

WOMEN IN THE WORLD OF BELIEF

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CONTENTS

INTRODUCTION / 3

WOMEN IN BELIEF GROUPS / 7

WORSHIPS BEFORE PROPHET MUHAMMAD/ 37

DIFFERENCES IN THE MEANINGS REGARDING WOMEN/ 56

WOMEN'S POSITION IN SOCIETY AND POLITICS / 88

INHERITANCE TO WOMAN / 111

THE TRUTH OF NÂS-NISÂ-SELF / 120

OPPRESSION TO WOMEN / 125

WOMAN IS THE SECRET OF RAHIM / 135

CONCUBINE-WIDOW-VIRGIN / 141

THE TREE TALÂK / 144

FIND YOUR SPOUSE / 149

BE WITH LOVE-RESPECT-AFFECTION / 154

THE FINAL EVALUATION / 159

INTRODUCTION

Women are the continuation of life.

Women are the station of being a family.

Women are the spirituality of love.

Women are the luminosity of light.

Women are the manifestation of Allah's name of Rahim.

Women are mothers, sisters, love, peace.

Women are the secret of Allah's name "kūn fe yekun".

Women are the giver, producer, nurturer, protector.

A society which values women becomes stronger, develops, progresses, and finds peace.

A society which ignores women is doomed to perish.

In this book, we will examine the situation of women in the world of belief and in the society reflected from the world of belief.

We will try to understand the view of Prophet Muhammad on women and the view of the world of belief at that time on women.

We will try to understand the struggle of Prophet Muhammad, Jesus, and Moses for women.

What is the place of women in the world of belief?

How are women viewed in religious beliefs?

Are women viewed as human being?

What were the beliefs and worships before Prophet Muhammad?

What was the position of women in society and politics?

What is the situation of women in the meanings?

Were the meanings made correctly?

What was the struggle of Prophet Muhammad regarding women?

How were women viewed during the time of Prophet Muhammad?

Our aim is not to discriminate between men and women.

Our only aim is to examine the position of women in societies.

We know that women are human being.

Women and men are equal.

First of all, this perspective should be known.

In this book, we want to evaluate the perspectives on women in the world of belief and society.

When it comes to women, it is necessary to examine the perspectives on women in history and the situation of women.

We will carefully examine how the belief groups in the world view women.

Women have always been confined to homes and seen less in society and the political sphere, which we call the public sphere.

Since the perspectives towards women are different in every society, it is necessary to be very aware of the difficulty of the issue.

We understand the difficulty of being a woman very well when we research what has been done to women in history.

When we say woman, we immediately think of an individual who has children, looks after children, cooks, and cleans the house.

Women are seen as servants.

However, women are also human being like men.

Women are also people having brains like men.

And they also have intelligence, thought, judgment, choice, ability to produce ideas, produce values, and make discoveries.

We can never ignore these facts.

Both women and men are granted the ability to think.

Whether male or female, those who use their brains produce value and discovery.

If we examine the difficulty of being a woman in our country's social society according to state statistics:

According to official records, nearly 500 women are killed every year.

The number of women who are beaten or hit is in hundreds of thousands.

The number of women who hide their being beaten is not known.

So, where could this violence and deaths come from?

Where could this cruelty towards women come from in our consciousness?

The customs and beliefs of society are certainly the biggest factor.

Think of a belief which considers the beating of women a religious sanction.

It makes its interpretations accordingly.

Think of a holy book in which interpretations which include the beating of women are considered the verses of Allah.

Think of a holy book in whose translations women are not considered as human being.

When you say human, you perceive it as a man.

Think of a holy book, in whose translations women are presented to men as property to be used.

And that is not enough, after death, countless virgins, widows, big-eyed houris, girls of the same age with newly developed breasts, and as many as they want in heaven.

Yes, they have talked about women being beaten in congregations, religious orders, and religious conversations for centuries, and they read the interpretations from there, using the Quran as evidence.

They poisoned small minds and made beatings seem normal.

They said, "Women are not human, women do not have a soul, women cannot be an imam."

They ignored women, excluded women from social life.

And they did this in the name of Islam.

And these things are still done every day and it is still said that women can be beaten, that girls can be married at a young age, it is engraved in our minds.

And they reflected all these in the meanings.

However, what was presented in the Quran was not like this.

The problems were in the meanings of the Quran.

However, the problem was not in the depths of the Quran, it was in the meanings.

Unfortunately, many unfounded things were presented in the meanings in the name of religion and Allah.

Unfounded expressions were never what Prophet Muhammad presented.

That beautiful person said:

Give women their rights,

Do not beat women,

Do not mistreat women,

Women and men are equal.

Ataturk was one of those who knew best that women should involve in social life and state administration.

Ataturk fought hard to regain the value given to women.

He fought hard to prepare women for social and political life.

Ataturk wanted women to always involve in social life.

In order for a country to be modern, women had to be given modern rights.

When it was discussed in 1935 that women should enter parliament for the first time, of course there were very different comments.

Would women enter parliament?

Which women would enter parliament?

It could not be accepted in no way.

The discussions that women are not human, women do not have a soul continued.

But Ataturk was determined, the forgotten value of women would be restored.

This was a very important step.

Women deputies elected from 18 different professional groups were now in the parliament, with the encouragement of the great leader.

Through laws, Ataturk gave Turkish women their social and political rights, which had been neglected for centuries.

Ataturk believed that it was necessary for women to use political and social rights because it would provide happiness and respect for humanity.

He wanted Turkish women to take their place in the world society.

A society without women is unthinkable.

Women should always be in every branch of social life and in the political arena.

In this study, we will try to examine the place of women in society.

We will try to write down the place of women in society and politics in our country and other countries according to our research.

I hope many doors will be opened for those who read and examine.

Forgive us if we have any shortcomings or flaws.

Ismail Dincer

WOMAN IN BELIEF GROUPS

One of the indicators of whether a society is a civilized community is not to discriminate between men and women.

Not to see women as deficient.

Not to consider women as servants.

Not to ignore women.

For women and men to have the same rights.

It should not be considered as a woman-man right, but as a human right.

In fact, when we say "Human Rights", it covers both men and women.

The issue of women has always been discussed in the world of belief.

Not only in the world of belief, but also in society, in the family area, in the professional area, in the political area, the position of women has always been a subject of discussion.

First of all, unfortunately, in the world of belief, women have fallen behind men and have been seen as deficient.

Women have sometimes been kept in the background, they have been said to have no soul, sometimes they have been considered equal to the devil.

The meanings of the Torah, the Bible, and the Quran have been made male-centered.

However, Prophet Muhammad, Jesus, and Moses fought for the equality of women and men.

Prophet Muhammad said, "Women and men are equal, women should also learn wisdom and be in assemblies of wisdom."

A woman who was called a prostitute was brought to Jesus, and to those who said that she should be stoned, he protected her by saying, "Let the one who is without sin cast the first stone."

The Bible mentions many women who took part in the conversations of wisdom with Jesus.

Jesus never excluded women, never left them alone, cared for them, and answered their questions.

During the time of Jesus, women were also seen as sinners.

Jesus fought to prove that this was not the case.

According to a story in the Gospels; while Jesus was eating at a neighbor's house, a woman wept over his feet, wiped them with her hair, and anointed them with precious oils. It is stated that this was Mary Magdalene.

The owner of the house thought that Jesus should know that the woman was a sinner and that he should not treat her well. But Jesus spoke of love.

'Her many sins were forgiven, because she loved much', he said. (Luke Gospel/7:47)

The first witnesses and heralds of the resurrection of Jesus were also women (Mark/16:1-10; Luke/24:1-12; John/20:1-10)

Jesus accepted monogamy not as a new teaching but as a commandment of God, and in the context of divorce he said, "What God has joined together, man must not separate." (Mark/10:9)

The letters of Paul (d. 67 AD), one of the most important figures of Christianity, in the New Testament also contain teachings about women.

While Paul developed egalitarian discourses on the one hand (see Galatians/3:28), on the other hand he emphasized the superiority of men and the necessity of women's obedience (see (1 Corinthians 11:3)

Paul was again saying the following about women:

"Women must remain silent in your meetings.

They are not allowed to speak.

They must be submissive, as the Holy Law also states.

If they want to know something, let them ask their husbands at home.

For it is shameful for a woman to speak in the assembly." (First Letter to the Corinthians/14:34-35)

When we examine these explanations, we see that this information does not comply with the struggle of Jesus.

The accuracy of the information coming from Paul should also be investigated well.

Moses also said, "Women and men are equal" and became the shepherd of the sheep belonging to Shuayb and his daughters.

He worked as a shepherd together with Shuayb's daughters and learned many things from them.

The society's perspective on women and the struggle of the Messengers and Prophets for women should be understood well.

Allah has given intelligence to both women and men.

Both should think, research and attain the truth.

In dozens of verses in the Quran, it is recommended to use one's mind and think.

Surah Al-Baqarah 44-76: "E fe lâ takîlûn."

The meaning: "Would you not use your mind?"

Surah Al-Baqarah 73: "Leallekum takîlûn."

The meaning: "Perhaps you would think."

Surah Al-Baqarah 164: "Semâi vel ardi le âyâtîn li kavmin yakîlûn".

The meaning: “In the heavens and the earth are indeed signs, so be among those who ponder over them.”

Surah Al-Baqarah 170: “Lâ yakîlûne şeyen ve la yehtedûn.”

The meaning: “Those who do not look at the things that exist and use their minds will not attain the truth.”

As can be seen, the mind given to a person must be put to use.

A person who does not think will not attain the truth.

This advice is not only for men, but for both men and women.

It is not right to understand that only men think.

And it is not right to explain this in the field of belief.

Unfortunately, in most of the fields of belief, it has been seen that women do not have mind.

Those who quote hadiths such as “Women’s minds and religion are deficient and women constitute a larger place in hell” are none other than those who belittle women.

And unfortunately, such quotes are many in the world of belief and they affect people.

Let us give some examples of incorrect narrations.

“O women, give alms and pray for forgiveness a lot. Because I was shown the people of Hell, most of them were you.”

Thereupon, those women asked: “O Messenger of Allah, what did we do that most of the people of Hell were from us?”

The Messenger of Allah (pbuh) replied:

“Because you curse each other a lot and are ungrateful to your husbands. It is strange that I have never seen anyone who is as deficient in religion as you, who is wise and devoted to his religion, be able to seduce the mind of a self-controlled, intelligent and religious person.”

The women asked again: “What is the deficiency in our minds and religion, O Messenger of Allah?”

The Messenger of Allah (pbuh) asked, “Isn’t the testimony of a woman half that of a man?” The women answered, “Yes!..” The Messenger of Allah (pbuh) explained and asked again:

“Isn’t it because of this deficiency of intelligence that when she menstruates [she waits for days] she doesn’t pray and doesn’t fast for a while in Ramadan?” The women said, “Yes!..” (For hadith see Bukhari, Hayz 6, Zakat 44, Iman 21, Kusuf 9, Nikah 88; Muslim, Kusuf 17, (907), Iman 132, (79); Nasai, Kusuf 17, (3, 147); Muwatta, Kusuf 2, (1, 187))

Where Prophet Muhammad said, “Women and men are equal, and women should also learn wisdom”, can the statement that women’s minds are deficient ever be true?

Can Prophet Muhammad who was sent as a mercy to those around him, ever say words that are not in accordance with mercy?

Unfortunately, most of the world of belief believes in hadiths which are not true.

He believes in a saying which starts with Prophet Muhammad because of his love for Prophet Muhammad.

However, the love for Prophet Muhammad is hidden in filtering whether the words conveyed from him are true or not, and in understanding them properly.

Unfortunately, in the world of belief, women have not been able to find their true identities for thousands of years.

As such, they have not been able to find their true place in social life, in the political arena, or in the business arena.

The view towards women has not been viewed according to the value of creation.

Due to the influence of beliefs, women have not been able to find the right value.

There have always been belief groups which have disregarded women for thousands of years.

Women:

Sometimes they were not treated as human being...

Sometimes they were considered as slaves...

Sometimes they were seen as property to be bought and sold...

They were shown to have no soul...

They were told that women are half, men are complete.

In belief groups, information is conveyed that most of hell will consist of women.

The Meccan polytheists who attacked Prophet Muhammad did not treat women as human being.

They saw them as objects.

They saw women as property to be bought and sold, used.

A section from the book *Women in the Arab Society Before Prophet Muhammad* by Assoc. Prof. Dr. Ramazan Altintas, published in Diyanet Publications, is as follows:

‘In fact, in the Arab perspective, women were often seen as a potential source of evil who deceived and seduced men.

Moreover, women were given a position lower than men in terms of judgment, reason and self-control.

According to the view of the pre-Islamic Arabs, seeking the opinion of women on any issue was considered foolishness.

The expression *re’yu’n nisa* was used by the Arabs when there was an inaccuracy, weakness and inferiority in the opinion.

For this reason, the words “consult with women, but oppose them” and “whoever bases his work on the opinion of women is humiliated”, which describe the worthlessness of women in the pre-Islamic Arab society, became proverbs.

According to them, women were beings who acted only with their feelings, not their reason.

In this respect, when it was necessary to discuss and debate any issue in general, the woman's opinion was not taken into consideration due to the misconception that it had no value.

As we have indicated above, the situation of free, noble women should be excluded from this.

An Arab would consider his concubine and his female camel as equal and would not even make any difference between them.

Some of them would not consider it dishonorable to gather their young and beautiful concudines and turn them into commercial capital, and they would not hesitate to force them into prostitution.

Indeed, Abdullah b. Ubey, who was considered the leader of the hypocrites, was among those who earned money by forcing their concudines into prostitution.

In addition, concudines were obliged to do everything their owners ordered, from herding camels to serving in the house.

In the age of ignorance, slaves and concubines were treated extremely cruelly.

A slave or concubine's owner had the freedom to behave as he wished, but if he wanted, he could beat her to death, cut off her hand, ear, nose, gouge out her eye, or even kill her, and he would never be held responsible for this.

Because, the tribal legal understanding that had become a tradition regarding concubines required this.

As can be seen in Ramazan Altintas's work, the perspective on women before Prophet Muhammad was like this in some communities of that day.

We should analyze the perspective of the belief groups before Prophet Muhammad towards women and the perspective of Prophet Muhammad towards women very well.

Those who understand the truth of Islam never discriminate between men and women.

They see everyone as Allah's servant and as equal.

However, those who cannot understand the truth of religion have always excluded women.

This exclusion is the spread of the view of previous belief groups to the next generations.

However, during his lifetime, Prophet Muhammad said, “Women can never be a commodity, they cannot be bought and sold.”

When Prophet Muhammad said, “Women and men are equal,” the polytheists of that day mocked that person.

The historical event reflected in the film Cagri (The Invitation) is as follows.

Amr bin As: “Now let them tell what they think about women.”

Cafer el-Tayyar: "Allah created women to be a wife to men. They are different from men, but they are equal to them."

Amr bin As: "Equal? We buy women, feed them, dress them, use them, and then throw them away. Can women ever be equal to men?"

(Everyone in Necashi's palace bursts into laughter)

Cafer El-Tayyar: "Allah created human from a woman and a man. Your respect for the mother who carried you in her womb should be reflected on all women." "Yes, unfortunately, this mentality still continues in the same way in most belief groups today.

If we ask people in belief groups: "Are women and men equal?" we get the following answer from most people: "Can women and men ever be equal?"

Unfortunately, these thoughts continue in belief groups.

Unfortunately, by calling it hadith, words that do not belong to Prophet Muhammad are also conveyed as if they belong to him.

This transmission is the attribution of the beliefs of the polytheists to Prophet Muhammad.

The information conveyed as hadith is in Kutub al-Sittah.

We should never forget this.

Not everything written should be thought of as absolute truth.

It should not be thought of as untrue either.

It should only be analyzed well from every aspect.

Let's continue to share the quotes on this subject that we have compiled from accepted sources in the literature below.

"I also stood in front of the gates of Hell. I saw that most of those who entered were women!" (Bukhari 6456, Tirmidhi 2729)

"Most of the people of Hell are women." (Nasa'i 1493)

Another piece of information reported by Bukhari is as follows:

"If there was (bad luck) in something, it would be in the horse, the woman, the dwelling." (Bukhari, Jihad 47)

A narration from Ayesha regarding this is as follows.

Ayesha stated that Abu Hurayrah did not hear the first sentences of this conversation because he came later and drew attention to the fact that this information was incorrect. (see Ibn Hajar, 6/61)

Prophet Muhammad said; "The source of peace and happiness in people's lives is women, horses (mounts) and dwellings."

Information reported as hadith should be examined very well.

How true can the words taken from Bukhari be?

Who is Bukhari? We should research it very well.

In the world of belief, the most reliable source after the Quran is known as Bukhari.

So, is this the truth?

Who is Bukhari?

Bukhari lived in Uzbekistan between 810-870.

He lived approximately 200 years after Prophet Muhammad and collected hadith during his lifetime.

How true can the words called hadith collected 200 years later be?

According to the information conveyed from him, he created al-Jami'u's-Sahih from 7397 hadiths that he separated as true from 600,000 hadiths that he collected.

Let's just think about this.

Bukhari's statements about Imam-i Azam, who was the student of Cafer el-Sadiq, the grandson of Prophet Muhammad, Zeynel Abidin, are as follows.

- 1- "Untrustworthy Man." (Tarihul Kebir v. 8 p.81)
- 2- "A member of the heretical Murji'ah sect." (Tarihul Evsat v. 2 p.93)
- 3- "A man who was called to repentance twice to turn back from his disbelief." (Kitabuz Zuafa p.132)
- 4- "No one more unlucky than him has been born in Islam." (Bukhari, et-Tarihu's-Sagir, II, 100)
- 5- He said: I heard Asim b. Yazid say: Sufyan al-Sawri said: Abu Hanifa was both a heretic and a misleader. (Ebuşşeyh Tabakat 2/110)
- 6- Malik b. Enes: Abu Hanifa almost destroyed the religion, he says. (Ahmad b. Hanbel Kitabu'l-Ilel.II/69/428-32)

Dozens more insults...

Bukhari is someone who calls Imam-i Azam the antichrist, the devil, and the Sufyan.

So, how reliable are the things he wrote as hadith?

His own student Tirmidhi rejected dozens of words reported from Bukhari because they were not true.

Tirmidhi narrated approximately 4000 thousand hadiths.

As can be seen, he did not include approximately 3400 hadiths reported from his teacher Bukhari in his own work.

For this reason, it is necessary to analyze the words reported as hadith very well.

We cannot ignore the efforts of Bukhari and others, but we should definitely analyze every word that is passed on as a hadith.

We should not accept those that do not comply with the compassionate heart of Prophet Muhammad.

For this, we must first understand the compassionate heart of Prophet Muhammad.

Would someone who knows the compassionate heart of Prophet Muhammad ever believe this inaccurate information about women?

His heart is indicated in the verse.

The 107th verse of Surah Anbiya reflects his heart and the compassion in his heart.

“Ve mâ erselnâke illâ rahmeten lil âlemîn.”

His heart was full of compassion.

He forgave Vahsi (The Savage), who killed his uncle Hamza.

He forgave Hind, who had Hamza killed.

He said to those who brought Hind, send her away, "There is no revenge."

“There is no blood feud,” he said.

When the captives with their hands tied were brought in Badr;

“Untie their ropes.”

“No one should be a captive,” he said.

“Give them water.”

“Share your morsels equally,” he said.

“Let them sit where you are.”

“Walk with them,” he said.

Mercy was flowing from his heart full of mercy.

“Do not kill, do not be cruel.”

“Do not deceive anyone.”

“Do not commit discord, do not commit immorality.”

“Do not gossip or backbite.”

“Help those in need.”

“Run on what is good.”

“Do not judge anyone.”

“Do not speak ill of anyone.”

“There is no slavery or concubinage.”

“No one is superior to another.”

“When you speak, speak with goodness or remain silent, do not speak negatively.”

“Speak with beautiful words.”

“Do not speak words which will lead to injustice.”

“We are all equal.”

“We are all servants of Allah.”

“Respect each other’s rights.”

“Be just.”

“Do not mock anyone.”

“Do not look for anyone’s shortcomings.”

“Never be in a state of grudge and hatred.”

“Never pursue a blood feud.”

“Do not torture animals.”

“Do not burden them too much.”

“Do not torture them.”

“Be good to them.”

“Water and feed them too.”

“Love and respect them.”

When such compassionate words flow from the heart of Prophet Muhammad, it is unthinkable that he would speak negatively about women!

Unfortunately, today’s Islamic world still maintains the same mentality.

Unfortunately, we often come across these perceptions in most of the meanings which are made as Quranic translations.

Isn’t a woman a human being like a man?

Isn’t a human being different from a woman or a man?

When the people we call women or men attain the “Human” status within themselves, don’t they take the name “Human”?

Isn’t the female body and the male body a system that carries the truths that belong to Allah?

Do the truths of Allah exist only in the male body?

Why are women still not considered human beings in most countries that consider themselves Islamic, and are they seen as incomplete?

Why do some Islamic countries not allow them to get an ID card or a driver's license?

Why do they consider polygamy normal for men?

Why do they consider it normal for a man to marry more than one woman?

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 is our view of women based on seeing them as inferior to men?

Even in the interpretations we read in the name of religion, women are treated as objects.

Why are countless women offered to men in the name of sexuality, both in this life and in the hereafter?

Why is it said that most of hell will consist of women, and why is it said that in heaven, men will be given as many widows, virgins, and countless girls with newly developed breasts as they want?

Can this really be religion?

Can this really be Islam?

Or could it be that those who spread this are mentalities that belittle and ignore Islam?

Or could it be a fiction by mentalities that call Islam a religion of terror and Muslims terrorists?

Can a person look at his mother, sister, wife, daughter as if they are not human?

The organ we call the "womb" in women has been equated with Allah's name of Rahim.

Just as every being has come through the mercy of Allah, the human race has also come through the womb of the mother.

Didn't Allah treat the woman who carries "Rahim" as a human?

Can Allah hurt a soul that carries "Rahim"?

Or has someone been oppressing in the name of Allah for thousands of years?

Who among us has heard the words of Prophet Muhammad, "Women and men are equal" with our hearts?

Who among us could understand the struggle of that beautiful person and who among us are struggling on the path of that beautiful person?

Who among us could find that beautiful person who fought so hard against oppression in our hearts?

The polytheists of the time of Prophet Muhammad said, "Can women and men ever be equal? Muhammad does not know what he is saying."

That day they believed like this, they said like this, because that was the belief that came from their ancestors.

How important are the words of Prophet Muhammad:

"Women and men are equal."

"Women are human being."

"Men are not superior to her."

"Women have the same rights as men."

"Women are above Heaven."

"Women have the same right to education as men."

"Let them also learn wisdom."

"He who beats them has turned away from the mercy of Allah."

"He who treats his wife well is a good man."

"Wives should be mindful of each other's rights and treat each other well."

"Get along well with your wives, even if you dislike them. It may be that you dislike something and Allah has decreed much good in it."

"Be afraid of Allah in fulfilling the rights of women, for you have taken them as a trust from Allah."(Sahih Muslim)

"The best of you is the one who treats his wives well. (Muslim, Birr 149)

"Feed your wives what you eat, dress them as you wear, do not beat them and do not say bad words that will hurt them." (Abu Dawud, Nikah, 40-41)

"Those who are cruel to women are cruel people." (Ibn Majah, Adab 3; Abu Dawud, Adab)

"Heaven is under the feet of mothers." (Nasai, Jihad, 6)

"The most beautiful worldly blessing, the best of all blessings that a person can have: A tongue that remembers, a heart that is grateful, and a woman who helps a person live in accordance with faith (Muslim)." (Tirmidhi, Birr 13)

"Advise each other to do good regarding women!"

"O people! Observe the rights of women! Treat them with compassion and love! I advise you to fear Allah regarding them. You took women as a trust from Allah and made their honor and chastity lawful for you by promising them in the name of Allah!" (Muslim, Hajj, 147)

"Allah wants you to be good and pious towards women, because they are your mothers, daughters or aunts."

“A believing man should not be angry with a believing woman.

If he does not like one of her traits, he may be pleased with another.”

“Only a noble and honorable person values women.

Only the wicked and despicable look down on them.”

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

As can be seen, negative words have also been conveyed about Prophet Muhammad by referring to hadith.

The exact opposite words have also been conveyed.

Those who study these issues should analyze them in the most sensitive way.

The mindsets that attacked Prophet Muhammad did so because they were based on their beliefs.

Because they had learned this from their ancestors.

The truth of Islam was completely different...

Unfortunately, the perspective in belief groups is still the same today.

In today's belief groups, are women and men seen as equals?

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?

Doesn't the way the polytheists before Prophet Muhammad viewed women continue?

Doesn't the same beliefs still continue?

Doesn't the same discourses still continue?

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 satan.

They said most women are destined for hell.

They said that no Messenger or Prophet came from a woman.

A woman cannot be an imam or a guide, they said.

A woman and a man cannot listen to a conversation in the same gathering, they said.

A woman should not go to school, she should stay at home and have children, they said.

However, Prophet Muhammad said the exact opposite.

Prophet Muhammad: "Education is obligatory for every Muslim." (Ibn Majah)

They belittled women with dozens of words such as "A woman should cover her head, if a single hair of her head is visible, she will walk on hot plates in hell" and did not consider them as human beings.

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?

Can we say that women are equal today?

Can we see women in the position of perfection?

Can we say that a woman can be a teacher?

Can we say that a woman has the right to choose her husband?

Or do we still say that men have the right to have multiple wives and concubines?

Can we say that women have the right to study and learn knowledge?

In our country and some other countries, marriage of young girls is still considered a religious commandment in belief groups. Girls' right to love is not respected.

They are married by the fait accompli of their parents.

Why is the advice of Prophet Muhammad; "Do not force your daughters to marry, ask them for their consent" ignored?

Why are women seen as objects?

Why is it said that women and men are not equal, women do not have a soul, most of them are hellish?

Why are most women seen as hellish?

Why are women seen as someone who will meet the sexual needs of men in heaven?

Doesn't the belief of the Meccan polytheists continue in the same way today?

When the Meccan polytheists said that most women are hellish, they are satanic, 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?

Isn't it taught that most women are hellish, they are satanic?

What has changed?

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

Have we been able to understand him?

Have we been able to hear him with our hearts?

Could we be on his path?

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

In fact, didn't we reflect the beliefs of the Meccan polytheists in the translations of the Quran?

Didn't we translate the Quran according to their beliefs?

Didn't we say that no Messenger or Prophet came from a woman?

So, is this true?

Can a distinction be made between men and women in the truth of the Messenger or Prophet?

Mentality that ignores women are devoid of the truth of Allah.

They also interpreted the 43rd verse of Surah Nahl accordingly.

The meaning by DRA: "We sent as messengers before you only men to whom We revealed."

The meaning by Mehmet Okuyan: "We sent no messengers before you except men to whom We revealed."

The meaning by Yasar Nuri: Before you We sent none but men to whom We revealed.

The meaning by Elmalili Hamdi Yazir: (O Prophet!) Before you We sent none but men to whom We revealed. If you do not know this, ask the scholars of the Torah and the Bible.

Elmalili's original translation is as follows.

The meaning by Elmalili (Original): Before you We sent none but men to whom We gave revelations. Ask the people of remembrance if you do not know.

As seen here, Elmalili translated it as adult.

And this is the correct translation.

An adult can be from a woman or a man.

Let's examine the 43rd verse of Surah Nahl word by word.

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

Ve mâ erselnâ : To inform, it did not come out, we did not send, We,

Min kablike : Before you,

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

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

Fe eselû : Then, ask, investigate, learn,

Ehl el zikr : Competent, authorized, owner, knowing, dhikr,

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

The meaning: “Before you, perfect people who understood our revelation did not come out for anything other than to inform us. If you do not know, ask those who know dhikr.”

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

However, the word rical means; a perfect person, an adult person, a person who is wise about his subject, a person who is an expert, a person who governs the state, a person who holds a position, a person who has returned to his origin.

They said that 124,000 prophets came, all of them were men.

However, all of them were adult, perfect people.

Being an adult person, being a perfect person, does not mean being a man.

An adult, a perfect person can be from both a woman and a man.

Aren't Eve, Sara, Hacer, Asiye, Mary a Messenger, a Prophet?

Those who say that no Messenger or Prophet came from a woman are those who are under the influence of a judgmental belief.

A woman can also be on the path of wisdom.

She can be on the path of understanding the truth.

The truth of a Messenger and a Prophet should be well known.

The belief of the polytheists who do not consider women as human beings should be well understood.

Due to the translation made in the meanings as Messengers and Prophets are from men, it is known that a woman cannot be a Messenger or a Prophet.

Surah Joseph 109: “Ve mâ erselnâ min kablike illâ ricâlen nûhî ileyhim min ehlil kurâ e fe lem yesîrû fîl ardî fe yanzurû keyfe kâne âkîbetullezîne min kablihim ve le dârul âhîreti hayrun lillezînettekav e fe lâ taklûn.”

The meaning by DRA (New): Before you, We sent as messengers from among the people of the lands only men to whom We revealed. Did they not travel through the earth and see what was the end of those before them? Surely, the home of the Hereafter is better for those who fear Allah. Do you not use your intellect?

The meaning by Tawhid-i Qur'an: "And before you, there were not perfect people to the people of those lands except to inform them of Our truths. Do they not travel through the earth and see what was the end of those before them? Surely, the end of those who fear evil and do not associate others is better. Do you not then ponder?"

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

The meaning by DRA (New): Before you We sent only men to whom We revealed the message. If you do not know, ask those who have knowledge.

The meaning by Tawhid-i Qur'an: "Before you, there were no perfect people who understood Our revelation except to inform us. If you do not know, ask those who know the remembrance."

Surah Anbiya 7: "Ve mâ erselnâ kableke illâ ricâlen nûhî ileyhim feselû ehlez zikri in kuntum lâ talemûn."

The meaning by DRA (New): Before you We sent only men to whom We revealed. If you do not know, ask those who have wisdom.

The meaning by Tawhid-i Quran: "Before you, the perfect ones who came out to inform them of the truths We presented to them, did not come out except to tell them about Us. If you do not know the truths, ask those who understand and tell them."

Is it correct to translate the word "El Rical" in verses 109 of Surah Joseph, 43 of Surah Nahl and 7 of Surah Anbiya as male?

Rical means an adult, a perfect person.

When we say the dignitaries of the state, we mean those who are wise about the subject of state administration.

It is said that 124,000 Messengers and Prophets came.

So, did all of these come from people we call male?

The Messengers and Prophets were adult and perfect people.

An adult person is a Perfect person.

This has nothing to do with being male or female.

Whoever, whether male or female, becomes wise and understands the subtlety of God and People, that person is a "Perfect Man".

The person we call a Perfect Man can be either male or female.

A Perfect Man is a station and there is no gender distinction in that station.

When someone attains the station of human, gender is not sought, perfection is sought.

At this point, we need to ask; what is a woman, what is a man, what is a human?

When we examine the Quran, when we interpret it correctly, we see that; nowhere in the Quran is it stated that a Messenger or a Prophet emerges from a person we call male.

It is stated that the revealed Messengers and Prophets, whom we call “El Rical”, are revealed from the male person, that is, the Perfect person.

So, gender is not sought in Messengers and Prophets, but being perfect is sought.

The Messenger and Prophet manifested only and only from the one who attained the station of man.

In other words, the Messenger and Prophet manifested only and only from adult person, that is, the Perfect person.

A perfect person is a person who has attained the truth of Allah.

A person who has attained the station of human.

If a man or a woman has lived and passed away without attaining the station of man, they have come and gone without understanding the truth.

A person who has attained the station of man is a person who has attained the Essence in his own body.

A person who has understood the Essence in himself and in all beings is a human being.

A human being is a person who has attained the city of the body to the city of the soul.

He is the person who has become familiar with the owner of the universe in the city of soul.

The Surah Maryam (Virgin Mary) in the Quran mentions that it was revealed to the Prophet Mary.

In the 17th verse, it mentions the magnificent wisdom of the Prophet Mary.

Surah Mary 17: “Fettehazet min dûnihim hicâben fe erselnâ ileyhâ rûhanâ fe temessele lehâ beşeren seviyyâ.”

Fe ittehazet : Thus, he acquired, took, made, embraced, surrounded,

Min dûni him : Other than them,

Hicâben : Curtain, the form-holding sirah, concealment, cover,

Fe erselnâ : Thus, we sent, presented, breathed, we,

İleyha rûha nâ : Him, himself, our soul,

Fe temessele lehâ : Assimilation, like, resemblance, to take shape and form, to him,

Beşeren : Human, body, existence, external face, a being with a form,

Seviyyen : Suitable, normal, level, unity, togetherness, correct, proper,

The meaning: “Then he embraced that path which holds all forms. Thus he understood that We breathed into him from our soul. Thus she understood that it was He who held all humanity in unity and took shape and form.”

As explained in the verse, Mary thought, reasoned, and made an effort to understand the truth on the path to becoming a perfect human being.

It is more correct to see her not as a woman but as someone who sought the truth.

It is correct to see Mary not as a woman but as a perfect person.

Mary did not remain in the dimension of existence as a form, she looked at the essence of existence.

She embraced the dimension of existence which holds all forms, she realized that the dimension of existence is Allah.

