

# A LOOK AT THE SCIENCES AND EVENTS IN THE 20TH CENTURY FROM 800 YEARS AGO WITH MUHYIDDIN IBN-UL ARABĪ

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### **INTERPRETATION OF SURAH AL-QAMAR**

Hazrat interprets the 2nd verse of Sura Al-Qamar (Moon) in the Holy Quran as follows. The main part of the verse is: "We open the gates of the great heaven and send down mercy upon you."

Hazrat Pir continues his interpretation as follows: The gates of this heaven are not opened only for the descent of mercy. Since this verse comes in Sura Al-Ay, he also explains an incident between humanity and space at the end of the Moon period and continues as follows: People on earth will gain the intelligence to gain the knowledge of the sky. With knowledge and mansip, people will think that they have become strong with knowledge when that time comes. The situation will be the opposite. Since they will be very inclined to the world, they will allocate their work and precautions to a little knowledge of space and worldly affairs. They will organize emotional and animal pleasures. They will spend their knowledge to live. (Since this verse comes in the celestial Moon Sura, they will travel to the Moon. They will be able to go normally on their 12th journey. However, they will deny that the device in their hands works with the power of Allah. When this knowledge and journey to the moon is realized, it will be the beginning of the destruction of humanity.)

Hazrat Pir states the following in his book Futuhatul Mekkiye, volume 3, page 4.

### **THE RANGE OF THE KNOWLEDGE OF CLOUD**

A period of knowledge that the world will encounter is the knowledge of the clouds in the sky and the knowledge of the sky, he says. Although he explains this verse in his small commentary called Tafsir Seğir with celestial, he still includes the science of space in this work. He continues as follows: This period of knowledge will be seen in the world in the future. Since he lived 800 years ago, he says that it will be seen in the world in the future. The fact that this knowledge is seen in those days is actually a manifestation of Allahu zul jalal (wrath and mercy).

If it is asked what reason this knowledge of clouds is based on; it indicates the opening of the gates of

the sky. He continues by saying that we called the knowledge of clouds the range because the sky will be covered with clouds:

Before this knowledge emerged, the angels used to build the sky, when this knowledge was seen in the world and the gates of the sky were opened, they no longer repaired or prevented what came out. For with the emergence of this knowledge, the Day of Judgment will have come. The direction to the appointed resurrection will have been reached.

Here, the angels are meant as the shadows of the clouds. Allahu zul jalal says the following about this issue in the Quran. In Sura 78 verse 19, it is stated as follows.

### **THE KNOWLEDGE OF THE SKY'S SPLITTING**

“When that day comes, the gates of the sky will be conquered and opened.” Of course, this opening will not happen in the hereafter. Because there will be no earth and sky in the hereafter, they will be transformed. Again, Allah Almighty says in the 25th verse of the Furqan Surah: “When that day comes, the sky and the clouds will split and the angels will descend to the earth.”

In this case, He says it will happen in the world and continues as follows: When people reach the sky by attaining the knowledge of space, which will definitely happen in the world in the future. When this knowledge is realized, the day of fate and separation with Allah Almighty's servants, in other words, the Day of Judgment, will have come. The wise know that when the sky splits and the clouds split, the power in the sky will have already descended to the earth. The body of the world will come to an end, the apocalypse will come, and people will be called to account quickly, it was said.

Hazreti Pir Tafsiri, in his commentary called Seğir, interpreted the 25th verse of the Furkan Surah, which was previously translated from Futuhât, as follows. The meaning of the verse Celile is as follows:

“When that day comes, the sky and the clouds will split and split. Angels will descend to the earth.” Hazreti Pir continues to interpret the verse Celile as follows:

“With the permission of Allah, the Most Merciful, on that day, it will be a very difficult day for the unbelievers who associate partners with Allah.” The verse continues as follows; after the sky that is split and split, the soul is the animal. The clouds are interpreted as the real human soul, called the soul insani. He continues by indicating that this soul of the Divine conquest will come into the hands of the human. Because the cloud is white and thin. In those days, they will attain a body with a delicate body and form together with the clouds or real people. Although they have souls, the world is veiled to them. In addition, the sciences of space and the sciences of burning water and oil are also veiled to real people. They are opened to idolaters. The reason will be explained later. Because bodies attain the forms of reward or punishment before they die. When it comes to the statement that some humanity is the place of manifestation of Allah's grace and some humanity is the place of manifestation of Allah's wrath, "...On that day with the permission of the Most Merciful God," it continues as follows: Since all the rulers who rule in the world by benefiting from the attributes of wrath and grace of Allahu zul jalal continue their

reign with the permission of Allah, their reigns that are fixed in their hands will be invalidated with the permission of Allah when those days come. They will no longer be given power. They will be given nothing but torment. They will not seek refuge in another power. All relative powers will be nullified. When those days come, Allah, the Most Gracious, will reveal His own being as the owner and possessor of all His dominion. On that day, the sky and clouds will be shaken and split. The pole of the world (the pole is the perfect saint) will be revealed in his heart and it will be calm, he says. The angels that will descend to the earth are meant by the divine powers consisting of the 7 wonders that Allah will grant to Hazrat Mahdi (peace be upon him). On that day, the lights of Allah's attributes will manifest in one of His guardians. When these days are seen, the middle of the apocalypse will have come. Allah will have manifested in the heart of one of His guardians. Moreover, He will manifest with all His divine attributes, and in the continuation of the glorious verse, it is purported: "On that day, it will be a very difficult day for the disbelieving unbelievers." In the divine word, it is stated as follows: First, they will be tormented with the destruction of their bodies. The dark delegations of a celestial power that will occur will destroy their lightless bodies. As for the torment of believing Muslims: Those who witness the coming of the Day of Judgment with their heart's eyes or who determine it with divine words will be tormented independently with "sadness". It has been stated that they will not be tormented, only those who associate partners with Allah will be tormented with the force of torment.

