of them,

Min ahdin : True to the covenant, Tawhid, following his words,

Ve in veced na : Only, but, to find, understand, us,

Eksere-hum : Most of them, they,

Le fâsikîn : Those who abandon the truths and act on their own assumptions, deviate into falsehood, create duality,

The Meaning: "Most of them; They could not understand Us, they could not be loyal, and most of them, of course, abandoned the truths and went after their own understanding, so they could not understand Us."

In this verse, it is also stated that those who lack the perception of Allah cannot reach the feeling of loyalty.

Those who are in sin cannot be loyal.

That is, those around him who are full of pride, arrogance, strife and corruption are those who do not have a sense of loyalty.

Surah An-Nisa 97: "İnnellezîne teveffâhumul melâiketu zâlimî enfusihim kâlû fime kuntum. Kâlû kunnâ mustadafîne fil ard kâlû e lem tekun ardullâhi vâsîaten fe tuhâcirû fihâ fe ulâike mevâhum cehennem ve sâet masîrâ."

Inne ellezine : Surely those people,

Tevaffâ hum : To be loyal, devotion, surrender, understanding, them,

El melâiketu : Power, strength, the power in every being,

Zalimi enfus him : Those who oppress, the oppressors, the souls, to themselves,

Kâlû fime kuntum : They said, where, you were,

Kalu kunnâ mustadafine : They said, we were, the helpless, the weak, the needy

Fi el ard : On the earth,

Kâlû e lem tekun : They said, it didn't happen, did it?

Ardu Allah: Earth, everywhere, Allah,

Vasiaten: Vast, infinite, conscious,

Fe tuhâcirû fiha: Now, migration, changing place, transition, moving, there,

Fe ulaike meva hum: Here they are, where they are, they will reach, they,

Cehennemu: Hell of ignorance, deep well, burning and destructive states,

Ve sâet masiran: How bad, bad, place reached, place gone, place stayed, target, place,

The Meaning: “Those who understand the forgiveness of Allah have surrendered to His power that encompasses everywhere and have been loyal. Those who have wronged their own souls will be asked: Why are you in this state? We have been in a state of weakness and helplessness in understanding the truths on earth. It will be said to them: If only you had acted consciously in understanding the truths of Allah everywhere and then had searched for them. The abode of those in such a state is the hell of ignorance, and what an evil abode.”

It has also been stated in this verse that those who have attained the forgiveness of Allah will be loyal.

The loyal have surrendered to Allah, who shows His power everywhere.

It is indicated in this verse that the loyal are in a state of consciousness, while those who have not attained the feeling of loyalty are in a state of unconsciousness.

Surah An-Nisa 173: “Fe emmâllezîne âmenû ve amilûs sâlihâti fe yuveffîhim ucûrahum ve yezîduhum min fadlihî ve emmâllezînestenkefû vestekberû fe yuazzibuhum azâben elimen ve lâ yecidûne lehum min dûnillâhi veliyyen ve lâ nasîrâ.”

Fe emma ellezine amenu : Thus, plus, but, those who believe,

Ve amilû es salihâti : Those who are in righteous works, Pious deeds, good work,

Fe yuveffî-him : Now, it is paid to them, to be loyal, submission,

Ecr hum : Reciprocity, reward, fee, them,

Ve yezîdu-hum : It increases, more, them,

Min fadli-hî : Grace, virtue, virtuousness, that

Ve emme ellezine istenkef : But, but, those people, do not hesitate, do not, reluctant,

Ve istekberû : They become arrogant, boastful,

Fe yuazzibu-hum : Now, tormented, trouble, them,

Azâben elim: Torment, distress, pain,

Ve la yecid lehu: He cannot find, he,

Min duni Allah veliy: Other than Him, Allah, friend,

Ve lâ nasiran: None, helper,

The Meaning: “As for those who believe and work in the right path, they will be rewarded for their loyalty and their virtues will increase. But those who avoid the truth and are arrogant, their distress is painful distress, and they will have no friend or helper other than Allah.”

Those who believe, that is, those who are trustworthy in Allah, that is, those who are believers, are loyal.

They have attained the favors of Allah.

They are virtuous, that is, righteous people.

And those who are arrogant are those who are far from loyalty.

A person should understand the friendship and help of Allah.

Then he will understand what loyalty is.

Surah Aal-i Imran 55: “İz kâlellâhu yâ îsâ innî muteveffîke ve râfiuke ileyye ve mutahhiruke minellezîne keferû ve câilullezînettebeûke fevkallezîne keferû ilâ yevmil kıyâmeh summe ileyye merciukum fe ahkumu beynekum fîmâ kuntum fîhi tahtelifûn.”

Iz kale Allah ya Isa: Allah, O Jesus, informed,

Inni muteveffî-ke: I, surrender, affectionate devotion, loyalty, sincerity,

Ve râfiu-ke ileyye: Ascension, exaltation, you, to me, to myself,

Ve mutahhiru-ke: Purification, cleansing, you,

Min ellezîne keferu: Of those, from them, those who cover up the truths,

Ve câilu ellezine: Those who will make, do, present, tell, those, they,

Ittebeû-ke: Those who follow, follow what you tell,

Fevka: Above, high, sublime, above,

Ellezine keferû: Ignoring the truths, not caring,

Ilâ yevmil kiyameti: The emergence of the truths exit, time of death,

Summe ileyye merci kum: Then, to me, return, source, essence, you,

Fe ahkumu: So that, then, rule, order, solid, what is real,

Beyne kum: Among you, among yourselves,

Fîmâ kuntum: In, in what you are,

Fîhi tahtelifûn: About truths, about those things, disagreement, separation,

The Meaning: “Allah has informed: O Jesus! You, be attached to Me with all your being, be loyal and understand My greatness, purify yourself from the state of those who ignore and conceal the truths, and tell those people to be like you are subject to Him. Those people do not care about the truths until

they die. The source from which you came is Me. The truth of the things you differ among yourselves is in Me.”

This verse informs us of the kind of loyalty that Jesus had towards Allah.

Jesus showed his complete submission to Allah on the path to the cross.

He witnessed that the essence of himself and all existence is Allah and reached the station of saying, “I am He.”

He showed all of humanity what submission to Allah is.

He showed what it means to be loyal to all humanity by passing through his own body.

Surah Aal-i Imran 161: “Ve mâ kâne li nebiyyin en yagull ve men yaglul yeti bimâ galle yevmel kıyâmeh summe tuveffâ kullu nefsin mâ kesebet ve hum lâ yuzlemûn.”

Ve mâ kâne li nebiyyin : It did not happen, it cannot happen, prophets, messenger,

En yagulle : To hinder, to prevent, to keep away,

Ve men yaglul : Who, hinder, to prevent, to keep away,

Yeti bi-mâ galle : It comes, happens, with, not, what, obstacle, far, in ignorance,

Yevme el kıyameti : On the day of resurrection, when the truths are revealed, at the time of death,

Summe tuveffâ : Then, loyalty reaches love,

Kullu nefsin : Every person, everyone,

Ma kesebet : Thing, what, what he acquired, earned, in return,

Ve hum lâ yuzlemûne : They, do not exist, they are not wronged, no injustice is done,

The Meaning: “None of the prophets hid the truths. Who is far from the truths "If he stops, he will be in ignorance until he dies. Everyone will be rewarded for being loyal and they will not be treated unjustly.”

All the prophets have told the truths to humanity.

To stay away from the truth is to be in ignorance.

Whoever is loyal will surely attain many blessings from Allah.

Surah Aal-i Imran 193: “Rabbenâ innenâ seminâ munâdiyen yunâdî lil îmâni en âminû bi rabbikum fe âmennâ rabbenâ fagfir lenâ zunûbenâ ve keffir annâ seyyiâtinâ ve teveffenâ meal ebrâr.”

Rabbe-nâ: Our Lord, the One who created you,

Innena semi na: Surely, we, heard,

Munâdiyen: Call, invitation, to invite,

Yunâdi: Calling, the one who calls, the one who invites, to invite,

Li el îmâni: For, faith, to believe, belief,

En âminû: To believe,

Bi rabbi kum: Your Lord, who created you,

Fe âmennâ Rabbenâ: Now, we believe, Our Lord,

Fe agfir: Now, forgive, pardon, purify with your graces,

Lenâ zunube na: Us, our sins, our mistakes,

Ve kefir anna: Cover, eliminate, our,

Seyyiati na: Our bads, our mistakes, our evil, we,

Ve teveffê nâ : Loyal, with love, we,

Mea el ebrar : Together, the good, the virtuous, the honest,

The Meaning: “Our Lord! We heard the call of the one who called, “Believe in your Lord, and have faith,” and then we believed in our Lord. Now we have understood our mistakes, so forgive us and make us understand and eliminate our sins and be loyal and loving with the virtuous.”

In this verse, the struggle of those who call to believe in the Essence of our being is reported.

Believing in the Lord is believing in the Essence of beings.

The owner of all beings is Allah.

Believing in the Lord is believing in Allah.

A person should understand his mistakes and turn back.

A person should always ask for Allah’s forgiveness.

And a person should always be with virtuous people.

Because a person will learn a lot from them and learn to be loyal.

The virtuous are loyal to Allah.

Surah Al-An'am 60: “Ve huvellezî yeteveffâkum bil leyli ve yalemu mâ cerahtum bin nehâri summe yebasukum fihi li yukdâ ecelun musemmâ summe ileyhi merciukum summe yunebbiukum bimâ kuntum tamelûn.”

Ve huve ellezi : That,

Yeteveffâ kum : Loyal, affectionate attachment, surrender, death, you,

Bi el leyli : At night, darkness,

Ve yalemu : Owner of wisdom, knowing, knowledgeable,

Ma cerahtum : Things you open, to do, to work,

Bi el nehar : Day, light,

Summe yebasu kum fihi : Then, revives, to appear, you, in it,

Li yukdâ : Decree, desired, to be,

Ecel musemma : A time, determined time,

Summe ileyhi merci kum : Then, to it, source, your return, your origin, source, you,

Summe yunebbiu-kum : Then, informing, providing information, you,

Bi-mâ kuntum tamelun : That thing, you you have been, you are doing, work, deed,

The Meaning: It is He who gives you loyalty, who gives you sleep at night, who has knowledge of all that you do during the day, who keeps you alive for a time appointed. Then you return to Him, your origin. Then it is He who makes you aware of all that you do at every moment.

Surah al-An'am 61: "Ve huvel kâhiru fevka ibâdihî ve yursilu aleykum hafazah hattâ izâ câe ehadekumul mevtu teveffethu rusulunâ ve hum lâ yuferritûn."

The meaning: "He is the one who holds tightly to His servants with all their manifestations. He is the one who protects you with His manifestations until death comes to one of you and He reveals His realities to you. Those who showed us our realities told us about surrendering with love and being loyal, and they were not indifferent in telling those realities."

It is stated in the 61st and 62nd verses of Surah An'am that the sense of loyalty will develop by realizing Allah and understanding that He is the One who is alive in every being and in ourselves.

It is stated that those who have developed a sense of loyalty tell their surroundings about the realities of Allah and inform them about what it means to surrender with love.

Surah Al-A'raf 37: "Fe men azlemu mimmenifterâ alallâhi keziben ev kezzebe bi âyâtih ulâike yenâluhum nasîbuhum minel kitâb hattâ izâ câethum rusulunâ yeteveffevnehum kâlû eyne mâ kuntum tedûne min dûnillâh kâlû dallû annâ ve şehidû alâ enfusihim ennehum kânû kâfirîn."

Fe men azlemu : Now, then, here, who, the oppressor,

Mimmen ifterâ : From anyone, slander, fabricator,

Alâ Allah keziben : Against Allah, about Allah, lie,

Ev kezzebe bi ayati hi : Or, remaining in lies, his verses,

Ulaïke yenâlu-hum : Here they are, earn, reach, them,

Nasibu-hum : Share, lot, their,

Min el kitabi : From the book, the book of existence, from the truths,

Hatta izâ caethum : Even, when, come, them,

Resûl na : Showing the truth, messenger, conveying, us,

Yeteveffevne-hum : To be loyal, to be with love, love devotion, their,

Kalu eyne : It was said, where, how,

Mâ kuntum tedune : The thing you turn to, prayer,

min duni Allah : Turning to things based on conjecture instead of Allah,

Kâlû dallu anna : They said, it was said, deviate, diverge from the truths, from us,

Ve şehid : Witness, who is everywhere at all times,

Alâ enfusi-him : In themselves,

Enne hum kânû kafirîn: As it was, they, became, those who cover up the truths,

The Meaning: “So who is more unjust than the one who fabricates something about Allah and transmits it, or denies His verses? They have not attained the truths of the Book, nor have they understood the loyalty and love of the Messengers who came to them. It has been made clear to them: Where are those things that you turn to, instead of Allah, based on conjecture? It has been made clear to them: You have strayed from Our truths. They have not understood what is within them at all times, and they have disregarded the truths and covered them up.”

It is also stated in this verse that all the Messengers and Prophets acted with a sense of loyalty.

Because they are wise to Allah.

Because they are those who are in submission and trust in Allah.

They are those who act without forgetting Allah at all times.

Surah al-A’raf, 85: “Ve ilâ medylene ehâhum şuaybâ kâle yâ kavmi’budûllâhe mâ lekum min ilâhin gayruhu kad câetkum beyyinetun min rabbikum fe evfûl keyle vel mîzâne ve lâ tebhasûn nâse eşyâehum ve lâ tufsidû fil ardı bade ıslahihâ zâlikum hayrun lekum in kuntum muminîn.”

Ve ila madyeneh : To Madyan,

Eha hum shuayb : Their brothers, Shuayb,

Kale ya kavmi abudu Allah : Thus he said, O my people, servitude, Allah,

Ma lekum min ilah gayr hu : There is no Allah for you, other than him,

Kad caet-kum : It happened, it came to you,

Beyyinetun : Clear evidence, clearly apparent,

Min rabbi kum : Your Lord, who created you,

F evfû el keyl : Now loyalty, be loyal, behave lovingly,

Ve el mizan : Measure, balance, weight,

Ve lâ tebhasû : None, decrease, cheap,

En nâse eşe hum : People, things, property, their rights, them,

Ve lâ tufsidu : No, do not create mischief, corruption, duality,

Fi el ard : Earth, body, soil,

Bade ıslah ha : Then, improve, correct, fix, it,

Zâlikum hayrun lekum : This is good for you,

In kuntum muminîne : If you are believers, believers,

The Meaning: Their brother Shuayb came to Madyan. He said: O my people! Understand that you are servants of Allah, there is no Allah for you except Him. The clear proofs of Him who created you are upon you. Therefore, be loyal, act with love, be moderate and balanced, and do not devalue the wealth of people. Do not create corruption on earth, then be corrected with the truths therein, if you believe, that is better for you.