She understood that the dimension of existence is the dimension of spirit, the dimension of soul.

The dimension of existence as a form, that is, the dimension of the body, is the dimension of the veil of Allah.

Hicab (Veil) means curtain, form, external face, cover, to be ashamed, to hide.

The dimension of existence as a body is the dimension of veil, the dimension where the truths are behind the veil.

Existence has manifested from an essence.

Just as a tree existed in the essence of a seed and emerged by taking shape from that essence, everything in this world has manifested from an essence.

Whatever is in the seed manifests as a tree.

The branch, leaf, flower, fruit on a tree, from its formation to its form, from its shaping to its flower, from its color to its fruit, from the number of branches, leaves, fruits to its seed, stores a system in its seed.

A tree emerges from a seed, a seed emerges from a tree.

The outer surface of the tree is the dimension of form, that is, the dimension of hicab(veil).

One should not remain in the dimension of form of the tree, one should try to understand the essential dimension from which the tree comes.

Behind the hicab is where the truths are.

A person should not remain in the dimension of form of existence, one should look at the essence of existence.

The outer surface of existence is in various, different forms.

A person should not remain in the outer surface of existence, one should try to understand the functioning in the essence of existence.

Man should try to understand the divine functioning in himself and in existence.

This is only possible by seeing behind the appearances.

All existence, visible and invisible, has been revealed by the breath of the spirit and is in action at every moment by the breath of the spirit.

Man should operate the intelligence given to him and think about the truth of existence.

Here, Mary was the one who understood and informed the truth.

Isn't the Surah Mary evidence that Mary is a Prophet?

When Allah says in the Quran; We revealed to Mary, the mother of Moses, isn't this evidence that they are in the dimension of Messenger and Prophethood?

Allah has said to both men and women, "Read" through the Quran.

He has made it obligatory for both of them to research, learn and do good deeds.

There is no distinction between men and women in the essence of the Quran.

The problem is in the meanings.

Each belief group has written the meanings according to their own beliefs.

The Quran addresses humanity.

In other words, it addresses the essence of those we call women and men.

In other words, it addresses the human side.

Moses also fought a great struggle for the freedom of women.

He fought for the equality of men and women.

In the Torah it is stated that "God created man in his own image, in the image of God he created him. He created them male and female." (Genesis 1/27).

As can be seen, the creation of women and men is considered the same.

The following section in the Torah should also be understood well.

"You shall not covet your neighbor's house; you shall not covet his wife, his manservant, his maidservant, his ox, his donkey, or anything that belongs to your neighbor." (Exodus 20:17, Deut. 5:6-21.)

While it is stated as such in this section, it is stated as follows in another section.

Deuteronomy, 20:10-17: "Before you attack a city, make an offer of peace to its inhabitants. If they accept your offer of peace and open their gates to you, all the inhabitants of the city will work for you and serve you. But if they reject your offer of peace and want to fight you, surround the city. When the Lord your God delivers the city into your hands, put to death with the sword all the male inhabitants of it. You may plunder the women, children, livestock and everything in the city. You may use the enemy's property that the Lord your God has given you. This is how you shall treat all the cities that are far away from you, not belonging to the nations near you.

However, you shall not allow any living creature to live in the cities of these peoples that the Lord your God gives you as an inheritance.

You shall utterly destroy them—the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites—just as the Lord your God has commanded you.”

Numbers 31:14-18: “Moses was angry with the commanders of the army who returned from the war, the commanders of the thousands and the commanders of the hundreds. He said to them, ‘Did you keep all the women alive?’ These women acted according to Balaam’s advice and caused the Israelites to betray the LORD at Peor. Because of this, a deadly disease broke out among the LORD’s people. Now kill all the male children and all the women who have had sexual intercourse with men. Only keep alive for yourselves the young girls who have not had sexual intercourse with men.”

When we examine the Torah, we should consider how accurately the translations are translated.

One of the Ten Commandments in the Torah is the command “You shall not kill.”

When we come across a statement in the Torah that says “You must kill,” the accuracy of this statement should be analyzed very carefully.

All the Messengers and Prophets have struggled to prevent oppression and to prevent anyone from killing anyone.

There are commands in the holy books that say, “You shall not kill.”

There are divine advices that say, “You shall not kill, you shall not oppress, you shall not do evil.”

But if someone comes forward and says that infidels, irreligious people, unbelievers, and those who do not pray should be killed, it should be known that this is the word of Satan.

If this is reflected in the meanings of the Quran, it should be known that this meaning is not a correct meaning.

A verse of the Quran does not contradict another verse.

If it contradicts, the one who interprets it has not interpreted it correctly.

On the path of truth, it is taught, “Do not kill.”

It is taught that “Killing one person is as if he killed all humanity.”

You will never do evil.

You will never believe those who say that evil is from Allah.

You will look for evil in yourself, in your own devil.

And you will convert that devil into a Muslim.

You will not kill.

You will not oppress.

You will not usurp the rights of others.

You will not gossip, you will not backbite.

You will not break hearts.

You will not target anyone by calling them an infidel, an irreligious person, an unbeliever, a non-prayer person.

It should be known that breaking hearts is also killing.

To oppress is also to kill.

To eat the rights of others is also to kill.

To target is also to kill.

Insidious thoughts are also to kill.

Jealousy, envy, malice, discrimination are also to kill.

Those who say that unbelievers should be killed should never be believed.

Those who say that those who do not believe will be killed should not be believed.

Those who say that those who do not pray should be killed should not be believed.

Those who say that those who do not pray should be killed should not be believed.

Those who code killing in the brain should be watched out for.

That coding is done by Satan himself.

Satan should not be sought outside.

The dimension of Satan is the dimension of cruelty in a person.

Surah Al-Maidah 32: "He who kills a person, it is as if he had killed all mankind."

The Ten Commandments of the Torah: "You shall not kill."

Bible, Matthew 19: Jesus replied, "You shall not kill, you shall not commit adultery, you shall not steal, you shall not give false witness, honor your father and mother, and love your neighbor as yourself."

Come, my brother, do not believe those who say in the name of religion or sect that the unbeliever, the unbeliever, the irreligious, the non-prayer should be killed.

Know that these teachings are the teachings of Satan.

There is no killing in the path of truth, only giving life.

There is no doing evil in the path of truth, only doing good.

Think about it, even the word Islam means peace.

Come, my brother;

Discover the source of the feeling of doing evil.

Discover the source of the instinct to kill.

Discover your own devil.

Go to the source of the evil thoughts that come to your mind and eliminate those thoughts.

Go to the source of the thoughts that come to your mind, such as pride, arrogance, superiority, being chosen, contempt, and destroy those thoughts.

Know that the main source of the cruelties that turn into a state is thoughts.

Know that the main source of evil thoughts is teachings.

Come, my brother, pay attention to the information you learn.

Think about the doors that the information presented to you opens.

Think about the real intentions of those who present you with commands and prohibitions.

Do not be deceived by those who say that evil is from Allah.

There is a verse in the Quran that Allah does not give evil.

Surah An-Nisa 40: "İnnallâhe lâ yazlimu miskâle zerreh."

The meaning: "Surely Allah does not give even the slightest bit of evil."

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

The meaning: "I am not the one who will cause evil for My servants."

You will seek evil and injustice within yourself and you will attain its source.

Surah Nisa 79: "Ve mâ esâbeke min seyyietin fe min nefsike."

The meaning: "And seek evil in yourself."

Think about the source of evil.

Think carefully about what the information planted in your brain will produce.

Be careful about the information you learn from your family, society, friends, and the communities you go to.

Reject the information in your mind which opens the door to oppression.

Reject any information which shows your own path as superior and disparages others.

Reject any information which shows your faith, nation, and profession as superior.

Reject any information which brings duality, discriminates, belittles, disparages, and opens the door to corruption.

It is not said in vain on the path of truth, "You shall not kill."

What is important is not war, but peace.

The essence of the word Islam is peace.

A Muslim means living in peace.

You will review the concept of Islam in society.

You will see if it is reflected in your life.

You will think about whether it is possible to become a Muslim by growing a beard, wearing a robe, praying, and saying Allah.

You will not forget the saying, "Allah does not look at your appearance, He looks at your heart."

You will think very well about "What is confirmation with the heart?"

You will not remain on the outer surface of existence, you will see its inner face.

You will witness what is manifested in all existence.

You will think very well about the word "Eshedu" that is recited every day during the call to prayer and said 20 times a day.

You will be based on unity, not discrimination.

You will think very well about the verses of the Quran, the Bible, and the Torah; "You shall not kill, you shall not oppress, you shall not do evil, you shall not violate the rights of others, you shall not deceive, you shall not look down on, you shall not gossip, you shall not judge."

You will never allow the knowledge of killing to be planted in your mind, which communities teach as religion and belief.

We must eliminate all kinds of thoughts within us, such as evil, ego, pride, arrogance, superiority.

We must not be slaves to feelings that make us evil for the sake of money and position.

We must reject all kinds of thoughts and beliefs that will open the door to oppression.

We must understand the struggle of the Messengers and Prophets very well.

We must understand their struggle regarding women very well.

In those times when women were enslaved and seen as sexual objects, the struggle of Moses and other Perfect people was the struggle not to oppress women.

It should be studied very well how accurate the translations of the Torah are.

There are sections in the translations of the Torah where women are described as second class.

These should be analyzed very well.

It should be studied very well how much the struggle of Prophet Muhammad, Jesus, and Moses is directly reflected in the Quran, the Bible, and the Torah. Divine texts do not discriminate between men and women.

All the Messengers and Prophets have advised humanity to think, research, observe, understand creation and the creator in order to understand the truth.

Every person should think.

Who am I?

How did I come into being, who created me?

Where did I come from, where am I going?

What was my situation before I came to this world?

How does the process of the world I live in work?

Where will I go when I die, what situation will I return to?

How did this world come into being, who is its creator?

Did this world come into being by chance, does it have a creator?

What existed before this world came into being?

Does this world have an end, what will happen after?

Is there a universe in the infinite world, are there infinite universes?

Is there life in other universes?

Is there a Creator, if there is, where is He?

One should seek the answers to similar questions.

Man was created with the ability to know himself.

A person is given the ability to reason, generate ideas, think, analyze, distinguish right from wrong, and 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.

As Prophet Muhammad stated, both men and women should use their minds and be on the basis of knowledge.

A person who realizes his own existence knows that the source he came from and the source of existence of being are the same.

And he knows that all existence is connected to each other with common ties and has come from the same source.

Those who say that a woman's mind is half are the oppressors who suppress a woman's thinking.

Everyone who thinks, who uses their mind, will understand the truth and will be a man.

The mentality which does not consider women as human beings are the heedless who think of themselves as men.

The mentality which says that a woman cannot be a Messenger or a Prophet are those who do not know the value of intelligence.

Allah has revealed to all Messengers and Prophets on the human side.

Allah does not discriminate between men and women.

Allah wills that both women and men be “Perfect people”.

There are both women and men among the thousands of Messengers and Prophets who came.

Differentiating between men and women is not understanding the manifestations of creation.

The one who understands the existence of beings will not discriminate.

The one who understands the divine nature will never consider one being superior to another.

Those who attacked Prophet Muhammad rejected his words “women and men are equal” because they could not understand creation.

The polytheists of that day said that men are superior to women.

Unfortunately, they also reflected this in the meanings.

They translated the 34th verse of Surah Nisa as “men are superior to women”.

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

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

They translated the word “fadil” as superiority.

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

The meaning by Tavhid-i Qur’an: “The righteous; educate those who are on the path of self-knowledge so that they may understand the truths.” (Surah An-Nisa 34)

Yes, the mentalities which do not consider women as human beings, but as objects, could not understand Prophet Muhammad.

Unfortunately, the same mentality continues today.

So, were we able to understand?

Today, the mentality that widows and virgins will be given in heaven, 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 the Qur’an meanings.

Were we able to read the Qur’an properly?

Were we able to understand the Qur’an properly?

Please, let's think very carefully.

What is the truth of Islam?

A society that knows the truth of Islam and the truth of religion will develop and advance in science.

A society that understands the truth of religion will offer peace and tranquility to the world.

A person who knows the truth of religion will not discriminate between men and women.

He/she will not consider men as great and women as inferior.

It is obligatory for both men and women to learn wisdom.

How can it be a dark thought to look at a woman who is a professor in a faculty, who follows science, who is a chairperson, as not being human and to exclude her?

Whether it is a woman or a man, a person who is wise in himself/herself and understands Allah attains the station of human.

Whether it is a woman or a man, when he/she understands religion, when he/she realizes what Allah is, when he/she understands the divine power that holds him/herself and every being, he/she becomes a human.

He/she will be condescending, humble.

He/she will be in love and respect.

He/she will understand religion, he/she will understand Allah.

He/she will have faith.

The one who has strong faith becomes a believer.

The one who is a believer becomes a human.

The one who is a human wears the dress of Islam.

The one who is an Muslim gives peace to his/her surroundings.

The Quran calls to the truth of Islam.

The Quran calls to be human.

The Quran addresses the human.

The station of humanity is the station that men and women must attain in their own bodies.

A human can be from a woman or a man.

Whoever understands the essence in their own bodies is a human.

The Quran does not discriminate between men and women.

It never treats women as objects.

No one who attains the station of human makes gender discrimination.

They have described heaven according to men and even there they have practically given women away to men.

The true identity of women, the identity of Allah has been ignored.

The oppression they have faced in every period has prevented them from revealing their inner talents.

It has prevented them from attaining their true identity.

Every society has treated women differently.

For example, when we look at the religious field, we cannot see a female imam in all belief groups.

We come across this situation in all belief groups in the world.

When we examine, we come across the words that a woman cannot be a Messenger or a Prophet.

There should be no discrimination between men and women in the field of trade, art, education, and trades.

As long as we do not look at women as human beings, these problems will continue.

As long as we cannot understand the truth of Messenger and Prophet, discrimination will continue.

Let's examine the truth of Messenger and Prophethood.

Messenger is the dimension of the power and strength that brings out the external.

Prophet is the secrets, information, and news of the existence that is seen in the external.

Plant means growing, emerging from the soil, the emergence of water, all kinds of things born from the soil, plants.

Plant means growing from the soil.

The word Prophet comes from here.

Messenger is the system which reveals the existence.

To download, send, reveal the system which belongs to the essence, from the essence.

Prophet; the dimension of all the news, information belonging to Allah in the revealed being.

Let's think of a seed.

Inside that seed, there are all the characteristics belonging to the tree, from the sprout, branch, leaf, flower and fruit.

If we look inside that seed with the most advanced microscope, we cannot see the sprout, branch, leaf, flower or fruit, none of them.

But these characteristics exist in that seed.

The secret of revealing the tree from that seed is the secret of the Messenger.

All the secrets related to the tree revealed from that seed are the secret of the Prophet.

In other words, the truth of revealing the tree from the essence is the dimension of the Messenger.

All the truths in the revealed, that is, the apparent, being are the dimension of Prophethood.

Here is the power that reveals from the essence, that is, sends the tree to the apparent, is the dimension of the Messenger.

All the truths in the apparent dimension of existence are the Prophetic dimension.

Nebi means the one who brings the news, presents the news, the place where there is knowledge.

Resul means the one who reveals the news.

Resul is the dimension of the forces where the flow from light to the spirit, from the spirit to the manifestation, to the external, takes place.

Resul means the one who reveals.

Nebi is the dimension of the truths in the manifestations and in the human dimension.

The word Resul comes from the root “RisI”.

RisI means to be sent, to go, to reveal, to fulfill, to be carried out, to show the truth, to reveal the truth.

Envoy is also used in the sense of message.

The word Risâlet also comes from here.

The word Îrsâliye also comes from here.

Îrsâliye is the sending, dispatch of something.

The dimension of sending a tree from a seed, Resul is the dimension of the Îrsâliye.

The truth of the Messenger and the Prophet cannot be reduced to the gender of male.

The truth of the Messenger and the Prophet are dimensions that belong to Allah.

Those who describe these dimensions are also called Messenger and the Prophet.

For example, Yahya (John the Baptist) means the one who describes the living.

Zekeriya (Zechariah) means the one who describes the remembrance.

Many names of the Messenger and the Prophet are dimensions of the qualities which belong to Allah.

There is no word called peygamber in the Quran.

Peygamber is a Persian word.

It comes from the Persian word paygām “news, message”.

In Persian, peygamber (prophet) means “carrying news and messenger”.

In other words, it is used in the sense of receiving news from a God who is believed to be in the sky and conveying it to people on earth.

In Persian, prophet was used in the sense of the messenger of God.

They called Haman, the man of the Pharaoh mentioned in the Quran, a prophet.

When Pharaoh was going to do something important, he would consult Haman and say, "O prophet, tell me what the god of the heavens says, whether we should do this or not."

Surah Ankabut 39: "Ve kârûne ve fir'avne ve hâ mâne ve lekad câehum mûsâ bil beyyinâti festekberû fil ardi ve mâ kânû sâbikîn."

The meaning: "Moses came to Qarun, Pharaoh and Haman, and explained to them the truths with clear proofs. But they were arrogant on earth and did not gain wisdom."

The word Nebi is of Hebrew origin.

The word nâbî in Hebrew means "announcement, call, announcement, news, presenting news, presenting information".

In Arabic, the word nâbi comes from the root of the word "nbw" and means messenger, showing news, presenting information, presenting the truth.

The meanings of the words Messenger and Nebi should be understood well.

This should not be reduced to gender or masculinity.

Those who see men as superior to women, those who see them as good, have fallen into the state of Satan.

““Ene hayrun minhu - I am better than him.” Surah Sad 76

Whoever considers himself superior to any created being, he has become Satan, he has become Satan.

Whoever considers a woman inferior to him, even though he is a man, he has become Satan.

When you examine the Quran well, Satan has become Satan with such feelings.

With such feelings, man became a devil, a cruel person.

He who considers himself superior to others has fallen into arrogance.

He who falls into arrogance has become a devil.

He who says, "My gender, my belief, my worship, my place of worship are superior to him" has excluded and despised those who are not like him.

That person has become a devil.

Can man be superior, more exalted than other created beings?

Can the gender of a man be superior to a woman?

Can one person's belief be more exalted than another?

Aren't we all servants created by the same God?

Yunus Emre said it beautifully.

“Think of the other as you think of yourself.”

“Look at the seventy-two nations with the eye of God.”

Yes, the devil always thought like this and said like this.

What made the devil a devil was his saying, “I am better than him” and seeing himself as superior, looking down on others.

The devil said, “I am better than him.”

“Halakte hu min tîn-He is a soil.”

We should contemplate this verse very well.

Whoever sees himself as better than any created being or a human being, that person has fallen into great arrogance.

Seeing oneself as better than another person, seeing oneself as more valuable, seeing oneself as more exalted is arrogance.

Arrogance makes a person evil.

Arrogance distances a person from the consciousness of God.

Those who remain in the earthly dimension of existence become evil.

The devil distances himself from the consciousness of God and becomes a devil.

The devil becomes a cruel person, oppresses himself and his surroundings.

Here, the view of women in the world of belief should be analyzed very well.

It should be investigated why the meanings are made male-centered?

In belief groups, men have always been shown superior to women.

For this reason, the authors of the interpretations have shown men superior to women.

WORSHIPS BEFORE PROPHET MUHAMMAD

I recommend that this section be read and evaluated impartially.

It is very important in terms of understanding the dimension of beliefs before Prophet Muhammad.

Society always believes that prayer, fasting, started with Prophet Muhammad.

It believes that worship was brought by Prophet Muhammad.

There were also worships before Prophet Muhammad.

Before Prophet Muhammad, some groups ignored women and treated them as objects.

There is a lot of research on this subject.

The information shared below was taken from the Presidential Archive.

It is also known that copies of many documents in the archive entered the "Towards 2000" library.

The title of the 14th Report sent by Mexican Chargé d'Affaires Tahsin Mayatepek to Ataturk in 1937 was as follows:

"... Report containing important information and explanations regarding the fact that the issues thought to belong to Islam entered Islam from the Sun Cult." (See Sacak Magazine, issue 49, February 1988, p.18.) This report explains that the "worships", including fasting, entered Islam from the "Sun Cult". Fasting is accepted as a divine command. However, even before the monotheistic religions from Mexico to China, those who worshipped the Sun fasted from sunrise to sunset.

So how is this worship explained?

Note: Prophet Muhammad was born in 570 or 571, and died in 632.

It is said that he was given a mission by God at the age of 40.

There are only 8 Islamic Ramadans in his 61-62 years of life and 21-22 years of "God's special spokespersonship".

Muhammad said that he received the command to fast at the age of 53 or 54, and he died before the month of Ramadan in 632.

The first Ramadan was on Hijri 1 Ramadan 2 (Gregorian 26 February 624), and the last Ramadan was on Hijri 8 Ramadan 9 (Gregorian 12 December 631), coinciding with the winter months with short days.

If he had had enough experience to make people fast during the long summer days, he probably would have relaxed the strict rules of fasting a little more and would not have imposed such an unhealthy habit that would leave a person without a drop of water and hungry for more than 12 hours during the hot summer days."

In Mecca before Islam, "fasting" was also among the acts of worship of the community called Meccan polytheists.

We see this clearly in a hadith given by Bukhari: “Aisha narrates: Before Islam, the Quraysh used to fast on the day of Ashura...” (Bukhari, e’s-Sahih, Kitabu’s Savm/1.)

Fasting was also obligatory before Prophet Muhammad. Information on this subject, compiled from different sources is shared below.

Ablution, prayer, funeral prayer, Eid al-Fitr, sacrifice, pilgrimage, the sanctity of Kaaba, all of these beliefs existed in the Sabean religion, which worshipped the stars and the Sun.

Yes, the fasting which Muslims observe in the month of Ramadan also comes from the Sabean religion. In Islam, “obligatory” fasts are one month.

This month sometimes lasts 29 days, sometimes 30 days.

The same is true in the Sabean religion.

Ibn Nedim states in his work “El Fihrist” that the obligatory fast in the Sabean religion starts on March 8.

Apart from this, there is also a 9-day fast that starts on December 9.

They also attach great importance to a 7-day fast that starts on February 8.

There is also reference to the 16 and 17-day “voluntary” fasts. (p.442-445) Ibn Hazm describes the Sabians in his work “El Fasl” as follows: “They say that it is necessary to show respect to the seven stars and the 12 signs of the zodiac and keep their images (pictures, statues) in their temples. They also fast in the month of Ramadan.

In their prayers, they turn towards Kaaba, El Bayt al-Haram.

They respect Mecca and Kaaba.

It is known that Kaaba was built and used as a Sun temple.

According to some information, it was built by Abraham and its purpose is to invite to the truth.

This seems more logical.

The famous Islamic hadith scholar Mas'udi, who died in 956, mentions the name of Kaaba in his work called "Murucu'z Zehep" while listing the largest temples in the world built in the name of 7 stars: "El Bayt'ul Haram (Kaaba) has always been respected throughout the ages because it is the House of Saturn." However, according to the information Mas'udi gave, since the Sun temples are rectangular, Kaaba must have been a temple built for the Sun and not for the star Saturn.

Muhammad was also known as a Sabian.

When we examine the Quran, we see that people fasted before Prophet Muhammad.

So, what was the difference between fasting before and after Prophet Muhammad?

Fasting was an act of worship which existed in many cultures for thousands of years.

This information is also expressed in the Quran.

However, Muslims' fasting would be different from others.

Arabic months: Muharram, Safar, Rabiul-Awwal, Rabiul-Akhir, Jumada al-Akhir, Jumada al-Akhir, Rajab, Shaban, Ramadan, Shawwal, Dhul-Qa'dah, Dhul-Hijjah.

In this calendar, the year is divided into 12 months.

However, the rotation of the Moon around the Earth, not the rotation of the Earth around the Sun, was taken as the basis for months.

Since it takes 29.5 days for the Moon to rotate around the Earth, a month was counted as 29.5 days, and a year became $12 \times 29.5 = 354$ days.

Thus, this calendar was 11 days shorter than the solar year.

As a result of this shortness, the months in this calendar constantly change places.

For example, the month of Ramadan changes place from winter to summer or from summer to winter by 11 days every year.

However, since the lunar year begins with the month of Muharram, the date was moved back two months and eight days and the beginning of the Hijri calendar was determined as July 23, 622.

The Hijri calendar is based on the lunar year, while the Gregorian calendar is based on the solar year.

There is a difference of 10-11 days between the Hijri calendar and the Gregorian calendar.

The Hijri calendar takes the year 622, the date of Prophet Muhammad's migration from Mecca to Medina, and the Gregorian calendar takes 0 as the starting date (the year of the birth of Jesus (PBUH).)

So, have you ever wondered, which calendar was used among Muslims before the migration?

Did you know that there was another calendar that was not as well-known as the Hijri calendar, but took the birth of our Prophet as the beginning?

And its name was the "Muhammadi calendar".

The months in this calendar were named according to the events that were considered important in that month. The Muhammadan months are as follows:

Nur, Jerusalem, Karrar, Zahra, Isra, Qadisiyah, Ramadan, Nasr, Allegiance, Hajj, Hijra and Futûh.

The polytheists before Islam, Qusay b. Because of the importance they gave to Kilab, they accepted his death as the beginning of history. However, after the Elephant incident, this event began to be accepted as the beginning of history (Tarihu'l-Yakubî, II,17)

Although it is not known how accurate the information in Tabari that our Prophet (pbuh) used the date with his migration to Medina is, the period in which this became definite began with the Hijri calendar accepted during the time of Omar (r.a). (Tabari, Tarihu'l Umem ve'l Muluk, II,253.

Bukhari, et-Tarihu'l-Kabir I,10)

As can be seen, fasting existed before and after Prophet Muhammad.

It is necessary to research how similar it is.

The Ashoura fast also exists in the same way.

The Ashoura fast was observed on the 10th day of the month of Muharram.

The Jews in Medina also observed the Ashoura fast.

It has been claimed that the Arabs may have adopted the Ashura fast from the Jews, and it has also been said that they may have continued this worship as an act of worship left over from the time of Abraham and Ishmael.

If we do not know the beliefs and worship of the polytheists, the addressees of the Quran, in that century, we cannot understand the Quran and Tawhid correctly.

The Arabs of the Age of Ignorance had a belief in a supreme God/Allah.

But they were not monotheists either.

Besides, they were not completely polytheists like the ancient Romans or the Indian religions.

On the contrary, they were polytheists who believed in the supreme God, but also believed in the lesser gods whom they considered to be lesser partners of this supreme God.

When we look at the poems of Imru'l-Qays, who died approximately 150 years before Prophet Muhammad, they swear by Allah with the Islamic oaths we know.

Imru'l-Qays emphasizes that fear of Allah is the main criterion for attaining perfection in life.

He talks about thanking Allah for giving him fat herds of animals.

He uses the concept of "rahman", defined as the God of the earth's beings (Rabbü'l-beriyye), as a synonym for Allah in his poems.

Due to the Arabs' openness to other religious and secular cultures through trade relations in the Mediterranean basin and as a result of physical-geographical proximity, some religions had infiltrated this region.

Religions such as Judaism, Christianity and Zoroastrianism - except in Medina - had not been able to penetrate the depths of the Arabian Peninsula.

They were mostly confined to the coastal areas of the peninsula.

The religion of the Arabs (dinü'l-Arab) continued to dominate these regions until shortly before the emergence of Islam.

The Hanif religion was the belief of a group of people who desired to return to the first form of the "Din-i Ibrahim"/Monotheism.

Although the Meccans were not called the "Millet-i Ibrahim" among the Arabs, they were known as "ehlullah" (people of Allah) or "ehlü'l-Hürmeh" (people of the Temple).

In other words, they were seen as the patters of the religion of Abraham and as his continuation.

The Quraysh saw themselves as the most distinguished people of the Arabs. They gained a special religious status through the institution called “et-tahammus”, and were thus exempted from certain rituals, such as the waqf at Arafat, that were required of other Arab pilgrims.

It is said that the person who brought polytheism to Mecca was Amr ibn Luhayy.

However, not all Arabs turned to idolatry and did not completely abandon the monotheistic belief of Abraham.

For example, in the Hajj ritual initiated by Hazrat Ibrahim, the rituals related to Hajj (Pilgrimage) were preserved - except for the change in Talbiyyah.

The concept of "din-i Ibrahim", which is a comprehensive expression of the Abrahamic heritage, is not limited to worships related to Kaaba.

The institution of "muruvwa", known as hospitality, which the Arab tribes practiced, is inherited from Abraham.

Virtues such as "hilfu'l-fudul" (oath of the virtuous), which shows itself in the form of opposing all kinds of oppression and injustice and supporting the oppressed against the oppressors, and which our Prophet also participated in his youth, are moral virtues inherited from the "din-i Ibrahim"

The Arabs before Islam continued the tradition of Prophet Abraham in matters such as marriage, divorce, the amount of ransom, the prohibition of marrying women from one's own family, and cleanliness after sexual intercourse.

Ablution before prayer, removal of dirty clothes, and circumcision were inherited from him.

The two worships of the Arabs before Islam, "duha" and "asr", are also related to the "religion of Abraham".

The Arabs thought of al-asr as being related to the intention of Prophet Abraham to sacrifice his son Ismail.

Prophet Abraham worshipped him as a form of gratitude for his son being saved by Allah. From that time on, this worship was performed as an expression of atonement and pleasing Allah.

The worship of "ad-duha" is also attributed to Prophet Abraham.

Ad-duha; It was a gratitude worship that was widely practiced among Bedouin tribes and was also known among urban Arabs, especially Meccans.

In short; Meccan polytheists did not know what prayer, fasting, and alms were.

They were the grandchildren of Hazrat Ismail.

Although they were corrupted, they had some beliefs and worships that remained from the religion of their great-grandfathers.

For example, those to whom Allah said, “Woe to those who pray/worship” [Maun/4] were Abu Jahl and his followers. This surah is Meccan.

Those who deny the day of religion/punishment in the surah are not Muslims.

When Allah commanded prayer, the polytheists did not object by saying, “What kind of a thing is this?”

Because they knew the prayer/salat well or badly. The verse, “Their prayer in the House of Allah was nothing but whistling and clapping” [Anfal/35] clearly shows this.

The Meccan polytheists did not go about in a state of impurity.

They knew what a full ablution was.

They were circumcised.

When they took out a salma to repair Kaaba, they had enough conscience to stipulate that the money they were giving to help should not come from prostitution or usurer money.

There were also those who established associations such as ‘Hilf’ul-Fudûl/Union of the Virtuous’ and were concerned with helping the oppressed.

They knew and performed all the signs of Hajj – except for standing at Arafat.

Even the talbiyah they recited while performing the Hajj duties was very close to ours. ‘Lebbeyk, labbeyk, lâ şerîke lek, illeê şerîken hüve lek, temlikuhu ve mâ melek/Here you go, my Allah! You have no partner. There is only one. You are its owner. You own it and everything it owns.’

What a shy expression; ‘you have a partner but he is also yours, whatever he has is also yours’.

When the polytheists finished the first part of the talbiyah, our Prophet would beg, ‘Stop! May Allah damn you! Do not say the rest’, it is reported.

They also believed in the afterlife.

They believed that their deities, whom they had taken as their guardians, would intercede for them there.

They also knew what fasting was.

The Quraysh would fast on the tenth day of Muharram. On this day, known as “Ashura”, the Meccans would celebrate and change the covering of the Kaaba.

Although they accepted Allah as the greatest god in the sky, they had other gods that they saw as inferior to Him in station and position. Since they accepted Allah as very high, transcendent and inaccessible, they believed that they could not approach Him in their sinful state without these intermediary gods.

They took these people as intermediaries/means, intercessors just to be able to approach Him.

They buried the dead.

They asked, “Do free men commit adultery?”

In other words, they condemned adultery and those who committed it.

They also saw idols as symbols and representations representing the spirituality of holy/righteous people.

Since Islam did not recognize these sub-gods, they accused the Prophet of betraying the religion of the ancestors.

They considered themselves to be close to Allah and servants of the House of Allah, and they boasted about it.

They saw the Prophet and his companions as corruptors who were disrupting their wheel of interest.

The Meccans are very sincere believers of their religion.

Before the Battle of Badr, the Meccan polytheists wrapped themselves in the Kaaba's cover and prayed, "O Allah! Help the best of the two armies, the most righteous of the two sides, the most valuable of the two groups!"

They also claimed that they were on the right path. The polytheists' prayers must have been accepted because they got what they wanted in Badr.

The worship of the Meccan polytheists - Prepared by: Zafer Gunal

And most of them do not believe in Allah except by associating partners with Him. (Surah Joseph, 106)

When we look at the Quran and Sunnah, we see that the polytheists have many positive beliefs such as believing in Allah, that Allah is the one who kills and gives life, and that Allah is the one who makes the rain fall.

I hope that the information below will give us some information about their worships as well as their beliefs.

I hope that after this information, we can ask our reader the question, "Why were the Meccan Polytheists called polytheists by Allah?"

There are records that Abu Dharr prayed for three years before Muhammad (pbuh) was sent as a Messenger:

It was narrated to us by Heddab b. Khalid-al-Azdi. (He said): It was narrated to us by Suleyman b. Mughira. (He said) It was narrated to us by Humeid b. Hilal, from Abdullah b. Samid.