#### **THE MAKING OF MISSILES AND THE MOON LANDING**

In the Lost Sciences section of the book "Tercemeti Bishshifa" by Qadi Iyaz Yahsebi, on page 252, the following hadith is narrated from the honorable companion Huzyfatul Yemani R.a. The narrators of the hadith are explained as follows. Imam Abu Bakr Muhammad from his father, his father from Alwaledi Fiheri. This honorable person gave permission and permissibility to his son. He gave permission for him to narrate and narrate to others. It has been narrated from Abu Bakr Abu Ali Tusteri, Tusteri from Omar al-Hashimi, from Lulu, from Abu Dawud, from Osman the son of Abu Shayba, from Jariri Anil Amesh, from Abu Vail, from Huzaifa al-Yamani (ra) from the honorable companions. Huzaifa (ra) narrated:

I heard that when Hz. Muhammad Mustafa (pbuh) stood, they did not leave out anything about all the knowledge and rulings about the stations. They explained with their holy hadiths. They explained from the moment the universe was created. Those who remembered kept it, those who forgot forgot it, but the Messenger of Allah (pbuh) told it to his companions. They described all the events that have happened and will happen, the universe. They said it as if they were saying it to a person's face. Each person received knowledge as much as their container was wide and became knowledgeable as much as they saw.

Huzyefe (r.a.) continued as follows. They explained that the Messenger of Allah (s.a.w.) informed us about an event that would become world famous 1400 years after their time with this hadith. By Allah, the Messenger of Allah did not abandon it.

The Messenger of Allah (s.a.w.) said: When the life of the world is about to end, discord will prevail and in the 300th year of this time (after a thousand years), something will fly from the earth and reach the

first heaven and they told us who the person in it will be, what his name is, his father's name and his country.

May Allah's peace be upon him.

If it is said that there is no equivalent for the word containing the year one thousand in the text, in other hadiths he says, "After me, my ummah will live in the world comfortably for 1000 years. Then they will live in rebellion for 500 years." In authentic hadiths, after me, my ummah will stay in the world for 1500 years. It is not permissible for 1 hour to pass more. Thus, the will is commanded in the sense of 300: 1300 in the hadith and thus the missiles are informed with the date of that time.

Sheikh al-Akbar Muhiddini Ibn Arabi Hz. has interpreted the 22nd verse of the 10th Sura of the Quran, Yunus Sura, on page 4 of his treatise called (Kitabul Esrar) as follows.

The meaning of Alisi is: "We make them travel on land and sea in a journey."

Hazrat Pir continues his interpretation as follows: "All the particles in the world and in and outside the universe are also in motion. Travel and movement are never calm. The sublime realm, the sky, and the earth are never calm. Divine truths require this. Whenever the journey is calm, Allah Almighty descends to the world sky. He encompasses that sky and praises and comparisons are made. However, the planets in the sky, which we call the sublime realm, continue to move on their own circles. If the planets move calmly, the universe will be void and the order of the universe will come to an end." They continue as follows:

"The planets, as they are called today, travel and are on a journey. Because Allah Almighty said in the Yasin chapter of the Holy Quran: "We made the moon a measured place of residence." When this is the case, He said that in the future, people will travel to the moon planet in four elements and with the minerals called mavalidat salase. However, there are those who are praised and those who are criticized by Allah. He wrote about this in his commentary called (Tefsiri Seğir) in the same verse of the "Yasin" chapter that every particle in the universe will be on a journey and will reach the moon planet. Hazrat Pir (Kitabütterrajim) says on page 3 of his treatise: "O people! Know that the Jewish and Christian nations, who are the owners of the book, will not remain faithful to the covenant. Although the Holy Quran declared all the heavenly books sent down before it invalid, they will act according to their own minds and will obtain many places and incomes. However, they will follow their own minds and opinions, contrary to the divine word.

"They will invent a vehicle to be ridden as a result of great difficulties. They will think that they are getting closer to Allah with that invention, and in essence, they could only get close with the religious commands. They will only confine their curses to their vehicles, thinking that it is the truth. They will associate their going to the planets and some similar scientific discoveries with Allah. They will claim that they are also Allah. In fact, these situations will be a trick played by Allah Almighty for them. Because in the Holy Quran, He said:

"We show those who do not seek Our sustenance their ugly deeds." He also interpreted it as: "They

think they are deceiving Allah. In fact, they are deceived but they do not realize it because they are unconscious.”

Hazreti Sheikh-ul-Akbar interpreted the 125th verse of the Surah An’am from the Holy Quran in his “Tefsiri Seğirinin” volume 1 page 401 as seen.

Its meaning is as follows: “We explain the hearts of those whom We intend to guide and find the right path, We expand them and open their hearts so that they can become Muslims for Islam.

But as for those whom We intend to remain in perversion, We squeeze and constrict their hearts with a divine power that they cannot see, so that they are thrown up into space and the sky as a result of their constriction. In this case, Allah does not grant them Islam. They remain deprived of faith in filth.” He continues his interpretation as follows: The purpose of explaining the hearts of those whom he wishes to find guidance and the right path is to grant ease to their submission to the power of reason. It enables them to become Muslims. The reason he squeezes the hearts of those whom he wishes to remain in other perversions is to make it difficult for them to remain incapable of religious knowledge. As for their emergence, it is because their aptitudes are defective and they remain in the darkness of ignorance. It is because they are deprived of the aptitude to accept the divine light, he says. He continues as follows: “It is because they are deceived by metaphorical lights and do not seek the light of the heart. The Prophet continued to interpret the same verse with a sublime interpretation:

The people he wants to reach guidance are to expand their hearts for Islam, to introduce the word tawhid, to accept the light of God with the sacred tawhid and to reach Allah with an Islamic body.

He says that it is to lift the veil of attributes from their souls and not to incline towards their souls and see the light of Allah in their hearts.