This verse also warns us to act with the consciousness of being the servant of Allah.

Allah is closer to us with His proofs than our jugular vein.

That is, He is the owner of our body and our soul.

Those who live with this consciousness attain the feeling of loyalty and act with love.

The loving behavior of those who have reached the station of servant is always loyalty.

They are moderate and balanced.

They do not devalue anyone's wealth.

They do not create mischief on earth.

They improve themselves as they understand the truth.

This is the behavior of the loyal ones.

Surah Joseph 101: “Rabbi kad âteytenî minel mulki ve allemtenî min tevîlil ehâdîs fâtıras semâvâti vel ardı ente veliyyî fîd dunyâ Vel âhireh teveffenî muslimen ve elhıknî bis sâlihîn.”

Rabbi kad âteyte ni: My Lord, it happened, you gave it to me,

Min el mulki: From the kingdom, the owner of the kingdom, the manager, the administrator,

Ve allemte nî min tewîl: You taught me, interpretation, interpretation,

El ehâdîsi: Words, events,

Fâtıra: Emergence, creator, creation, the one who opens and emerges,

El semevât ve el ardî: The heavens and the earth,

Ente veliyyî: The guardian, the friend, the one you take refuge in,

Fi ed dunya: In the world, in my life,

Ve el ahiret: Finally, after,

Teveffe nî: To be loyal, to be attached with love, loyalty,

Muslimen: Muslim, in peace and tranquility, submitting,

Ve elhik ni: Include me, include me, annex me, make me,

el salihîn : Righteous, one of the good, who has reached peace, who has been reformed,

The Meaning: “My Lord! You have given me the understanding that You are the owner of the dominion and You have taught me the interpretation of events. You are the one who created the heavens and the earth, You are the friend in my life and in the end. Make me one of those who surrender with love, and make me one of the righteous.”

The message presented in this verse is how the path to Islam is.

The path of Joseph to Islam should be considered.

Joseph says:

I understood that You are the owner of the entire universe.

The word “mulk”(property) in the verse means the owner of existence and the universe.

I realized that the creation, events and movement in existence are made by You, I learned with Your wisdom.

The word “hadith” in the verse means formation, events and movement.

I witnessed how every being on the Earth and in the Heavens was created by You.

The word “fatir” in the verse; creation, the splitting and revealing of what is inside, the splitting of the shell of the seed, the revealing of the tree step by step.

I have taken You as my guardian, I have taken refuge in Your friendship.

The guardian in the verse means friend, owner, protector, and guardian.

I understood being loyal, I surrendered to You in loyalty.

I reached the station of Islam and became a Muslim

Here is the path to Islam that is beautifully stated in the verse.

Understanding creation...

Examining how the movement and events in existence occur...

Being a witness to the Creator...

Knowing that He is the owner of the universe, that is, the owner...

Taking Him, that is, Allah, as a guardian...

Being loyal to Him, that is, surrendering in loyalty...

And reaching the station of Islam.

All of these are the ways of how Joseph reached the station of loyalty.

Being a witness to Allah, surrendering to Him, making Him a friend and being attached to Him with love gave the feelings of being loyal.

Another characteristic stated here is that being loyal is considered the same as being a Muslim.

Joseph was loyal and reached the station of Islam.

The righteous are the loyal.

A Muslim is a righteous, loyal person.

He is loyal to Allah.

Surah az-Zumar 10: “Kul yâ ibrâhîm lillâhi âmenûttekû rabbekum lillezîne ahsenû fî hâzihid dunyâ haseneh ve ardullâhi vâsiah innemâ yuveffas sâbirûne ecrehum bi gayri hisâb.”

Kul ya ibadi: Tell, O those who realize their servitude,

Ellezine âmenu: Those who believe,

Ittekû: Piety, avoiding evil, not associating partners,

Rabbe kum: Your Lord, Who created you,

Li ellezîne ahsenu: For people, for them, the most beautiful, beautiful behaviors,

Fi hazihi el dünya: In this, world, in your life,

Hasenet: To be on good deeds,

Ve ardu Allah: Earth, Allah,

Vâsiatun: Expanse, spread, travel, search,

Innema yuveffa: To act only with loyalty, love,

El sâbirûne ecre hum: Those who are patient, their rewards,

Bi gayrîn hisâb: Without, account, the reward of what is given, endless, unending, without account,

The Meaning: “Say: O you who believe and realize your servitude! Beware of evil towards the One who created you, and do not associate partners with Him. Be among those who do good deeds. Be on good deeds in this world you live in and spread out in the earth for the truths of Allah, behave only with love and be loyal. There is an eternal reward for those who are patient.”

This verse also informs us that we should be aware of our servitude and not associate partners with the Owner of our body.

We are informed that we should behave well towards our surroundings and be on good deeds.

All these are the behaviors of those who are loyal, who behave with love and who are patient.

Surah Fatir 30: “Li yuveffiyehum ucûrehum ve yezîdehum min fadlih innehu gafûrun şekûr.”

Li yuveffiy hum : For, in loyalty, love, devotion, surrender, them,

Ecir hum : Reciprocity, reward, them,

Ve yezide hum : Increases, more, them,

Min fadli hi : Excess, virtue, grace,

Inne-hu gafurun : Surely, He is the one who forgives, who offers pure graces,

şekur : The one who is thanked, the owner of blessings,

The Meaning: “Their being in loyalty, love, friendship at all times is a reward for them and their virtue always increases. Surely, He is the one who purifies with His graces, the one to be thanked.”

In this verse, it is also stated that those who are loyal have attained the graces of Allah.

Those who are loyal have been honored with the names of Allah’s forgiveness.

They are virtuous.

Their understanding increases as their perfection increases.

They are always grateful.

Surah Nahl 11: “Yevme tetî kullu nefsin tucâdilu an nefsihâ ve tuveffâ kullu nefsin mâ amilet ve hum lâ yuzlemûn.”

Yevme teti : Day, time, comes,

Kullu nefsin : All souls, people, everyone,

Tucâdilu : Struggle, make an effort,

An nefsi ha : For his own soul, for himself,

Te tuveffâ : Lost, surrendered, paid in full, loyalty, return,

Kull nefsin : All souls, everyone,

Mâ amilet : What they do, their actions, deeds,

Ve hum lâ yuzlemûne : They, do not exist, they are not wronged, injustice,

The Meaning: “A day will come when everyone will enter into a struggle for himself and everyone who is loyal will receive the reward for what they have done and they will not be wronged.”

It is stated in the verse that “those who are loyal will receive the reward of their work.”

Those who work faithfully and sincerely in their work will definitely receive their reward.

And they will find the reward they deserve from Allah.

Life is a struggle.

The important thing is to be able to fight that fight with loyalty.

When a shepherd looks after the sheep he is responsible for with loyalty and cares for them, the milk and wool of the sheep will be more productive.

If a farmer is loyal to his field, he will get more products from the seeds he sows.

If a chef is loyal to both the food he makes and his customers in his restaurant, he will have more customers.

Because people come to delicious food and smiling faces.

There is a story like this:

In a town, there was a sullen-faced honey merchant.

Although this merchant brought the best of honey and offered it for sale in his shop, he did not have many customers.

Right across from this sullen merchant, there was another honey merchant.

But his shop was always busy and he never had a shortage of customers.

One day, this sullen honey merchant sold the best honey cheaply, but nothing changed. He tried other things but still couldn't attract customers.

The sullen honey merchant, who was very upset about this business, went to consult a tradesman who had seen the secret of this business.

He went to him and explained the situation; he complained, "No matter what I did, it didn't work."

The mature tradesman looked at the merchant with a smiling face and said:

"Son, you are selling honey and your neighbor across from you is also selling honey, I'm sorry but your face is selling vinegar; of course people won't come to you, your neighbor across from you is also selling honey, that's why people run there." (Quote.)

Here is the merchant selling honey, he is loyal to his customers, he is sincere, he is loving.

One of the Perfect Ones of the period, Ahî Evran (1171-1261 Kırsehir) has unforgettable advice that has become the principle of Ahî Ocakları.

Let those who come come happily, let those who go go safely.

Don't look at the forbidden, don't eat the forbidden, don't drink the forbidden.

Be honest, patient, and enduring.

Don't lie.

Don't start talking before your elders.

Don't deceive anyone.

Be content.

Don't covet worldly goods.

Don't measure wrongly, don't weigh less.

When you are strong and superior, know how to forgive.

When you are angry, know how to be gentle.

And be generous enough to give to others even when you are in need.

Take care of your spouse, your job, and your food.

Ahi's hands, doors, and tables should be open; his eyes, waist, and tongue should be closed.

Control your hands, tongue, and waist.

Keep your heart, your door, and your forehead open.

Ahî Evran's advice is that people should treat each other with loyalty.

Those who are loyal only behave in this way.

They are always moderate, they act in balance.

They take people's goods at their value.

They do not slander anyone's goods, they do not devalue them.

They do not provoke people, they do not create mischief on earth.

In many places in the Quran, it is stated that one should always be loyal.

ABRAHAM WAS LOYAL

In the Quran, it is stated that Abraham was “loyal”.

What does it mean for Abraham to be loyal?

Surah An-Najm 37: “Ve Ībrāhīm ellezī veffā.”

Ve Ībrahim: Abraham, connected to the mercy, connected to the essence,

Ellezi veffā: That, the one, loyal, friend, sincere,

The Meaning: “And Abraham was a loyal person.”

Abraham’s breaking of idols and searching for Allah is shown as an example in the Quran.

Abraham reached the truth and became one of the believers.

Abraham is known as the father of Tawhid.

Abraham is the common ancestor of all beliefs.

He tried to explain the one Allah to the society he lived in, and gave great struggles.

He was in great contemplation to understand what Allah is, he wanted to understand the creation and the creator by looking at the earth and the sky.

He is one of the most mentioned in the Quran, the Bible, and the Torah.

His name is mentioned 69 times in the Quran.

He is mentioned in the Torah as Avraham (Abraham).

In the Torah, the name of Abraham is mentioned as Abram, meaning “the great father”.

He was later called Abraham, meaning “the father of nations”.

It is highly probable that the word Abraham is related to the words “rahim” and “rahman”.

Because Abraham demonstrated a birth from essence and the unity of existence surrounded by attributes.

Abraham was the symbol of searching and questioning.

It is believed that Abraham lived in the 2000s BC.

There is information that Abraham was born in Ura, very close to Harran in Northern Syria.

(The Torah: A Modern Commentary, p. 91).

According to the information presented, Abraham and his family went from Ur to Harran, and from there to Canaan (Genesis, 11/26-27, 31-32). It is accepted that the place where Abraham lived was the region in Southeastern Anatolia, where Harran is located.

Abraham is the symbol of searching, questioning, and wanting to witness.

Our elders have always said, "If you are going to search, search like Abraham, look like Abraham."

Abraham, looking at the earth and the sky, asking the questions, "How did this world come into being, who created this world, are you my Lord?", has been referred to as the "father of those who seek the truth."

He is referred to as the "Father of Tawhid" with the struggle he carried out during his time.

He is a guide for those who want to understand the existence of existence and the One who creates existence.

He is the best example for those who want to understand the truth of "What is Allah?", for those who ask and search.

He is a student of the school of the universe, a teacher of the path of Ilm-i Tawhid (The wisdom of unity), and the father of all beliefs.

It is reported that he lived in the city of Babylon near the Euphrates River.

The name of the tribe he lived in is known as the "Chaldean tribe".

His father was Taruh or Azer.

According to another piece of information, his father Taruh passed away while his mother was pregnant with Abraham.

While his mother was pregnant, she married Taruh's brother Azer.

His name is mentioned in some parts of the Torah (Genesis, 11/26-17/4),

Nehemiah (9/7) and 1st Chronicles (1/27) as Avram (Abram), and in other parts of the Old Testament as Avraham (Abraham).

According to the Torah, his name was first mentioned in the sense of "great ancestor" and later in the sense of "father of nations".

Abraham; encompassing the dimension of the womb and the merciful, it means the origin and father of the entire nation.

Nimrod is a king who lived in the time of Abraham.

He ruled Babylon and its surroundings.

He was a person who lived in great arrogance, was caught up in worldly ambition, boasted about his wealth and property, saw himself as the Allah of people, and made people work as his slaves.

One day, Nimrod saw in his dream that a light was shining in the sky and that the light of that light was extinguishing the light of the sun and the moon.

According to another narration, a person came in his dream and knocked him off his throne and hit the ground.

Nimrod asked the Oracles to interpret his dream.

They interpreted it as, “A boy will soon be born and will destroy your kingdom.”

Nimrod got very angry and asked what to do.

The soothsayers also tell him to kill all the newborn boys in Babylon.

Nimrod orders his soldiers; “Kill the newborns” he says.

Many innocent children are killed.

A mother who hears this takes her son Abraham to a cave in the mountains.

She takes care of her child with maternal feelings.

According to another narration, Abraham was born in a cave.

His mother hid Abraham in the cave for a while and when things calmed down, they went to the city.

His father was also someone who worked in Nimrod’s palace.

And he was someone Nimrod loved.

Nimrod saw Abraham with his father and loved him.

Abraham became like a child of Nimrod who had no children.

And Abraham started to grow up next to Nimrod.

Abraham found it strange that people worshipped idols and sometimes he started to throw them down and break them.

He made himself and the people think, “These cannot be Allah, can something that cannot even prevent itself from breaking be Allah?”

His thoughts were strange, but Abraham’s search for the true Allah increased even more.

According to one story, his father worked in an idol factory and made idols.

His father sent Abraham to the market to sell the idols.

One day, Abraham tied a rope around the neck of the idols and shouted, “I am selling these idols that are neither beneficial nor harmful to you,” and this caught everyone’s attention.

This incident reached his father’s ears and his father warned Abraham harshly.

What Abraham said caused anger in the society.

Abraham refused to worship idols and broke them.

And Abraham’s search for Allah would open doors for him to be loyal.

In the Surah Anbiya, there is the story of Abraham breaking idols.