(He said): Abu Zarr said: We set out from among our people, the Ghifar. They were making the forbidden month lawful. I, my brother Unays and our mother set out. And we were the guests of one of our uncles. Our uncle treated us with hospitality and kindness. Then they envied our people and said: "When you left your family, Unays opposed them." Then our uncle came.

And he disclosed to us what was said to him.

I said: "Has not your goodness passed on to us? You have certainly ruined it.

From now on, there is no approaching you." We immediately brought our camels near and mounted them.

Our uncle wrapped himself in his garment and began to weep.

We continued on our way.

Finally, we landed on the outskirts of Mecca.

Then Unays competed in poetry with our camels in the name of their camels.

And both parties went to the soothsayer.

He found Unays better.

Thereupon Unays came to us with our camels and a similar number. Abu Dharr said: O my brother's son!

I prayed three years before I met the Prophet (PBUH).

To whom? I asked.

To Allah! he said.

Where were you turning? I said.

To whichever my Lord turns me!

I prayed the night prayer, and when the night came to an end, I was spread out like a blanket until the sun hit me, he said. ... Muslim, Fadâilu's Sahabe, 132 (6359)

Anfal Surah 35: "And their prayers (prayers, worships) were nothing but whistling and clapping near the House (of Allah). So taste the punishment for what you disbelieved!" The meaning by DRA.

It is known that the Quraysh fasted on the day of Ashura during the period of ignorance:

Zuhayr b. Harb narrated to us. (He said): He narrated to us from Jarr, Hisham b. Urwa from his father, and she from Aisha (Ra.ha). Aisha said: "During the period of ignorance, the Quraysh used to fast on the day of Ashura. The Messenger of Allah (Sallallahu Alayhi ve Sellem) also used to fast it.

When he migrated to Medina, he observed this fast again and ordered that it be observed.

When fasting was made obligatory in the month of Ramadan, they said: Whoever wants to fast on Ashura can observe it, whoever wants to can abandon it." Muslim, Siyam, 114 (2638)

The Rituals of the Polytheists for the Hajj:

-..... Abu Hurayrah reported as follows: Abu Bakr as-Siddiq was sent to Mecca as the commander of the Hajj by the Messenger of Allah one year before the Farewell Hajj, and Abu Bakr sent Abu Hurayrah to announce the following two items to a large crowd in Mina on the first day of Eid al-Adha:

"O people! Know well! After this year, no polytheist will be able to perform Hajj, and no naked person will be able to circumambulate the Kaaba!" Bukhari,

Hajj, 67 (B1622)

-..... I heard al-Bara ibn Azib (R) say:

This verse (Al-Baqarah 189) was revealed about us Ansari.

During the time of ignorance, when the Ansar performed Hajj and came to their homes, they did not enter through the doors of their homes, but they entered from the back.

Once, when one of the Ansar came to his home like this, he entered through the door of his house, not through the hole.

And that person was blamed for this action.

Thereupon: “Goodness and obedience are not that you come to houses from behind, but goodness is piety and fearfulness. Come to houses from their doors and fear Allah, so that you may attain your desires.” Bukhari, Umrah, 18 (1803)

The Subject of the Polytheists Performing Umrah:

According to the narration from Ibn Abbas (r.a.), the Messenger of Allah (s.a.w.) said: “Umrah has entered the months of Hajj until the Day of Judgment.”

Tirmidhi: Hadiths have also been narrated on this subject from Suraka b. Ju’shum and Jabir b. Abdullah.

Tirmidhi: The hadith of Ibn Abbas is hasan.

The meaning of this hadith is: “There is no harm in performing Umrah during the months of Hajj.”

Shafi’i, Ahmed and Ishaq interpret the hadith in this way. The meaning of the hadith is as follows: People of the Age of Ignorance did not perform Umrah during the months of Hajj.

When Islam came, the Prophet (pbuh) permitted this and said, “Umrah has entered the months of Hajj until the Day of Judgment.”

That is, there is no harm in performing Umrah during the months of Hajj.

The months of Hajj are ten days from Shawwal, Dhul-Qa’dah and Dhul-Hijjah.

A person who is performing Hajj must enter Ihram during the months of Hajj.

The sacred months are Rajab, Dhul-Qa’dah, Dhul-Hijjah and Muharram.

Many scholars from the companions of the Prophet (pbuh) and from the later periods say so. Tirmidhi, Hajj, 89 (932 Al-Albani: Sahih)

When the Polytheists entered Ihram:

(Al-Baqarah 21).....This verse was revealed about the Ansar. Before Islam, they used to enter Ihram for the idol of Manat, which was at the level of the Qudayd place. Bukhari, Tafsir, Baqarah 21

The Talbiyahs of the Polytheists:

It was narrated to me by Abbas ibn Abdilazim Al-Anbari. (He said):

It was narrated to us by Nadr ibn Muhammad Al-Yamami. (He said):

It was narrated to us by Ikrimah, that is, Ibn Ammar.

(He said): Abu Zumayl narrated to us from Ibn Abbas (Ra.huma).

He said: The polytheists would say, "The answer is to you again. You have no partner."

The Messenger of Allah (saw) said, "Woe to you, enough is enough."

Thereupon the polytheists would say, "Except for one partner, he is your partner, you are the owner of him and everything he owns."

They would say this while circumambulating Kaaba. Muslim, Hajj, 22

Their Building Mosques:

It is not for the polytheists to build the mosques of Allah.

While they are witnesses to their own disbelief, their deeds are in vain.

And they will abide in the fire forever. At-Tavbah 17

Sacrifice Worship:

It was narrated from Anas (ra) that the Messenger of Allah (pbuh) said, "It is not permissible in Islam to sacrifice (around the grave)." (One of the narrators of this hadith) Abdur-Razzaq said: (During the period of ignorance, the people) would either sacrifice a cow or another animal near the grave.

Abu Dawud, Janaiz, 68, 70 (3222 Al-Albani: Sahih)

...Abu'l-Malih (as narrated) narrated from Hubaysha (ra): A man (from the Companions) said to the Messenger of Allah (pbuh), "During the period of ignorance, we used to sacrifice (the Atira) during the months of Rajab. (What do you order us in this regard)?" he asked. (Prophet Muhammad said), "Slaughter these kinds of sacrifices for Allah. No matter what month it is, obey Allah and feed (the poor)." (Thereupon, that person said): "During the period of ignorance, we used to sacrifice another sacrifice called Fara'. (What do you order us in this regard)?"... Abu Dawud, Dahaya, 19, 20 (2830 Al-Albani Sahih)

There Were Times When the Polytheists Prayed to Allah:

He is the One Who carries you on land and sea.

So when you are on a ship and they sail it with a good wind and rejoice in it, then a wild wind blows at it and the waves surround them from all sides; they think that they are truly surrounded by these waves, but they start to pray to Allah as 'those who are sincere' in religion: "If You save us from this, we will surely be among the grateful." Surah Jonah 22

Devotions of Itikaf in the Age of Ignorance:

...It was narrated from Ibn Umar (may Allah be pleased with him) that Umar (may Allah be pleased with him) vowed to stay in retreat for a night or a day near the Kaaba during the pre-Islamic period. (Then) he asked the Prophet (may Allah be pleased with him) and he said, "Go into retreat and fast." Abu Dawud, Siyam, 80 (2474 Al-Albani: Sahih)

There were people who gave charity, freed slaves and maintained kinship ties, who we could call righteous.

Hakim ibn Hizam (r.a) said: I said: — O Messenger of Allah! What do you think about the acts of charity, freeing slaves and maintaining kinship ties with which I used to worship during the age of ignorance? Is there any reward or reward for me in these acts?

The Prophet (s.a.w.) said: — You have embraced Islam on the basis of your past good deeds. Bukhari, Zakat, 24 (1436)

Those Who Considered Adultery Undesirable During the Age of Ignorance:

Abu Umamah ibn Sahl and Abdullah ibn Amir ibn Rabia (r.anhuma) said: We were with Uthman while he was under siege in his house.

When we approached the house of the Caliph, we could hear the voices of those inside.

Osman went inside one day and then came out and said to us: "They are threatening me with death." We said: "Allah is sufficient for you against them."

Thereupon, Osman said: "Why will they kill me? I heard the Messenger of Allah (pbuh) say:

"No one can be killed except these three people:

1. A person who becomes a disbeliever after becoming a Muslim
2. A person who commits adultery while married
3. A person who kills someone unjustly.

"By Allah, I did not commit adultery either during the period of ignorance or after becoming a Muslim. After Allah granted me this religion, I did not desire any religion instead of my religion and I did not kill anyone. Why do they want to kill me when this is the case?" Nasai, Muharebe, 5 (4019 Al-Albani: Sahih)

Rukyah During the Period of Ignorance:

... It was narrated from Awf b. Malik that he said: During the period of ignorance, we used to cure the sick by reciting and blowing.

(One day), we said: O Messenger of Allah, what do you say about this? He said, "Show me (this treatment method you perform). There is no harm in treating by blowing and reciting as long as there is no polytheism in it." Abu Dawud, Tib, 18 (3886 Al-Albani: Sahih)

There were those who gave up alcohol during the period of ignorance:

Abu Dawud said: Abu Bakr and Uthman (may Allah be pleased with them) gave up alcohol during the period of ignorance. Abu Dawud, Diyat, 3 (4502

Albani: Sahih)

The polytheists of Mecca used to feed the poor during the period of ignorance:

Abu B'kr b. Abu Shayba narrated to me. (He said): Hafsa b. Ghiyas narrated to us from Dawud, from Sha'bi, from Masruq, from Aisha. She said: — "O Messenger of Allah! Ibn Jud'an used to help his relatives and feed the poor during the period of ignorance. Will this benefit him?" I said, — "(No!) It

will not benefit him, because he will never say: O my Lord! He did not say, "Forgive my sins on the Day of Judgement." - he said. Muslim, Iman, 365 (518)

One of those who were famous for their generosity during the Age of Ignorance was Abdullah b. Judan. Indeed, he had a large cauldron, and every traveler would come on his camel and eat from that cauldron.

There Were Those Who Distributed Food to the Pilgrims:

.....Abu'l-Jawza narrated to us that Ibn Abbas (R.A.) said about the word of Allah Almighty, "al-Lat wa al-Uzza": — al-Lat was a man who gave water and love to the pilgrims. Bukhari, Tafsir (Nejm) 2 (4859)

Their Covenants for Good Deeds:

... Jubayr b. Mutim said: The Messenger of Allah (pbuh) said: There is no agreement (to help each other in evil) in Islam. In the period of ignorance (to help each other in good deeds), Islam only strengthens the agreements.. Abu Dawud, Faraiz, 17 (2925 Al-Albani: Sahih)

There Were Those Who Did Not Eat Those Slaughtered for Idols:

.....Musa ibn Ukba reported and said: Salim told me that he heard it from his father Abdullah ibn Umar.

Abdullah narrated: The Messenger of Allah met with Zayd ibn Amr ibn Nufayl at the bottom of the Baldan valley near Mecca.

This meeting was before the revelation was sent to him.

There, the Messenger of Allah presented a table with meat to Zayd ibn Amr. Zayd did not accept to eat from it, then (addressing the Quraysh community who had presented this table to the Prophet): - I am not eating your idols He said, "I will not eat the meat of the animals you slaughter, I will not eat anything except those on which the name of Allah has been mentioned."

Bukhari, Zebaih wa's-Sayd, Musa ibn Ukba narrated to us.

Salim ibn Abdullah narrated to us from his father Abdullah ibn Umar that: Before the Prophethood and revelation came, the Prophet (PBUH) met with Zayd ibn Amr ibn Nufayl at the bottom of the Baldah valley.

At that time, a table and some food were presented to the Prophet (by the Quraysh). (The Prophet did not eat.) Zayd also refrained from eating.

Then Zayd said to the Quraysh: "I do not eat the meat of the animals that you slaughter in the name of your idols. I only eat the meat of the animals that are slaughtered in the name of Allah!"

Abdullah ibn Umar continued: Surely Zayd ibn Amr used to criticize the Quraysh for their animals that they slaughtered in this way, and he rejected their customs and exaggerated and revived them in his eyes, saying: - (O Quraysh!) The sheep is an animal created by Allah.

Allah created it and sent down rain from the sky for its benefit and made its food grow from the earth.

Then you slaughter this animal (which Allah created, fed and raised) by mentioning a name other than Allah!

Bukhari, Manaqib al-Ansar, 24

Moses ibn Ukba said in the previous chain: Salim ibn Abdullah narrated it to me.

I know that Salim narrated this hadith only from Abdullah ibn Umar (who said): Zayd ibn Amr ibn Nufayl went from Mecca to Damascus and he was asking about the religion of monotheism and he was following it and he was looking for it.

Then he met a Jewish scholar and asked him about the nature of their religion.

And he said: "Perhaps I will also enter your religion. Therefore, inform me about the state of your religion."

The Jewish scholar said to Zayd: "You cannot be on our religion unless you receive your share of Allah's wrath."

Zayd said to him: "I only flee from Allah's wrath, I will never bear any of Allah's wrath and I am capable of not bearing it.

Can you show me another religion?" he asked.

The scholar said: "I know that religion can only be the Hanif religion."

Zayd said: "What is the Hanif religion?" Jewish scholar: - It is the Religion of Abraham.

Ibrahim was neither a Jew nor a Christian. He said, "He would not worship anyone else but Allah." Zayd left him and met a Christian scholar.

He told him the same as he had told the Jewish scholar. He said to Zayd:

"You will never be on our religion until you receive your share of Allah's curse." Zayd said to him: "I am only running away from Allah's curse, I can never bear anything from Allah's curse or His wrath.

I am in a position not to bear it.

Can you show me another religion?" he asked.

The Christian scholar said: "I know that religion can only be the Hanif religion." Zayd asked: "What is the Hanif religion?" The Christian scholar said: - It is the religion of Abraham. He was neither a Jew nor a Christian and he worshipped only Allah.

When Zayd saw their words about the Prophet Ibrahim, he left there and when he went out of their land, he raised his hands and prayed as follows: - O Allah, I hold you as my witness: I am on the religion of Ibrahim. Bukhari, Manaqib al-Ansar, 24

The following section is taken from a person's conversation.

Brothers;

Our Prophet (peace and blessings of Allah be upon him) left Medina with six thousand people.

Four thousand more people joined him on the way.

Our Prophet (peace and blessings of Allah be upon him) entered Mecca with an army of ten thousand people.

About six hundred or seven hundred of them were people who were forced to migrate from there, like Bilal.

The majority of them were from the Ansar.

May Allah be pleased with them.

There are two important lessons on this army, brothers.

We are talking about the conquest of Mecca, but we are not talking about history lessons.

We are talking about today's Mecca.

Today's Mecca is what we need.

Our Prophet (peace be upon him) stopped at a place about sixty kilometers from Mecca.

The distance between Mecca and Medina is four hundred and fifty kilometers, by today's highway. Today's highway is the road used that day.

Since it is a desert, most of it does not have a different route option.

They set off on the fifteenth of Ramadan, four hundred kilometers.

Mecca was conquered in the twentieth of Ramadan anyway.

They walked for about five or six days.

Friends;

Most of this army came on foot. They carry their equipment, water, food, drinks, swords, spears, animal feed on their backs.

The honorable companions walked four hundred kilometers and did not break their fast.

Where are they going? They will declare the day of victory of Islam.

The army of Allah who set out to bury the polytheism that has been rubbing their noses in, oppressing and torturing since the time of Adam.

The heat, the heat is scorching.

In the heat, at noon, if you take off your slippers and step on the sand, your skin peels off there.

If you let it, an egg would cook in two minutes, even in winter it is so hot.

In such a season, the honorable companions did not break their fast.

Here they eat, drink, have kebabs, feasts at sahur...

Ten thousand people do not eat or drink anything, they eat three dates, drink a glass of water and have sahur.

They drink two glasses of water in the evening and continue.

We do not have any clear information on the fourth or fifth day.

Sixty km before Mecca, the complete thirst makes the honorable companions exhausted.

The leading companions say to our Prophet: "O Messenger of Allah" It is now afternoon time and the honorable companions are starting to feel exhausted.

Sixty km means that they will be at the border of Mecca in one day.

They are very tired.

They say: "O Messenger of Allah! We have started to writhe with thirst,

If we go to Mecca, we need to take a break and rest for a week." However, the conquest had to be achieved as soon as they entered Mecca.

The enemy would prepare otherwise. "Are you very thirsty?" He said.

Our Prophet (peace and blessings of Allah be upon him) said; "We are very thirsty, O Messenger of Allah."

Prophet Muhammad said; "Bring me a glass of water."

It was still afternoon time, two or three hours until iftar.

He climbed up on a rock.

He ordered the person next to him:

"Look, can everyone see me?" he said.

They looked: "You are visible from everywhere, O Messenger of Allah."

He got up and dstation the afternoon water.

What did he do? He broke his fast.

The honorable companions also broke their fast because the Prophet broke his fast, and dstation their water from their water bottles.

A group of the companions said: "Can you break the fast in Ramadan? What kind of a thing is this? Repentance "God forbid, such a thing cannot happen," they said, "such a thing cannot happen."

They took a break, they broke their fast, everyone ate their food, dstation their water, got revived, two or three thousand people are waiting for the morgue director.

They will die, they are exhausted, can fasting be broken on the day of Ramadan?

Our Prophet (peace be upon him) said: "Oh, the Messenger of Allah, a large group of people still cannot move."

He asked, "Why cannot they move?"

They have not broken their fast yet.

They see the Prophet drinking water with a glass in his hand, but the head is locked, the locked head, he has learned something, other than that, it is not practical.

Well, first of all, before Allah told you to fast, He ordered you to obey the Prophet without ordering you to fast.

In other words, believing in the Prophet is a condition before fasting.

The Prophet who drank water, and moreover climbed onto the rock, exposed himself like this for you to see, and broke his fast in the afternoon of Ramadan by saying Bismillah, this does not break his fast.

Our Prophet (peace be upon him) said, "They are rebels," he said, "they are rebels." This is not historical information, my friends.

I am reading the hadith from Sahih Muslim, this is the hadith.

The hadith in the section of Sahih Muslim that describes the Conquest of Mecca. (End of conversation)

The subject of the Hijri Calendar and its historical background:

Since we do not know for sure which of the two methods was applied in Mecca in practice, we can make tables that are calculated and prepared by accepting both as the basis.

The tables do not cover a long period of time (nesi' covers 63 or 65 years) and there were very few events in the first four years at least of the difference between the two numbers.

In addition to the inadequacy of the means of control, at the point where days are added to the date, one can decide which of the two methods of nesi was used more in Mecca.

The other difficulty is more difficult to overcome.

The nature of the difficulty in question created the difference.

The inclined axis of the earth creates different time zones on the globe.

Already Birfini (el-Asaru'l-Baqiya, p. 65-66) knew that the visibility of the new moon is irregular.

Because the moon's movement is sometimes slow, sometimes faster, sometimes closer to the earth, sometimes farther away, not only longitude but also latitude etc. at the point where a person observes the new moon affect the visibility of the moon.

In order to overcome this natural difficulty, I think that astronomical tables should be prepared and mathematical calculations should be made, even if it takes a long time, to show in every way which month of the year has 29 or 30 days according to the position of Mecca and Medina on the meridian and parallel circles.

Because the duration of a month according to the movements of the moon is not always the same.

In fact, contrary to what is stated in the Western calendar tables, the months are neither of the same duration nor are they consecutive.

Daily months can sometimes follow each other 2 or even 3 times in a row.

According to astronomy scholars, it is possible for 30-day months to follow each other 4 times in a row.

Birfini's positive statement is confirmed by modern astronomy.

Yes, when we examine many studies, we see that fasting and prayer existed before Prophet Muhammad.

The study below is the work of Mehmet Soysaldi.

" Because prayer was something the Meccans knew " (Ebu Muslim)

Both Abu Jahl and Abuzer Gifari were performing prayers during the period of ignorance.

What was the call of Prophet Muhammad that made one his mortal enemy and the other his mortal friend?

Not only prayers, but also pilgrimage, fasting, ablution, bath, funeral prayer, Friday meeting (yevmul arube, the day of the Arabs), one-fortieth zakat, retaliation, cutting off hands, beating with sticks, believing in one God, respectfully remembering Adam, Noah, Hud, Abraham, Ismahel, Hajar, covering, beard, robe, turban etc. The Arabs of the pre-Islamic period had all the rituals (nusuk), rules, forms, schemas and beliefs that exist in Islam today.

There were 5 prayers performed that day.

Shaharit prayer: Morning prayer.

Musaf prayer: Noon prayer.

Minha prayer: Afternoon prayer.

Neilat Serarim prayer: Evening prayer.

Maarib prayer: Evening prayer.

See H. Mehmet Soysaldi.

History of Worship in the Light of the Quran and Sunnah,

Turkish Religious Foundation Publications, Ankara, 1997

At the same time, idolaters had ablution, full ablution when they became impure, fasting, pilgrimage, almsgiving, all of them.

Note: The sermon was after the prayer during the time of Prophet Muhammad, everyone who prayed would run to the sermon of Prophet Muhammad.

Muawiyah changed this.

He implemented the sermon as first and then the prayer, and it is still implemented this way.

Yes, when examined, it will be seen that there was belief and worship in Allah before Prophet Muhammad.

In fact, this situation is also stated in the Quran.

When we examine the Quran, we understand that they also believe in Allah and are strictly committed to their beliefs.

They never deny Allah.

Surah az-Zukhruf 9: “Ve le in seeltehum men halakas semâvâti vel arda le yekûlunne halakahunnel azîzul alîm.”

The meaning: “Verily, if you ask them, ‘Who created the heavens and the earth?’ They will say, ‘Certainly, the Exalted Owner of Being, the Owner of wisdom, created them.’”

The group referred to here are the polytheists.

When they remember Allah, they remember Allah with the attributes that belong to Allah.

Surah al-Ankabut 63: “Ve le in seeltehum men nezzele mines semâi mâen fe ahyâ bihil arda min badi mevthîhâ le yekûlunnallâh kulil hamdu lillâh bel ekseruhum lâ yakîlûn.”

The meaning: “If you ask them; Who sends down rain from the sky, thus giving life to the earth, and then bringing forth droplets from it, they will surely say Allah.”

Here too, if you ask them, the people they are talking about are the polytheists.

Yes, isn't it interesting?

They do not say that only Allah created.

When they mention Allah, they glorify Him with the attributes that belong to Allah.

When the word “semavat” (heavens) is used, they use the word “aziz” (almighty) that is appropriate for that place.

When the word “ard” (earth) is used, they use the word “alim” that is worthy of that place.

Because the earth is the place where all wisdom is exhibited.

Yes, the polytheists of Mecca clearly had a much better belief in Allah than we do.

And when they mention Allah, they remember Him with the attributes that belong to Allah, they glorify Him.

Who among us can do that today?

When we examine the Quran carefully, we understand that in the Arab society before Prophet Muhammad, the concept of belief in Allah and worship was almost the same as in today's Islamic society.

When we examine the Quran, we see that the Meccan polytheists believed in Allah. (Surah Az-Zukhruf 9, Surah Ankabut 63)

We see that they believed in the Book. (Surah An-Nisa 153)

We see that they believed in the angels. (Surah Furqan 7)

We see that they believed in the Messengers and the Hereafter. Surah Furqan 7-8)

We see that they believed in fate. (Surah An'am 148)

We come across belief in Allah in the poems of the Meccan polytheists.

What is polytheism according to the Quran?

Mushrik: It comes from the root of the word "Shari-ka, Shirk".

Sharika means to be a partner.

It means you have it and I have it.

"Sirket"(company) also comes from this root.

In other words, partnership.

The word polytheist is used in the sense of one who associates partners with Allah.

In other words, it means one who associates partners with Allah.

Polytheism is attributing the qualities which belong to Allah to ourselves or to someone else.

It is attributing divinity to a servant created by Allah or to ourselves.

A polytheist is someone who believes in Allah and performs all of His worships.

However, he thinks that Allah is separate from himself.

He is someone who performs his worships for his own benefit.

A polytheist does not see the sublimity of Allah in the things that Allah has created.

He looks at existence independently and cannot understand the connection between existence and Allah.

Attributing existence to oneself in the presence of Allah's sublimity is polytheism.

Not understanding what is great is falling into arrogance.

It is not being able to see the Being who holds his existence by saying "I am".

Here, seeing women as second-class citizens is also polytheism.

Not being able to see Allah, the Great One, in the body of a woman is a great negligence.

Allah shows His greatness in both women and men without any distinction.

DIFFERENCES IN THE MEANINGS REGARDING WOMEN

The Meccan polytheists' view of women is unfortunately reflected in the meanings.

Let's examine them one by one.

First, let's examine the 14th verse of the Surah Ali Imran.

The meaning by DRA (New): Women, sons, gold and silver piled high, horses, sheep and crops, which the soul desires so much, are made to look beautiful to man. These are the means of subsistence in this worldly life. However, the real and beautiful destination is only with Allah.

The meaning by the Path of The Quran(DRA): People have been made attracted to selfish desires, (especially) women, sons, gold and silver piled high, noble horses, milch animals and crops. These are the temporary benefits of this worldly life. However, the beautiful destination is only with Allah.

The meaning by Mehmet Okuyan: Those people find excessive attachment to women, children, gold and silver in abundance, decorated horses, milking animals and crops attractive. These are the means of life in this world. The good destination is only with Allah.

The meaning by Mustafa Islamoglu: Passionate love for women, sons, gold and silver hoards, favorite and decorated horses, herds and crops has been made attractive to mankind. All these are temporary pleasures of worldly life, but the glorious end is with Allah.

As seen in the meanings here, women are shown as objects like gold, silver, horses, cattle and crops.

When we say human, it is as if the meaning of human is understood as male.

How accurate can such an interpretation be?

How can the mentality of the polytheists who do not consider women as human beings be reflected in the meanings?

How can the mentality which says women have no soul be reflected in the meanings?

Now let's examine the verse word by word.

Surah Al-i Imran 14: Zuyyine lin nâsi hubbuş şehevâtî minen nisâi vel benîne vel kanâtîril mukantarati minez zehebi vel fiddati vel haylil musevveti vel enâmi vel hars zâlîke metâul hayâtîd dunyâ vallâhu indehu husnu meâbi

Zuyyine li el nas: Ornament, attributes, values, people,

Hubbu: Affection, love, passion,

El şehevat: Lust, passion, desirous, eager,

Min en nisâi: Women, on the path of self-knowledge,

Ve el benîne: Child, child, sons, intelligent, cautious,

Ve el kanâtiri: Scales, much wealth, many things,

El mukantarati: Accumulated, to obtain many things,

Min ez zehebi: Of gold, gold, essence,

Ve el fiddati: Silver,

Ve el hayli el musevvemet: Marked horses, owned, marked, distinguished, revealing their owner,

Ve el enâmi: Existence, created, moving, herds,

Ve el harsi: Culture, plowing the fields, crops, to grow, food, plough,

Zâlike metâu: These are, benefit, utility, benefit,

El hayat el dunya: Worldly life,

Ve Allah inde hu: Allah, in his presence, beside him, belonging to him,

Husnu el meâb: The most beautiful, good, shelter, attain, destination

The meaning by Tavhid-i Quran: “Acting with love is the adornment of people. Women are more eager to have children, to accumulate and possess goods such as gold and silver, to take care of the created and to obtain food. These are the benefits of the worldly life. It is better to attain the truths that belong to Allah.”

When we examine the meaning of this verse, most authors have interpreted it as; “The things that the soul desires so much, such as women, sons, loads of gold and silver, branded horses, cattle and crops, have been made to look adorned to man.”

Translations have been made as; women, gold, silver, horses, cattle and crops have been made to look adorned to man.

However, the verse which begins with “Zuyyine lin nâsi hubb”;

“Acting with love is the adornment of people.”

“What is valuable is to act in love.”

“For people, value is to approach each other with love.”

It would be more accurate if translated as.

And in the verse, it talks about the characteristics of women.

However, the authors gave the perception of man to nas.

Nas means human.

Both women and men are human beings.

It is not right to see only men as humans and not women.

Now, please think, are women not human?

Is man meant by human being?

Isn't this understanding the understanding of the polytheists?

Isn't it the understanding of those who do not consider women as human?

Now, let's examine the meaning in the 34th verse of Surah An-Nisa, which belittles women and states that women can be beaten.

The meaning by DRA (Old):

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

The meaning by DRA (New): Men are the protectors of women. Because Allah has made some people superior to others. And men spend from their own wealth (and provide for the family. Good women are obedient. With Allah's protection, they also "guard the unseen." Advise women who you see rebelling (by rejecting marital obligations) and leave them alone in their beds. (If this does not benefit and you are forced) beat them (lightly). If they obey, then do not seek any other way against them. Surely Allah is the Almighty.

The meaning by The Foundation of DRA:

Men are the protectors and protectors of women because Allah has made some of them to excel others and because they spend from their wealth. Therefore, righteous women are obedient. They guard the hidden (their honor even if no one sees it) in return for Allah's protection. Advise women who you fear will rebel, leave them alone in their beds and (if they do not obey) beat them. If they obey you, then do not seek any other way against them; Because Allah is the Almighty.

The meaning by Elmalili Hamdi Yazir:

Men are the administrators and judges over women. Because Allah has created one of them to be superior to the other (in matters such as jihad, imamate, inheritance). And men spend from their wealth (on their family members). Good women are those who are obedient and who guard the things that Allah has commanded to be guarded even in the absence of their husbands. As for women whose evil and discord you fear: First, advise them and leave their beds. If they do not benefit, beat them. If they obey you, do not look for another excuse to hurt them. Because, Allah is the Almighty.

The meaning by Mehmet Okuyan:

Men are the protectors of women because Allah has made some of them to be superior to others (in matters where they differ) and because they spend from their wealth. (Therefore) good women are those who are obedient (to Allah); They are the ones who guard their private parts (for Allah's protection). And as for women about whose discord you fear, advise them, leave them alone in their beds and keep them away from you. If they become attached to you, do not seek any other way against them. Surely Allah is the Almighty.

The meaning by Muhammad Esed:

MEN protect and watch over women with what Allah has bestowed upon them more than they do, and with what they can spend from their wealth. The honest and virtuous women are truly obedient and faithful women who guard the privacy that Allah has commanded to be guarded. As for women whose

evil intentions you fear, [first] advise them; then leave them alone in bed; then beat them; and if they obey after that, avoid hurting them. Allah is truly the Almighty.

The meaning by Mustafa Islamoglu:

MEN are protectors of women, because Allah has endowed men and women with superior talents in different areas, and men also spend from their wealth. The honest and virtuous women are women who are submissive (to Allah) and who guard the chastity that Allah has protected (in the absence of their husbands). As for those women whom you fear to be unfaithful, first advise them, then leave them alone in their beds, and then beat them. Then, if they obey you, do not go to extremes and adopt a way against them. Indeed, Allah is the Almighty.

The meaning by Suleyman Ates:

Men are the rulers over women because Allah has made them superior to one another and they spend from their wealth and provide for women. Therefore, good women are obedient and guard their secrets (never betray their husbands) in return for Allah's protection. Advise women who you fear of their irritability, do not approach them in their beds, beat them. If they obey you, do not seek any other way against them. Because Allah is the Almighty.

The meaning by Yasar Nuri Ozturk:

Men are watchers over women. Because Allah has made some people superior to others, and men spend abundantly from their wealth. Good and pure women are respectful; they guard what is to be hidden, just as Allah protects them. Advise women who you fear of their unfaithfulness and chastity, then leave them alone in their beds and then expel them from their homes/send them to another place. If they then treat you with respect, do not seek any other way against them. Allah is the Almighty.

As can be seen, the authors generally translated it as women should be beaten.

In the old meaning of DRA, it is translated as beat.

In the new meaning, it added (slightly) in parentheses.

But it is still translated as beat.

In the meaning by DRA Foundation, it was also translated as beat.

As can be seen, the translation made on behalf of women is very painful.

How painful it is for men to make determinations on behalf of women without giving women any right to speak.

It is very sad that men tell women that they can beat them in the name of religion.

Almost all authors translated it in their meanings as women should be beaten or sent away from home in cases of rebellion, disobedience, infidelity, unchastity, irritability, ill-intentionedness, and incompatibility.

Some translated it as "beaten".

Some authors translated it as "beat without hurting". However, there is no word "without hurting" there.

Most of the authors insistently interpreted that women should be beaten.

One cannot help but think!

So why is there no sanction for men who do these things?

Who is more rebellious in society, men or women?

Which is weaker in terms of loyalty?

Why is nothing said about what men do?

Why did Allah not offer sanctions for what men do in this verse?

Since it would not be within His mercy for Allah to say to beat women, the authors translated it this way in the name of Allah.

In other words, the problem is not in Allah's presentation, but in the meanings of the authors in the name of Allah.

If Allah has encompassed everywhere with His mercy, the interpretation of this verse should be done very carefully.

When we think about Allah's mercy, the content of this interpretation should have a different meaning.

Believing that Allah sent down a verse to have women beaten shows that we do not understand the sublimity of Allah.

This shows that we have not grasped the meaning presented in this verse.

Also, in general, translations have been made as if men are superior to women.

And almost all of them have been translated in a way that shows men as superior to women.

Now let's examine the verse word by word.