“As for those whose hearts he oppresses: He invades them with a divine power, holds them with His power and throws them into the sky with their souls and forms, and throws them in a future time. However, it is stated that this (order is local) is a trick that Allah has played on them. When this happens, they become subject to matter. They remain in filth. They are subject to torment with their bodies and bodies and are deprived of faith.

Sheikh-ul-Akbar Muhiddin-i Arabi Hazretleri narrates the following hadith in his book Tafseer of the chapter “Tawbah” in Seğir. The following divine command was sent to some of the prophets of the Children of Israel from Allah Almighty.

“O Children of Israel! Do not run after the sciences of the sky, that is, space. I descend to the sky with great majesty. And do not dwell on the sciences of the underworld. For I ascend from the earth to the sky. I ascend. And it is the same with the seas.”

“However, this knowledge, the knowledge of space, will be given to you in the future. When that day comes and this knowledge is developed, do not disbelieve by knowing it from yourselves. Be polite, do not deny me, your Lord. Be spiritually polite and be among those who obey your Lord.” May Allah be pleased with him...

Yes, Sheikh-ul-Akbar Muhiddin-i Arabi Hazretleri wrote this in his commentary that he wrote 800 years ago from the date you are in.

He was saying to those who wrote the nonsense called “Chariots of the Gods-Return to the Stars-Seed and the Universe-Those Who Came from Space-Life After Death”: Allahu Zul Celal Hazretleri informed your prophet about the explanation that you will make thousands of years ago.

Sheikh-ul-Akbar Hazretleri explained the following in the 25th verse of the 57th chapter of his commentary called Tafseer Seğir, volume 2, page 606:

“The purpose of the Messenger sent to mankind is knowledge and wisdom. The purpose of the revelation of the Book is scales and justice. Justice is the measure. The instrument of the measure of justice is iron. The revelation of iron was for the manufacture of swords, shields and similar tools. Those tools that will be made of iron for the order of the universe to start in a balanced manner and for humanity to live in prosperity; justice and perfection to be established among people in the world, and for people to live in a balanced order in the world can only be possible with swords and similar tools made of iron.”

"Political purposes in the world can only be possible with tools made of iron." Hazrat Sheikh'ul Ekber interprets the same verse again in his work called "Fütühatü Mekkiye" in volume 2, page 72, and expands the meaning as follows. "This iron mine encompasses the world. Its mine is improved and rises to a very high level. Scientists will be forced to make many tools from it in the future. They will reach their goals only with those tools. These tools will be possible only when all mines separate their essences from their accidents. It is possible for the medical scholars of that time to eliminate the impurities of the minerals from their ores with a normal measurement method. This is a knowledge of Allah. With Allah granting them this intelligence, the wisdom of this knowledge remains in that mineral. With Allah sending this knowledge to the earth, iron remains as iron. Iron will come face to face with iron on the earth. When that era comes, people will benefit from the iron mineral so much that the benefit obtained from iron cannot be obtained from any other mineral. It cannot even be obtained from the gold mineral." He says, "Surely We have sent down the great iron mineral and created it so that Our servants may benefit from it with great intensity." Yes, this will be apparent among people in the future. Many kinds of people will benefit from the gift of Allah. However, those people who will benefit will be infidels against this blessing of Allah. For example, the author of "Chariots of the Gods" and the like.

Hazreti Pir Futuhat-i Mekkiye, in his book, Volume 3, page 258, narrated the following hadith, informing that similar preachers would address the public with a microphone. (In the text from 800 years ago):

“Hazreti Muhammad Mustafa (pbuh) said in one of his hadiths: ‘Everything, wet and dry, hears the voice of a muezzin who calls the call to prayer.’ While explaining this hadith, he said: The secret of this and similar hadiths will be seen to come to light towards the end of the world. It will be understood that the word of Allah’s Messenger (pbuh) is true, and he explained the real meaning of this hadith as follows: In the future, people will come to a time when, in the early days, they would build high platforms for a preacher to address the public. When that time comes, the construction of these platforms will be abandoned. Because the muezzin or preacher will take a piece of metal in his hand. The people farthest

from him will hear his breathing, not his speech. Even though the muezzin or preacher's hand does not touch that metal, the people around him will hear the voice of the person speaking like the roar of a lion, he says and continues as follows:

When that day comes, the secret of the hadith of our Prophet (pbuh) 'everything, wet and dry, hears the voice of the muezzin' will be revealed', he says; and he was giving this slap in the face of those who put the stamp of reactionism on the religion of Islam 800 years ago. May Allah's peace be upon him.

He also narrates the following 2nd hadith as a witness to his subject:

Its meaning: 'The Hour of Judgment will not come until the end of a person's whip in his hand speaks to him and even tells him what his wife in his house is doing.' May Allah's peace be upon you.

Oh reader Muslims, let's introduce our religion.

What is this information that Hz. Muhammad Mustafa (pbuh) informed us, our ummah, about in this hadith and that Hazrat Pir also commented and explained, but today's telephone, TV, radio, tape recorder, computer? It is definitely them. Let's think about fairness. The book in which this information is written is in Istanbul Hagia Sophia Museum today, in Arabic, as it was first written. Let alone doing research, no one has even translated it.

Sheikh-ul Ekber Muhyiddin Ibn Arabi Hazretleri has interpreted the 123rd verse of Surah Al-An'am as follows in his work called (Tefsiri Seğir) on page 401 of volume 1:

"The wisdoms mentioned were in the village people of the exalted prophets -and here what is meant by village people is man. The body and body of man. The animal soul, which is described as the owner of the greatest crime, enslaves its owner with its power. The purpose of the unbeliever is that hearts are subjected to fitnah and temptation and hearts fall into perversion.

The second divine urge is that things eventually turn into urges. This is the making of burning inventions and weapons by craftsmen. The invention of superior causes, tools. Weapons that will turn the air space on earth into hell will be invented. It is the peaking of worldly pleasures and lusts. Yes, the second urge is the making of physical tools and the destruction of bodies in their presence. It is the seeing of death and life and ugly forms and bad states." he says.