Surah Anbiya:

51- Ve lekad âteynâ ibrâhîme ruşdehu min kablu ve kunnâ bihî âlimîn

Ve lekad ateyna Abraham: Indeed, We have given, We have presented, Abraham,

Ruşde hu min kablu: Rüşd, completeness, truth, perfection, before,

Ve kunnâ bihî alimîn: We, made, us, found, him, who, knows,

The Meaning: “Indeed, Abraham also attained perfection with the truths We presented before, and he was of those who know Us.”

52- İz kâle li ebîhi ve kavmihi mâ hâzihit temâsîlulletî entum lehâ âkifûn

Iz kale: He had said,

Li ebîhi ve kavmihi: To his father and his people,

Mâ hâzihi el konusilu: What are these, statues, image, picture, symbol, depiction,

Elletî entum: That, you,

Lehâ akifûn: To him, work, constantly worship,

The Meaning: “He said to his father and his people: What are these statues, that you constantly worship them.

53- Kâlû vecednâ âbâenâ lehâ âbidîn

Kâlû veced nâ âbâe nâ: They said, we found our ancestors,

Lehâ âbidîn: Him, them, servitude,

The Meaning: “They said: We found our ancestors servitude to them.”

54- Kâle lekad kuntum entum ve âbâukum fî dalâlin mubîn

Kale lekad kuntum entum: He said, and indeed, you were, you,

Ve âbâukum: Your fathers, your ancestors,

Fi dalâl mubîn: In clear error, deviating from the truths,

The Meaning: “He said: Indeed, you and your ancestors are in clear error.”

55- Kâlû e citenâ bil hakkı em ente minel lâibîn

Kalu e citenâ : They said, you brought, you came, you said,

Bi el hakk : True, real, truth, right,

Em ente : Or, you,

Mîn el lâibine : Indifferent, game, fun,

The Meaning: “They said: Is what you tell us true? Or are you making fun of us?”

56- Kâle bel rabbukum rabbus semâvâti vel ardillezî fatarahunne ve ene alâ zâlikum mineş şâhidîn

Kale bel rabbu kum: He said, no, your Lord is the one who created you,

Rabb: The Lord, the One who created,

El semâvat ve el ard: The heavens and the earth,

Ellezî fatara hunne: Who created, brought into being, bringing them into being,

ve ene alâ zalikum: I am, upon, thus, this,

min el şâhidîne: Of the witnesses, present everywhere at all times,

The Meaning: “He said: No, I am not mocking you. He is the One who created everything in the heavens and the earth, and He also created you. He is the One who brought all things into being. Thus, I am on the path of Him who is present everywhere at all times.”

57- Ve tallâhi le ekîdenne asnâmekum bade en tuvellû mudbirîn

Ve tallâhi: The real one, indeed, Allah,

Le ekidenne: Surely, to do something, I will do something,

Asnâme kum bade: Your idols, the things you worship, then,

En tuvellu mudbirîn: To turn and go, back,

The Meaning: “The real one is Allah. Surely, after you turn and go, I will do something to your idols.”

58- Fe cealehum cuzâzen illâ kebîren lehum leallehum ileyhi yerciûn

Fe ceale-hum : Thus He made, made, them,

Cuzâzen : Part by part, piece by piece, tore,

Illâ kebîren lehum : Except, other, the great, those,

Lealle hum ileyhi yerciûn : It is hoped that, perhaps, they will return to it,

The Meaning: “Thus He made them to pieces, except the great, because He knew that they would return to the great.

59- Kâlû men feale hâzâ bi âlihetinâ innehu le minez zâlimîn

Kalu men feale: They said, who did it,

Hâzâ bi âliheti-nâ: This, that, our Gods,

Inne hu le min ez zâlimîne: Surely, truly, he is from the wrongdoers,

The Meaning: “They said: Whoever did this to our Allahs, surely he is from the wrongdoers.”

60- Kâlû seminâ feten yezkuruhum yukâlu lehû İbrâhîm

Kâlû seminâ: They said, we heard,

Feten: Young, male, lad,

Yezkuru-hum: Mentioning, talking about, them,

Yukâlu lehû İbrâhîm: It is said, to him, Abraham,

The Meaning: “They said: We heard from a young man, he was talking about them, they call him Abraham.”

61- Kâlû fetû bihî alâ ayunin nâsi leallehum yeşhedûn

Kalu fe atu bihi : They said, then, bring it,

Alâ ayuni el nas : On, for, eye, look, view, people,

Lealle-hum yeşhedun : It is hoped that, thus, they will be witnesses,

The Meaning : “They said: Then bring it before the eyes of the people, so that they will be witnesses.”

62- Kâlû e ente fealte hâzâ bi âlihetinâ yâ İbrâhîm

Kâlû e ente fealte : They said, did you do this?

Hâzâ bi aliheti na : These are our Gods, in whom we take refuge,

Ya İbrahim : O Abraham,

The Meaning: “They said: O Abraham! Did you do this to our Gods?”

63- Kâlê bel fealehu kebîrhum hâzâ feselûhum in kânû yentikûn

Kale bel faalehu: He said, no, perhaps, on the contrary, he did it,

Kebîrhum hazâ: The elder, they, this, that,

Fe eselû hum: Come on, now, then, ask, them,

In kânû yentikûn: If, then, it happened, they will speak,

The Meaning: “Abraham said: Perhaps their elder did it, ask them, if they can speak.”

64- Fe receû ilâ enfusihim fe kâlû innehum entumuz zâlimûn

Fe receû: Then, they turned, returned, they accounted for themselves,

Ilâ enfusi him: To themselves, to their own selves, they,

Fe kâlû inne kum: Thus, they said, surely, truly, you,

Entum el zâlimûn: You, do not err, the wrongdoers, the erring,

The Meaning: “Then they turned to themselves and thought. Thus, they said: Surely, we erred and wronged ourselves.”

65- Summe nukisû alâ ruûsihim lekad alimte mâ hâulâi yentikûn

Summe nukisu : Then, lowered, bowed, dropped, turned,

Alâ ruûsi him : On, for, about, head, direction, they,

Lekad alimte : Verily, the learned, the knowing, you, you knew,

Ma haulai yentikûn : It did not happen, not, they, they are talking,

The Meaning: “Then they bowed their heads. Indeed, you know that they cannot speak, they said.”

66- Kâle e fe tabudûne min dûnillâhi mâ lâ yenfeukum şey’en ve lâ yadurrukum.

Kale efe tabudûne: He said, are you still worshipping, worshipping?

Min duni Allah: Other, belonging to him, besides Allah,

Mâ la yenfeu kum şeyen: Not, there is no, things that are of no benefit to you, of no benefit, there is no,

Ve lâ yadurru kum: There is no, protection, for you,

The Meaning: “He said: Will you still worship things that are of no benefit to you and that have no protection, other than Allah, and that are based on conjecture?”

67- Uffin lekum ve li mâ tabudûne min dûnillâh e fe lâ takılûn

Uffin lekum : Oh, woe, shame on you,

Ve li ma tabudun : Well, what, servitude,

Min dûni Allah : Other, other than Allah, leaving Allah,

E fe la taksilûne : Still do you not reason?

The Meaning: “Woe to you, you serve things based on conjecture, leaving Allah. Do you still not reason?”

68- Kâlû harrikûhu vansurû âlihete-kum in kuntum fâilîn

Kâlû harrikû hu: They said, burning, heat, warmth, fiery, to split, o

Ve uzumû âlihete-kum: Help your Gods,

In kuntum fâilîn: If you, the doers, to do,

The Meaning: They said: It is on fire. If you want to do something, help your Gods.”

69- Kulnâ yâ nâru kûnî berden ve selâmen alâ İbrâhîm

Kulna: We said, we informed,

Ya nâru: O, fire, burning and destructive states, burning,

Kuni berden: Be, be, cold, cool, be fixed, finish, die,

Ve selamen alâ İbrâhîm: Peace, tranquility, harmless, upon, for, Abraham,

The Meaning: “We informed: O those in burning and destructive states! End those states of yours and be in peace and tranquility like Abraham.”

70- Ve erâdû bihî keyden fe cealnâ humul ahserîn

Ve erâdû bihî: They wanted, to him,

Keyden: Trap, trick, evil,

Fe ceal nâ hum: Thus, we did, offered, gave, our work, they,

El ahserîn: Loser, to be disappointed,

The Meaning: “They wanted to do evil to him. Thus, they did not understand the truths we offered and became among the losers.”

As stated in the verses, it is a loyal act for Abraham to break the idols, make the people think, and guide them to the truths.

It should be understood well which idols Abraham broke.

A person should know the things he has made his own idols and break them one by one.

Everything that a person turns to for his own benefit instead of Allah is his idol.

A person cannot reach the truth of Allah without breaking the idols he has made.

Otherwise, a person’s idol becomes his Allah, in his opinion, in which he takes refuge.

A person must understand what idol he has made and break it.

Thus, the idols a person makes become a barrier between him and Allah.

A person can turn his wealth, property, fame, reputation, pride, arrogance, position, anger, grudge, hatred into idols.

Worldly ambitions are a person’s idol.

If a person becomes a slave to the love of worldly life, that person will make many idols.

Surah Ankabut 25: “Ve kâle innemettehaztum min dūnillâhi evsânen meveddete beynikum fil hayâtîd dunyâ summe yevmel kıyâmeti yekfuru badukum bi badın ve yelanu badukum badan ve mevâkumun nâru ve mâ lekum min nâsırîn.”

The Meaning: “Abraham said: Because you have too much love for the worldly life, you have taken idols instead of Allah. Then you prevent each other from understanding the truths until you die and you keep each other away from mercy, and your abode is the fire and there is no helper for you.”

We should not be slaves to the worldly life.

The worldly life is our place of life, the living book by which we can understand Allah.

We should care about the worldly life, but we should not be slaves to it.

Otherwise, we will take wealth, property, money and fame as idols.

We cannot reach the truth of Allah without breaking those idols.

Here are the idols that Abraham advised his people to break the worldly idols.

The fact that Abraham broke the idols and called out to his people; "Leave them alone and seek the truth" is very important.

Abraham believed in the one creator who created the entire universe, witnessed him and became one of the loyal people.

Abraham fought very hard for his father and society to be on the path of truth.

He responded to their words; "We do as we found our ancestors, we worship idols and we will continue to worship them" with thought-provoking words.

He tried to prevent his society from becoming slaves to idols.

He said, "Abandon things that neither benefit nor harm you."

Abraham's struggle was a very sacred struggle.

Nimrod's wish to throw him into the fire could not turn him away from his path.

Abraham did not bow to him.

When Nimrod asked why he did not bow down, he said: "You are a servant like me, I do not bow down to anyone but my Lord."

Nimrod said: "Who is your Lord?"

Abraham said: "He who created me and you, He who shaped my body and yours."

He said: "My Lord is the One who brings the world, gives life and death, and offers death."

Nimrod said in a haughty manner: "I also give life and offer death."

And he had two prisoners brought from prison.

He ordered the death of one of the prisoners and pardoned the other.

And he said: "Here! Look, I also offer life and death" Abraham said: "You did not create them, you did not shape their bodies, their eyes, their ears, their hands, their feet, all their limbs, and you did not create that body". And he continued; you are not the one who makes them breathe, you are not the one who shows through their eyes, you are not the one who makes their hearts beat, you are not the owner of the power in that body" he said.

And he continued; My Lord brings the sun from the east, you cannot do this, My Lord sets the sun from the west, you cannot do this." And he continued; You cannot create an ant, a bird, an insect, you cannot make the beautiful song of a bird." And he continued; You cannot create a baby in the womb, you cannot even give the color of its eyes," he said.

And he continued; You are in great arrogance, you are in suspicion, you are someone who oppresses your people," he said.

Nimrod did not know what to say to all these words, and he knew that Abraham was right.

He just said; Take him away from me, prepare a fire and throw him into it.

Could the fire of Nimrod ever burn Abraham?

The fire of Nimrod could only burn Nimrod, it could burn people like Nimrod.

The fire was prepared, Abraham was brought.

When Abraham was coming, Gabriel had come to him.

He said, "Pray to Allah, may the fire not burn you." Abraham said, "My Lord knows what is in my heart, I have relied on Him, I have surrendered to Him, no matter what happens, I will accept it with trust."

Abraham was loyal like this, he never doubted his Lord.

He was devoted to Him with love, he trusted Him.

Wasn't this loyalty?

Nimrod called out; "Accept that I am your Lord, apologize to me, I will forgive you," he said.

Abraham said; "Come, ask forgiveness from Allah, who created you and me, ask for forgiveness, Allah's forgiveness is vast."

And he continued; Come, give up worshipping idols, see that your biggest idol is your arrogance, break that idol of arrogance and turn to the One who created you and me," he said.

And he continued; "Look, even these flying flies know your arrogance, even they buzz and announce the remembrance of Allah," he said.

And he continued; "Your arrogance has become a veil from seeing the glory of Allah in existence, it has caused you to despise the created being, even these flying flies show the glory of Allah, you will learn the lesson of this," he said.

And he continued; "Come, break the idols of ego and come, let's throw ourselves into that fire together, let's see what the fire will turn into," he said.

Nimrod was afraid of the fire he had prepared.

However, he was burning in his own body in that arrogance fire at every moment, he could not see or know.

Until a fly informed him.

Nimrod gave the order; "Throw Abraham into the fire."

Abraham was thrown into the fire, but what was that; the fire turned into a garden, a river, and many flowers.

At that moment, a fly entered Nimrod's nose and reached his brain.

Nimrod hit his head on the rocks so that the fly would get out and died.

Those who made themselves an idol in their own arrogance would end up like this.

Nimrod's arrogance fire could not burn, affect or embrace Abraham.

Because Abraham had extinguished that arrogance fire in his time, and many gardens had opened in his heart.

Because Abraham had corrected the Nimrod feeling.

Would those who entered heaven ever burn in the fire of hell?

Abraham was such a loyal person.

He was someone who was not afraid of the arrogant fire of Nimrod.

He was someone who showed his loyalty by submitting completely to Allah.

Surah Nisâ 125: “Ve ittehaz Allâh İbrâhîme hâlîlâ.”

The Meaning: “Abraham embraced Allah with all his being, sincerely and wholeheartedly.”

Abraham took Allah as his friend, Allah opened all His doors to Abraham.

Abraham's submission was his loyalty.

This loyalty was a blessing from Allah to him.

It was not said in the Quran about Abraham that “he was a loyal person” for nothing.

Allah willing, his sense of loyalty will be an example for all people.

Abraham always fought for his people.