Surah Nisa 34: Er ricâlu kavvâmûne alân nisâi bi mâ faddalallâhu badahum alâ badın ve bi mâ enfekû min emvâlihîm. Fes sâlihâtu kânitâtun hâfızâtun lil gaybi bi mâ hafızallâh Vellâtî tehâfûne nuşûzehunne fe izûhunne vahcurûhun fil medâcı vadrıbûhunne fe in ata'nekum fe lâ tebgû aleyhinne sebîlâ innallâhe kâne aliyyen kebîrâ

El ricalu: Perfect person, competent person, statesman, man,

Kavvamuna: Caretaker, protector, administrator, educator, helper,

Ala en nisai: Against, according to, for, those on the path of self-knowledge, women,

Bi mâ faddala Allah: Due to, therefore, grace, virtue, virtue, Allah,

Bada-hum ala badın: Some of them, some, to some, to each other,

Ve bi mâ enfeku: Due to, therefore, to give, to spend, to surrender,

Min emvâli-him: One's own existence, from their wealth, from their values,

Fe el sâlihâtu: Afterwards, later, good, suitable, on the path of being one of the righteous,

Kânîtâtun: Respectful, obedient, submissive,

Hâfizâtun: The one who preserves, is a protector,

Li el gaybi : For, the unseen, the unknown, they do not know,

Bi mâ hafizâ Allah : Due to, therefore, to protect, to hide, Allah,

Ve ellâti tahâfun : Those, who are, to fear, to hesitate,

Nușûze hunne : Obstinacy, disagreement, disobedience, hatred, to exalt, them,

Fe ızû hunne : Now, advice, counsel, to them,

Ve uhcurû hunne : To go out, escape, stay away,

Fi el medâciı : In, sleep, bed, sleeping, station, where it is,

Vadribû-hunne : To emphasize, hit, blow, shake, to strike, them,

Fe in atane-kum : After this, if they obey you, to obey,

Fe lâ tebgû aleyhine : Now, do not seek, do not show, another, opposite,

Sebil : A path, the path where the truths are presented,

Inne Allah kane : Surely, the truth is, Allah,

Aliyyen : The one who is exalted with His wisdom, the sublime, the great,

Kebîrân : The great, the sublime with His essence,

The meaning by Tavid-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 own existence 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 are wary of disobedience and 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. Surely Allah is the Almighty in all existence with His wisdom.”

If we examine the words:

It is not correct to translate the word “rical” in the verse as “male”.

It is also not correct to translate the word faddal- fadıl as “superior”.

Fadıl means virtue, trustworthy, and carrying values.

It is also not correct to translate the word Fadıl as men being superior to women.

The word kavvam also comes from the word kaim, kıyam.

Just as Allah holds, controls, and manages every being with the name of qayyum.

Those who are wise about their subject are called kavvam.

Kavvam means to raise, help, guide, protect from falsehood, and direct to Allah.

Perfect people are Kavvam, they protect students on the path of Allah from falsehood, and educate them scientifically.

When we examine the words carefully, we attain the meaning not to beat women, but to be a means for raising people who walk on the path of Allah, and to emphasize the truths to them.

Otherwise, if we say beat women, if we hurt them, if we exclude them, we will betray the struggle that Prophet Muhammad waged.

The words of Prophet Muhammad, “Do not consider those who beat their wives as your best.” (Ibn Majah: 1985)

“Women and men are equal.” should not contradict the meanings.

If we reflect the belief of the Meccan polytheists in the meanings we would be interpreting the struggle of Prophet Muhammad in the opposite way.

When we examine the meanings, in almost all meanings it is translated as “beat the woman.”

And it is translated as men are superior to women.

When we examine the Arabic word by word, the truth presented is actually completely different.

Vadribû comes from the word daraba.

The word “daraba” cannot be translated as beating.

Darabe; means to emphasize, to warn, to hit, to strike, to shake, to bring to mind, to reveal, to bring out, to show the truth, to reveal the truth in a shocking way.

Some examples from the Quran:

Surah Al-Hajj 73: Darabe mesel; emphatic example.

Surah Az-Zumar 27: Darebna; we have revealed, explained, emphasized.

Surah Al-Hashir 21: Amsalu nadribu; we emphasize the truths with examples.

Surah Al-Baqarah 26: Yadrife mesel; the truths are shown with examples.

Surah Abraham 45: Ve darabnâ lekum; We have emphasized the truths to you.

Surah Ta-Ha 77: Fe edrib lehu; emphasize the truths to them.

Surah Tahrim 10: Darebe Allah; Allah emphasizes, warns.

The words “darabe”, which occur in nearly 60 places are not generally translated as “beat”.

However, in the 34th verse of Surah Nisa, it is translated as “beat the woman”.

Translating the word “darabe” here as “beat the woman” does not match the meaning of darabe.

But unfortunately, the authors have interpreted the word “darabe” as “beating” only as “beating the woman”.

However, in other verses, they have not interpreted the word “darabe” as “beating”.

Translating it as “beating the woman” only shows the perspective on women.

They have also translated the word “Rical” as “man”.

However, the word “rical” means “ wise, knowledgeable on its subject, recoured, attained its origin, prominent, competent person, man, statesman, administrator, high-level administrator, perfect person, perfect guide”, etc.

They have also translated the word “Nisa” as “woman”.

Nas also means human.

However, nisa: It has been used in the sense of “one who is on the path to becoming a human, on the path to knowing one’s self”.

That is, we cannot attain the station of nas without passing through the station of nisa.

Yes, they have raped our brains and consciousness for centuries.

They did not treat women as human beings in the meanings, they taught that women should be beaten, taken in pairs, threes, fours, and divorced when desired.

The mentalities that considered themselves superior did not treat women as human beings.

They also processed this in the meanings like this.

When they said “human being”, they translated it as “man”.

They treated women as if they were goods that could be bought and sold.

When Prophet Muhammad said, “women and men are equal, women are also human beings”, they laughed and mocked them.

After Prophet Muhammad passed away, they inserted their own mentality into the meanings of the Quran.

They beat, chased, injured and killed women in homes.

They beat and killed them without mercy even in society.

Every day, in the congregational conversations held all over our country, they used the Quran as a tool and read and had others read incorrect meanings which said women could be beaten.

They have committed oppression in the minds of society.

They have committed the mentality which women are not human, they are beaten.

They have beaten them with beatings.

They have beaten them with fists.

They have humiliated them with words.

They have injured them with knives, they have killed them.

They have injured them with guns, they have killed them.

They have driven up on them with cars, they have run them over.

Yes, they have put the perception into our brains that women should be beaten in the name of religion.

They have bruised women's eyes and bodies due to beatings.

Moreover, they have humiliated their hearts, what kind of belief is this?

A person's heart trembles.

Breaking hearts, attacking women in society, humiliating women are things that oppressors do.

Can anyone who feels the mercy of Allah do such a thing?

Yes, they have read the meaning which women should be beaten for centuries.

They have poisoned our tiny minds, they have made beatings seem normal.

And they have called this Islam.

And it is still read every day and engraved in our minds.

Unfortunately, this is done in the name of religion.

The view of women in the world of belief should be analyzed very well.

Underneath the oppression of women, the viewpoint of the world of belief should be reviewed again and again.

Now let's examine the meaning of another verse.

Surah An-Naba 33: "Ve kevaibe etraba."

Unfortunately, in this meaning, we come across an interpretation according to the man, saying that girls whose breasts have just sprouted will be given to them.

It is so sad that the meanings which say that girls of the same age with budding breasts will be given to men do not bother the Islamic world.

Let's think of a God who offers countless daughters to men.

Such a belief in God is reflected in the meanings.

And this is called religion.

A girl's breasts sprout at the age of 7-8.

Which mentality can consider this relationship with girls as normal?

How can such a thing be attributed to Prophet Muhammad when he said; "Do not oppress girls"?

However, when we examine it word by word, there are no words breast and girl in it.

Let's examine the meanings made by the authors.

The meaning by Abdullah Parliyan: Girls of the same age whose breasts have just hardened

The meaning Ahmet Tekin: There are young girls of the same age whose breasts have become large.

The meaning by Ahmet Varol: Girls of the same age whose breasts have sprouted.

The meaning by DRA (New): Young girls whose breasts have sprouted.

The meaning by the Foundation of DRA: Girls of the same age whose breasts have swelled like buds.

The meaning by Elmalili Hamdi Yazir: There are girls of the same age whose breasts have sprouted.

As can be seen, almost all authors have interpreted the verse in the same way.

Now let's examine the verse word by word.

Surah Nebe 33: Ve kevâibe etrâbâ

Ve kevâibe: Bud, grains, dazzling beauties, manifested,

Etrâben: Equal, same, similar, one, consciousness of being in unity,

The meaning: "There are dazzling beauties and consciousness of unity."

Here there is neither the word breast nor the word girl.

The meaning presented here is completely different.

Let's read verses 31-36 in their entirety.

31- Inne lil muttekîne mefâzâ

Inne li el muttakine: Surely, for the pious, who avoid evil,

Mefazen: Protection, happiness, salvation, blessing,

The meaning: "Surely there is blessing for those who avoid evil."

32- Hadâika ve anâbe

Hadâika: Orchard, garden, beauties that have emerged, truths, manifestations,

Ve anaben: Vineyard, vineyard that holds the grapes, The Being that holds all existence,

The meaning: There is understanding the Being that holds the manifestations and all existence.

33- Ve kevâibe etrâbâ

Ve kevâibe: Buds, grains, dazzling beauties, manifested,

Etrāben: Equal, same, similar, one, consciousness of being in unity,

The meaning: There are dazzling beauties and consciousness of unity.

34- Ve kesen dihâkâ

Ve Kesen: Goblet, glass, heart,

Dihakan: Full, happy, peaceful, understanding heart,

The meaning: There are hearts that understand the truths.

35- Lâ yesmeûne fihâ lagven ve lâ kizzâbâ

Lâ yesmeûne: No, hearing, they do not hear

Fiy-hâ lagven: There, in that state, empty talk, useless, mistake,

Ve la kizzaben: No, lie, remaining in lies,

The meaning: In those in that state, there is no hearing of empty talk and there is no lie.

36- Cezâen min rabbike atâen hîsâbâ

Cezâen: Recompense, punishment, right,

Min rabbi-ke: From your Lord,

Ataen: A favor, donation, benevolence, favor of truths,

Hisâben: Account, recompense for what you have done, to investigate, to examine,

The meaning: There are favors from your Lord as a reward for investigating the truths.

When examined, it will be seen that there is much grace for the pious, that is, for those who avoid evil and do not associate partners with Allah.

The pious can be a woman or a man.

Piousness is not fearing Allah.

Piousness is to witness Allah with the signs of Allah in His existence, not to attribute to oneself, to avoid evil, not to associate partners with Allah.

The pious are those who are in submission and trust.

Piety; is to avoid saying “I exist” in addition to the sublimity of Allah.

Piety; is to know the owner of existence, to surrender to Him, to avoid attributing existence to oneself.

It is to avoid associating partners with Allah.

The word piety comes from the word “Ittika”, it means to avoid all bad feelings, thoughts, actions.

Those who are “muttaki” mean those who are in piety.

“Takva-ittika-muttaki” are words from the same root.

In order to comprehend existence and the creator, it is necessary to have piety.

Every being is a path, it leads to Allah.

The path of truth is existence itself

The path of truth leads a person to piety.

Every being is a book, it contains the truths that a person seeks.

To open the pages of the book of existence, one must have piety.

To attain the secret of Allah, one must be a person of piety.

So, what is piety?

Is piety the fear of Allah?

Piety is not the fear of Allah.

The word fear is “havf”.

There is no verse in the Quran that says “fear Allah” with the word “havf”.

On the contrary, the word “havf” is used side by side with the word “devil”.

Surah Al-i Imran 175: “Şeytânu yuhavvifu.”

The meaning: “The one who scares is Satan.”

The one who gives fear is Satan.

The one who is in satanic states scares.

Surah Al-i Imran 175: “İnnemâ zâlikumuş şeytânu yuhavvifu evliyâe hu fe lâ tehâfûhum ve hâfûni in kuntum muminîn.”

The meaning by Tavhid-i Quran: “Those who are in evil states only frighten their friends. So do not be fooled by the warnings of those in those states and fear not to understand Me if you are of those who believe.”

There is no fear “La havfun” for those who are pious. Surah Az-Zukhruf 67-68

Yes, piety is not fearing Allah.

Piety is to avoid evil, to avoid ego and pride, not to associate partners with Allah, to avoid causing even the slightest harm.

The word piety is taken from the word ittika, which means to avoid evil.

The root of the word ittika is known to come from the root “vikaye-”.

Vikaye means to avoid and protect from anything that will cause harm.

The one who follows piety is called “muttaki”.

The Quran has stated that only those who have piety will attain heaven, that is, divine presence.

Surah Al-i Imran 133: : “Ve cennet ard hâ el semâvât ve el ardu uiddet lil muttekîn.”

The meaning: “For those who abstain from evil and do not associate partners with Allah, there are eternal truths in the heavens and the earth that give peace.”

Every being is a book.

This book contains the truths of creation.

Every being is the path shown by Allah’s name “Huda”, meaning the one who shows the way.

Know that this path will lead you to the truths.

As long as a person is on piety, that is, he abstains from evil and does not associate partners with Allah.

Here, piety is to abstain from evil and not to associate partners with Allah.

Surah Al-Baqarah 2: “Zâlikel kitâbu lâ reybe fihi huden lil muttekîn.”

The meaning: “This universe is a book. There is no doubt about the truths in it. It is a guide to the truths for those who avoid evil and seek the truths.”

There are many forgiveness and many sublime truths for the pious.

Surah Al-Hujurat 3: “Li el takvâ lehum mağfîret ve ecrun azîm.”

The meaning: “For those who have piety, there is forgiveness and noble rewards.”

Now, according to this verse, can it be said that the piety is from men and not from women?

Can it be said that men can attain forgiveness and noble rewards but women cannot?

Allah has given a brain to every human being, whether male or female.

Whoever knows the value of the brain given to them will attain many truths.

It will open doors to many scientific values.

As long as a person cleanses his heart and mind.

Let him use his mind with a clean mind.

Let him think and research with a mind as pure as a child.

We understand that Piety:

It is to avoid false knowledge in our minds and to be cleansed.

It is to avoid feelings and thoughts that contain evil.

It is to avoid all bad situations.

It is to avoid discord, corruption, backbiting, pride and arrogance.

It is to avoid gossiping and backbiting about others.

It is to avoid harming, burning and destroying.

It is to avoid thinking badly and speaking badly.

It is to avoid lying and slandering.

It is to avoid looking for people's shortcomings, mocking and slandering.

It is to avoid separating people according to their beliefs, looking at them as veiled or uncovered, and separating them as praying or not praying.

It is to avoid looking down on others, considering oneself great, and looking down on a created being.

It is to avoid coveting people's property and honor.

It is to abstain from stealing, usurping what does not belong to you, and violating the rights of others.

It is to abstain from betraying the trust.

In short, it is to abstain from all kinds of situations of being in harm.

It is to abstain from worshipping the world, from worshipping things, from worshipping position, fame, and reputation.

It is to abstain from saying that I also exist besides the sublimity of Allah.

It is to abstain from attributing existence to oneself.

It is to abstain from associating partners with Allah.

Here, piety is to abstain from all sins, to abstain.

Truths are revealed to those who are pious, that is, to those who stay away from every knowledge, thought, and action that will reveal injustice.

Many blessings are offered to those whose hearts and minds are pure, that is, to those who are pious.

They attain the secrets of existence of existence.

Surah Al-A'raf, 96: "Ve ittekav le fetahnâ aleyhim berekâtin min el semâi ve el ardi."

The meaning: "The pious are inspired by the truths of the heavens and the earth, and they understand that the emergence of everything belongs to Us."

Piety is a station that those who purify their hearts and minds attain.

The door of secrets cannot be opened without attaining this station.

Only those who are pious can attain the truth of Allah.

A pious person can be a man or a woman.

As long as everyone thinks and uses their mind.

The Quran does not discriminate between men and women.

When the verses 31-36 of Surah An-Naba are examined, the truth presented is magnificent.

The meaning which says, "The man will be given girls with newly budded breasts" is not correct.

The truth presented there is the blessings that a person on the path of scientific knowledge will attain.

31- Surely there is blessing for those who avoid evil states.

32- There is understanding the manifestations and the Being who holds all existence.

33- There are dazzling beauties and unity consciousness.

34- There are hearts that have understood the truths.

35- In those who are in that state, there is no hearing vain talk and no lying.

36- There are blessings from your Lord as a reward for searching for the truths.

As can be seen, the meaning should be done very carefully.

But unfortunately, the meanings cannot be done properly.

There is no problem in the Quran, there are in the meanings.

Now let's examine another meaning which says widows and virgins will be given.

The 5th verse of Surah Tahrim is interpreted in this way.

The meaning by Bayraktar Bayraklı: "If the Prophet divorces you, perhaps his Lord will give him wives better than you, who are devoted to Allah, who believe, who obey wholeheartedly, who repent, who worship, who fast, who are widows and virgins."

The meaning by DRA: If he divorces you, his Lord may give him wives better than you, who are Muslim, who believe, who obey wholeheartedly, who repent, who worship, who fast, who are widows and virgins.

The meaning by DRA Foundation: If he divorces you, his Lord may give him wives better than you, who are devoted to Allah, who believe, who obey wholeheartedly, who repent, who worship, who fast, who are widows and virgins.

The meaning by Edip Yuksel: If he divorces you, his Lord may give him better wives in your place than you, who are surrendered (to Allah), believing, devoted, turning, serving, active, widows and young people.

The meaning by Mehmet Okuyan: If he divorces you, his Lord may give him better wives than you, who are surrendered (to Allah), believing and trusting, submitting (to Allah), turning (to Allah), worshipping, traveling, widows or virgins.

The meaning by Mustafa Islamoglu: Suppose he divorces you; in that case, his Lord may give him much better wives than you:

Wives who are completely surrendered to Allah, who trust in Him completely, who obey wholeheartedly to fulfill His will, who do not persist in error, who serve Him alone, who run on the path of goodness, widows or virgins.

As can be seen, the authors have interpreted it specifically for men.

The meaning which says widows and virgins are given to men should be considered very carefully, in what situation does it put women.

Now let's examine the verse word by word.

Surah Tahrîm 5: “Asâ rabbuhû in tallakakunne en yubdilehû ezvâcen hayren min kunne muslimâtin mû'minâtin kânitâtin tâibâtin âbidâtin sâihâtin seyyibâtin ve ebkârâ.”

Asâ rabbu hû: Perhaps, it is expected, the Lord, the creator, that, that person,

In talak kunne: If, if he divorced, left, left his old state, from you,

En yubdile hû: To him to change, his change, to change himself,

Ezvâcen: Those who are together, equals, spouses, classes, species, friend,

Hayren min kunne: Good, beneficial, useful, beautiful states, from you,

Muslimâtin: Those who are on the path of submission, who come to peace,

Muminatin: Those who are on the path of belief,

Kânitâtin: Loyal, obedient, submissive,

Tâibâtin: Those who are cleansed, who want to be clean,

Âbidâtin: Those who are servants, those who are close, those who are in the perception of servitude,

Sâihâtin: Those who are traveling, seeking, wayfaring, those who are on a journey to the truth,

Seyyibatin: Those who have broken away from their previous state, separated, divorced,

Ve ebkâren: Virgin, new, spotless, untouched,

The meaning: If there is one of you who leaves their old state and wants to understand their Lord, he will be in a change with those who are on the same path. He will be with those among you who are in good states, on the path of submission, on the path of belief, those who are obedient, those who are cleansed, those who are in the perception of servitude, on the path of truth, those who have separated from their previous states of ignorance and those who are spotless.

When we examine word by word, whoever wants to understand his Lord, leaves his false states and follows the path of truth, he will be in a state of perfection.

Otherwise, we should carefully investigate how much the meaning here, “If he divorces you, his Lord may give him widows and virgin wives” reflects the truth.

What does it mean that he may give?

Commenting that he may or may not give does not comply with the spirit of the Quran.

Allah's promise is true, it is more correct to comment that he may or may not give.

We need to ask, what does "he may give to men" mean?

Why are the meanings made according to men?

Why is there a perception in the meanings that addresses men?

Now let's examine the hulla incident.

What is the hulla incident mentioned in the 229th and 230th verses of Surah Al-Baqarah?

Are the meanings made in accordance with the truth?

Why is the man given the right to divorce?

Doesn't the woman have the right to divorce her husband?

What is the truth of the hulla incident?

First of all, let's state that hulla is the custom of the Meccan polytheists.

Prophet Muhammad fought for the exact opposite.

"The Messenger of Allah (pbuh) cursed both the one who performs hulla and the one who has it performed." (Ibn Majah: 1934)

Unfortunately, the belief and tradition of the Meccan polytheists are reflected in the meanings.

Let's examine the verse.

Surah Al-Baqarah 229-230

The meaning by DRA 229: Divorce is twice. It is either to keep with goodness or to let go with goodness. It is not lawful for you to take anything of what you have given to women, unless you fear that they will not be able to keep the laws of Allah. If you fear that they will not be able to keep the laws of Allah, then there is no sin on either of them if she gives her ransom. These are the laws of Allah, so do not break them. Those who break the laws of Allah are only wrongdoers.

The meaning by DRA 230: If he divorces her after this, she will not be lawful to him again until she marries another man. If the second husband divorces her, there is no obstacle for the ex-husband and wife to return to each other if they think they will uphold the laws of Allah. These are the laws that Allah has made clear to those who know.

The event called hulla is the event in which a man divorces his wife and a woman marries another man, divorces him and returns to her ex-husband so that he can take her back.

The information in the Encyclopedia of Islam is as follows:

It is known that there were no restrictions on marriage and divorce either in the pre-Islamic period or in the early years of Islam, that this situation was exploited by men and that women suffered great harm from this, and that the verses in the Surah Al-Baqarah (2/229-230) regulating the provisions on divorce were revealed upon these developments.

These verses limit the man's right to divorce to three and stipulate that after the third divorce, the woman cannot remarry her previous husband unless she marries another man and this marriage also ends.

Considering the expression of the verse, the hadiths on the subject and the practice of the Companions, this process should have worked naturally, that is, in order for a woman who was divorced with three divorces to marry the same man, she should have waited for the iddah and then had a valid marriage with someone else, this marriage should have ended with death or divorce and she should have waited for the iddah again. However, even if it is not considered correct in religion, it is also known that these conditions are artificially fulfilled in practice and a formal marriage is made in order to make the woman halal(lawful) for her husband.

This type of marriage is called “hulle” in Turkish and “tahlil” in Arabic jurisprudence literature.

This name, which is formed within the framework of the meaning of “making halal”, undoubtedly has been influenced by the fact that after three divorces, an irreversible separation and a marriage ban arise between the parties, and the second marriage serves the function of lifting this ban and making the forbidden halal.

The reason for the spread of the custom of hulla in Islamic society, which varies according to the period and region, is not the fact that the verse above mentions such a possibility, but rather the fact that the classical doctrine's understanding of divorce with the provision and practice of "three divorces in a single session" that started during the time of Omar, and also the fact that the form and wording elements taken as a measure in the law of transactions were used excessively in the field of divorce, such as an oath. Until the caliphate of Omar, regardless of the number of divorces made by a woman during a period of purity, it was accepted that one divorce, that is, the right to divorce three times granted to spouses, was used, while as a rule, the right to divorce, which belongs to men, began to be used with exaggerated numbers and expressions as a means of threat, and when women began to be harmed by this, Omar, after consulting with his companions, deemed the three divorces made at the same time as three legally valid divorces, that is, he ruled that all three divorce rights had been exercised.

This ijthihad ruling was later adopted and kept in force by the majority of jurists, including the four Sunni imams, even though their reasons were partly different. (See TALAK)

The impulsive use of the right of divorce, which ends family life, due to reasons such as anger, and its sudden legal consequences often put the parties who wanted to continue the marriage in a difficult situation, and hulla became widespread as a solution to overcome this consequence.

The word "nikah" in the verse stating that a woman divorced with three divorces will not be halal to her ex-husband unless she marries someone else and divorces him, according to the majority of Islamic jurists, does not refer to the abstract marriage contract but to the actual marriage; therefore, sexual intercourse is a condition for halal.

However, Said b. Musayyab, one of the jurists of the Saba, said that halal would occur with a pure marriage contract that does not involve sexual intercourse, and Bishr b. Ghiyas al-Marisi and the Shia jurists also adopted this view. It is reported that Said b. Jubayr also held this view, but it is possible that this was due to him being confused with Said b. Musayyab. The majority of Islamic scholars opposed this view. Sadrushshahid said that those who issue fatwas will be cursed by Allah, the angels and all people, based on this perception, which he said was contrary to the famous hadith. It has been

stated that Said b. Musayyab's view stemmed from the fact that the hadith condemning the hullaists had not attained him. For this reason, some Islamic jurists have claimed that the decision of the judge who gave the verdict according to his opinion is invalid.

According to Said b. Musayyeb, although in the absolute sense, marriage expresses both a contract and sexual intercourse, considering that marriage is attributed to a woman in the relevant verse and that intercourse cannot occur without a man, the verse stipulates a contract, not sexual intercourse. It has also been narrated that he retracted from this view. Islamic jurists who oppose Said b. Musayyeb's view stated that marriage is literally used for intercourse and metaphorically used for contract, that the purpose of the marriage mentioned in the verse is intercourse and that the contract is the reason for this. They also stated that the expression "unless you marry another husband" in the verse does not mean another man, but rather a contract, and that for this reason, removing the contract meaning from the word marriage would cause repetition, and that a person cannot be called a husband unless they observe the legal conditions and intend to live together.

There is also evidence that the meaning of sexual intercourse is here.

Because this relationship has a deterrent effect in preventing divorce and thus the destruction of a family, whereas this factor is not present in a marriage without a relationship.

In fact, the Family Law Decree of 1917, in accordance with the opinion of the vast majority of Islamic jurists, ruled that in order for a woman divorced with three divorces to be halal for the divorcing husband, she must marry another man and have intercourse without the intention of khula after the end of her iddah period and complete her iddah period after the subsequent separation (art. 117-118).

In both the hadiths of the Prophet and the practices of the companions, a special importance is given to the fact that the second marriage must be carried out without fraud, collusion, in a genuine manner and in accordance with the purposes of the marriage in order to fulfill the condition expressed in the Holy Quran (al-Baqara 2/230).

When Rifa'a al-Kurazi, one of the Companions, divorced his wife, the woman married Abdurrahman b. Zebir in order to return to him, but before consummating the marriage, she applied to the Messenger of Allah and asked whether she could return to her ex-husband. The Prophet also said that this would not be possible without having sexual intercourse with her new husband (Bukhari, "Shahadat", 3, "Ṭalāk", 4, "Libās", 6, 23, "Edeb", 68; Abu Dawud, "Ṭalāk", 49)

Again, the Messenger of Allah declared the person who performs the hulla and the man for whom the hulla is performed as people who have been cursed by Allah (Abu Dawud, "Nikāḥ", 15; Tirmidhi, "Nikāḥ", 28; Nasa'i, "Ṭalāk", 13, "Zīnet", 25; Ibn Majah, "Nikāḥ", 33) and declared the person who performs the hulla as a "hired woman" (Ibn Majah, "Nikāḥ", 33)

Omar also threatened to execute those who resorted to this method by stoning them, his son Abdullah said that this type of marriage was not a marriage contract but an act of adultery, and that they were considered adulterers even if they lived together for twenty years.

Ali, Abdullah b. Mas'ud, Abu Hurairah, Jabir b. Abdullah, Ukba b. Amir, Abdullah b. Abbas also shared this view and stated that the woman would not be halal for her husband.

Abdullah b. Abbas said that this was an attempt to deceive Allah.

Omar ruled that the marriage should continue without allowing divorce after such a marriage, and Osman also separated a husband and wife who had married for the purpose of hulla.

The religious and legal ruling of a marriage made with the intention of making a woman who has been divorced with three divorces halal for her husband who divorced her or with this condition has led to extensive discussions among Islamic jurists.

In this matter, the Hanafis separately consider the marriages made with the intention of making the man who will marry halal and the marriages made with the condition of divorce after the marriage.

Accordingly, if a man marries a divorced woman with the intention of making her halal for the first husband, without the knowledge and will of the first husband who divorced her, his intention does not legally affect the contract and the contract is valid and halal is realized.

In a marriage contract made with the condition of divorce, according to Abu Hanifa and Zufar, the marriage is valid, the condition is invalid; the marriage continues without being subject to the condition.

In other words, since the condition is deemed not to exist, the transaction is considered a marriage made for the purpose of continuity.

A woman who is divorced by her husband after such a marriage can remarry her ex-husband. Some Shafiis also hold this view. It is wrong for Bezzazi to attribute to Abu Hanifa the view that "Marriage and the condition are permissible, if the second husband does not divorce the woman, the judge will divorce her" (al-Fatawa, IV, 263).

In the first reliable sources of the school of thought (zâhirü'r-rivaye), such a view is not known (Ibnu'l-Humâm, IV, 35).

Imam Muhammad also says that the marriage is valid and the condition is invalid, but he states that such a marriage does not make the woman halal for her first husband. According to Abu Yusuf, even if intercourse occurs in such a marriage, the woman cannot marry her first husband.

According to Abu Hanifa, since the condition of making it halal is disliked and invalid, and the marriage contract is valid, the woman can marry her first husband because it is included in Allah's address in the verse "unless she marries another husband".

Rather than seeing this view of Abu Hanifa as a permissible and fraudulent way, it should be seen as a natural consequence of his distinguishing between the religious consequences of legal transactions and their formal and legal consequences, and his adoption of formal, apparent and objective criteria in legal transactions to the extent possible.

The same approach is valid for Imam Shafi'i in a broader sense.

Abu Yusuf, on the other hand, argues that the condition of making it halal means determining a period, and this means temporary marriage, and such an invalid marriage contract does not make the woman halal for the husband.

According to Imam Muhammad, those who make a marriage contract with the condition of making it halal want to obtain something that the lawmaker has postponed in a hurry.

For this reason, those who resort to such a method are punished by being deprived of this, just as it is applied when an heir who wants to inherit as soon as possible kills the person he inherits.

The dominant view in the Shafi'i school of thought, even if the justification is different, is in line with the view of Abu Yusuf and Imam Muhammad.

According to the Shafi'i school of thought, a marriage contract made on the condition that a woman who has been divorced with three divorces is halal to her husband is a marriage contract based on a time limit and is a type of mut'a marriage.

Any condition put forward for the purpose of ending the marriage renders the contract invalid and does not have the consequences of the marriage contract.

Accordingly, a valid marriage is required for a woman to remarry her previous husband.

However, if there is no such agreement and condition at the time of the contract, but if either of the husband and wife intends to have a temporary marriage that provides halal to the first husband, rather than establishing a permanent marriage, the intention is secret and therefore does not have any legal value, the form is taken into account, and the contract is considered valid.

According to the Malikis, a marriage contract that has the condition of hulla or the intention of the second husband to make it halal is invalid. Sufyan al-Thawri and al-Awza'i also share this view.

In case of an admission or determination of such a condition, the contract is annulled and the woman, her second husband, the witnesses and the guardian are punished.

According to the Hanbalis, a marriage contract made with the intention of hulla or the condition of hulla is religiously forbidden and legally invalid.

Abu Hanifa's teacher Ibrahim an-Nahai said that if the woman's or one of the first or second husbands' intention is hulla, the marriage is invalid and the woman will not be halal for the first husband.

Islamic schools have stated that hulla is religiously forbidden and that a marriage made with the condition of hulla will not make the previous husband halal.

However, since it is necessary to proceed from clear and objective evidence and data in legal transactions, they have made different evaluations regarding the value of a second marriage made with the intention of hulla in terms of positive law, that is, in terms of the material evidence that will be submitted to the judge.

For this reason, some jurists considered marriages for the purpose of hülle to be religiously forbidden and sinful, but legally valid as long as the intention was not revealed.

In essence, this approach is the natural result of the jurists' differentiation between the religious and judicial rulings of legal transactions, and it never means that they did not consider hülle to be forbidden.

However, although this distinction of the jurists was defensible in terms of legal technique, it did not produce positive results in terms of the way it was perceived among the public and its reflection in practice, and as a result, it paved the way for the spread of an understanding that hülle marriages were not forbidden, and even that they were a way out (hile-i ser'iyye) approved by religion, and justifications began to be made for such practices.

This process has been the main factor in the heavy criticisms targeting hulla marriages, both in the Islamic world and in the West, and even in the formation of a humorous literature around the subject.

However, when the importance Islam gives to the institution of family, the measures it takes for the establishment and protection of the marriage contract, and the hadiths that clearly prohibit and condemn hulla marriages are taken into consideration, it is clear that Islam not only considers this type of marriage as haram and sinful, but also wants to prevent it and never approves of it.

It is more appropriate to explain the prevalence of hulla in Islamic societies, even to a certain extent, not as Islam permissibly recommending such a procedure, but as the fact that such violations and abuses can occur in Islamic societies from time to time, just like in other societies, and to attribute such developments to the personal weakness of individuals in complying with the commands and prohibitions of religion.