Yes, it is obvious that Hazrat Sheikh-ul-Akbar Muhyiddin Arabi mentioned in this work of his, it is mentioned about atomic weapons. He only used the dictionary of that time. His knowledge is written in his work, and how it is made is also written. Whoever wishes, can read it.

Hazrat Pir (Futuhul-Mekkiye) said the following on page 485 of the 2nd volume of his work:

Hazrat Muhammad Mustafa (pbuh) used to pray to Allahu zul-jalal as follows: "O my Allah, turn me into light."

Thus, their prayers are for the divine command stated in the following verse. Allahu ta'ala said in the Holy Quran: "Allahu zul-jalal is the light of the heavens and the earth." In another verse, the meaning is



as follows: "The light of your Lord illuminates the earth and the earth." Based on this verse, Hazrat Pir explains the levels of light and says that Allah has the light of His essence, the light of His actions and the light of nature. Almighty Allah says: "The light of your Lord will illuminate the earth." His command is a reference to the light of nature. This light of nature unites with a form in space and takes on a general form. The form it takes on becomes a body. Then the earth is illuminated and perfected by the light of nature, he says and then continues as follows: Even if the sun disappears completely and is not visible, people will make the earth bright with the light of nature. Everywhere is seen as bright. However, with the illumination of the earth in this way, the day of separation and separation will also come. The earth is illuminated with the blessed name of Almighty God, "Ya Nur". When that day comes, the secret of the following verse of Allah Almighty will be revealed: "Everywhere is illuminated by the light of your Lord." With that illumination, every soul will be able to see its beginnings and endings.

O reader! The Muslim explains in more detail on the mentioned page of this book that electricity will be invented in the future. We could only include this much here. Edison, who invented electricity in its current state, wrote in some of his memoirs that he invented electricity by taking advantage of the book of Sheikh-ul-Akbar Muhyiddin Arabi Hazretleri. As can be seen, Sheikh-ul-Akbar Hazretleri had explained it 800 years before our current date.

## **THE COMPOSITION OF JINNS**

The secret of computers and robots? Hazreti Pir, while explaining the scientific periods in the 2nd volume, page 466 of his book "Futuhat-ul Mekkiye", explained that among the sciences that will develop in the future, there will be a science of inventing Jinns, and with what forces this will happen:

"Allahu zul Celal Hazretleri, as a manifestation of the name Latif, people will try to invent JINNS." he said and continued as follows:

Of the 28 letters, the letter Ba is in the places of the previous names of Dali. Allahu Taala narrates the following hadith from His Holiness: Allahu zul Celal Hazretleri said about the Jinn:

"You saw the Jinn in tribes, but you cannot see them because of a sense. You only describe them as a very transparent being, a creature. We created them from the light of fire, the Almighty. Hazrat Pir continues his explanation as follows: "The composition of the creature called Marij is as follows. A burning ray is produced from the combination of the fire with the dry and chemical substances (wet chemical substances).

When this ray also deals with air, it becomes a burning ray. In the twentieth century, people use the names of the things formed by the mixture of these flammable spirits as gasoline, petrol, and gas. However, apart from these, there are spirits that have only a dry and burning composition. These are the spirits of the jinn and devils who rebel against Allah. There is a third group of jinn: These are excluded from the two spirits above. Their composition is a combination between angels and humans and they have a body that is composed of the same elements.

The jinn that Allah states in the Quran: "We created the jinn and mankind to worship Us and serve Us" are those who have a creation between angels and humans. They are jinn. he says.

They rebelled against Allah because of their arrogance. This rebellion was under the rule of their mothers. They were created like angels. They were created from the transparent plain of fire, similar to the Nuri spirits, on the joy of the world between this world and the hereafter. However, since their physical structures were created in a suitable way at every moment with precautions, as stated in the hadith, "They wander in the places where the blood in the veins of the sons of Adam is. However, people cannot perceive this wandering." The commentator warns: After saying that the devil whispers in people's hearts in the same way, he turns to the explanation of the first ignorant spirits above.

Yes, gas, oil, electricity; these sciences of our century explain that these ignorant spirits are created by using them. He continues: "A gasoline fire will burn, when you cover it with something and cut off its contact with the air, it goes out." Because when the element of air is deficient, Nari Rus is not complete, he says. "You burn the gas of the air but you cannot see it," he says.

As for the current: He had previously explained that it was formed by the union of the light of nature with the body. This time, he explains that the essence of the current is the light emitted; except for its light, it is itself (nari spirit). He gives the following example: In the early days, scholars like Ibn Sina were applying the sciences called "alchemy" to people's bodies, which are their own body machines, with some diets and struggles, and they were doing some wonderful things. What were these? With what power did they do things that a power beyond human power could do, or with what power did an Indian fakir do some wonderful things?

Since Nari spirits were applied to their own bodies with a normal proportion, they were doing it with Nari spirit power.

There will come a time when this delicate spirit that they apply to their bodies will be applied to the human world, to metals and iron, and they will make some iron statues do some work with the power of this delicate spirit and they will boast about it and say that we have found a science that does not exist in the world, that we are making people with the help of computers, robots, and technology. In fact, the delicate spirit, which Allah Almighty created the jinns with, will consist of applying the delicate spirit to iron.

"We said that an alchemical science applies delicate spirits to its body in order to do a work done by the same current. So what does it comply with in order to apply it? The main ones are onions and garlic. If you ask why, because Allah Almighty created garlic with such a quality that the delicate spirit is transparent and delicate, but it completely prevents its entry and exit where it is located.

If it is asked whether the delicate spirit applied to iron also prevents it, we say yes. The proof is easy. A cream pertev box, which is known to be as thin as a cigarette paper. When garlic oil is applied to this box, you can keep the acid that melts steel in the same box for years. It can no longer burn the box. Because the nari spirit prevents it. So when garlic oil is applied to a part of a working technical machine that should receive current, that technical machine will not work because it will prevent the nari spirit.