He prayed and begged Allah for his people.

The following prayers of Abraham are included in the Holy Quran:

In Surah Abraham, there is Abraham's supplication to Allah

Surah Abraham 35-41:

35- Abraham said: My Lord! Make our places safe and keep me and my children away from worshipping idols.

36- My Lord! Most people have strayed from the truth by worshipping idols. Whoever follows me, then surely he is with me. Whoever opposes me, then surely You are the Forgiver, the Originator of existence.

37- Our Lord! I have placed my offspring on Your path. In Your sacred bodies, which are Your houses, they shall have nothing but Your knowledge. Our Lord! So make them owners of hearts, that they may be always in the consciousness of Your devotion. Incline people to the truth, that they may learn of Your favors and manifestations. It may be that they will know the owner of Your existence and submit to it.

38- Our Lord! You are indeed the owner of wisdom of what we cannot see and what is manifest. There is nothing in the earth or in the heavens that is hidden from Allah.

39- Allah is the owner of all manifestations. Who forgave me Ishmael and Isaac in my maturity. Surely my Lord is the Hearer, the One to whom I turn.

40- My Lord! Make me always devoted to You. Our Lord! And so shall my descendants be, and accept our prayers.

41- Our Lord! Forgive me, my mother, my father, and the believers and make me among those who always ask and seek the truth.

In Abraham's prayer; there is a desire for himself and his children to be away from idols.

Abraham's prayer continues:

"Let people ask and search, reach the truths."

"Let them act with wisdom, do not abandon wisdom."

"Let them believe in Allah, be in submission." All these are signs of why Abraham was loyal.

Abraham's search and questioning of Allah is presented as an example to all humanity in the Quran.

"Nuri Ibrahim" Look like Abraham.

Question like Abraham.

Search like Abraham.

Questioning is the feeling of seeking the truth.

Looking is trying to understand what you see.

Examining is the feeling of witnessing.

To witness is to be sure.

A person who is sure becomes a believer.

A person who is a believer questions, looks, examines, and witnesses.

"Nuri Ibrahim" Surah An'am 75

As stated in the verse, looking like Abraham is the feeling of seeking the truth.

Looking, questioning, is the key to the doors that open to the truth.

Looking to understand.

Looking to know.

Looking to witness.

Looking wisely.

Looking analytically.

Looking to catch the message.

Looking to understand existence and the creator.

All of these are Abrahamic feelings.

The way to be loyal passes through the station of witnessing.

A belief in Allah that we do not witness is not faith.

The word “Eshedu”, said 4 times in every adhan, 20 times a day, is the message of “Be witness”.

Being a witness, knowing, being able to see the truths opens the door to the dimension of faith.

In order to be a witness; one must look, examine, and try to know.

Belief is believing in a Allah that we do not witness.

Faith is a belief in Allah that has the dimension of witnessing.

Abraham searched for the truth of the visible existence.

He looked at the earth and the sky.

He questioned, “What are these visible things, how did existence come to be, who created existence, who created me?”

Looking at Abraham is the way to observe, question, and seek the truth.

Abraham searched for the truth, he wanted to be sure.

He observed, he thought about the existence of what he saw.

He wanted to understand creation and Allah.

Surah An’am 75-83

75- “Ve kezâlike nurî ibrâhîme melekûtes semâvâti vel ardı ve li yekûne minel mûkînîn.”

Ve kezalike nurî İbrahim: Thus, light, brightness, looked, showing, Abraham

Malekûte: Strong, forces,

El semâvâti ve el ard: Heavens, skies and earths,

Ve li yekûne min el mûkînîn: For it to be, certainty, definiteness, closeness, to be sure,

The Meaning: “Thus Abraham; looked and observed to understand the owner of the power in the skies and the earth, to understand our light and to be sure of the truths.”

Abraham searched for the truth of the apparent existence in order to understand existence and the Creator.

He looked at the skies and the earth.

He tried to understand the mobility and power in existence.

In order to understand the truth of things, he looked and observed.

Abraham understood that the place where the answers to the questions he was looking for were in existence itself.

76- “Fe lemmâ cenne aleyhil leylu reâ kevkebâ kâle hâzâ rabbî fe lemmâ efele kâle lâ uhibbul âfilîn.”

Fe lemmâ cenne : Then, when it happened, covered, not knowing, in the dark, I cannot recognize,

Aleyhi el leylu : Above it, night, darkness, heedlessness,

Reâ kevkeb : He saw, a star, stars, ostentatious,

Kale hazâ rabbi : He said, this is it, is this, my Lord,

Fe lemmâ efele : But when it happened, passing, disappearing,

Kale lâ uhibbu : He said, there is no, love,

El âfilîn : Passing, disappearing,

The Meaning: “Then, while in the darkness of the night, he saw a star and said: My Lord, is this it? But when it passes, I cannot find love in those who pass.”

The night became dark, and as he looked up to the sky, he saw a bright star.

This star was brighter than the other stars.

“Could this star, which is brighter than the others, be the Lord I seek?” he thought. Here, we can also contemplate this verse as follows:

“When Abraham looked at the essence of existence, when he thought about the movement there, the first sparks began to dawn in his heart.”

There was movement in existence and there was a force that caused the movement.

Abraham began to slowly open the doors of truth by examining existence.

The first sparks that dawned in his heart are a sign that Abraham was slowly reaching the truths.

It would be more appropriate to consider it as the emergence of the lights of truth in the sky of his heart, rather than his seeing a bright star in the sky.

Because Abraham had seen that bright star in the sky before.

Here, it should be considered that the bright star refers to the truth of the functioning in existence.

77- “Fe lemmâ rae el kamere bâzigan kâle hâzâ rabbî fe lemmâ efele kâle le in lem yehdinî rabbî le ekûnenne minel kavmid dâllîn.”

Fe lemmâ rae : Then, when it came, he saw, the moon,

El kamer bazigan : The moon, rising, emerging,

Kale hazâ rabbi : He said, this is, my Lord,

Fe lemmâ efele : But when it came, passing, disappearing,

Kale le in lem yehdi nî : He said, certainly, if, the right path, guidance, I,

Rabbi : My Lord, the creator, the owner of existence,

Le ekûne enne : Certainly, I will certainly be,

Min el kavmi ed dalline : The people, in error, distancing from the truth,

The Meaning: “Then, when he saw the moon emerging, he said: Is this my Lord? But when it came, passing, if I, the guidance of my Lord If I do not understand, I will surely be one of those who remain astray.”

Then he saw the moon.

It was a little bigger and a little brighter.

Is this my Lord? He said.

But it also passed away.

Here, the purpose of the moon should be thought of as Abraham reaching the realities of the attributes in existence.

Here, we can think of passing away as getting lost in His Essence, becoming one.

78- “Fe lemmâ reeş şemse bâzigaten kâle hâzâ rabbî hâzâ ekber fe lemmâ efelet kâle yâ kavmî innî berîun mimma tuşrikûn.”

Fe lemmâ rae : Then, when he saw,

El şems bazigat : The sun, emerging, rising,

Kale hazâ rabbî hazâ ekber : He said, this is, my lord, the great, the sublime, the greater,

Fe lemmâ efelet : But when it is, passing, disappearing,

Kale ya kavmî : He said, O my people,

İnnî beriun : I am free,

Minma tasrikûn : From that which you associate with others,

The Meaning: “Then, when he saw the sun emerging, he said, Is this the greater, my Lord? But when it passed, he said, O my people! I am free from that which you associate with others.”

A little later, when the sun appeared, both the moon and the stars disappeared, became invisible.

The sun is a reference to the Essence of Allah.

Actions and attributes become invisible in the Essence of Allah.

That is, drops and waves that mix with the sea become invisible in the sea, they disappear.

Here Abraham saw this unity and was saved from polytheism.

Here all existence is drops and waves of the ocean of Allah.

All of them show the unity of Allah.

79- “İnnî veccehtu vechiye lillezî fatares semâvâtî vel arda hanîfen ve mâ ene minel müşrikîn.”

Inni veccehtu vechiye: I, face, turn, truths, my face, direction,

Li ellezi fatare: That, the creator, the revealer, creative force,

El semâvât ve el ard: The heavens and the earth,

Hanîfen: Hanîf, the one who is on Tavhid(Unity), believing in the oneness of existence,

Ve ma ene min el mushrikîn: I am not the one who associates partners, attributes existence to himself,

The Meaning: “I turned my face to the Power that created the heavens and the earth upon Tavhid, and I am not one who attributes existence to myself besides His existence.”

And Abraham attained the truth of Tavhid.

He understood the divine power that created the heavens and the earth.

He witnessed that power that showed its power in the earth and the sky.

He surrendered to that power that manifested its power in every being.

He found that power in himself, he knew that he was also Him.

And he did not attribute existence to himself in the presence of Allah's sublimity.

Here was the hanif, the consciousness of Tavhid.

Here was the deliverance from polytheism, not attributing existence to oneself in the presence of Allah's unity.

It was not saying that I exist.

It was saying that you exist, I do not exist.

It was saying that you exist, I exist with you.

Abraham was the father of Tavhid.

He was a hanif, he was not a polytheist.

Abraham's loyalty also came from here.

80- “Ve hâccehu kavmu hu kâle e tuhâccûnnî fillâhi ve kad hedân ve lâ ehâfu mâ tuşrikûne bihî illâ en yeşâe rabbî şeyâ vesia rabbî kulle şeyin ilmâ e fe lâ tetezekkerûn.”

Ve hacce hu kavmu hu : Need, requirement, discussion, he, his people,

Kale e tuhâccûn-ni fi Allah : He said, need, discussion, I, About Allah,

Ve kad hedâ-ni : It happened, the one who shows the right way, the one who guides, I,

Ve lâ ehafu : No, fear, hesitation,

Ma tushrikûne bihi : Thing, what, not, you associate with, him,

Illâ en yaşae : Other, except, but, desire, my desire,

Rabbi şey : My Lord, thing, everything, the truth of things,

Vesia rabbi : He has encompassed, wrapped, my Lord,

Kulle şey ilm : All things, with His wisdom,

E fe lâ tetezekkerûne : Still remembering, understanding his existence and acting consciously,

The Meaning: “His people argued with him about their idols that they needed. He said: Do you argue with me about Allah, about the idols that you need? I am on the path He has shown. I have no fear of those you associate with Him. But my desire is for the truths of my Lord. My Lord encompasses all things with His wisdom. Do you not then ponder over existence and reach the truths?”

Abraham understood what the idols his people turned to were.

He understood that the greatest idol was the idol of the self.

He understood what it was to take one’s own interests and assumptions as idols instead of Allah.

He understood what it was to take refuge in assumptions instead of seeking refuge in Allah.

And he advised his people to embrace wisdom and abandon superstitions.

He advised them to be in contemplation and meditation.

He had no fear of idols or expectations from them.

And he said to his people, "Leave the idols, think about the existence of existence, and meditate." Because that is how he had reached the truths.

And he was struggling for his people.

He understood how dangerous the idols of ego, pride and arrogance that his people had taken and taken refuge in were.

He tirelessly guided his people day and night so that they would break those idols just as he had broken them.

This was Abraham's sense of loyalty.

81- “Ve keyfe ehâfu mâ eşrektum ve lâ tehâfûne ennekum eşrektum billâhi mâ lem yunezzıl bihi aleykum sultânâ feeyyul ferîkayni ehakku bil emn in kuntum tamelûn.”

Ve keyfe ehafu : How, to fear, to hesitate,

Ma eşrektum : Well, not, what, you associate with Him,

Ve lâ tahâfûne : You are not afraid, you are not ashamed, you are not ashamed,

Enne kum eşrektum bi Allah: You have associated partners, you have associated partners, Allah,

Ma lem yunezzil : Not, to present, to give, did not present anything,

Bi-hî aleykum sultanen : About him, you, a proof,

Fe eyyu el ferikayni : Now, how, which, two sides, duality, parties, divisions,

E hakk : Truth, real, right,

Bi el emni : Trust, confidence,

In kuntum tâlemun : If you are, you know,

The Meaning: “You do not fear to associate partners with Allah, when you have no proof for those you worship, how should I fear your partners? How can you become factions? If you know, then tell me which is the trustworthy, the true.”

He explained to his people day and night how the idols they had adopted had made them polytheists.

His people did not act on proofs, but on superstitions.

And the people were always associating partners with Allah.

He tirelessly explained that pride and arrogance were idols that distanced people from Allah.

Each community had made their own arrogance their idol and they were fighting each other for arrogance.

The community had become factions, and each group was boasting about its own idol.

However, the trustworthy, the one to be submitted to, was Allah, who created all.

Abraham never hesitated to convey the truth.

It was not for nothing that he was called “loyal” in the Quran.

82- “Ellezîne âmenû ve lem yelbisû îmanehumbi zulmin ulâike lehumul emnu ve hum muhtedûn.”

Ellezîne âmenû: Those who believe, those who believe, those who are trustworthy,

Ve lem yelbisû: Wearing, they do not mix, they do not change, it does not return to that state,

Îmane-hum bi zulmin: Their faith, with a tyranny,

Ulaïke lehum el emnu: Those, they are the trustworthy,

Ve hum muhtedûn: They, the guided,

The Meaning: “Those who believe do not mix their faith with tyranny. Those are the trustworthy and they are the guided.”

Abraham was a believer.

He who did not have faith would be an oppressor.

Could a believer ever commit tyranny?

Could he mix his faith with tyranny?

A believer was one who was trustworthy of Allah.

He was guided.

Abraham's loyalty came from his belief, from his reaching guidance.

83- Ve tilke hucetunâ âteynâhâ ibrâhîme alâ kavmih nerfeu derecâtin men neşâ inne rabbeke hakîmun alîm

Ve tilke hucetun na : This is, these are, strong evidence, we,

Âteynâ ha İbrâhîm : We gave, presented, Abraham

Alâ kavmi-hi : Against his people,

Nerfeu derecetun : We raise, degree, station,

Men neşâu : Who, we want, we, who wants,

Inne rabbe ke hakim : Surely, the One who created you, the One who is dominant,

Alim : The One who has wisdom, who creates with his wisdom,

The Meaning: "Here is Abraham, with our evidence that we presented, we will raise him station by station whoever wants to understand us. Surely, the One who created you is the One who dominates all existence with His wisdom."

Here is Abraham, with wisdom, with evidence, he helped his people.

He talked about Allah day and night, and struggled for the people to understand Him.

He showed the way to witness Allah by seeing the stages.