However, it can also be said that the prevailing perceptions in the classical doctrine in the field of family law, especially the allocation of the right to divorce to the husband, the fact that the use of this right is seen as an individual choice and is not open to judicial review, and the prioritization of formal elements in the realization of divorce, feed the trickery that is like cheating against the law and create a suitable ground for its spread.

Let's examine the Tavhid-i Qur'an meaning regarding this issue.

Surat al-Baqarah 229: "Et talâku merrâtân fe imsâkun bi marûfin ev tesrîhun bi ihsân ve lâ yahıllu lekum en tehuzû mimmâ âteytumûhunne şeyen illâ en yehâfâ ellâ yukîmâ hudûdallâh fe in hıftum ellâ yukîmâ hudûdallâhi fe lâ cunâha aleyhimâ fî meftedet bihi tilke hudûdullâhi fe lâ tatedûhâ ve men yeteade hudûdallâhi fe ulâike humuz zâlimûn."

The meaning: "To be freed from the bond of ignorance is to refrain from those states with wisdom, or to understand ignorance well and abandon those states. It is not appropriate for you to return to those states that you have abandoned and to cling to them again. However, if you fear to return to those states, look to the states to understand Allah, do not be in any other state than that firm stance.

And if you still fear, do not be in any other state than that consciousness of vitality in every being to understand Allah. So those who do this, who abandon those states, are not in any sin. These are the stages in understanding Allah. Do not exceed the limits after this, and whoever exceeds the limits in understanding Allah, they are the wrongdoers."

230: "Fe in tallakahâ fe lâ tahıllu lehu min badu hattâ tenkiha zevcen gayrahu fe in tallakahâ fe lâ cunâha aleyhimâ en yeterâceâ in zannâ en yukîmâ hudûdallâh ve tilke hudûdullâhi yubeyyinuhâ li kavmin yalemûn"

The meaning: "When that person abandons those states, it is not appropriate for him to return to those states later. That person does not follow another path, but the path of the truth, which is based on unity. There is no blame on the person who abandons those states if he helps those who are in those states to change their assumptions and to be on a solid stance in understanding the commands of Allah. These are the stages in understanding Allah, and to explain those truths to those who want to know."

231: "Ve izâ tallaktumun nisâe fe belagne ecelehunne fe emsikûhunne bi marûfin ev serrihûhunne bi marûf ve lâ tumsikûhunne dirâran li tatedû ve men yefal zâlike fe kad zaleme nefsehu ve lâ tettehizû âyâtillâhi huzuvâ vezkurû nimetallâhi aleykum ve mâ enzele aleykum minel kitâbi vel hikmeti yeizukum bihî vettekûllâhe valemû ennallâhe bi külli şeyin alîm"

The meaning: "When you help those who are on the path of understanding their souls to separate from ignorance, then wait until they hold fast to the truths with wisdom, abandon their state of ignorance

with wisdom, and understand the truths. Keep away from those who are in excess and in duality. Whoever is in that state has wronged his soul. Do not disregard the signs of Allah and understand the favors of Allah upon you. Understand what has been presented to you from the book of all existence and that in every existence there is subtle wisdom. These are admonitions for you. Avoid evil, do not associate partners with Allah, and know that Allah is the owner of all knowledge in all things.”

232: “Ve izâ tallaktumun nisâe fe belagne ecelehunne fe lâ tadulûhunne en yenkîhne ezvâcehunne izâ terâdav beynehum bil marûf zâlike yûazu bihî men kâne minkum yu’minu billâhi vel yevmil âhîr zâlikum ezkâ lekum ve ather vallâhu yalemu ve entum lâ talemûn”

The meaning: “When you help those who are on the path of understanding to separate themselves from ignorance, then wait until they understand the truths. Let those who are on that path adhere to the truths and not deviate from justice. Let them be in enlightenment and contentment among themselves. These are admonitions for you. Whoever of you believes in Allah and believes in the Day of Judgment, that is for you to be intelligent and to be free from ignorance. Allah is the owner of knowledge and you are not the owner of wisdom.”

When we examine the meaning of Tavhid-i Quran, we see that divorce is not divorcing one’s wife, but rather a person’s being freed from all bonds of ignorance and separation.

It is not in accordance with Allah’s justice to interpret it as a man divorcing his wife.

Divorce is a legal right of both men and women.

To see this right only as appropriate for men is to be far from justice.

The subject called hulla should be understood well.

The subject of divorce must be understood well. Every feeling and thought mentioned in the Quran that makes a person arrogant must be divorced.

Every feeling and thought that brings you and your ego should be abandoned.

Every kind of knowledge that includes arrogance should be abandoned.

Every kind of knowledge that includes backbiting, sedition and discrimination should be abandoned.

Every kind of knowledge of belief that includes discrimination should be abandoned.

Every kind of knowledge that includes oppression should be abandoned.

Every kind of knowledge that makes one think oneself superior and looks down on others should be abandoned.

When a person enters the path of truth, he should not return to the area of falsehood.

If he returns, compares the truth with falsehood, understands the truth, and breaks his connection with falsehood, he can hulla again to the path of truth.

In other words, he can reconnect to the path of truth.

As long as he understands what falsehood is.

As long as every feeling that makes one become arrogant is divorced from thought

Now let's examine the situation of women being considered as slaves.

The slave status of men is called slave.

The slave status of women is called concubine.

The life of Prophet Muhammad was spent in the struggle for no one to be a slave.

He fought for women not to be bought and sold as concubines.

He said there is no concubinage.

But how come the word concubine is used in the translations?

However, the word translated into Turkish as concubine is not used as concubine in the Arabic version of the Quran.

Surah Al-Ahzab 52: "Lâ yahıllu leken nisâu min badu ve lâ en tebeddele bihinne min ezvâcin ve lev acebeke husnuhunne illâ mâ meleket yemînu ve kânallâhu alâ kulli şeyin rakîbâ."

Lâ yaıllu leke : None, suitable, solution, permissible, you,

El nisa : On the path of knowing one's self, woman, on the path of nâs,

Min badu : Far, then, another, after that,

Ve lâ en tebeddel: None, price, change,

Bihinne min ezvac: With them, equal, on the same path, species, kind,

Ve lev acebeke: And, if, curiosity, affected, astonishment, you,

Husnu hunne : Beauty, goodness, nice, them,

İllâ mâmeleketyeminu ke: However, not the owner, flawless, your hands, power, you,

Ve kanâ Allah : It happened, it is Allah

Alâ kulli şey: All things,

Rakib: Protecting, holding, watching, holding with his manifestations,

The meaning by DRA: After this, it is not lawful for you to marry other women, even if their beauty pleases you, or to divorce your wives and take other wives. Except for the slaves you have. Surely, Allah is watching over everything.

The meaning by Elmalili Hamdi Yazir: Women other than this are not lawful for you. You cannot change them with other wives. If their beauty pleases you. But the slave you have is different. Allah is watching over everything.

The meaning by Elmalili (Original): Women other than this are not lawful for you, you cannot change them with other wives, even if their beauty pleases you, unless the milk of your vow is Allah is watching over everything.

The meaning by Tavhid-i Quran: "Those who are far from the path of knowing their souls are not suitable for you and they will not change the path they follow.

Those who are affected by the truths you tell are those who are on the path of goodness. You are not the owner of what you have. Allah is the One who holds everything with His manifestations.”

The word “ma meleket yeminuk” used here has been translated as cariye.

When we look at Elmalili, he left it as it was in the original.

However, those who later supposedly translated Elmalili’s meaning used the word cariye.

This is great disrespect to Elmalili.

The word cariye did not suit Elmalili’s heart and he left the word as it was.

Translating it as “only the concubines you have” does not match the struggle of Prophet Muhammad.

He struggled that women cannot be concubines.

But the authors have ignored his struggle in the Quran with the meanings they have made.

Surah Nur 33: “Velyestafifillezîne lâ yecidûne nikâhan hattâ yugniyehumullâhu min fadlih vellezîne yebtegûnel kitâbe mimmâ meleket eymanukum fe kâtibûhum in alimtum fihim hayren ve âtûhum min mâlillâhillezî âtâkum ve lâ tukrihû feteyâtikum alel bigâi in eradne tehassunen li tebtgû aradal hayâtid dunyâ ve men yukrihhunne fe innellâhe min badi ikrâhihinne gafûrun rahîm.”

The meaning by DRA: Those who cannot marry should maintain their chastity until Allah enriches them with His grace. If you see any good in them, accept the price of those of your slaves who want to pay for their freedom. Give them from the wealth that Allah has given you. Do not force your slaves who want to be chaste to prostitution in order to obtain the temporary benefits of the worldly life. Whoever forces them to do so, let Allah forgive and show mercy to the women who are forced, not to him.

The meaning by Elmalili Hamdi Yazir: Those who cannot find the means to marry should maintain their chastity until Allah enriches them with His grace. If you see any good in them (in their freedom) from those under your command, then perform the requital immediately. And give them from the wealth that Allah has given you. Do not force your slave-girls, who want to remain chaste, into prostitution, in order to gain the temporary benefits of this worldly life. Whoever forces them, then know that after their compulsion, Allah is most forgiving and merciful.

The meaning by Tavhid-i Quran: “Those who cannot attain the truth of unity; let them be in a state of purification until they attain the virtue of the fact that all existence belongs to Allah. Let them find those who understand the owner of the power within them and follow the divine word. After that, if they want to know the truths, present them with the words of the truths, advise them to be in goodness and give them the values of Allah to the extent that you understand them and do not be loveless. So long as they are attached to the truths, as long as they want to understand life and the truths of forms, protect them from falling into egoism. Whoever is in lovelessness, then surely he is far from understanding Allah, the Forgiving, the Merciful, because of his states such as hatred and contempt.”

As can be seen here, they translated the verse “ma malakat eymanukum” as your slaves.

Injustice has been done to Elmalili once again, they translated it as concubine slave.

However, it is not in the original.

In the original, there is the word “from your memluks”.

The word “cariye”(concubine) is used in the Quran.

But it is not in the meaning understood in society, it is encountered in another meaning.

Surah Al-Haqqa 11: “cariye”; means flowing, helping, flowing, current.

The word “cerayan” comes from here.

Cerayan is the flowing of electricity through wires.

Now let’s examine another verse.

Surah Al-Ahzab 55: “Lâ cunâha aleyhinne fi âbâihinne ve lâ ebnâihinne ve lâ ihvânihinne ve lâ ebnâi ihvânihinne ve lâ ebnâi ehavâtihinne ve lâ nisâihinne ve lâ mâ meleket eymânuhun vettekînallâh innallâhe kâne alâ kulli şeyin şehîdâ.”

The meaning by DRA: They have no responsibility for their fathers, their sons, their brothers, their brothers' sons, their sisters' sons, their women servants, and their slaves. Fear Allah, for Allah is witness to all things.

The meaning by İsmail Hakki İzmirli: There is no sin in Muslim women in showing themselves to their fathers, their sons, their brothers, their brothers' sons, their sisters' sons, their Muslim women, their slaves and slaves. Women! Fear Allah, for Allah is witness to all things.

The meaning by Mustafa Islamoglu: (There is no blame on) their fathers, their sons, their brothers, their brothers' sons, their sisters' sons, their women of their own kind, and those whom their right hands possess. But (O wives of the Prophet), be mindful of Allah, for Allah is witness to all things.

As seen here, the verse “mâ meleket eymânuhun” is translated as concubines.

Let's examine it word by word.

La cunaha aleyhinne : None, sin, irresponsibility, sin, mistake, trouble, to them,

Fi abâi-hinne : For, regarding, their ancestors, fathers, parents, them,

Ve lâ ebnâi-hinne : None, their children, son, child,

Ve ihvâni-hinne : None, brother, ihvan, friend, their,

Ve lâ ebnâi ihvani hinne: None, children, sons, friends, their brothers,

Ve lâ ebnâi havatihinne: None, brothers, friends,

Ve lâ nisâi hinne : None, not, on the path of self-knowledge, women,

Ve lâ mâ meleket : Not none, having, not having, aptitude, talent, ability

Eymanu-hunne : Their faith, their hands, their beliefs, orientations,

Ve Allah: To beware of evil, piety, Allah,

Inne Allah kane: Surely Allah is,

Ala kulli şey şehiden: Everything is present everywhere at all times,

The meaning by Tavhid-i Qur'an: "Those who inform the wisdom of Allah are not irresponsible towards their parents, their children, their friends, their friends' children, their brothers' children, those who are on the path of self-knowledge. They are not the owners of the power they have. Beware of evil, do not associate partners with Allah. Surely Allah is present everywhere at all times."

Mustafa Islâmoğlu translated it as "those under their right hands".

What does those under their right hands mean? This should also be considered.

When the meanings are examined, how painful it is that the translation is made as giving concubines to men.

It is truly painful that the Quran is perceived as if it was presented for men.

This does not fit the life struggle of Prophet Muhammad.

There is also a quote that does not fit the life struggle of Prophet Muhammad:

“Oh Ali! I am giving Fatima to you as a slave, but know that you are her slave!” Prophet Muhammad

It is not possible for a person who says there is no slavery to say this.

This is not a valid quote.

Prophet Muhammad abolished concubinage and slavery.

He fought against concubinage and slavery at the cost of his life.

Is it possible for that beautiful person who abolished slavery to say these words?

In society, a concubine is defined as a young woman who is kidnapped from foreign countries and deprived of her freedom, who can be bought and sold, and who is dependent on her master's wishes in every way.

The mentalities that accept slavery convey these to us under the guise of "hadith".

And unfortunately, these are believed in by belief groups.

These words are not at all appropriate for our Prophet's struggle.

It is necessary to know the source from whom this narration was taken.

But it is known that our Prophet said the following.

"Oh Ali! Fatima is your spouse, and you are her spouse."

This is the appropriate word for our Prophet's struggle for life.

It is known that Fatima said to Ali, "Allah made me your wife."

The words of Prophet Muhammad in his farewell sermon (March 8, 632) should not be forgotten.

"Women are human beings, women and men are equal.

In the society you live in, give them their rights, 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." As can be seen, a woman cannot be a man's concubine, slave.

They are entrusted to each other.

They are equal to each other.

The mindset of the polytheists always saw women as concubines, as slaves, unfortunately this mindset still continues.

The mindset that says women and men are not equal is unfortunately still seen in belief groups today.

Now let's examine the issue of zihar.

Zihar is the subject of a saying in society, "You are like my mother's back."

So, what is the truth of this?

Zihar is a practice known as a form of divorce in the society of that day before Prophet Muhammad.

The saying, "You are like my mother's back (zahr) to me," is the subject of divorce.

As can be seen, again, the man divorcing his wife is in the foreground.

Again, the belief of the polytheists is reflected in the meanings.

Again, women are ignored.

This issue is discussed in the first verses of the Surah Al-Mujâlat.

Surah Al-Mucadele 2-3:

The meaning by DRA: Those among you who make their wives "Zihar" (the word of zihar) should know that their wives are not their mothers; their mothers are only those who gave birth to them. Indeed, what they say is an evil and false statement. Allah is certainly Forgiving, Merciful.

The meaning by DRA: Those who want to divorce their wives by zihar and then go back on their word should free a slave without contacting his family. You are thus advised in this matter. Allah is aware of what you do.

As can be seen, the translation in the meaning is "freeing a slave".

Does this meaning match the struggle of Prophet Muhammad, who said there is no slavery?

Let's examine it word by word.

Surah Al-Mucadele 2: “Ellezîne yuzâhirûne minkum min nisâihim mâ hunne ummehâtihim in ummehâtuhum illellâi velednehum ve innehum le yekûlûne munkeren minel kavli ve zûrâ ve innellâhe le afuvvun gafûr.”

Ellezîne yuzahirune min kum: Those who are clearly seeking, clear, from you,

Min nisai him: On the path of knowing oneself, they,

Mâ hunne ummehati him: Not them, mother, origin,

In ummehâtu-hum: However, if, origin, mother, origin, they,

Illâ ellâi veledne hum: However, those who, birth, knowledge, they,

Ve inne-hum le yekulune: Surely, they were, let him not say,

Munkeren min el kavli: Denial, blasphemy, bad, ugly speech, evil speech,

Ve zûren: False, empty, fabricated, baseless, false,

Ve inne Allah le afuwwun: Surely, Allah, pardon, forgiveness,

Gafur : Forgiveness, cleansing,

The meaning: “Those among them who are on the path of knowing themselves are those who seek clear truths. They have not yet understood their origin. However, their understanding of their origin is through the knowledge that comes from them. They should not speak evil words and falsehoods. Surely, Allah is Oft-Forgiving, Most Forgiving.”

Surah Al-Mucadele 3: “Vellezîne yuzâhirûne min nisâihim summe yeûdûne li mâ kâlû fe tahrîru reKâbetin min kabli en yetemâssâ, zâlikum tûazûne bih vallâhu bi mâ ta’ melûne habîr.”

Ve ellezîne yuzâhirune: Those who are clear, apparent,

Min nisâi-him: Those who are on the path of self-knowledge, they, from their women,

Summe yeudune: To turn, to obey,

Li ma kalu: What is said, to mean,

Fe tahrîru: Freedom, liberation,

ReKâbetin: Neck, captivity, slave, ignorance slavery,

Min kabli en yetemassa: Previous, contact, attachment, connection, communication,

Zâlikum tuazune bi hi: This is it, this is how, pataining, advice is given, for you to understand,

Ve Allah bima tamelun: Allah, what you do, what you do,

Habir: He is the one who informs with subtleties, who informs,

The meaning: “Let those of them who are on the path of self-knowledge, who seek the truths clearly, follow what is said, then do not let them be ignorant “Let them be freed from slavery and hold fast to the truths as they held fast to the previous truths. These are admonitions for you to understand. Allah is

the one who makes clear the truths in detail from what you do.” When we examine it word by word, what is important is that the person be freed from the slavery of ignorance.

Now let us examine the verses that men will be given big-eyed houris in Heaven.

The belief of the polytheists that men will be given big-eyed houris in Heaven has unfortunately been reflected in the translations.

Surah At-Tur 20:

The meaning by DRA 19-20: It will be said to them: “Eat and drink in good health, reclining on couches, because of what you have done.” We will give them wives with gazelle eyes.

The meaning by Suleyman Ates: Reclining on couches arranged in rows. We have married them to big-eyed houris.

The meaning by Suleyman Tevfik (1927): They will sit reclining on couches arranged in rows. We will marry them to beautiful-eyed houris.

The meaning by Yasar Nuri Ozturk: Reclining on couches arranged in rows.” And We have paired them with bright, large-eyed houris.

Surah Vâkıa 22:

The meaning by DRA (New): 22,23. For them are hidden pearls, large-eyed houris.

The meaning by The Path of Kur’an(DRA): Beautiful-eyed houris;

The meaning by DRA Foundation 22, 23: Like hidden pearls, large-eyed houris,

The meaning by Elmalili Hamdi Yazir : Large-eyed houris,

The meaning by Elmalili (Original): Houris

The meaning by Mehmet Okuyan: 22, 23, 24. Houris with beautiful eyes like hidden pearls (will be given to them) as a reward for what they did.

Let's examine it word by word.

Surat at-Tur 20: Muttekiîne alâ sururin masfûfeh ve zevvecnâhum bi hûrin înin

Muttekiîne : Reclining, watching, looking, resting,

Alâ sururin : Thrones, positions,

Masfûfet : Arranged, reflection, viewing,

Ve zevvecnâ-hum : Equal, unity, our unity, we, them,

Bi hur : Free, sun, truth, clean, pure,

Ayn-înin : Eye, sameness, identical, looks, similar,

The meaning: “They watch with peace from the high positions and they enjoy our unity with pure looks.”

Surah Vâkıa 22: Ve hûrun înun

Ve hurun: Light, sun, truth, pure, perfect, bright,

Înun: Eye, look, viewing, near, similar, same, identical,

The meaning : “Their gaze is pure.”

Let’s examine the verses of both surahs in their entirety.

Surah Tur:

17- Surely those who guard themselves from evil and do not associate partners with Allah are in peace and in the comprehension of knowing the owner of all manifestations.

18- They understand the truths of what has been given to them from their Lord, and by understanding their Lord, they are protected from the trouble of ignorance of attributing existence to Himself.

19- They feed on the truths and are comforted by the truths, and they are in a state of righteousness with what they do.

20- They watch with peace from the lofty positions and they enjoy our oneness with pure gazes.

21- Those who believe and follow them in the truths they believe in, and all who follow their descendants, are connected to Us by their faith. We do not waste their work in the path of truth. All are connected to each other by their work in the same truths.

22- They receive support from Us, they are in perfection, and they desire to understand the inner face of everything.

23- They present each other with the knowledge of the truths. There is no vain talk therein and no evil.

24- They wander around to understand the truths, they serve each other. They strive to attain the inner truths in a pure state.

Surah Vaqiah:

11- They are the ones who are close to Allah.

12- They are in the peace of understanding that all manifestations are Allah's.

13- 14- 15- Those who joined the path of truth before and those who came later are interlocked in the stations.

16- They mutually consider those truths.

17- They act on the wisdom of their continuous servitude.

18- Their hearts are pure without any attachment and they are attached to the wisdom that comes from its source and they always carry that wisdom in their hearts.

19- They do not act excessively, they do not fall into duality.

20- They realize everything with perfection.

21- They enjoy the pleasure of meaning.

22- Their gaze is pure.

23- They are pure and clean inside their bodies.

24- They receive the reward of what they do.

25- They do not listen to things that are not real and they do not do evil.

26- Their words are only about peace and peace.

When examined, it will be seen that translating the word “hûri ayn” as big-eyed houri does not comply with the spirit of the word.

The word houri is a masculine word.

The word houriye is also a feminine word.

With this perception, houri corresponds to a man and houriye corresponds to a woman.

If we look with this mindset, the perception that houri will be given to a man will be that a man will be given a man.

We should know the original meanings of the words and make the meanings accordingly.

WOMEN'S POSITION IN SOCIETY AND POLITICS

When we look at the political arena, women are less common in world societies in the political arena.

Political scientist Dahlerup has put forward five arguments for strengthening the status of women in politics and ensuring a balance between women and men in politics.

These are:

1- Justice

2- Benefit

3- Experience

4- Conflict of interest

5- Increasing democratic legitimacy

The first of them is "justice" argument.

The main point this argument focuses on is that women who make up half of the population should also achieve similar figures in terms of representation.

This argument considers equal representation as a matter of justice.

The second is "benefit" argument.

This argument basically defends the idea that using all the talents available in a society will be beneficial to that society.

The third argument is about "importance of including women's experiences".

Women's experiences in society differ from men's and therefore they can make different inferences about needs than men.

The fourth argument is "conflict of interests" argument, which deals with various conflicts of interests between women and men.

According to this argument, women and men have different perspectives on issues such as domestic violence, equal pay for equal work.

Therefore, the presence of women in parliament is of great importance in solving such problems.

The last argument is about "increasing democratic legitimacy, modernizing society".

In order to be a modern country and to establish democracy, women's participation in representation is essential.

According to political scientist Dahlerup, in order for the country to be modern and for a strong democracy, women must definitely be in the political arena.

It is thought-provoking that women are few even in business life.

Why don't women establish companies and why are women less common in companies?

When we look at company owners, women are less common.

In 2017, the rate of women in managerial positions in Turkey remained at only 16.7%.

The rate of women who managed to be managers at the highest level in Turkey and professional women is only 7%.

There are also 3 women as CEOs in all of Turkey.

These are; Turk Tuborg, Tat Gida and Vakko. (2018s)

Even in our society, a woman who tries to do something is reprimanded by saying "Don't involve in men's business with your hand doughy".

Thinking, understanding the truth people have never made a distinction between men and women.

Discrimination between men and women is generally seen in all societies in the religious sphere.

Mentality which considers women as half-hearted exists in all belief groups.

In his farewell sermon, Prophet Muhammad said, "I advise you to observe the rights of women and to fear Allah in this regard..." and presented to us that women are also human and that women should have the same rights.

It is necessary to examine how the society of that time viewed women.

Unfortunately, today's Islamic world still maintains the same mentality.

Those who speak in the name of religion in belief groups that appear on television say, "Can women and men ever be equal?"

They look down on women and see men as great.

And unfortunately, they reflect this in the meanings by saying, "men are superior to women."

Can we look down on men and see women as great?

The Holy Quran has seen both women and men as human beings.

It is obligatory for both women and men to seek wisdom, this is the most beautiful sign for us with its verse.

How can it be a dark thought to look down on a woman who is a faculty member working in a branch of science and is a chairperson, to look down on her, to look at her as if she is not a human being?

Both women and men have the capacity to think, to do research, and to produce science.

When we examine, we see the different positions of women in every society.

In Central Asia, we see that women and men had equal rights in the Turkish states.

In the state administration, women had a say in decision-making alongside the Khans. The word "Lady" comes from there.

We come across women in the assemblies.

In that period, women rode horses, shot arrows, ran, wrestled, and participated in wars.

There was monogamy in Turkish communities, and houses and belongings were the joint property of the spouses.

In Arab society and during the Ottoman Empire period, which was influenced by the Arabs, women were deprived of many rights and there was a regression in women's rights.

Women lost many rights in many areas such as marriage, divorce, inheritance, and education.

The most painful thing was that women were not allowed to receive education.

Unfortunately, this mentality still continues in our society.

People who read the universe well and understand the subtleties of existence well have always considered women as human.

People who understand religion well have never made any distinction between men and women.

However, those who interpret traditional understanding as religion have not considered women equal to men and have seen women in a lower position than men.

They have not allowed women to be in education, business life, politics, trade and craftsmanship in social society.

We can see this in many religious communities and sects.

In fact, unfortunately, in one section of “Kutadgu Bilig”, written by Yusuf Has Hacip and considered one of the first works of Islamic Turkish Literature, there is a section that states that women should be locked up in the house.

A couplet in the same book says;

“Do not let a woman out of the house; if she goes out, she will stray from the right path.”

This situation does not fit the social life of the Turks.

This situation is, at best, a reflection of the mentality in society that considers men as human and women as non-human in the religious sphere.

Ataturk was perhaps the first person to hear the words of Prophet Muhammad, “I advise you to observe the rights of women and to fear Allah in this regard...” with all his heart.

Ataturk knew that women could not be ignored in society.

In January 1923, nine months before the declaration of the Republic, Ataturk boldly explained his thoughts on women while speaking to the public in Izmir:

“... If a society is content with only one of the sexes obtaining what our century requires, that society will be weakened by half.”

Again in his 1923 Konya speech:

“... No woman of any nation in the world can say, ‘I worked more than the Anatolian woman... I worked as hard as the Anatolian woman to lead my nation to salvation and victory.’ ... Perhaps our men stood ready against the enemy with their bayonets, by putting their chests up against the enemy’s bayonets against those who invaded the country. However, our women operated the life resources of the army formed by our men...

Those who plowed, planted the fields, brought wood and timber from the forest, took the crops to the market and turned them into money, kept the family home smoke, and, along with all this, carried the war materials of the front on their backs, with their ox carts, with their babies in their arms, regardless of rain, winter or heat, were always those great, self-sacrificing, divine Anatolian women. For this reason, let us all know these great-spirited and great-feeling women of ours as dear and sacred forever with gratitude and appreciation.”

During the discussions on granting women the right to elect and be elected as deputies, he said the following on the parliamentary podium:

“We do not believe that this right was given to Turkish women as a favor. No one can have this opinion. When a country is invaded from all sides, women work shoulder to shoulder with men under fire, trying to extract food from the black soil of the field to protect and feed the rest of the country, and of course these beings have the right to speak in every corner and every level of the country.”

After Atatürk toured the country and prepared the public opinion for the great change he would make regarding women's rights, the Civil Code was accepted on April 4, 1926 and entered into force 6 months later. Some of the changes that the Civil Code brought regarding women's rights are as follows:

- 1- Marriage with more than one woman was abolished.
- 2- The principle that the marriage contract should be made in the presence of two adult witnesses and before an official marriage officer was accepted. Unofficial marriages were not legally valid. After the official marriage, it was free to perform a religious marriage.
- 3- An age limit was introduced for men and women in marriage and very young marriages were abolished.
- 4- The method of parents being able to make marriage contracts on behalf of their daughters and forcing them to marry based on the right of "force" was abolished. Marriage through representatives was prohibited.

The procedure of seeking the permission of parents for those who are of marriageable age but under 18 years of age to marry has nothing to do with forced marriage.

The will of the parents does not replace the will of the young person who marries.

It is added to this will.

The aim is to protect the young.

- 5- In Sharia law, the right to divorce was granted to the husband on one side. This was a kind of “expulsion” right.

The husband could also notify his wife of the divorce decision through a representative.

The grounds for divorce that the husband could rely on were not specified or limited.

The Civil Code also put an end to this injustice and granted the same rights granted to men regarding divorce to women.

If the necessary conditions were met, women could file a divorce case just like men.

Arbitrariness in divorce was abolished and the requirement that the divorce be based on one of the grounds specified in the law was accepted.

Even if one of the reasons stated in the law occurred, the will of one or even both spouses was not sufficient for divorce; a judge could decide on the divorce.

6- Provisions were introduced to secure the rights of the woman and the child in the event of divorce.

7- Principles that better protected the economic rights of married women were adopted.

8- Gender discrimination in inheritance law was abolished and equality between women and men was ensured.

The Civil Code was followed by the granting of political rights to Turkish women.

On April 3, 1930, women were granted the right to vote and be elected in municipal elections, and on December 5, 1934, in parliamentary elections.

In those years, women had not yet gained these rights in many countries in Europe, America and Asia.

In Europe, women entered politics during the French Revolution, after Olympe de Gouges published the "Declaration of the Rights of Women" in 1791.

While women in France demanded the right to vote during the revolutions of 1831 and 1848, the first movements for women's rights in England came in 1832.

The Constitution of the Republic of Turkey stipulates that all citizens living in Turkey are equal before the law, regardless of their language, race, color, gender, political views, beliefs, religion, sect, and similar reasons (Article 10).

The Constitution also adopted the principle that "The family is the foundation of Turkish society."

It gave the State the duty of protecting mothers and children in particular (Article 41).

Thus, Ataturk's main thoughts on this subject were included in the Constitution as law.

In the paper titled "The Ataturk Revolution and India" presented by Indian Professor S.A.H. Haqqi to the International Symposium organized by İsmet İnönü on the occasion of the centennial of Ataturk's birth, there are documents showing how deeply Ataturk influenced all Muslim or Hindu leaders who fought for India's independence and the people of India.

In 1985, the United Nations met in Nairobi to discuss the issue of "equality for women." A world conference organized by the organization was held.

This alone is very important in terms of the importance Ataturk showed to women 60 years ago.

The Great Seljuk Ruler Tugrul Bey fought hard for women's rights.

The Great Seljuk State (1040-1157) gave women active roles in state administration since its establishment.

During the establishment of the Seljuk State and afterwards,

Seljuk women served at every level of state administration.

In the Seljuk State, the lady was wise enough to govern the state. In state administration, she would follow state affairs together with the Ruler and express her opinion on important issues.

The important role of Altuncan Hatun, the wife of Tugrul Bey, the first ruler of the Great Seljuk State, in state life is known by historians.

Tugrul Bey would exchange ideas with her on state affairs and decisions would be made jointly.

This culture was a culture of the Turks coming from Central Asia.

We come across this in the Dede Korkut stories.

In the Dede Korkut stories, we come across women who have the characteristics of Alps (raider, hunter, warrior, wise) and who are ideal wives and mothers and who educate their children.

It is understood from the Tonyukuk inscriptions erected for Gultekin (Kul-Tekin) in 720 AD and the Orhun inscriptions erected for Bilge Han in 734 AD that women had freedom in the political, social and economic areas in the ancient Turks.

The status of women in ancient Turkish societies before Prophet Muhammad:

- They were respected as beings different from men but equal to them.
- The family was based on monogamy.
- The fact that the child was a girl was not considered a cause for mourning.
- The custom of killing unwanted daughters was not seen in any Turkish society.
- It was accepted that the mother had rights over the children as much as the father.
- Women also had equal rights in terms of property. In the orders of the "Hakan", the ideas of Hatun, the wife of the Hakan, were always taken into consideration.
- Women always took part in assemblies.
- In the Creation Epic, one of the oldest epics of the Turks, the woman named "Ak Ana" inspired the Creator.
- In the Bilge Kagan inscription, the Kagan begins his address with the words "You are my Mother Katun, my Grandmothers, my Aunts and Princesses".
- According to the old Turkish belief, "Khan and Katun" are the children of the sky and the earth. The place of women is the seventh heaven.

- In old Turkish epics, women are always by the side of their men. Women were considered the source of power and inspiration for their men.

- In Turkish culture, epic heroes want to marry women who are good at horse riding, good at fighting, and good at using swords. We can give Banu Cicek Katun in Korkut Ata's Bamsi Beyrek story as an example.

- In the Oghuz Kagan epic, it is stated that punishment for rape was death or having a shaft drawn on the eyes.

For example: Arab traveler Ahmed bin Fadlan states in his memoirs that the Turks tied the rapist's legs to two trees tied crosswise and the legs were separated by cutting the rope.

Again, the Arab traveler Ibn Battuta says: "I witnessed a strange situation here, which was the respect that the Turks showed to their women. Here, the value and station of women are higher than their men."

- If the Kagan's orders started with the phrase "Kagan decrees that" alone, they were not considered valid. The Kagan's wife was definitely included in the order.