Because the nari spirit escaped or prevented it. When this is the case, if both of the forces used in the technical sciences of our time in alchemy are not the nari spirit that Hazreti Pir explained, why is garlic both of them?

He proves that it also prevents it.

“Hazrat Pir wrote 800 years ago that the sciences and discoveries of our time will emerge. He did not oppose them, but explained the original. These sciences are not the discovery of a few people. They are the creation of Allah Almighty with His power so that they can develop in the hands of humanity when the time comes. When the time comes, they change in the hands of people, he says and continues as follows.”

Haz. Sheikh al-Akbar Muhiddin-i Arabi Hazretleri continues to explain the delicate souls on page 467 of the 2nd volume of his Futuhat book. Delicate souls are very close to being in a relationship of form and quantity in terms of proportion. The manifestation of Allah requires this. This delicate soul is sometimes seen in the form of a form. It is seen with the eye, just like the human body. Although the delicate soul is close to being in a relationship in form to a certain extent, it is not seen in form because it is very transparent. The light of the spirit is not lost, even if it is distant, this light of the spirit exists only in human knowledge. It is known by Allah's revelation.

Sheikh-ul-Akbar Ibn Arabi Hazretleri has explained the 75th verse of the 16th chapter in his book Tafsir Seğir on page 683 of the first volume as follows:

“The possession of Allah’s servants by Allah’s sovereignty is in the following ways:

1. Absolutely 2. As a trust 3. While associating partners with Allah 4. While uniting Allah.

People possess Allah’s sovereignty in these 4 ways. Those who associate partners with Allah are slaves to their egoistic desires, which they love other than Allah; they associate the causes with Allah.

As for the trust; Allah Almighty gives His sovereignty as a trust and says, “You shall have it as long as you live.” People think that this trust is theirs forever. However, when Allah’s command is valid, the servant cannot possess or dispose of that sovereignty. A servant becomes attached to whatever he loves and obeys Allah; he becomes the servant of that which he loves and is attached to. For this reason, some servants take Satan as their god. Some servants take lust as their god. Some take the world, gold and clothes as their god.’ After saying this, he proves this issue by narrating the following hadith.

Our master Hazrat Muhammad Mustafa (pbuh) said in one of his hadiths: "The WORLD causes some of my ummah to fall on their faces and perish. The GOLD causes some of them to fall on their faces and perish. The ORNAMENT AND ADORNMENTS cause some of them to fall on their faces and perish." May Allah's peace be upon him.

As can be seen, whatever Hazrat Pir wrote, he proved it right next to it with the verse of the celestial and hadith. We are not adding anything of our own. The text written in the Arabic language; we have included it here as it is from the same book. We have translated it to the extent of our possibilities. We

have not added anything. If it is asked why Hazreti Pir, despite having an unparalleled discovery himself, states evidence for every issue with verses of the Quran and hadiths, the answer to this is as follows:

Hazreti Muhammad (pbuh) said in one of his hadiths: “If someone conveys a religious command to you, do not accept it unless he proves it with a hadith, and if he does not explain the source of the hadith he narrates, do not accept it either.”

H. Şeyhül Ekber narrates the following hadith while interpreting the 8th verse of Surah Hud on page 500 of the first volume of his work called Tafsiri Seğir.

“There were and are those in the Islamic world who know the state of the universe.”

H. Our master Muhammad Mustafa (pbuh) asked one of his companions, Harith: “How are you, Harith?”

Harith replied: “I woke up this morning as a believer in God, O Messenger of God.”

Our master Muhammad Mustafa (pbuh) asked: “Everything has a reality and a witness. What is the reality and a witness that you woke up this morning as a believer in God?” he said.

Harith said: “O Messenger of God, right now I see the people of Paradise shaking hands with each other and the people of Hell asking for help, and I see the Throne of God very clearly.”

Our master Muhammad Mustafa (pbuh) said: “You have spoken the truth, O Harith.”

May Allah’s peace be upon you. There is also a saying of H. Ali (r.a). As seen in the stories of the Companions of the Prophet, when H. Ali (ra) broke down the iron gate of the castle weighing more than 400 kilos single-handedly in the war to capture the castle of Khaybar, he said: “I swear by the name of Allah Almighty that I did not break down the gate of Khaybar Castle with physical and bodily strength. However, I broke it down with the power of a spiritual force and a luminous spirit.” He said.

May Allah be pleased with them.

Hazrat Pir stated these narrations and said: We write that the members of the material sect will go to space in the 20th century. It should not be forgotten that real Muslims saw the entire universe, the largest of the planets, the heavenly court, without any effort or burden, like Harithah 1400 years ago. Again, after thousands of hardships in the hands of the material sect, Allah grants the power that He gave them to true believers like Hazrat Ali (r.a.) without any trouble or burden, they say.

If it is asked here: Are there no such Muslims in our time? The answer to this question will be brought to light by Hazrat Pir with authentic hadiths.

H. Sheikh al-Akbar, in his work called Tafsiri Seğir, volume 1, page 257, has interpreted the 4th verse of Surah Nisa as follows:

Almost every person attains and witnesses the level of knowledge and wisdom. Whoever strives to rise in the ranks of knowledge, that person becomes the recipient of the attribute of Allah Almighty. Or, he

becomes the recipient of His essence. All nations think that they have vision. However, they attain vision and witness when they embrace the knowledge that the Glorious Prophet brought from Allah and rise in the ranks of the sciences of knowledge.

"Every prophet was created according to the talent and ability of his own nation. They were created so that they could walk on a path that was suitable to their talent and understanding and come to know Allah Almighty. However, Hazrat Muhammad Mustafa (pbuh) was created upon complete perfection. Hazrat Pir also narrated the following hadith as a witness to the subject: Hazrat Muhammad Mustafa (pbuh) said: "Surely Allah Almighty manifests Himself in the way His servants believe in. It is not the manifestation of His essence, but the manifestation of His attributes related to the works in the universe." (Kitab Al Futuhat Mekkiye) In the 3rd volume, page 438, Hazreti Pir narrates the following hadith: Our Master Hazreti Muhammed Mustafa (pbuh) said: "As long as there is someone on earth who says Allah, Allah, the apocalypse will not come. Peace be upon you."