He said, "Allah guides those who want to understand Allah to the truths stage by stage."

He said, "It is Allah who created us all."

He said, "It is Allah who is the judge of all existence with His manifestations."

Abraham was such a loyal person.

It was not said for nothing that Abraham is the "father of all beliefs".

In the verses, Abraham's search for his Lord is a path for all of humanity.

Just as Abraham looked at the earth, looked at the sky, thought about how existence was created and reached the truth of the One Allah.

So people should reach the truth of Allah through the level of witnessing.

Looking at Abraham means looking in order to understand, to witness.

The name of every child's looking with the purest emotion is looking at Abraham.

When we were all children, we looked at everything around us with excitement.

We asked our mothers and fathers “what is this” about everything we saw.

We heard the word Allah and said, “What is Allah?”

When we were all children, we asked our mothers and fathers, “How did I come to be, how did this visible world come to be?”

Our family said, “Allah created him.”

We asked, “Mom, where is Allah, can I see him?”

Most parents told their children, “Allah is invisible, in the skies.”

And now the child began to believe in Allah, whom they thought was in the skies.

However, it was necessary to pave the way for the child’s pure questioning and desire to understand.

It was necessary not to make the child a prisoner of the records.

Here, looking at Abraham means looking with the purest emotion in order to understand, know, and witness.

We should think very well about this, “What kind of religious understanding do we teach to naive innocent children?”

Is it to understand the creation and creator of the visible being?

Or is it a religious understanding in which we never teach the truth of religion by saying, “Orders, prohibitions, worships, heaven, hell?”

Can a child who grows up with the fear of Allah and hell think purely and clearly, can he look to understand and witness?

Most of us were raised with fears, commands and prohibitions.

We were raised with a belief in Allah that we had never witnessed.

With the understanding of religion that was taught to us, we judged the other person because they did not believe like us, we considered them infidels, people destined for hell, we attacked them, we oppressed them.

Most of us were raised to look for shortcomings.

Most of us were raised to judge.

Most of us did not look to understand that the person in front of us was created by a creator like us.

What is looking at Abraham?

What is observing like Abraham?

What is looking and observing to know one's creator like Abraham?

We did not know how to look to understand, to look deeply.

We could not look deeply to understand the activity in existence.

We did not think about the power that creates the activity in existence.

We could not look to understand how bodies are formed and how they move. That is, they did not teach us to look like Abraham.

We were not made to think, "Who is my Lord, that is, who created me, who works in my body at every moment?"

Come, my brother: Let's know, "What is looking at Abraham?"

Let's think by looking at existence to understand how it came into being.

Let's look at the earth and the sky.

Let's look, observe, and contemplate to understand the functioning.

How did we come into being, how did we come into being? Let's think.

Let's think, "Where did we come from, where are we going?"

Let's not judge anyone.

Let's leave people's beliefs and worships to them,

let's not look down on beliefs.

Let's not despise anyone's understanding of religion.

Surah al-Baqarah 256: "Lâ ikrâhe fîd dîni- do not look down on anyone's understanding of religion."

Let's reason, let's witness.

Let's reach the station of looking at Abraham.

Come, my brother! Let's look and observe like Abraham to understand the reality of existence, existence, and the creator.

Let's reach the station of "looking at Abraham." Abraham looked at the sky, saw a bright star, then he saw the Moon, then the Sun came out and all of it disappeared. Abraham said, "Are you my Lord, are you my Lord, are you my Lord?" he called out to the stars, the moon, and the sun.

Then he felt the divine power that created and moved them all.

And he reached the truth of Allah.

And he built the Kaaba to tell humanity about this.

He wanted people to come from near and far, to ask, to search, to think about their own creation.

Surah Al-Hajj 27: "Ve ezzin fîn nâsi bil hacci yetûke ricâlen ve alâ kulli dâmirin yetîne min kulli feccin amîk."

The meaning: "Proclaim to the people who are seeking to know Allah. Let all the prominent ones in society or those who are in a weakness, all those who are deeply concerned, come to you."

The verse states that "yetû ke" come to you.

A person who wants to understand his own origin questions and searches.

Abraham also built the Kaaba to help those who seek and ask.

Those who seek and ask found Abraham.

Abraham explained to the people what their origin is.

He explained what the station of Baba-Eba is.

He declared that the source of all of us is Allah.

In essence, the Father's station was the source from which we came, the essence dimension of Allah.

Eb-Eba: Father, Ancestor, origin, source, essence, spirit

Ibrâhîm- Eb rahim: Where your origin comes from, your source,

What is the Father, Eba" dimension?

Just as the womb of a tree is the seed, where it comes from,

the place from which all existence comes, its source, the dimension of mercy is Allah.

The Eba-Father dimension of all of us is Allah.

The dimension of mercy from which we all come is Him.

The source of all of us is Him.

The origin of all of us is Him.

When Jesus said, "Our Father in heaven", she pointed to this truth.

Jesus said, "Therefore, pray like this: 'Our Father in heaven, hallowed be Your name. Your kingdom come.

Your will be done on earth as it is in heaven. Matthew 6-9

Surah A'raf 172: "E lestu birabbikum- your origin,Am I not your Lord?"

The witnesses said, "Yes."

Surah Hud 4: "Îlâllâhi merciukum-Your origin is only Allah."

Surah Joseph 38: "Vettebatu millete âbâi Ibrâhîme ve İshâka ve Yakûb."

The Meaning: "I have followed, my father-origin, the dimension of Rahim (The Essence), the dimension of the soul, the dimension of the manifestations that hold the body."

Abraham; dimension of the Rahim, dimension of the source,

Isaac; dimension of the soul, dimension of Allah,

Jacob; dimension of humanity, dimension of manifestations, the mobility of existence,

Those who tell the truth of Allah, who have reached the dimension of the Father, are also fathers to people.

Eba- Baba: The one who teaches his origin.

That is why Abraham has been called; “The father of the path of the wisdom of Tawhid.”

As stated in the 123rd verse of Surah Nahl, Abraham has created lessons and principles so that people can learn the truths with a certain method. (To follow the principles set forth by Abraham.)

Abraham did not accept the teachings of his ancestors, abandoned idolatry, and searched for his creator, his origin, his origin.

He looked at the earth, he looked at the sky, he examined existence, he tried to understand creation, and he witnessed the existence of a divine power in himself and in existence.

He called that divine power he witnessed “Hû El- Hâ El- Eloha, Hebrew” “El Hû-” “Allah” in Arabic.

Abraham explained to people the existence that comes from our origin, Rahim, and became the ancestor of all beliefs.

The ancestor and father of the path of the wisdom of Tawhid is Abraham.

The father of the house of the heart, the world of meaning is Prophet Muhammad.

The origin of all of us is the “Eba- Baba” dimension of Allah.

The place we all come from is Rahim dimension.

Abraham, who understood this and tried to explain it to humanity, was also called “Our Father”.

Here, Eba- Baba(Father):

It is the means of teaching a person about Allah, the source from which he came.

It is the one who teaches that the essence of existence is Allah in appearance and in appearance.

It is the one who teaches that the divine power in a person's body is Allah.

It is the one who teaches that Allah is the one who manifests himself and every being at every moment.

May the Father's Day be blessed for those who have attained the truth of the Father's station.

May the witnessing day be blessed for those who witness the Eba-Baba dimension.

May the Father-Eba day be blessed for those who surrender to their Eba-Baba.

May Allah make us among those who have attained the Eba-Baba station.

May we all be among those who live with the consciousness that the Eba-Baba of us is Allah, Allah willing.

Here is the sense of loyalty of Abraham, to inform humanity of the source from which everyone who has the "Eba-Baba" dimension comes.

He also ran very hard for his own father.

He was a father to his father.

Surah At-Tavbah 114: "Abraham ran for his father's forgiveness, but it did not happen. His father only remained in the customs of his time. So when his hostility against what he said about Allah became apparent, he kept away from him. Indeed, Abraham was a person full of emotions, a person of firm faith, good-natured, and gracious."

As stated in the verse; he was a person full of emotions, compassionate, a believer, good-natured, and gracious."

Aren't these feelings of loyalty?

The verse "Abraham was loyal" was presented in the Quran for this reason.

The father and ancestor of the path of the wisdom of Tawhid is Abraham.

Surah Nahl 123: "Summe evhaynâ ileyke enittebi millete ibrahîme hanîfâ ve mâ kâne minel muşrikîn."

The meaning: "Then We revealed to you: To follow the principles that Abraham established, to be in Tawhid and not to be of those who associate others with Him."

Abraham arranged the fana stations from the lessons of the wisdom of Tawhid.

He created lessons so that people could know the existence of beings.

He showed them the way to think about the movement in beings, to understand the functioning there, the attributes, and the Being that holds the beings, that is, the owner of beings.

Abraham did not accept the teachings of his ancestors' belief, and tried to understand creation by looking at the earth and the sky, examining the being, and explained the truth of Allah to people.

Abraham arranged the fana stations from the lessons of the wisdom of Tawhid.

There is a word in the Quran, "millet-i İbrahim".

The authors translate this word as "the religion of Abraham".

Why is the word Millet-i İbrahim translated as the religion of Abraham?

Is it correct to translate the word millet as the word religion?

Can it be the religion of Abraham?

If religion belongs to Allah, is it correct to translate it as the religion of Abraham?

Surah Nahl 123: “Summe evhaynâ ileyke enittebi millete Abrahame hanîfâ ve mâ kâne minel mushrikîn.”

The Meaning by DRA: “Then We revealed to you, “Follow the religion of Abraham, who turned to the truth. He was not of those who associated others with Allah.”

The Meaning by Tavhid-i Qur'an: “Then We revealed to you: To follow the principles that Abraham established, to be in Tavhid and not to be of those who associate others with Him.”

Millet: It means spelling, order, established principles, document, arranged and written, spoken and written, written by heart.

Millet is a noun related to the infinitive “imlâl”, that is, the meaning of “spelling”.

It is also called communities that are united in the same belief, feeling and purpose.

Its real origin comes from the word “imla-spelling”.

Abraham; “What is Allah, what is existence, how can a person know Allah?” He guided us with the principles he established for these to be known.

Just as a science is known after passing through a certain stage of education...

Religion, Allah, knowing oneself, knowing existence can also be known with the principles set by Abraham.

That is why the word “Millet-i İbrahim” is used 7 times in the Quran.

All interpreters have translated the word millet as “Religion”.

They have called it the religion of Abraham.

Such an interpretation does not comply with the truth of the Quran.

Because religion belongs to Allah.

It is not the religion of Abraham.

This is clearly defined in the Quran.

According to the Quran, religion: The laws of creation of existence.

According to the Quran, sunnah: The laws of functioning of existence.

Religion belongs to Allah according to the criteria of the Quran.

A person does not have a religion according to the criteria of the Quran, he has faith.

Because a person cannot create anything.

Since the Creator is Allah, the owner of religion is Allah.

When we examine the Quran, we reach the truth that “religion belongs to Allah” in many places.

Surah Al-Mu'min 14: “Lehu el din-Religion is His.”

Surah Al-Mu'min 65: "Lehu el din-Religion is His."

Surah Az-Zumar 11: "Lehu el din-Religion is His."

Surah An-Nahl 52: "Ve lehu ed dinu vasiben-And religion is His forever."

Surah Al-i Imran 19: Indeed, religion belongs to Allah, and whoever knows it will attain salvation."

So, what is religion?

When we examine the Quran, we reach the truth of the question, "What is religion?" in Surah Joseph, verse 76 and Surah Ar-Rum, verse 30.

Surah Joseph, verse 76: "Mâ kâne li yehuze ehâhu fî dînîl melik."

The Meaning: "So, if it were not for the laws of the ruler, he would not have been able to hold his brother." In the 76th verse of Surah Joseph; there is the word "Religious King"

It means "the laws of the ruler".

In the story of Joseph, the water container of the ruler that came out of Binyamin's bag made Binyamin a thief and Binyamin was detained because of the ruler's law regarding thieves.

From here we understand that Din (Religion) means Law, Act.

The ruler of Egypt ruled Egypt with those laws.

When we examine the word din in the Quran, we understand that din(Religion) means Law, Act.

In the 30th verse of Surah Ar-Rum, there is the word "Fitrat Allah".

Fitrat (Nature): Revelation, creation, existence, the disclosure of the entire universe, the splitting of the seed's shell and the emergence of the sprout.

What does this mean: Allah's nature.

That is: Allah's creation of existence, Allah's creation of existence from an essence.

Surah Ar-Rum 30: "Fe ekim vecheke lid dîni hanîfâ fitratallâhilletî fataran nâse aleyhâ lâ tebdîle li halkıllâh zâliked dînul kayyimu ve lâkinne ekseren nâsi lâ yalemûn."

The meaning: "From now on, turn your face to Allah's creation of existence, to the laws of creation of existence, in accordance with Tawhid.

The creation of people is from Him. There is no change in Allah's creation. This is the right religion. But most people do not know the truth of religion."

Yes, as stated in the verse; "Li el dini hanif fitrata Allah, elleti fatara."

Religion is "Allah's nature", that is, "the laws of creation of existence".

From here, we understand that religion is Allah's laws, his laws in the creation of existence.

In other words, we call the laws of existence "Religion".

The Quran calls the creation in existence, the laws in the existence of all existence from quality to quantity, from atom to molecule, from particle to sphere, “Religion”.

Here, the Creator is Allah.

Man cannot create even an atom and is never a creator.

That is why translating the word nation as religion is not correct according to the Quran.

The nation of Abraham means the path and principles that Abraham organized.

If we cannot understand the truth of religion; we will fall into the situation explained in the 31st verse of Surah Ar-Rum.

Surah Ar-Rum 31: “Minellezîne ferrakû dînehum ve kânû şîyeâ kullu hızbın bimâ ledeyhı ferihûn.”

The Meaning: “They became those who divided the religion and all of them were divided into sects, religious denominations and congregations. Each group rejoiced and boasted about their own beliefs.”

Those who cannot understand religion according to the Quran remain in the religious discrimination inherited from their ancestors, remain in the fight of religious belief and distance themselves from the truth of religion by saying, “my religion is his religion.”

They consider the religious belief they learned from their parents as sublime, and consider those who remain in other religious beliefs as infidels and consider them to be destined for hell.

Surah al-Baqarah 130: “Whoever turns away from the principles established by Abraham and does not seek Allah as he sought it, then he is one of the foolish people who cannot understand himself.”