For example, since public authority was shared by both the Khagan and the Khatun, when an order was written, if it started with the phrase "Kagan decrees that", it would not be obeyed.

In order for an order to be accepted, it had to start with the words "Kagan and Khatun decrees that".

When ambassadors from foreign countries or communities arrived, if the Kagan was sitting on the right and the Khatun was sitting on the left, they would appear before both of them.

During ceremonies and feasts, women would sit to the left of the Khagan and express their views on political and administrative positions.

For example, the first peace treaty with China on behalf of the Great Hun Empire was signed by Tanrikut Mete Khan's Katun.

- Ebul Gazi Bahadir Khan, in Secere-i Terakime tells that seven girls were the chiefs in the Oghuz province for many years.

- The glory of women was kept alive by giving the name "Kadinbasi to the highest peak of the Altay Mountains.

- In the ancient Turks, women had the right to inherit. Women had their own property. Women had the right to use it as they wished.

- In the ancient Turks, just as a husband could divorce his wife, a woman could also divorce her husband.

In Turkish society, women always took part in every section of society.

In the story of "Bamsi Beyrek" from the Dede Korkut Stories, there is a young man who is about to get married, looking for horsemanship and swordsmanship skills in his wife.

One day, Bamsi Beyrek described to his father the girl he would get for himself as follows:

“Father, get me such a girl that she can get up before I get up, she can get on my black ram horse before I get up; she can bring me a head before I get to the enemy. Get someone like that,” he said.

His father, Bay Bure Khan, replied: “Son, it turns out that you don’t want a girl, but a companion.”

The freedom and rights given to Turkish women are very important for revealing the true identity of women.

Because Turkish women have had a free identity since Central Asia.

When we look at the known histories and migrations of the Central Asian Turks, it is seen that women have always been in powerful positions.

Starting from the seventh century, phrases such as “Queens who know the state” or “By the order of the Hakan and his Hatun” seen in the Orhun Inscriptions show that ancient Turkish women maintained their equality status.

Dede, who describes the warrior, the able-bodied, and the brave characteristics of Turkish women, There is a story in one of the Korkut stories:

In the story of Kazan Bey's son Uruz Bey being captured, the heroism, effort, warriorship and combative nature of women are beautifully described.

The famous tall Burla Hatun, who learned that her husband Kazan Bey and son Uruz were captured by the enemies, took her forty thin-waisted girls and had her black stallion pulled, girded on her black sword, took the Oghuz Beys with her and went against the enemy, saved her son Uruz and Kazan.

This Turkish woman's spirit showed the same heroism in the War of Independence.

Ataturk knew this very well.

Ataturk actually had the rights given to women in the forgotten old Turkish customs included in the constitution of the Republic of Turkey as law.

The Turks never saw women as objects or slaves.

He said women and men are equal.

He valued women.

He listened to women.

He always gave women a place in business life, in the administration of the country and in wars.

While the Turks valued women so much in their own culture, gave importance to women's rights, and saw women as equals to men and men to women, what was the situation of women in other societies?

Here are some examples:

- In England, husbands could sell their wives until the 11th century.

Christians, on the other hand, viewed women as evil for a period in medieval Europe and sometimes burned women as witches.

Again, in England, women were considered "unclean" creatures, so they could not touch the Bible.

Women gained the right to read the Bible during the reign of Henry VIII (1509-1547).

- What the English bishop Dour said while giving a sermon in Westminster Church in 1888;

“Until a hundred years ago, women did not have the right to sit at a man’s table, and it was not permissible for them to speak without being asked. Her husband would hang a huge stick from his head and use it whenever his wife did not obey his orders. As for the sons, they would not give their mothers more station than a maid in the house.” - In China, the right to divorce was reserved only for men.

In China, a newborn baby would be wrapped in expensive fabrics if it was a boy, and in pieces of cloth if it was a girl.

The Code of Manu, a work reflecting Hindu belief, states the following:

“Women cannot offer sacrifices in any way, cannot participate in any religious ceremony, and only obeying their spouses will take them to heaven.”

There are statements in Hindu belief that women seduce men.

There is information such as “In this world, it is in women’s nature to seduce men.”

The writings state that all sinful acts originate from women. (Gaina Sutras, Part I, p. 81.)

- Buddha, the founder of Buddhism, did not accept women into his religion at first.

Later, as a result of women pressuring him on the path to enlightenment, Buddha could not remain indifferent to women’s demands, and stated that women, just like men, have the ability to attain spiritual enlightenment.

- In Roman law, women could not rule over their own property, they could not make a will.

Roman law did not consider women to be adults.

They considered them to be mentally deficient.

In Rome, the marriage of a widow was considered a crime.

- In Iran, marriage with close relatives was considered appropriate in order not to spoil the blood.

For this reason, people who married their mothers and sisters emerged. (Especially during the period when Mazdeism was popular.)

Reza Shah Pehlevi banned women from wearing the veil between 1936-41 and took steps to ensure that women received public education at all levels.

However, the situation changed after Khomeini.

Women are still not free in Iran in the 2020s.

Women are required to wear black veils.

The black chador is called "chador" in Iran, (chador comes from the word tent.)

They cannot walk freely on the streets,

They cannot uncover their heads,

They cannot ride in the front of cars,

There are almost no women politically.

There are 15 women members in the 290-member Parliament.

- It is a fact that the pre-Islamic Arabs buried their daughters alive.

Having a daughter was considered dishonorable.

A woman whose husband died in the war would become a slave.

A woman who was divorced by her husband would become a slave and could be bought and sold.

A woman did not have the right to divorce.

A woman was considered divorced when a man told her, "You are divorced."

A woman could not inherit.

This was the reason why they did not give the Date Palm of Fedek to her daughter, Fatima, when Prophet Muhammad passed away.

Ataturk fought for women to have educational, political and social rights and enacted many laws.

With the Tevhid-i Tedrisat law(Law of Unity in Education), it was made mandatory for girls to study.

Ataturk adopted and defended the view that women should study together with men and take part in family life, social life, cultural and economic life together with them.

Ataturk always praised women and considered women equal to men.

He always talked about the success of women in the War of Independence and stated that he was proud of them.

Great statesmen have given great struggles regarding women.

One of them is Ataturk who made great contributions to the establishment of our country.

Ataturk's words regarding women:

-Oh heroic Turkish woman, you do not deserve to be dragged on the ground but to rise to the sky on shoulders.

-Our women will be wise and scientific and will pass all the educational steps that men passed.

-The greatest duty of women is motherhood! If we consider that the first place where education is given is the mother's lap, the importance of this duty can be properly understood.

-Everything in the world is the work of women.

-If our women want to be the real mothers of the nation, they should try to be much more enlightened and virtuous than our men.

-Women will walk together with men in social life and be each other's helpers and supporters.

-Women who work in the fields with men, go to the market in the towns, sell their eggs and chickens, then buy what they need themselves, and help their husbands in all their work! I have come across some among these women who understand business better than their husbands and who make calculations.

The reason for the failures our society has suffered is the negligence and fault towards our women.

Women, who are the source of the nation and the foundation of social life, can only fulfill their duties if they are virtuous.

-As time progresses, science develops, and civilization takes giant steps; we know the difficulties of raising children according to the requirements of today's life and the century.

The education that mothers will give to their children today is not as simple as it was in the old days.

Raising children with the necessary characteristics depends on having many characteristics in their person.

For this reason, our women are obliged to be more enlightened, more fruitful, and more knowledgeable than men.

-A society, a nation consists of two types of people called men and women. Is it possible that half of a society can rise to the skies while the other half remains chained to the earth?

-Apart from the general duties and work that falls to the share of our women, their most important, most auspicious, and most virtuous duty is to be "good mothers."

-The real struggle area for our women, the real area where victory must be won, is not success in form and appearance; but to be adorned and equipped with light, knowledge, and culture, and true virtue!

I am one of those who never doubt and am absolutely sure that our honorable ladies will not fall behind European women, but on the contrary, they will be equipped with light, knowledge, and culture that will surpass them in many ways.

-If science and technology are necessary for our society, both men and women should acquire them equally.

According to 2016 statistics, 49.8% of Türkiye's population was made up of women.

In Turkey, in 2016, the male population was 40 million 43 thousand 650 people, while the female population was 39 million 771 thousand 221 people.

In other words, 50.2% of the population was men and 49.8% was women.

This proportional balance between women and men changes in favor of women in the 65 and over age group due to women living longer.

In this age group, 43.9% of the population were men, and 56.1% were women.

In Turkey, in 2015, the total illiterate population aged 25 and over was 5.4%, while this rate was 1.8% for men and 9% for women.

The female employment rate is less than half of the male employment rate.

According to the results of the household labor force survey; In 2015, the employment rate among the population aged 15 and over in Turkey was 46%, this rate was 65% for men and 27.5% for women.

When the employment rate of the European Union member countries is examined; in 2015, the country with the highest female employment rate was Sweden with 74%, while the country with the lowest was Greece with 42.5%.

The average female employment rate of the 28 member countries of the European Union was 60.4%.

In the European Union member countries, the country with the highest male employment rate in 2015 was the Netherlands with 79%, while the country with the lowest was Greece with 59.3%.

The average male employment rate of the European Union member countries was 70.8%.

The labor force participation rate of educated women is higher.

According to the results of the household labor force survey; in 2015, the labor force participation rate among the population aged 15 and over in Turkey was 51.3%, this rate was 71.6% for men and 31.5% for women.

When the labor force participation rate is examined according to education level, it is seen that women participate in the labor force more as their level of education increases. According to 2015 statistics:

The labor force participation rate of illiterate women is 16.1%,

The labor force participation rate of women with less than high school education is 26.6%,

The labor force participation rate of women who are high school graduates is 32.7%,

The labor force participation rate of women who are vocational or technical high school graduates is 40.8%,

The labor force participation rate of women who are higher education graduates is 71%.

As can be seen, as the education rate increases, the rate of women being seen in different professions in social life increases.

Education increases women's self-confidence, being successful in life, being productive, being useful to their family, people, state, makes women feel their self-worth more strongly.

According to statistics in Turkey, only 3 out of every 10 women are in the workforce.

The labor force participation rate of women in Turkey is far below the averages of OECD and EU member countries.

According to annual data, the labor force participation rate of women in Turkey in 2016 was 32.5%, while it was 51.9% in OECD member countries and 46% in EU member countries.

Women with higher education degrees are seen more in social life and are more successful in finding a job.

According to the results of the income and living conditions survey;

While the annual average main income of women who graduated from higher education was 29 thousand 238 TL in 2015, the annual average main income of women employees who graduated from high school was 16 thousand 124 TL.

The annual average main income of women employees who did not complete a school was 8 thousand 528 TL.

Special targets have been set in development plans and strategy documents in order to support women's participation in the workforce and employment.

For example, the Tenth Development Plan covering the period 2014-18 set the target for women's participation in the workforce to attain 34.9% by the end of 2018.

In order to achieve this target, the Plan states that policies that will ensure the "harmonization of work and family life" will be implemented and "employment incentives" will be activated in this direction (Ministry of Development, 2013: 46).

On the other hand, the National Employment Strategy, which entered into force in 2014, defined the target for women's participation in the workforce as 41% in 2023.

The strategy indicates that "incentive regulations aimed at preventing women who have children from leaving the labor market" will be put into practice for this purpose (Ministry of Labor and Social Security, 2014).

The target here is to increase women's participation in the workforce.

This situation has been observed in recent years.

According to statistics, while the general labor force participation in our country increased by 6 points from 46% to 52% in the 2007-2016 period, women were the main factor in this increase.

In the last 10 years, the labor force participation rate among women has increased by 9 points from 24% to 33%. (Turkish Statistical Institute, TUIK 2007-2016) According to the statistics made by OECD in 2016, the labor force participation rates of women in some countries are as follows:

COUNTRY	%
TURKEY	36,2
USA	67,3
ROMANIA	56,2
GERMANY	73,6
ICELAND	86,2
AUSTRALIA	71,7
JAPAN	68,1
PORTUGAL	70,5
BELGIUM	62,9
CAMBODIA	79

BRASIL	61,1
COLOMBIA	63,6
BULGARIA	64,6
KOREA	58,4
CHINA	76,7
LUXEMBURG	64,7
DENMARK	77,2
MEXICO	47
FINLAND	74,1
NORWAY	75,9
FRANCE	67,9
POLAND	62
SOUTH AFRICA	52,2
INDIA	28,5
ITALY	55,2
NETHERLAND	75
RUSSIA	68,9
ENGLAND	73
SPAIN	70,2
SWEDEN	80,2
NEW ZELAND	74,9
SWISS	79,5
GREECE	60,4

(OECD, 2016)

When we examine the table, we see that Turkey's percentage is very low.

From here, we understand that the rate of women working in the business sector in Turkey is very low.

In other words, 64 out of every 100 women in Turkey do not work, do not participate in production, or cannot participate, or are not allowed to participate.

Of course, in every society, women's participation in production is related to the culture, beliefs, and traditions of that society.

For example, in our country, in towns, women are generally considered to be housewives.

In villages, women are both housewives and work in the fields with their husbands.

In big cities, women work in workplaces according to their educational status.

The areas where women work the most in our country and the percentages of women by job branch are as follows:

SECTOR	%
HEALTH AND SOCIAL SERVICES	69
EDUCATION	50
BANKING AND INSURANCE	47

The least working areas are:

Mining: 3%

Construction: 4%

When we examine the presence of women in the political sphere;

Women generally remained distant from politics in the Ottoman Empire and the Republic of Turkey.

This is generally due to our failure to interpret religion correctly.

The rate of female deputies in the Turkish Grand National Assembly was 4.5% in 1935, but 81 years later this rate increased to 14.7%.

The number of ministers in Turkey was 27 in 2016, and only one of them was a woman.

While the rate of female mayors in the 2009 local elections in our country was 0.9%, this rate became 2.9% in the 2014 local elections.

While the rate of female muhtars was 2.3% in the 2009 local elections, this rate became 2% in the 2014 local elections.

Women were granted the right to participate in municipal elections on April 3, 1930.

On October 26, 1933, the right to participate in village council and mukhtar elections was granted. On December 5, 1934, before many European countries, the right to elect and be elected as a member of parliament was granted.

Ataturk instilled self-confidence in women by saying, "Turkish women should be the most enlightened, most virtuous and most hardworking women in the world."

Ataturk stated that women were also human beings with the statement, "Our religion has never demanded that women fall behind men. What Allah commands is that men and women acquire knowledge and information together."

And Ataturk always fought for women to be in social life.

In the world, women were first granted the right to vote and be elected in the USA in 1788.

Women were granted the right to vote and be elected in Germany in 1919, England in 1929, France in 1945, Belgium in 1946 and Switzerland in 1971.

Countries such as New Zealand, Australia, Finland, Norway, Denmark, Iceland, Canada, Russia, Austria, Germany, the United States and the United Kingdom granted women the right to vote and be elected before Turkey.

France, Italy, Japan, China and Switzerland were granted these rights after Turkey.

Turkey granted women the right to vote and be elected in 1934, while Iran granted this right in 1963 and Saudi Arabia in 2011.

Although women's rights are evaluated separately in each country, they are still not as active as men in the political, educational and commercial fields.

At best, this is perhaps prevented by the fact that women are born to raise children, that is, to be mothers.

When women are primarily in the field of education and educate themselves academically, there is always a high probability that they will be seen more in every part of social life.

Unfortunately, the place of women in politics, as in every field, is not at the desired level.

Despite women being granted the right to vote and be elected in 1934, women's political participation in the political arena has not attained a high percentage.

When the number of women and men representatives in the Turkish parliament is examined by years, it is seen that the female representation rate dropped to 0.61% in the 1950 elections.

For the first time in the 2002 elections, a rate of 4.36% was attained after a long time with 24 women members.

In the 2007 elections, it attained a rate of 9.1% with an increase exceeding 100% and a total of 50 women deputies entered the parliament.

However, when the representation rate is evaluated within 550 deputies, it is understood that the increase is not significant.

This rate was 14.1% in 2011.

If our country's parliament attains 50% female members, our country will be more modern and democracy will be stronger. If we examine the Female Representation Rate in Some National Parliaments:

COUNTRY	YEAR	%
RWANDA	2013	%63.8
CUBA	2013	%48.9
SWEDEN	2010	%45.0
SOUTH AFRICA	2009	%44.8
FINLAND	2011	%42.5
BELGIUM	2010	%41.3
ICELAND	2009	%39.7
SPAIN	2011	%39.7
NORWAY	2013	%39.6

MOZAMBIQUE	2009	%39.2
DENMARK	2011	%39.1
ANGOLA	2012	%38.8
NETHERLAND	2012	%38.7
COSTA RICA	2010	%38.6
ARGENTINA	2013	%36.6

Source: <http://www.ipu.org/wmn-e/arc/classif010114.htm> (16.03.2014).

When we examine by country, Rwanda is in first place with 63.8% of women's representation in parliament.

Cuba is in second place with 48.9% and Sweden is in third place with 40%.

Again, in the same data, Türkiye is in 96th place with 14.4%.

Iran is in 139th place with 3.1%.

Some examples of the percentage of women deputies in Turkey by year:

18 women in 1935

15 women in 1939

16 women in 1943

9 women in 1946

3 women in 1950

4 women in 1954

.....

.....

8 women in 1991

13 women in 1995

22 women in 1999

24 women in 2002

50 women in 2007

79 women in 2011

However, the number of women in local governments is very low.

To give an example: Local elections on March 29, 2009.

The number of mayors is 2948.

2,922 of whom are men

26 of whom are women

The first female prime minister in the world was Sri Lankan politician Mrs. Sirimavo Bandaranaike, who was elected on July 21, 1960.

In Turkey, Tansu Ciller, who was tasked with forming the government on June 14, 1993, became the first female prime minister of the Republic of Turkey.

In England, Margaret Thatcher became prime minister after the fall of the Callaghan government in the general elections held in 1979.

In Germany, Angela Merkel became the first female prime minister of Germany in the 2005 elections.

When we examine the school attendance rates of the female population for Turkey, we see that these rates vary by region.

While the school attendance rate is lower in the east, it is higher in the west.

This situation is similar in business and political life.

To give examples:

Considering that 64% of our illiterate population in the 1970s were women and that this illiteracy rate attained 90% in some villages depending on age and region, it becomes clear that the most crowded "second-class citizen" mass who are unaware of their civil, social and political rights are Turkish women in rural areas.

The literacy status, spatial distribution and changes in distribution of the female population living in rural areas of the Eastern Anatolia Region in 2000 were tried to be explained together with the reasons.

The research was based on the following questions that await answers: How are the rates of literate and illiterate population distributed in rural areas of provinces and districts in the Eastern Anatolia Region?

What is the share of women in the literate population group in rural areas?

How is the distribution of the female population in rural areas compared to the Turkish average in the region?

Where are the places where the distribution of the literate female population in rural areas is above and below the Turkish and regional average?

What are the characteristics of the areas where the literate female population in rural areas is concentrated and sparse and what are the factors that cause this? (Unat Abadan 1978, p.135)

According to the 2000 census results, the schooling rates are 80.6% for women, 93.9% for men, and the current schooling rates are 91.8% for girls, 100% for men, in primary education, indicating inequalities in access to education.

The level of education of women plays an important role in women's ability to exercise their rights recognized by official laws.

However, traditional and religious rules also hold an important place in the lives of many women in the higher education group.

This shows that education alone is not a magical force that will change women's lives, as is often assumed (İlk Karacan 1998, p.192).

In the early years of the Republic of Turkey, especially before the alphabet reform, very few of the population knew how to read and write.

In 1927, the literate population was 10%.

In 1935, it was 20.4%, and in 1945, this rate only attained 30.2% (Akka-yan 1979, p.43).

This value was around 80% in 1990, and in 2000, it rose to 87.3%.

Turkey entered the Republic period as an agricultural society.

In the early years of the Republic, national schools, community centers and village institutes were opened to educate the society, only 7% of which could read and write, but these projects did not work for known reasons and these schools were closed after a while (Sekin 1998, p.117).

It is understood that while the male literacy rate was 17.5% in 1927, 4.5% of women of reading age had this ability. (Onay 1967, p.135, Özgür 1998, p.93)

The literacy rate was 9.8% for women and 29.4% for men in 1935.

Although the rate of literate women and men has been increasing continuously since 1935, a greater increase has been observed especially in the female population after 1960.

As a result of women's increased participation in literacy courses held in the 1980s, the female literacy rate showed the highest increase to date.

It increased from 54% to 68% in the 1980-1985 period.

In 1990, the literacy rate increased more among women, attaining 71.9%, while it rose to 89% among men. (KSSGM 1998, p.5, Dođramacı 1982, p.94)

The rate of women in the literate population in Turkey by year.

YEARS	%
1935	23,4
1945	27,9
1955	30,8
1965	33,1
1975	38,5
1985	43,5
1990	44,2
2000	46,1

When the distribution of the population rate of 6 years of age and older who can read and write is examined by region in Turkey, it is seen that this rate is at low levels in the majority of the provinces in the Eastern and Southeastern Anatolia Regions.

While the literacy rate in Turkey was 87.3% in 2000, this rate drops considerably in the Eastern Anatolia Region.

In particular, the provinces of Şırnak, Ağrı and Van are the places with the lowest literacy rate.

The fact that the education levels in the Eastern and Southeastern Anatolia Regions are below the Turkish average is a significant obstacle to the development of these regions. (Arslan-Caglıyan 2006, pp.225-226)

When the rural and urban areas of the Eastern Anatolia Region are examined, it is seen that there is no change in the literacy rate; in the provinces of Van, Şırnak, Ağrı, Hakkari, Bitlis, Mus and Bingöl, the rate is considerably below the Turkish average.

It is noteworthy that the provinces with the highest literacy rates in the region are Erzincan, Malatya, Ardahan and Erzurum, respectively.

Considering that the opening of Village Institutes has played an important role in the increase in the literacy rate, especially in the area where they are located and in the surrounding provinces, Malatya, Kars and Ardahan are the luckiest provinces in this regard.

Despite the opening of the Village Institute in Van, the fact that the literacy rate is at the lowest level is truly remarkable.

A society cannot exist without women and men, we cannot separate women from men and men from women.

In societies where there are women who think and produce knowledge, high consciousness will always increase.

Women must definitely be present in the political arena and at every level of the social sphere.

Because women have motherly qualities, it is very important for the future of the state that the laws that will be formed will be arranged in a way that will create strong family qualities.

A state in a political system without women is a half-state.

Such half-states will eventually collapse.

Examples: Romans, Byzantines, Ottomans.

States where women were actively involved in social life throughout history have always developed.

Societies where women were ignored have always regressed.

Both women and men have the same brain structure that thinks, analyzes, produces ideas, and discovers.

Ignoring the female brain is the greatest cruelty to humanity.

A social life without women is never conceivable.

Women should always be present at every level of society and in the political arena.

Women should be present in every area of social life; education, family, theology, culture, politics, trade, etc.

Discrimination between women and men has always taken society backwards.

Those who read the universe well; have never been in discrimination, never in the superiority of a group.

Power is not in the muscle structure, but in the mental structure in the brain.

As a result, we should unite in the truth of "Human Rights" without saying women's and men's rights.

Yes, as a result, when we examine the place of women in society and in the political arena, we see that they are not very active.

This situation varies according to regions and belief groups.

We see that the reason why women cannot be in political and social life is the belief system and traditional stereotyped customs in each region.

Religious belief system is very important in this regard in particular.

A woman who understands religion well has not made a distinction between men and women, and has looked at both women and men as human beings.

When we examine it well, we see that in developed societies, women are more active in every level of society and in the political arena.

Women should serve in every level of society.

In our country, women generally do not think much about the political arena, or they are not made to think by men.

However, every woman should think about actively working in the country's administration during high school.

And they should set a goal for themselves.

They should think about becoming a district governor, a governor, a mayor, a member of parliament, a prime minister, a president.

The more women increase in the social community, in the political arena, and in business life, the more that country will attain a more modern level.

The reason why women cannot be more active in the social sphere is primarily their interpretation of faith.

If our country understands religion well and develops its respect for faith, women in our country will be more active and more productive in the social society and political sector.

Women cannot be thought of without men, and men cannot be thought of without women.

There should be women and men in every field in society.

A society should always benefit from productive minds, minds that think well about the future.

Education is very important for this.

If girls are successful in education, and intelligence is always in the essence of the girls of this country, then our country will develop more.

Intelligent male and female students always go to foreign countries and play a role in the development of those countries.

As a country, we should take care of our youth and open up areas for them to work and make scientific discoveries in universities.

The children of this country are intelligent.

As long as the brains are not polluted with fear of belief.

Fear prevents healthy thinking.

As children, we were raised with the fear of Allah, the fear of hell, the fear of jinn, the devil.

Allah strikes, Allah turns into stones, Allah burns, Allah turns into monkeys, Allah disgraces.

Allah throws lightning from the sky, Allah makes you poor, Allah kills, Allah destroys.

Allah damns you, Allah punishes you, Allah blinds you, makes you deaf, Allah despises you.

We were frightened by saying that jinns strike, devils strike.

We were always raised with such words.

We were kept away from thinking about the truth by giving fear to our brains.

We were raised with fears, pessimism, hopelessness.

We were raised with the fear of the hereafter, the fear of hell, the fear of demons.

Fear is an emotion that prevents the brain from working.

Fear is an emotion that prevents us from thinking, understanding, witnessing.

As children, we were always raised with fears.

The fear of Allah was always instilled in our tiny brains.

We also interpreted the Quran based on these fears instilled in our brains.

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INHERITANCE TO WOMEN

In Islamic society, there is still a measure of one inheritance for men and half inheritance for women.

Unfortunately, this interpretation is the belief of the mentality that ignores women in the world of belief.

During the time of Prophet Muhammad, polytheists did not leave inheritance to women.

Prophet Muhammad's struggle regarding inheritance, saying "men and women are equal", was very great.

However, when his struggle is examined, it will be seen that he was not followed.

Prophet Muhammad clearly stated the share of inheritance for daughters by saying "men and women are equal".

Before Prophet Muhammad, during his time and after, Meccan polytheists did not recognize any right to inheritance for women.

When Prophet Muhammad passed away, his daughter Fatima was not given the date palm.

There are differences between Sunni and Shia beliefs regarding the interpretation of the date palm inheritance in Fedek.

The quote from Süleyman Ates is as follows:

The Prophet used the income from this place to meet his family's necessary expenses during his life and spent the rest on travelers. In other words, Fadak was the foundation of the Prophet. After the death of the Prophet, Abu Bakr wanted to use this land like the Prophet. The Prophet's daughter, Fatma, came to Abu Bakr and said that the land was inherited from her father, but Abu Bakr rejected the request based on the hadith, "We prophets do not leave inheritances." Fatma said that this land was not an inheritance but a gift, and that her father had given it to her when he was alive. Abu Bakr asked for witnesses. Ali and Ummu Ayman testified, but Abu Bakr did not accept Fatma's request, saying, "Two men or one man and two women are required as witnesses."

According to a narration, after her father's death, Fatma came to Abu Bakr and asked, "Who will inherit you?" Abu Bakr said, "My children, my family." "Then why are you taking the inheritance of the Messenger of Allah from us?" Fatma asked. Abu Bakr said, "O daughter of the Messenger of Allah, I did not take his inheritance of gold and silver." Fatma asked, "Why are you taking our share of Khayber, our charity (foundation) of Fadak?" Abu Bakr said, "O daughter of the Messenger of Allah, this is a morsel (a share) that Allah has given me in my life. After I die (it will not be left to my children) it will belong to the Muslims." (Suleyman Ates)

Here is another quote. Hz. After the death of the Prophet, his wives wanted to send Osman to Abu Bakr to ask for their share of the inheritance of the Messenger of Allah in Khaybar and Fadak.

However, Aisha objected to this and said, "Do you not fear Allah? Do you not know that the Messenger of Allah said, 'We do not leave an inheritance. What we leave is charity. This wealth is spent for the essential needs of Muhammad's family and his guests. After I die, this wealth will be left to the person who will take over after me (the guardian of the state) (his control)?" and she dissuaded

them from their request. (Ibn Kathir, *al-Bidayah wa'n-nihayah* (Beirut: Mektebatu'l-Maârif, 1977), V, 285)

Here is another quote from Aisha narrates: “Fatima and Abbas came to Abu Bakr and asked for the inheritance left to them by the Messenger of Allah. Abu Bakr said to them: “I heard the Messenger of Allah say, ‘No one can inherit from us.

What we leave behind is charity.

However, the family of Muhammad can eat from this wealth (as much as they need).

I swear to Allah that I will never abandon a task that I have seen the Messenger of Allah do, I will definitely do it.

If I were to abandon anything from his command, I would be afraid of going astray!”

Thereupon Fatima became angry and moved away from Abu Bakr and did not speak to him until he died.

When Fatima died, her husband Ali performed her funeral prayer at night without informing Abu Bakr and buried her.” (Bukhari, “Maghazi”, 38; Muslim, “Jihad”, 52 (1759); Beyhaqi, VI, 300; Ibn Kathir, V, 286; Ibn al-Daiba‘, II, 55.)

Here is another quote.

Fatima asked Abu Bakr: “Who will inherit you when you die?”

Abu Bakr replied: “My child and my family.” Thereupon Fatima said: “Then what is the matter with you that you choose someone other than us as the heir of the Messenger of Allah?” In response, Abu Bakr said: “O daughter of the Messenger of Allah! I swear by Allah that I did not inherit your father’s land, gold, silver, slaves or property.”

Fatima said: “O Allah, what is our share that the Almighty has set aside for us,

what is our property in your hands?” Abu Bakr replied: “I heard the Messenger of Allah say, ‘These are a morsel that Allah made me eat while I was alive; after I die, they will be the common property of the Muslims.’” When Abu Bakr mentioned the hadith in question, Fatima gave up her request, did not speak of it again until her death, and consented to it. Ibn Sa‘d, II, 314–15, Baladhuri, p. 43–44, Tirmidhi.

We do not know how accurate these quotes are.

We leave the interpretations and research to the readers.

However, when examined, it will be seen that the struggle of Prophet Muhammad for women has been ignored.

The customs of the polytheists continued as they were after Prophet Muhammad.

Women continued to be ignored.

Here is a quote.

Among the polytheists, when a woman's husband died, the husband's closest male heir would come and say, "I inherited his wife as I inherited her property." If he wanted, he could pay her dowry and marry her, or he could marry someone else and take her dowry.

In fact, in the early days of Islam, when the husband of the daughter of Ma'n, Kabsha, died, her stepson, who had not yet been cleansed of the remnants of the pre-Islamic tradition, came, threw a blanket over her and said that he had adopted her.

However, he neither married her nor married her to anyone else, nor did he provide for her.

The woman, who was in a very difficult situation, presented her situation to the Prophet.

Thereupon, the verse, "O you who believe, it is not lawful for you to inherit women by force," was revealed, and he put an end to the tradition of women being inherited as if they were property.

Some of the companions who came from such a tradition, when the inheritance verses were revealed and women were given a share, they found this situation strange, saying, "Why are such people who cannot ride horses, fight in war, or bring spoils of war allocated a share of the inheritance?" (Islamic Law Studies Journal, p. 18, 2011, p. 157 - 168 Ahmet Efe)

In the past, in Judaism, a girl was considered a second-degree heir.

A boy is a first-degree heir.

If there is a boy, he receives the entire inheritance.

If the deceased has no son or son, then a girl could only receive the inheritance left by her father.

During the time of Jesus, women were not accepted as heirs either.

There was discrimination between men and women at that time.

Jesus' struggle on this issue was great.

The Bible: "There is neither Jew nor Greek, neither slave nor free, neither male nor female. You are all one in Christ Jesus." (Galatians 3:28)

Jesus announced this to eliminate gender-based discrimination.

According to the excerpt taken from the Journal of Islamic Law Studies, the issue of inheritance seen in belief groups is examined as follows.

As in terms of general rights, whether a woman receives a share of the inheritance or not also varies in different societies.

In ancient Greece, a woman was considered a second-class heir of the deceased and could only receive an inheritance if she had no first-degree male relative.

Although this was the practice, this was still considered an injustice in conscience and in order to compensate, even partially, for this injustice suffered by the woman, the groom had to give her a certain amount of property called drachma - similar to the dowry in Islamic law - when they got married.

Even if the deceased does not have a son who is considered the first degree heir and only a daughter remains as a child, she still cannot be an heir on her own, but if she has a son, he is transferred to the lineage of her deceased grandfather and can inherit from him through him.

Similarly, in Judaism, the daughter is considered a second degree heir, if there is a son who is considered the first degree heir, the daughter would receive the entire inheritance and would be deprived.

If the deceased has no sons and no sons of sons, the daughter could only inherit from her father.

In Rome, a method that is consistent with today's understanding of women's inheritance rights was followed and this right was guaranteed by a law.

According to this law enacted by Emperor Justinian in 529 AD, both men and women were considered first degree heirs without any distinction and were given equal shares.

As far as is known, the society that did not recognize any right of inheritance for women in history was the pre-Islamic Arab society.

Since tribal wars were widespread, the struggle to survive was on the shoulders of the man who fought, brought the spoils, and protected the honor and dignity of the tribe, inheritance was also accepted as his right with the idea of "blessing in return for burden", and women who could not do this were not given an inheritance.