However, Hazreti Pir explains that this dhikr of Allah, Allah is the greatest dhikr and mentions the following verse: Allah Almighty says: "If the one who makes that dhikr is not the greatest saint, then He will not be the greatest dhikr."

Translation of the 2nd Hadith:

Haz. Muhammad Mustafa (pbuh) says: "When the soul of the last imam who mentions the name of the monotheistic unity of La Ilaha Illallah is taken, the apocalypse has come and its hour has come." According to what is understood from this hadith, it means that the people who say Allah, Allah are not the people, but only Hazrat Mahdi (pbuh) is meant. Because the last imam is Hazrat Mahdi (pbuh). Thus, many so-called scholars say that the apocalypse will not come because there are those who mention "Allah, Allah". It remains as mere assumptions. It becomes clear that the real owner of that dhikr is a person.

Haz. Sheikh-ul-Akbar Kaddesallahu Ruhehu Tefsiri Seğir, in his book, 1st volume, page 377, has commented on the 70th verse of the 6th chapter, Sura al-An'am, as follows:

The short meaning of the verse is as follows: "They have left their religion, they have gone. They have abandoned their religion. They have taken musical instruments and games as their religion, and they have inclined to the worldly life."

Hazrat Pir deepens his commentary as follows: They have abandoned their religion and accepted their frivolous customs as their religion, and they preserve them as religion. They indulge in musical instruments and games. They do not raise their heads for a moment. They give importance to emotional and lustful life. They detest and detest the warnings of the Holy Quran and preachers. Thus, their souls are veiled, they cannot acquire faith. When this is the case, they have no religion. However, they interpreted it as "they take on the deeds and similar acts that their nature desires". May Allah be pleased with him.

This hadith is narrated by Imam Daylami, a scholar of hadith. He narrated the hadith from Imam Ali r.a.

Our master Hz. Muhammad Mustafa (pbuh) said:

“A time will come upon my ummah when the Hour of Judgment is very close and there will be many preachers speaking on the pulpits. The clergy and scholars will be turned into civil servants. Scholars study knowledge in order to give fatwas for what is forbidden as halal and they give fatwas for what is lawful as haram. Avoid imitating them, they study knowledge only to obtain gold and money. They only consider the Holy Quran as a commercial commodity.” He said.

This is how the scholars have explained the signs that show that the Hour of Judgment is near.

Some religious scholars believe that this or similar hadiths were narrated about teachers. It is slander to think so in person. A hadith was also narrated about teacher brothers, it will be mentioned when the time comes. Although these assumptions are made, they are also called “Hoca”, this is said in reference. In fact, the hadith is addressed like Ulema and scholars. The only exceptions are the truthful ones.

Hz. Sheikh-ul-Akbar states the following on page 515 of volume 3 of his work (Kitabul Futuhah-ul Mekkiye):

“Man cannot comprehend his soul and some of its actions. This happens in some similar situations. He cannot even understand his own book, the Quran, and the hadiths that came out of the tongues of our Prophet (pbuh).

They understand the Quran and the hadiths as they were revealed. Even if they realize that it is deep enough to address the beginnings and ends, they still understand it as it was revealed. They cannot attribute some of the rulings that will be obligatory due to these actions to the ‘Truth’. A person comes and goes. He is established on a ruling that is true. He removes the rulings that are true with rational evidence. His mind is short. He does not know. He does not know that he does not know. When those times come, they must make a ruling based on the fairness and faith that is necessary for the soul of a person.” he said.

Hazrat Pir wants to explain the following in this subject: When some new inventions and discoveries come into being, even if they are included in the scope of some rulings of the religion, they cannot be fully agreed upon. For example, when that time comes, they issue a fatwa saying that even though they travel an 18-hour journey by vehicle in 15 minutes, they can still travel 84 km, fast, and perform prayers in 2 rakats. He says that it is not right to act like this.

Hz. Sheikh-ul-Akbar states the following on page 514 of the 3rd volume of his work (Futuhah-ul-Mekkiye):

“With the arrival of Jesus (pbuh) as the Seal, the reign of the world ends. As the last messenger, Jesus (pbuh) comes to the world in the form of Adam (pbuh). Because Adam (pbuh) is the physical father of humanity. His children must also come to the world in the form of him, and apart from Jesus (pbuh), all of humanity in the offspring of Adam (pbuh) who lived at that time will also be transformed into the era of Adam (pbuh).

'They do not wear clothes, they walk around naked. They only wear clothes that cover their bellies. They do not cut their hair. They resemble Adam (pbuh) in every way and in every way. Because after a long time has passed until Jesus (pbuh) comes down, the natural joy of people returns to this state. As if they have died and come back to life. When these situations are seen, there will be little time left for the Day of Judgment. People will live in this manner described for a long time.' he said. May Allah's peace be upon him.

Hazreti Pir says in his vision that the end returns to the beginning and they adopt the customs of the beginning.

H. Şeyhül Ekber narrates the following hadith in his work Kaddesallahu ruhahu (Fütuhât-ül Mekkiye) on page 288 of volume 1. H. Our Master Muhammad Mustafa (pbuh) said:

"I am amazed by those who travel this world and the worlds. They see everything they see wrongly. All those who have ideas are wrong under the rules. This is undoubtedly true. However, those who illuminate their vision with the light of Allah and see the future are the exceptions. They see the truths as true and know that Allah Almighty gave everything to the people; He gave them the sense of hearing. Although He gave them many perception faculties such as hearing, people's minds remained poor. They asked for help from the perception of sound and were incapable of the knowledge of the sound. For example, the interruptions of letters, the change of words, the existence of various dictionaries.