Surah Al-Baqarah 135: “Say: No, we are only on the principles established by Abraham, on Tavhid. He was not one of those who ascribed to themselves the attributes that belong to Allah.”

The Quran states that the principles established by Abraham must be followed.

Because those principles are the stations of fana from the lessons of the wisdom of Tavhid.

Those principles lead to the truth of Tavhid.

It saves from being a polytheist.

The founder of the lessons of the wisdom of Tavhid is Abraham.

Abraham is the father of the path of Tavhid, he organized the stations of fena(nothingness/annihilation).

The father of the house of the heart, the world of meaning, is Prophet Muhammad.

He also organized the stages of eternity.

He declared, “Do not abandon the three congregational and Friday prayers.”

THE SENSE OF LOYALTY OF PROPHET MUHAMMAD

The essence of the wisdom that Prophet Muhammad presented to people during his lifetime is the sense of loyalty.

During his lifetime, he struggled greatly for humanity to know the truth and to be in peace and security.

Prophet Muhammad is the best example of the sense of loyalty.

Surah Al-Ahzab 21: “Lekad kâne lekum fî resûlillâhi usvetun hasenetun.”

The Meaning: “There are good examples for you in the Messenger of Allah.”

Prophet Muhammad was the best example for humanity with every word and action.

He always treated the people around him with a sense of loyalty.

He did not accept people being bought and sold as slaves.

He fought the hardest to say that there is no slavery and that all people are equal.

He gave Bilal-i Habeshi a large sum of money, the value of that day, to save him from slavery.

He is known to have saved dozens of people from slavery.

And he showed his loyalty in the best way by saying to his surroundings, “They are from my family”.

He accepted Zeyd b. Harise, who was given to him, as his child, friend and companion.

He said, “There is never slavery in us, everyone is equal and is the servant of Allah”.

Prophet Muhammad never forgot anyone who contributed to his upbringing and always showed loyalty to them throughout his life.

The loyalty he showed to our mother, Hatice, is always known.

Hatice bint Huveylid (D: 569– V: 620) was the same age as Prophet Muhammad.

Hatice; means “the one who knows the owner, the Essence of every birth”.

One of his names was Tahire, which means “clean, pure, purified”.

She was called Hatice.

Hatice was one of the perfect people of the time.

Her relative, Varaka bin Nevfel, was also one of the perfect people of the time.

Varaka bin Nevfel's contribution to Hatice's upbringing on the path of truth was great.

Prophet Muhammad also learned many things from Varaka bin Nevfel.

Most probably, he contributed to the marriage of Prophet Muhammad and Hatice.

The following information reveals this.

Hatice saw in her dream one day that the moon in the sky entered her house and then entered her bosom, whereupon she told her dream to her cousin Waraka bin Nevfel, and Waraqa gave her the good news that she would be Prophet Muhammad's wife.

Hatice was always by Prophet Muhammad's side in his struggle to present the truths to humanity, and she always supported him with great loyalty.

Prophet Muhammad never forgot her loyalty, and after Hatice's death, he always remembered her and showed his loyalty.

Prophet Muhammad never saw Hatice as inferior to him, and considered her as his equal.

Together, they explained to society the equality of women and men, and they stated that it was not right for women to be looked down upon in society.

The society of that day learned how to show respect to women from Prophet Muhammad and Hatice.

Prophet Muhammad never forgot Fatima, the wife of his uncle Abu Talib, who took care of him when he was orphaned, and always visited her.

Similarly, he never forgot Süwayba, who lived with his other uncle Abdulaziz, who helped him, and always visited her and met her needs.

He never forgot Ummu Ayman, Ummu Salama, his wet nurse Halima Hatun, and his wet sister Seyma, who helped him, and always behaved loyally towards them.

He treated everyone around him, be it women or men, older or younger than him, sincerely, sincerely, lovingly, and respectfully.

He saved many women or men around him who had become slaves from slavery and gave them certificates of emancipation; "Go ahead and be free," he said.

He told a farmer who came to him; "Take good care of your land and palm trees."

Saying, "If you knew that the apocalypse would come, if you had a sapling, plant it," Prophet Muhammad emphasized how important it was to afforested the environment.

What a beautiful act of loyalty is this to trees and plants.

These show the sense of loyalty in Prophet Muhammad's heart.

He always treated animals, plants, stones, soil, air and water with a sense of loyalty.

He said, "Respect water, drink it slowly, feeling it, as if you were sucking it."

He showed his loyalty by saying, "Do not overload camels."

Who could show this loyalty to a camel?

He saw the cruelty done to a donkey, was very hurt;

and said, "Whoever does this cruelty to him has distanced himself from the mercy of Allah." How beautiful is the loyalty of a donkey to suffer the pain of cruelty.

He went to a child whose bird had died, made peace with him, and after burying the bird with the child, he went to the market and bought the child a new bird.

How beautiful is the loyalty shown to a child and a bird.

One day, while chatting with his friends, he took off his clothes so as not to wake the cat sleeping at the hem of his clothes.

How beautiful is this loyalty shown to the cat.

The following is a quote about this cat.

During the Uhud campaign, when a cat came out in front of the army nursing its kittens, Prophet Muhammad posted a guard over the cat so that it would not be crushed and had a whole army march around that cat.

And when he returned from the campaign, he asked the guard for the cat and adopted it, naming it Muezza.

Muezza was a black and white Abyssinian cat.

It had spots on the inside of its mouth and on its upper palate.

These rare cats with spots on their palates are believed to be descendants of Muezza. Muezza was probably a street cat and was saved from the hot, scorching desert streets of Mecca by the care of Prophet Muhammad.

Prophet Muhammad loved his cat Muezza so much that one day Muezza fell asleep on the edge of the garment of Prophet Muhammad who was sitting on a sofa.

Prophet Muhammad, who could not bear this sleeping beauty like all his cat friends, preferred to take off his garment and get up rather than wake Muezza.

Sources: Abu Davud, Tirmizi, Nasai, Ibn Majah.

Prophet Muhammad's loyalty to cats and other animals has always been known.

When he migrated from Mecca to Medina, he did not refuse those who wanted to host him; He said, "Wherever my camel Kasva stops,

I will be a guest there and if possible, my house will be built there too." This incident alone shows how beautiful a bond of affection Prophet Muhammad had with his camel.

When his grandsons Hazrat Hasan and Husayn wanted to ride a camel, he bowed down and said, "Come on, get on this camel," and gave them a nice ride.

How beautiful is loyalty to his grandsons.

Prophet Muhammad's love for children was always met with astonishment at that time.

His love for children was very sincere.

When he saw a child, his face would be filled with smiles and joy.

He would treat them with love, caress them, hug them, and sometimes take them on his shoulders.

He would not let anyone kiss his hand, but he would kiss the children's hands.

One day, while going from one place to another, he came across a group of children racing and ran and raced with them.

While riding his camel, he sometimes let the children he encountered ride on his camel.

Hazrat Anas says, "I have never seen anyone who respected the rights of his family and children more than the Messenger of Allah."

One day, while they were chatting, he stopped talking, went towards the sound of a crying child and took care of him. That beautiful person had a magnificent modesty.

All these modest behaviors showed his sense of loyalty.

No matter who invited him, he would go without discrimination.

He would accept the invitation of everyone who invited him.

He never lacked loyalty.

He would say, "When you make a mistake to someone, go and apologize."

He would patch his own clothes and repair his own shoes.

He would do his own service and try not to be a burden to anyone.

He would look after his camel before eating.

He would invite his friends and eat with them.

When a stranger came, he would stand up, show him respect and make an effort to meet his needs.

He did not want anyone to stand up for him.

He never wanted anyone to bow down to him.

He would advise people to show respect to existence and would say, "Do not forget that respect is for Allah."

He would not let anyone kiss his hands or skirt, but he would kiss children's hands and cheeks.

He didn't want to eat alone, he wanted to have someone with him.

He would learn about those in trouble around him and run to their aid.

He would definitely visit the elderly, win their hearts and meet their needs.

He would solve the troubles of widows, the lonely, the orphaned and the helpless, reduce their sadness and give them hope.

He would take an interest in the scientific education of children and give them lessons.

He would show respect to those who worked and say, "Working is the greatest form of worship."

He would not greet those who did not work or were lazy, and would warn them accordingly.

He would always greet those who worked and give them strength by saying, “Allah will reward your labor abundantly.”

He would take care to keep his clothes clean and recommend this to people.

It was not for nothing that it was said in the Quran, “You were sent as a mercy to the worlds.”

During the defense of Badr, he saw those who were taken prisoner from the other side and whose hands were tied, and he said to his uncle Hamza, “Let them untie their hands, feed them from what you eat, give them to drink from what you drink, and show them respect.”

And he came to them and said, “If there is anyone among you who can read and write, and there are some of my friends who cannot read and write, will you teach them?”

Prophet Muhammad showed the sense of loyalty in the best way throughout his life.

He fought for justice, equality, honesty, unity and togetherness.

For this reason, the Meccans addressed him as “Muhammad’ul Emin.”

Prophet Muhammad turned to the revelation of Allah throughout his life and never departed from that revelation.

He never departed from knowledge, wisdom and decency throughout his life.

Isn't learning Allah's knowledge the most beautiful loyalty to Allah and His wisdom?

He provided magnificent information to humanity and remained devoted to the consciousness of monotheism throughout his life.

His farewell sermon is the most beautiful indication of his sense of loyalty.

The farewell sermon is the address that Prophet Muhammad gave to the gathered community on the 9th of Dhul-Hijjah, 10th of the Hijri calendar.

O people!

Understand the words presented to you well.

I do not know if I will ever meet with you again

O people!

Value your days, your months, every moment, the life that has been given to you.

Value your surroundings.

Know the owner of your lives and your properties.

Live with decency, modesty, and justice on the path of Allah.

Protect yourself and your surroundings from harassment, and do not be harassed.

Oh my friends!

Surely, you will return to the owner of your body one day.

Always question yourselves for what you have done in your life.

Do not stray from the truth after me, do not turn to falsehood, and never harm each other.

Follow this advice yourself and convey it to those who are not here.

Perhaps someone present here can convey it to someone who understands it better.

Oh my friends who look at Allah in the people!

Return the trust to its owner.

Do not be in usury, that is, realize Allah, the owner of your body, and do not say that body is mine.

Never engage in usury.

Do not violate anyone's rights, never oppress, and do not allow yourself to be oppressed.

Oh my friends!

Do not return to false customs, do not follow things that are not true.

Do not return to things that are your enemies, such as grudge and hatred, do not pursue blood feuds.

O people!

Surely, those who understand the satanic states in themselves and take them captive will no longer follow those impulses.

However, if you do not pay attention, if you follow that impulse even a little, if you get carried away by that state. .

Take care not to stray from the truth, always beware of those satanic impulses.

O you who hear my words!

Women are also human beings, women and men are equal.

Give them their rights in the society you live in, have the same rights as them.

Always observe human rights, I advise you not to stray from Allah's justice in this regard, and not to fall into evil.

Women and men are entrusted to each other, both are obliged to protect each other's honor.

O you who have come to the station of belief!

You have understood that every being is a book to be read and that the functioning of every being is the Sunnah of Allah.

Never deviate from this consciousness, teach that this is the path to the truth.

Those who follow this will never stray from the path of truth.

O you who have come to the station of belief!

A person who lives with the consciousness of Islam sees all beings as a brother.

And lives his life on this brotherhood.

A person who lives according to Islam never sets eyes on anyone's property or life, and does not harm anyone.

A person who lives according to Islam helps others and shares.

O people!

Almighty Allah has given every person the consciousness to understand the truths.

He has presented the truths to him in his body.

Every human being has been created in accordance with the truth and has given it its due.

O people!

The owner of your bodies is one.

The source of all of you is one.

You all have been formed from a breathed soul.

You all have been shaped from soil.

You are never superior to one another.

A nation is never superior to another nation.

Even if your skin colors are different, you are never superior to one another.

Be only pious, that is, avoid evil, never associate partners with Allah.

You are all servants of Allah.

Fulfill your responsibilities; in accordance with Allah's justice, in accordance with knowledge, in accordance with equality.

Do not wrong anyone, do not accuse anyone unjustly,

Do not put anyone's fault on anyone.

If the father is guilty, do not accuse the son, and if the son is guilty, do not accuse the father.

Fear Allah from evil, never associate others with Him.

Do not consume what is unlawful, do not kill a soul.

Do not covet anyone's rights, do not steal, do not steal.

Do not kill.

Never follow your own personal interests and exploit others.

O People!

Do not exceed the limits.

Learn the truth of religion well.

The communities before you were destroyed because they exceeded the limits.

O People!

Take ownership of this message of mine.

Let those who are here convey my message to those who are not here.

Perhaps those who are not here will understand the depth of these words better when they hear this message.

I have informed you of the truths of Allah to the best of my ability.

Be witness, O Lord!

Be witness, O Lord!

Be witness, O Lord!

Prophet Muhammad passed away on June 6, 632 in Medina, and became one with Allah, the owner of the worlds, whom he had made friends with throughout his life. His grave is in the garden of the Masjid al-Nabavi in Medina, in a place called Ravza-i Mutahhara. His real place is in the hearts of all believers. His light will last forever.

Some of the magnificent information that this beautiful person offered to humanity is as follows:

Read, think, research.

Learn knowledge.

Never turn away from knowledge.

Never turn towards things that do not represent knowledge.

Be in contemplation to understand the essence of the visible being.

Learn the truth of things.

Definitely learn the truth of Allah.

The One who created us is the owner of our body and shows himself in our body with his manifestations at every moment.

He is closer to us than our jugular vein, seek him in yourselves.

Attain the consciousness of monotheism, live in that consciousness at every moment.

Attain the morality of Allah, live always in that consciousness.

We are all servants of Allah.

No one is superior to anyone else.

We are all creatures like other created beings, like birds flying in the sky.

Do not exceed the limits.

Learn the truth of religion well.

The communities before you were destroyed because they exceeded the limits.

Do not look down on any being.

Do not oppress anyone.

Do not usurp anyone's rights.

Do not steal, do not beat.

Do not beat women.

Men and women are equal, one is not superior to the other.

Do not force girls to marry, pave the way for them to choose their husbands.

Educate your children well, teach them knowledge and manners.

Never forget, the greatest wealth is to raise good children.

No one should die of hunger.

No rich should deceive the poor.

No rich should usurp the rights of the poor.

No rich and poor should discriminate, always work hard,
and be fed with the reward of their labor.