Far from being given a share of the inheritance, the woman herself was subject to inheritance, and changed hands as an inheritance like a piece of property.

Islam, while bringing many new regulations in the field of women's rights, also made reformative provisions regarding the right of inheritance, and raised women from not inheriting at all to having a share - even if it was half compared to men in some cases.

However, considering the difficulties in suddenly removing deep-rooted and multiplied traditions in society and digesting the new provisions that would be put in their place, the Almighty did not declare the share of women's inheritance at once, but preferred a gradual path, as in the prohibition of alcohol, and first announced that women would have a share, just as men do, from what their mothers, fathers and relatives leave behind, without specifying the amount.

As is known, some provisions were legislated based on certain reasons.

The provision on this issue was also made on the complete deprivation of the wife of Evs b. Sabit from her husband's inheritance.

When Evs died, his cousins came and seized the entire inheritance according to the pre-Islamic tradition, and did not give anything to his wife and two orphaned daughters.

When the distraught woman informed the Messenger of Allah about her situation, the verse, "Women also have a share prescribed for them from what their parents leave behind – whether it is little or much," was revealed, ending the customs of the pre-Islamic period and including women in inheritance. Later, verses on inheritance were revealed that specified the share of every rightful owner, including women.

Accordingly, after the rights related to the estate, such as burial expenses, wills, and debts, are fulfilled from the deceased person's property, the remaining property is distributed among the rightful owners within the framework of the principles specified in Islamic inheritance law.

Here, without going into the details of these shares, we will try to show the differences between the shares of men and women by choosing examples from the verses of inheritance where we can compare them.

The shares of inheritance in the Quran are stated in three verses, verses 11-12 and 176 of Surah An-Nisa.

The inheritance status of the children and parents of the deceased is discussed in the 11th verse.

Accordingly: If the heirs of the deceased are only sons and daughters, they divide the inheritance in a way that half of the daughter and one share of the son are given.

Even if there are other heirs, the share ratios do not change as long as the son and daughter are together.

- If the deceased's heirs are only his parents - if he has no children - his mother takes one third and his father takes the rest.
- If he also has children, each of his parents takes one sixth. The rest belongs to his children.
- If the deceased has a sibling/siblings, his mother takes one sixth and his father takes the rest as asabe.

The siblings are considered to be inherited and cannot inherit anything.

The situation of spouses and maternal siblings is discussed in the 12th verse.

Accordingly, when the wife dies, if she has a child, the husband takes one fourth of the inheritance, if she has no children, the husband takes half.

If the husband dies, if he has a child, the wife takes one eighth of the inheritance, if she has no children, the wife takes one fourth.

If the deceased has only a maternal sibling as an heir, it is considered. If there is only one sibling, whether male or female, he takes one sixth.

If there are more, they share one-third of the inheritance equally – without distinction between male and female.

As for siblings who are full siblings or siblings from the same father; if they are male and female, the male's share is equal to the share of two females.

We have chosen the eight issues from the three inheritance verses as examples to compare the shares of male and female, and we see that the shares of male and female are equal in three of them, and the male share is greater in five of them.

Since it is not possible for Almighty Allah, who is "Wise" and commands His servants to be just, to be unjust in the distribution of inheritance, there must be some wisdom in giving half a share to females in some cases.

There is no explanation in the verses about the reason and reasons for the differences in inheritance shares, and in the 11th verse of the Surah Nisa, after the shares of the mother, father and children are stated, it is stated that "You do not know which of them is more beneficial to you", indicating that it is not possible to attain a fair conclusion on this issue with reason, and in a sense, the path of submission is recommended instead of analysis and reasoning.

It must be for this reason that, apart from a question directed to Ja'far al-Sadiq (d. 148/765)¹⁶, which Fakhr al-Din al-Razi (d. 606/1209) recorded in his commentary, and the efforts of Fazlurrahman (d. 1988) to equalize the shares of men and women within the framework of his "historical approach", there is no significant investigation into the cause and reason for the change in the inheritance shares specified in the verses in Islamic society.

What Islamic scholars have done on this issue is only to show that the difference in the inheritance shares granted to men and women within the Islamic family within the framework of their rights and responsibilities is based on reasonable wisdom and reasons.

Their aim here is to show that Hz. Just as Abraham (pbuh) asked God Almighty to show him how He resurrects the dead, even though he believed, just so that his heart would be at peace, so that the hearts of Muslims would be at peace regarding the share of women in inheritance and that their consent and submission regarding this matter would continue. It is not to prepare the ground for the shares to change as the conditions change.

In their explanations regarding this issue, Islamic scholars focus on why men receive more than women receive less. The comments and evaluations on this issue focus on the fact that according to Islam, maintenance is obligatory on men and that he pays the dowry. (End of quote, Journal of Islamic Law Studies)

As can be seen, inheritance to women has always been interpreted in belief groups by ignoring women.

That is why the struggle of Moses, Jesus, and Prophet Muhammad regarding women and men being equal should be well understood.

Now let us examine the issue of inheritance in Surah Nisa.

Surah Nisa 11:

The meaning by DRA: Allah advises men regarding their children to give the share of two females. If there are more than two females, their share is two-thirds; If there is one, half is his. If the deceased has a child, one-sixth of what remains from his legacy or debts; if he has no child, his parents inherit from him, and his mother gets one-third. If he has siblings, one-sixth is his mother's; you do not know which of your fathers and sons is closer to you in interest. This has been established by Allah. Indeed, Allah is All-Knowing, All-Wise.

The meaning by Mehmet Okuyan: Allah commands you regarding your children, to give to the male twice the share of the female. If there are more than two female children, they shall have two-thirds of what the deceased leaves. If there is only one female heir, she shall have half. If the deceased has children, each of the parents shall have one-sixth of the inheritance. If there are no children but his parents inherit from him, his mother shall have one-third. If the deceased has siblings, his mother shall have one-sixth. All these shares are after any bequests and/or debts that the deceased may have made.

You cannot know which of your fathers or your sons is nearer to you in terms of benefit. These are the obligations determined by Allah. Surely Allah is All-Knowing, All-Judge.

The meaning by Yasar Nuri Ozturk: Allah recommends the following to you regarding your children: For a male, the share of two females. If there are more than two females, two-thirds of what the deceased leaves behind is theirs. If there is only one female child, half of the inheritance is hers. If the deceased has a child, each of the parents will have a one-sixth share of what he leaves behind. If the deceased has no child and his parents have inherited from him, then one-third goes to his mother. If he has siblings, his mother's share is one-sixth of what is left from his legacy and debts. You have fathers and sons. You do not know which of them is closer to your benefit. Take heed of a command from Allah. Surely Allah is All-Knowing, All-Wise.

Now let's examine the verse word by word.

Surah An-Nisa 11: Yûsikumullâhu fî evlâdikum liz zekeri mislu hazzıl unseyeyn fe in kunne nisâen fevkasneteyni fe lehunne sulusâ mâ terak ve in kânet vâhideten fe lehân nısfu Ve li ebeveyhi li kulli vâhidin min humâs sudusu mimmâ terake in kâne lehu veled fe in lem yekun lehu veledun ve varisehû ebevâhu fe li ummihis sulus fe in kâne lehû ihvetun fe li ummihis sudusu min badi vasiyyetin yûsî bihâ ev deyn abâukum ve ebnâukum, lâ tedrûne eyyuhum akrabu lekum nefâ farîdaten minallâh İnnallâhe kâne alîmen hakîmâ.

Yûsi kum Allah : Will, advice, suggest, order, you, Allah,

Fi son kum : About, your children,

Li el zekeri : For, dhikr, reminding, telling, remembering, to remember,

Mislu hazzı : Like, as much, liking, joy, effort, share, lot,

El unsiyeyni : Unsiyyet, origin, on the way to understanding their origins, girls,

Fe in kunne nisaen : But, if, if, happened, woman, on the way to understanding her soul,

Fevka isneteyni : Upper station, above, more, two, duality, praises,

Fe lehunne sulusa : Now, it is theirs, two-thirds, third, manifestations, to combine,

Mâ terake : Thing, truth, left, abandon, stay away, pass,

Ve in kânet vahideten : If, happened if, if there is, one, only,

Fe lehâ en nısfu : Then, his, justice, middle, half way, truth,

Ve li ebevey-hi : For, his parents, mother and father, the perfect guides, o

Li kulli vahidin min huma : For each, all, one, from them,

El sudusu : One sixth, sixth, all lessons,

Mimma terake : Things, knowledge, truths, left, to stay away,

In kane lehu veleden : If, happened, if, his, child, wisdom,

Fe in lem yekun lehu : If, didn't happen, it can't happen, his,

Veled : Child, birth, wisdom,

Ve varise-hû ebeva hu : Heir, inheritor, remaining, succeeding, he, parent, it,

Fe li ummi-hi : Then, for, origin, mother, origin, the essence from which it came,

El sulus : Third, one third, the stations of the bad,

Fe in kane lehu ihvetun : But, then, if, happened, to him, brothers,

Fe li ummi-hi : then, for, origin, mother, essence, origin,

El sudusu : One sixth, six, all the stations,

Min badi vasiyet yusi biha : Then, distant, testament, advice, suggestion, with him, by,

Ev deynin : Or, debt, religion, to be given, to surrender one's existence,

Âbâu-kum : Father, you,

Ve ebnâu-kum : Your children, your sons,

Lâ tedrune : No, you cannot know, understanding, idea,

Eyyu-hum kinsman lekum : Which of them, closeness, you, to you,

Nefen : Benefit, advantage, to help, duty, service,

Feridaten min Allah : Obligations, truths, necessary, from Allah,

Inne Allah kane alîm: Surely, Allah is the owner of wisdom,

Hakîm: The owner of all existence, the owner of wisdom,

The meaning: "Allah advises you to explain the truths to your children until they understand their origin and that they may benefit from the truths. If they have come to the path of understanding their own self, then help them to pass through duality and understand the power within them. Then help them to understand the truths of the three lessons until they pass through duality, and if they have attained the path of unity, then they have attained halfway there and continue to receive help from their parents until they understand all the stations without abandoning the truths so that they can understand the unity of all existence.

If they have acquired wisdom, then they help the heirs until they understand their origin, just as their parents did when they raised them. If they have become his brothers, then they explain the truths of the three lessons to those who want to understand their origin. Then he advises them with those truths: "You too should surrender your existence like your ancestors, let your children who do not know the truths benefit from the truths of Allah, help them understand the closeness like you do, he says. Surely Allah is the owner of knowledge, the one who rules over all existence with His manifestations."

When we examine the verse, we will see the difference in interpretation.

The struggle of Prophet Muhammad is equality between men and women.

This struggle also requires equality in inheritance.

Unfortunately, the reflection of the beliefs of the polytheists in the interpretations is very painful.

Those who understand the struggle of Prophet Muhammad will understand the truth.

No perfect person has ever disregarded women, or found it right to exclude women from inheritance.

THE TRUTH OF NAS-NISA-SELF

Nâs, Nisâ, come from the same root word.

They are written with the same letters.

Nâs; is written with the letters “Nûn- Elif- Sin”

Nisa; is written with the letters “Nûn- Sin- Elif”

We know that Nâs means human.

We know that Nâs means woman.

In the word Nâs, there is Elif between the letters Nûn and Sîn

In the word Nâs, there is Elif after Nûn and Sîn.

The wisdom of writing both with the same letters should be considered very well.

The writing of each letter definitely carries meanings in its essence.

Elif, Be, Te, Se and others are definitely written with a meaning.

The letters in Nisâ and Nâs are also written with a meaning.

Let's examine these now.

Elif comes from the letter Aleph in Hebrew.

Aleph is written as a straight vertical line.

The number one (1) is also written in the same way.

The Perfect Man who wrote this definitely saw a truth.

What could he have seen?

What could he have determined?

Why did he put the letter Elif in the word Nas?

Why did he put it at the end of the word Nisâ.

The dimensions of Nas and Nisâ should be well known.

Nas;

The only power that holds every being,

The force that holds every body,

The only power in the entire universe,

Allah, El Hu (He is the power, the might) is pointed out.

Its numerical value is stated as 1.

The spelling of the number 1 and Elif is the same.

Unity points to the secret of Tawhid.

It points to the truth of the only power that holds every being.

All letters, all dimensions originated from here.

The power that sustains all existence is the only power.

The software of Nûn resembles the human face.

It is the flow of the being to the essence it came from, the return to its origin.

The return from the point to the point.

It is the flow of the revealed human dimension in a period of time.

In the essence of every being, there is the essence it came from.

There is the hand of Allah on every being.

The software of Nûn resembles the software of the be.

The point under the be is on top here.

The border lines of Nûn are closer.

Be indicates the revealing, Nûn indicates the return.

Every being flows to its essence with its essence.

Sin

The dimension of man, the inner world.

The world of enfus, the journey to the essence, the secret of initiation.

Ya Sin, the one who understands his essence.

The dimension of attaining the station of humanity.

Nas is written with the letters Nûn-Elif-Sîn.

Elif is written between Nûn and Sin.

Elif is the dimension of Allah that encompasses both the inside and the outside of existence.

Accordingly, "Nas-The dimension of values that holds both the inside and the outside of existence.

The value that holds both the inside and the outside of existence is Elif, that is, the essence of Allah.

All existence is nothing but the value of Allah.

The value that holds all existence is Elif.

Here, the one who has attained this station has attained the station of "Nâs-Īnsan".

Nisa“

“It is written after Elif, Nûn and Sin.

Nisa is also translated as woman.

It means the one on the path of Nas.

Nisa; all the values in the aspect of the form of the bodies.

The path to the station of Nas is the path of Nisâ.

Nisa also means the one on the path of understanding his/her soul.

In the word of Nafs; there is the letter “Fe, Fi” between Nûn and Sin.

Nefs, nefes come from the same root word.

The information given in belief groups as the self is bad, the self is the devil, the self is your enemy is not true according to the criteria of the Quran.

It is always said in belief groups as follows.

They say the self is the enemy of Allah.

They say that the ego is the devil, and is even more dangerous than the devil.

They say the self should be humiliated.

They say the self should be disciplined.

They say the self is the pharaoh.

They say the self is the source of all evil.

They say women are the devil.

These statements are not true.

It is never true to see women as the devil, to see the self as the devil.

These all come from the beliefs of the polytheists before Prophet Muhammad.

However, Prophet Muhammad taught as follows:

Do not wrong your self.

The one who knows his self, that is, the one who knows himself, knows his Lord.

The one who knows his self will know the owner of his body.

Every self will taste death.

Your self is your riding horse, take good care of it.

The self is your essence.

Those who enter through the gate of the self will witness Allah.

Nefs, enfus, nüfûs, nefes, nefâis, enfes, nâs, nisa are words that come from the same root.

Nefs means yeast, essence, life, person, a person's body, a person's essence, something itself.

"Nefs" is not defined in the Quran as it is told to us.

It is stated that we are all created from a single self.

It is stated that the self is the person himself, his essence, his body.

Surah an-Nisa 1: "Ellezi halakakum min nefsin vahidet."

Ellezi halaka kum: He who created you, brought you into being,

Min nefsin vahidet: your essence, person, body, single, one,

The meaning: "He is the one who created you from a single self."

When we examine the Quran, we come across the information that we were all created from a single self. Just as branches and leaves emerge from a single sprout emerging from a seed, we were all shaped and embodied from a single essence.

Here, the self is the body aspect of every being.

The self is the dimension of the soul dressed in a body suit.

The self is the essence of the person.

The self is the source of all manifestations.

The self is the secret of the breathed soul.

The self is God Himself.

The self is the dimension that transforms into form as a result of the revival of the soul.

The self is the dimension of existence that all beings carry.

Nefes (Breath) comes from the word self.

Breath is the most beautiful sign that Allah shows Himself in a body.

The self is the dimension in which Allah manifests Himself.

Here, the dimensions of "Nâs, Nisâ, Nefs" should be known well.

The aspect of form and mysteria of bodies, that is, the inside and outside, is the dimension of "Nefs".

Nisâ is the values of the dimension of flesh.

The journey from Nisa to Nas is the journey of attaining the human station.

When we say Nisa, it can also be thought of as someone who is on the path of understanding his self.

When we say Nas, it can also be thought of as someone who has attained the human station.

Both men and women can attain the human station.

It is a great injustice to say that a perfect person is not from a woman.

OPPRESSION TO WOMEN

A society that oppresses women can never find peace.

If there is oppression against women in a society, that society has fallen from the feeling of mercy.

In that society, men have high ego and arrogance.

The heart of someone who oppresses women can never find peace.

Prophet Muhammad said it beautifully; “A person who breaks a heart will not be purified by the worship he has done.”

When we examine, we understand that women have not received the necessary value in the world of belief and have fallen behind men.

Unfortunately, in all faiths, women have always been viewed negatively, and have been seen as the source of sin.

In the world of belief; the words “girls should not be educated, they should wait for their husbands at home” have prevented the real value of women from being revealed.

Unfortunately, the words “a woman cannot be a teacher, a mentor” are still being said.

Thus, women have primarily faced oppression in the world of belief and have suffered many injustices.

All perfect people have given a great struggle against the oppression of women.

In our country, hundreds of women are killed, raped, beaten and tortured every year.

We have heard dozens of incidents of cruelty to women on television every day.

A woman with a child in her arms is shot in the head and killed by her husband in the middle of the street.

The news of mothers being beaten and killed in front of their children is heartbreaking.

Many women are beaten and shot by their husbands in the middle of the street.

A house is raided and everyone in the house is killed because their husbands have returned to their fathers.

The oppression of women is very painful.

It is cruel to be pushed, beaten and tortured.

Why are mothers beaten and humiliated in front of their little children?

Why are they scolded and slapped?

Why are women oppressed in the middle of the street?

Why are we angry not only towards women, but also towards children, towards each other?

Why have we become cruel?

Why have we become ruthless?

Why have we become intolerant of each other's words?

Why have we stopped listening to each other?

Why have we not tried to understand each other?

Why have we become in a position to look for each other's shortcomings?

What has humanity forgotten?

Why have humanity become selfish?

Those who oppress their spouses.

Those who oppress their children.

Those who torture animals, those who kill them mercilessly.

Why this anger?

Where does all this hatred come from?

Why did we become cruel?

Why did we become cruel?

How will those children whose mothers were beaten and killed in front of their eyes come to their senses?

What will be the psychological state of those children in their lifetime?

What will be the psychology of a woman who was beaten in the middle of the street in her lifetime?

How will the heart of a child who was scolded and slapped in the middle of the street be repaired?

How will broken honor be fixed?

How will women who are humiliated by their husbands in front of others find morale?

Why couldn't we be spouses to each other?

While we appear to be in love in one place, in another place,

why do we become cruel?

Why do we oppress, why do we break hearts, why do we make people shed tears, why do we make people suffer, why do we cry inside?

Why did we become different inside and outside?

Why did we alienate each other?

Why did we start looking for each other's shortcomings?

Why did we think we were superior and looked down on others?

Why did we become involved in mischief, envy, and strife?

Why did we sow strife around us?

Why did we mock each other?

We laughed at each other's faces, but mocked each other behind their backs.

Why did two people get together and talk badly about others and mock them?

Why was patience forgotten?

Or have we never met the virtue called patience?

Why was love forgotten?

Or have we never met that sublime feeling called love?

Did we think that desires, physical interests, worldly interests were love?

Why did we forget to trust in Allah and to surrender to Him?

Or have we never met that truth called trust, surrender?

Or have we never witnessed that sublimeness called Allah?

Or is our belief in Allah only a belief that we learned from our parents and that we turn to for our own benefit?

Why hasn't our belief in Allah turned into faith?

Or have we not known what faith is?

Was our belief in Allah just a matter of conjecture?

Did we believe in Him alone, did we turn to Him only for our own interests?

We believed in Allah but did we not know Him properly?

How did we convey our belief in Allah to society?

What kind of information did we convey to society in the name of religion, in the name of Allah?

Why did we forget the words of our ancestors, "whoever breaks a person's heart, breaks Allah's heart"?

Why can't we hear the warnings in the Quran, "don't raise your voice, don't argue with people, don't oppress anyone"?

Why can't we hear the warnings in the Quran, "don't gossip, don't backbite anyone, don't mock anyone, don't look down on anyone"?

Why can't we hear the warnings in the Quran, "don't violate someone's rights, don't deceive anyone, don't even say "no offense" to anyone"?

Why can't we hear the warnings in the Quran, "read, think, contemplate, understand, witness"?

What do we tell people in the name of religion?

What do we tell people in the name of Allah?

Why do we teach that cruelty and evil are from Allah?

However, a completely different truth is presented in dozens of verses in the Quran.

"Allah does not give even a single particle of cruelty or evil." Surah An-Nisa 40

"Evil and cruelty are never from Allah." Surah An-Nisa 79

"Allah does not will evil and cruelty for His servants."

Surah Al-Mu'min 31

Why do we not listen to these verses with our ears when dozens of verses are presented?

Why do we look down on each other?

Why do we see ourselves as better than others?

Why do we think we are right and see others as wrong?

Why do we forget that the owner of bodies is Allah?

Why do we forget that Allah is closer to all of us than our jugular veins?

Why can't we see Allah in each other's bodies?

Or is it the false information conveyed in the name of religion that makes us cruel and look down on others?

Or is it the false information told in the name of God that makes us cruel, that instills feelings of resentment and hatred in us?

Or have we never met that sublime feeling called love?

Have we never learned to look at existence and each other with the love of God?

Can someone with the love of God in their heart:

Never be cruel?

Can they harm anyone on the street or at home?

Can a mother scold or slap her child on the street or at home?

Can a spouse ever beat or kill their spouse?

Can they ever break hearts?

Can they ever deceive anyone?

Can they ever mock anyone?

Can they ever look down on anyone or any being?

Yes, please let's think hard.

Why did we become cruel?

Why did we break hearts without mercy?

Why did we become cruel?

Why did we become intolerant?

Why did we become so captive to worldly interests?

Why have we become so selfish?

No one should oppress anyone.

No one should deceive anyone.

No children should be slapped or scolded.

No women should be beaten or killed.

No one should mock anyone.

No one should ever look down on another.

No one should encroach on anyone's rights.

No animals should be oppressed.

When will love, affection, kindness, cooperation, mercy, condescension, modesty, trust in God, and submission manifest in all of us?

When will we hear with all our hearts the verse in the Quran, "We sent you for nothing but a mercy to the worlds?" regarding man? Surah Anbiya, 107

When will the view of women change?

It is not right for women to be considered inferior to men or to be looked down upon in the name of religion or tradition.

What is the hidden perception underlying this?

How can we prevent this?

Underneath the oppression of women:

Religious teachings come.

Information told in mosques and congregations come.

Books written in the name of religion come?

Quran meanings that are not translated correctly come.

Over 400 women are killed in our country every year.

Thousands are beaten and tortured.

409 women were killed in 2017.

440 women were killed in 2018.

49 women were killed in August 2019 alone.

394 women were killed in 2024.

258 women died suspiciously.

The number of women beaten, cursed and chased is in the thousands.

Hundreds of women are killed every year.

Many of our girls are being raped.

Thousands of our women are being beaten and tortured.

We cannot prevent this by punishing the men in murders.

If you want, you can execute the men, but we still cannot prevent it.

The source of the oppression against women should be well identified.

The perceptions given for women in the religious sphere should be well identified.

The perceptions given in the interpretations made in the name of religion should be examined very well.

You may beat the woman...Nisa Surah, verse 34

You may take two, three or four wives...Nisa Surah, verse 3

You may divorce her whenever you wish...Tahrim Surah, verse 5

Treating women as objects...Aal-i Imran Surah, verse 14

Your women are your fields, so go to them as you wish...Surah Al-Baqarah verse 223

Girls with budding breasts will be given...Surah An-Naba verse 33

The testimony of two women is worth that of one man...Surah Al-Baqarah verse 282

If we teach that widows, virgins, and innumerable women will be given,

If we teach that the majority of Hell is women, women are devils,

If we teach that girls as young as 6 years old can be married,

By saying the hadith; if we teach that in heaven every man will be given five hundred houris, four thousand virgin women and eight thousand widows..." (Ghazali, Ihya, 4/541) (Ibn-i Kesir, Vol. 4, P. 251),

If we teach that the things that break the prayer are black dogs, donkeys, pigs and women, by saying Hadith...(Muslim, Salat; Tirmidhi Salat; Abu Davud, Salat.)

If we teach that there are three things that cause bad luck: women, houses and horses, by saying Hadith...(Abu Davud, Tibb, Muslim, Selam; Bukhari, Nikah.)

If we teach by saying hadith; that the majority of the people of hell are women... (Nesei 1493)

It will never, ever be possible to prevent this oppression.

If we impose these on our minds while they are still children:

In the name of religion,

If we present them as the command of Allah,

If we present them as the command of the Quran,

If we teach them like this in meetings, mosques, conferences,

Please think! Can we prevent the oppression of women?

What is told about women in the name of religion is so embedded in our minds that women are beaten, killed, harassed, and humiliated as a result.

Please, let's understand now, women are also human, they also carry a soul.

Would there be a human race without women? Of course not.

Women; carry the name of Allah, Rahim, from that Rahim comes the human race.

The murders and harassment of women that occur every year continue to increase.

Could this be due to the words planted in the minds in the name of religion?

Please, do not plant words that will bring oppression in the name of religion.

Please, stop the words that are conveyed as translations in the Quran, that belittle women.

If we teach society in the name of the Quran:

Beat women...

If we teach that widows and virgins will be given...

If we teach that you can take two, three, four women...

If we teach that big-eyed houris will be given...

Women; if we treat them as if they were goods, like gold, silver, horses, cattle, crops...

If we teach that countless new girls with newly developed breasts will be given to them...

If we teach that you can divorce whomever you want...

If we teach that you can have as many concubines as you want...

Please think, can we prevent the oppression of women?

If we say that a woman cannot be a scholar...

If we say that a woman cannot be an imam...

If we say that women are incomplete... If we say that women have no soul... If we always teach society like this, please think, can we prevent the oppression against women?

Yes, when this is the case, in the end;

They beat women with beatings, punches, insulted them with words, injured them with knives, injured them with guns, killed them, harassed them.

They committed oppression against minds in the name of religion and they continue to do so every day.

So, how can we prevent this oppression?

It is possible to prevent this oppression only in the following way.

We must teach religion correctly.

We must interpret the Quran correctly.

We must teach that women are also human beings and that women are equal to men.

We must cleanse the slanders thrown at Prophet Muhammad.

A person who oppresses women, even if he seems like a Muslim, is never a Muslim.

Even if he goes to the mosque, he never goes to the meaning.

Even if he prays, he never passes from the dimension of form to the dimension of meaning.

Even if he seems like he is worshipping, he never attains his soul.

He deceives himself by saying he is a Muslim.

That is why our youth are rapidly abandoning Islam and becoming atheists.

Our youth, who see the oppression in the lives of people who seem like Muslims, abandon believing in Allah.

And he is doing the right thing.

In fact, our atheist youth reject what the evil-producing mentalities say in the name of Allah.

We should congratulate the youth who bring oppression, discrimination; who react to knowledge, worship and oppression.

I sincerely wish them to;

Think,

Research,

Attain the truth dimension of religion,

Attain the truth of what Allah is.

I want to write about an incident we experienced.

I was a guest of a family in one of our cities.

The family said in a panic; “Our daughter says, ‘I do not believe in Allah,

I reject religion, I am not a Muslim””.

We said to them; Well done to your daughter, your daughter said these things with an analytical thought.

Your daughter does not deny Allah, she has never known Allah, why would she reject him, your daughter rejects a cruel idea told in the name of Allah.

Your daughter does not reject religion, your daughter does not know religion, your daughter rejects the cruel information told in the name of religion.

Your daughter does not reject Islam, who can reject Islam?

Islam means peace, tranquility, security, truth, solidity, abandoning evil. Who can reject this? Your daughter does not look at Islam, she looks at the lives of people who appear to be Muslims in society, she sees all kinds of negativity, she rejects Islam by saying, “If these are Muslims, I am not.”

We said, please do not touch your daughter, she is sprouting the vein of Prophet Abraham.

And now our girl continues her analytical analysis with a very good brain.

And she is growing up as a man on the path of truth.

In Islam:

All kinds of oppression are forbidden.

Gossip, slander are forbidden.

Killing, torturing are forbidden.

Cheating, taking rights are forbidden.

Discrimination is forbidden.

Underestimating, humiliating are forbidden.

A person must be saved from the darkness of ignorance.

He must strive to learn the truth.

He must never commit oppression.

He must attain the consciousness of Islam and apply this to his life.

Isn't it time to understand Allah properly?

Isn't it time to learn the truth of Islam?

Isn't it time to understand the struggle of Prophet Muhammad?

Please, let's think now.

Let's investigate the truth.

Let's try to understand religion.

Let's attain the station of witnessing Allah.

WOMAN IS THE SECRET OF RAHIM

Women are the Rahim (Essence).

Women are the continuation of the generation.

We all came from the womb of women.

Women are the mothers of all of us.

She is the one who carries the baby in her womb for nine months and brings it to the world from there.

Women are the place of mercy.

Women are the place of labor.

Women are the source of the sense of decency.

Women are the river of compassion.

We all came from the same mother.

If it were not for women, we would not have a generation.

Allah's name of mercy has been honored to women.

Women are the secret of multiplication.

They are the dimension of attaining abundance.

Treat every being well.

Never treat women badly.

Never show your respect and love.

A woman should never show her love and respect to a man, nor should a man show his love and respect to a woman.

A man should never upset a woman, nor should a woman upset a man.

They should never break each other's hearts.

One must attain the station of the heart and act according to the heart.

It should never be forgotten that the first organ to form in the womb is the heart.

Men and women are parts of a whole.

They complete each other.

When the soul of a man and a woman unite, the doors of the spiritual realm open.

The soul is the secret of Rahim.

Rahim is in the mother.

Your mother carried you in her womb for nine months.

She gave blood from her blood, life from her soul.

She cried with you, she laughed with you.

Kiss your mother's hand, receive her prayers.

Always call and ask for your mother.

Never break her heart.

The Qur'an says, "Do not even say 'pish' to your mother or father."

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 kerimâ.”

The meaning: “Your Lord has made it obligatory for you not to worship anyone but Him, to be good to your parents, and if one or both of them grow old while you are with them, not to say “indignation” to them, not to mistreat them, and to speak good words to them.”

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

A mother who gave birth to you with pain but with happiness.

A mother who nursed you, cleaned you when you vomited, cleaned you when you urinated, cleaned you when you urinated.

A mother who struggled for you, did not eat but fed you.

A mother who cried when you cried, her heart ached.

A mother who ran, struggled, and worked for you.

A mother who got sick when you got sick, too.

A mother who did not leave your bedside when you were hospitalized, cried with you, prayed for you so that you would get better.

A mother who was always by your side, advised you so that nothing bad would happen to you.

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

Your mother, who sacrificed everything for your education.

Your mother, who when you got married, acted like a mother-in-law with the feeling of an eagle inside her so that your husband wouldn't upset you.

Your mother, who had a grandchild, fought for her grandchild again.

Your father, who always kept his feelings inside.

Your father, who shed tears in your heart when you were in pain.

Your father ran for your well-being.

Your father felt everything about you.

Your father got up early in the morning and went to work for you.

Your father didn't eat but fed you, he didn't wear but dressed you.

Your father died for you when the time came.

Don't break your parents' hearts.

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

Don't shout at your parents, don't break their hearts.

Know that your body will definitely give you what you did.

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.

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

And asks in reproach.

"O Muhammad! Is Allah more merciful or me?"

Prophet Muhammad: "What do you think the answer is?" The woman replied: "O Muhammad! Would I throw this child of mine into the fire? Of course not. So how does Allah throw His servants?"

Prophet Muhammad replied: "Don't worry, Allah's mercy has encompassed all the worlds, He never burns His servants. Servants burn themselves with their own deeds."

Never forget the love of your parents.

Always call and ask about your parents.

Always kiss your parents' hands, hug them.

Receive your parents' prayers.

And know that your parents' prayers open many doors in the heavenly realm.

Do not break your parents' hearts.

He who breaks your parents' hearts shakes the earth and the heavens.

A mother is a station above heaven.

He who receives his mother's prayers attains Allah's mercy.

He who gains his mother's respect gains Allah's respect.

He who attains the secret of mother attains the secret of Allah.

Mother is the “feminine” dimension of Allah.

Mother is the “feminine” aspect of Allah.

Existence flows from the “feminine” dimension of Allah.

The feminine aspect of Allah is the soil.

That is why the soil is called “mother earth”.

Life emerges from the mother.

The mother is the secret of existence.

Mother is the secret of manifestation.

Mother is the secret of emergence to the external.

Mother is the secret of knowing the origin.

Mother is the secret of lover.

Mother is the secret of kinship.

Mother is soil.

Mother is water.

Mother is air.

Mother is warmth.

Mother is the secret of Heaven.

Mother is the secret of beauty.

Mother is the secret of love.

Allah shows His beauty from the dimension of mother.

Allah presents all His secrets from the dimension of mother.

Whoever has become aware of the secret of mother, he has felt that Heaven.

Hell is moving away from the secret of mother.

The first mother of all of us is soil.

We came from mother soil, then from our mother's womb.

The origin of the soil is Allah.

In the past, wise people called the soil “Goddess”.