In short, no matter how much a person tries with his mind, he cannot distinguish the difference between the sound of a bird and the noise caused by the blowing of the wind, and the difference between the noise made when doors are closed and the sound of water flowing. The difference between the sound of a human voice and the sound of a lion the difference, the difference between the cries of a cow and a camel, where the sounds they record on similar tapes enter the tape, because the tape that weighs 100 grams without giving the sound will still weigh 100 grams after giving the sound. If they ask where this sound enters the tape, their minds will not be able to answer this. In this case, it will become clear whether the sound has meaning or is material, and they will not be able to figure out what the sound is with their minds, they will be helpless, it is said. "In essence, when the mind does not have a helper, it cannot figure out or comprehend anything. It will want to listen to a person's voice in order to understand their expression. In that case, the mind needs sound and hearing. It cannot comprehend anything without these two things. Similarly, the mind needs sight. Without these two helpers, the mind is useless." he said. May Allah's peace be upon him.

In short, you will see many hadiths on this subject of the mind. However, the Messenger of Allah (saw) narrated this hadith to some so-called religious men who said, "Sir, if you say something, the narrators will definitely ask for a noble verse and a hadith." What is the need for these two witnesses? Do we not have intelligence? The hadith was narrated to the brave ignorant people who said, "We can solve everything with our intelligence." He said to them, "Your intelligence asks for help from others. Not every independent power is an independent power, you need a witness."

H. Sheikh-ul-Akbar criticizes this topic of mind on page 288 of his work (Futuhât-ul-Mekkiye), Volume 1, and says:

"It is a surprising and astonishing thing that a person relies on his own mind and opinion except for evidence. A person who thinks like this has very little idea. His view is like a dream, although Allah Almighty created people strong with a power. However, He appointed some of those powers as servants to the mind. With these servants, the mind remained poor. Allah Almighty granted knowledge as another power. When the mind studied in knowledge with its previous helpers, it rose to some levels. However, after all this, the mind was still incapable of recognizing man's own existence.

'What powers did he need to help him?' These powers are memory, imagination and imagination. Like hearing, eating, smelling and seeing. Divine powers were given to the mind; he rose a little higher than before but became poor and incapable of knowing and informing about Allah, who created him. His self and his book, his religious knowledge, a perfect faith... If he cannot attain a faith like Harithah from the Noble Companions, he cannot understand his self and his book." he said and continued as follows:

Our Prophet Muhammad Mustafa (pbuh) said:

"A person's mind is his religion. He who has no mind has no religion." However, we will understand this hadith with the following hadith. First of all, the first meaning of the citation of this hadith is that it does not hold those who are the Quran (evidence) responsible for worshipping and serving. Secondly, the following hadith explains which level of mind is meant in this hadith. Sheikh Aziz Muhammed Nasafi narrates the following hadith on page 148 of his Kitabü Maksadü El Aqsa: Our master Hz. Muhammed Mustafa (pbuh) said: "The mind is a light in the heart. It is a divine light. It is known and separated between truth and falsehood. The situation is understood as follows; the Messenger of Allah does not accept the emotional mind, which is also present in animals, as intelligence. He accepts the mind, which consists of divine light, as human intelligence." If "emotional mind" had been accepted as intelligence, humans would not have superiority over animals. Those who have attained the light of intelligence are seen in the work. Today, it is not those who still follow the school of worship (in the corner of unity), but those who wrote today's sciences 800 years ago. Hz. Şeyhül Ekber states the following on page 552 of his work titled Kitab Al Futuhat Mekkiye (Kitab Al Futuhat Mekkiye), volume 2:

## **THE RANGE OF DESTRUCTION-ANISHMENT**

He explains this period of the universe as follows: With a divine decree, all the causes in the universe are taken away. The proof of this is a divine declaration by Allahu zul jalal.

In Sura 13 verse 39, he declares that he will take the effects of all the causes in the universe. While the visible causes exist, they are destroyed by Allah's command to perish. Because the day of separation of the universe has come.

"O man, know that this power of command begins with the elimination of various attributes of customs by groups of people. It continues with the elimination of various diseases. On that day, the Truth will be veiled. People will not be able to see the Truth. When these situations are seen, the command of Allah Almighty, 'Allah Almighty destroys the causes', comes into effect. The destruction of the causes is



established. This kind of destruction is the opinion of the scholars of fiqh. Allah Almighty removes and destroys this Divine change. The period of the Divine rule has come to an end. The rule of destruction is established on the body. The period of the Divine order given in advance regarding all the causes of the existing objects in the universe has come to an end. In this regard, Allah Almighty has said: "Everything happens without stopping or resting. Its term is valid until the end of its life."

When the divine time that was previously fixed becomes fixed: the ruling of that thing, whatever it is, metal, science, technology, disappears. It loses all its characteristics. It cannot be found with the same characteristics. Because Allah Almighty says:

"Everything that creates is valid until the end of its life, until the entire time that was assigned to it. When its time is up, we will destroy it." he said.

This custom is like this in general. However, there are also those whom the Lord of the worlds has specifically neutralized and destroyed. (1- The verse of Allahu Zul Celal Hazretleri, "We destroy the judgment of the causes", comes in the 13th surah, therefore, 13. Apollo"

He destroys some creatures in the open, and again, He destroys some creatures in their spirits and inner worlds. Their characteristics and customs remain and there are many who are in their own human form but are changed from the inside, and are changed many times a day.

H. Sheikh al-Akbar continues in a section in the 2nd volume, 552nd page of his book, which is mentioned, where he dedicates only the nation of Bani Israel:

"Bani Israel: The people of Ba ... As for the nation of Jesus, the situation is not as described above."

"Allah Almighty will openly transform this nation into the form of monkeys and pigs. When the Hour of Judgment begins, those who have been openly transformed into these forms will be seen." He narrates the following hadith regarding transformations in objects.

Our master H. Muhammad Mustafa (pbuh) said:

"All of the existing beings in the universe are destroyed and affected by Allah Almighty, who is the owner of customs, rules, causes and causes. Causes and characteristics will not remain."