Those who cannot work, those who are helpless should definitely be helped.

Do not violate the rights of others.

Do not usurp anyone's rights.

Do not turn religion into a trade.

Do not make money from religion, do not take advantage of it.

Help those in need.

Do not separate people according to their beliefs, worships, and cultures.

Do not denigrate anyone.

There is no slavery or concubinage.

Do not kill.

Do not oppress.

Do not harm.

Do not commit discord or sin.

Do not gossip or backbite.

Do not turn to false things.

Abandon superstitions.

Feel the love of Allah, attain that love.

Love one another with that love.

Do not consider yourself superior to any created being.

Do not look down on any community.

Never forget that the owner of bodies is Allah and Allah is in those bodies.

Look at every being with the view of “Semme vecullah”.

Look at Allah in the people.

Never remain in the form of bodies, look behind bodies.

Do not deviate from modesty.

Live in condescension.

Never deviate from love and respect.

Look beautifully, look with beauty.

Every being is surrounded by the beauty of Allah.

See that beauty.

Our beloved master has given such beautiful advice.

Our beloved teacher has shown the feeling of being loyal in the best way.

Allah willing, we will be among those who understand and apply it.

Peace be upon you, peace be upon you, peace be upon you

Peace be upon you, O Messenger of Allah

Peace be upon you, O Prophet of Allah

Peace be upon you, O HabibAllah

Peace be upon you, O NuruAllah

Peace be upon you, O Mercy of Allah

Peace be upon you, O ValiAllah

Peace be upon you, O WahyiAllah

Peace be upon you, Peace be upon you, Peace be upon you, Peace be upon you.

ADVICES FULL OF LOYALTY FROM LUQMAN

The advice of Prophet Luqman in the Quran is a very good example of being loyal.

All the advice he gave to his son is full of loyalty.

Being loyal to Allah, being loyal to parents, being loyal to those around him is recommended with the most beautiful advice.

Those who listen to the advice of Luqman with all their ears will attain the feeling of loyalty.

“O my son, do not associate others with Allah - Ya buneyye lâ tuşrik bi Allah” Surah Luqman 13

O my son:

“What is idolatry? Understand well and never become a polytheist.”

“Do not say that I exist next to the sublimity of Allah.”

“Do not attribute to yourself the qualities that belong to Allah.”

“He is the owner of your body and soul, do not remain in ego.”

“Look at your body, are you the owner of the functioning of your body?”

“Look at your body, are you the owner of the attributes in your body?”

“Look at your body, are you the Essence of your body?”

“Did you bring yourself into the world?”

“Did you shape your body?”

“Look at your body, you did not create it.”

“Look at all your organs, you did not create them in a certain measure and in a certain balance.”

“Did you bring your eyes, ears, hands, feet, all your cells and organs together, do you make them work?”

“Are you the owner of the many attributes in your body?”

“Are you the one who is alive and living?”

“He is the one who is alive and living and continues.”

O my son:

“Do not consider yourself as knowing and others as ignorant.”

“Know that Allah is the owner of wisdom.”

“Ve Allâh ya’lemu ve entum lâ talemûn- - Allah is the owner of wisdom, you are not the owner of wisdom.”

“Do not consider yourself as the owner of wisdom and fall into polytheism.”

“Always be humble.”

Always remain in the identity of a student, always be concerned with learning, do not be carried away by ego of knowing.”

Oh my son:

“Do not consider yourself superior.”

“Ekber- Allah is the Almighty, do not attribute superiority to yourself.”

“Never look down on yourself.”

“Never look down on anyone.”

“The essence of every being you look at is the sublimity of Allah.”

“Every being you look at carries the sublimity of Allah, that sublimity belongs to Allah, your existence does not belong to you.”

Every being you look at is a manifestation of His manifestation.

“Look at people with the eye of Allah, never deviate from this eye.”

“Know that associating partners is seeing yourself or someone else as sublime, but not seeing the sublimity of Allah in yourself or someone else.”

“Allah is closer to us all than our jugular vein, He has encompassed our bodies with His attributes, never deviate from this eye.”

“Do not see any being as separate from Him.”

“He is the source of all of us.”

“There is no Allah but Allah. The source of all things is Allah.” Surah Al-Maidah 105

“Kânâllah ve lem yekun meahu şey’a.”

“All things are with Him, nothing is separate from Him, the source of all things is Allah.”

“So, my son, associating others with Him is the greatest injustice you have done to yourself, be careful.”

“İnneş şirke le zulmun azîm- Indeed, associating others with Allah is the greatest injustice that a person can do to himself.” Surah Luqman 13

O my son:

“Huvel evvelu vel âhiru vez zâhiru vel bâtin.” Hadîd Sûresi 3

“He is the One who has no beginning, who is eternal, who is seen and unseen.”

“Do not deviate from this consciousness.”

“Do not think of yourself as separate from Him.”

“Do not say, ‘I exist beside the sublimity of Allah.’”

Luqman’s loyal advice continues:

“O son! Be good to your mother and father.

Your mother carried you in her womb for 9 months.

She gave life from her soul, blood from her blood, and flesh from her flesh.

She suffered pain while giving birth to you.

She nursed you and fed you.

Your mother and father strived for you, they raised you.

You got sick, they ran, they got sick with you.

You cried, they cried with you, you laughed, they laughed with you.

Never forget these and treat them well.

Surah Luqman 14: “Ve vassaynel insâne bi vâlideyh, hamelethu ummuhu vehnen alâ vehnin ve fisâluhu fî âmeyni enîşkurlî ve li vâlideyk, ileyyel masîr.”

The Meaning: “We have enjoined on man that he should be good to his mother and father. His mother carried him in her womb in all conditions and places. She nursed him until he was weaned in two years. Always be grateful to your mother and father. To me is your return.”

Always be respectful to your mother and father.

You too strive for them.

Do not break their hearts.

Do not even say “pish” to them.

Ask about their well-being.

Respect not only your own mother and father, but all mothers and fathers.

Love them as your own mother and father.

Do not neglect your respect and love for them.

Ask about their well-being.

If your next-door neighbors need something, run for them too.

Give Allah’s greetings to everyone you meet on the road.

Feel Allah’s love within you.

Remember, one day our time will come.

Allah has enjoined on us.

To be good to our parents and all parents and all people and all beings...

To not be rude to anyone...

To not harm anyone...

To swallow our anger...

To not judge anyone...

To not mock anyone...

To not look down on anyone...

To not backbite anyone...

To not deceive anyone...

To not do even the slightest bit of harm to anyone...

Know that, my child, whoever harms someone harms himself.

Whoever harms someone distances himself from the love of Allah and His divine presence.

Oh child! Know that Allah's will is Allah's command.

Obey Him, my child.

Obedying Him is for your own good.

Obedying Him is for your own peace.

Know that peace is hidden in hearing Allah.

Know that peace is hidden in doing what you feel.

Attaining the love of Allah is hidden in surrendering to Him.

Hear Allah, son.

Obey Him, son.

Don't forget Him, son.

He is your real mother and father, son.

And never forget, your real origin is Allah, not your mother and father, your mother and father are a means for your coming into the world.

And never forget, where you came from and where you return to is Allah.

Never act without wisdom.

Do not speak about things of which you have no knowledge, of which you have not witnessed.

Do not enter into arguments, do not attribute any greatness to yourself.

Be with those who are engaged in good works, that is, be with those who want to reach the wisdom of existence, in order to discover, in accordance with knowledge.

And be with those who are beneficial to their surroundings.

Do not belittle, despise, or think of anything as unnecessary.

Even if it is the size of a mustard seed or smaller, know that every existence is full of wisdom.

And every existence that emerges comes from Allah Himself.

There are subtleties in every existence that emerges, and every existence is a book that informs you of the truth, try to read those books well.

Every existence is full of divine wisdom, try to understand it.

Be in the consciousness of devotion to Allah at every moment, never forget that Allah is the One who holds your body and the body of existence at every moment.

If you live with the consciousness of being connected to Allah at every moment and look at existence with that consciousness, you will reach many wisdoms in existence. Existence is the book of truths, always be close to those truths and be wise of them and never deny the truths and never depart from them.

When something happens to you, always be patient and get the necessary message from everything that happens to you.

Always be in the process of examining the functioning of existence and try to understand that functioning.

Know that wisdom is hidden in that functioning, be determined to understand the wisdom of that functioning.

Always be at peace with yourself, always be at peace with Allah.

Never sulk in front of people, never brag, or become arrogant.

Know that if you are in a state of bragging and boasting, you will be separated from divine love.

Always be humble, behave with decency.

Never raise your voice when talking to people.

It is not right to raise your voice and drown out other voices, it is never right to see yourself as knowing.

Listen to people with respect and without judgment, try to understand them.

Open your mind's eye and look carefully, open your heart's eye and understand well.

Whatever is in the heavens and whatever is on the earth, the owner of everything that spreads is Allah. There are infinite blessings in you and in every being, and there is infinite wisdom in those blessings.

Do not speak about Allah without witnessing the manifestations of Allah in existence.

Try to understand the guiding and enlightening book of existence line by line.
Try to taste the morsels flowing from there.
Know that you cannot make others taste unless you taste them yourself.
And always take care of those morsels offered to you drop by drop.
Know that the secret of being Luqman the Wise is to reach those morsels.
Do not bother yourself with vain things and do not distance yourself from those morsels.
Always turn your face to Allah with all your being and always be in submission to Him.
And understand that every being is connected to each other with all its wisdom, never break this bond.
Your submission and humility will open many doors for you.
And you will witness many secrets behind those doors.
Oh my son! Remember that the solution to every problem is in Allah.
If an illness has appeared, there is certainly a reason for its appearance and every illness has a cure.
Reach the dimension of Luqman within yourself so that many wisdoms will be presented to you drop by drop, bite by bite.
Never be hopeless, never be pessimistic, never feel weak.
Never make people feel hopelessness and pessimism.
You exist with the power of Allah within you, the only power you will take refuge in is always him.
Many wisdoms to be discovered in existence await you.
Come, let the Luqman physician within you emerge.
Come, know that there are many blessings in every existence and try to discover them.
Come, be a hope for the helpless.
Come be a hand reaching out to those in distress.
Come help those in need.
Come heal both the humanly ill and the spiritually ill.
The faithful advice from Luqman is a lesson to all of us.

Surah Luqman 12-22

12- Indeed, Luqman was upon the wisdom We have presented.

He was one of those who knew that the owner of his being is Allah and submitted. Whoever knows the owner of his being and submits, he knows himself and submits. But whoever ignores the truths is not submitted. Indeed, the owner of all beings, the owner of all qualities, is Allah.

13- Luqman advised his son and said, "O my son! Do not attribute to yourself the qualities that belong to Allah and associate others with Him. Indeed, associating others with Him is a great injustice to yourself.

14- We have commanded man to be good to his parents. His mother carried him in her womb in all conditions and in all places. She nursed him until he was weaned in two years. Be grateful to your parents. To Me is your return.

15- If they argue with you about associating others with Him, without knowledge, then do not follow those who are in that state. Be with those who are in good states in their lives. Follow the path of truth with those who turn to Me.

Then turn to Me, your Source, so that the truth will be made known to you at every moment from what you do.

16- Luqman said to his son: O my son! Whether it is a mustard seed or smaller, in the heavens or on the earth or in a rock, everything that appears, comes from Allah. Surely Allah is the One Who reveals all truths in detail.

17- O my son! Be always in the consciousness of devotion to Allah.

Be knowledgeable of the truths and do not deny them. When something happens to you, be patient. Thus, be determined to understand the workings.

18- Do not frown at people, do not walk arrogantly on the earth. Surely, not all who are arrogant and boastful have love for Allah.

19- Walk humbly. Do not raise your voice, indeed, it is not right to drown out other voices by raising your voice.

20- Do you not see? Surely Allah owns everything in the heavens and the earth, and He is the One who bestows favors upon you, within you and without you.

21- Among the people are those who argue without knowledge of Allah, without guidance, and without understanding the book of existence that sheds light. When it is said to them: Follow what Allah has presented, they say: We will follow the beliefs we found from our forefathers, even if they follow satanic ways and remain in the hardships of ignorance of otherness?

22- Whoever turns his face to Allah with all his being and surrenders, he grasps the truth that all cycles are connected, everything is connected with a strong relationship, and all functioning belongs to Allah. There are dozens of places in the Quran that contain sublime advice, such as the advice from Luqman.

Surah An-Nisa, 104: "Lâ tehin-Don't be insensitive, don't be indifferent"

Don't be insensitive.

Don't be indifferent.

Don't disregard.

Be loyal.

Don't ignore.

Don't say it's none of my business.

Be loyal.

Know that if there is fire around you, it will affect you too.

Know that if there is cruelty around you, it will hit you too.

Know that if there is trouble around you, it will bother you too.

Be sensitive to everything.

Be interested in everything.

Be loyal to everything.

Every created being carries values.

Don't ignore existence.

Try to know them.

Try to understand them.

Be loyal to them.

See their connection with you.

The brain given to you is for you to understand, to know, to know.

Be loyal to yourself, your brain, your organs.

Do not disregard the beliefs of others.

Do not ignore the feelings of others.

Be loyal to people's beliefs.

Be interested in the events around you, do not remain insensitive.

Learn your lessons from every event.

Run to those who are in trouble.

Take care of them, share their joys, try to relieve their sorrows.

Be loyal to everyone,

Examine every event that opens the door to cruelty or goodness.

Examine to see the source of cruelty.

Examine to see the beauty that comes with goodness.

Understand what pain cruelty brings.

Is there someone hungry or thirsty around you?

Be interested, do not tell me what.

Be interested, do not be insensitive.

Be interested, do not ignore.

Be loyal.

Is there someone around you who has problems?

Be interested, don't say it's none of your business.

Be interested, don't be indifferent.

Be interested, don't run away.

Run, try to solve the problem, be loyal.

Don't be disrespectful, rude, or turn up your nose at others.

Never forget that they are also created beings like you.

They are also beings shaped by the same creator as you.

Always show your loyalty.

Never look down on others, don't despise anyone.

Don't live with the feeling of "I", reach the feeling of "we".

Reach the loyalty of "we".

There is no power in everyone's body other than Allah.

Every being is a particle of you.

Every being is a particle of a whole.

Show the loyalty of unity.

Don't be insensitive.

Don't be indifferent.

Don't ignore.

Don't say "it's none of my business".

Don't say "it's none of your business".

Be interested, be loyal.