They called the dimension that the soil has attained “God”.

The secret of the mother is the secret of truth.

When Prophet Muhammad said, “Women and men are equal”, they mocked him, they laughed at him.

When Prophet Muhammad said, “Heaven is under the feet of mothers”, they were disturbed by the respect he showed to women.

When Prophet Muhammad said, “Women are also human beings,” those who said, “Women have no soul, women are incomplete,” got angry.

When Prophet Muhammad said, “Do not mistreat women, do not beat them,” they did not listen to him and continued their old customs.

When Prophet Muhammad said, “Young girls should not be forced into marriage, they should also have the right to choose their spouses,” they pretended not to hear and did not listen at all.

When Prophet Muhammad said, “Women should also learn knowledge,” they laughed.

When Prophet Muhammad said, “Women should also come to mosques for conversations,” they did not listen at all.

Because they did not consider women as human beings.

They considered women as incomplete, they said women have no soul.

They considered women as objects.

Because they could not read the secret of women.

They could not understand the existence that comes from women.

Prophet Muhammad did not say, “Heaven is under the feet of mothers” for nothing.

Prophet Muhammad pointed out his main secret.

Prophet Muhammad meant; he who solves the mother's secret understands the truth.

He who is aware of the mother's secret is in the garden of heaven.

There is only one Rahim in a man, and it is hidden in the heart.

There are two Rahim (womb) in a woman, one is hidden in the heart, and the other is where the baby comes from.

A baby Muhammad is born from the heart.

Muhammadan consciousness is born from the womb of the heart.

Babies come from the womb of the mother, wrapped in flesh.

When those babies grow up, they can be good or bad people.

The family will deal with that baby according to how they raised it.

However, in the birth of wisdom from the womb of the heart, Muhammadan consciousness is born.

Mercy flows from the consciousness of Muhammad.

Compassion flows from the consciousness of Muhammad.

Come, brother! Discover the womb of the heart.

Come, meet the journey of wisdom there.

Come and find your mother's secret in the womb of your heart.

Surah An-Najm 32: : “İnne rabbeke vâsiul magfireh huve alemu bikum iz enşeeukum minel ardı ve iz entum e cinnetun fî butûni ummehâtikum.”

The meaning: “Surely your Lord is vast in forgiveness, He is the One who created you from soil and raised you as a fetus in your mother’s womb.”

Surah Al-Ahkaf 15: “Ve vassaynel insâne bi vâlideyhi ihsânâ hamelethu ummuhu kurhen ve vadaathu kurhâ ve hamluhu ve fisâluhu selâsûne şehrâ hattâ izâ belega eşuddehu ve belega erbaîne seneten kâle rabbi evzînî en eşkure nimetekelletî enamte aleyye ve alâ vâlideyye ve en amele sâlihan terdâhu ve aslıh lî fî zurriyyetî innî tubtu ileyke ve innî minel muslimîn.”

The meaning: “We advised man to be good to his mother and father. His mother carried him with some difficulties and brought him into the world with some difficulties and nursed him for thirty months until he was weaned and even more until he developed and grew. When he attained maturity, he said: My Lord! Make it possible for me to understand You, You have qualified me with Your attributes, that I may be grateful. I may do good to my mother and father, that I may receive Your approval and make my lineage good. Make me one of those who return to You and one of those who are in peace and tranquility.”

The secret of the mother is the secret of Allah.

Understanding the mother is understanding Allah.

Understanding the birth from the womb is attaining the secret of creation.

The truths of Allah are attained by passing through the mother’s door.

Mother Earth is the dimension where the verses are exhibited. Mother Earth is the living Quran.

Come, meet your mother, who is the secret of the womb.

Come, meet your mother who gave birth to you.

Come, meet your real mother, who is the owner of the womb and merciful dimension, who embroiders you cell by cell in your mother's body.

Mother is the secret of existence.

Mother is the secret of Beauty.

Mother is the secret of Love.

Mother is the secret of Allah.

CONCUBINE-WIDOW-VIRGIN

Mentality that ignores women has produced derogatory words against women.

They have looked down on women in society and have displayed views that are not in accordance with decency.

We said concubine, we thought of her as a woman.

We said virgin, we thought of her as a woman.

We said widow, we thought of her as a woman.

Because that's what they said, that's what they taught.

Concubine is not a woman under your protection, that you will have a relationship with, forget that.

Widow, Virgin is not a woman to be given to a man, forget that.

Countless virgins and widows will be given in heaven, forget that, erase that from your mind, my brother.

Countless girls of the same age with newly budded breasts will be given, forget that, forget that.

Do not believe the things that are conveyed on this subject as hadiths, my brother.

Concubine is not a woman to have a relationship with.

Widow, virgin does not mean woman as you think.

Let's examine the words "concubine-widow-virgin" in the Quranic sense.

Surah Hakka 11:

Concubine; assistant, current, valid, flowing, flow, ship, elements that are effective in the work of the body.

Cariye(Concubine); comes from the Arabic root "cry", carâ, carayân, ceyran are words from the same root.

Carâ; means flowed, ran, helped.

See the graces of Allah in your body ship that help you at every moment, in a flow at every moment.

Look, every organ, even every cell of yours always helps your body in its work.

There is a secret to many pieces of information carried by your genes, every piece of information has a flow in your body, it helps the body in its work.

Think of the things that help you on the path of wisdom.

The Quran defines every knowledge, grace, and flow in your body that helps you as "slave", but it does not mean "woman".

Surah Al-Haqqa 11: Innâ lemmâ tagal mâu hamelnâkum fil câriyeh

Inna lemna taga: Surely it was a stone, dominant, sovereign, dominant to come,

El mau: Water, flow, flowing, coming from its source,

Hamelna-kum: We carried you, carried, made,

Fi el cariyet: Importance, current, valid, flowing in, helping, ship,

The meaning: “Surely we carried this wisdom like a water carrier, so that it would be current and help you.”

As can be seen, the word slave is presented in a different meaning in the Quran.

It is not presented as showing a woman as a slave.

Let's examine it in its entirety.

Hakka Surah:

4- The people of Thamud and Ad denied the striking reality of that truth.

5- Thus, the people of Thamud wronged themselves because of their arrogant, excessive state.

6- The people of Ad also wronged themselves because of their aggressive behavior and their actions in the evil, egoistic states of ignorance.

7- They were in a constant state of ignorance day and night. You see the state of those who remain in lies. As if their state is like a hollow palm trunk.

8- Do you see anything left from them?

9- And Pharaoh and those before him and those who were unjust remained in the same mistakes.

10- They opposed those who showed the truths of the Lord. So they clung to their own ignorance and remained in restlessness.

11- We have certainly carried this information as if it were carrying water, so that it may be of help to you and keep it up to date.

12- So that you may remember these events, do not forget them, listen carefully, take a lesson and act consciously.

As can be seen here, the narration of the situations that some communities fell into in the past is equivalent to the word “slave”.

Not to the slavery of a woman.

The words virgin and widow mentioned in the Quran are not related to women either.

Surat at-Tahrim 5: “Seyyibâtin ve ebkârâ.”

The meaning: “Those who have separated from their state of ignorance and are pure.”

Ebkar-Bakir-Virgin: “Clean, untouched, new, unpolluted, pure in heart, pure in heart, pure births, etc.,

It does not mean woman.

Dul-Seyyibât-: “It means broken from their previous state, separated, divorced, distanced from the faith they were attached to, separated from their state of ignorance, separated from false knowledge etc.

The word Sabii also comes from this word.

Sabii; means separated from one place and included in another, attained the purity of a child, pure.

Here, the virgin widow is not a woman with whom a man will have sexual intercourse.

Will countless girls with newly budded breasts be given to a man?

Our girl's breasts bud at the age of 9-10.

What kind of a mentality is this that it is even reflected in the Quran!

Surah An-Naba 33: “Ve Kevâibe etrâbâ.”

Kevâibe: Bud, grains, dazzling beauties, manifested,

Etraben: Equal, the same, similar, equal, one, the consciousness of being in unity,

There is neither the word breast nor the word girl child here.

Is the translation like this: “Girls of the same age with budded breasts.

Or is it like this: “There are dazzling beauties and unity consciousness” would be more appropriate.

Yes, my brother.

The Quran addressed human, not woman or man.

It addressed the human side of both man and woman.

It saw women and men as equals, as spouses.

It did not offer women to men.

Those whose mentality was in their whims always believed like this, said like this, thought like this.

They told us that in heaven, so many virgins, so many widows, girls of the same age whose breasts have just come out will be given...

Well, concubine, widow, virgin, does not mean woman.

They always taught like this, we always believed like this.

We believed in a god who serves men, we believed in a male-oriented belief.

Destroy them already!

Come, think, research, come and attain the truth of your own existence.

THE THREE TALÂK

In the world of belief, there is the issue of divorcing one's wife with three divorces.

When a man wants to divorce his wife, he divorces her by saying "divorce, divorce, divorce" three times.

This was a custom that was also seen before Prophet Muhammad.

However, Prophet Muhammad said in response to this; "A man who divorces his wife does not have the love of Allah."

"Among the things that Allah has made lawful, divorce is the one that He does not like at all." (Ibn Majah)

Prophet Muhammad recommended that spouses treat each other well.

He even recommended that everyone in society treat each other well.

Surat al-Baqarah 83: "Be good to your parents, your relatives, orphans, and the helpless, and speak kind words to people."

Surah An-Nisa 36: "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 near neighbors and distant neighbors and your friends around you and show your children the right path. You are not the owner of the power you have. Indeed, there is no love of Allah in those who are arrogant and self-righteous." Unfortunately, the belief and customs of the polytheists are still seen in the world of belief today.

In the world of belief, men are given the right to divorce their wives in three divorces.

Women are not given this right.

This practice was the belief of the polytheists before Prophet Muhammad.

This situation is unfortunately reflected in the Quran as a translation.

The first verse of the At-Talaq Surah has been interpreted in this way.

The meaning by DRA: O Prophet! When you want to divorce your wives...

The meaning by Abdalbaki Golpinarli: O Prophet, when you divorce your wives...

The meaning by Mehmet Okuyan: O Prophet! When you divorce your wives...

The 230th verse of the Baqarah Surah has also been interpreted in this way.

(DRA) Surah Baqarah 230: "And if a man divorces his wife (for the third time)."

Why is divorce reserved for men in the meanings?

Doesn't a woman have the right to divorce her husband?

Doesn't the Quran consider women and men equal?

Does the Quran consider women as objects that can be bought and sold?

Yes, we encounter these problems when we read the current meanings.

So, do the meanings of the Quran really not consider women as human beings?

Why did He make divorce a man's right?

Why doesn't women have the right to divorce in the meanings?

Surah At-Talaq 1:

The meaning by DRA: O Prophet! When you want to divorce women...

Surah An-Nisa 20:

The meaning by DRA: If you want to take another wife instead of one...

Surah Al-Ahzab 49:

The meaning by DRA: O you who believe! When you marry believing women and then divorce them without touching them (having sexual intercourse)...

When we examine the current translations, we see that women do not have the right to divorce.

In fact, we see that women are not considered human.

Why did Islamic law create a law that divorce can occur, in principle, with the unilateral will of the husband and without the need for a court decision?

Why does this law say that a woman is divorced when a man tells his wife "You are divorced" 3 times?

Why is the 230th verse of Surah Al-Baqarah interpreted this way?

Yes, why does a woman not have the right to speak?

Why does a woman not have the right to divorce her husband?

Why can't we find any rights for women in any of the existing translations we read?

When the translations are examined, it will be seen that there is always a call to men.

The translations of the Quran are as if they are directed at men.

Women are again ignored.

The translation "When you want to divorce women" gives the impression that the verse was revealed for a man to want to divorce his wife.

Is this why the Surah At-Talaq was revealed?

Is Talak the act of divorcing your wife?

Or is it the act of divorcing your pride?

Is Talak the act of untying your wife?

Or is it the act of untying your falsehood?

Is Talak getting rid of your wife?

Or is it getting rid of your anger and hatred?

What is Talak?

What is Talakki?

What does Three Talak mean?

Is Talak the act of divorcing your wife?

Why did they teach it as a man divorcing his wife?

Why did they reflect it in the translations like this?

Talak does not mean a man divorcing his wife.

They always taught it like this.

They have always explained it like this for centuries.

They engraved it in people's minds as a man divorcing his wife.

They ignored women.

They said you can divorce them.

They saw men as superior to women.

However, Prophet Muhammad fought for gender equality.

He said, "Heaven is under their feet."

What is the secret of divorce?

They always explained it as divorcing a woman.

However, the word divorce is so meaningful!

It has such a special meaning!

Talak means to set free, to let go, to untie.

Talak means to get rid of, to distance, to divorce, to separate.

Talak does not mean to divorce a woman.

It is to divorce the feelings that enslave us to arrogance.

What does it mean to untie, to get rid of?

Does it mean to get rid of your wife?

A person should turn to himself and think.

What did I connect with?

What are my feelings and thoughts connected to?

A person is connected primarily to his ego and arrogance.

A person should untie this connection.

A person should get rid of this connection.

A person should get rid of feelings such as pride, arrogance, envy, and malice.

A person should; He should release his feelings such as anger, rage, and fighting.

A person should get rid of the feeling of knowing.

A person should get rid of all the feelings that make him a demon.

A person should untie the ties of every feeling that makes him a tyrant.

Telâkki means to abandon personal understandings and views based on falsehood and superstition.

Three Talaqs means to get rid of three feelings that make you a devil.

Abraham built three stoning places in Mina.

He told people to get rid of three assumptions that make you a devil.

He said, "Stop saying, "I am the act, I am the attribute, I am the existence."

Divorce does not mean to divorce your wife or get rid of her.

It means to get rid of every knowledge that makes you a slave to arrogance, polytheism, and cruelty.

It means to tear away from your mind every feeling that makes you fall into discord, corruption, and envy.

It means to untie the ties of every feeling that makes you fall into anger and hatred.

It means to get away from every kind of false knowledge that makes you distance yourself from Allah.

It is to divorce yourself from every emotion that makes you a slave to matter, profit, fame, and reputation.

Surah Al-Baqarah 241: "Ve lil mutallakâti metâun."

The meaning: "Abandon material attachment."

"Bil marûf Hakk'an."

The meaning: "Be among those who are wise in Allah."

Surah Al-Baqarah 229: "El talâku merratân."

The meaning: "Untie the bonds on the stations."

“Fe imsâkun bi marûfin.”

The meaning : “Go away with wisdom.”

Now let’s examine the first verse of Surah At-Talaq.

Surah At-Talaq 1: “Yâ eyyuhen nebîyyu izâ tallaktumun nisâe fe tallikûhunne li iddetihinne ve ahsûl iddeh vettekûllâhe rabbekum lâ tuhricûhunne min buyûtihinne ve lâ yahrucne illâ en yetîne bi fâhişetin mubeyyineh ve tilke hudûdullâh ve men yeteade hudûdallâhi fe kad zaleme nefseh lâ tedrî leallallâhe yuhdisu bade zâlike emrâ.”

The meaning by Tavid-i Quran: “O You who inform the truth! When you leave those who are on the path of knowing themselves, leave them for a certain period in accordance with the truths, and wait for a while. And fear Allah Who created you, and do not associate others with Him. And do not cast them out of their positions, and do not let them be in manifest evil, and do not let them go astray from the truths. These are the limits of Allah. Whoever exceeds the limits of Allah, and does not know his own self, then he is one of the wrongdoers. It may be that you will understand that the workings of all beings, the One Who brings all beings into being, are Allah.” Surah Al-Baqarah:

The meaning by Tavid-i Quran:

223: Be on the path of knowing your own self, and train yourselves in the truths. So that you may be eager to develop yourselves, attain the truths and surrender yourselves to them and beware of evil, do not associate partners with Allah and know that He is in you and be among the believers who give hope.

227: If they are determined to leave their ignorant state, they will surely understand that Allah is the One Who makes one hear, the One Who creates with His wisdom.

230: Now when that person leaves those states, it is not appropriate for him to return to those states later.

231: When you help those who are on the path of understanding themselves to separate from ignorance, then wait until they hold fast to the truths with wisdom, leave their state of ignorance with wisdom, and understand the truths.

Surat al-Baqarah:

DRA:

223: Your women are a field for you. Go to your field as you wish...

227: If they decide to divorce their wives...

230: If a man divorces his wife (for the third time), she will not be lawful to him until she marries another husband...

231: When you divorce women...

Whoever wants to believe in what they want...

However, it should never be forgotten that the Islam that the beautiful man, the beautiful friend, Prophet Muhammad, described is not like what is described today.

FIND YOUR SPOUSE

Allah has told men and women in the Quran, "Find your spouse and live in peace."

The important thing is to find your spouse.

The important thing is to be a spouse with someone you find peace with.

A man should find a woman as his spouse, a woman should find a man as her spouse, and they should embrace each other.

This only manifests itself where feelings, thoughts and the energy flowing through the body are in harmony.

Find your spouse.

Find the one who is your spouse.

Find the one who is equal to your feelings and thoughts.

Find the one who is your interests and excitement.

Find your love.

Know that love and spouse are one.

Find your love, your affection.

Find the one who excites you.

Know that peace and happiness are for spouses.

Don't marry just to marry.

Don't marry because the salary will be enough for both of us.

Don't marry because he is rich or wealthy.

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

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

Of course, it is nice to have these things!

But what is important is to find your spouse!

Find your compassionate, affectionate, loving spouse.

Being a spouse increases compassion, kindness, and love.

A spouse is someone who is your equal, someone who resembles you in their feelings and thoughts.

The one who excites you.

The one who gives you peace.

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

The meaning: “You have been given spouses so that you may find peace, and that you may be lovers, and that you may be merciful.”

A spouse is your equal.

He is your equal.

He is the one whose feelings and thoughts are similar to yours.

He is the one whose interests and concerns are similar to yours.

The equality of common feelings.

He is the one who is love for you.

He is the one who is affectionate to you.

He is the one who gives you warmth.

He is the one who makes you happy and peaceful.

Look how beautifully the Quran warns.

Find your spouse and be peaceful and happy with her.

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

Ve ceale min hâ: He made, he made, he arranged, from it,

Zevce hâ: Wife, kind, species, on the same path, similar,

Li yeskune ileyhâ: To wait, to stop, to find peace, with it,

The meaning: “Allah gave you spouses so that you may be happy and peaceful with him.”

How beautifully it is 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, my children.

Turks have also called the threshold of the door spouse.

Why because the door and the threshold are made of the same tree.

Only those who are spouses can pass through that threshold.

Isn't it beautiful?

How beautifully the Quran states; "Allah gave you spouses so you find your spouse."

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

Ve Allah ceale lekum : Allah, made, made, presented, to you,

Min enfusi-kum : Yourself, self, you,

Ezvâcen : On the same path, spouse, kind, gender

Ve ceale lekum : Made, presented, to you,

Min ezvac kum : On the same path, spouse, kind, gender, you

Benine ve hafedeten : Children and grandchildren

Ve rezak kum : Provision, benefit,

Mine el tayyibat : You, the pure, the good,

The meaning: "Allah has given you spouses so that you may find your spouse, and have children and grandchildren, and that you may 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.

They too will try to find their spouses one day.

Because their parents have been the best example for them.

Therefore, find your spouse.

Look for your spouse and hug them.

Those who are your spouses will be your spouses.

Find your spouse and hug them.

Find someone who is your equal.

Find someone who has the same feelings and thoughts.

Let your interest and attention be on the same things.

Find your spouse based on love.

Find your spouse, look with love and hug with love, act with love.

Know that beauty is a feeling in the heart.

Be compassionate, merciful, loving to share, loving to help.

Find your spouse and hug him/her and be loyal to him/her.

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 been able to be 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 "equal" 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 spouses, those who cannot attain the feeling of equality can never attain divine peace.

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

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

Find your spouse, be at peace and be happy.

Come, my brother!

Let's hear the Quran.

Let's find our spouse.

Let's take as spouses those who share the same feelings and thoughts, whose temperaments are the same, whose efforts and goals are the same.

Let's not forget that our spouses, with whom we will be in harmony in every way, will be our happiness.

Let's appreciate the value of these magnificent pieces of advice presented from the Quran.

While the Quran gives such beautiful pieces of advice, isn't it a false mindset to ignore women?

Isn't it polytheism to see women as objects rather than as spouses?

Women were created as spouses for men, and men for women.

As long as the hearts find their match and become partners.

BE WITH LOVE-RESPECT-AFFECTION

“Haşyetihî muşfikûn - Be compassionate, respectful.”

People should be respectful and compassionate towards each other.

Women should be respectful and loving towards men, men should be respectful and loving towards women.

They should look at each other with human eyes.

All men should get rid of the view of beliefs towards women and should treat women as they deserve, with love and respect.

A person should bring respect, love and compassion into their lives.

They should be respectful towards their environment.

They should act compassionately.

They should be respectful and loving.

They should act by seeing God in every being they look at.

We should never forget!

None of us created ourselves, we are all different manifestations of a creator.

We should show our respect to plants, animals and people.

We should look at all creatures with the eye of God.

We should show our respect to everyone within certain limits, without exaggeration.

A person should approach without judgment, should not judge anyone, should approach without looking down on anyone.

We should show respect to people's thoughts and ideas.

We should present our thoughts based on scientific values, with a certain decency.

We should not accuse anyone of ignorance or vulgarity.

We should never consider ourselves knowledgeable, and we should not approach people with a state of wisdom.

Oh my brother!

Never forget that your wisdom is nothing compared to the infinite wisdom of Allah.

And never forget that the wisdom you have acquired does not belong to you, it belongs to existence.

Existence also belongs to Allah.

Therefore, always behave respectfully and compassionately.

Explain your knowledge on a subject with modesty, piece by piece, without straying from the subject.

Respect people's beliefs, worships, and places of worship.

Remember that everyone follows the belief inherited from their parents and behaves accordingly.

Show your respect, show your compassion.

Remember that Allah is the owner of every being.

Allah shows himself in every being.

Never forget! Respect for being is respect for Allah, who is in being.

Be respectful, be compassionate.

Do not say I am first.

Don't necessarily say me.

We, all of us, and Allah.

Why do we necessarily live as me?

Why do we first become slaves to the ego of me?

Why do we interrupt people?

Why do we consider ourselves wise?

Why do we describe some people as ignorant, as vulgar.

Why, we have lost our understanding of each other.

Why, everywhere, do we act according to the ego of "I am the first"?

Why, even in traffic, do we worry about "I should pass first"?

Why, what I know is right, what the other person is wrong, is wrong"?

Why, do we get deceived by worldly life and become slaves to the interests of the world?

Why, do we not respect someone else's faith and worship?

Why, do we say "mine is right, theirs is wrong"?

We see many egoistic behaviors in every area of life.

We see many egoistic behaviors even on the roads.

A person who is going to buy something from a grocery store does not park his car 20 meters ahead even though there is a space there.

He leaves his car right in front of the grocery store and causes the traffic behind him to get stuck.

He also scolds the person by saying "I just left to get something for two minutes, how rushed you are" or "My wife was going to buy something". However, is it possible to enter a supermarket, shop and leave in two minutes?

We have become to live only for our own ego.

We have become to show the ego of me first everywhere in traffic.

We have become to give way.

We have become to worry that I must pass first.

Why have we become to worry about me, me first, in every area?

Why have we fallen into this state?

Why have we distanced ourselves from respect and love?

Or have we never known what respect, love and compassion are?

Can a person who knows Allah ever be disrespectful?

Can a person who knows Allah ever be compassionate?

Can a person who looks at Allah in every being ever act without love?

Those who know Allah, who are in submission to Him, are compassionate, respectful and loving.

Surah Anbiya 28: "Ve hum min haşyetihî muşfikûn."

The meaning : "They are compassionate, respectful."

Surah Anbiya 28: Yalemu mâ beyne eydîhim ve mâ halfehum ve lâ yeşfeûne illâ li men irtedâ ve hum min haşyetihî muşfikûn.

Yalemu: Knows, the owner of wisdom, creates with his wisdom,

Ma beyne eydîhim: What, thing, is in front of them, a force that moves,

Ve mâ halfe hum: And, thing, is behind them,

Ve lâ yeşfeûne: No, intercession, cannot find intercession,

Illâ li men irtedâ: However, acceptance, embrace, desire,

Ve hum min haşyethî: They, love, respect, terror, the deepest love,

Muşfikûn: Peace, respect, love, compassion, the deepest respect,

The meaning: "No one can find intercession except the one who wants to understand the truths, and they know that Allah creates everything with His knowledge, whatever is in front of them and behind them, and they are always in love and respect for their surroundings."

As stated in the verse, those who know the truth of Allah, whose manifestations surround everywhere, always have love and respect for all beings.

Because they look at Allah in every being.

They know that respect for existence is for Allah.

They know that the owner of all bodies is Allah.

They do not harm anyone.

They do not become slaves to the interests of the worldly life.

They do not harm others for their own interests.

Surat al-Hadid 20: “Ve ma el hayâtud dunyâ illâ metâul gurûr.”

The meaning : “Do not be only in your own interests and ego in your life.”

Come, my brother!

First, let us know Allah.

Let us see Him in every being.

Let us not look at the being we are looking at as the being itself.

Let us look at the being as a ship carrying Allah.

Let us look at it knowing that Allah is on that ship.

And let us know that the respect for being is for Allah.

Let us live knowing that Allah is the one who manifests himself in ourselves and in every being at every moment.

Let us be compassionate towards each other.

Let us treat each other with respect.

Let us run to each other in trouble, help without expectation.

Let us not look down on anyone.

Let us not harm any being.

Let us greet each other on the streets, let us smile.

Let us run to those who help, let us give priority to them.

People in a car speeding down the road, maybe they are going to catch up with a patient, maybe they are going to get somewhere, let's respectfully give way. Let's not say "I'm the first", let's say "yes brother"

Come, brother! Let's respect each other.

Let's respect our faith, our worship, our clothing.

Let's respect our ideas, our knowledge.

Let's respect our culture, our traditions.

Let's not judge, belittle, or exclude each other.

Let's not harm each other.

Let's not harm any being.

Let's not plant targeting information against people, people, or a community in minds.

Let's never forget that there can be no love or respect in the heart of someone who does evil.

There is never love of Allah in someone who does even the slightest bit of evil to someone.

It is clearly stated in the Quran.

Al-i Imran Surah 57: "Ve Allâh lâ yuhibbu el zâlimîn."

The meaning : "There is no love of Allah in those who do evil."

As it is magnificently stated in the verse, if a person does evil to another, Allah does not grant him His love.

A person who is in any kind of oppression cannot feel the love of Allah.

Come, my brother! Let's be respectful, compassionate, and loving.

Let's listen to each other with respect, let's listen to understand.

Let's eliminate the judgments within us.

Let's never forget; as long as there is judgment, grudge, and hatred within us, we cannot be respectful to each other, we cannot be compassionate.

As long as there is judgment within us, every behavior that seems respectful is not real, it is fake.

Come, my brother! Let's know "What is respect, what is compassion?"

Let's be respectful, let's be compassionate.

Let's always treat each other, all beings, with respect and compassion.

Let us never forget! Let us know that respect for each other and for existence is for Allah.

Come, my brother!

Let us hear the divine advice offered from the Quran.

Let us not make the Quran cry.

Let us understand the Quran and apply it to our lives.

THE FINAL EVALUATION

In this book, we have tried to examine the perspective on women.

We have tried to understand how women are viewed in belief groups.

We have understood that in the world of belief, women and men are not seen as equals.

However, the struggle of Prophet Muhammad was about equality between women and men.

When we examine the translations of the Quran, those who made the translations have reflected the Meccan polytheists' perspective on women.

However, when the Quran is translated carefully, it will be seen that this is not the case.

Every created being is dependent on Allah in terms of servitude, and one is not superior to the other.

Surah An-Nisa 36: "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. Indeed, there is no love of Allah in those who are arrogant and self-righteous."

As stated in the verse, we are all Allah's servants.

We should never consider ourselves superior to anyone else.

Considering oneself superior will open the door to satanism.

The fact that the forms are different does not mean that one is superior to the other.

All snowflakes are different, but the essence of all is water.

The form of each person is also different, but the essence is the same.

There are thousands of light bulbs and thousands of electronic devices in a city, but they all work with the same electricity.

The essence of all of us is Allah Himself.

A'raf Surah 12: "The one who remains on the outer surface of existence and cannot see its inner surface; remains in ego, cannot understand creation due to its burning and destructive states, sees himself superior to other creatures, and sees those creatures as a form and cannot see their form."

As stated in the verse, understanding the creation and unity of existence is possible by looking at the form, not the form.

The one who remains in the form may tend to see himself as superior.

The one who sees himself as superior becomes satan.

Surah Al-Anfal 48: "He who is in a satanic state is showing off with his deeds. He who is in that state always says to people: There is no one better than you, and I am with you."

A person who considers himself superior is far from understanding the truth.

Then that person also considers men superior to women.

The Quran informs us to stay away from seeing ourselves superior and exalted.

Surah Al-Isra 4: "We have informed them to stay away from creating divisions on earth and evil, and to stay away from seeing themselves in a state of exaltation and to be superior."

A person who considers himself superior is someone who does not understand Allah.

A person who discriminates between men and women is someone who does not understand Allah.

Prophet Muhammad did not discriminate between men and women.

He said that women and men are equal.

When the Meccan polytheists asked Prophet Muhammad about women, he said the following.

Surah An-Nisa 127: "They ask you for information about women. Tell them: It is their right to be informed about Allah just as you are informed, and that whatever is read to you from the Book should be read to them. Do not withhold from women the knowledge of the truths of those who are in search of knowledge, and ask them to understand oneness." As stated in the verse, women also have the right to learn wisdom, they should be in the social sphere, and they should practice their profession to the extent of their ability.

Prophet Muhammad has always struggled to change the view of women.

He met with women and had scholarly conversations with them.

Women behaved freely around him, asked questions, and made explanations.

In his farewell sermon, he advised that women's rights be observed.

All perfect people have considered women and men as equal.

They have never ignored women.

The perspective of belief groups on women is not the same as the perspective of perfect people on women.

Prophet Muhammad lived his entire life with the struggle of "women and men are equal, women are also human."

But the belief groups around him mocked him and said, "Can women and men ever be equal?"

The society of that day considered women as unlucky.

Prophet Muhammad abolished the belief that women were unlucky.

Prophet Muhammad said; "There is no bad luck in anything."

Prophet Muhammad's words about women should be heard with the heart.

"Heaven is under the feet of women." (Nasai, Jihad, 6)

“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.” (Abu Davud, Nikak, 40-41)

“Those who know the value of women treat them well, but those who do them wrong are bad people.” (Ibn Majah, Adab 3; Abu Dawud, Adab 6, Rikak 22, I’tisam 3; Muslim, Akdiye 11)

“Women and men are equal.”

“Both women and men should learn wisdom.”

“Fear Allah in fulfilling the rights of women, for you have received them as a trust from Allah.”

“Advise each other to do good concerning women!”

“Allah desires that you be good and kind to women, for they are your mothers, daughters or aunts.”

“Only those who are noble and honorable value women.

Only those who are evil and despicable despise them.”

“He who beats his wife rebels against Allah and His Messenger. On the Day of Judgement, I will be his enemy.”

“Women are the other half of men.”

Perfect people have heard all these words of Prophet Muhammad in their hearts.

We must understand the struggle of perfect people very well.

Can women ever be seen as second class?

Can women ever be humiliated?

Can women ever be considered soulless?

Women are the secret of life.

They are the secret of continuity in life.

The feminine aspect of every being is the feminine aspect.

Women are mothers, give birth, continuity.

Women are the secret of Allah’s womb dimension.

Those who attain the secret of women will see the sublimity of Allah.

There would be no human race without them.

Women give birth to babies every day in maternity hospitals, attaining the quality of motherhood, what could be more sacred than that?

Women are the place where the greatest miracle comes into the world.

Every woman has fertility in her nature.

If the female race were to disappear in the world, the human race would disappear.

The feminine dimension is the manifestation of the continuation of life.

Mother is a helper, mother is compassion, mother is mercy.

A woman is a person who has the quality of motherhood.

A woman is a mother.

A woman is Rahim (Essence).

A woman is the continuation of the generation.

A woman is mercy.

A woman is labor.

A woman is decency.

A woman is compassion.

We all came from a mother.

If it were not for a woman, we would not have a generation.

Allah's name of Rahim has been honored to women.

Treat women well.

Always be respectful.

Never upset a woman.

Never break her heart.

A woman's heart is Allah's heart.

The first organ formed in the womb is the heart.

A woman without a man is half, a man without a woman is half.

Half of the soul is in the woman, half in the man.

As it is stated in the Quran, do not even say "uff" to your mother. Kiss your mother's hand, receive her prayers.

Always call your mother and ask.

In this book, we tried to examine the view of women in the world of belief.

We understood that the world of belief and perfect people do not look at women equally.

Since both women and men can be perfect, it is not right to ignore women.

If we have any shortcomings, forgive us.

Let us remain with respect and love.

Let us be compassionate and merciful.

Let us live without discriminating between men and women.

Let us live without forgetting that we are all servants of Allah.

Let us not forget that women are mothers.

May love never be missing from your heart.

May compassion never be missing from your gaze.

Stay with love, peace and divine love.

Ismail Dincer

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