Surely Allah Almighty also invalidates all matter and beings formed from matter. He invalidates all things due to His wisdom's ruling. He covers and veils them with a divine curtain and does not elevate the greatest, (2-The greatest must be the 13th Apollo.) he said. May Allah's peace be upon him.

Hazrat Pir continues as follows: Allah Almighty changes and covers the same cause, the same creation, to the same curtain. That thing that was going to rise was going to rise with Allah's will. Allah Almighty changed that ruling and made it invalid. Since Allah Almighty is closer to that thing than the thing itself, his ruling that is non-existent becomes apparent. Thus, all causes will not remain a fraction. "he said.

H. Shaykh al-Akbar Muhyiddin al-Arabi Kaddesallahu Ruhahu proved this information he explained with both the verse of the Quran and the hadith. Because he knew that Allah Almighty would not accept a

case without a witness.

Oh Muslim reader! What you see in this work is the main text written in Quranic letters. It has been taken here as is from the book that constitutes the source. It has been translated to the extent of our means. Since the book is close to 4000 pages, page and volume numbers have been added. The original of the book, written in the author's own handwriting, is in the Istanbul Hagia Sophia Library. Those who wish can look at it on site. If we think with fairness, we will have recognized our religion. This text was written in that book 800 years ago. The hadith was revealed 1400 years ago. Think about what comes after this, you readers.

Hazreti Pir narrates the following hadith qudsi in his book (Kitab-ı Al-Futuhât Mekkiye) on page 514 of the 3rd volume: Our Master Hz. Muhammad Mustafa (pbuh) said: "... At that time, they will not strive for Allah. They will strive for other things, which are forbidden, both secretly and openly, and openly." Allah Almighty said: "O Muhammad! Tell your nation that your Lord, Allah Almighty, has forbidden you, His servants, both secret and open indecency." If they do not obey this divine command and continue indecency, We will seal the hearts and minds of all of them at that time so that the smell of Allah being their Lord will not enter their hearts. Even if they know with their tongues that their Lord is Allah, this will not be in their hearts. He said, "All people know that their own souls are needy, humiliated and poor." Allah Almighty said about them: "Allah Almighty has sealed the hearts of all the arrogant, oppressors and tyrants. The grandeur of Allah never enters their hearts, whether secretly or openly. The heart of man is sealed one by one. There is rebellion in their tongues and the claim of Allah in their speech." he said. May Allah protect Muslims from such situations. Explanation: As a Muslim, it is necessary to think about this hadith very much. Let's leave the question of whether individuals perform religious worship in our time for a while, but today Muslims try to rule on the provisions of many religious creeds with their own ijtihad. There is no definite ruling. Let's give a couple of examples. Imam-i Azam, who is the imam of the Hanafi school of thought, does not accept as a traveler in his ijtihad a person who does not travel for 18 hours or on foot or who does not travel 84 km in 18 hours with animals such as camels and horses. A Muslim who travels 84 km with a live animal or on foot also fasts: He also performs the fard prayers of each fard prayer as two rak'ahs. (Of course, the fard of the evening prayer is 3, and the witr prayer of the night prayer is 3 rak'ahs. (It is performed.) Or, in response to the question of what would happen if a person who goes this way on foot fasts and performs his prayers completely, Imam-i Azam (may Allah be pleased with him) said, "He has committed a makruh close to haram by karahat tahrimah, in short, he has committed a sin."

Now, in our time, we cover 84 km in half an hour. The ruling in question still says that if you are a traveler, you can break your fast and pray two rakats. Let's think to what extent this ruling is in accordance with Allah's will. Isn't there a scholar and mujahid working for the religion of Islam who can bring a ruling that is compatible with Islam on this issue? Let's say that there is no personal ijtihad. Isn't there a believer who can call on the Islamic scholars of the world so that the scholars of the Ahl al-Sunnah can bring a ruling that is compatible with Allah and His Messenger on these issues? Is that all? No, it is not; there is more. We always respect civil laws. Islam is democracy by its birth. It does not force anyone to accept anything. It accepts every person as free in their own belief and worship. It accepts every new discovery and knowledge that is beneficial as long as it does not cause the greatest sins to be

committed. However, whether one accepts it or not, it is essential that Islam has a ruling on this issue. It is not necessary to forcibly implement the ruling in practice.

It is obligatory that there is a ruling. Today, there is a television. We look at it and it has many beneficial aspects such as news and news. However, let's say it also has harmful broadcasts. In this case, what is the ruling on looking at this in Islam? There is no ruling. Since musical instruments are forbidden, let's put it in its scope. No, such a ruling must be chosen. No one even thinks about it. Every person asked, whether they are scholars or not, gives a fatwa according to their own opinion and view. Then, 70 million religious creed rulings come out.

A book called The Chariots of the Gods is published. It is printed and sold throughout the Islamic world. What do these and similar books say? Those who read them know. Let's give an example for those who haven't read them. These people raise some historical questions and ask the whole world the answers to the real questions they raise and write their own opinions. They say: Allah is from His servants. He married so-and-so's daughters. Prophet so and so says I saw Allah riding on a rocket (Verse number so and so of the Torah book and it says: All the religious books in the world are nonsense. Those who live in the stars in the sky came to our world with advanced people carrying rockets and missiles in their hands and found humanity in the stone age. They artificially inseminated those who came from the stars and returned to the stars. When the people in the world saw them with missiles in their hands, they believed in them as Allah. These were the people who were advanced in that knowledge that we believed in as Allah. God forbid. We purify Allah from such deficient attributes. However, such purification is not enough. Those who wrote those books say to the world, to all humanity living in the world: "Is our answer wrong? You write the correct one. We will believe you. But until you give the correct answer, you will be considered to have accepted the answers we gave, whether you like it or not." Unfortunately, not a single Muslim in the whole world can come out and answer.

Translator from original to Turkish: Ahmed ÖZMERDİVANLI (K.S)