Take care of your neighbor.

Take care of your relative.

Take care of your family.

Take care of every being around you.

Be interested, be loyal.

Know that care and attention are signs of love.

Know that care and attention bring peace.

Know that care and attention open the door to goodness.

Be interested, be loyal.

Don't be insensitive.

Don't be indifferent.

Don't be discriminatory.

Don't look down on.

Don't ignore.

Be loyal.

HAVE A LOYAL FRIEND

Have a friend who takes Allah as his friend.

Have a loyal friend.

Have a friend who knows the loyalty of Prophet Muhammad.

Who opens the door of truth to you...

Who informs you about yourself...

Who leads you to the truth of Allah...

Who enables you to develop on the path of knowledge...

Who makes you think, who leads you to contemplation...

Have a friend of the heart.

Have a loyal friend.

Who reminds you of Allah every time you see him...

Who reminds you of the love of Allah...

Who reminds you of the sublime feeling of goodness and help...

Who has no discord, no jealousy in his heart...

Who knows no envy, no malice...

Have a friend of the heart.

Have a loyal friend.

Who does not discriminate, does not judge anyone...

Who does not know gossip, does not know backbiting...

Condescending, humble...

Loving, respectful...

Have a friend of the heart.

Have a loyal friend.

Who protects you from what is forbidden...

Who protects you from falling into error...

Warns you, shows you dangers...

Have a friend of the heart.

Have a loyal friend.

Have a friend who calls you day and night, who you also call and ask questions about.

Have a loyal friend who runs to you in every trouble, who you also run to.

If you find such a friend, know that he will be by your side for the rest of your life, and you will be by his side.

Know that he will come running to you when you are sick tomorrow.

Maybe one day when you have a falling out with the people you call your brother, your child, your spouse, about worldly matters, they will not come running to you.

Maybe they will talk behind your back and talk back.

But that loyal friend will be by your side, he will take care of you.

You will never be at odds with him.

He will never talk about you behind your back.

Because he will not be upset with you, and you will not be upset with him.

When you give each other advice, when you warn each other, you will say, "Goodbye."

When he is sick, you will run to him.

When you are sick, he will run to you.

A loyal friend defends you everywhere, does not let you be oppressed, does not allow you to be slandered.

If someone talks behind your back, if they try to harm you, he will silence them.

Find yourself a loyal friend.

Know that he will give you strength.

He will be by your side.

Hamza, who was the uncle of Prophet Muhammad, showed the greatest loyalty to Prophet Muhammad.

He resisted the attacks made on Prophet Muhammad.

One day, he heard about the attack on Prophet Muhammad and ran to help him.

Prophet Muhammad and his friends were attacked near the Kaaba and were covered in blood from the stones thrown.

When Hamza saw his nephew and his friends like this, he became angry and turned to the people and said to Amr b. Hisham: "He attacks unarmed people without mercy."

Amb b. Hisham says: "Your Muhammad is a liar."

Hamza says: "A liar? You did not let him talk, it is not possible to know which is the truth without telling lies."

Amr b. Hisham says: "Muhammad is a fraud."

Hamza cannot stand this insult to his nephew and hits Amr b. Hisham with his bow.

And he says: "Stand up, strike if you have the courage."

And he turns to the people and says: "I also share my nephew's faith, I say what he says."

And he goes to the people who were provoked by Amr b. Hisham and says: "If anyone wants to fight, come out and fight me."

And the whole society withdraws from Hamza, fearing him.

Hamza turned to his nephew Prophet Muhammad, who was squeezed next to the Kaaba, and said those historical words:

"When I was alone in the desert at night, I understood that Allah is so big that He cannot fit within four walls."

Before, Prophet Muhammad said to his uncle Hamza: "Uncle, that is not the house of Allah."

He put his hand on Hamza's heart and said: "Uncle, if you are going to seek Allah, seek Him in the house of your own body."

Hamza: "What are you saying, my nephew? If you say this, they will oppress you, they will chase you away from here, they will try to kill you, the society has called it the house of Allah for centuries, do not say this everywhere." When Hamza was alone in the desert, he thought about this issue a lot.

His nephew's words kept ringing in his ears and heart.

Yes, when Hamza was alone in the desert, he thought about his nephew's words a lot and understood what the Kaaba was.

The Kaaba was the human body.

The Kaaba was the entire universe.

The Kaaba was the heart.

The Kaaba was Muhammad, Abraham, the Perfect Guide.

Allah had stated in the Quran that He was closer to us than our jugular vein. Qaf Surah 16

At that time, every body was the Kaaba of Allah.

Prophet Muhammad was trying to tell people this truth.

The truths presented by Prophet Muhammad did not suit the society of that day, those who profited from religion attacked Prophet Muhammad in order to destroy him.

At that very moment, Hamza, who showed all his loyalty, did everything to protect his nephew.

He died to protect him.

He always acted to protect Prophet Muhammad in the defense of Badr and Uhud.

He was martyred in the battle of Uhud.

Prophet Muhammad was very saddened by this and constantly visited Hamza's grave.

Yes, a person should have a loyal friend in his life.

Loyalty is the name of the feeling that occurs in the hearts of those who take Allah as their friend.

Those who take Allah as their friend are friends to each other, they are friends, they are loyal to each other.

Those who take Allah as their friend act friendly to their surroundings, they act loyally.

A person who believes understands the friendship of Allah, he always acts in that friendship.

His heart is at peace, he is patient, he is cheerful,

Truths and beautiful words always flow from his tongue.

If someone does him evil, he responds with goodness.

A person who takes Allah as his friend is always at peace, humble and patient.

That shows what being loyal is.

However, those who do not know the feeling of loyalty run after their own interests.

A person who does not understand the friendship of Allah is the one who takes the world, his own interests, his position as his friend.

They are not at peace, humble and patient.

They take their own interests as their friends.

They cannot understand the friendship of Allah.

And as long as they do not change their state, they will always live in that state.

And they can never be loyal.

Because those who are like that will not be granted the feeling of loyalty.

The loyalty that Allah offers to hearts opens the door to being peaceful.

A loyal person acts with love.

Love is protection.

Love is protection.

Love is unity.

Love is being conscious.

Love is embracing with love.

Love is not falling into doubt.

Love is faith.

Love is the ornament of your hearts.

Love is not breaking.

Love is not getting angry, swallowing your anger.

Love is opening doors to wisdom.

Love is not falling into arrogance.

Love is not looking down.

Love is being able to look at Allah in the essence of existence.

Love is justice.

Love is believing, being sure, trusting.

Love is embracing, not letting go.

Love is making happy.

Love is giving hope.

Love is reaching divine love.

Love is getting rid of desires.

Love is bowing down.

Love is to stand in prostration.

Love is to smile.

Love is kindness.

Love is condescension.

Love is to be modest.

Love is life, the secret of life.

Love is affection.

Love is to give one's heart to the affection of existence.

Love is the divine peace that comes from all existence.

Love is the breath of heaven.

Love is the sun that never sets.

Love is the breath of Allah.

Love is a river that flows in the heart.

Love is the word of Allah flowing from the lips.

Love is the light of Allah in the heart.

There is no self-reflection in love.

The burden of love is heavy, not everyone can bear it.

The heart of the person of love always beats for others.

Allah is in the heart of the person of love.

The person of love endures everything.

The person of love is patient.

The people of love are always in trust.

The people of love are those who live in submission to Allah at every moment.

The people of love are those who carry every kind of burden.

The people of love are those who rush to everyone.

The people of love are those who feel the pain of others.

The people of love rush so that the pain ends and mercy manifests itself.

The one who has attained love does not hurt or grieve.

The one who has attained love does not mock, does not look down upon, does not consider himself superior.

The one who has attained love does not gossip and backbite anyone.

The one who has attained love walks in the light of love.

The people of love are those who make people happy, give hope, and take away pessimism.

The people of love are honest, compassionate, and just.

So, have a loyal, loving friend.

And you should be like that to him.

Know that loving behavior is seen in those who are loyal.

Know that love is the adornment of hearts.

You do not need to put any adornment on your body.

The love that is in your heart is your most beautiful adornment.

Surah Mumtehine 8: “İnnallâhe yuhıbbul muksitîn.”

The Meaning: Surely those who attain the love of Allah are the just, the honest.”

Surah Al-Hujurat 7: “Allâh habbebe ileykumul îmâne ve zeyyenehu fî kulûbikum.”

The Meaning: “Love of Allah makes you believers and love is the ornament of your hearts.”

Those who have attained the love of Allah are those who open doors to being loyal.

Acting with love and hugging with love are signs of loyalty.

Such a loyal friend always gives peace and confidence to a person.

Such a friend comes running to you in your most difficult times.

He struggles to help you.

A person should definitely make loyal friends and he should also be loyal to the people around him.

A person should know that those who attain the feeling of love attain the feeling of loyalty.

That is why love is the most special feeling that Allah has offered to all of us.

Love leads to loyalty.

Love takes you through duality and brings you to unity.

Love takes you through the body and makes you prostrate.

Love takes you through me and makes you us.

Love rains the feeling of loyalty and makes it rain everywhere. Love brings mercy, embraces everywhere.

Love makes you look with loyalty, runs with loyalty.

Love is the strong bond of unity, it never breaks.

Love is the peace and excitement of the heart.

Love makes you fly, love makes you hear, love makes you see.

Love makes you feel, love makes you exist, love melts.

Love makes roses bloom in the heart, spreads its scent everywhere.

Love makes you die, love fills, leaves no void.

Love drowns you in the ocean of love, makes you look from that ocean with love.

Love makes you taste many feelings, every feeling makes you dive into love.

Love takes the mind, connects it to the heart.

The language of love is loyalty, love, from the heart.

Love is longing, love is longing, love is reunion.

Here, loyalty cannot be without love, it cannot be without love.

Loyalty is not a word.

It is the behaviors that show themselves in life.

You cannot be loyal by saying I am loyal.

The people of love are loyal, it does not even occur to them to say let me be loyal.

Because loyalty is his state.

Loyalty is his feeling of love.

People of love are loyal.

People of love are loyal.

He just runs and goes.

He just hugs, helps and forgets these.

His actions are loyalty, not a word on his tongue.

His loving actions are loyalty, not a word on his tongue.

His state is loyalty, not so that people will praise him.

Now, have a friend who is a person of love.

He always runs in love.

He is with you in every trouble.

Because he knows no desires, he acts with divine love.

Those who have reached divine love are the best friends.

Now, have a loyal friend.

Be loyal to him too.

THE FINAL EVALUATION

When we examined the Quran, we understood that the feeling of loyalty is a very sacred feeling.

First of all, it is necessary to understand how the feeling of loyalty develops.

It is stated in the Quran that all the messengers and prophets and perfect people have the feeling of loyalty.

Those who are loyal have been honored with the forgiving names of Allah.

Those who understand Allah, who are in submission to Him, and who look at Him everywhere have feelings of loyalty.

They are virtuous, their comprehension and perfection increase as they increase.

They are grateful at every moment.

A person must definitely attain the feeling of loyalty.

He must be interested in his surroundings and must be free from the feeling of “it does not concern me”.

Every being is interconnected.

And Allah holds the being with His manifestations.

When a person looks at the being, he should not remain in the form of the being.

One must see its essence and act accordingly.

The Quran states that we must care about every being.

A person should care about every being.

A person should care about everything

And he should know that a message comes from everything, a lesson flows.

Events, whether positive or negative, contain lessons.

Those who can learn these lessons also open the door to being loyal.

Reading destiny and taking the necessary precautions are the feelings of the loyal.

Earthquakes are destiny, but taking precautions according to earthquakes is the behavior of the loyal.

Because they carry the feeling that people should not die, no one should be homeless, no suffering should occur.

They carry the excitement of understanding the sunnah of Allah.

Loyal people are the ones who read destiny the best.

They are the ones who take precautions the best according to the flow of destiny.

Isn't taking precautions so that people don't suffer loyalty?

Isn't running for people's peace and happiness loyalty?

Isn't acting with loyalty and protection an act of loyalty?

Isn't it loyalty to know someone else's trouble as your own and to run to help them?

A sense of loyalty develops in those who have reached the truth of Allah.

Because wherever they look, they see the face of Allah.

This feeling develops their sense of loyalty.

They care about their surroundings.

They run to those in need without any discrimination, without judging anyone.

When this feeling is in the hearts of all people, society becomes more livable.

It becomes more peaceful.

Being loyal means feeling the love of Allah within yourself.

Being loyal is sincerity, honesty, and loyalty.

Being loyal is seeking, asking, and running.

Being loyal is helping, solving trouble.

Being loyal is protecting, taking ownership.

Being loyal is embracing, not letting go.

Being loyal is; is to act with love and respect.

To be loyal is to surrender, to be in trust.

To be loyal is to be modest, to be condescending.

Being loyal is compassion, mercy.

Being loyal is smiling, making you feel loved.

Being loyal is keeping your word, not betraying.

Being loyal is always acting sincerely, without expectations.

Being loyal is making you feel love, creating a sense of peace in your heart.

Loyalty is giving you the feeling that "someone is running to me too".

Loyalty is making you feel the feeling that "if something happens to me, my friends will come running to me" in your heart.

Being loyal is running to help someone, no matter who they are, no matter what their belief is.

Helping without embarrassing the person being helped, without making them feel poor.

Running without forgetting that one day you will need help too.

Being loyal is acting knowing that there is Allah behind every being.

Those who are loyal; They are the ones who help those in need, even if they need it themselves...

They are the ones who seek the truths from where they are...

They are the ones who pass through their own existence...

They are the ones who seek the values of truths...

They are the ones who seek the subtleties of Allah's creation...

They are the ones who seek Allah's consent...

They are the ones who seek the help of Allah and His Messenger...

They are the ones who take the truths as their position...

They are the ones who approach those who move from one place to another with love...

They are the ones who are not stingy...

They are the ones who are not jealous...

They ask for forgiveness for their brothers...

They wish for their brothers to be more conscious of their faith than they are...

They never carry envy in their hearts...

They act loyally towards everyone.

Loyalty is loyalty, loyalty is loyalty.

Loyalty is acting with love, acting with love is loyalty.

Loyalty is being trustworthy, the trustworthy is loyal.

May the feeling of loyalty never disappear from your heart.

Let the feeling of loyalty surround your whole body.

Let loyalty be constant in your life.

Let it be your state to act with love and respect.

Stay loyal. Be loyal.

Hug with loyalty.

Ismail Dincer

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